DICTIONARY

OF

GREEK AND ROMAN GEOGRAPHY.
DICTIONARY
OF
GREEK AND ROMAN GEOGRAPHY.

EDITED BY
WILLIAM SMITH, LL.D.

IN TWO VOLUMES.
VOL. II.
IABADIUS—ZYMETHUS.

ILLUSTRATED BY NUMEROUS ENGRAVINGS ON WOOD.

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JOHN MURRAY, ALBEMARLE STREET.
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ERRATA.

In some copies of the Work the following errors will be found, which the reader is requested to correct.

VOL. I.

Page Col. Line   Page Col. Line
3   a  2 b.   409 b  14 b.   for Elia, read Eilis.
17 b  17 e.   410 a  18 b.   for west, read east.
22 a  15 t.   411 b  4 t.   for steepest, read deepest.
49 a  37 t.   413 b  23 b.   for Helicon, read Cithaeron.
111 a  35 b.   417 b  4 t.   for Beza, read Achara; Cynartha.
129 b  31 b.   418 a  16 b.   for Hieropolis, read Jerusalem.
162 a  8 t.   506 b  23 t.   for and, read and.
169 b  14 b.   506 a  8 t.   for Bani, read Cassart.
173 b  35 t.   505 a  10 b.   for 67, read 76.
201 a  32 b.   58 t. from and including "when an impression,"
202 b  2 t.   is drawn to "short period in Bocotia."
33 and   58 t. for in the neighbourhood, read at Co-
34 t.   melia.
249 b  8 t.   510 a  2 t.   for after the word battle, insert "In con-
256 a  6 t.   511 b  4 t.   sequence of this battle, the Athenians
276 b  18 t.   516 b  16 b.   lost the supremacy which they had for
296 b  16 t.   524 b  23 t.   a short time exercised in Bocotia."
364 a  16 b.   526 b  33 t.   for Another and much more celebrated,
16 t.   530 a  10 b.   read A celebrated
375 b  16 t.   532 a  8 t.   for Od. iv. 30, read Od. ix. 39, &c.
264 a  15 and   536 b  25 t.   for 18, read 16.
for one of the houses were more than   538 a  24 t.   for Parnes, read Elia.
one story high, read none of the houses
appear to have been of any great height.
342 b  15 b.   539 a  13 t.   for south, read north.
346 a  24 b.   540 b  5 t.   for Naor-ben-Dam, read Nahor-et-Dam.
374 b  16 b.   541 b  6 t.   for Jordan, read Palæstina.
375 b  7 b.   545 b  3 t.   after Ayes, insert Thucyd. i. 104, iv.
377 a  33 t.   410 b.   105, iv.
399 b  40 t.   791 a  18 b.   for r. S. read v. 92.
398 a  16 t.   518 b  2 t.   before the reference [Ecrape], insert
264 a  15 and   519 a  2 t.   Enesidem [Aspinopolis].
for one of the houses were more than
for one story high, read none of the houses
appear to have been of any great height.
325 b  37 t.   520 a  23 t.   for Jugurtha, read Jugurtham.
278 a  15 b.   521 a  6 t.   for Volker, read Volker.
279 a  10 b.   522 b  3 t.   for Limia, read Gallacia.
940 x 10 t.   523 b  14 t.   insert Aen.
511 a  25 t.   for after straight, insert line.
524 a  34 t.   for this instantaneous, read the instantaneous.
388 b  16 t.   526 a  12 t.   for Justinopolis, read Justinianopolis.
398 b  31 t.   528 b  11 t. and   for Parthenios, read Parthenus.
393 b  3 b.   531 b  16 t. for 3rd, read 359.
403 a  2 b.   535 b  7 b.   for 3rd, read 359.

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169 b  8 b.   505 a  7 b.   for Boilea, read Stilba.
192 b  2 t.   536 b  2 t.   for Boilea, read Stilba.
192 b  3 t.   537 b  30 b.   for Mars Ultor, read Temple of Mars
192 b  4 t.   538 a  15 b.   Ultor.
231 b  37 t.   539 a  18 b.   for Gangites, read Antigom.
278 a  15 b.   540 a  30 b.   for Mars Ultor, read Temple of Mars
279 a  10 b.   541 a  17 t.   Ultor.
540 x 10 b.   542 a  9 t.   for coxum, read course.
541 b  6 t.   543 a  3 t.   for Hec I. 195, read Herod, i. 103, seqq.
545 b  21 b.   546 a  2 t.   for for, read Bog.
22 t.   547 a  4 t.   for imperiousness, read impetuosity.
22 t.   548 a  10 b.   for after Therma, insert Ela. Thermaus.
33 t.   549 a  10 b.   for for 440, read p. 440.
38 t.   550 a  2 t.   for for 59-, read 58-.
38 t.   551 a  3 t.   for for 83-, read 82-.
38 t.   552 a  45 t.   for for 230, read 230.
564 a  25 t.   553 b  36 b.   for for 230, read 230.
574 a  16 t.   554 a  36 b.   for for 230, read 230.
595 a  22 b.   555 a  36 b.   for for 230, read 230.

* t. means from the top; b. from the bottom, of the column.
TO THE BINDER.

The Map of Ancient Rome to be placed between pages 720 and 721. Vol. II.

The Map of Syracuse to be placed between pages 1054 and 1055. Vol. II.
A DICTIONARY
OF
GREEK AND ROMAN GEOGRAPHY.

IABADIUS.

IABADIUS ('Iabádios vínos, Ptol. vii. 2. § 29, viii. 27. § 10), an island off the lower half of the Golden Chersonese. It is said by Ptolemy to mean the "Island of Barley," to have been very fertile in grain and gold, and to have had a metropolis called Argynis. There can be little doubt that it is the same as the present Java; which also signifies "barley." Humboldt, on the other hand, considers it to be Suvatara (Kritishe Unterla. P. 64); and Mannert, the small island of Baron, on the SE. side of Suvatara. [V.]

JABBOK (Ἰαββόκ, Joseph; Ἰαβυκ, LXX.), a stream on the east of Jordan, mentioned first in the history of Jacob (Gen. xxxii. 22). It formed, according to Josephus, the northern border of the Amorites, whose country he describes as isolated by the Jordan on the west, the Arnon on the south, and the Jabbok on the north. (Ant. iv. 5. § 2.) He further describes it as the division between the dominions of Sihon, king of the Amorites, and Og, whom he calls king of Galadene and Gualotinus (§ 3)—the Bashan of Scripture. In the division of the land among the tribes, the river Jabbok was assigned as the northern limit of Gad and Reuben. (Dent. iii. 16.) To the north of the river, in the country of Bashan, the half tribe of Manasseh had their possession (13,13.) (Ammonites; Amorites.) It is correctly placed by Eusebius (Onomast. s. e.) between Ammon, or Philadelphia, and Gerasa (Gerasa); to which S. Jerome adds, with equal truth, that it is 4 miles from the latter. It flows into the Jordan. It is now called El-Zerka, and "divides the district of Moesra from the country called El-Bela." (Bocarbanit's Smyria, p. 347.) It was crossed in its upper part by Iby and Mangles, an hour and twenty minutes (exactly 4 miles) SW. of Gerasa, on their way to El-Sealt. (Travels, p. 319, comp. p. 75.) [G. W.]

JAREESI (Ἰαρέσι, LXX.; Ἰαρισά, Jareard, Ιαρεσος, Joseph.), a city of Gilead, the inhabitants of which were exterminated, during the early times of the Judges (xx. 28), for not having joined in the national league against the men of Gibeah (xxi. 9, &c.). Three centuries later, it was besieged by the Ammonite king, Nahash, when the hard terms offered to the inhabitants by the invaders roused the indignation of Saul, and resulted in the relief of the town and the rout of the Ammonites. (1 Sam. xi.) It was probably in requisit for this deliverance that the inhabitants of Jabez-Gilead, having heard of the indignity offered to the bodies of Saul and his sons after the battle of Gilbea, "arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabez and buried them there; and they took their bones and buried them under a tree at Jabez, and fasted seven days." (1 Sam. xxxi. 11 — 13; 2 Sam. ii. 4 — 7.) It was situated, according to Eusebius, in the hills, 6 miles from Pella, on the road to Gerasa; and its site was marked in his time by a large village (see 'Apardos and Ιαρεσος). The writer was unsuccessful in his endeavours to recover its site in 1842; but a tradition of the city is still retained in the name of one of the valleys that runs into the plain of the Jordan, one hour and a quarter south of Wady Mus, in which Pella is situated. This valley is still called Wady Tubas, and the ruins of the city doubtless exist, and will probably be recovered in the mountains in the vicinity of this valley. [G. W.]

JABNEH. [IAMNIA.]

JACCA. [JACETANI; VASCONES.]

JACETANI (Ἰακετάνων, the most important of the small tribes at the S. foot of the Pyrenees, in Hispania Tarraconensis, E. of the Vascones, and N. of the Ibergetes. Their country, Jacetania (Lactertia), lay in the N. of Aragon, below the central portion of the Pyrenean chain, whence it extended towards the Iberus as far as the neighbourhood of Henda and Osca; and it formed a part of the theatre of war in the contests between Sertorius and Pompey, and between Julius Caesar and Pompey's legates, Afranius and Petreius. (Strab. iii. p. 161; Caes. B. C. i. 60, concerning the reading, see LACETANI; Ptol. ii. 6. § 72.) None of their cities were of any consequence. The capital, Jacca (Jaca, in Biscaya), from which they derived their name, belonged, in the time of Ptolemy, to the Vascones, among whom indeed Pliny appears to include the Jacetani altogether (iii. 3. s. 4). Their other cities, as enumerated by Ptolemy, and identified, though with no great certainty, by Uckert (vol. ii. p. 1. p. 425), are the following: — IPSUS (Ἰπσός, Ignacio); Cereses (Keretos, S. Columba de Ceralto); ANADIS (Ἀνάδις, Teneda); BACCASIS (Baconis, Munavea, the district round which is still called Bages); TELECOS (Τεληκός, Martorell); ASCEREIS (Ἀσκέρεις, Sayarra); UBEQRA (Uberra, Cardona); LERCA (Leca, near Munavea); NETELIS (Netelis § 2Adenis, Solcon); CINNA (Kima, near Glimo), perhaps the same place as the Scinsem of Livy (xxi. 60, where the MSS. have Scissis, Stissum, Sisa), and the Gessa of

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PHAEO. (iii. 76: coins, ap. Sestini, pp. 132, 163; Num. Goth.).

LADERA. (Iâdâpâ, Pol. iii. 16: § 10: Iâdâpâ, Nicet. p. 348; Iader, Plin. iii. 26; Iader, Porph. Mela, ii. § 3: Pent. Tab.: Geog. Rav.; on the orthography of the name see Tzschucke, ad Melan, l. c. vol. ii. pt. 2, p. 275: Euth. Iaderimnus, Hirt. B. A. 42: Zenar), the capital of Liburnia in Illyricum. Under Augustus it was made a Roman colony. ("Parnes coloniae," Iassar, ap. Parfutt, TIppar. Sacr., vol. v. p. 3: comp. Pol. l. c.). Afterwards it bore the name of Diobora, and paid a tribute of 110 pieces of gold to the Eastern emperors (Const. Porph. de Adna. Imp. 30), until it was handed over, in the reign of Basil the Macedonian, to the Slavonic princes. Zara, the modern capital of Dalmatia, and well known for its famous siege against the combined French and Venetians, at the beginning of the Fourth Crusade (Gibbon, c. ix., Wilken, die Kreutz, vol. v. p. 167), stands upon the site of Iadera. Little remains of the ancient city; the sea-gate called Porta di San Chirigos is Roman, but it seems likely that it has been brought from Aenona. The gate is a single arch with a Cornithian pilaster at each side supporting an entablature.

Eckhel (vol. i. p. 152) doubts the evidence of any coins of Iadera, though some have been attributed to it by other writers on numismatics. Sir G. Wilkinson, Dalmatia and Montenegro, vol. i. p. 78; J. F. Negezian, Die Sudlaken, pp. 181—191.)

IADO'NI, a people in the extreme NW. of Hispamia Tarraconensis, mentioned only by Pliny, who places them next to the Arroctaeae. (Plin. iv. 20. s. 34.)

IATA or IETAE (Iera, Stephan. B.: Euth. Ieraios, Id.; but Dioborus has Iâdâpâ, and this is confirmed by coins, the legend of which is uniformly Iâzdâsuvw, Eckhel, vol. i. p. 216: in Latin, Cicero has Ietini, but Pliny Ietenes), a town of the interior of Sicily, in the NW. of the island, not very far from Panormus. It was mentioned by Philistus (ap. Stephan. B. s. v. as a fortress, and it is called by Thucydides also (if the reading Iâzdâs is admitted, in vol. 2) a fortress of the Sicilians (tâkios ov oS Zâxaiâ), which was taken by Gyllippus on his march from Himera through the interior of the island towards Syracuse. It first appears as an independent city in the time of Perthus, and was attacked by that monarch on account of its strong position and the advantages it offered for operations against Panormus; but the inhabitants readily capitulated. (Diod. xxii. 10, p. 498.) In the First Punic War it was occupied by a Carthaginian garrison, but after the fall of Panormus drove out these troops and opened its gates to the Romans. (Id. xxii. 18, p. 505.) Under the Roman government it appears as a municipal town, but not one of much importance. The Ietini are only noticed in passing by Cicero among the towns whose lands had been utterly ruined by the exactions of Verres; and the Ietenes are enumerated by Pliny among the "populi stipendiarii" of the interior of Sicily. (Cic. Verr. iii. 43; Plin. iii. 8. s. 14.) Many MSS. of Cicero read Lzetini, and it is probable that the Iâzdâs of Polydeni (iii. 4. § 15) is really a corruption of the same name.

The position of Ieta is very obscurely intimated, but it appears from Dioborus that it was not very remote from Panormus, and that its site was one of great natural strength. Silius Italicus also alludes to its elevated situation ("ceius Ietas," xiv. 271.)

Fazello assures us that there was a medieval fortress called Iato on the summit of a lofty mountain, about 15 miles from Palermo, and 12 N. of Entella, which was destroyed by Frederic II. at the same time with the latter city; and this he supposes, probably enough, to be the site of Ieta. He says the mountain was still called Monte di Iato, though more commonly known as Monte di S. Cosimo, from a church on its summit. (Fazell. x. p. 471: Amic. Arc. Top. Sic., vol. ii. p. 291.) The spot is not marked on any modern map, and does not appear to have been visited by any recent travellers. The position thus assigned to Ieta agrees well with the statements of Dioborus, but is wholly irreconcilable with the admission of Iâzdâs into the text of Thucydides (vii. 2); this reading, however, is a mere conjecture (see Arnold's note), and must probably be discarded as untenable. (E. H. B.)

COIN OF IETA.

JAEZER (IáZâr, LXX.; Iâzâr and Arâz, Euscb.), a city of Gilead, assigned to the tribe of Gad by Moses. In Numbers (xxiii. 11), "the land of Jazer" is mentioned as contiguous to "the land of Gilead, and suited to cattle." In Jeremiah (xliv. 32), "the sea of Jazer" occurs in some versions, as in the English; but Ireland (s. v. p. 823) justly remarks, that this is not certain, as the passage may be paraphrased after the word "sea," and "Jazer," as a vocative, commence the following clause. But as "the land of Jazer" is used for the country south of Gilead, so the Dead Sea may be designated "the sea of Jazer." Eusebius (Onomast. s. v. Arâz) places it 8 miles west of Philadelphia or Ammon; and elsewhere (s. v. Iâzâr), 10 miles west of Philadelphia, and 15 from Esbon (Ilesbion). He adds, that a large river takes its rise there, which runs into the Jordan. In a situation nearly corresponding with this, between Scult and Edous, Burekhardt passed some ruins named Szeyr, where a valley named Wady Szeyr takes its rise and runs into the Jordan. This is doubtless the modern representative of the ancient Jazer. "In two hours and a half (from Szulul) we passed, on our right, the Wady Szeyr, which has its source near the road, and falls into the Jordan. Above this source, on the declivity of the valley, are the ruins called Szeyr." (Sçzyr, p. 364.) It is probably identical with the Iâzâs of Polydeni which he reckons among the cities of Palestine on the east of the Jordan (v. 16).

IALYSUS. (Iâlýsos, Iâlzâsos, or T nâzâsos; Eth. Iâlzâtos), one of the three ancient Doric cities in the island of Rhodes, and one of the six towns constituting the Doric hexapolis. It was situated only six stadia to the south-west of the city of Rhodes, and it would seem that the rise of the latter city was the cause of the decay of Ialyus; for in the time of Strabo (xiv. p. 655) it existed only as a village. Pliny (v. 36) did not consider it as an independent place at all, but imagined that Ialyus was the ancient name of Rhodes. Orychoma, the citadel, was situated above Ialyus, and still existed in the time of Strabo. It is supposed by some that

IALYSUS.
IAMBICUS.

Orchomena was the same as the fort Achaia, which is said to have been the first settlement of the Hel- liadæ in the island (Diod. Sic. v. 57; Athen. viii. p. 360); at any rate, Achaia was situated in the territory of Ialysus, which bore the name Ialysia. (Comp. Hom. Il. ii. 656; Pind. Ol. vii. 106; Herod. ii. 182; Thucyd. vii. 44; Pol. v. 2. § 94; Steph. B. s. c.; Syllax, Peripol. p. 81; Dionys. Perieg. 504; Or. Met. vii. 365; Paus. Mela. ii. 7.) The site of ancient Ialysus is still occupied by a village bearing the name Ialio, about which a few ancient remains are found. (Ross, Reisen auf den Griech. Inseln, vol. iii. p. 98.)

[LS. S]

IAMISSA. [THAMESIS.]

IAMNA, IAMNO. [BALEAE], p. 374, b.]

IAMNIA (λαμνία, LXX. ; ιάμνα, Ιαμνία έπωμα), a city of the Phœnicians, assigned to the tribe of Judah in the LXX. of Joshua xv. 45 (Piwa); but omitted in the Hebrew, which only mentions it in 2 Chron. xxvi. 6 (Jairneh in the English version), as one of the cities of the Philistines taken and destroyed by king Uzziah. It is celebrated by Philo Judæus as the place where the first occasion was given to the Jewish revolt under Caligula, and to his impious attempts to profane the temple at Jerusalem. His account is as follows:

In the city of Iamnia, one of the most populous of Judæa, a small Gentile population had established itself among the more numerous Jews, to whom they occasioned no little annoyance by the wanton violation of their cherished customs. An unprincipled government officer, named Capito, who had been sent to Palestine to collect the tribute, anxious to pre-occupy the emperor with accusations against the Jews before their well-grounded complaints of his boundless extortion could reach the capital, ordered an altar of mud to be raised in the town for the defilement of the emperor. The Jews, as he had anticipated, indignant at the profanation of the Holy Land, assembled in a body, and demolished the altar. On hearing this, the emperor, incensed already at what had lately occurred in Egypt, resolved to resent this insult by the erection of an equestrian statue of himself in the Holy of Holies. (Philo, de Legat. ad Caesar. iv. 56.) With him they were to celebrate a triumph at Rome (Appian, B. C. i. 19, Illyr. 10; Liv. Épit. lxxxv.; Fasti Corsic.) They had a "foedus" with Rome (Cic. pro Balb. 14), but were in n. c. 34 finally subdued by Octavianus, after an obstinate defence, in which Mettmum, their principal town was taken (Strab. vii. p. 315).

In n. c. 129, the consuls C. Sempronius Tuditanus carried on war against this people, at first unsuccessfully, but afterwards gained a victory over them, chiefly by the military skill of his legate, D. Junius Brutus, a man with whom he was allied to celebrate a triumph at Rome (Appian, B. C. i. 19, Illyr. 10; Liv. Épit. lxxxv.; Fasti Corsic.) They had a "foedus" with Rome (Cic. pro Balb. 14), but were in n. c. 34 finally subdued by Octavianus, after an obstinate defence, in which Mettmum, their principal town was taken (Strab. l. c.; Appian, Illyr. l. c.).

METTMUM (Μετμόλιον), their capital, was situated on the river Colapis (Kalpe) to the N., on the frontier of Pannonia (Appian, l. c.), and has been identified with Metting or Metlico on the Kalpe. The Antonine Itinerary has the following places on the road from Sosia (Zeuvy) to Siscia (Siseck) —

AVENDONE (comp. Pent. Tab.; Albedo, Geog. Rav.; Adriëderà, Appian, Illyr. l. c.; Ovidus, Strab. iv. p. 207, vii. p. 314); AKUPHUM (Acyrum), Pent. Tab.; Parapignum, Geog. Rav.; 'Agouropolis, App. Illyr. 16., perhaps the same as the Aponoia of Ptolemy, ii. 16, § 9), now Ottochatae. At Bribium, which should be read Brivium (Wesseling, o. l.), the road divided, taking a direction towards Pannonia, which the Itinerary follows, and also towards Dalmatia, which is given in the Pentergant Table.

Neigebrunn (Die Sudalpen, pp. 224—235) has identified from a local antiquity the following sites of the Table:

EPOTIOTUM (Eselle); ACCUS (Chaulon); A-

n 2
IAPYGIA.

Sanxalio (Vinsch, near Ulbien); Clumdetae (Groehate).

[EBJ.]

IAPY gia (Iapugia), was the name given by the Greeks to the SE. portion of Italy,bordering on the Adriatic Sea, but the term was used with considerable vagueness, being sometimes restricted to the extreme SE. point or peninsula, called also Mes- saquia, and by the Romans Calabria; at other times extended so as to include the whole of what the Romans termed Apulia. Thus Strabo describes the whole coast from Lucania to the promontory of Drion (Mt. Garganii) as comprised in Iapugia, and even includes under that appellation the cities of Metapontum and Heraclea on the gulf of Tarentum, which are usually assigned to Lucania. Hence he states that their coast-line extended for a space of six days and nights' voyage. (Syl. § 14. p. 5.) Polybius at a later period used the name in an equally extended sense, so as to include the whole of Apulia (ii. 88.), as well as the Messapian peninsula; but he elsewhere appears to use the name of Iapugians as equivalent to the Roman term Apulians, and distinguishes them from the Messapians (ii. 24). This is, however, certainly contrary to the usage of earlier Greek writers. Herodotus distinctly applies the term of Iapugia to the peninsula, and calls the Messapians an Iapugian tribe; though he evidently did not limit it to this portion of Italy, and must have extended it, at all events, to the land of the Pentaecians, if not of the Daunians also. (Herod. iv. 99, vii. 170.) Aristotle also clearly identifies the Iapugians with the Messapians (Pol. vi. 3), though the limits within which he applies the name of Iapugia (Ib. vii. 10) cannot be defined. Indeed, the name of the Iapugian promontory (§ 242. Garg. Heroon), was universally given to the headlands which formed the extreme point of the peninsula, sufficiently proves that this was considered to belong to Iapugia. Strabo confines the term of Iapugia to the peninsula, and says that it was called by some Iapugia, by others Messapia or Calabria. (Strab. vi. pp. 281, 282.) Appian and Dionysius Periegetes, on the contrary, follow Polybius in applying the name to the Roman Apulia, and the latter expressly says that the Iapugian tribes extended farther as Hyrcania on the whole of Mt. Garganii. (Appian, Ann. 43; Dionys. Per. 379.) Poltemy, as usual, follows the Roman writers, and adopts the names then in use for the divisions of this part of Italy; hence he ignores altogether the name of Iapugia, which is not found in any Roman writer as a geographical appellation; though the Latin poets, as usual, adopted it from the Greeks. (Verg. Aen. xi. 247; Ovid, Met. xv. 703.) We have no clue to the origin or meaning of the name of Iapugians, which was undoubtedly given to the people (lapyges, iapuges) before it was applied to the country which they inhabited. Niebuhr (vol. i. p. 146) considers it as etymologically connected with the Latin Apulia, but this is very doubtful. The name appears to have been a general one, including several tribes or nations, among which were the Messapians, Salentinii, and Pente- cianians. (Appian, Garg.) The name of Iapugia (Iapuges Messaurnae, vii. 170); and the two names are frequently interchanged. The Greek mythographers, as usual, derived the name from a hero, lapyx, whom they represented as a son of Lycaon, a descent probably intended to indicate the Pelasgic origin of the Iapugians. (Anton. Liberal. 51; Plin. iii. 11. s. 16.) For a further account of the national affinities of the different tribes in this part of Italy, as well as for a description of its physical geography, see the articles Apulia and Cala- bria.

[EBJ.

IAPYgium PROMONTORIUM (Arch larem: Capo Sta. Maria di Lecua), a headland which forms the extreme SE. point of Italy, as well as the extremity of the long peninsula or promontory that divides the gulf of Taranto from the Adriatic sea. It is this long projecting strip of land, commonly termed the heel of Italy, and designated by the Romans as Calabria, that was usually termed by the Greeks Iapugia, whence the name of the promontory in question. The latter is well described by Strabo as a rocky point extending far out to sea towards the SE., but inclining a little towards the Lucanian promontory, which rises opposite to it, and together with it encloses the gulf of Tarentum. He states the interval between these two headlands, and consequently the width of the Tarentine gulf, at its entrance, at about 700 stadia (70 G. miles), which slightly exceeds the truth. Thiny calls the same distance 100 M. P. or 800 stadia; but the real distance does not exceed 66 G. miles or 660 stadia. (Strab. vi. pp. 258, 281; Plin. iii. 11. s. 16; Pol. iii. 1. § 13; Polyb. x. 1.) The same point was also not unfrequently termed the Sicilian promontory (Promontorium Salen- tinum, Mel. ii. 4. § 8; Pol. l.c.), from the people of that name who inhabited the country immediately adjoining. Sallust applies the same name to the whole of the Calabrian or Messapian peninsula. (Sull. ap. Sac. ad Aen. iii. 400.) Its modern name is derived from the ancient church of Sta. Maria di Lecua, situated close to the headland, and which has preserved the name of the ancient town and port of Leucas; the latter was situated immediately on the W. of the promontory, and afforded tolerable shelter for vessels. (Leuca.) Hence we find the Athenian fleet, in B.C. 415, on its way to Sicily, touching at the Iapugian promontory after crossing from Corcyra (Thuc. vi. 30, 44); and there can be no doubt that this was the customary course in proceeding from Greece to Sicily. [EBJ.

IATDANUS (Iapadanos), a river on the N. coast of Crete, near the banks of which the Cydraiones dwelt. (Hom. od. iii. 292.) It is identified with the rapid stream of the Plataniat, which rises in the White Mountains, and, after flowing between the Rhitone villages of Theraïos and Lokik or Lekos, runs through a valley formed by low hills, and filled with lofty plateaus; from which it obtains its name. The river of Plataniat falls into the sea, nearly opposite the islet of Itapneos Theokloros, where there is good anchorage. (Pashley. Trav. i. p. 22; Hirtz, Kreta, vol. i. pp. 23, 384.)

[EBJ.

IARDAJNUS, a river of Elis. (Pheia.)

JAZETHIA. (Librya.)

IASI. (Jassil.)

JASONIUM (Iarasov) Pol. vi. 10, § 3.), a town in Margiana, at the junction of the Margus (Murgh- ob) and some small streams which flow into it. (Cf. also Ammian. xxii. 6.)

JASONIUM (Arch larem, Pol. vi. § 4;) Strab. p. 529), a mountain in Media, which extended in a NW. direction from the M. Parnocharas (M. Elvent), forming the connecting link between the Taurus and the outlying spurs of the Antitaurus. It is placed by Ptolemy between the Orontes and the Corusus.

[V.

JASO'NIUM (Iararos), a promontory on the
cost of Pontus, 130 stadia to the north-east of Ptolemaeum; it is the most projecting cape on that coast, and forms the terminating point of the chain of Mount Paryadres. It was believed to have received its name from the fact that Jason had landed there. (Strab. xii. p. 548; Arrian, Perip. p. 17; Anonymous. Perip. p. 11; Pol. v. 6, § 4; Xenoph. Anab. vii. 2, § 1, who calls it Jasonis act.) It still bears the name Jason, though it is more commonly called Cape Bona or Vena, from a town of the same name. (Hamilton, Researches, vol. i. p. 269.) The Asineia, called a Greek acropolis by Scylax (p. 33), is probably no other than the Jasonium.

IASFIS. [Contestanfnia.]

IASSI (Ἰασσίον), mentioned by Ptolemy as a populous station of Upper Ptolemaia (iv. 14. § 2), Pliny's form of the name (iii. 25) is Itas. He places them on the Drace. [R. G. L.]

IASUS, or IASUS (Ἰασσός, or λασσός; Κατ. 'Ιασσοῦ), a town of Caria, situated on a small island close to the north coast of the Sasanian bay, which derives its name from Iassus. The town is said to have been founded at an unknown period by Argive colonists; but as they had sustained severe losses in a war with the native Carians, they invited the sons of Nebres, who had previously founded Milos, to come to their assistance. The town appears on that occasion to have received additional settlers. (Polyb. xvi. 12.) The town, which appears to have occupied the whole of the little island, had only ten stadia in circumference; but it nevertheless acquired great wealth (Thucyd. viii. 28.), from its fisheries and trade in fish (Strab. xiv. p. 658). After the Sicilian expedition of the Athenians, during the Peloponnesian war, Iassus was attacked by the Lacedaemonians and their allies; it was governed at the time by Amorges, a Persian chief, who had revolted from Darius. It was taken by the Lacedaemonians, who captured Amorges, and delivered him up to Tissaphernes. The town itself was destroyed on that occasion; but must have been rebuilt, for we afterwards find it besieged by the last Philip of Macedon, who, however, was compelled by the Romans to restore it to Ptolemy of Egypt. (Polyb. xvi. 2; Liv. xxxiii. 33; comp. Pol. v. 2. § 9; Plin. v. 29; Stad. Mar. Magn. §§ 274, 275; Hieroc. p. 689.)

The mountains in the neighbourhood of Iassus furnished a beautiful kind of marble, of a blood-red and livid white colour, which was used by the ancients for ornamental purposes. (Paul. Silent. Epher. S. Soph. ii. 213.) Near the town was a sanctuary of Hestia, with a statue of the goddess, which, though standing in the open air, was believed never to be touched by the rain. (Polyb. xvi. 12.) The same story is related, by Strabo, of a temple of Artemis in the same neighbourhood. Iassus, as a celebrated fishing place, is alluded to by Athenaeus (iii. p. 105, xiii. p. 606). The place is still existing, under the name of Askem or Askou Kalass. Chauder (Travels in As. Min. p. 226) relates that the island on which the town was built is now united to the mainland by a small isthmus. Part of the city walls still exist, and are of a regular, solid, and handsome structure. In the side of the rock a theatre with many rows of seats still remains, and several inscriptions and coins have been found there. (Comp. Spon and Wheeler, Voyages, vol. i. p. 361.)

A second town of the name of Iassus existed in Capadocia or Armenia Minor (Pol. v. 7, § 6), on the north-east of Zorapassus.

IASTAE (Ἱάσται, Pol. vi. 12.), a Scythian tribe, whose position must be sought for in the neighbourhood of the river Iastus. [E. B. J.]

IASTUS (Ἰαστός), a river, which, according to Ptolemy (vi. 12), was, like the Polytemus (Kokil), an affluent of the Caspian basin, and should in fact be considered as such in the sense given to a denomination which at that time embraced a vast and complicated hydraulic system. [Jaxartes.] Von Humboldt (Aste Centrale, vol. ii. p. 263) has identified it with the Kizil-Darja, the dry bed of which may be traced on the barren wastes of Kizil Kom in W. Turkistan. It is no unusual circumstance in the sandy steppes of N. Asia for rivers to change their course, or even entirely to disappear. Thus the Kizil-Derja, which was known to geographers till the commencement of this century, no longer exists. (Comp. Levechne, Hordes et Steppes des Kirghiz Kazakas, p. 436.) [E. B. J.]

IASTUS, a river mentioned by Ptolemy (vi. 14. § 2) as falling into the Caspian between the Jaik and the Oxus. It is only safe to call it one of the numerous rivers of Independent Tartary. [R. G. L.]

IASUS. [Oecum.]

IATTH (Ἰάτθ, Pol. vi. 12. § 4), a people in the northern part of Sogdiana. They are also mentioned by Pliny (ii. 16. 18); but nothing certain is known of their real position. [V.]

IATINUM (Ἰατίνων), according to Ptolemy (ii. 8. § 15) the city of the Medii, a people of Gallia Lugdunensis. It is supposed to be the same place as the Fixanum of the Table [FIXITINUM], and to be represented by the town of Meanz on the Marne. Walcheren, who trusts more to the accuracy of the distances in the Table than we safely can do, sought in the place Fixanum no exactly in the Table the usual mark which designates a capital town, and that the measures do not carry the position of Fixanum as far as Meanz, but only as far as Montboeuf. He conjectures that the word Fixanum may be a corruption of Fines Iatiniarum, and accordingly must be a place on the boundary of the little community of the Medii. This conjecture might be good, if the name of the people was Latin, and not Medii. [G. L.]

JATRIIPPA. [Lathrippa.]

IATRA or IATRUM (Ἱατρόν), a town in Moesia, situated at the point where the river Iatrus or Iatrix empties itself into the Danube, a few miles to the east of Ad Novas, (Procop. de Aed., iv. 7; Theophylact. vii. 2; Notit. Imp. 29, where it is erroneously called Latra; Geogr. Rav. iv. 7, where, as in the Post. Tab., it bears the name Laton.) [L. S.]

IATRUS (in the Post. Tab. Iatras), a river traversing the central part of Moesia. It has its sources in Mount Haemus, and, having in its course to the north received the waters of several tributaries, falls into the Danube close by the town of Iatra. (Plin. iii. 29, where the common reading is Ietrus; Jornand. Get. 18; Geogr. Rav. iv. 7.) It is probably the same as the Athrys (Ἄθρυς) mentioned by Herodotus (iv. 40). Its modern name is Iatros. [L. S.]
JAXARTES.

JAXARTES, JAXARTES (δ Ἰάξαρτης), the river of Central Asia which now bears the name of Syr-Daria, or Yellow River (Daria is the generic Tartar name for all rivers, and Syr=“yellow”), and which, watering the barren steppes of the Kirghiz-Cossacks, was known to the civilised world in the most remote ages.

The exploits of Cyrus and Alexander the Great have inscribed its name in history many centuries before our era. If we are to believe the traditional statements about Cyrus, the left bank of this river formed the N. limit of the vast dominion of that conqueror, who built a town, deriving its name from the founder [Cyrèschatā], upon its banks; and it was upon the right bank that he lost his life in battle with Tomyris, Queen of the Massagetae.

Herodotus (i. 201—216), who is the authority for this statement, was aware of the existence of the Syr-Daria; and although the name Jaxartes, which was a denomination adopted by the Greeks and followed by the Romans, does not appear in his history, yet the Araxes of Herodotus can be no other than the actual Syr, because there is no other great river in the country of the Massagetae. Much has been written upon the mysterious river called Araxes by Herodotus; M. de Guignes, Fosse, and Gatterer, suppose that it is the same as the Oxus or Amou-Daria; M. de la弩axe sees in it the Araxes of Armenia, while Bayer, St. Croix, and Larcher, misconceive that under this name the Volga is to be understood. The true solution of the enigma seems to be that which has been suggested by D'Anville, that the Araxes is an appellative common to the Amou, the Armenian Araxes, the Volga, and the Syr. (Comp. Araxes, p. 185; Mem. de l'Acad. des Inscr. vol. xxxvi. pp. 69—85; Heeren, Asiat. Notione, vol. ii. p. 19, trans.) From this it may be concluded, that Herodotus had some vague acquaintance with the Syr, though he did not know it by name, but confounded it with the Araxes; nor was Aristotele more successful, as the Syr, the Volga, and the Don, have been recognised in the description of the Araxes given in his Meteorologica (i. 13. § 15), which, it must be recollected, was written before Alexander's expedition to India. (Comp. Ideker, Meteorologica Vet. Graecor. et Rom. ad L. c., Berol. 1838; St. Croix, Examen Critique des Hist. d'Alex. P. 703.)

A century after Herodotus, the physical geography of this river-basin became well known to the Greeks, from the expedition of Alexander to Bactria and Sogdiana. In n. c. 329, Alexander reached the Jaxartes, and, after destroying the seven towns or fortresses upon that river the foundation of which was ascribed to Cyrus, founded a city, bearing his own name, upon its banks, ALEXANDRIA URUM (Ἀλεξάνδρεια Υρούμ). (Q. Curt. vii. 6; Arrian, Anab. iv. 1. § 3.)

After the Macedonian conquest, the Syr is found in all the ancient geographers under the form Jaxartes: while the country to the N. of it bore the general name of Sceytia, the tracts between the Syr and Amou were called Transoxiana. The Jaxartes is not properly a Greek word, it was borrowed by the Greeks from the Barbarians, by whom, as Arrian (Anab. iii. 27) asserts, it was called Oraxes (Ὀξάρτης). Various etymologies of this name have been given (St. Croix, Examen Critique des Hist. d'Alex. § 6), but they are too uncertain to be relied on; but whatever be the derivation of the word, certain it is that the Syr appears in all ancient writers under the name Jaxartes. Some, indeed, confounded the Jaxartes and the Tanais, and that purposely, as will be seen hereafter. A few have confounded it with the Oxus; while all, without exception, were of opinion that both the Jaxartes and the Oxus discharged their waters into the Caspian, and not into the Sea of Aral. It seems, at first sight, curious, to those who know, the true position of these rivers, that the Greeks, in describing their course, and determining the distance of their respective “embouchures,” should have taken the Sea of Aral for the Caspian, and that their mistake should have been repeated up to very recent times. Von Humboldt (Asie Centrale, vol. ii. pp. 162— 297) — to whose extensive inquiry we owe an invaluable digest of the views entertained respecting the geography of the Caspian and Oxus by classical, Arabian, and European writers and travellers, along with the latest investigations of Russian scientific and military men — arrives at these conclusions respecting the ancient junction of the Aral, Oxus, and Caspian:

1st. That, at a period before the historical era, but nearly approaching to those revolutions which preceded it, the great depression of Central Asia — the concavity of Turan — may have been one large interior sea, connected on the one hand with the Euxine, on the other hand, by channels more or less broad, with the Icy sea, and the Balkhash and its adjoining lakes.

2nd. That, probably in the time of Herodotus, and even so late as the Macedonian invasion, the Aral was merely a bay or gulf of the Caspian, connected with it by a lateral prolongation, into which the Oxus flowed.

3rd. That, by the preponderance of evaporation over the supply of water by the rivers, or by diurnal deposits, or by Plutonic convulsions, the Aral and Caspian were separated, and a bifurcation of the Oxus developed, — one portion of its waters continuing its course to the Caspian, the other terminating in the Aral.

4th. That the continued preponderance of evaporation has caused the channel communicating with the Caspian to dry up.

At present it must be allowed that, in the absence of more data, the existence of this great Aral-Caspian basin within the "historic period," must be a moot point; though the geological appearances prove by the equable distribution of the same peculiar organic remains, that the tract between the Aral and the Caspian was once the bed of an united and continuous sea, and that the Caspian of the present day is the small residue of the once mighty Aralo-Caspian Sea.

Strabo (xi. pp. 507—517) was acquainted with the track or position of this river, and has exposed the errors committed by the historians of Alexander (p. 508), who confounded the mountains of the Paropamisus — or Paropamisis, as all the good MSS. of Ptolomy read (Asie Centrale, vol. i. pp. 114—118) — with the Caucasus, and the Jaxartes with the Tanais. All this was imagined with a view of exalting the glory of Alexander, so that the great conqueror might be supposed, after subjugating Asia, to have arrived on the shores of the Caspian, the scene of the legend where Hercules unbound the chains of the fire-bringing Titan.

The Jaxartes, according to Strabo (p. 510), took its rise in the mountains of India, and he determines it as the frontier between Sogdiana and the nomad Sce-
JAXARTES.

Though the principal tribes of which the Sacae, Daeae, and Massagetae, and adds (p. 518) that its "embouchure" was, according to Patroclus, 80 parasang from the mouth of the Oxus. Pliny (vi. 18) says that the Scythians called it "Silis," probably a form of the name Syr, which it now bears, and that Alexander and his soldiers thought that it was the Tanais. It has been conjectured that the Alani, in whose language the word tan (Tan-aes, Dan, Dan) signified a river, may have brought this appellative first to the E., and then to the W. of the Aralo-Caspian basin, in their migrations, and thus have contributed to confirm an error so flattering to the vanity of the Macedonian conquerors. (Aisie Centrales, vol. ii. pp. 254, 291; comp. Schafarik, Stor. Alt. vol. i. p. 500.) Pomponius Mela (iii. 5, § 6) merely states that it watered the vast countries of Scythia and Sogdiana, and discharged itself into that E. portion of the Caspian which was called Scythicus Sinus.

Arrian, in recounting the capture of Cyropolis (Aesb. iv. 3, § 4), has mentioned the curious fact, that the Macedonian army entered the town by the dried-up bed of the river; these descissions are not rare in the sandy steppes of Central Asia,—as for instance, in the sudden drying up of one of the arms of the Jaxartes, known under the name of Tangan-Daira, the account of which was first brought to Europe in 1820. (Comp. Journ. Geog. Soc, vol. xiv. pp. 353—355.)

Pomponius (vi. 12, § 1) has fixed mathematically the sources, as well as the "embouchure," of the Jaxartes. According to him the river rises in lat. 43° and long. 125°, in the mountain district of the Comedi (σχετρι Κομηθών, § 3; Μου-Τάγχ), and throws itself into the Caspian in lat. 48° and long. 97°, carrying with it the waters of many affluents, the principal of which are called, the one Bascatres (Bacartia, § 3), and the other Demus (Δαμος, § 9). He describes it as watering three countries, that of the "Sacae," "Segdiana," and "Scythia intra Imaeo." In the first of these, upon its right bank, were found the Comai (Κόμοιοι) and Carataec (Καρατάρα, vi. 13, § 3); in the second, on the left bank, the Antaei (Ἀνταίει) and Drespiani (Ἀνταίει, § 5), who extended to the Oxus, the Tachomi (Τάχομοι), and Ihati (Ηθνα, vi. 12, § 4); in the third, in the Syr, the Jaxartes (Σαρτάρα), a numerous people (vi. 14, § 10), and near the "embouchure," the Ariacae (Ἀριάκαι, vi. 14, § 13). Ammianus Marcellinus (xxii. 6. § 59), describing Central Asia, in the upper course of the Jaxartes which falls into the Caspian, speaks of two rivers, the Arazates and Dymas (probably the Demus of Pomponius), "qui per juxta vallesque praeceptae in campstrem planitiam decurrentes Oximin nomine paludem effusa longa latine diffimina." This is the first intimation, though very vague, as to the formation of the Sea of Aral, and requires a more detailed examination.

[OXIA PALIS.]

The obscure Geographer of Ravenna, who lived, as it is believed, in the 7th century A. D., mentions the Jaxartes river in describing Hyrcania.

Those who wish to study the accounts given by mediæval and modern travellers, will find much valuable information in the "Descriptio rerum in Asiae Minoris," the "River Jaxartes" annexed to Lefevre, Horae et Steppes des Kirghiz-Kazakhs, Paris, 1840. This same writer (pp. 53-70) has described the course of the Syr-Daria, which has its source in the mountains of

Kochkar-Djalan, a branch of the range called by the Chinese the "Mountains of Heaven," and taking an N.W. course through the sandy steppes of Kizilk-Konm and Kara-Konam, unites with those of the Sea of Aral, on its E. shores, at the gulf of Kamechlen-Bachi.

[E. B. J.]

JAXAMATAE (Ἰάξαμαται, Ιάξαματα, Ἰαξκαται, Ιαςκαται, Ιασκαται, Ionmata, Amm. Marc. xxii. 8. § 51; Exonmata, Val. Flacc. Argonaut. vi. 144, 569) a people who first appear in history during the reign of Satyrus III., king of Bospurus, who waged war with Tigratoo, their queen. (Polyen. viii. 55.) Thucydides attribute them to the Sarmatian stock. (Symm. Fr. p. 140; Anon. Peripl. Eux. p. 2.) Pomponius Mela (i. 19, § 17) states that they were distinguished by the peculiarity of the women being as tried warriors as the men. Ptolemy (v. 9) has placed them between the Don and Volga, which agrees well with the position assigned to them by the authors mentioned above. In the second century of our era they disappear from history. Schafarik (Stor. Alt. vol. i. p. 340), who considers the Sarmatians to belong to the Median stock, connects them with the Median word "mot" as "people," in the termination Sarmatae; but it is more probable that the Sarmatians were Slavonians.

[E. B. J.]

JAZYGES, ΙΑΖΥΓΕΣ (Ἰαζύγες, Steph. B. Iazyx), a people belonging to the Sarmatian stock, whose original settlements were on the Palus Marcicis. (Pol. iii. 5, § 19; Strab. vii. p. 306; Arrian, Aesb. 1, 3; Amm. Marc. xxii. 8, § 31.) They were among the barbarian tribes armed by Mithridates (Appian, Mithr. 69); during the banishment of Ovid they were found on the Danube, and in Bessarabia and Wallachia (Ep. ex Pont. i. 2, 79, iv. 7, 9, Trist. ii. 19. 1.) In A. D. 50, either induced by the rich pastures of Hungary, or forced onwards from other causes, they no longer appear in their ancient seats, but in the plains between the Lower Theiss and the mountains of Transylvania, from which they had driven out the Dacians. (Tac. Ann. xii. 29; Plin. iv. 12.) This migration, probably, did not extend to the whole of the tribe, as is implied in the surname "Metastatae," henceforward history speaks of the Jazygæs Meta-

nastæ (Ἰαζύγες εἰς Μετατάτας), who were the Sarmatians with whom the Romans so frequently contended. (Comp. Gibbon, c. xviii.) In the second century of our era, Pomponius (iii. 7) assigns the Danube, the Theiss, and the Carpathians as the limits of this warlike tribe, and enumerates the following towns as belonging to them:—USECUM (Οὔσεκον); BORUMANUM OR GORNAMUS (Βορομάνος, al. Βόρομας); AIDA or ABINTA (Αἰάδης, al. Αἴδητα); TRISSUM (Τρίσσων); CANDANEUM (Κανδανέων); FARCA (Φαρκα); PESSUM (Πέσσου); and PARTISUCUM (Παρτίσουκον). These towns were, it would seem, constructed not by the Jazygæs themselves, who lived in tents and wagons, but by the former Slave inhabitants of Hungary; and this supposition is confirmed by the fact that the names are partly Keltic and partly Slavish. Mannert and Reichard (Forbiger, vol. iii. p. 1111) have guessed at the modern representatives of these places, but Schafarik (Stor. Alt. vol. i. p. 514) is of opinion that no conclusion can be safely drawn except as to the identity of Death with Poinsum, and of Partisucum with Partisucum.

The Iazyges lived on good terms with their neighbours on the W., the German Quadi (Tac. Hist. iii. 5), with whom they united for the purpose of subjugation.
JAZYGES.

The northern tribes vanished by Hermanric in A.D. 332—350, and that they were the same people as those described by Ptolemy (De Reb. Get. § 5) under the corrupt form IANUINX.

There is a monograph on this subject by Hennig (Comment de Rebus Iazygum S. Iacovergerus, Regiomont., 1812); a full and clear account of the fortunes of these peoples will be found in the German translation of the very able work of Schafarik, the historian of the Slavish races.

In 1799 a golden dish was found with an inscription in Greek characters, now in the Imperial cabinet of antiquities at Vienna, which has been referred to the Iazyges. (Von Hammer, Osman. Gesch. vol. iii. p. 726.)

IBERA.

The name survives in the modern Ián, St. Martin, the historian of Armenia (Mém. sur l'Arménie, vol. i. p. 117), says, that according to native traditions, Ián is a very ancient city, the foundation of which was attributed to Semiramis. Ruined in course of time, it was rebuilt by a king called Van, who lived a short time before the expedition of Alexander the Great, and who gave it his name; but, having again fallen into decay, it was restored by Vagh-Ar-bang (Vahvasses), brother to Arsaces, and first king of Armenia of the race of the Arsacidae.

In the middle of the 4th century after Christ it was captured by Sapor B. (Bitter, Eroldame, vol. ix. pp. 877, 981; London Geog. Journal, vol. viii. p. 66.)

[ARTENITA BUANA.]

[IBER. [IBERUS.]]

IBERA, a city of Hispania Citerior, mentioned only by Livy, who gives no explicit account of its site, further than that it was near the Ibera (Ébro), whence it took its name; but, from the connection of the narrative, we may safely infer that it was not far from the sea. At the time referred to, namely, in the Second Punic War, it was the wealthiest city in these parts. (Livy, xxxii. 28.) The manner in which Livy mentions it seems also to warrant the conclusion that it was still well known under Augustus. Two coins are extant, one with the epigraph MUN.

HIBERJA JULIA on the one side, and IBERCAYVONI on the other; and the other with the head of Tiberius on the reverse, and on the reverse the epigraph M. U. J. IBERCAVONI; whence it appears to have been made a municipium by Julius, or by Augustus in his honour, and to have been situated in the territory of the IBERCAEONI. The addition DEKT. on the latter of these coins led Harduin to identify the place with Dertosa, the site of which, however, on the left bank of the river, does not agree with the probable position of Ibera. Flórez supposes the allusion to be to a treaty between Ibera and Dertosa. The ships with spread sails, on both coins, indicate its maritime site, which modern geographers seek on the S. side of the delta of the Ébro, at S. Carlos de la Rápita, near Amposta. Its decay is easily accounted for by its lying out of the great high road, amidst the malaria of the river-delta and in a position where its port would be choked by the alluvial deposits of the Ébro. It seems probable that the port is now represented by the Southern lagoon called Puerto de los Altijares, which signifies Port of the Jaws, i.e. of the river. (Plin. iii. 3. s. 4; Harduin, ad loc.; Narca, Hist. ii. 8; Flórez, Méd. de Esp. vol. ii. p. 435; Sestini,

[Is. 8 S.]

IBERIA (ἡ Ιβηρία), the extensive tract of country which lies between the Euxine and Caspian seas, to the north of the Caucasus, and which, bounded on the W. by Colchis, on the E. by Albania, and the S. by Armenia, is watered by the river Cyrus (Kür). (Strab. xi. p. 499, comp. i. pp. 45, 69; Pomp. Mai. iii. 5. § 6; Plini. vi. 11; Pol. v. 11.) From these limits, it will be seen that the Iberia of the ancients corresponds very nearly with modern Georgia, or Grazia, as it is called by the Russians. Strabo (p. 500) describes it as being hemmed in by mountains, over which there were only four passes known. One of these crossed the Moschičj Montes, which separated Iberia from Colchis, by the Colchian fortress Sarapana (Scharapon), and is the modern road from Mingrelia into Georgia over Suram. Another, on the N., rises from the country of the Nomades in a steep ascent of three days' journey (along the valley of the Terek or Teryfl); after which the road passes through the Aragaci country, a journey of four days, where the pass is closed at the lower end by an impregnable wall. This, no doubt, is the pass of the celebrated Caucasian Gates (Caucasae Portae), described by Pliny (vi. 12) as a prodigious work of nature, formed by abrupt precipices, and having the interval closed by gates with iron bars. Beneath ran a river which emitted a strong smell ("Salter medias fores, sume diri odoris fluens," Plin. L. c.). It is identified with the great central road leading from the W. of Georgia by the pass of Darigel, so named from a fortress situated on a rock washed by the river Terek, and called by the Georgians Shevis Kori, or the Gate of Shevi. The third pass was from Albania, which at its commencement was cut through the rock, but afterwards went through a marsh formed by the river which descended from the Caucasus, and is the same as the defile now called Derbend or "narrow pass," from the chief of Tlie de Strab. (p. 499) speaks of the numerous cities of Iberia, with their houses having tiled roofs, as well as some architectural pretensions. Besides this, they had market-places and other public buildings.

The people of the Iberes or Iberos (Ἰβηρης, Steph. B. s. v.) were somewhat more civilised than their neighbours in Colchis. According to Strabo (p. 500), they were divided into four castes: —

(1.) The royal hore, from which the chiefs, both in peace and war, were taken. (2.) The priests, who acted also as arbitrators in their quarrels with the neighbouring tribes. (3.) Soldiers and husbandmen. (4.) The mass of the population, who were slave-like beings. The term of government was patriarchal. The people of the plain were peaceful, and cultivated the soil; while their dress was the same as that of the Armenians and Medes. The mountaineers were more warlike, and resembled the Scythians and Sarmatians. As, during the time of Herodotus (ii. 9), Colchis was the N. limit of the Persian empire, the Iberians were probably, in name, subjects of that monarchy. Along with the other tribes between the Caspian and the Euxine, they acknowledged the supremacy of Mithridates. The Romans became acquainted with them in the campaigns of Lucullus and Pompeius. In n. c. 65, the latter general commenced his march northwards in pursuit of Mithridates, and had to fight against the Iberians, whom he compelled to sue for peace. (Plint. Pomp. 34.) A.D. 35, when Tibers set up Tithdates as a claimant to the Parthian throne, he induced the Iberian princes, Mithridates and his brother Pharasmanes, to invade Armenia; which they did, and subdued the country. (Tac. Ann. vi. 33 —36; comp. Dict. of Biog. Pharasmanes.) In A.D. 113, when Armenia became a Roman province under Trajan, the king of the Iberians made a form of submitting himself to the emperor. (Eutrop. viii. 15; Dion Cass. lix. 15; Spartan. Hist. 17.)

Under the reign of Constantine the Iberians were converted by a captive woman to Christianity, which has been preserved there, though mixed with superstition, down to the present times. One of the original sources for this story, which will be found in Nennier (Allegeme, Gesch. der Christl. Relig. vol. iii. pp. 235 —266; comp. Nilman, Hist. of Christianity, vol. ii. p. 450), is Rufinus (s. 10), from whom the Greek church historians (Socrates. i. 20; Sozom. ii. 7; Theod. i. 24; Mos. Choren. ii. 53) have borrowed it. In A.D. 365 —378, by the ignominious treaty of Jovian, the Romans renounced the sovereignty and alliance of Armenia and Iberia. Sapor, after subjugating Armenia, marched against Sauronaces, who was king of Iberia by the permission of the emperors, and, after expelling him, reduced Iberia to the state of a Persian province. (Anon. Mar. xvi. 12; Gibbon, c. xxv; Le Blanc, Bas Empire, vol. iii. p. 357.)

During the wars between the Roman emperors and the Sasanian princes, the Iberian Gates had come into the possession of a prince of the Huns, who offered this important pass to Anastasius; but when the emperor built Durus, with the object of keeping the Persians in check. Cobades, or Kbal, seized upon the defiles of the Caucasus, and fortified them, though less as a precaution against the Romans than against the Huns and other northern barbarians. (Procop. B. P. i. 10; Gibbon, c. xli; Le Blanc, vol. vi. pp. 269, 442, vol. vii. p. 398.) For a curious history of this pass, and its identification with the fabled wall of Geg and Javgg, see Humboldt, Asie Centrale, vol. ii. pp. 93 —104; Eichwald, Peripl. del Cosp. Marres, vol. i. pp. 128 —132. On the decline of the Persian power, the Iberian frontier was the scene of the operations of the emperors Maurice and Heraclius. Iberia is now a province of Russia.

The Georgians, who do not belong to the Indo-European family of nations, are the same race as the ancient Iberians. By the Armenian writers they are still called Virk, a name of perhaps the same original as Iberes. They call themselves Kartli, and derive their origin, according to their national traditions, from an eponymous ancestor, Karidos. Like the Armenians, with whom, however, there is
no affinity either in language or descent, they have an old version of the Bible into their language. The structure of this language has been studied by Adelung (Mithridat. vol. i. pp. 430, foll.) and other modern philologists, among whom may be mentioned Bresset, the author of several learned memoirs on the Georgian grammar and language: Klapproth, also, has given a long vocabulary of it, in his Asia Polychotota.

Armenian writers have supplied historical memoirs to Georgia, though it has not been entirely wanting in domestic chronicles. These curious records, which have much the style and appearance of the half-legendary mishkhis histories of other countries, are supposed to be founded on substantial truth. One of the most important works on Georgian history is the memoirs of the celebrated Ossetian family, which have been published by St. Martin, with a translation. Some account of these, along with a short sketch of the History of the Georgians and their literature, will be found in Prichard (Physical Hist. of Mankind, vol. iv. pp. 261—276). Dubois de Montprévost (Voyage autour du Caucase, vol. ii. pp. 8—169) has given an outline of the history of Georgia, from native sources; and the maps in the magnificent Atlas that accompanies his work will be found of great service.

[EB. J.]

IBERIA INDAES (1689, Peripl. M. E. p. 24, ed. Hudson), a district placed by the author of the Periplos between Iarica and the Siculoians. It was doubtless peopled by some of the Siculoian tribes, who gradually made their descent to the S. and E. part of Scinde, and founded the Indo-Siculoie empire, on the overflow of the Greek kings of Iarica, about B.C. 136. The name would seem to imply that the population who occupied this district had come from the Caucasus.

[EB.]

IBERICUM MAEAE. [HISPANUM MAREAE.]

IBERES, IBERI, IBERIA. [HISPANIA.]

IBERIGAE (1692, Peripl. v. 2, § 18), a people placed by Ptolemy between the Beiyyurus Mois (Varoia Mois.) and the Montes Damiasi, in India extra Gangem, near the Brahmaputra. [EB.]

IBIS (1670, gen. —sis, and —tis; in MSS. often Iberis, Ebro), one of the chief rivers of Spain, the basin of which includes the NE. portion of the peninsula, between the great mountain chains of the Pyrenees and Ibedua. [HISPANIA.] It rises in the mountains of the Cantabri, not far from the middle of the chain, near the city of Julidriga (the source lies 12 miles W. of Reginnois), and, flowing with a nearly uniform direction to the E., after a course of 450 M. P. (540 miles), into the Mediterranean, in 40° 42' N. lat., and 0° 50' E. long., forming a considerable delta at its mouth. It was navigable for 260 M. P. from the town of Varia (Varoca, in Burgos). Its chief tributaries were:—on the left, the Scorritis (Scyre) and the Galligus (Galigo), and on the right the Salo (Xalon). It was long the boundary of the two Spain (HISPANIA), whence perhaps arose the error of Appian (Hist 6), which makes it divide the peninsula into two equal parts. There are some other errors not worthy of notice. The origin of the name is disputed. Dismissing derivations from the Phoenician, the question seems to depend very much on whether the Iberians derived their name from the river, as was the belief of the ancient writers, or whether the river took its name from the people, as W. von Humboldt contends. If the former was the case, and if Niebuhr's view is correct, that the popula-

ICARUS, ICARIA.

ICARUS, ICARIA (Icaros, 'Icaria: Nikaria), an island of the Aegean, to the west of Samos, according to Strabo (x. p. 480, xiv. 639), 80 stadia from Cape Ampelos, while Pliny (v. 23) makes it 35 miles. The island is in reality a confirmation of the range of hills traversing Samos from east to west, whereas it is long and narrow, and extend from NE. to SW. Its length, according to Pliny, is 17 miles, and its circumference, according to Strabo, 300 stadia. The island, which gave its name to the whole of the surrounding sea (Icarium Mare or Pelagus), derived its own name, according to tradition, from Icarus, the son of Daedalus, who was believed to have fallen into the sea near this island. (Or. Met. viii. 195, foll.) The cape forming the easternmost point of the island was called Drepamum or Dromacum (Strab. xiv. pp. 637, 639; Hom. Hyg. xxvii. 1; Dion. Sic. iii. 66; Plin. iv. 23; Steph. B. s. v. Oeboeov); and near it was a small town of the name of Icarus. Further west, on the north coast, was the small town of Isti (Istoa), with a tolerably good roadstead; to the south of this was another little place, called Oenoet (Oenoe, Strab. I. 5; Athen. I. p. 50). According to some traditional, Doryphus was born on Cape Dromacum (Theocrit. Idyl. xxxi. 33), and Artemis had a temple near Isti, called Tauropelion. The island had received its first colonists from Miletus (Strab. xiv. p. 635); but in the time of Strabo it belonged to the Samians, and was mainly used by the Samians as pasture land for their flocks. (Strab. x. p. 488, xiv. p. 639; Sykoc., pp. 22; Ateneo. Pers. 857; Thucyd. ii. 92, viii.)
ICARUSA.

99; Prot. v. 2 § 30; P. Mela, ii. 7.) Modern writers derive the name of Icaria from the Ionic word ψηφα, a pasture (Hesych. s. v. Ψῆφος), according to which it would mean "the pasture land." In earlier times it is said to have been called Dolche (Plin. l. c.; Callim. Hymn. in Dion. 187), Macris (Plin. l. c.; Eustath. ad Dionys. Per. 530; Liv. xxvi. 13), and Ilethyoessa (Plin. l. c.). Respecting the present condition of the island, see Toumefort, Voyage du Lévant, ii. lett. 9. p. 94; and Ross, Reisen auf den Griech. Inseln, vol. ii. p. 164, fol.  

[ L. S.]

COIN OF OKEOE OR OENAE, IN ICARUS.

ICARUSA, a river the embouchare of which is on the E. coast of the Exuine, mentioned only by Pliny (vi. 5). Icarsus answers to the Ukraš river; and the town and river of Hieros is doubtless the Hieros Portus (ἵππος λιθώς) of Arrian (Peripit. p. 19), which has been identified with Sunik-kala. (Renouel, Compar. Geog. vol. ii. p. 328.) [E. B. J.]

ICAUNUS or ICAUNA (Imone), in Gallia, a river which is a branch of the Sequana (Séine). Autelodorum or Autodulorum (Auxerre) is on the Ionne. The name Icaunus is only known from inscriptions. D'Anville (Notice, &c., s. e. Leonna, states, on the authority of the Abbé le Beuf, that there was found on a stone on the modern wall of Auxerre the inscription DEAE ICAUN. He supposes that Icauni ought to be Icaunae, but without any good reason. He also adds that the name Leonna appears in a writing of the 5th century. According to Ubert (Gallien, p. 145), who also cites Le Beuf, the inscription is "Debus Icauni." It is said that in the ninth century Auxerre was named Icauna, Hisona, Nyma. (Milin, Voyage, i. p. 167, cited by Ubert, Gallien, p. 474.) Icauna is as likely to be the Roman form of the original Celtic name as Icaunus.  

[ G. L.]

ICENI, in Britain. Tacitus is the only author who gives us the exact form Iconi. He mentions them twice. First, they are defeated by the proprietor P. Otorius, who, after fortifying the valleys of the Austena (Autfena) and Sabrina, reduces the Iceni, and then marches against the Cangi, a population sufficiently distant from Norfolk or Suffolk (the area of the Iceni) to be near the Irish Sea. (Ann. xi. 31, 52.) The difficulties that attend the geography of the campaign of Otorius have been indicated in the article CAMULODUNUM. It is not from this passage that we fix the Iceni.  

The second notice gives us the account of the great rebellion under Boadicea, wife of Prasatogatus. From this we infer that Camulodunum was not far from the Iceni area, and that the Trinobantes were a neighboring population. Perhaps we are justified in carrying the Iceni as far south as the frontiers of Essex and Herts. (Ann. xv. 31—57.) The real reason, however, for fixing the Iceni lies in the assumption that they are the same as the Sinemi of Ptolemy, whose town was Venta (Norwich or Calais); an assumption that is quite reasonable, since the Venta of Ptolemy's Sinemi is mentioned in the Itinerary as the Venta Icenorum, and in contradistinction to the Venta Belgarum (Winchester).  

[R. G. L.]

IGR (Ix), a river of Central Asia, which only occurs in Menander of Byzantium (Hist. Lact. § 3. Barbarorum ad Romanos, p. 300), ed. Niebuhr, Bonn, 1829), surnamed the "Protector," and contemporary with the emperor Maurice, in the 6th century after Christ, to whom comparative geography is indebted for much curious information about the basin of the Caspian and the rivers which discharge themselves into it on the E. Niebuhr has recognized, in the passage from Menander to which reference has been made, the first intimation of the knowledge of the existence of the Lake of Aral, after the very vague intimations of some among the authors of the classical period. Von Humboldt (Asie Centrale, vol. ii. p. 186) has identified the Ick with the Emba or Dzem, which rises in the mountain range Airurak, not far from the sources of the Bot or Djem, but according to Sillig, an island of the river, and, after traversing the sandy steppes of Songiz and Bukhara, falls into the Caspian at its NE. corner. (Comp. Leveau, Histoire et Steppes des Caspien, Kazaats, p. 65.) [E. B. J.]

ICIANA (Icyana, Eth. Icyano), a city of Sicily, which, according to Stephanus of Byzantium, held out for a long time against the arms of the Syracusans, whence it derives its name (from the verb ικυάω, a form equivalent to λιηναίω), but gives us no indication of the period to which this statement refers. The Icianenes, however, are mentioned by Pliny (iii. 8, s. 14) among the stilt-pendary towns of the interior of Sicily, though, according to Sillig (ad loc.), the true reading is Iapaneses. (Hist. Ician.) In either case we have no clue to the position of the city, and it is a mere random conjecture of Claveros to give the name of Ielianus to the ruins of a city which still remain at a place called Vindicari, a few miles N. of Cape Pachyum, and which were identified (with still less probability) by Fazello as those of Ischamara. (Imachara.) [E. H. B.]

ICINAE (Icyana), a city of Bottiae, in Macedonia, which Herodotus (vii. 123) couples with Pella. (Leske, Travels in Northern Greece, vol. iv. p. 382.) [E. B. J.]

ICINAE (Icyana, Isid. Char. p. 5; Stephan. B. a. v.), a small fortified town, or castle, in Mesoopotamia, situated on the river Bilecha, which itself flowed into the Euphrates. It is said by Labors to have owed its origin to the Macedonians. There can be little doubt that it is the same place as is called in Dion Cassius Icyana (xii. 12), and in Plutarch Icyana (Cox. c. 25). According to the former writer, it was the place where Crassus overcame Talymenas; according to the latter, that to which the younger Crassus was persuaded to fly when wounded. Its exact position cannot be determined; but it is clear that it was not far distant from the important town of Carrhae. (V.)

ICCIUS PORTUS. [Icynea.]

ICHTHYOPHAGHI. [Icybnogéou, Disd. iii. 15, seq.; Herod. iii. 19; Pansan. i. 33. § 4; Pliny vii. 30. s. 32], were one of the numerous tribes dwelling on each shore of the Red Sea which derived their appellation from the principal article of their diet. Fish-eaters, however, were not confined to this region; in the present state of things, wherever the fish are plenty, and as the sea is salt, there are, and are found on the coasts of New Holland. The Arthiopian Icthyophagi, who appear to have been the most numerous of these
tribes, dwelt to the southward of the Regio Troglo-
dytica. Of these, and other more inland races, con-
cerning whose strange forms and modes of life
curious tales are related by the Greek and Roman
writers, a further account is given under TROGLO-
dYTICAE. [W. B. D.]

**ICTHYOPHAGORUM SINUS (Βυθόφαγος των Σμύρνων, [18]), a deeply embayed por-
tion of the Persian gulf, in lat. 25° N., situated
between the headlands of the Sun and Asabé on the
eastern coast of Arabia. The inhabitants of its bor-
ders were of the same mixed race — Aethiopo-Ara-
bic — with the Ichthyophagi of Athiopia. The
bay was studded with islands, of which the prin-
cipal were Aradus, Tylos, and Tharros. [W. B. D.]

**ICTHYUS. [Elis, p. 817, b.]

**ICIANI. In Britain, mentioned in the Itinerary as
a station on the road from London to Carlisle (Lun-
galium). As more than one of the stations on each side
(Villa Fanstini, Cambircum, &c.) are uncertain, the
locality of the Iciani is uncertain also. Chesh-
ford, Iscurbe, and Thelford are suggested in the
Monumenta Britannica. [R. G. L.]

**ICIDMAGUS, a town of Gallia Lugdunensis, is
placed by the Table on a road between Rheesus
(supposed to be St. Thivos) and Avnne Segeta. [18]
Icidimus is probably Icen-
gorii or Issinhaus, which is SSW. of St. Etienne,
on the west side of the mountains, and in the basin
of the Upper Loire. The resemblance of name is
the chief reason for fixing on this site. [G. L.]

**ICIONI (Ικιονιια), an Alpine people of Gallia.
Strabo (p. 135) says: "Above the Cavares are the
Voconii, and Trictici, and Icioni, and Peduli;" and
again (p. 203): Next to the Voconii are the Si-
cionii, and Trictici, and after them the Meduli (Me-
dulli), who inhabit the highest summits. These
Icioni and Siconii are evidently the same people,
and the sigma in the name Siconii seems to be merely a
repetition of the final sigma of the word ικιονιο-νοια.
The Peduli of the first passage, as some editions have it,
is also manifestly the name Medulli. The
ascertained position of the Cavares on the east side of
the Rhone, between the Durunco and Isor, and
that of the Voconii, part of the Cavares, as given by
Strabo's remark about the position of the Me-
dulli, show that the Trictici and the Icioni are be-
 tween the Voconii and the Medulli, who were on
the High Alps: and this is all that we know. [G. L.]

**ICONIUM (Ικωνιονιον, Eth. Ικωνιονες; Κογις,
Κυνιος, or Κυνιεχ), was regarded in the time of
 Xenophon (Athen. i, 2, 19) as the easternmost
town of Phrygia, while all later authorities describe
it as the principal city of Lycaonia. [Cic. ad Fam.
iii. 6, 8, sv, 3] Strabo (xii. p. 568) calls it a ιο-
Ακιον, whence we must infer that it was then
still a small place; but he adds that it was well
peopled, and was situated in a fertile district of
Lycaonia. Pliny (v. 27), however, and the Acts of
the Apostles, describe it as a very populous city,
 inhabited by Greeks and Jews. Hence it would
 appear that, within a short period, the place had
 greatly risen in importance. In Pliny's time the territory
of Iconium formed a tetrarchy comprising 14 towns,
of which Iconium was the capital. On coins belonging
to the reign of the emperor Galienus, the town is
called a Roman colony, which was, probably, only
an assumed title, as no author speaks of it as a colony.
Under the Byzantine emperors it was the metropolis
of Lycaonia, and is frequently mentioned (Hieroc.
p. 675); but it was wrested from them first by the

**ICTIS. Saracens, and afterwards by the Turks, who made it
the capital of an empire, the sovereigns of which
took the title of Sultans of Iconium. Under
the Turkish dominion, and during the period of the
Crusades, Iconium acquired its greatest celebrity. It is
still a large and populous town, and the residence of a
pasha. The place contains some architectural
remains and inscriptions, but they appear almost all
to belong to the Byzantine period. [Comp. Ann.
Marc. xiv. 2; Steph. B. a.; Pol. v. 6, 16; Laske, Asia Minor, p. 48; Hamilton, Researches,
vol. ii. p. 205, fol.; Echel, vol. iii. p. 31; Sestini, Geo. Num. p. 48.] The name Iconium led the an-
cients to derive it from ἱκτῶν, which gave rise to the
false that the city derived its name from an image
of Medusa, brought thither by Perseus (Bustath. ad
Ptole. Per. 868); hence Stephanus B. maintains that
the name ought to be spelt ἵκτων, a form
actually adopted by Eustathius and the Byzantine
writers, and also found on some coins. [L. S.]

**ICORIUM. [Egorigium.]

**ICOS. [Ictus.]

**ICOSITANA. [Ilis].

**ICOSLUM (Ἰκόσλοιμον: Algier), a city on the coast
of Mauretania Caesariensis, E. of Caesarea, a colony
and one of the Roman empire, and presented by Vespasian
with the four Larum. [Ilin. Anton. 3, 57; Ilin. vi.
6, 1; Ilin. v. 2, s. 1; Pol. iv. 2, 6.] Its site,
already well indicated by the numbers of Ptolemy,
who places it 30° W. of the mouth of the Savus,
has been identified with certainty by inscriptions dis-
covered by the French. (Pellissier, in the Explo-
Many modern geographers, following Manet, who
was misled by a confusion in the numbers of the
Itinerary, put this and all the neighbouring places
too far west. [Comp. Ict.] [P. S.]

**ICTIMULI or VICTIMULI (Ικτιμωνονια, Strab.), a people of Cisalpine Gaul, situated at the
foot of the Alps, in the territory of Vercellae. They
are mentioned by Strabo (v. 215), who speaks of
a village of the Ictimuli, where there were gold mines,
which he seems to place in the neighbourhood of
Vercellae; but the passage is so confounded that it
would be unjust to lay much stress on it. Pliny,
indeed, combined with Strabo's remark about the
position of the Medulli, show that the Trictici and the Icioni are be-
tween the Voconii and the Medulli, who were on
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of Lycaonia, and is frequently mentioned (Hieroc.
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**ICTIS. in Britain, mentioned by Diodorus Siculus
(v. 22) as an island lying off the coast of the tin
districts, and, at low tides, becoming a peninsula,
whither the tin was conveyed in waggons. St. Mi-
chael's Mount is the suggested locality for Ictis
Probably, however, there is a confusion between the Isle of Wight, the Isle of Portland, the Scilly Isles, and the Isle just mentioned; since the name is suspiciously like Veta, the physical conditions being different. This view is confirmed by the text of Pline (vi. 30), who writes, "Timaeus, historian of a Britannia introitus sex dierum navigatione abesse duct insulam Miction in qua eandem ubum phunum praebuit; ad eam Britannios vitivitis navigio cirruscatum navigavi." 

**ICTODURUM.** in Gallia. The Antinome Lin. placis Caturiges (Chorges) on the road between Ebrosudum (Eubrion) and Vapincon (Gap); and the Table adds Ictodurum between Caturigermans, which is also Chorges, and Vapincon. We may infer from the name that Ictodurum is some stream between Chorges and Gap; and the Table places it half-way. The road distance is more than the direct line. By following the road from either of these places towards the other till we come to the stream, we shall ascertain its position. D'Anville names the small stream the Vence; and Walckenaer, the name of the island. Ictodurum in Bonste De Ville. 

**ICULISMA.** A place in Gallia, mentioned by Ansonius (Ep. xv. 22) as a retired and lonely spot where his friend Tetradus, to whom he addresses this poetical epistle, was at one time engaged:—

"Quondam docendi maestre adstrictum gravi
Icullismum cum te abscederent.

It is assumed to be the place called Civitas Eciliemensum in the Notitia Prov. Gall., which is Augusteum, in the French department of Charente, on the river Charente. 

**ICUS (Icox; Eth. /Icoxos),** one of the group of islands off the coast of Magnesia in Thessaly, lay near Peraephurus, and was colonised at the same time by the Cossians of Crete. (Seymour, Chius, 582; Strab. ix. p. 436; Appian, B. C. v. 7.) The fleet of Attalus and the Rhodians sailed past Seycus to Icus. (Liv. xxxi. 45.) Phanodemus wrote an account of this insignificant island. (Steph. B. s. v.) It is now called Sarakinia. (Leake, Northern Greece, vol. iii. p. 312.)

**IDA. IDAEOUS MONS (♀ Idu, 16a: Ida), a range of mountains of Phrygia, belonging to the system of Mount Taurus. It traverses western Asia Minor in many branches, whence it was compared by the ancients to the scorpion or millipede (Strab. xiii. p. 583), its main branch extending from the south-east to the north-west; it is of considerable height, the highest point, called Gargaron or Gargaron, rising about 4650 feet above the level of the sea. The greater part is covered with wood, and contains the sources of innumerable streams and many rivers, whence Homer (II. viii. 45) calls the mountain Aproantak. In the Homeric poems it is described as rich in wild beasts. (Comp. Strab. xiii. pp. 602, 604; Hom. H. ii. 824, vi. 238, viii. 170, xi. 153, 196; Athen. xv. 8; Hor. Od. iii. 20, 15; Ptole. v. 2, § 13; Plin. v. 32.) The highlands about Zeleia formed the northern extremity of Mount Ida, while Lectum formed its extreme point in the south-west. Two other subordinate ranges, paring from the principal summit, one at Cape Rhoeo, the other at Sigurni, may be said to enclose the territory of Troy in a crescent; while another central ridge between the two, separating the valley of the Scamander from that of the Sinoes, gave to the whole the form of the Greek letter epsilon. (Demetr. ap. Strab. xiii. p. 597.) The principal rivers of which the sources are in Mount Ida, are the Sinoes, Scamander, Granicus, Aeseus, Rhodius, Carens, Idaea, and others. (Horn. H. ii. 20, &c.) The highest peak, Gargaron, affords an extensive view over the Hellespont, Propontis, and the whole surrounding country. Besides Gargaron, three other high peaks of Ida are mentioned: viz. Cotylus, about 3500 feet high, and about 150 stadia above Scopasis; Pytna; and Diete. (Strab. xiii. p. 472.) Timotheus (ap. Steph. B. s. v. Αἰγαλέως) and Strabo (xiii. p. 606) mention a mountain belonging to the range of Ida, near Aratus, which bears the name of Andania, where Paris (Alexander) was believed to have pronounced this judgment as to the beauty of the three goddesses. (Comp. Clarke's Travels, ii. p. 134; Hunt's Journal in Wyalce's Turkey, i. p. 120; Cramer's Asin Minor, i. 120.) [L. S.]

**IDA (Iteq, Prot. iii. 17; § 9; Pomp. Nela. vii. 7; § 12; Plin. iv. 12, xvi. 33; Virg. Aen. iii. 105; Sechin. ii.; Avien. 176; France. iii. 338), the central and hottest point of the mountain range, which crosses the island of Andania, where Paris (Alexander) was believed to have pronounced this judgment as to the beauty of the three goddesses. (Comp. Clarke's Travels, ii. p. 134; Hunt's Journal in Wyalce's Turkey, i. p. 120; Cramer's Asin Minor, i. 120.) [L. S.]

**IDALIA, IDALIUM.** The Cretan Ida, like its Trojan namesake, was connected with the working of iron, and the Idacan Dactyls, the legendary discoverers of metallurgy, are assigned sometimes to the one and sometimes to the other. Wood was essential to the operations of smelting and forging; and the word Ida, an appellative for any wood-covered mountain, was used perhaps, like the German berg, at once for a mountain and a mining work. (Kenrick, Aegypt of Herodotus, p. 278; Hick, Krete, vol. i. p. 4.) [E. B. J.]

**IDACUS (I'kocas), a town of the Thracian Chersonese, mentioned by Thucydides (viii. 104) in his account of the manoeuvres before the battle of Cyprusacum, and not far from Arkehana. Although nothing whatever is known of these places, yet, as the Athenians were sailing in the direction of the Propontis from the Aegean, it would appear that Idacus was nearest the Aegean, and Arkehana further up the Hellespont, towards Sestus and the Propontis. (Arnold, ad loc.) [E. B. J.]

**IDALIA, IDALIUM (I'dakov: Eth. /'dakelov, Steph. B.; Plin. vi. 31), a town in Cyprus, adjoining to which was a forest sacred to Aphrodite; the poets who connect this place with her worship, give no indications of the precise locality. (Theocr. x. 100; Virg. Aen. i. 681, 692, x. 51; Catull. Pel. v. Thet. 96; Propert. ii. 13; Lucan, viii. 17.) Engel (Kypes, vol. i. p. 153) identifies it with Dilos, de-
IDIMIUM, a town in Lower Pannonia, on the east of Sirmium, according to the Peut. Tab.; in the Ravenna Geographer (iv. 19) it is called Idiminiun. Its site must be looked for in the neighbourhood of Mauritania. IDIMUS, a town of uncertain site in Upper Moesia, probably on the Morava in Serbia. (It. Ant. 134; Tab. Peut.) [L. S.]

IDISTAVISUS CAMPUS, the famous battlefield where Germanicus, in A.D. 16, defeated Arminius. The name is mentioned only by Tacitus (Ann. ii. 16), who describes it as a "campus medius inter Visurgim et colles," and further says of it, that "ut ripae fiamini cedent aut prominentia montium residat, inanequilator situm. Tunc tergum insurgelat silva, editis in altum ramis et pars humo inter arborum trancos." This plain between the river Weser and the hills has been the subject of much discussion among the modern historians of Germany, and various places have been at different times pointed out as answering the description of Tacitus' Idistavitus. It was formerly believed that it was the plain near Iugesack, below Bremen; more recently pretty unanimously in believing that Germanicus went up the river Weser to a point beyond the modern town of Minden, and crossed it in the neighbourhood of Hausberge, whence the battle probably took place between Hausberge and Rinteln, not far from the Porta Westphalica. (Ledebar, Land u. Volk der Brucerter, p. 288.) As to the name of the place, it used to be believed that it had arisen out of a Roman asking a German what the place was, and the German answering, "It is a wise," (it is a meadow); but Grimm (Deutsche Mythol. p. 372. 2nd edit.) has shown that the plain was probably called Idistavitus, that is, "the maiden's meadow" (from idia, a maiden). [L. S.]

IDOMENE (Ἰδωμηνε, Potl. iii. 13. § 39; Idomenia, Pent. Tab.), a town of Macedonia which the Tabular Itinerary places at 12 M. P. from Stena, the pass now called Demetropos, or Ibron Gate, on the river Pardirari. Situated on his route from Thrace to Macedonia, crossed Mr. Cercine, leaving the Passes on his right, and the Sinti and Maudi on his left, and descended upon the Axios at Idomene. (Tium. ii. 98.) It probably stood upon the right bank of the Axios, as it is included by Ptolemy (L.c.) in Emathia, and was near Dobrus, next to which it is named by Hierocles among the towns of Cusmiria Macedonia, under the Byzantine empire. (Leake, North. Greece, vol. iii. p. 444.) [E. B. J.]

IDOMENE. [Argos Amphilochicorum]

IDRACES (Ἰδραξ, Potl. iii. 5. § 23), a people of Sarmatia Europaea, whose position cannot be made out from the indications given by Ptolemy. (Schafarik, Statt. Alt. vol. i. p. 213.) [E. B. J.]

IDRIAS (Ἰδρίας), according to Stephanus B. (s. v.), a town in Caria which had formerly borne the name of Chrysa-ws. Herodotus (v. 118) describes the river Marjas as flowing from a district called Idrius; and it is conjectured that Strabone, founded by Antiochus Soter, was built on the site of the ancient town of Idrias. (Comp. Leake, Asia Minor, p. 235; see Laodicea.) [L. S.]

IDUBEDA (Ἰδούβεδα, misspelt by Agathemeres Ιδοδουβεδα, ii. 9; Sierra de Oyo and Sierra de Lorenzo), a great mountain chain of Hispania, running in a SE. direction from the mountains of the Cantabri to the Mediterranean, almost parallel to the Ebro, the basin of which it borders on the W. Strabo makes it also parallel to the Pyrenees, in conformity with his view of the direction of that chain from N. to S. (Strab. iii. p. 161; Ptol. ii. 6. § 21.) Its chief offsets were: — MACNUS, near Bibilis (Martial, i. 49, iv. 55), the NALUS MANIANUS (Lucan, l. 39, probably the Sierra Molino), and, above all, M. Ortespeona, which strikes off from it to the S. long before it reaches the sea, and which ought perhaps rather to be regarded as its principal prolongation than as a mere branch. [P. S.]

IDUMAEA. (Ἰδουμαία), the name of the country inhabited by the descendants of Edom (or Ezen), being, in fact, only the classical form of that ancient Semitic name. (Joseph. Ant. ii. 1 § 1.) It is otherwise called Mount Seir. (Gen. xxviii. 1; xxxvi. 8; Deut. ii. 5; Joshua, xxiv. 4.) It lay between Mount Herob and the southern border of Canaan (Deut. i. 2), extending apparently as far south as the Gulf of Aqaba (Deut. ii. 2—8), as indeed its ports, Ezion-geber, and Eloth, are expressly assigned to the "land of Edom." (2 Chron. viii. 17.) This country was inhabited in still more ancient times by the Horims (Deut. i. 12, 22), and derived its more ancient name from their patriarch Seir (Gen. xxxvi. 16); comp. xiv. 6, as is properly maintained by Reland, against the fanciful conjecture of Josephus and others. (Palestina, pp. 66, 69.) The Jewish historian extends the name Idumaea so far to the north as to comprehend under it great part of the south of Judaea; as he says that the tribe of Simeon received as their inheritance that part of Idumaea which borders on Egypt and Arabia. (Ant. v. 1. § 22.) He elsewhere calls Hebron the first city of Idumaea, i.e., reckoning from the north. (B. J. iv. 9. § 7.) From his time the name Idumaea disappears from geographical descriptions, except as an historical appellation of the country that was then called Gebelone, or the southern desert (ἡ κατὰ μεσοποταμίαν ἐπιφανήμονα Σιναί), Euseb. Onom. s. v. Ailada, or Arabia. The historical records of the Idumaeans, properly so called, are very scanty. Saul made war upon them; David subdued the whole country; and Solomon made Ezion-geber a naval station. (1 Sam. xiv. 47, 2 Sam. v. 11; 1 Kings, xi. 13. 5, xxxvii. 14.) The Edomites, however, recovered their national independence under Jehoram, king of Judah (2 Kings, xiv. 7), and avenged themselves on the Jews in the cruelties which they practised at the capture of Jerusalem by Nebuchadnezzar. (Psalms, cxvii. 7.) It was probably during the Babylonian captivity that they extended themselves as far north as Hebron, where they were attacked and subdued by Judas Maccabaeus (1 Macc. v. 63—68; Joseph. Ant. xii. 8. § 6.) It was on this account that the whole of the south of Palestine, about Hebron, Gaza, and Eleutherapolis (Beit Jebrin), came to be designated Idumaea. (Joseph. B. J. iv. 9. § 7, c. Apion. ii. 9; S. Jerom. Comment. in Obad. ver. 1.) Meanwhile, the ancient seats of the children of Edom had been invaded and occupied by another tribe, the Idumaeans, the descendants of the ancient Edomites (Strabo, vii. 6. 13.), under which name the country and its capital (Petra) became famous among Greek and Roman geographers and historians, on which account their description of the district is more appropriately given under that head. St. Jerome's brief but accurate notice of its general features may here suffice:—"Omnia adtravis regio Idumaeorum de Eleutherop-
palli usque ad Petram et Ailam (haec est possessio Æsau) in specusbus habitaturnelas habet; et propter minus calores solis, quia meridiana provincia est, ultimam est tugurii urbis." (Comment. in Odad, vv. 5, 6.) And again, writing of the same country, he says that south of Tectoa "ultra nullus est viculus, ne agrestes qui casam esse et fururum similis, quas Afric appellant majalija. Tanta erunt vastitas, quae usque ad Mare Rubrum Persarumque et Athiopiam atque Idumaeorum terminus dilatatur. Et quia hunc arido atque arcano nihil omnino frugum frumentum, cuncta sunt plena pestisnotiones, ut sterilissimam terras componat poporum multitudine." (Preged ad Amosum.)

[G. W.]

IDUNUM, a town in the extreme south of Panonia (Ptol. ii. 14. § 3), which, from inscriptions found on the spot, is identified with the modern Judenburg.

[L. S.]

JEBUS, JEBUSITES. [JERUSALEM.]

JEHOSHAPHAT, VALLEY OF. [JERUSALEM.]

IENA, in Britain, mentioned by Ptolemy (iii. 3. § 2) as an estuary between the outlets of the rivers Aburanava and Deva to the south of the promontory of the Novantae (= Wigtown Bay). [R. G. L.]

IERABRIGA. [ARABIA.]

JERICHO (Jeru., Jericho, Strab.), a strongly fortified city of the Canaanites, miraculously taken by Joshua, who utterly destroyed it, and prohibited its being rebuilt under pain of an anathema. (Josh. vi. 3.) This was probably to prevent the city from being used as a place of refuge by the Canaanites after their defeat. It lay in the border of Benjamin, to which tribe it was assigned (Josh. xviii. 12, 21), but was not far from the southern borders of Ephraim (xvi. 1). It is mentioned in the New Testament in connection with the wealthy revenue-farmer Zacchaeus, who resided there, and probably farmed the government dues of its rich and well cultivated plain. Josephus describes it as well situated, and fruitful in palms and balsam. (Ant. iv. 8. § 1, B. J. i. 6, § 6.) He places the city 60 stadia from the Jordan, 150 from Jerusalem (B. J. iv. 8. § 3), the intervening country being a rocky desert. He accounts for the narrow limits of the tribe of Benjamin by the fact that Jericho was included in that tribe, the fertility of which far surpassed the richest soil in other parts of Palestine (§§ 21, 22). Its plain was 70 stadia long by 20 wide, irrigated by the waters of the fountain of Elisah, which possessed almost miraculous properties. (Ant. iv. 8. §§ 2, 3.) It was one of the eleven toparchies of Judaea. (B. J. iii. 2.) Its palm grove was granted by Antony to Cleopatra (i. 18. § 5), and the subsequent possession of this envious district by Herod the Great, who first farmed the revenues for Cleopatra, and then redeemed them (Ant. xiv. 4. §§ 1, 2), probably gave occasion to the proverbial use of his name in Horace (Ep. ii. 2. 184): —

"cessare et ludere et ungi,
Præferat Herodis palmetis pingubus."

It is mentioned by Strabo (xvi. p. 763) and Pliny (v. 14) in connection with its palm-trees and fountains. This former also alludes to the palace and its gardens of balsam, the cultivation and collecting of which is more fully described by Pliny (xxii. 25).

The palace was built by Herod the Great, as his own residence, and there it was that he died; having first confined in the hippodrome the most illustrious men of the country, with the intention that they should be massacred after his death, that there might be a general mourning throughout the country on that occurrence. (B. J. i. 33. § 6.)

Josephus further mentions that Jericho was visited by Vespasian shortly before he quit the country, where he left the tenth legion (B. J. iv. 8. §§ 1, 9, 11); but he does not mention its destruction by Titus on account of the perfidy of its inhabitants; a fact which is supplied by Eusebius and St. Jerome. They add that a third city had been built in its stead; but that the ruins of both the former were still to be seen. (Onomast. s. v.) The existing ruins can only be referred to this latest city, which is frequently mentioned in the mediaeval pilgrimages. They stand on the skirts of the mountain country that shut in the valley of the Jordan on the west, about three hours distant from the river. They are very extensive, but present nothing of interest. The waters of the fountain of Elisha, now 'Ain-es-SuUcam, well answer to the glowing description of Josephus, and still fertilise the soil in its immediate neighbourhood. But the palms, balsam, sugar-canes, and roses, for which this Paradise was formerly celebrated, have all disappeared, and the modern Ribah consists only of the tents of a Bedouin encampment. [G. W.]

IERNE, is a better form for the ancient name of Ireland than Hibernia, Ibernia, Ivernia, etc., both as being nearer the present Gaelic name Eir, and as being the oldest form which occurs. It is the form found in Aristotle. It is also the term found in the poem attributed to Orphus on the Argonautic expedition, which, spurious as it is, may nevertheless be as old as the time of Onomacritus (i.e. the reign of the first Darius): —

"virgoae Téirnoin d'nos in Icoimi." (Orpheus, 1164, ed. Leipzig, 1764.)

Aristotle (de Mundo, c. 3) writes, that in the ocean beyond the Pillars of Hercules "are two islands, called Britannia, very large, Albian and Ierine, beyond the Celtica." In Diodorus Siculus (v. 32) the form is Iris; the island Iris being occupied by Britons, who were cannibals. Strabo (ii. p. 107) makes Ierine the farthest voyage northwards from Celtica. It was too cold to be other than barely habitable, the parts beyond it being absolutely uninhabited. The reported distance from Celtica is 500 stadia. The same writer attributes cannibalism to the Irish; adding, however, that his authority, which was probably the same as that of Diodorus, was insufficient. The form in Pomponius Mela is Iverna. In Iverna the luxuriance of the herbage is so great as to cause the cattle who feed on it to burst, unless occasionally take off. Pliny's form is Hybernia (iv. 30). So- lius, whose form is Hibernia, repeats the statement of Mela as to the pasture, and adds that no snakes are found there. Warlike beyond the rest of her sex, the Hibernian mother, on the birth of a male child, places the first morsel of food in his mouth with the point of a sword (c. 22). Avienus, probably from the similarity of the name to Ika, writes: —

"As in duobus in Sacrum, sic inmulud
Divere prisci, solibus curcas rata est.
Haec inter undas multa cepit jact:
Eamque late gessit Hibernorum colit."

(Orca Mart. 109—113.)

Avienus's authorities were Cathaginian. More im-
portant than these scanty notices, and, indeed, more important than all the notices of Ireland put together, is the text of Ptolemy. In this anther the details for Ireland (Ἰερες) are fuller, rather than scantier, than those for Great Britain. Yet, as Ireland was never again, or barely, explored by a lost, his authorities must have been other than Latin. Along with this fact must be taken another, viz., that of the earliest notice of Ireland (Ἰερες) being full as early as the earliest of Britain; earlier, if we attribute the Aragonautic poem to Omonarctus; earlier, too, if we suppose that Hanno was the authority of Avienus.

If not Roman, the authorities for Ierne must have been Greek, or Phoenician.—Greek from Marseilles, Phoenician from either the mother-country or Carthage. The probabilities are in favour of the latter. On the other hand, early as we may make the first voyage from Carthage (via Spain) to Ireland, we find no traces of any permanent occupancy, or of any intermixture of blood. The name Ierne was native; though it need not necessarily have been taken from the Iermans themselves. It may have been Iberian (Spanish) as well. Some of the names in Ptolemy—a large proportion—are still current, e.g. Livia, Servus, Oboe, Birus, Eblana, Nagnate, &c., = Lifly, Shannon, Avoca, Barrow, Dublin, Connaught, &c. Ptolemy gives us chiefly the names of the Irish rivers and promontories, which, although along a sea-board so deeply indented as that of Ireland not always susceptible of accurate identification, are still remarkably true in the general outline. What is of more importance, inasmuch as it shows that his authorities had gone inland, is the fact of several being mentioned: "The inland towns are these, Rhigia, Rhahea, Laverne, Macolicum, Danum, another Rhigia, Turris."

The populations are the Venneciani and Rhobogdii, in Uster; the Nagnate, in Connaught; the Erudi and Erspeditan, between the Nagnate and Venneciani; the Utreni and Viodiae, in Munster; and the Anteri, Gangumi, the Veilbora (or Eliebora), between the Utreni and Nagnate. This leaves Leicster for the Uerganti, Conriadi, Merapii, Cauic, Blanii, Volutni, and Darnii, the latter of whom may have been in Uster. Besides the inland towns, there was a Menapias (or Rion) and an Edlana (or Slane) on the coast.

Tacitus merely states that Agricola meditated the conquest of Ireland, and that the Irish were not very different from the Britons:—"Ingenia, cultrumque hominum hand multum a Britannia different." (Agric. 24.)

It is remarkable that on the eastern coast one British and two German names occur,—Brigantes, Cauic, and Menapii. It is more remarkable that two of these names are more or less associated on the continent. The Chauci lie north of the Menapii in Germany, though not directly. The inference from this is by no means easy. Accident is the last resource to the ethnographical philologist; so that more than one writer has assumed a colonisation. Such a fact is by no means improbable. It is not much more difficult for Germans to have been in Wexford in the second century than it was for Northmen to have been so in the eighth, ninth, and tenth. On the other hand, the root m-n-r-p seems to have been Celic, and to have been a common, rather than a proper, name; since Pwy gives us the island Monapiar Aegyptiaca. No opinion is given as to the nature of these coincidences.

Of none of the Irish tribes mentioned by Ptolemy do we meet any separate substantive notice, a notice of their playing any part in history, or a notice of their having come in contact with any other nation. They appear only as details in the list of the populations of Ierne. Neither do the Ierni appear collectively in history; the day beyond the pale of the classical (Roman or Greek) nations in which we did the tribes of Northern Germany and Scandinavia; and we know them only in their geography, not in their history.

But they may have been tribes unmentioned by Ptolemy, which do appear in history; or the names of Ptolemy may have been changed. Ptolemy says nothing about any Scoti; but Claudian does. He also connects them with Ireland:

"unde rerunt Saxone fuso
Orcaedes; incinuat Pictorum sanguine Thule
Scotorum canes bellii glacialis Ierne."

(De Terr. Consul. Hiberni, 72—74.)

Again:

"Itum quum Scotos Iernam Moviit."

(De Terr. Consul. Sidilich. ii. 252.)

The extent to which the correct opinions as to the early history of the Gaels of Scotland confirm the ideas suggested by the text of Claudian is considered under Scoti. At present it may be said that Scoti may easily have been either a generic name for some of the tribes mentioned in detail by Ptolemy, or else a British instead of a Gaelic name. At any rate, the Scoti may easily have been, in the time of Ptolemy, an Irish population.

Two other names suggest a similar question,—Belgae, and Attaccoti. The claim of the latter to have been Irish is better than that of the former. The Attaccoti occur in more than one Latin writer; the Belga (Fir-tolga) in the Irish annals only. [See ATTACOTI, and BELGAE OF BRITANNIA.]

The etymology of the ancient Ierne is ascertained by that of modern Ireland. The present population belongs to the Gaelic branch of the Celtic stock; a population which cannot be shown to have been introduced within the historical period, whilst the stock of the time of Ptolemy cannot be shown to have been ejected. Hence, the inference that the population of Ierne consisted of the ancestors of the present Irish is eminently reasonable,—so reasonable that no objections lie against it. That English and Scandinavian elements have been introduced since, is well known. That Spanish (Iberic) and Phoenician elements may have been introduced in the ante-historical period, is likely; the extent to which it took place being doubtful. The most cautious investigators of Irish archaeology have hesitated to pronounce any existing remains either Phoenician or Iberian. Neither are there any remains referable to pagan Rano. [R. G. L.]

IERNUS, in Ireland, mentioned by Ptolemy (ii. 2, § 4) as the most southern of two rivers (the Duns being the other) lying between the Erenus (Shannon) and the Southern Promontory (Mn Ass Head)—either the Kenmare or the Barry Bay River. [R. G. L.]

JERUSALEM, the ancient capital of Palestine, and the seat of the Hebrew kingdom. I. NAMES.

The name by which this ancient capital is most commonly known was not its original appellation, but apparently compounded of two earlier names,
attached, perhaps, to two neighbouring sites afterwards incorporated into one. The sacred narrative, by implication, and Josephus, explicitly, recognise from the first a distinction between the Upper and the Lower city, the former of which is supposed to be retained in the dual form of the Hebrew name ירושלים. The learned are divided in opinion as to whether the Salem of Melchizedek is identical with Jerusalem. St. Jerome, who cites Josephus and a host of Christian authorities in favour of their identity, himself maintaining the opposite conclusion, says that extensive ruins of the palace of Melchizedek were shown in his day in the neighbourhood of Scythopolis, and makes the Salem of that patriarch identical with "Sahem, a city of Shechem." (Gen. xxiii. 18); the same, no doubt, with the Salem near to Acon (St. John, iii. 29), where a village of the same name still exists in the mountains east of Noblaz. Certain, however, it is that Jerusalem is intended by this name in Psalm lxxvi. 2, and the almost universal agreement of Jews and Christians in its identity with the city of Melchizedek is still further confirmed by the religious character which seems to have attached to its guardian at the time of the coming in of the children of Israel, when we find it under the name of Adonizedek, a term equivalent to Melchizedek ("righteous Lord"). Regarding, then, the latter half of the name as representing the ancient Salem, we have to inquire into the origin of the former half, concerning which there is considerable diversity of opinion. Josephus has been understood to derive it from the Greek word Ἱεροσολοῦμεν, prefixed to Salem. In the obscure passage (Ant. vii. 3 § 2) he is so understood by St. Jerome; but Isaac Vossius defends him from this imputation, which certainly would have raised his character as an etymologist. Lightfoot, after the Rabbis, and followed by Whitson, regards the former half of the name as an abbreviation of the latter part of the title Jehovah-jireh, which this place seems to have received on occasion of Abraham offering up his son on one of the mountains of "the land of Moriah." (Gen. xxii. 8, 14.) Reland, followed by Raumer, adopts the root ירוש, and supposes the name to be compounded of יִרְשָׁשׁ and יִשְׁלְשָׁשׁ, which would give a very good sense, "hereditary," or "possession hereditaria paesis." Lastly, Dr. Wells, followed by Dr. Lee, regards the former part of the compound name as a modification of the name Jehus, יְיוֹשָׁע, one of the earlier names of the city, from which its Canaanite inhabitants were designated Jebusites. Dr. Wells imagines that the יְיוֹשׁ was changed into יִשְׁלְשָׁשׁ, for the sake of euphony; Dr. Lee, for euphony, as Jerusalem would mean "the trampling down of peace"—a name of ill omen. Of these various interpretations, it may be said that Lightfoot seems to have the highest authority; but that Reland is otherwise the most satisfactory. Its other Scripture name, Shion, is merely an extension of the name of one particular quarter of the city to the whole. There is a further question among critics as to whether by the city Cadytis, mentioned in Herodotus, Jerusalem is intended. It is twice alluded to by the historian: once as a city of the Syrians of Palestine, not much smaller than Sardis (v. 5); again, as having been taken by the Parthians under the King of Egypt, after his victory in Magdolum (ii. 159). The main objections urged against the identity of Cadytis and Jerusalem in these passages, are, that in the former passage Herodotus is apparently confining his survey to the sea-border of Palestine, and that the fact narrated in the second is not alluded to in the sacred narrative. But, on the other hand, there is no mention in sacred or profane history of any other city, maritime or inland, that could at all answer to the description of Cadytis in respect to its size: and the capture of Jerusalem by Necho after the battle of Megiddo,—which is evidently corrupted by Herodotus into Magdolum, the name of a city on the frontier of Egypt towards Palestine, with which he was more familiar,—though not expressly mentioned, is implied in Holy Scripture; for the deposition and deportation of Jehoshaphat, and the substitution and subjugation of Jehoakim, could not have been effected, unless Necho had held possession of the capital. (2 Kings, xxv. 29—35; comp. 2 Chron., xxxvi. 3.) It may therefore be safely concluded that Cadytis is Jerusalem; and it is remarkable that this earliest form of its classical name is nearly equivalent to the modern name by which alone it is now known to its native inhabitants. El-Khams signifies "the Holy (city)," and this title appears to have been attached to it as early as the period of Isaiah (xiv. 2, ii. 1), and is of frequent recurrence after the Captivity. (Nehem. xi. 1, 18; St. Matt. iv. 5, xxvii. 53.) Its pagan name Colonia Asia Capitoline, like those imposed on many other ancient cities in Palestine, never took any hold on the native population of the country, nor, indeed, on the classical historians or ecclesiastical writers. It probably existed only in state papers, and coins, many of which are preserved to this day. (See the end of the article.)

II. GENERAL SITE.

Jerusalem was situated in the heart of the mountain district which commences at the south of the great plain of Esdraelon and is continued throughout the whole of Samaria and Judaea quite to the southern extremity of the Promised Land. It is almost equidistant from the Mediterranean and from the river Jordan, being about thirty miles from each, and situated at an elevation of 2000 feet above the level of the Mediterranean. Its site is well defined by its circumjacent valleys.

Valleys. (1) In the north-west quarter of the city is a shallow depression, occupied by an ancient pool. This is the head of the Valley of Hinnom, which from this point takes a southern course, containing the city on the westward side, until it makes a sharp angle to the east, and forms the southern boundary of the city to its south-east quarter, where it is met by another considerable valley from the north, which must next be described.

(2) At the distance of somewhat less than 1500 yards from the "upper pool" at the head of the Valley of Hinnom, are the "Tombs of the Kings," situated at the head of the Valley of Jehoshaphat, which runs at first in an eastern course at some distance north of the modern city, until, turning sharply to the south, it skirts the eastern side of the town, and meets the Valley of Hinnom at the south-east angle, as already described, from whence they run off together in a southerly direction to the Dead Sea. Through this valley the brook Kedron is supposed once to have run; and, although no water has been known to flow through the valley within the course of history, it is unquestionably entitled to the name of the Valley of the Kedron. The space between the basin at the head of the Valley of Hinnom and the head of the Valley of
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Jehoshaphat is occupied by a high rocky swell of land, which attains its highest elevation a little without the north-west angle of the present town. The city, then, occupied the termination of this broad swell of land being isolated, except on the north, by the two great valleys already described, towards which the ground declined rapidly from all parts of the city. This rocky promontory is, however, broken by one or two subordinate valleys, and the declivity is not uniform.

(3) There is, for example, another valley, very inferior in magnitude to those which encircle the city, but of great importance in a topographical view, as being the main geographical feature mentioned by Josephus in his description of the city. This valley of the Tyropoeon (cheese-makers) meets the Valley of Hinnom at the Pool of Siloam, very near its junction with the Valley of Jehoshaphat, and can be distinctly traced through the city, along the west side of the Temple enclosure, to the Damascene gate, where it opens into a small plain. The level of this valley, running as it does through the midst of a city, through which each constant vicissitudes and such repeated destruction, of course of been greatly raised by the desolations of so many generations, but is so marked a feature in modern as in former times, that it is singular it was not at once recognised in the attempt to re-distribute the ancient Jerusalem from the descriptions of Josephus. It would be out of place to enter into the arguments for this and other identifications in the topography of ancient Jerusalem; the conclusions only can be stated, and the various hypotheses must be sought in the works referred to at the end of the article.

Hills. — Ancient Jerusalem, according to Josephus, occupied "two eminences, which fronted each other, and were divided by an intervening ravine, at the brink of which the closely-built houses terminated." This ravine is the Tyropoeon, already referred to, and this division of the city, which the historian observes from the earliest period, is of the utmost importance in the topography of Jerusalem. The two hills and the intermediate valley are more minutely described as follows:—

(1) The Upper City.— Of these eminences, that which had upon it the Upper City was by much the loftier, and in its length the straiter. This eminence, then, for its strength, need to be called the stronghold by king David, but by as it was called the Upper Acra.

(2) The Lower City.— The other eminence, which was called Acra, and which supported the Lower City, was in shape gibbous (αμπυροε). 

(3) The Temple Mount.— Opposite to this latter was a third eminence, which was naturally lower than Acra, and was once separated from it by another broad ravine: but afterwards, in the times when the Asmonaeans reigned, they filled up the ravine, wishing to join the city to the Temple; and having levelled the summit of Acra, they made it lower, so that in this quarter also the Temple might be seen rising above other objects.

"But the ravine called the Tyropoeon (cheese-makers), which we mentioned as dividing the eminences of the Upper City and the Lower, reaches to Siloam; for so we call the spring, both sweet and abundant. But on their outer sides the two eminences of the city were hemmed in within deep ravines, and, by reason of the precipices on either side, there was no approach to them from any quarter." (B. Juil. v. 4, 5.)

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This, then, was the disposition of the ancient city, on which a few remarks must be made before we proceed to the new city. The two-fold division, which, as has been said, is recognised by Josephus from the ancient shape of the city when it was little more than in the acount of its capture by the Israelites, and subsequently by David, but in all such passages as mention the city of David or Mount Zion as distinct from Salem and Jerusalem. (Comp. Josh. xv. 63; Judges, i. 8, 21; 2 Sam. v. 6—9; Psalms, lxxvi. 2, &c.) The account given by Josephus of the taking of the city is this: that "the Israelites, having besieged it, after a time took the Lower City, but the Upper City was hard to be taken by reason of the strength of its walls, and the nature of its position" (Ant. v. 2 § 2); and, subsequently, that "David laid siege to Jerusalem, and took the Lower City by assault, while the citadel still held out" (vii. 3 § 1). Having at length got possession of the Upper City also, "he encircled the two with one wall, so as to form one body" (§ 2). This could only be effected by taking in the intervening valley, which is apparently the part called Mills.

(4) But when in process of time the city overflowed its old boundaries, the hill Bezeatha, or New City, was added to the ancient hills, as is thus described by Josephus:— "The city, being over-abundant in population, began gradually to creep beyond its old walls, and the people joining to the city the region which lay to the north of the temple and close to the hill of Agrippa, advanced considerably, so that even a fourth eminence was surrounded with habitations, viz. that which is called Bezeatha, situated opposite to the Antonia, and divided from it by a deep ditch; for the ground had been cut through on purpose, that the foundations of the Antonia might not, by joining the eminence, be easy of approach, and of inferior height." The Antonia, it is necessary here to add, in anticipation of a more detailed description, was a castle situated at the north-western angle of the outer enclosure of the Temple, occupying a precipitous rock 50 cbaths high.

It is an interesting fact, and a convenient one to facilitate a description of the city, that the several parts of the ancient city are precisely coincident with the distinct quarters of modern Jerusalem: for that, 1st, the Armenian and Jewish quarters, with the remainder of Mount Zion, now excluded from the walls, composed the Upper City; 2dly, the Armenian or Moabite quarter corresponds exactly with the Lower City; 3dly, that the Haram-es-Sherif, or Noble Sanctuary, of the Moslems, occupies the Temple Mount; and 4thly, that the Haret (quarter) Bab-el-Ilatta is the declivity of the hill Bezeatha, which attains its greatest elevation to the north of the modern city wall, but was entirely included within the wall of Agrippa, together with a considerable space to the north and west of the Lower City, including all the Christian quarter.

The several parts of the ancient city were enclosed by distinct walls, of which Josephus gives a minute description, which must be noticed in detail, as furnishing the fullest account we have of the city as it existed during the Roman period; a description which, as far as it relates to the Old city, will serve for the elucidation of the ante-Babylonish capital,—as it is clear, from the account of the rebuilding of the walls by Sennacheri (n. vi.), that the new fortifications followed the course of the ancient enceinte.
III. WALLS.
1. Upper City and Old Wall. — "Of the three walls, the old one was difficult to be taken, both on account of the ravines, and of the eminence above them on which it was situated. But, in addition to the advantage of the position, it was also strongly built, as David and Solomon, and the kings after them, were very zealous about the work. Beginning towards the north, from the tower called Hippicus, and passing through the place called Xystus, then joining the council chamber, it was united to the western cloister of the Temple. In the other direction, towards the west, commencing from the same place, and extending through a place called Bethos to the gate of the Essenes, and then turning towards the south above the fountain Siloam, thence again bending toward the east to the Pool of Solomon, and running through a place which they called Ophla, it was joined to the eastern cloister of the Temple." To understand this description, it is only necessary to remark, that the walls are described, not by the direction in which they run, but by the quarter which they face; i.e. the wall "turning towards the south" is the south wall, and so with the others; so that the Hippicus Tower evidently lay at the NW. angle of the Upper City; and, as the position of this tower is of the first importance in the description of the city walls, it is a fortunate circumstance that we are able to fix its exact site.

(1) The Hippicus Tower is mentioned in connection with two neighbouring towers on the same north wall, all built by Herod the Great, and connected with his splendid palace that occupied the north-west angle of the Upper City. "These towers," says the historian, "surpassed all in the world in extent, beauty, and strength, and were dedicated to the memory of his brother, his friend, and his best loved wife.

"The Hippicus, named from his friend, was a square of 25 cubits, and thirty high, entirely solid. Above the part which was solid, and constructed with massive stones, was a reservoir for the rain-water, 20 cubits in depth; and above this a house of two stories, 23 cubits high, divided into different apartments; above which were battlements of 2 cubits, on a parapet of 3 cubits, making the whole height 30 cubits.

(2) "The Tower Phasaelus, which was named from his brother, was 40 cubits square, and solid to the height of 40 cubits; but above it was erected a cloister 10 cubits high, fortified with breastworks and ramparts; in the middle of the cloister was carried up another tower, divided into costly chambers and a bath-room, so that the tower was in no sense inferior to palaces. Its summit was adorned with parapets and battlements, more than the preceding. It was in all 90 cubits high, and resembled the tower of Pharos near Alexandria, but was of much larger circumference.

(3) "The Tower Mariamne was solid to the height of 30 cubits, and 20 cubits square, having above a richer and more exquisitely ornamented dwelling. Its entire height was 55 cubits.

"Such in size were the three towers; but they looked much larger through the site which they occupied; for both the old wall itself, in the range of which they stood, was built upon a lofty eminence, and likewise a kind of crest of this eminence reared itself to the height of 30 cubits, on which the towers being situated received much additional elevation. The towers were constructed of white marble, in blocks of 20 cubits long, 10 wide, and 5 deep, so exactly joined together that each tower appeared to be one mass of rock.

Now, the modern citadel of Jerusalem occupies the NW. angle of Mount Zion, and its northern wall rises from a deep fossæ, having towers at either angle, the bases of which are protected on the outside by massive masonry sloping upward from the fossæ. The NW. tower, divided only by the trench from the Jaffa gate, is a square of 43 feet. The NE., commonly called the Tower of David, is 70 feet 3 inches long, by 56 feet 4 inches broad. The sloping balustrade is 40 feet high from the bottom of the trench; but this is much choked up with rubbish. To the tower part there is no known or visible entrance, either from above or below, and no one knows of any room or space in it. The lower part of this platform is, indeed, the solid rock merely cut into shape, and faced with massive masonry, which rock rises to the height of 42 feet. This rock is doubtless the crest of the hill described by Josephus as 30 cubits or 45 feet high. Now, if the dimensions of Hippicus and Phasaelus, as already given, are compared with those of the modern towers on the north side of the citadel, we find that the dimensions of that at the NW. angle—three of whose sides are determined by the scarped rock on which it stands—so nearly agree with those of Hippicus, and the width of the NE. tower—also determined by the cut rock—so nearly with the square of Phasaelus, that there can be no difficulty in deciding upon their identity of position. Mariamme has entirely disappeared.

"To these towers, situated on the north, was joined within

(4) "The Royal Palace, surpassing all powers of description. It was entirely surrounded by a wall 30 cubits high, with decorated towers at equal intervals, and contained enormous banquetting halls, besides numerous chambers richly adorned. There were also many porticoes encircling one another, with different columns to each, surrounding green courts, planted with a variety of trees, having long avenues through them; and deep channels and reservoirs everywhere around, filled with bronze statuary, through which the water flowed. In many towers of fame pious abounds for the fountains.

This magnificent palace, unless the description is exaggerated beyond all licence, must have occupied a larger space than the present fortress, and must probably its gardens extended along the western edge of Mount Zion as far as the present garden of the Armenian Convent; and the decorated towers of this part of the wall, which was spared by the Romans when they levied the remainder of the city, seem to have transmitted their name to modern times, as the west front of the city wall at this part is called Abruth Ghanzah, i.e. The Towers of Gaza.

(5) As the Xystus is mentioned next to the Hippicus by Josephus, in his description of the north wall of the Upper City, it may be well to proceed at once to that; deferring the consideration of the Gate Gennath, which obviously occurred before that one, until we come to the Second Wall. The Xystus is properly a covered portico attached to the Greek Gymnasium, which commonly had uncovered walks connected with it. (Dict. Ant. p. 580.) As the Jerusalem Xystus was a place where public meetings were occasionally convened (Bell. Jud. ii. 6. § 3), it must be understood to be a wide public
Jerusalem, though not necessarily connected with a gymnasium, but perhaps rather with another palace which occupied "this extremity of the Upper City," for the name was given also to a terraced walk with colonnades attached to Roman villas. (Vitrav. v.11.)

(6) The House of the Astronomers was above the Xystus, and was apparently occupied as a palace by the Younger Agrippa; for, when he addressed the multitude assembled in the Xystus, he placed his sister Berenice in the house of the Astronomers, that she might be visible to them. (R.J. L.C.)

(7) The Causeway. At the Xystus we are told a causeway (γέφυρα) joined the Temple to the Upper City, and one of the Temple gates opened on to this causeway. That the γέφυρα was a causeway and not a bridge, is evident from the expression of Josephus in another passage, where he says that the valley was interrupted or filled up, for the passage (τῆς φαραγγίας οὖς διότι ἀπάλλασσέρη, Λου. xv. 11, § 5). As the Tyropoeon divided the Upper City from the Lower City, and the Temple Mount was attached to the Lower, it is obvious that the Tyropoeon is the valley here mentioned. This earth-wall or embankment, was the work of Solomon, and is the only monument of that great kingly in Jerusalem that can be certainly said to have escaped the ravages of time; for it exists to the present day. serving the same purpose to the Mahometans as formerly to the Jews; the approach to the Mosk enclosure from the Babars passes over this causeway, which is therefore the most frequented thoroughfare in the city. (Williams, Holy City, vol. ii. pp. 392 - 397, and note, pp. 601 - 607.)

It is highly probable that the Xystus was nothing else than the wide promenade over this mound, adorned with a covered cloister between the trees, with which the Habbínical traditions assure us that Solomon's causeway was shaded. It is clear that the north wall of the Upper City must have crossed the valley by this causeway to the Gate Shallecheth, which is explained to mean the Gate of the Embankment. (1 Chron. xxvi. 16.)

(8) The Council-Chamber (βουλή, Βουλευτήριον) is the next place mentioned on the northern line of wall, as the point where it joined the western portico of the Temple. And it is remarkable that the considerable difference in the mound of the Temple occupies the same site; the Mekehemeh, or Council-Chamber of the Judicial Divan, being now found immediately outside the Gate of the Chain, at the end of the causeway, corresponding in position to the Shallecheth of the Scriptures.

We have now to trace the wall of the Upper City in the opposite direction from the same point, viz. the Hippic Tower at the NW. angle. The points named correspond to the city's eastern, northward (i.e. with a western aspect), through a place called Bethos, to the Gate of the Essenes; then, turning E., it ran (with a southern aspect) above the fountain of Siloam; thence it bent northward, and ran (with an eastern aspect) to the Pool of Solomon, and extending as far as a place called Ophel, was joined to the eastern cloister of the Temple.

If. On the West Front neither of the names which occur are found again in the notices of the city: but Bethos may safely be assigned to the site of the garden of the Armenian Convent, and the Gate of the Essenes may be fixed to a spot not very far from the SW. corner of the modern city, a little to the W. of the Tomb of David, near which a remarkable ridge seems still to indicate the foundation of the ancient city wall.

iii. Along the south face of the Upper City the old wall may still be traced, partly by scarped rock and partly by foundations of the ancient wall, which have served as a quarry for the repairs of the neighbouring buildings for many ages. Its course from this point to the Temple is very difficult to determine, as the steep declivity to the Tyropoeon would make it extremely inconvenient to carry the wall in a straight line, while, on the contrary, the absence of all notice of any deviation from a direct line in a description in which the angles are uniformly noted, would seem to imply that there was no such deflection in its course. As it is clear, however, that the Upper City was entirely encompassed with a wall of its own, nowhere noticed by Josephus, except so far as it was coincident with the outer wall, it may be safely conjectured that this east wall of the Upper City followed the brow of the ridge from the south-east angle of the Hill Sion, along a line nearly coincident with the aqueduct; while the main wall continued its easterly course down the steep slope of Sion, across the valley of the Tyropoeon, not far from its mouth,—a little above the Pool of Siloam,—and then up the ridge Ophel, until it reached the brow of the eastern valley. It may serve to countenance this theory to observe, that in the account of this wall in Nekhrin there is mention of "the stairs that go down from the city of David," by which stairs also the procession went up when encompassing the city wall. (iii. 15, xii. 37.)

iv. The further course of the old wall to the eastern cloister of the Temple is equally obscure, as the several points specified in the description are not capable of identification by any other notices. These are the Pool of Solomon and a place called Ophel, in the description already cited, to which may be added, from an incidental notice, the Basilica of Grapte or Monebazu. (B. J. v. 8. § 1.)

The Pool of Solomon has been sometimes identified with the Fountain of the Virgin, from which the Pool of Siloam is supplied, and sometimes with that very pool. Both solutions are unsatisfactory, for Siloam would scarcely be mentioned a second time in the same passage under another name. The question cannot, with any propriety, be called a pool.

The place called Ophel — in Scripture Ophel — is commonly supposed to be the southern spur of the Temple Mount, a narrow rocky ridge extending down to Siloam. But it is more certain that it is used in a restricted sense in this passage, than that it is ever extended to the whole ridge. (See Holy City, vol. ii. p. 365, note 7.) It was apparently a large and well-built building, to the north of the Temple, connected with an outlying tower (Αβίβιμ, iii. 27, 28), and probably situated near the southern extremity of the present area of the Mosk of Omar. And the massive angle of ancient masonry at the SE. corner of the enclosure, "lying over the Valley of Jehoshaphat, which here actually bends south-west round the corner, having a depth of about 130 feet," may possibly have belonged to the outlying tower. (H.C. vol. ii. pp. 311, 317.) It is clear, in any case, that the wall under consideration must have joined the eastern cloister of the Temple somewhere to the north of this angle, as the bend in the valley indicated by Dr. Robinson would have precluded the possibility of a junction at this angle.
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2. The Second Wall, and the Lower City.—The account of the second wall in Josephus, is very meagre. He merely says that it began at the Gate Gennath, a place in the old wall; and, after compassing the Lower City, had its termination at the Fortress Antonia.”

There is here no clue to the position of the Gate Gennath. It is, however, quite certain that it was between the Hippie Tower and the Xystus; and the north-west angle of the Upper City was occupied by the extensive palace of Herod the Great, and its imposing towers stood on the north front of this old wall, where a rocky crest rose to the height of 30 cubits, which would of course preclude the possibility of an exit from the city for some distance to the east of the tower. Other incidental notices make it clear that there was a considerable space between the third and the second wall at their southern quarter, comparatively free from buildings, and, consequently, a considerable part of the north wall of the Upper City unprotected by the second wall—e. g. Cestius, having taken the outer wall, encamped within the New City, in front of the Royal Palace (B. J. ii. 19. § 5); Titus attacked the outer wall in its southern part, both because it was lower than elsewhere, inasmuch as this part of the New City was thinly inhabited, and afforded an easy passage to the third (or innermost) wall, through which Titus had hoped to take the Upper City” (v. 6. § 2). Accordingly, when the legions had carried the outer and the second wall, a bank was raised against the northern wall of Sion at a pool called Amygdalon, and another about thirty cubits from it, at the high-priest’s monument. The Almond Pool is no doubt identical with the tank that still exists at no great distance from the modern fortress; and the monument must, therefore, have been some 50 feet to the east of this, also in the angle formed by the north wall of the Upper City and the southern part of the second wall.

There is the head of an old archway still existing above a heap of ruins, at a point about half way between the Hippie Tower and the north-west angle of the Xystus, which makes it probable that this hill brings it nearly to a level with the declivity to the north. This would afford a good starting-point for the second wall, traces of which may still be discovered in a line north of this, quite to the Damoscena point where are two chambers of ancient and very massive masonry, which appear to have flanked an old gate of the second wall at its weakest part, where it crossed the valley of the Tyropoemon. From this gate, the second wall probably followed the line of the present city wall to a point near the Gate of Hiero, now blocked up; whence it was carried along the brow of the hill to the north-east angle of the fortress Antonia, which occupied a considerable space on the north-west of the Temple area, in connection with which it will be described below.

3. The Third Wall, and the New City.—The third wall, which enclosed a very considerable space to the north of the old city, was the work of Herod Agrippa the Elder, and was only commenced about thirty years before the destruction of Jerusalem, and never completed according to the original design, in consequence of the jealousy of the Roman government. The following is Josephus’s account:—“This third wall Agrippa drew round the super-added city, which was all exposed. It commenced at the Tower Hippicus, from whence it extended to the northern quarter, as far as the Tower Psephinus; then, passing opposite to the Monuments of Helena, and being produced through the Royal Caves, it bent, at the angular tower, by the monument called the Fuller’s, and, joining the old wall, terminated at the valley of the Kidron.” It was commenced with stones 20 cubits long and 10 wide, and was raised by the Jews to the height of 25 cubits, with the battlements.

(1) As the site of the Hippie Tower has been already fixed, the first point to be noticed in this third wall is the Psephinus Tower, which, Josephus informs us, was the most wonderful part of this great work, situated at its north-west corner, over against Hippicus, octagonal in form, 70 cubits in height, commanding a view of Arabia towards the east, of the Mediterranean towards the west, and of the utmost limits of the Hebrew possessions. The site of this tower is still marked, by its massive foundations, at the spot indicated in the plan; and considerable remains of the wall that connected it with the Hippie Tower are to be traced along the brow of the ridge that slants in the upper part of the valley of Hinnom, and almost in a line with the modern wall. At the highest point of that ridge the octagonal ground-plan of the tower may be seen, and a large cistern in the midst of the ruins further confirms their identity, as we are informed that the towers were furnished with reservoirs for the rain water.

(2) The next point mentioned is the Monuments of Helena, which, we are elsewhere told, were three pyramids, situated at a distance of 3 stadia from the city. (Ant. xx. 3. § 3.) About a century later (A. D. 174) Pausanias speaks of the tomb of Helena, in the city of Solyms, as having a door so constructed as to open by mechanical contrivance, at a certain hour, one day in the year. Being thus opened, it closes again of itself after a short interval; and, should you attempt to open it at another time, you would break the door before you could succeed. (Pans. viii. 16.) The pyramids are next mentioned by Eusebius (Hist. Eccle. ii. 12), as remarkable monumental pillars still shown in the suburbs of Jerusalem. St. Jerome, a century later, testified that they still stood. (Epist. ad Emaschim, Op. tom. iv. pars ii. p. 573.) The latest notice is that of an Armenian writer in the 5th century, who describes the tomb as a remarkable monument before the gates of Jerusalem. (Hist. Armen. lib. ii. cap. 32.) Notwithstanding these repeated notices of the sepulchral monuments of the queen of Adiabene, it is not now possible to fix their position with any degree of certainty, some archæologists assigning them to the Tombs of the Kings (B. Robinson, Bib. Sac. vol. i. pp. 465, 533—538), others to the Tombs of the Martyrs, about 1/2 of a mile to the west of the former. (Schnitz, Jerusalem, pp. 63—67; De Saulcy, tom. ii. pp. 326, 327.) A point halfway between these two monuments would seem to answer better to the incidental notices of the monuments, and they may with great probability be fixed to a rocky court on the right of the road to Med Samaud, where there are several excavated tombs. Opposite the Monuments of Helena was the Gate of the Women in the third wall, which is mentioned more than once, and must have been between the Nablus road and the Psephinus Tower.

(3) The Royal Caves is the next point mentioned on the third wall. They are, doubtless, identical with the remarkable and extensive excavations still called the Tombs of the Kings, most probably
the same which are elsewhere called the Monuments of Herod, and, from the character of their decorations, may very well be ascribed to the Herodian period. M. de Sauley has lately added to our previous information concerning them, and, by a kind of exhumating process, he endeavours to prove that they could have been no other than the tombs of David and the early kings of Judah, which have always hitherto been placed on Mount Zion, where the traditional site is still guarded by the Moslems. (Vuillaume, "Corpus," vol. 3, pp. 228—281.)

(4) The Fuller's monument is the last-mentioned point on the new wall, and, as an angular tower occupied this site, the monument must have been at the north-east angle of the New City; probably one of the many rock graves cut in the perpendicular face of the Valley of Jehoshaphat, near one of which Dr. Schultze has described the foundations of a tower. (Jerusalem, pp. 38, 64.) The Monument of the Fuller probably gave its name to the Fuller's field, which is mentioned by the prophet Isaiah as the spot near which the Assyrian army under Rabshakeh encamped (xxxvi. 2; vii. 3); and the traditional site of the camp of the Assyrians, which we shall find mentioned by Josephus, in his account of the siege, was certainly situated in this quarter. From this north-east angle the third wall followed the brow of the Valley of Jehoshaphat until it reached the wall of the Outer Temple at its north-east angle.

Having thus completed the circuit of the walls, as described by Josephus, and endeavoured to fix the various points mentioned in his description (which furnishes the most numerous topographical notices now extant of ancient Jerusalem), we shall be in a condition to understand the most important historical facts of its interesting and chequered history, when we have further taken a brief survey of the Temple. But, first, a singular and perplexing discrepancy must be noticed between the general and the detailed statements of the historian, as to the extent of the ancient city; for, while he states the circuit of the entire city to be no more than 33 stadia, or 4 Roman miles plus 1 stadium, the specification of the measure of the wall of Aciptra alone gives, on the lowest computation, an excess of 12 stadia, or 1 Roman mile, over that of the entire city—for it had 90 towers, 20 cubits wide, at intervals of 200 cubits. No satisfactory solution of this difficulty has yet been discovered.

IV. THE TEMPLE MOUNT.

The Temple Mount, called in Scripture the Mountain of the Lord's House, and Moriah (2 Chron. iii. 1), is situated at the south-east of the city, and is easily identified with the site of the Dome of the Mosk in modern Jerusalem. It was originally a third hill of the Old City, over against Acre, but separated from it by a broad ravine, which, however, was filled up by the Asmonaean princes, so that these two hills became one, and are generally so reckoned by the historians. (B. J. v. 4.)

1. THE OUTER COURT.—The Temple, in the widest signification of the word (סֹאַטָב), consisted of two courts, that of the Outer Court, the only one which is sometimes subdivided and distributed into four other courts. The area of the Outer Court was in great part artificial, for the natural level space on the summit of the mount being found too confined for the Temple, with its surrounding chambers, courts, and cloisters, was gradually increased by mechanical expedients. This extension was commenced by Solomon, who raised from the depth of the eastern valley a wall of enormous stones, bound together with lead, within which he raised a bank of earth to a level with the native rock. On this was erected a cloister, which, with its successors, always retained the name of "Solomon's Porch." (2 Chron. iii. 14; Acts, iii. 11; v. 12.) This process of enlarging the court by artificial embankments was continued by successive kings; but particularly by Herod the Great, who, when he reconstructed the Temple Proper (ra'ot), enlarged the Outer Court to double its former size, and adorned it with stately cloisters. (Ant. xv. 11, § 5.) Of these, the Royal Porch, on the south, was the most remarkable of all his magnificent works. It consisted of four rows of Corinthian columns, distributed into a central nave and lateral aisles; the aisles being 30 feet in width and 50 in height, and the nave half as wide again as the aisles, and double their height, rising into a clerestory of unusually large proportions. The other cloisters were double, and their total width only 30 cubits. To this Outer Court there were four gates on the west, towards the city, and one on each of the other sides; of which that on the east is still remaining, commonly called the Golden Gate.

2. THE INNER COURT.—The Inner Temple (lēpōr) was separated from the Outer by a stone wall (קְרֵיָה), see Ephes. ii. 14) 3 cubits in height, on which stood pillars at equal distances, with inscriptions, in Greek and Latin, prohibiting aliens from access. To this court there was an ascent of fourteen steps, then a level space of 10 cubits, and then a further ascent of five steps to the gates, of which there were four on the north and south sides, and two on the east, but none on the west, where stood the Sanctuary (ra'ot).

The place of the Altar, in front of the ra'ot, is determined with the utmost precision by the existence in the Sacred Rock of the Moslems, under their venerated dome, of the very cospool and drain of the Jewish altar, which furnishes a key to the restoration of the whole Temple, the dimensions of which, in all its parts, are given in minute detail in the treatise called Middoth (i.e. measures), one of the very few ancient books now contained in the Masora. The drain communicating with this cospool, through which the blood ran off into the Kidron, was at the south-west angle of the Altar; and there was a trap connected with this cave, 1 cubit square (commonly closed with a marble slab), through which a man occasionally descended to cleanse it and to clear obstructions. Both the drain and the trap are to be seen in the rock at this day.

The Altar was 52 cubits square at its base, but gradually contracted, so that its heighth was only 24 cubits square. It was 15 cubits high, and had an ascent by an inclined plane on the south side, 32 cubits long and 16 wide.

Between the Altar and the porch of the Temple was a space of 22 cubits, rising in a gentle ascent by steps to the vestiule, the door of which was 40 cubits high and 20 wide. The total length of the Holy House itself was only 100 cubits, and this was subdivided into three parts: the Pronaos 11, the sanctuary 40, the Holy of Holies 20, allowing 29 cubits for the partition walls and a small chamber behind (i.e. west) of the Most Holy Place. The total width of the building was 70 cubits; of which the Sanctuary only occupied 20, the remainder being distributed into side chambers, in three stories, as-
signed to various uses. The Romans was, however, 30 cubits wider, 15 on the north, and 15 on the south, and a length of 100 cubits, which, with a width of only 11 cubits, must have presented the proportions of a Narthex in a Byzantine church. Its interior height was 90 cubits, and, while the chambers on the sides of the Temple rose only to the height of 60 cubits, there was an additional story of 40 cubits above the Sanctuary, also occupied by chambers, rising into a clerestory of the same elevation as the restible. The front of the Temple was decorated with gold, and reflected back the beams of the rising sun with dazzling effect; and, where it was not enunciated with gold, it was exceedingly white. Some of the stones of which it was constructed were 45 cubits long, 5 deep, and 6 wide.

East of the Altar was the Court of the Priests, 135 cubits long and 11 wide; and, east of that again, was the Court of Israel, of the same dimensions. East of this was the Women, 135 cubits square, considerably below the level of the former, to which there was an ascent of 15 semicircular steps to the magnificent gates of Corinthian brass, 50 cubits in height, with doors of 40 cubits, so ponderous that they could with difficulty be shut by 20 men, the spontaneous opening of which was one of the portents of the approaching destruction of the Temple, mentioned by Josephus (Bell. Jud. vi. 5 § 5), and repeated by Tacitus (Hist. v. 15).

Thus much must suffice for this most venerable seat of the Hebrew worship from the age of Solomon until the final destruction of the Jewish polity. But, in order to complete the survey, it will be necessary to notice the Acropolis, which occupied the north-west angle of the Temple enclosure, and which was, says the historian, the fortress of the Temple, as the Temple was of the city. Its original name was Baris, until Herod the Great, having greatly enlarged and beautified it, changed its name to Antonia, in honour of his friend Mark Antony. It combined the strength of a castle with the magnificence of a palace, and was like a city in extent,—comprehending within its walls not only spacious apartments, but courts and camping ground for soldiery. It was situated on an elevated rock, which was faced with slabs of stone, upon which was superimposed a broadwork of 3 cubits high, within which was the building, rising to a height of 40 cubits. It had turrets at its four corners, three of them 50 cubits high, but that at the south-east angle was 70 cubits, and commanded a view of the whole Temple. It communicated with the northern and western clusters of the Temple at the angle of the area, by flights of steps for the convenience of the garrison which usually occupied this commanding position; and it is a remarkable and interesting coincidence, that the site of the official residence of the Roman procurator and his guard is now occupied by the Seraiyah, or official residence of the Turkish Pasha and his guard: for there can be no question of the identity of the site, since the native rock here, as at Hippicus, still remains to attest the fidelity of the Jewish historian. The rock is here "cut perpendicularly to an extent of 20 feet in some parts; while within the men also, in the direction of the Mosk, a considerable portion of the rock has been cut away" to the general level of the enclosure (Bartlett, Walks about Jerusalem, pp. 156, 174, 175); so that the Seraiyah, or government house, actually rests upon a precipice of rock which formerly swept down abruptly, and has obviously been cut away to form the level below, which also bears marks of having been scarped.

The fortress was protected towards the south by an artificial fosse, so as to prevent its foundations from being assailed from that quarter. This fosse has only lately been filled in.

It is certain, from several passages, that the fortress Antonia did not cover the whole of the northern front of the Temple area; and, as the second wall, that encircled the Lower City, ended at the fortress, it is clear that this wall could not have coincided with the modern wall at the north-east quarter of the modern city. It is demonstrable, from several allusions and historical notices, that there must have been a considerable space between the second and third wall on the northern front of the Temple area. (Williams, Holy City, vol. ii. pp. 348—353.)

V. History.

The ancient history of Jerusalem may be conveniently divided into four periods. 1. The Canaaniti, or Amorite. 2. The Hebrew, or Ante-Babylonian. 3. The Jewish, or Post-Babylonian. 4. The Roman, or classical.

1. Of these, the first may claim the fullest notice here, as the sources of information concerning it are much less generally known or read than those of the later periods, and anything that relates to the remote history of that venerable city cannot but be full of interest to the antiquarian, no less than to the Christian student.

It has been said that the learnèd are divided in opinion as to the identity of the Salem of Mekhibizek with the Jerusalem of Sacred History. The writer of a very learned and interesting Review of the Second Edition of the Holy City, which appeared in the Christian Remembrancer (vol. xviii. October, 1849), may be said to have demonstrated that identity by a close critical analysis of all the passages in which the circumstances are alluded to; and has further shown it to be highly probable that this patriarch was identical, not with Simeon, as has been sometimes supposed, but with Heber, the son of Peleg, from whom the land of Canaan had obtained the name of the "land of the Hebrews" or Heberites, as early as the days of Joseph's departure to Egypt. (Gen. xii. 6.)

But the elucidation which the early history of Jerusalem receives from the monuments of Egypt is extremely important and valuable, as relating to a period which is passed over in silence by the sacred historian; and these notices are well collected and arranged in the review referred to, being borrowed from Mr. Osborne's very interesting work entitled Egypt, her Testimony to the Truth. After citing some remarkable memoirs of Sethos, and Sessoris his son, relating to the Jebusites, the writer proceeds:—"What glimpses, then, do we obtain, if any, of the existence of such a city as Jerusalem during the recorded period? Under that name, of course, we must not expect to find it; since even in the days of Joshua and the Judges it is so called by anticipation. (Holy City, vol. i. p. 3, note.) But there is a city which stands forth with a very marked and peculiar preeminence in these wars of the kings of Egypt with the Jebusites, Amorites, and neighbouring nations. We meet with it first as a fortress of the Amorites. Sethos II. is engaged in besieging it. It is situated on a hill, and strengthened with two tiers of ramparts. The inscription sets forth that it is in the
land of Amor, or the Amorite; and that the con-
queror had made his right arm to overcome
the chiefs of many walled cities. This implies
that the fort in question, the name of which is inscribed
upon it, was the chief stronghold of the nation.
That name, when translated from the hieroglyphics
into Coptic, and thence into Hebrew, is Chladash.
The next notice of Chladash belongs to the reign of
Sesostris, and connects it with the Jebusite nation.
The Ammonites had laid siege to the city, and a
joint embassy of the Jebusites and Hitites, who
were then tributary to Sesostris, entreat him to come
to their aid. The Egyptians having accordingly
sailed over the Dead Sea, met with another embassy,
from the Zazims, which gave further particulars of
the siege. The enemy had seized on the fortified
camps erected by the Egyptians to secure their hold
over the country, and spread terror to the very walls
of Chladash. A great battle is fought on a moun-
tain to the south of the city of Chladash. The in-
scription further describes Chladash as being in
the land of Heth. What, then, do we gather from these
combined notices? Plainly this, that Chladash was
a city of the first importance, both in a military
and civil point of view; the centre of interest to three or
four of the most powerful of the Canaanish na-
tions; in a word, their metropolis. We find it
moreover placed, by one inscription, in the territory
of the Amorites, by another in that of the Hittites,
while it is obviously inhabited, at the same time, by
the Jebusites. Now, omitting for the present the
consideration of the Hittites, this is the exact char-
acter and condition in which Jerusalem appears in
Scripture at the time of Joshua's invasion. Its met-
ropolitan character is evinced by the lead which
Aboni-zedek, its king, takes in the confederacy of
the Five Kings; its strength as a fortress, by the fact
that it was not then even attempted by Joshua, nor
ever taken for 400 years after. And while, as
the royal city of Aboni-zedek, it is reckoned among
the Amorite possessions, it is no less distinctly called
Jehus (Josh. xv. 8, xviii. 28; Judg. i. 21, xix. 10)
down to the days of David; the truth being, ap-
parently, that the Amorite power having been extin-
guished in the person of Aboni-zedek, the Jebusite
thereforth obtained the ascendency in the city which
the two nations inhabited in common. Nor is there
any reason to believe that the name, for the sake of
the share assigned by the monuments to the Hittites
in the possession of the city; for, as Mr. Osburn has
observed, the tribes of the Amorites and Hitites
appear, from Scripture, to have bordered upon each
other. The city was probably, therefore, situated
at a point where the possessions of the three tribes
met. Can we, then, hesitate to identify the Chladash
of the hieroglyphics with the Kadser of Herodotus,
the Ka-tar of the Arabs, the Kadash of the
Syrians, the 'Holy City'? The only shadow of an
objection that appears to lie against it is, that, strictly
speaking, the name should be not Chladash, but
Kadash. But when it is considered that the name
is a translation out of Canaanish into hieroglyphics,
thence into Coptic, and thence again into Hebrew,
and that the difference between Π and Π is, after all,
but small, it is not too much to suppose that
Kadash is what is really intended to be represented.
That Jerusalem should be known to the Canaanites
by such a name as this, denoting it 'the Holy,' will
not seem unreasonable, if we bear in mind what
has been noticed above with reference to the title Aboni-
zedek; and the fact forms an interesting link, con-
necting the Arabian and Syrian name for the city
with its earlier nomenclature, and confirming the
identity of Herodotus's Cadysis with Jerusalem.
Mr. Osburn has only very doubtfully propounded
(p. 66, note) the view we have undertaken to defend.
He inclines to identify Chladash with the Hadassah,
or Addasa, enumerated among the southernmost
cities towards the border of Edom, given to Judah
(Josh. xv. 21) from among the Amorites' posses-
sions. But it seems incredible that we should never
hear again, in the history of Joshua's conquest, of so
important a city as Chladash evidently was; besides,
Hadassah seems to lie too far south. We presume
Mr. Osburn will not be otherwise than pleased to
find the more interesting view supported by any
arguments which had not occurred to him. And
we have reserved one which we think Aristotle him-
self would allow to be of the nature of a τερεμοιον
or 'eluding argument.' It is a geographical one.
The paintings represent Chladash as surrounded by
a river or brook on three sides; and this river or
brook runs into the Dead Sea, toward the northern
part of it. Surely, nothing could more accurately
describe the very remarkable conformation of Jeru-
usalem; its environment on the east, south, and west,
by the waters of the valleys of Jehoshaphat and
Hinnom, and their united course, after their junc-
tion, through the Wady el-Nar into the north-west
part of the Dead Sea. And there are some diffi-
culties or peculiarities in the Scripture narrative
respecting Jerusalem, which the monuments, thus
interpreted, will be found to explain or illustrate.
We have already alluded to its being in one place
spoken of as an Amorite city, in another as the chief
seat of the Jebusites.
The LXX. were so pressed with this difficulty, that they adopted the rendering
'Jebusite' for 'Amorite' in the passage which
makes Aboni-zedek an Amorite king. (Josh. x. 5.)
The hieroglyphics clear up the difficulty, and render
the change of reading unnecessary. Again, there is
a well-known ambiguity as to whether Jerusalem
was situated in the tribe of Judah or Benjamin; and
the view commonly acquired in is. that, being in
the borders of the two tribes, it was considered
common to both. Perhaps the right of possession,
or the apportionment, was never fully settled; though
the Rabbis derive from the exact lines through the
very borders of the Ten Tribes. But how it is to
be asked, came such an element of confusion to be
introduced into the original distribution of the Holy
Land among the tribes? The answer seems to be,
that territory was, for convenience sake, assigned,
in some measure, according to existing divisions;
thus, the Amorite and Hitite possessions, as a whole,
fell to Judah; the Jebusite to Benjamin; and then
all the uncertainty resulting from that general
compartmentalization is very much simplified by the
name, which is testified to by the monuments, was necessarily
introduced into the rival claims of the two tribes."
counts for the firm hold with which they maintained their possession of their stronghold, the capital of their tribe, for upwards of five centuries after the coming in of the children of Israel under Joshua (cir. n. c. 1585); during which period, according to Josephus, they held uninterrupted and exclusive possession of the Upper City, while the Jebusites (whether of the tribe of Judah or of Benjamin is uncertain) seem only to have occupied the Lower City for a time, and then to have been expelled by the garrison of the Upper City. (Joseph. Ant. v. 2. §§ 5, 7; comp. Judges, i. 8, 21, xix. 10—12.)

2. It was not until after David, having reigned seven years in Hebron, came into undisputed possession of the kingdom of Israel, that Jerusalem was finally subjugated (cir. n. c. 1049) and the Jebusite garrison expelled. It was then promoted to the dignity of the capital of his kingdom, and the Upper and Lower City were united and encircled by one wall. (1 Chron. xi. 8; comp. Joseph. Ant. vii. 3. § 2.)

Under his son Solomon it became also the ecclesiastical head of the nation, and the Ark of the Covenant, and the Tabernacle of the Congregation, and the Temple of the Holy of Holies, were erected on the Sling-floor of Araunah the Jebusite, on Mount Moriah. (1 Chron. xxi. 15; 2 Chron. iii. 1.) Besides erecting the Temple, king Solomon further adorned the city with palaces and public buildings. (1 Kings, vi. viii. 1—8.) The notices of the city from this period are very scanty. Threatened by Shishak, king of Egypt (n. c. 972), and again by the Arabians under Zerah (cir. 950), it was sacked by the combined Philistines and Arabs during the discontinuous reign of Jehoram (884), and subsequently by the Israelites, after their victory over Amaziah at Bethlehem (cir. n. c. 805). In the invasion of the confederate armies of Pekah of Israel and Rezin of Syria, during the reign of Ahaz, the capital barely escaped (cir. 730; comp. Isaiah, vii. 1—9, and 2 Kings, xvi. 5, with 2 Chron. xxviii. 5); as it did in a still more remarkable manner in the following reign, when Israel was invaded twice, as it would seem, by the generals of Sennacherib, king of Assyria (n. c. 713). The deportation of Manasseh to Babylon would seem to intimate that the city was captured by the Chaldeans as early as 650; but the fact is not recorded expressly in the sacred narrative. (2 Chron. xxxiii.) From this period its disasters thickened space. After the battle of Megiddo it was taken by Pharaoh Necho, king of Egypt (n. c. 609), who held it only about two years, when it passed, together with the whole country under the sway of the Chaldeans, and Jehoiakim and some of the princes of the blood royal were carried to Babylon, with part of the sacred vessels of the Temple. A futile attempt on the part of Jehoiakim to regain his independence after his restoration, resulted in his death; and his son had only been seated on his tottering throne three months when Nebuchadnezzar again besieged and took the city (598), and the king, with the royal family and principal officers of state, were carried to Babylon, Zedekiah having been appointed by the conqueror to the nominal dignity of king. Having held it nearly ten years, he revolted, when the city was a third time besieged by Nebuchadnezzar (n. c. 587). The Temple and all the buildings of Jerusalem were destroyed by fire, and its walls completely demolished. (2 Kings, xxv. 1—20; 2 Chron. xxxvi. 1—23; Jer. xxxii. 41, 42.)

3. As the entire desolation of the city does not appear to have continued more than fifty years, the "seventy years" must date from the first deportation; and its restoration was a gradual work, as the desolation had been. The first commission issued in favour of the Jews in the first year of Cyrus (n. c. 538) contemplated only the restoration of the Temple and the son of Obed-Edom, protected, in consequence of numerous vexations interruptions, for 20 years, — i. e. until the eighth year of Darius Nethus (n. c. 418). According to the most probable chronology it was his successor, Artaxerxes Moseon, who issued the second commission to Ezra, in the seventh year of his reign, and a third to Nebuchadnezzar, in his twelfth year (n. c. 355). It was only in virtue of the edict with which he was intrusted, backed by the authority with which he was armed as the civil governor of Palæstine, that the restoration of the city was completed; and it has been before remarked that the account of the rebuilding of the walls clearly intimates that the limits of the restored city were identical with that of the preceding period: but the topographical notices are not sufficiently clear to enable us to determine with any degree of accuracy or certainty the exact line of the wall. The attempts of ancient writers (Strabo, xv. 3. § 3; and Williams, Memoirs, 111—121.) Only fifty years after its restoration Jerusalem passed into the power of a new master (n. c. 332), when, according to Josephus, the conqueror visited Jerusalem, after the subjugation of Gaza, and accorded to its inhabitants several important privileges (Josephus, Ant. xi. 8). On the death of Alexander, and the division of his conquests among his generals, it was the ill-fortune of Judaea to become the frontier province of the rival kingdoms of Egypt and Syria; and it was consequently seldom free from the miseries of war. Potemey Soter was the first to seize it,—by treachery, according to Josephus (n. c. 305), who adds that he ruled over it with violence. (Ant. xii. 1.) But the distinctions which he conferred upon such of its inhabitants as he carried into Egypt, and the privileges which he granted to their high priest,Simon the son of Onias, were not sufficient to ensure his representation (Eccles. l. 1, 2.) But his successor, Potemey Philadelphus, far outdid him in liberality; and the embassy of his favourite minister Aristes, in conjunction with Andreas, the chief of his bodyguard, to the chief priest Eleazar, furnish us with an apparently authentic, and certainly genuine, account of the city in the middle of the third century before the Christian era, of which an outline may be here given. "It was situated in the midst of mountains, on a lofty hill, whose crest was crowned with the magnificent Temple, girt with three walls, seventy cubits high, of proportionate thickness and length corresponding to the extent of the building .... The Temple had an eastern aspect: its spacious courts, paved throughout with marble, covered immense reservoirs containing large supplies of water, which rushed out by mechanical contrivance to wash away the blood of the numerous sacrifices offered there on the festivals. .... The foreigners viewed the Temple from a strong fortress on its north side, and described the appearance which the city presented. .... It was of moderate extent, being about forty furlongs in circuit. .... The disposition of its towers resembled the arrangement of a theatre: some of the streets ran along the brow of the hill; others, lower down, but parallel to these, followed the course of the valley, and they were connected by cross streets. The city was built
on the sloping side of a hill, and the streets were furnished with raised pavements, along which some of the passengers walked on high, while others kept the lower path,—a precaution adopted to secure those who were purifled from the pollution which contact with anything unclean could have occasioned. . . . . The place, too, was well adapted for mercantile pursuits, and adorned in artificers of various crafts. Its market was supplied with spicery, gold, and precious stones, by the Arabs, in whose neighboring mountains there had formerly been mines of copper and iron, but the works had been abandoned during the Persian domination, in consequence of a representation to the government that they must prove ruinously expensive to the country. It was also richly furnished with all such articles as are imported by sea, since it had commodious harbours—as A-calon, Joppa, Gaza, and Ptolemais, from none of which it was far distant." (Aristees, op. Gallandii Biblth. Vet. Iot. tom. ii, p. 805, &c.) The truthfulness of this description is not affected by the authorship; there is abundance of evidence, internal and external, to prove that it was written by one who had actually visited the Jewish capital during the times of the Ptolemies (cir. B.C. 210).

The Seleucidae of Asia were not behind the Ptolemies in their favour to the Jews; and the peace and prosperity of the city suffered no material diminution, while it was handed about as a marriage dowry, or by the chances of war, between the rivals, until internal factions subjected it to the dominion of Antiochus Epiphanes, whose tyranny crushed for a time the civil and ecclesiastical polity of the nation (cir. B.C. 175). The Temple was stripped of its costly sacred vessels, the palaces burned, the city walls demolished, and an idol-altar raised on the very altar of the Temple, on which daily sacrifices of swine were offered. This tyranny resulted in a vigorous national revolution, which secured to the Jews a greater amount of independence than they had enjoyed subsequently to the captivity. This continued, under the Asmonean princes, until the conquest of the country by the Romans: from which time, though nominally subject to a native prince, it was actually free in its dependencies, as a province, to the Roman empire. Once again before this the city was recaptured by Antiochus Sidetes, during the reign of John Hyrcanus (cir. 135), when the city walls, which had been restored by Judas, were again levelled with the ground.

4. The capture of the city by Pompey is recorded by Strabo, and was the first considerable event that fixed the attention of the classical writers on the city (cir. 63). He narrates the intervention of Pompey in the disputes of the brothers Hyrcanus and Aristobulus, the sons of Alexander Janneus, who first assumed regal power. He states that the conqueror levelled the fortifications when he had taken the city, which he did by filing up an enormous fosse which defended the Temple on the north side. The particular of the siege are more fully given by Josephus, who states that Pompey entered the city only after giving the Senate the sacred treasures of the Temple, which were plundered by Crassus on his way to Parthia (cir. 54). The stragglers for power between Antigonus, the son of Aristobulus, and Herod, the son of Antipater, led to the sacking of the city by the Parthians, whose aid had been sought by the former (cir. 46). Herod, having been appointed king by the Senate, only

JERUSALEM Когда Azvusalkm. and the conqueror who kept the lower path,—a precaution adopted to secure those who were purifled from the pollution which contact with anything unclean could have occasioned. . . . . The place, too, was well adapted for mercantile pursuits, and adorned in artificers of various crafts. Its market was supplied with spicery, gold, and precious stones, by the Arabs, in whose neighboring mountains there had formerly been mines of copper and iron, but the works had been abandoned during the Persian domination, in consequence of a representation to the government that they must prove ruinously expensive to the country. It was also richly furnished with all such articles as are imported by sea, since it had commodious harbours—as A-calon, Joppa, Gaza, and Ptolemais, from none of which it was far distant." (Aristees, op. Gallandii Biblth. Vet. Iot. tom. ii, p. 805, &c.) The truthfulness of this description is not affected by the authorship; there is abundance of evidence, internal and external, to prove that it was written by one who had actually visited the Jewish capital during the times of the Ptolemies (cir. B.C. 210).

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JERUSALEM
This memorable siege has been thought worthy of special mention by Tacitus, and his lively abridgment, as it would appear, of Josephus's detailed narrative, must have served to raise his countrymen's ideas, both of the military prowess and of the powers of endurance of the Jews.

The city was wholly demolished except the three towers Hippicus, Phasaelus, and Mariamne, and so much of the western walls that would serve to protect the legion left there to garrison the place, and prevent any fresh insurrectionary movements among the Jews, who soon returned and occupied the ruins. The palace of Herod on Mount Zion was probably converted into a barrack for their accommodation, as it had been before used for the same purpose. (Bell. Jud. vii. 1 § 1, ii. 15 § 5, 17 §§ 8, 9.)

Six years after its destruction, Jerusalem was visited by the emperor Hadrian, who then conceived the idea of rebuilding the city, and left his friend and kinsman Agrippa there to superintend the work, A.D. 130. (Epiphanius, de Pond. et Mens. §§ 14, 15.) He had intended to colonise it with Roman veterans, but his project was defeated or suspended by the outbreak of the revolt headed by Barcochebas, his son Rufus, and his grandson Romaeus. The insurrection for a time checked the capital, and at times tried to rebuild the Temple: they were speedily dislodged, and then held out in Bethar for nearly three years. [Bethar.] On the suppression of the revolt, the building of the city was proceeded with, and luxurious palaces, a theatre, and temples, with other public buildings, fitted it for a Roman population.

The Chronicon Alexandrinum mentions τα δύο σημαίνα τα τω ιερω και το οντος και το τρικέ- μενον και τον επανήλαθα του πυρινομοιολογικον ονεμιδασι την κūραι (appended, I have added.) A temple of Jupiter Capitolinus, from whom the city derived its new name, occupied the site of the city, and a tetartyle face of Venus was raised over the site of the Holy Sepulchre. The ruined Temple and city furnished materials for these buildings. The city was divided into seven quarters (ἀρμονία), each of which had its own warden (ἀρμονικός). Part of the mountain of Zion was excluded from the city as at present, and was "ploughed as a field." (Michal, iii. 12; St. Jerome, Comment. in loc.; Hierosolyma Hierod. p. 592, ed. Weissing.) The history of Aelia Capitolina has been made the subject of distinct treatises by C. E. Deyling, "Aelia Capitolinae Origines et Historia" (appended to his father's Observationes Sacrae, vol. v. p. 453, &c.), and by Dr. Münzer, late Bishop of Copenhagen (translated by W. Wadding Turner, and published in Dr. Robinson's Bibliotheca Sacra, p. 593, &c.), who have collected all the scattered notices of it as a pagan city. Its coins also belong to this period, and extend from the reign of Hadrian to Severus. One of the former emperor (impr. Caes. Traian. Hadrianus. Avg., which exhibits Jupiter in a tetartyle state, with the legend col. Ael. cap.) confirms the account of Dion Cassius (l. c. 12), that a temple to Jupiter was erected on the site of God's temple (Eckel, Doct. Num. Vet. pass. i. tom. iii. p. 449); while one of Antoninus (Antoninius. Avg. Tiv. F. P. Th. P. Cos. Ill, representing Venus in a similar temple, with the legend the c. a. c. or col. Ael. cap.) no less distinctly confirms the Christian tradition that a shrine of Venus was erected over the Sepulchre of our Lord. (Valiant, Numismata Areet Impertit. in Coll. pt. 1. p. 279; Eckel, l.c. p. 442.) Under the emperor Constantine, Jerusalem, which had already become a favourite place of pilgrimage to the Christians, was furnished with new attractions by that emperor and his mother, and the erection of the Martyr of the Resurrection inaugurated a new era of the Holy City, which now recovered its ancient name, after it had apparently fallen into complete oblivion among the government officers in Palestine itself. (Euseb. de Mort. Palæst. cap. ii.) The erection of his church was commenced the year after the Council of Nicaea, and occupied ten years. It was dedicated on the tricennalia of the emperor, A.D. 336. (Euseb. Vita Constantini, iii. 30—49, iv. 40—47.) Under the emperor Julian, the city again became an object of interest to the pagans, and the account of the defeat of Julian's attempt to rebuild the Temple is preserved by Ammianus Marcellinus, an exceptional witness (exil. 1: all the historical notices are collected by Bishop Warburton, in his work on the subject, entitled Julian.) In 451, the see of Jerusalem was erected into a patriarchate; and its subsequent history is chiefly occupied with the conflicting opinions of its incumbents on the subject of the heresies which troubled the church at that period. In the following century (cir. 592) the emperor Justinian emulated the zeal of his predecessor Constantine by the erection of churches and hospitals at Jerusalem, a complete account of which has been left by Procopius. (De Aedificiis Justin. anii, v. 6.) In A.D. 614, the city with all its sacred places was desolated by the Persians under Chosroes II., when, according to the contemporary records, 90,000 Christians, of both sexes and of all ages, fell victims to the relentless fury of the Jews, who, to the number of 26,000, had followed the Persians from Gaiile to Jerusalem to gratify their heretical malice by the massacre of the Christians. The churches were immediately restored by Mestostus; and the city was visited by Heraclius (A.D. 629) after his defeat of the Persians. Five years later (A.D. 634) it was invested by the Saracens, and, after a defence of four months, capitulated to the Khalif Omar in person; since which time it has followed the vicissitudes of the various dynasties that have swayed the destinies of Western Asia.

It remains to add a few words concerning the modern city and its environs.

V. THE MODERN CITY.

El-Kuds, the modern representative of its most ancient name Kedeshah, or Cadytis, is surrounded by a high and strong cut-stone wall, built on the solid rock, loop-holed throughout, varying from 25 to 60 feet in height, having no ditch. It was built by the sultan Salimah (A.D. 1542), as is declared by many inscriptions on the wall and gates. It is in circuit about 23 miles, and has four gates facing the four cardinal points. 1. The Jaffa Gate, on the west, called by the natives Bab-el-Halil, i.e. the Hebron Gate. 2. The Damascus Gate, on the north, Bab-el-Amid, the Gate of the Column. 3. The St. Stephen's Gate, on the east, Bab-Sittij-Miriam, St. Mary's Gate. 4. The Sion Gate, on the south, Bab-al-Naua Daul, the Gate of the Prophet David. A fifth gate, on the south, near the mouth of the Tyropoeon, is sometimes opened to facilitate the introduction of the water from a neighbouring well. A line drawn from the Jaffa Gate to the Mosque, along the course of the old wall, and another, cutting it at right angles, drawn from the Sion to the Damascus Gate, could divide the
city into the four quarters by which it is usually distinguished.

These four quarters are:—(1) The Armenian Quarter at the SW.; (2) the Jew's Quarter at the SE.—both these being on Mount Zion; (3) the Christian Quarter at the NW.; (4) the Mahometan Quarter, occupying the remainder of the city on the west and north of the great Haram-es-Sherif, the noble Sanctuary, which represents the ancient Temple area. The Mosque, which occupies the grandest and once most venerated spot in the world, is, in its architectural design and proportions, as it was formerly in its details, worthy of its site. It was built for Abd-el-Melik Ibn-Marwan, of the house of Omniah, the tenth kalif. It was commenced in A.D. 688, and completed in three years, and when the view-studies it has undergone within a space of nearly 1200 years are considered, it is perhaps rather a matter of astonishment that the fabric should have been preserved so entire that the adornment should exhibit in part marks of ruinous decay.

The Church of Justinian,—now the Mosk El-Aksa,—to the south of the same area, is also a conspicuous object in the modern city; and the Church of the Holy Sepulchre, with its appendages, occupies a considerable space to the west. The greater part of the remaining space is occupied with the Colleges or Hospitals of the Moslems, in the vicinity of the Mosks, and with the Monasteries of the several Christian communities, of which the Patriarchal Convent of St. Constantine, belonging to the Greeks, near the Church of the Holy Sepulchre, and that of the Armenians, dedicated to St. James, on the highest part of Mount Sion, are the most considerable.

The population of the modern city has been variously estimated, some accounts stating it as low as 10,000, others as high as 30,000. It may be safely assumed as about 12,000, of which number nearly half are Moslems, the other half being composed of Jews and Christians in about equal proportions. It is governed by a Turkish pasha, and is held by small garrisons. Most of the European nations are there represented by a consul.

VI. ENVIRONS.

A few sites of historical interest remain to be noticed in the environs of Jerusalem; as the valleys which environ the city have been sufficiently described at the commencement of the article, the mountains may here demand a few words.

The Seyyur, which derived its name, as Josephus informs us, from the extensive view which it commanded of the surrounding country, is the high ground to the north of the city, beyond the Tons of the Kings, 7 stadia from the city (B. J. ii. 19. § 4, v. 2, § 3), where both Cestius and Titus first encamped on their approach to the city (ll. cc.): this range is now occupied by a village named Shophah,—the Semitic equivalent to the Greek Ἁμαραί. On the east of the city is the Mount of Olives, extending along the whole length of its eastern wall, conspicuous with its three summits, of which the centre is the highest, and is crowned with a pile of buildings occupying the spot where Helon, the mother of Constantine, built a Basilica in commemoration of the Ascension of our Lord. (Eusebius, Vita Constantini, iii. 12. Lactant. § 9.)

A little below the southern summit is a remarkable gallery of sepulchral chambers arranged in a semi-circle concentric with a circular tunnel-shaped hall 24 feet in diameter, with which it is connected by three passages. They are popularly called "the Tombs of the Prophets," but no satisfactory account has been given of these extensive excavations. (Plans are given by Schlottz, Kraft, and Tobler, in the works referred to below.) Dr. Schlottz was inclined to identify this with the rock sepulchre mentioned by Josephus in his account of the Wall of Circumvallation (B. J. v. 12), which he supposes to be a translation of the Latin Colonnarium. (See Dict. Ant. art. Funus, p. 561, l. h.)

In the bed of the Valley of Jehoshaphat, immediately beneath the centre summit of Mount Olivet, where the dry bed of the brook Kidron is spanned by a bridge, is the Garden of Gethsemane, with its eight venerable olive-trees protected by a stone wall; and close by is a subterranean church, in which is shown the reputed tomb of the Virgin, which, however, according to an ancient tradition, was buried in that city. (Lamb. Concilia, tom. iii. col. 574.)

A little to the south of this, still in the bed of the valley, are two remarkable monolithic sepulchral monuments, ascribed to Absalom and Zachariah, exhibiting in their sculptured ornaments a mixture of Doric, Ionie, and perhaps Egyptian architecture, which may possibly indicate a change in the original design in conformity with later taste. Connected with these are two series of sepulchral chambers, one immediately behind the Pillar of Absalom, called by the name of Jehoshaphat; the other between the monoliths, named the Cave of St. James, which last is a pure specimen of the Doric order. (See A General View in Holy City, vol. ii. p. 449, and detailed plans, &c. in pp. 157, 158, with Professor Willis's description.)

To the south of Mount Olivet is another rocky eminence, to which tradition has assigned the name of the Mount of Offence, as "the hill before Jerusalem" where king Solomon erected altars for idolatrous worship (1 Kings, xi. 7). In the rocky base of this mountain, near the summit of the Kidron, is the rock-hewn village of Sileam, chiefly composed of sepulchral excavations, much resembling a Columbarium, and most probably the rock Peristernium of Josephus. Immediately below this village, on the opposite side of the valley, is the intermitting Fountain of the Virgin, at a considerable depth below the bed of the valley, with a descent of many steps hewn in the rock. Its supply of water is very scanty, and what is not drawn off here runs through the rocky ridge of Ophel, by an irregular passage, to the Pool of Siloam in the mouth of the Tyrephon. This pool, which is mentioned in the New Testament (St. John, ix. 7, &c.), is now filled with earth and cultivated as a garden, a small tank with columns built into its side serves the purpose of a pool, and represents the "quadriportium" of the Bordeaux Pilgrim (A. D. 333), who also mentions "Alia piscina grandis foras." This was probably identical with Hezekiah's Pool "between the two walls" (Isa. xxvii. 7), as it certainly is with the "Pool of Siloah by the king's garden" in Nehemiah (iii. 15. ii. 14; comp. 2 Kings, xxv. 4). The arguments are fully stated in the Holy City, vol. ii. pp. 474—480. M. de Sankey accepts the identification. The king's gardens are still represented in a variant spot, where the concurrence of the three valleys, Hinnom, Jehoshaphat, and Tyrephon
forms a small plain, which is cultivated by the villagers of Siloam.

In the month of the southern valley which forms the continuation of these three valleys towards the Dead Sea, is a deep well, variously called the Well of Nehemiah, of Job, or Joab; supposed to be identical with Enrogel, "the well of the spies," mentioned in the borders of Judah and Benjamin, and elsewhere (Jos. xvii. 7; xviii. 16; 2 Sam. xvii. 17; 1 Kings, i. 9).

On the opposite side of the valley, over against the Mount of Olives, is another high rocky hill, facing Mount Zion, called the Hill of Evil Counsel, from a tradition that the house of Annas the high-priest, father-in-law to Caiaphas (St. John, xvii. 13, 24), once occupied this site. There is a curious coincidence with this in a notice of Josephus, who, in his account of the wall of circumvallation, mentions the monument of Ananus in this part (v. 12 § 2); which monument has lately been identified with an ancient rock-grave of a higher class,—the Acedaïma of ecclesiastical tradition,—a little below the ruins on this hill; which is again attested to be "the Potter's Field," by a stratum of white clay, which is still worked. (Schultz, Jerusalem, p. 39.)

There is a series of sepulchres excavated in the lower part of this hill; among which are several bearing Greek inscriptions, of which all that is clearly intelligible are the words THC. AFIAC, CIÖN, indicating that they belonged to inhabitants or communities in Jerusalem. (See the Inscriptions in Krafft, and the comments on his decipherments in the Holy City, Memoir, pp. 56—60).

Higher up the Valley of Hinnom is a large and very ancient pool, now called the Sultan's (Birket-es-Sultan), from the fact that it was repaired, and adorned with a handsome fountain, by Sultan Suliman Ibn Selim, 1520—1566, the builder of the present city-wall. It is, however, not only mentioned in the mediæval notices of the city, but is connected by Nehemiah with another antiquity in the vicinity, called En-ôebi Dûdah. On Mount Zion, immediately above, and to the east of this pool, is a large and irregular mass of building, supposed by Christians, Jews, and Moslems, to contain the Tomb of David, and of his successors the kings of Judah. It has been said that M. de Sanlcy has attempted an elaborate proof of the identity of the Tombs of the Kings, at the head of the Valley of Jehoshaphat, with the Tomb of David. His theory is inadmissible; for it is clear, from the notices of Nehemiah, that the Sepulchres of David were not far distant from the Pool of "Siloam," close to "the pool that was made," and, consequently, on that part of Mount Zion where they are now shown. (Nehem. iii. 16—19.) The memory of David's tomb was still preserved until the destruction of Jerusalem (Josephus, Ant. xiii. 8 § 4, xvi. 7 § 1; Acts, ii. 29), and is noticed occasionally in the middle ages. (See Holy City, vol. ii. pp. 505—513.) In the same pile of buildings, now occupied by the Moslems, is shown the Concaenulum where our Lord is said to have instituted the Last Supper. Ephraïmis mentions that this church was standing when Hadrian visited Jerusalem (Pond. et Mens. cap. xiv.), and there St. Cyril delivered some of his catechetical lectures (Catech. xvi. 4). It was in this part of the Upper City that Titus spared the houses and city wall to form barricades for the soldiers of the garrison. (Vide supra.)

Above the Pool of the Sultan, the Aqueduct of Pontius Pilate, already mentioned, crosses the Valley of Hinnom on nine low arches; and, being carried along the side of Mount Sion, crosses the Tyropoeon by the causeway into the Haram. The water is conveyed from Etham, or the Pools of Solomon, about two miles south of Bethlehem. (Josephus, B. J. ii. 9 § 4.)

The mention of this aqueduct recalls a notice of Strabo, which has been perpetually illustrated in the history of the city; viz., that it was εἰς τὸν μὲν εὐθὺς ἐκτὸς δὲ παντελῶς διόρθων... αὐτὸ μὲν εὐθὺς, τὸν δὲ κύκλῳ χῶραν ἄχων λατρεών καὶ ἀνθρωπον. (xvi. p. 723.) Whence this abundant supply was derived it is extremely difficult to imagine, as, of course, the aqueduct just mentioned would be immediately cut off in case of siege; and, without this, the inhabitants of the modern city are almost entirely dependent on rain-water. But the accounts of the various sieges, and the other historical notices, as well as existing remains, all testify to the fact that there was a copious source of living water introduced into the city from without, by extensive subterranean aqueducts. The subject requires, and would repay, a more accurate and careful investigation. (See Holy City, vol. ii. p. 453—505.)

Besides the other authorities cited or referred to in the course of this article, the principal modern sources for the topography of Jerusalem are the following:—Dr. Robinson's Biblical Researches, vols. i. and ii; Williams's Holy City; Dr. Wilson's Lands of the Bible; Dr. E. G. Schultz, Jerusalem; W. Krafft, Die Topographie Jerusalem; Carl Ritter, Die Erkundung von Arsin, ãëã, Palästina, Berlin, 1852, pp. 297—508; Dr. Titus Tobler, Golgotha, 1851; Die Siloamquelle und die Ostberg, 1852; Denkblatter aus Jerusalem, 1853; P. de Sanlcy, Voyage autour de la Mer Morte, tom. 2. [G. W.]

COINS OF AEGLA CAPITOLINA (JERUSALEM).

IESPUS. [JACETANII.

JEREEEL. [EDREELA.]

IGIILII (OIOYAI: Potl. tjieli), a sea-port of Murenetia Caeсariense, on the Sinus Numidicus, made a Roman colony by Augustus. It stands on a headland, on the E. side of which a natural roadstead is formed by a reef of rocks running parallel to the shore; and it was probably in ancient times the emporium of the surrounding country. (Itin. Ant. p. 18; Plin. v. 2. s. 1; Potl. iv. 2. § 11; Ammian. Mar. xxix. 5; Tab. Pent.; Shaw, Traité, p. 45; Barth, Wanderungen, esp. p. 66.) [F. S.]

IGIILUM (Giglio), an island off the coast of
Etruria, directly opposite to the Mars Apennine, and the port of Cosa. It is, next to Ivia, the most considerable of the islands near the coast of Etruria, being 6 miles long by about 3 in breadth, and consists of a group of mountains of considerable situation forming the small peninsula of the Utrona coast-mina." (Tit. iii. 325.) From that author we learn that, when Rome was taken by Hannibal (A. D. 410), a number of fugitives from the city took refuge in Iguilium, the inquirer position of which afforded them complete security. Caesar also mentions it, during the Civil War, in conjunction with the neighbouring port of Cosa, as furnishing a few vessels to Domitian, with which that general sailed for Massilia. (Caes. B. C. i. 54; Plin. iii. 6. s. 12; Strabo, iii. 7. § 19.) It is evident, therefore, that it was inhabited in ancient as well as modern times. [E. B. B.]

IGLETES, IGLETEN. [Hist. styl.]

IGULLIIONES, in European Sarmatian, mentioned by Ptolemy as lying between the Stavani and Costoboci, and to the east of the Veneti (iiii. 5. § 21). Now the Stavani lay south of the Galindae and Sudini, populations of which the locality is known to be that of the Galitiae and Sudovae of the middle ages, i.e. the parts about the Sydringi-see in East Prussia. This would place the Igulliones in the southern part of Litiunian, or in parts of Grodno, Podoli, and Pologne, in the country of the Jazwingi of the thirteenth century, — there or thereabouts. Zeus has allowed himself to consider some such form as Trygvari as the true reading; and, so doing, identifies the names, as well as the localities, of the two populations (Trygvar, Jazwingi), — the varieties of form being very numerous. In the Igulliones were Litiunians—Lithuanians as opposed to Slavonians; and in this lies their ethnological importance, inasmuch as the southward extension of that branch of the Sarmatian stock is undetermined. (See Zeus, s. v. Jazwingi.) [R. G. L.]

IGUVIUM. [Tayck: Ekk. Italiuni: Gubbio], an ancient and important town of Umbria, situated on the W. slope of the Apennines, but not far from their central ridge, and on the line of the Via Flaminia. Its existence as an ancient Umbrian city is sufficiently attested by its coins, as well as by a remarkable monument presently to be noticed; but we find no mention of it in history previous to the period of its subjection to Rome, and we learn incidentally from Cicero that it enjoyed the privileged condition of a "decemvirates civitas," and that the terms of its treaty were of a highly favourable character. (Cic. pro Bab. 20, where the reading of the older editors, "Fulginium," is certainly erroneous; see Orelli, ad loc.) The first mention of its name occurs in Livy (xvi. 43, where there is no doubt we should read Iguvium for "Litturrimum") as the place selected by the Roman senate for the confinement of the Illyrian king Gentius and his sons, when the people of Spoleto refused to receive them. Its natural strength of position, which was evidently the cause of its selection on this occasion, i.e. also its bearing in conspicuous part in the beginning of the civil war between Caesar and Pompey, when it was occupied by the praetor Minucius Thermus with five cohorts; but on the approach of Curio with three cohorts, Thermus, who was apprehensive of a revolt of the citizens, abandoned the town without resistance. (Caes. B. G. 14. 12; Cic. ad Att. viii. 13, 6.) Under the Roman dominion Iguvium seems to have lapsed into the condition of an ordinary municipal town: we find it noticed in an inscription as one of the "civitates Umbriae" (Igg. Insocr. 98), as well as by Pliny and Ptolemy (Plin. iii. 14. s. 19; Ptol. iii. i. § 53); and it is probable that in Strabo also we should read Trygvar for the corrupt name Trupa of the MSS. and earlier editions. (Strab. v. p. 227; Chuer. Ital. p. 626.) But its secluded position as mountains, and at some distance from the line of the Via Flaminia, was probably unfavourable to its prosperity, and it does not seem to have been a place of much importance. Silvanus Italianus speaks of it as very subject to fogs (viii. 459). It early became the seat of a bishop, and retained its episcopal rank throughout the middle ages, when it rose to be a place of considerably more importance than it had enjoyed under the Roman empire.

The modern city of Gubbio contains no ruins of ancient date; but about 8 miles to the E. of it, at a place now called La Scheggia, on the line of the ancient Flaminian Way, and just at the highest point of the pass by which it crosses the main ridge of the Apennines, some vestiges of an ancient temple are still visible, which are supposed with good reason to be those of the temple of Jupiter Apenninus. This was a principal part of the Tabula Peutingeriana, existing at the highest point of the pass, and is noticed also by Claudian in describing the progress of Honorius along the Flaminian Way. (Claudian, de VI. Cons. Hon. 504; Tab. Peut.) The oracle consulted by the emperor Claudius "in Apennino" (Tab. Poll. Claud. 10) may perhaps have reference to the same spot. Many bronze idols and other small objects of antiquity have been found near the ruins in question; but a far more important discovery, made on the same site in 1444, was that of the celebrated tables of bronze, commonly known as the Tabulae Eugubinae, which are still preserved in the city of Gubbio. These tables, which are seven in number, contain long inscriptions, four of which are in Etruscan characters, two in Latin, and one partially in Etruscan and partially in Latin characters; but the language is in all cases apparently the same, though some of them are written from the genuine Etruscan monuments on the one hand, as well as from Latin on the other, though exhibiting strong traces of affinity with the older Latin forms, as well as with the existing remains of the Oscan dialects. There can be no doubt that the language which we here find is that of the Umbrians themselves, who are represented by all ancient writers as nationally distinct both from the Etruscans and the Sabellian races. The etiological and linguistic inferences from these important monuments will be more fully considered under the article Umbria. It is only of late years that they have been investigated with care; early antiquaries having formed the most extravagant theories as to their meaning: Lanzhi had the merit of first pointing out that they evidently related only to certain sacrificial and other religious rites to be celebrated at the temple of Jupiter by the Iguvians themselves and some neighbouring communities. The interpretation has since been carried out, as far as our imperfect knowledge will permit, by Lepsius, Grofendorf, and still more recently in the elaborate work of Aufrecht and Kirchhoff. (Lanzi, Stagio di Lingua Etrusca, vol. ii. pp. 657—768; Lepsius, de Tabulis Eugubinis, 1833; Inscriptiones Umbricae et Oscanae, Lips. 1841; Grofendorf, Kndl. Lang. Umbri. Harv. 1835—1839; Aufrecht u. Kirchhoff, Die Umbriischen Sprache. Lpz. 1843.) In the still in-
perfect state of our knowledge of the inscriptions in question, it is somewhat hazardous to draw from them positive conclusions as to proper names; but it seems that we may fairly infer the mention of several such communities in the immediate neighbour- hood of Illugum. These were, however, in all probability not independent communities, but pagoi, or villages dependent upon Illugum itself. Of this description were: Akeranua or Acerornua (probably answering to the Latin Aquilonia), Claverina (in Lat. Clavena), Curia or Curia, Caslum, Juinuscum, Museia, Pierium (?), Tarsina, and Trebia or Trepia.

The last of these evidently corresponds to the Latin name Trebia or Trepia, and may refer to the Umbrian town of that name; the Caricati of the inscription are evidently the same with the Curiates of Pliny, mentioned by him among the extinct communities of Umbria (Plin. iii. 14. s. 19); while the names of Museia and Caslum are said to be still retained by two villages called Museia and Caslido in the immediate neighbourhood of Gubbio. Chiserca, another neighbouring village, is perhaps the Claverina of the inscriptions.

The coins of Illugum, which are of bronze, and of large size (so that they must be anterior to the reduction of the Italian A.), have the legend ikvivi, which is probably the original form of the name, and is found in the Tables, though we here meet also with the softened and probably later form "Iovina," or "Iovina.

[H. R. P.]

[H. A. in Scotland, mentioned by Polonen (ii. 3. § 5) as the first river south of the Borbium Prono- muntum = Firth of Fornoch. [B. G. L.]

ILARUGATAE. [HISPANIA; IERGETES.]

ILARCURIS. [Carpethani.]

ILARGUS, a river of Rhacia Secunda, flowing from west to east, and emptying itself into the Danube. (Pedo Albin. Eleg. ad Lit. 386, where the common reading is larárus; others read Iargarus, and regard it as the same as the river I—the ("As/Wus" mentioned by Strabo, iv. p. 207, with Grondzur's note, vol. i. p. 356.) It would, however, appear that Ilaragus and Iargarus were two different rivers, since in later writers we find, with a slight change, a river Ilarus (Vita S. Magni, 18), answering to the modern Iler, and also, Iserye (Act. S. Cassiani, ap. Recht, Annal. Sabion. iv. 7), the modern Iserach, which flows in a southern direction, and empties itself into the Athesis. [L. S.]

ILATTIA (Ilaria; Polyb. Steph. B. 6. s. n.), a town of Crete, which is probably the same as the Elatus of Pliny (iv. 12). Some editions read Cattus, incorrectly classed by him among the inland towns. (Hick. Kerko, vol. i. p. 432.) [E. B. J.]

ILDUM. [EDETANI.]

ILIS. [HERBONE.

ILEOSCA. [Osa.]

ILEGAGENTES (Tapasodres, Poltol. ii. 6. §§ 16, 64; Ieracanenses, Liv. xxii. 21; Ilercargonenses, Cas. B. C. i. 60; in this, as in so many other Spanish names, the e and a are interchangeable), a people of Hispania Tarraconensis, occupying that portion of the sea-coast of Edetania which lay between the rivers Urduba and Iererus. Their exact boundaries appear to have been a little to the N. of each of these rivers. They possessed the town of Dertosa (Tortosa), on the left bank of the Iererus, and it was their chief city. [DEETOSA.] Their other towns, according to Polyben, were:— AGER ("Aspeata"?), IRELIA (Tapasodres: Ierulina, ap. Plin. iii. 3. s. 4; Tapasodres), BISCARIGUS (Bokaragus; Bisaragitani civ. Rom., Plin. : Burus), SIGALIA (Sigalava: Segara, Marca, Hisp. ii. 8), CARTHAGO VETUS (Carthaginian town: Carta Viria, Marca, ibid.), and THEAVULA (Taracina). Ulibri also assigns them, on the N. of the Iererus, TRAJAE CAPITA, OLEASTRYM, TARDO, and other places, which seem clearly to have belonged to the COSETANI. The name of their city, ILERACOYUN, occurs on the coins of their city IERERA.

[O.S.]

ILERDA (Iaposa, and rarely Elereda; Hlereda, Auson. Epist. xxv. 59; Yet. Tiberiana, Herdenses: Levista), the chief city of the IERGETATI, in Hispania Tarraconensis, was a place of considerable importance, historically as well as geographically. It stood upon an eminence, on the right (W.) bank of the river Sicorius (Sogre), the principal tributary of the Ebro, and some distance above its confluence with the Cinga (Cisca); thus commanding the country between these rivers, as well as the great road from Tarraco to the NW. of Spain, which here crossed the Sicorius. (Hirt. Ant. pp. 391, 432.) Its situation (propertius locis opportunitatem, Cas. B. C. i. 38) induced the legends of Pompey in Spain to make it the key of their defence against Caesar, in the first year of the Civil War (n. c. 49). Afranius and Petreius threw themselves into the place with five legions; and their siege by Caesar himself, as narrated in his own words, forms one of the most interesting passages of military history. The resources exhibited by the great general, in a contest where the formation of the district and the various elements of nature seemed in league with his enemies, have been compared to those displayed by the great Duke before Badajoz; but no epigram can do justice to the campaign. It ended by the capitulation of Afranius and Petreius, who were conquered as much by Caesar's generosity as by his strategy. (Cas. B. C. i. 58, et seq.; Flor. iv. 12; Appian, B. C. ii. 42; Vell. Pat. ii. 42; Suet. Cons. 34; Liv. 40.) The empire, Ilerda was a very flourishing city, and a munici- pium. It had a fine stone bridge over the Sicorius, on the foundations of which the existing bridge is built. In the time of Ausonius the city had fallen into decay; but it rose again into importance in the middle ages, (Strab. iii. p. 161; Horat. Epist. i. 20. 13; coins, ap. Florio, Med. iii. pp. 451, 646, iii. p. 73; Moisant, vol. i. p. 44. Suppl. vol. i. p. 89; Castani, pp. 161, 166; Eckhel, vol. i. p. 51.)

[C.O.]

COIN OF ILERDA.

ILERGETES (Taperunis, Poltol. ii. 6. § 68; Liv. xxii. 63, 61, 22; Plin. iii. 3. s. 4; Tapasodres, Polyb. iii. 35;) or ILEGAGENTES (Tapasodres, Strab. iii. p. 161; doubtless the Tapasodrates of Hecateus, ap. Steph. B. 6. s. n.), a people of Hispania Tarraconensis, extending on the N. of the Iererus (Ebro) from the river Gallaecus (Geres) to both banks of the Sicorius (Sogre), and as far as the Rhenus-

CATTUS (Lobregat); and having for neighbours the
EUFITANI and CILITEIERI on the S., the VASCONES on the W., the NE. and the NE. small peoples at the foot of the Pyrenees, as the JACETANI, CASTELLANI, ACSETANI, and CHERETANI, and on the NE. the COSETANI. Besides IBERIA, their chief cities were:—the colony of CELS (Villita, near Xelos), OSCA (Huesca), famous in the story of SERTORIUS; and ATHANAGIA, which Livy (xxi. 61) makes their capital, but which no other writer names. On the great road from Italy into the N. of Spain, reckoning from Tarraco, stood IBERIA, 62 M. P.; TOLOSA, 32 M. P., in the conventus of CAESARUGA, and with the civitas ROMANA (Flin.); PENYXA, 18 M. P. (PERTSAAN, on the Ale¡adure); OSCA, 19 M. P., whence it was 46 M. P. to CAESARUGA (Itin. Ant. p. 391).

On a loop of the same road, starting from CAESARUGA, were:—GALCUM, 15 M. P., on the river Gallica (Zaure, on the Gallega); BORITANAE, 18 M. P. (Boripina, Postl.); TARRACO; OSCA, 12 M. P.; CAST, 29 M. P.; MENDEMCNIA, 19 M. P. (probably Monzon); IBERIA, 22 M. P. (Itin. Ant. pp. 431, 492). On the road from TOLOSA, up the valley, were the Gallica, to BERNAULTUS (Orther) in Gallia, near TORMUS GALLORUM, 30 M. P. (Garaua), and EURELUM, 22 M. P. (Helio), whence it was 24 M. P. to the summit of the pass over the Pyrenees (Itin. Ant. p. 452).

Besides these places, POILEMNY mentions BERGUSIA BERGUSIA (Baloguer), on the Secris; BERGUDIC (Bergrado); ERGA (Erga); SUCOSA (Soucasa); GALICA FLAVIA (TALALAT Phousia: Fluga?); and ORCIA (Orcia, Proh. Guarea), a name also found on coins (Sestini, Med. Jsp. p. 93), while the same coins bear the name of AESONES, and inscriptions found near the Secris have AERSONESIS and JESSONESIS (Muratori, Nov. Thes. p. 1021, Nos. 2, 3; Spon, Misc. Erod. Ant. p. 188), with which the GESSONISI of Pliny may perhaps have some connection. BERGUSIA is mentioned on coins (Sestini, p. 107), and OCTOGENA (Proh. La Greina, at the confluence of the Segre and the Floro) by Caesar (B. C. L. 61); UERT, vol. ii. pt. 1. pp. 450-453. [P. S.]

II. LICI.C. [IERSIUM.]

II. LICI or II. LICI (Itin. Ant. p. 401); TACIASI? DAESIS, Postl. ii. 6, § 62: Elche), an inland city of the Contestani, but near the coast, on which it had a port (XATCIASIS AEGION, Postl. L. c. § 14), lying just in the middle of the bay formed by the Pt. Saturni and Damiapan, which was called Illicitanus Sinus. The city itself stood at the distance of 52 M. P. from Carthagio Nova, on the great road to Tarraco (Itin. Ant. p. 401), and was a Colonii immuralis, with the jus Italicum (Flin. iii. 3. s. 4: Paulus, Dig. viii. de Cens.). Its coins are extant of the period of the empire (Flores, Mot. de Esp. vol. ii. p. 438; Sestini, p. 166; Monnet, vol. i. p. 43, Suppl. vol. i. p. 90; Eckhel, vol. i. p. 51). Pliny adds to his mention of the place its coin contributur Iciciatanii. (Uert, vol. ii. pt. 1. pp. 402, 403.)

II. LIENSES (Iaene: Paum), a people of the interior of Sardinia, who appear to have been one of the most considerable of the mountain tribes in that island. Mel calls them "antisquismi in ea populi, or Pliny also mentions them among the "colchotoi m populi" of Sardinia. (Mel. ii. 7. § 19; Plin. iii. 7. s. 15.) Pausanias, who term them TACIASI, distinctly ascribes to them a Trojan origin, and derives them from a portion of the com-

II. IPA.

THESitimes of AEneas, who settled in the island, and remained there in quiet until they were compelled by the Africans, who subsequently occupied the coasts of Sardinia, to take refuge in the more rugged and inaccessible mountain districts of the interior. (Paus. x. 17. § 7.) This tale has evidently originated in the resemblance of the name of LIENSES, in the form which the Romans gave it, to that of the Trojans; and the latter part of the story was invented to account for the apparent anomaly of a people that had come by sea dwelling in the interior of the island. What the native name of the LIENSES was, we know not, and we are wholly in the dark as to their real origin or ethнич affinities; but their existence as one of the most considerable tribes of the interior at the period of the Roman conquest, is well ascertained; and they are repeatedly mentioned by Livy as contending against the supremacy of Rome. Their first insurrection, in B.C. 181, was repressed, rather than put down, by the praetor M. PIRIARIUS; and in B.C. 178, the LIENSES and BALARI, in conjunction, laid waste all the more fertile and settled parts of the island; and were even able to meet the consul T. SEMPRONIUS GRACCHUS in a pitched battle, in which, however, they were defeated with heavy loss. In the course of the following year they appear to have been reduced to complete submission, and their name is not again mentioned in history. (Liv. xl. 19, 34. xii. 6, 12, 17.)

The situation and limits of the territory occupied by the LIENSES, cannot be determined; but we find them associated with the BALARI and CORSI, as inhabiting the central and mountainous districts of the island. Their name is not found in POILEMNY, though he gives a long list of the tribes of the interior.

Many writers have identified the LIENSES with the BALARI or ILOLAI, who are also placed in the interior of Sardinia; and it is not improbable that they were the same people, but ancient authors certainly make a distinction between the two. [E. H. B.]

II. ILICA. [HELICE.]

II. IPA. I. (TACIA, Strab. iii. pp. 141, seq.; DAEIAE €r AECIA m e) • (TACIA, Strab. iii. pp. 141, 143; Hisa cognominis Ilia, Flin. iii. 1. 3, according to the corrupt reading which Sillic's last edition retains for want of a better; some give the epiteth in the form Hipa: Harduin reads Einus, on the authority of an inscription, which is almost certainly spurious, ep. Gruter, pp. 351, 305, and Muratori, p. 1002), a city of the Turdetani, in Hispania Baetica, belonging to the constituency of Hispalis. It stood upon the right bank of the Baeticus (Guadalquivir), 700 stadia from its mouth, at the point up to which the river was navigable for vessels of small burthen, and where the tides were no longer discernible. [BAETIS.] On this and other grounds it has been identified with the Roman ruins near Peñafort. There were great silver mines in its neighbourhood. (Strab. L. c., and pp. 174, 173; Flin. L. c.; Itin. Ant. p. 411; Liv. xxxv. 1; Flores, Exp. S. vol. vii.)

COIN OF ILIPA.

IIPLA. (Cohn; IIPLA, Itin. Ant. p. 432; probably the Ταλαίπωρα of Ptol. ii. 4. § 12: Niebla), a city of the Turdetani, in the W. of Hispania Baetica, on the high road from Hispalis to the mouth of the Amsas. (Caro, Antiq. Hist. iii. 81; Coins ap. Floros, Med. de Esp. vol. ii. p. 471; Mionnet, vol. i. p. 16, Suppl. vol. i. p. 29; Sestini, p. 53; Eckhel, vol. i. p. 25.)

IIPLA. 1. Surnamed Latis by Pline (iii. i. s. 3), and Magna by Ptolomy (Ταλαίπωρα μεγάλη, ii. 4. § 12), a city of the Turduli, in Baetica, between the Baets and the coast, perhaps Lozra. (Ukert, vol. ii. pt. 1. p. 563.)

IIPLA. 2. Minor (prob. Oliva or Lepe de Roda, near Carmona), a tributary town of the Turduli, in Hispania Baetica, belonging to the conventus of Hispalis. (Pint. iii. i. s. 3; Sestini, vol. ii. p. 15.)

IIPLA. MONS (Ταλαίπωρα), a range of mountains in Baetica, S. of the Baets, mentioned only by Ptolomy (ii. 4. § 15), and supposed by some to be the Sierra Nevada, by others the Sierra de Alhama or the Alpajarras. [P. S.]

ILLUSUS. [Attica, p. 329, s.]

ILLISTIA (Ταλιστία; Hilarho), a town in Lycaonia, on the road from Laranda to Isaura, which is still in existence. (Hieroc. p. 675; Concill. Ephes. p. 584; Concill. Chalced. p. 674; Hamilton, Researches, vol. iii. p. 324; Leake, Asia Minor, p. 102.) [L. S.]

ILITHIA (Εἰλιθίες πόλις, Strab. xviii. p. 817; Εἰλιθσκα, Ptol. iv. 5. § 75), a town of the Egyptian Heptanomis, 30 miles N. of Apollonidas Magna. It was situated on the eastern bank of the Nile, in lat. 25° 3' N. According to Phurarch (Aias et Osir. c. 75), Ilithia contained a temple dedicated to Baubis, to whom, as to the Taurian Artemis, human victims were, even at a comparatively recent period, sacrificed. A less-relief (Minotii, p. 394, seq.) discovered in the temple of Baubis at El-Kab, representing such a sacrifice, seems to confirm Phurarch's statement. The practice of human sacrifice among the Aegyptians is, indeed, called in question by Herodotes (ii. 45); yet that it once prevailed among them is rendered probable by Manetho's statement of a king named Amosis having abolished the custom, and substituted a waxen image for the human victim. (Poplavy, de Abstinent. ii. p. 223; Euseb. Prep. Evang. iv. 16; comp. Ovid, Fast. v. 621.)

The singularity in Phurarch's story is the recent date of the imputed sacrifices. [W. B. D.]

IIITURIS. [ILLITURIS.]

IIILIM, IIION (Τιόν, ἩΠαίος: Ekh. 'Iävov, f. Τιόν), sometimes also called Troia (Τρώια), whence the inhabitants are commonly called Troes, and in the Latin writers Trojani. The existence of this city, to which we commonly give the name of Troy, cannot be doubted any more than the simple fact of the Trojan War, which was believed to have ended with the capture and destruction of the city, after a war of ten years, c. 1184. Troy was the principal city of the country called Troyes. As the city has been the subject of current inquiry in ancient and modern times, it will be necessary, in the first instance, to collect and analyse the statements of the ancient writers; and to follow up this discus-

IIILIM. [Hellen. i. 1. § 4] and Scylax (p. 35) seem to speak of Ilion as a town actually existing in their days.

P. V.
It is uncertain in the time of Alexander New Ilium did exist, and was inhabited by Aconians. (Diod. c. Aristocr., p. 671; Arrian, Arm. i. 11. 2, 576.) This new town, which is distinguished by Strabo from the famous ancient city, was not more than 12 stadia, or less than two English miles, distant from the sea, and was built upon the spur of a projecting edge of land, separating the basins of the Scamander and Simois. It was at first a place of no much importance (Strab. xiii. pp. 593, 601), but increased in the course of time, and was successively extended and embellished by Alexander, Lysimachus, and Julius Caesar. During the Mithridatic War New Ilium was taken by Fimbria. in n. c. 85. on which occasion it suffered greatly. (Strab. xiii. p. 594: Appian, Mithrid. 53; Liv. Epit. ixxxiii.) It is said to have been once destroyed before that time, by one Charidemus (Plut. Sertor. 1: Polyæn. iii. 14:); but we neither know when this happened, nor who this Charidemus was. Sulla, however, found the town extremely, in consequence of which it rose, under the Roman dominion, to considerable prosperity, and enjoyed exemption from all taxes. (Plin. v. 33.) These were the advantages which the place owed to the tradition that it occupied the identical site of the ancient and holy city of Troy: for, it may be here observed, that no ancient author of Greece or Rome ever doubted the identity of the site of Old and New Ilium until the time of Demetrius of Scœpsis, and Strabo, who adopted his views; and that, even afterwards, the popular belief among the people of Ilium itself, as well as throughout the whole world generally, remained as firmly established as if the criticism of Demetrius and Strabo had never been heard of. These critics were led to look for Old Ilium farther inland, because they considered the space between New Ilium and the coast far too small to have been the scene of all the great exploits described in the Iliad; and, although they are obliged to own that not a vestige of Old Ilium was to be seen anywhere, yet they assumed that it must have been situated about 42 stadia from the sea-coast. They accordingly fixed upon a spot which at the time bore the name of Taisow κοινα. This view, with its assumption of Old and New Ilium as two distinct places, does not in any way remove the difficulties which it is intended to remove; for the space remains still too small to have been the scene of so many exploits described in the Iliad; and, it is not reasonable to suppose that the place was inhabited by such a number of people. This view, however, did not meet with any opposition, and the name of Taisow was given to the spot as a matter of course. It is, however, probable that the town was situated in a different locality, and that it was not inhabited by such a large number of people. The site of Old Ilium, according to modern writers, is supposed to be the spot covered with ruins now called Kismirik, between the villages of Kum-bish, Kalli-fathi, and Tebbele, a little to the west of the last-mentioned place, and not far from the point where the Simois once joined the Scamander. Those who maintain that Old Ilium was situated in different locality cannot, of course, be expected to agree in their opinions as to its actual site, and in some cases, it is impossible to fix any one spot as the site of the ancient city, in every particular with the poet's description. Respecting the nationality of the inhabitants of Ilium, we shall have to speak in the article TROY. (Comp. Sp. de. Agro Trojano, Lips., 1814, 8vo.; Remond, Observations on the Topography of the Plain of Troy, London, 1814, 4to.; Choiseul-Gouffier, l'ouvrage Pittorique de la Græce, Paris, 1820, vol. ii. p. 177, foll.; Leake, Asia Minor, p. 275, foll.; Grote Hist. of Greece, vol. i. p. 436, foll.; Eckenbrecher, über die Lage des Homerischen Ilium, Rhein. Mus. Neue Folge, vol. ii. pp. 1—49, where a very good plan of the district of Ilium is given. See also, Wedder, Kleine Schriften, vol. ii. p. 1, foll.; C. Macclaren, Dissertation on the Topography of the Trojan War, Edinburgh, 1822; Maunutt, Découvertes dans la Troade, q.e., Paris & Londres, 1840.) [L. S.]

COIN OF ILIUM.

ILLIBERIS (Tailedinis, Prot. ii. 4, § 11), or ILLIBERI LIBERINI (Prot. iii. 1. s. 3), one of the chief cities of the Turduli, in Hispameta Bactea, between the Baetis and the coast, is identified by inscriptions with Granada. It is probably the Elibirige (אֱלִיבִּירָג) of Stephanus Byzantinus, (Inscr. ap. Gruter, p. 277, No. 3; Florer. Esp. 8, vol. v. p. 4, vol. xii. p. 81; Montelle, Geogr. Comp. Esp. Mol. p. 163; Coins ap. Florer, Med. vol. iii. p. 75; Monnet, vol. i. p. 15, Suppl. vol. i. p. 23; Eckel, vol. i. p. 22.) [P. S.]

COIN OF ILLIBERIS (IN SPAIN).

ILLIBERIS or ILLIBERRIS (Tailedinis), a town in the country of the Sardones, or Sardones, or Sedii, in Gallia Aquitania. The first place that Hannibal came to after passing through the Eastern Pyrenees was Illiberis. (Liv. xxi. 24.) He must have passed through the Ibergeorge. Illiberis was near a small river Illiberis, which is south of another small stream, the Ruscino, which had also on it a town named Baserino. (Strab. p. 182.) Mela (ii. 5) and Pliny (iii. 4) speak of Illiberis as having once been a great place, but in their time being decayed. The road in the Antonine Itin. from Aralate (Arda) through the Pyrenees to Juncaria passes from Ruscino (Castellum Ruscioni) to Ad Centuriam, and omits Illiberis; but the Table places Illiberis between Ruscino and Ad Centuriam, which is the same place as the Ad Centurionem of the Itin. (Cestubiones, Ad.) Illiberis is Eficia on the river Tech. Illiberis or Illiberis is an Iberian name. There is another place, Climberis, on the Gallic side of the Pyrenees, which has the same termination. (Auct.) It is said that berri, in the Basque, means "a town." The site of Illiberis is fixed at Eficia by the Hist.; and we find an explanation of
the name Else in the fact that either the name of Iliberis was changed to Helena or Elena, or Helena was a camp or station near it. Constans was murdered by Magnusius "not far from the Hispanic, in a castrum named Helena." (Eutrop. x. 9.) Victor's Epitome (c. 41) describes Helena as a town very near the place where Priscus and Zensius has the same name (ii. 42; and Orosius, vii. 29). It is said by some writers that Helena was so named after the place was restored by Constantine's mother Helena, or by Constantine, or by some of his children; but the evidence of this is not given. The river of Iliberis is the Tichus of Mela, and TICUM of Pliny, now the Tich. In the text of Ptolemy (ii. 10) the name of the river is written Iliberis.

Some geographers have supposed Iliberis to be Cottinum, near Port Vendre, which is a plain mistake.

[Nov.]

ILLICI. [ILLIC.] ILLITULA. [ILLIOLA.]

ILLITURGIC, LIITURGIS, or LITURGIS (probably the Λιλυτρίχια of Ptol. ii. 4. § 9 as well as the Λαλύτριχια of Polybius, ep. Steph. B. s. c., and the Λαλύτριχια of Appian, Hisp. vii. 92: Eth. Illyrican), a considerable city of Hispia Baetica, situated on a steep rock on the N. side of the Baetis, on the road from Corduba to Castulo, 20 M. F. from the latter, and five days' march from Cartago Nova. In the Second Punic War it went over to the Romans, like its neighbours, Castulo and Mentella, and endured two sieges by the Carthaginians, both of which were raised; but, upon the overthrow of the two Scipios, the people of Iliberis and Castulo revolted to the Carthaginians, the former adding to their treason the crime of betraying and putting to death the Romans who had fled to them for refuge. At least such is the Roman version of their offence, for which a truly Roman vengeance was taken by Publius Scipio, n.c. 206. After a defence, such as might be expected when despair of mercy was added to national fortitude, the city was stormed and burnt over the slaughtered corpses of all its inhabitants, children and women as well as men. (Liv. xxiii. 49, xxiv. 17, 47, 41, xcviii. 19, 20.) Ten years later it had recovered sufficiently to be again besieged by the Romans, and taken with the slaughter of all its adult male population. (Liv. xxiv. 10.) Under the Roman empire it was a considerable city, with the surname of Forum Iulium. Its site is believed to have been in the neighbourhood of Ambujar, where the church of S. Potenciana now stands. (Itin. Ant. p. 403; Pint. iii. i. 3. 3; Priscian, vi. p. 682, ed. Putsch; Morales, Antig. p. 56, b.; Mentelle, Esp. Mod. p. 183; Laborde, Itin. vol. ii. p. 113; Flores, Esp. & vol. xii. p. 369; Coins, op. Flores, Med. vol. iii. p. 81; Monnet, vol. i. p. 16; Sestini, p. 56; Eckfeld, vol. i. p. 23; Uberti, vol. ii. pt. 1. p. 350.)

ILLURCO or ILLURCO, a town in the W. part of Hispania Baetica, near Pintos, on the river Cu- bitas. (Insc. ap. Gruter, pp. 235, 406; Marator, p. 1051, Nos. 2, 3; Flores, Esp. & vol. xii. p. 98; Coins, op. Flores, Med. de Esp. vol. ii. p. 472; Monnet, vol. i. p. 17; Sestini, Med. Esp. p. 57; Eckfeld, vol. i. p. 23.)

[Per.]

ILLURGAVONSES. [ILERGAONES.]

ILLYRIA. [ILLYRIUM.]

ILLYRICUM (θε "Ιλλυρίαν: Eth. and Adj. Ιλλυρός, Ιλλυρίας, Illyrians, Illyrians), the eastern coast of the Adriatic sea.

1. The Name. — The Greek name is ILLYRIOS (Ἰλλυρίος, Hecat. Fr. 65; Polyb. iii. 16; Strab. ii. pp. 108, 123, 129, vii. p. 317; Dionys. Per. 96; Herodian, vi. 7; Apollod. ii. § 1; Ptol. viii. 7, § 1), but the more ancient writers usually employ the name of the people, Ιλλυρίαν (ἡ τῶν Ιλλυρίων, Herod. i. 196, iv. 49; Scyl. pp. 7, 10). The Herodian name ILLYRIUM (Ἰλλυρίου) rarely occurs. (Steph. B. s. c.; Prop. i. 2. 2.) By the Latin writers it generally went under the name of "Illyricum" (Caes. B. G. ii. 33, iii. 7; Varr. R. R. ii. 10. § 7; Cic. ad Att. x. 6; Liv. xiv. 18, 26; Ovid, Trist. i. 3. 121; Mela, ii. 3. § 13; Tac. Ann. i. 5. 46, ii. 41, 53; Hist. i. 2, 9, 76; Flor. i. 18, iv. 2; Just. vii. 2. 2; Suet. Tib. 16; Vell. Pat. ii. 109), and the general assent of geographers has given currency to this form.

2. Extent and Limits. — The Roman Illyricum was of very different extent from the Illyria or of Ιλλυρία of the Greeks, and was itself not the same at all times, but must be considered simply as an artificial and geographical expression for the borders who occupied the E. coast of the Adriatic, from the junction of that gulf with the ionian sea, to the estuaries of the river Po. The earliest writers (who has left any account of this coast is Sulpicius; according to whom (c. 19—27) the Illyrians, properly so called (for the Liburnians and Istrians beyond them are excluded), occupy the sea-coast from Liburnia to the Chamaions of Epiros. The Buthi were the northermost of these tribes, and the Amanitini the southernmost. Herodotus (i. 196) includes under the name, the Henri or Veneti, who lived at the head of the gulf; in another passage (iv. 49) he places the Illyrians on the tributary streams of the Morava in Sciria. It is evident that the Gallic invasions, of which there are several traditions, threw the whole of these districts and their tribes into such confusion, that it is impossible to harmonise the statements of the Peripius of Sulpicius, or the far later Scimus of Chios, with the descriptions in Strabo and the Roman historians.

In consequence of this immigration of the Gauls, Appian has confounded together Gauls, Thracians, Paonians, and Illyrians. A legend which he records (Ital. 1) makes Celtus, Illyrians, and Gala, to have been three brothers, the sons of the Cyclops Polyphemus, and is grounded probably on the intermixture of Celtic tribes (the Boii, the Scordisci, and the Taurisci) among the Illyrians; the Iapodi, a tribe on the borders of Istrià, are described by Strabo (iv. p. 143) as half Celts, half Illyrians. On a rough estimate, it may be said that, in the earliest times, Illyricum was the coast between the Naro (Neretva) and the Drin (Drin), bounded on the E. by the Triball. At a later period it comprised all the various tribes from the Celtic Taurisci to the Epirots and Macedonians, and eastward as far as Moesia, including the Veneti, Pannonians, Daroodtians, Dardani, Autaritae, and many others. This is Illyricum in its most extended meaning in the ancient writers till the 2nd century of the Christian era: as, for instance, in Strabo (vii. pp. 313—319), during the reign of Augustus, and in Tacitus (Histor. i. 2, 9, 76, ii. 86; comp. Joseph. B. J. ii. 16), in his account of the civil wars which preceded the fall of Jerusalem. When the boundary of Rome reached to the Danube, the "Illyricum Limes" (as it is designated in the "Scriptores Historiae Augustae"), or "Illyrian frontier," comprised the following provinces: Noricum, Pannonia Superior, Pannonia e 2.
ILLYRICUM.

Inferior, Moesia Superior, Moesia Inferior, Dacia, and Thrace. This division continued till the time of Constantine, who severed it from Lower Moesia and Thrace, but added it to Macedonia, Thessaly, Achaea, Old and New Epiros, Praevalitana, and Crete. At this period it was one of the four great divisions of the Roman empire under a "Præfectura Prætoriana," and it is in this signification that it is used by the later writers, such as Sexus Rufus, the "Auctor Notitiae Deiignitatum Imperii," Zosimus, Josuandes, and others. At the final division of the Roman empire, the so-called "Illyricum Orientale," containing the provinces of Macedonia, Thessaly, Epiros, Hellas, New Epiros, Crete, and Praevalitana, was incorporated with the Lower Empire; while "Illyricum Orientalis" was united with Rome, and embraced Noricum, Pannonia, Dalmatia, Savia, and Valeria Epirosis.

A. ILLYRIUS BARBARA DE ROMANA, was separated from Istria by the small river Arsia (Arsia), and bounded S. and E. by the Drilo, and on the N. by the Savus; consequently it is represented now by part of Croatia, all Dalmatia, the Herzegovina, Monte-Negro, nearly all Bosnia, and part of Albania. On the N. it was divided into three districts, the northern of which is Iapodia, extending S. as far as the Tedanii (Zerrmania); the strip of land extending from the Arisa to the Titiius (La Kerka) was called Liburnia, or the whole of the north of what was once Venetian Dalmatia; the territory of the Dalmatae was at first comprehended between the Xaro and the Tiburis or Nestus; it then extended to the Titiius. A list of the towns will be found under the several heads of Iapodia, Liburnia, and Dalmatia.

B. ILLYRIUS GRÆCA, which was called in later times Epirus Nova, extended from the river Drilo to the S., up to the Ceraunic mountains, which separated it from Epirus Proper. On the N. it was bounded by the Roman Illyricum and Mount Scordus, on the W. by the Ionian sea, on the S. by Epiros, and on the E. by Macedonia; comprehending, therefore, nearly the whole of modern Albania. Next to the frontier of Cerasia is the small town of Amantia, and the people of the Amantians and Bulionides. They are followed by the Taullantii, who occupied the country N. of the Aoüs—the great river of S. Macedonia, which rises in Mount Lacoûn, and discharges itself into the Adriatic—as far as Epiramnus. The chief towns of this country were Apollonia, and Epidamnus or Dyrrhachium. In the interior, near the Macedonian frontier, there is a considerable lake, Lacus Lychnitis, from which the Drilo issues. Ever since the middle ages there has existed in this part the town of Acheria, which has been supposed to be the ancient Lychnites, and was the capital of the Bulgarian empire, when it extended from the Enarum as far as the interior of Aetolia, and comprised S. Illyricum, Epiros, Acrania, Acron, and a part of Thessaly. During the Roman period the Dassaretæ dwelt there; the neighbouring country was occupied by the Autaritae, who are said to have been driven from their country in the time of Cassander, when they removed as fugitives with their women and children into Macedonia. The Arduarii and Parnathini dwelt N. of the Autaritae, though not at the same time, but only during the Roman period. Scodrus (Scutari), in later times the capital of Praevalitana, was unknown during the flourishing period of Greek history, and more properly belongs to Roman Illyricum; as Lissus, which was situated at the mouth of the Drilo, was fixed upon by the Romans as the border town of the Illyrians in the S., beyond which they were not allowed to sail with their privateers. Internal communication in this Illyricum was kept up by the Via Candavaria or Epirus, the great line which connected Italy and the East—Rome, Constantinople, and Jerusalem. A road of such importance, as Colonel Leake remarks (North. Greece, vol. iii. p. 311), and on which the distance had been marked with milestones soon after the Roman conquest of Macedonia, we may believe have been kept in the best order as long as Rome was the centre of a vigorous authority; but it probably shared the fate of many other great establishments in the decline of the empire, and especially when it became as much the concern of the Byzantine as of the Roman government. This fact accounts for the disproportionate number of inscriptions in the Itineraries; for though Lychnites, Heracleia, and Edessa, still continued, as on the Candavian Way described by Polybius (ap. Strab. vii. pp. 322, 323), to be the three principal points between Dyrrhachium and Thessallonia (matters, in fact, having strongly drawn that line in the valley of the Genusus), there appears to have been a choice of routes over the ridges which contained the boundaries of Illyricum and Macedonia. By comparing the Antonine Itinerary, the Peutingerian Table, and the Jerusalem Itinerary, the following account of stations in Illyricum is obtained:—


3. Physical Geography. — The Illyrian range of mountains, which traverses Dalmatia under the name of Mount Prolog, and partly under other names (Mons Albis, Belicus), branches off in Carniola from the Julian Alps, and then, at a considerable distance from the sea, stretches towards Venetia, approaches the sea beyond Aquileia near Trieste, and forms Istria. After passing through Istria as a lofty mountain, though not reaching the snow line, and traversing Dalmatia, which it separates from Bosnia, it extends into Albania. It is a limestone range, and, like most mountains belonging to that formation,/modules broken up; hence the bold and picturesque coast runs out into many promontories, and is flanked by numerous islands.

These islands appear to have originated on the breaking up of the lower grounds by some violent action, leaving their limestone summits above water. From the salient position of the promontory terminating in Punta della Piana, they are divided into two distinct groups, which the Greek geographers called Anaytides and Libuënidës. They trend NW. and SE., greatly longer than broad, and form various fine channels, called "canali," and named from the nearest adjacent island; these being bold,
with scarcely a hidden danger, give ships a secure passage between them. Cherson, Orchon, Lusia, Sasso-geo (Asyrtides), abound with fossil bones. The bone-breccia of these islands appears to be the same conglomerate with those of Gibraltar, Cerigo, and other places in the Mediterranean. The Liburnian group (Liburni ridea, Strab. ii. 1. 124, v. 1. 216, pp. 318, 317; " Liburniae Insulae," Plin. iii. 30), Issa (Grosos), Brattia (Brazzo), Issa (Lisse), Melita (Melos), Corcyra (Corfu), Phaer (Lenis) and Oxynx (Solto), have good ports, but are badly supplied with drinkable water, and are not fertile. The mountainsowr, though industriously cultivated towards the shore, is for the most part, as in the days of Strabo (l. c), wild, rugged, and barren. The want of water and the arid soil make Dalmatia unfit for agriculture; and therefore of old, this circumstance, coupled with the excellency and number of the harbours, made the natives more known for piracy than for commercial enterprise. A principal feature of the whole range is that called Monte-Negro (Cerne Morgan), consisting chiefly of the cretaceous or Mediterranean limestone, so extensively developed from the Alps to the Archipi- pelago, and remarkable for its craggy character. The general height is about 3000 feet, with a few higher summits, and the slopes are gentle in the direction of the inclination of the " strata," with precipices at the outcroppings, which give a fine variety to the scenery.

There is no sign of volcanic action in Dalmatia; and the Nymphaeum near Apollonia, celebrated for the flames that rose continually from it, is, probably, no reference to anything of a volcanic nature, but is connected with the beds of asphaltum, or mineral pitch, which occur in great abundance in the nummu- licite limestone of Albania.

The coast of what is now called Middle Albania, or the Illyrian territory, N. of Epirus, is, especially in its N. portion, of moderate height, and in some places even low and uninhabitable, as far as Acalon (Talmon or Areona), where it suddenly becomes rugged and mountainous, with precipitous cliffs descending rapidly towards the sea. This is the Kihnara range, upwards of 4000 feet high, dreaded by ancient mariners as the Acro-Ceraunian promontory. The interior of this territory was much superior to N. Illyricum in productivity; though mountainous, it has more valleys and open plains for cultivation. The sea-ports of Epidamnus and Apollonia introduced the luxuries of wine and oil to the barbarous; whose chiefs learnt also to value the woven fabrics, the polished and carved metallic work, the templed weapons, and the pottery which was furnished them by Greek artisans. Salt fish, and, what was of more importance to the inland resi- dents on lakes like that of Lycianus, salt itself, was imported. In return they supplied the Greeks with those precious commodities and the Slaves. Silver mines were also worked at Damastium. Wax and honey were probably articles of export; and it is a proof that the natural products of Illy- ria were carefully sought out. when we find a species of iris peculiar to the country collected and sent to Corinth, where its root was employed to give the special flavour to a celebrated kind of aromatic unguent. Greek commerce and intercourse not only tended to civilise the S. Illyrians beyond their northern brethren, who shared with the Thracian tribes the custom of tattooing their bodies and of offering human sacrifices; but through the intro- duction of Grecian exiles, made them acquainted with Hellenic ideas and legends, as may be seen by the tale of Cadmus and Harmonia, from whom the chiefs of the Illyrian Eneclees professed to trace their descent. (Comp. Grose, Hist. of Greece, vol. iv. pp. 1—10, and the authorities quoted there; to which may be added, Wilkinson, Dalmatia, Montenegro, vol. ii. pp. 38—42; J. F. Negelein, Die Sudslaven, Leipzig, 1851; Niebuhr, Lect. onEthnog. and Geog. vol. iv. pp. 297—314; Smyth, The Mediterranean, pp. 40—45; Huhn, Albanische Studien, Wien, 1854.)

4. Race and National Character.—Sufficient is not known either of the language or customs of the Illyrians, by which their race may be ascertained. The most accurate among the ancient writers have always distinguished them as a separation, or group of nations, from both the Thracians and Epirots.

The ancient Illyrians are unquestionably the ances- tors of the people generally known in Europe by the name Albanians, but who are called by the Turks " Arnanuts," and by themselves " Skiptares," which means in their language " mountaineers," or " dwellers on rocks," and inhabit the greater part of ancient Illyricum and Epirus. They have a peculiar language, and constitute a particular race, which is very distinct from the Slavonian inhabitants who border on them towards the N. The ancients, as has been observed, distinguished the Illyrians from the Epirots, and have given no intimations that they were in any way connected. But the Albanians, who inhabit both Illyricum and Epirus, are one people, whose language is only varied by slight modifications of dialect. The Illyrians appear to have been pressed southwards by Slavonian hordes, who settled in Dalmatia. Driven out from their old territories, they extended themselves towards the S., where they now inhabit many districts which never belonged to them in former times, and have swallowed up the Epirots, and extinguished their language. According to Schafarik (Ske. A/ vol. i. p. 31) the modern Albanian population is 1,200,000.

Ptolemy is the earliest writer in whose works the name of the Albanians has been distinctly recognised. He mentions (iii. 13. § 23) a tribe called Albani (AIA/ani) and a town Albanopolis (Albâ- nopolis), in the region lying to the E. of the Ionian sea; and from the names of places with which Albanopolis is connected, it appears clearly to have been in the S. part of the Illyrian territory, and in modern Alonia. There are no means of forming a conjecture bow the name of this obscure tribe came to be extended to so considerable a nation. The latest work upon the Albanian language is that of F. Eiter von Xylender (Die Sprache der Albanesen oder Skhipetaren, 1835), who has elucidated this subject, and established the principal facts upon a firm basis. Among the positions at which Xylender arrived will be found in Pichard (The Physical History of Mankind, vol. iii. pp. 477—482).

As the Dalmatian Slaves have adopted the name Illyrians, the Slavonian language spoken in Dalmatia, especially at Rogana, is also called Illyrian; and this designation has acquired general currency; but it must always be remembered that the ancient Illyrians were in no way connected with the Slave races. In the practice of tattooing their bodies, and offering human sacrifices, the Illyrians resembled the Thracians (Strab. vii. p. 315; Herod. v. 6): the 

p 3
custom of one of their tribes, the Dalmatians, to have a new division of their lands every eighth year (Strab. l.c.), resembled the well-known practice of the Germans, only advanced somewhat further towards barbarity and cruelty. The author of the Periplus ascribed to Strabon (l.c.) speaks of the great influence enjoyed by their women, whose lives, in consequence, he describes as highly licentious. The Illyrian, like the modern Albanian Skiptar, was always ready to fight for hire; and rushed to battle, obeying only the instigation of his own love of fighting, or vengeance, or love of blood, or craving for booty. But as soon as the feeling was satisfied, or over- come by fear, his rapid and impetuous rush was succeeded by an equally rapid retreat or flight. (Comp. Grote. Hist. of Greece, vol. vi. p. 609.) They did not fight in the phalanx, nor were they merely ψαλιοί; they rather formed an intermediate class between them and the phalanx. Their arms were short spears and light javelins and shields (“pet- tustae”); the chief weapon, however, was the ἰππικὸς or cimentum. When killed, the Illyrski has re- mained (Hist. of Rome, p. i. 495)—"The eastern coast of the Adriatic is one of these ill-fated portions of the earth which, though placed in immediate contact with civilisation, have remained perpetually barbarian." But Scymnus of Chios (comp. Arnold, vol. iii. p. 477), writing of the Illyrians about a century before the Christian era, calls them "a religious people, just and kind to strangers, loving to be liberal, and desiring to live orderly and soberly." After the Roman conquest, and during its dominion, they were as civilised as most other peoples reclaimed from barbarism. The emperor Diocletian and St. Jerome were both Illyrians. And the palace at Spalato is the earliest existing specimen of the legitimate combination of the round arch and the column; and the modern history of the eastern shores of the Adriatic begins with the relations established by Herennius with the Scerdi or W. Slaves, who moved down from the Carpathians to the provinces between the Adriatic and the Danube. The states which they constituted were of considerable weight in the history of Europe, and the kingdoms, or baronies, of Croatia, Servia, Bosnia, Basca, and Dalmatia, occupied for some centuries a political position very like that now held by the secondary medizined states of the present day. The people of Narenta, who had a republican form of government, once disputed the sway of the Adriatic with the Venetians; Ragusa, which sent her Argosies (Ragiosies) to every coast, never once succumbed to the winged Lion of St. Mark; and for some time it seemed probable that the Serian colonies established by Herennius were likely to take a prominent part in advancing the progress of Euro- pean civilisation. (Comp. Fokly, Greece under the Romans, p. 409.)

5. History.—The Illyrians do not appear in history before the Peloponnesian War, when Brasidas and Perdiccas retreated before them, and the Illyrians, for the first time, possibly, had to encounter the Spartan troops. (Thuc. iv. 124—128.) Nothing is heard of these barbarians afterwards, till the time of Philip of Macedon, by whose vigour and energy their in- cursions were first resisted, and their country partially conquered. Their coalition with the Macedo- nians appears to have risen under the following circumstances. During the 4th century before Christ a large invasion of Gallic tribes from the west- ward was taking place, invading the territory of the more northerly Illyrians, and driving them further to the south. Under Barylith the Illyrians, who had formed themselves into a kingdom, the origin of which cannot be traced, had extended themselves over the towns, villages, and plains of W. Macedonia (Diod. xvi. 4; Thuc. 35, ed. Diot.; Cic. de Off. ii. 11; Phot. Bibl. p. 530, ed. Bekker; Liban. Orat. xviii. p. 632). As soon as the young Philip of Macedon came to the throne, he attacked these hereditary enemies b.c. 360, and pushed his successes so vigorously, as to reduce to submission all the tribes to the E. of Lyciandus. (Comp. Grote, Hist. of Greece, vol. iii. p. 302—304.) A state was formed the capital of which was probably near Ragusa, but the real Illyrian pirates with whom the Romans came in collision, must have occupied the N. of Dalmatia. Rhodes was still a maritime power; but by b.c. 233 the Illyrians had become formidable in the Adriatic, ravaging the coasts, and disturbing the navigation of the allies of the Romans. Envoyes were sent to Tents, the queen of the Illyrians, demanding the surrender of Rome, and either murder or the habit of her people, and finally had the envoyes murdered. (Polyb. i. 8; Appian, Illyr. 7; Zonar. viii. 19; comp. Plin. xxxiv. 11.) A Roman army for the first time crossed the Illyrian gulf, and concluded a peace with the Illyrians upon honourable terms, while the Greek states of Corcyra, Apollonia, and Epidamnus, received their liberty as a gift from Rome.

On the death of Tenta, the traitor Demetrius of Phares made himself guardian of Pineus, son of Agron, and usurped the chief authority in Illyri- cum, thinking that the Romans were too much engaged in the Gallic wars, he ventured on several piratical acts. This led to the Second Illyrian War, b.c. 219, which resulted in the submission of the whole of Illyricum. Demetrius fled to Macedonia, and Pineus was restored to his kingdom. (Polyb. iii. 16, 18; Liv. xxxiii. 33; App. Illyr. 7, 8; Flor. ii. 5; Dion Cass. xxxiv. 46, 151; Zonar. viii. 20.) Pineus was succeeded by his uncle Scredilaidas, and Scredilaidas by his son Pleuratus, who, for his fidelity to the Roman cause during the Macedonian War, was rewarded at the peace of 196 by the addition to his territories of Lychiandus and the Parthini, which had before belonged to Macedonia (Polyb. iii. 36, 40; Liv. xxxiii. 34.) In the reign of Gentius, the last king of Illyricum, the Dalmatines revolted, b. c. 180, and the praetor L. Anicius, entering Illyricum, finished the war within thirty days, by taking the capital Scodra (Scutari), into which Gentius had thrown himself, b. c. 168. (Polyb. xxx. 13; Liv. xliv. 30 —32, xlv. 43; Appian, Illyr. 9; Eutrop. iv. 6.) Illyricum, which was divided into three parts, be- came annexed to Rome. (Liv. xlv. 40.) Illyricum in the his- tory of the Roman wars with Dalmatia, Iapydia, and Liburnia, is given under these heads.

In b. c. 27 Illyricum was under the rule of a provincial appointed by the senate (Dion Cass. liii. 12): but the frequent attempts of the people to re- cover their liberty showed the necessity of maintain- ing a strong force in the country; and in b. c. 11 (Dion Cass. liv. 34) it was made an imperial province, with P. Cornelius Dolabella for "legatus" (see leg. pro. pr. "Orsell. Inscr. no. 3653, comp. no. 328; Tac. Hist. ii. 86; Marquardt, in Becker's Rom. Alt. vol. iii. pt. i. pp. 110—115.) A large region, extending far inland towards the valley of the Sire and the Drave, contained bodies of soldiery,
ILLYRICUM.

who were stationed in the strong links of the chain of military posts which was scattered along the frontier of the Daube. Inscriptions are extant on which the records of its occupation by the 7th and 11th legions can still be read. (Orelli, nos. 5332, 3353, 4993, 4996; comp. Joseph. B. J. ii. 16: Tac. ii. 11. 8.) There was at that time no seat of government or capital; but the province was divided into regions called "conventus": each region, of which there were three, named at the frontiers of Istria to the territory of Dyrrhachium, with colonies of the Serbs and W. Slaves. From the settlement of the Servian Slavonians within the bounds of the empire we may therefore date, as has been said above, the earliest encroachments of the Illyrian or Albanian race on the Hellenic population of the South. The singular events which occurred in the reign of Heraclitus are not among the least of the elements which have gone to make up the condition of the modern Greek nation. [E. B. J.]

ILEIOC. [ELIOCHOCA.]

ILLUCIA. [OGETAN]

ILLURATUM (Iacopovar. Ptol. iii. 6. § 6), a town in the interior of the Tanuric Chersonese, probably somewhat to the N. of Kaflia. [E. B. J.]

ILLUCIONES. [ILERCAONES.]

ILLUCIS. [GACCURIS.

ILLIGELIA. ILURGIS. [ILITYROIS.]

ILLIGETAL. [ILERGETES.]

ILLIUBO. In Gallia Aquitania, is placed by the Antonine Itin. on the road from Caesaraugusta, in Spain, to Beneharnum. [BENEHARUM. Iluro is between Aspallca [ASPALCA] and Beneharranm. The modern site of Iluro is Olcron, which is the same name. Olcron is in the department of Basses Pyrenees, at the junction of the Gare d'Aspe, the river of Aspalcca, and the Gare d'Olon, which by their union form the Gare d'Olcron. Gare is the name in these parts for the river-valleys of the Pyrenees. In the Notitia of Gallia, Iluro is the Civitas Illeronensis. The place was a bishop's see from the commencement of the sixth century. [G. L.]


2. [LAETAN.

ILUZA (ra 'Ivoua), a town in Phrygia Pacatiana, which is mentioned only in very late writers, and is probably the same as Anulda in the Table of Pentinger; in which case it was situated between Sebaste and Acmena, 25 Roman miles to the east of the latter town. It was the see of a Christian bishop. (Hieroc. p. 667; Concil. Constant. iii. p. 534.) [L. S.]

ILVA (Ivoua, Ptol.; Elfor) called by the Greeks APCRACIA (Apocracia, Diod.; Abacira, P. Arist., Philist. ap. Steph. B.), an island in the Tyrrhenian Sea, lying off the coast of Etruria, opposite to the headland and city of Populenum. It is much the most important of the islands in this sea, situated between Corsica and the mainland, being about 18 miles in length, and 12 in its greatest breadth. Its outline is extremely irregular, the mountains which compose it, and which rise in some parts to a height of above 3000 feet, being indented by deep gulls and inlets, so that its breadth in some places does not exceed 3 miles. Its circuit is greatly overstated by Pliny at 100 Roman miles; the same author gives its distance from Populenum at 10 miles, which is just about correct; but the width of the strait which separates it from the nearest point of the mainland (near Piombino) does not exceed 6 miles, though estimated by Dionysius as 100 stadia (122 miles), and by Strabo through an enormous error, at not less than 300 stadia. (Strab. v. p. 223; Diod. v. 13; Plin. iii. 6. s. 12; Met. ii. 7. § 19; Scal. p. 2. § 6; Appoll. Rhod. D 4.)
ILYATES.

IV. 634.) Ila was celebrated in ancient times, as it still is at the present day, for its iron mines; these were probably worked from a very early period by the Tyrrhenians on the opposite coast, and were already noticed by Herodotus, who called the island Althca: indeed, its Greek name was generally regarded as derived from the smoke (αίθας) of the numerous furnaces employed in smelting the ore. (Diod. v. 13; Steph. B. s. c.) In the time of Strabo, however, the iron ore was no longer smelted in the island itself, but the want of fuel compelled the inhabitants (as it does at the present day) to transport the ore to the opposite mainland, where it was smelted and wrought so as to be fitted for commercial purposes. The unfalling abundance of the ore (alluded to by Virgil in the line

"Insula inexanthis Chalybium gestans metaillis")

led to the notion that it grew again as fast as it was extracted from the mine. It had the advantage of being extracted with great facility, as it is not sunk deep beneath the earth, but forms a hill or mountain mass of solid ore. (Strab. I. c.; Diod. l. c.; Virg. Aen. x. 174; Plin. iii. 6. s. 12, xxxiv. 14. s. 41; Paus. Arist. de Mirab. 95; Entil. Itin. i. 351—356; Sic. Ital. viii. 616.) The mines, which are still extensively worked, are situated at a place called Ri, near the E. coast of the island; they exhibit in many cases unequivocal evidence of the ancient workings.

The only mention of Ila that occurs in history is in n. c. 453, when we learn from Diodorus that it was ravaged by a Syracusan fleet under Phylilus, in revenge for the piratical expeditions of the Tyrrhenians. Phylilus having effected but little, a second fleet was sent under Apelles, who is said to have made himself master of the island; but it certainly did not remain subject to Syracuse. (Diod. xi. 88.) The name is again incidentally mentioned by Livy (xxx. 39) during the expedition of the consul Tib. Claudius to Corsica and Sardinia.

Ila has the advantage of several excellent ports, of which the most important and active is called Porto Feraria, was known in ancient times as the PORTUS AUGUSTI (Agemo Aspis), from the circumstance that the Augustan Emperors were believed to have landed there on their return from their visit to the island, while sailing in quest of Circe. (Strab. v. p. 224; Diod. iv. 56; Apollon. ibid. iv. 638.) Considerable ruins of buildings of Roman date are visible at a place called Le Gratte, near Porto Feraria, and others are found near Capo Castello, at the NE. extremity of the island. The quarries of granite near S. Pietro, in the SW. part of Ebora, appears also to have been extensively worked by the Romans, though no notice of them is found in any ancient writer; but numerous columns, basins for fountains, and other architectural ornaments, still remain, either wholly or in part hewn out of the adjacent quarry. (Iloare, Class. Tour, vol. i. pp. 23—29.)

[Ε. Η. Β.]

ILYATES, a Ligurian tribe, whose name is found only in Livy. He mentions them first as taking up arms in n. c. 209, in concert with the Gaulish tribes of the Insubres and Cenomani, to depose the Roman colonies of Placentia and Cenomani. They are again noticed three years later as being still in arms, after the submission of their Transalpine allies; but in the course of that year's campaign (n. c. 197) they were reduced by the consul Q. Minucius, and their name does not again appear in history. (Liv. xxx. 10, xxxi. 29, 30.) From the circumstances here related, it is clear that they dwelt on the N. slopes of the Apennines, towards the plains of the Padus, and apparently not very far from Clastidium (Costeggiolo); but we cannot determine with certainty either the position or extent of their territory. Their name, like those of most of the Ligurian tribes mentioned by Livy, had disappeared in the Augustan age, and is not found in any of the geographers. [LIGUERIA.] Walckenaer, however, supposes the Ilyates over whom the consul M. Fulvius Nobilior celebrated a triumph in n. c. 129 (Fast. Capit. ap. Gron., p. 297), and who are in all probability the same people with the Veletates of Pliny [Velevia], to be identical also with the Ilyates of Livy; but this cannot be assumed without further proof. (Walckenaer, Geogr. des Gaules, vol. i. p. 164.)

[Ε. Η. Β.]

IMAUSAC (Ιμαχάρα) or Ήμαχάρα, Ptol.; Eth. Imachares, Cic.; Imacaremis, Plin.), a city of Sicily, the name of which does not appear in history, but which is repeatedly mentioned by Cicero among the municipal towns of the island. There is great discrepancy in regard to the form of the name, which is written in many MSS. "Macarenis" or "Macharenis"; and the same uncertainty is found in those of Pliny, who also notices the town among those of the interior of Sicily. (Cic. Terr. iii. 18, 42. v. 7; Zumpt, ad loc.; Plin. iii. 8. s. 14; Sillev, ad loc.) From the manner in which it is spoken by Cicero, it would seem to have been a town of some consideration, with a territory fertile in corn. That writer associates it with Herbita, Assorus, Agryum, and other towns of the interior, in a manner that would lead us to suppose it situated in the same region of Sicily; and this inference is confirmed by Polyeany, who places Hemichara or Himichara (evidently the same place) in the NE. of Sicily, between Capitium and Centuripia. (Ptol. iii. 4. § 12.) Hence Cluverius conjectures that it may have occupied the site of Troina, but this is wholly uncertain. Fazello and other Sicilian writers have supposed the ruins of an ancient city, which are still visible on the coast about 9 miles N. of Cape Funchunum, near the Porto Vindicari, to be those of Imachara; but though the name of Maecanes, still borne by an adjoining headland, is supposed to be derived from the town mentioned, it is opposed to the data furnished us by ancient authors, who all agree in placing Imachara in the interior of the island. The ruins in question, which indicate the site of a considerable town, are regarded by Cluverius (but equally without authority) as those of Ichana. (Cluver. Sicil. p. 356; Fazell. de Reb. Sic. iv. 2. p. 217; Amico, Not. ad Fazell. pp. 417, 447; Howard's Classical Tour, vol. ii. p. 301.) [Ε. Η. Β.]

IMAUS, the great mountain chain, which, according to the ancients, divided Northern Asia into "Sycthia intra Imaum" and "Sycthia extra Imaum." This word (τά Ιαβων υψός, Strab. xv. p. 689; Ptol. vi. 13. § 1; τά Ιαβων υψός, Steph. ii. p. 129; Ιαβων, Athen. ii. 9; although all the MSS. of Strabo (xi. p. 516) have Imaunus (Clavis) in the passage describing the expedition of the Graeco-Carian king Menander, yet there can be no doubt that the name Imaus is correct, and the word Imaunus should be substituted), connected with the Sanscrit hinautat, " snowy" (comp. Plin. vi. 17; Bohlen, das Alter Indien, vol. i. p. 11; Lassen, Ind. Alt. vol. i. p. 17), is one of those many significative expressions which have been used for mountain masses upon every zone of the earth's surface (for instance, Mont Blanc, in Savoy, Sierra
of Imaus the Byzant. (Beitr., vi. 13, § 3), in the country of Little Thibet, which still bears the indigeneous name of Baltistan. At the sources of the Indus are the Dāla-bārā (vii. 1. § 42), the Dardara or Derders mentioned in the poem of the Mukulabdrata and in the fragments of Megasthenes, through which the Greeks received the image of that region of miraculous sand, and who occupied the S. slopes of the Indian Caucasus, a little to the W. of Kaisalmār.

It is to be remarked that Ptolemy does not attach Imaus to the Comedorum Montes (Kowtotoz), but places the Imaus too far to the E., 8° further than the meridian of the Ganges (Gangotīri). The cause of this mistake, in placing Imaus so far further towards the E. than the Bolor range, no doubt arose from the data upon which Ptolemy came to his conclusion being selected from two different sources. The Greeks first became acquainted with the Comedorum Montes when they passed the Indian Caucasus between Cabal and Balak, and advanced over the "plateau" of Bārītan along the W. slopes of Bolor, where Alexander found, in the tribe of the Sihan, the descendants of Heracles (Strabo, xvi. p. 688), just as Marco Polo and Burnes (Tavole in Balkara, vol. ii. p. 214) met with people who boasted that they had sprung from the Macedonian conquerors. The N. of Bolor was known from the route of the traffic of the Seres, as described by Marins of Tyre and Ptolemy (i. 12). The combination of notions obtained from such different sources was imperfectly made, and hence the error in longitude.

These obscure orographical relations have been illustrated by Humboldt upon the most logical principles, and the result of many apparently contradictory accounts is so presented as to form one connected whole. (Asie Centrale, vol. i. pp. 100—164, vol. ii. pp. 365—440.)

The Bolor range is one link of a long series of elevated ranges running as it were, from S. N., which, with axes parallel to each other, but alternating in their localities, extend from Cape Comorin to the Icy Sea, between the 64th and 70th degrees of longitude, keeping a mean direction of S.E. and N.N.W. Lassen (Indische Alterthumskunde) coincides with observations obtained by Humboldt. [F. R. B.]
worship of the Cabiria and Hermes, whom the Carnians called Imbrasons (Steph. B. s. v. *Iabros*).

Both the island and the city of Imbras are mentioned by Homer, who gives to the former the epithet of *pαναλοίς (U. xiii. 33, xiv. 281, xxiv. 78, Hymn. in Apoll. 36.).

The island was annexed to the Persian empire by Otanes, a general of Darius, at which time it was still inhabited by Pelasgians.

(Herod. v. 26.) It was afterwards colonised by the Athenians, and was no doubt taken by Miltiades along with Lemnos. It was always regarded in later times as an ancient Athenian possession: thus the peace of Antalcidas, which declared the independence of all the Greek states, nevertheless allowed the Athenians to retain possession of Lemnos, Imbras, and Scyros (Nep. Hell. iv. 8 § 15, v. 1 § 31); and at the end of the war with Philip the Romans restored to the same people the islands of Lemnos, Imbras, Helos, and Scyros. (Liv. xxxiii. 30.)

The coins of Imbras have the common Athenian emblem, the head of Palus. Imbras seems to have afforded good anchorage. The fleet of Antiochus first sailed to Imbras, and from thence crossed over to Scutium. (Liv. xxxiv. 43.) The ship which carried Ovid into exile also anchored in the harbour of Imbras, which the poet calls "Imbrasia de Maeur; but the numbers will not agree. The real distance is much less than xii. M. P., which is the distance in the Itin.; and D'Aville, applying his usual remedy, alters it to vii. But Walckenaer well objects to fixing on a little island or rock as the position of Imnadrus, and then charging the Itineraire with being wrong. He finds the distance from a little bay west of Cap Morgiou to Marseille to agree with the Itin. measure of 12 M. P. [G. L.]

**IMMUNDUS SINUS (Άκραβόρα εὔκολος, Strab. xviii. p. 770; Itin. iii. 29, Prov. iv. 5, § 7; Pini. vi. 29, s. 33.), the modern Fond Bay, in lat. 32° 11', derived its appellation from the badness of its anchorage, and the difficulty of navigating vessels among its numerous reefs and breakers. In its western recess lay the city of Berenice, founded, or rather enlarged, by Ptolemy Philadelphus, and so named by him in honour of his mother, the widow of Ptolemy Soter; and opposite its mouth was the island Ophites, famous alike for the reptiles which infested it, and its quarries of topaz. The latter was much employed by Egyptian artisans for ornamenting rings, scarabaei, &c., &c. [Berliner.] [W. B. D.]

IMUS PYRENAEUS, a station in Aquitania, at the northern base of the Pyrenees, on the road from Aquae Tarbellicae (Dax) to Pompelen (Pampeluna) in Spain. Imus Pyreneus is between Carasa (Gers) and the Summus Pyreneus. The Summus Pyrenaeus is the Somnet de Ceret-Foix, and the Imus Pyreneus is St. Jean-Pied-de-Port, “at the foot of the pass.” The distance in the Itin. between Summus Pyreneus and Imus Pyreneus is v., which D’Aville would alter to x., to fit the real distance. Walckenaer takes the measure to be Gallic leagues, and therefore the v. will be equivalent to 7½ M. P. [G. L.]

INA (Ἰνα, Ptol. i. 13. Inenis), a town of Sicily, the position of which is wholly unknown, except that Ptolemy reckons it among the inland towns in the south of the island. (Ptol. iii. 4, § 15.) That author is the only one of the geographers that mentions it, and the name has been thought corrupt; but it is supported by the best MSS. of Ptolemy, and the reading “Inenis” is equally well supported in Cicero (De Fin. iv. 43), where the old editions had “Enennes.” (Alpia, nod loc.) The term appears to rank them among the minor communities of the island which had been utterly ruined by the exactions of Verres. [E. H. B.]

INACCHOIDEUM (Ἰνακχόης, Ptol. iii. 17. § 2), a city of Crete, which, from the similarity of sound, Mr. Pashley (Trav. vol. ii. p. 78) is inclined to believe was situated in the modern district of Enneikhereio, on the W. coast of Crete. (Hick. Kretn, vol. i. p. 379.) [E. B. A.]


2. A river in the territory of Argos Amphibolichum. [Argos Amphibolich., p. 208, b.]

INABIME. [Αναβίμα.]  

**INATUS. (Ἰνάτος, Ptol. iii. 17. § 2), a city of Crete, the same, no doubt, as Enatis (Ἑνάτος, Steph. B. s. v.; Ptol. v. 8. 39; Pliny. Mag. s. v.), situated on a mountain and river of the same name. The Ptolemaic Table puts a place called Inata on a river 24 M. P., E. of Lissa, and 32 M. P. W. of Hierapytum. These distances agree well with the three or four hamlets known by the name Kasteliama, derived from the Venetian fortress. Castle Bevideere, situated on a hill a little to the N. of the villages. The**
In the account of India, the ancients, as we have seen, were not very particular. The ancient writers described the characteristics of the country, but the boundaries of the country itself were not clearly defined. The ancient writers, such as Herodotus, Strabo, Ptolemy, and Pliny, provided some information about India, but their descriptions were often confused and contradictory.

Herodotus described India as a land of great wealth and prosperity, and he mentioned the famous city of Palmyra. Strabo, on the other hand, was more critical of the ancients' descriptions of India, and he believed that the accounts of India were often exaggerated.

Ptolemy, in his Geographia, described India as a great and populous country, and he mentioned the important cities of India, such as Varanasi and Mathura. Pliny, in his Natural History, also described India, and he mentioned the important cities of India, such as Mathura and Varanasi.

The boundaries of India were not clearly defined, and there were different opinions about the extent of the country. Some ancient writers, such as Herodotus, described India as a land of great wealth and prosperity, while others, such as Strabo, were more critical of the accounts of India.

In conclusion, the ancient writers provided some information about India, but their descriptions were often confused and contradictory. The boundaries of India were not clearly defined, and there were different opinions about the extent of the country. Further research is needed to provide a clearer understanding of the ancient accounts of India.
INDIA.

1831), the Indus and the Indus (Fragm. 174 and 178), the Argaeon (Fragm. 176), the people of Oria on the banks of the Indus (Fragm. 175), the Calatiae, (Fragm. 177, Herod. iii. 38; or Calatiae, Herod. iii. 97), Gandara and the Gandarii (Fragm. 178) and their city Caspatyrus (Fragm. 179; Caspatyrus, Herod. iii. 102, iv. 44), are mentioned, in company with other Eastern places. Further, it appears, from the testimony of Herodotus, that Scylax of Caryanda, who was sent by Darius, navigated the Indus to Caspatyrus in Puthiye, and thence along the Erythraean sea by the Arabian gulf to the coast of Egypt (iv. 41); in the course of which voyage he must have seen something of India, of which he is said to have recorded several marvels (cf. Aristot. Pol. v. 7. 14; Phil. str. vit. Apoll. Togn. iii. 11; Tacta. Chit. vii. 144), though Klausen has shown satisfactorily, in his edition of the fragments which remain, that the Periplus usually ascribed to this Scylax is at least as late as the time of Philip of Macedon.

The notices preserved in Herodotus and the remains of Ctesias are somewhat fuller, both having had opportunities, the one as a great traveller, the other as a resident for many years at the court of the Achaemenids, which no previous writers had had. The knowledge of Herodotus (n. c. 484—408) is, however, limited to the account of the satrapies of Darius; the twentieth of which, he states, comprehended that part of India which was tributary to the Persians (iii. 94), the country of the most Eastern people with whom he was acquainted (iii. 95—102). To the S. of them, along the Indian Ocean, were, according to his view, the Asiatic Anthropitans (iii. 94); beyond them desert. He adds that the Indians were the greatest and wealthiest people known; he speaks of the Indus (on whose banks, as well as on those of the Nile, crocodiles were to be seen) as flowing through their land (iv. 44), and mentions by name Caspatyrus (a town of Puthiye), the nomadic Padii (iii. 99), and the Calatiae (iii. 38) or Calatiae (iii. 97). He places also in the seventh satrapy the Gandarii (iii. 91) [Gandarares], a race who, under the name of Gandharas, are known as a genuine Sanscrit-speaking tribe, and who may therefore be considered as connected with India, though their principal seat seems to have been on the W. side of the Indus, probably in the neighbourhood of the present Candahar.

Cesias (about n. c. 490) wrote twenty-three books of Persica, and one of Bactria, with other works on Asiatic subjects. These are all lost, except some fragments preserved by Photius. In his Persica he mentions some places in Bactria (Fragm. 5, ed. Bähr) and Ceyzara, on the Erythraean sea (Fragm. 40); and in his Indica he gives an account of the Indus, of the manners and customs of the natives of India, and of its productions, some of which bear the stamp of a too credulous mind, but are not altogether uninteresting or valuable.

On the advance of Alexander through Bactria to the banks of the Indus, a new light was thrown on the geography of India; and the Greeks, for the first time, acquired with tolerable accuracy some knowledge of the chief features of this remarkable country. A number of writers—some of them officers of Alexander's army—devoted themselves to a description of different parts of his route, or to an account of the events which took place during his progress from Babylon to the Hyphasis; and to the separate narratives of Bion and Dionysus, Neararchus, Onesicritus, Aristobulus, and Callitheness, condensed and extracted by Strabo, Pliny, and Arrian, we owe most of our knowledge of India as it appeared to the ancients. None of the original works of these writers have been preserved, but the voyage of Neararchus (the most important of them), though the places in India he names are few and uncertain, was held apparently by Arrian (in his Indica) with considerable minuteness. Ne-archus seems to have kept a day-book, in which he entered the distances between each place. He notices Pattala, on the Indus (from which he started), and Coreasia (perhaps the present Kurniap), Pliny, who calls this voyage that of Neararchus and Onesicritus, adds some few places, not noticed by Arrian (vi. 23, s. 26). Onesicritus himself considered the land of the Indians to be one-third of the whole inhabited world (Strab. xv. p. 691), and was the first writer who noticed Taprobane (Cydonia). (Ital. p. 691.) Both writers appear, from Strabo, to have left interesting memorials of the manners and customs of the natives (Strab. xi. p. 517, xv. p. 726) and of the natural history of the country. (Strab. xv. pp. 693, 703, 716, 717; Aelian. Hist. An. xvi. 174, xvii. 179, 599, 716, vi. 174, 269, 726; Pers. 176, 177, v. 179.)

Aristobulus is so frequently quoted by Arrian and Strabo, that it is not improbable that he may have written a distinct work on India: he is mentioned as noticing the swelling and floods of the rivers of the Pansab, owing to the melting of the snow and the rain (Strab. xv. p. 691), the mouths of the Indus (p. 701), the Brahamanes at Taxila (p. 714), the trees of Hyrcania and India (xi. p. 569), the rice and the mode of its tillage (xv. p. 692), and the fish of the Nile and India, respectively (xv. p. 707, xvii. p. 804).

Subsequently to these writers,—probably all in the earlier part of the third century B. c.—were some others, as Megasthenes, Dainachus, Patrocles, and Timosthenes, who contributed considerably to the increasing stock of knowledge relative to India. Of these, the most valuable additions were those acquired by Megasthenes and Dainachus, the name of whom is mentioned in the same breath, as ambassadors from Seleucus to the Courts of Sandromous (Chandragupta) and his successor Allirouros (Strab. ii. p. 70, xv. p. 702; Plin. vi. 17, s. 21), or, as it probably ought to be written, Alirouros. Megasthenes wrote a work often quoted by subsequent writers, which he called τα ινδικά (Athen. iv. p. 153; Clem. Alex. Strom. i. p. 152; Joseph. c. Apion. i. 20, Antiq. x. 11, § 1), in which he probably embodied the results of his observations. From the fragments which remain, and which have been carefully collected by Schwanbeck (Megasthenes Indicus, Bonn, 1846.), it appears that he was the first to give a tolerably accurate account of the breadth of India,—making it about 16,000 stadia (Arran, iii. 7, 8; Strab. i. p. 68, xv. p. 692)—to mention the Ganges by name, and to state that it was larger than the Indus (Arran, vi. 6, 10, Indic. 4, 13), and to give, besides this, some notice of no less than fifteen tributaries of the Indus, and nineteen of the Ganges. He remarked that India contained 118 nations, and so many cities that they could not be numbered (Arrian, Ind. 7, 10); and observed (the first among the Greeks) the existence of custer among the people (Strab. xv. p. 703; Arrian, Ind. 11, 12; Diod. ii. 40, 41; Solin. c. 52), with some peculiarities of the Indian religions, system, and of the Brahmanes (cf. Eur-
With the establishment of the mathematical schools at Alexandria, commenced a new era in Grecian geography; the first systematic arrangement of the divisions of the earth's surface being made by Eratosthenes (n.c. 276—161), who drew a series of parallels of latitude— at unequal distances, however—through a number of places remotely distant from one another. According to his plan, his most southern parallel was extended through Taprobane and the Cinnamon coast (the SE. end of the Arubian Gulf: and, passing through Palibothra and about 3400 stadia) passed through the S. coast of India, the mouths of the Indus and Merōs; his third (at an interval of 5000 stadia) passed through Palibothra and Syene; his fourth (at a similar interval) connected the Upper Ganges, Indus, and Alexandria; his fifth (at an interval of 3750 stadia) passed through Thina (the capital of the Seros), the whole chain of the Eudosms, Imus, Paropamisus, and the island of India (Strab. i. p. 115—132.). At the same time he drew seven parallels of longitude (or meridians), the first of which passed through the E. coast of China, the second through the mouths of the Ganges, and the third through those of the Indus. His great geographical error was that the intersection of his meridians and latitudes formed right angles. (Strab. ii. pp. 79, 80, 92, 93.) The shape of the inhabited portion of the globe he compared to a Macedonian "Chilean" extended. (Strab. ii. p. 118, xii. p. 519; Macrobi. Somn. Scip. ii. 9.) The breadth of India between Taprobane and Indus he made to be 16,000 stadia. Taprobane, like his predecessors, he held to be 5000 stadia long.

Hipparchus (about B.C. 150), the father of Greek astronomy, followed Patroclus, Daimachus, and Megasthenes, in his view of the shape of India; making it, however, not so wide at the S. as Eratosthenes had made it (Strab. ii. pp. 77, 81), but much wider towards the N., even to the extent of from 20,000 to 20,000 stadia (Strab. ii. p. 68). Taprobane he held not to be an island, but the commencement of another continent, which extended onward to the S. and W. —following, probably, the idea which had prevailed since the time of Aristotle, that Africa and SE. India were connected on the other side of the Indian Ocean. (Mela. iii. 7. 7; Plin. vi. 22, s. 24.) Artemidorus (about n.c. 100) states that the Ganges rises in the Montes Euenuli, flows S. till it arrives at Gange, and then E. by Palibothra to its mouths (Strab. xvi. p. 719): Taprobane he considered to be about 7000 stadia long and 500 broad (Steph. B.). The whole breadth of India, from the Ganges to the Indus, he made to be 16,000 stadia. (Plin. vi. 19, s. 22.) The greater part of all that was known up to his time was finally reduced into a consistent shape by Strabo (p. c. 66—A.D. 36). His view of India was not materially different from that which had been the received opinion since Eratosthenes. He held that it was the greatest and most Eastern land in the world, and the Ganges its greatest stream (ii. p. 130, xv. pp. 650, 719); that it stretched S. as far as the parallel of Merōs, but not so far N. as Hipparchus thought (Strab. p. 71, 72, 75); that it was in shape like a lozenge, the S. and E. being the longest sides. Its greatest breadth was 16,000 stadia on the E., its least 13,000 on the W.; its greatest length on the S., 19,000 stadia. Below the S. coast he placed Taprobane, which was, in his opinion, not less than Great Britain (G. i. p. 130, xv. p. 690). Pliny the Elder and Pomponius Mela, who were contemporaries, added somewhat to the geographical knowledge previously acquired, by incorporating into their works the results of different expeditions sent out during the earlier emperors. Thus, Pliny follows Agrippa in making India 3300 M. P. long, and 2300 M. P. broad, though he himself suggests a different and shorter distance (vi. 17. s. 21); while, after Seneca, he reckoned that it contained 118 peoples and 60 rivers. The Eomus, Indus, and Indus, the three, or one continued chain from E. to W., stating that S. of these great mountains, the land was, like Egypt, one vast plain (vi. 18. s. 22), comprising many wastes and much fruitful land (vi. 20. s. 23). For a fuller notice of Taprobane than had been given by previous writers, he was indebted to the ambassadors of the emperor Claudius, from whom he learnt that it had towards India a length of 10,000 stadia, and 500 towers,—one, the capital, Palæumandus, of vast size. The sea between it and the continent is, he says, very shallow, and the distance from the nearest point a journey of four days (vii. 22, s. 24). The measurements of the distances round the coast of India he gives with some minuteness, and in some instances with less exaggeration than his predecessors.

With Megasthenes of Tyre and Claudius Ptolemaeus, in the middle of the second century, the classical knowledge of geography may be said to terminate. The latter, especially, has, in this branch of knowledge, exercised an influence similar to that of Aristotle in the domain of the moral and physical sciences. Both writers took a more comprehensive view of India than had been taken before, owing in some degree to the journey of a Macedonian trader named Timtides, whose travels extended along the Taurus to the capital of China (Ptol. i. 11, § 7), and to the voyage of a sailor named Alexander, who found his way across the Indian Ocean to Cattigara (Ptol. i. 14, § 1), which Ptolemy places in lat. 80° 30' S., and between 170° and 180° E. long. Hence, his idea that the Indian Ocean was a vast central sea, with land to the S. Taprobane he held to be four times as big as it really is (vi. 4), and the largest island in the world was Madeira; a group of islands in the NE. and S. (in all probability, those now known as the Madeiros and Locadicus). In the most eastern part of India, beyond the Ganges and Bengal, which he terms the Golden Chersonesus, he speaks of Ialadus and Maniole; the first of which is probably that now known as Java, while the name of the second has been most likely preserved in Molucca. The main divisions of India into India interna Gangesum and India extra Gangesum, have been adopted by the
majority of subsequent geographers, from Ptolemy. Subsequent to this date, there are few works which fall within the range of classical geography, as which have added any information of real value on the subject of India; while most of them have borrowed from Ptolemy, whose comprehensive work was the basis of all subsequent works. The British scholar, Alexander Cunningham, has published a valuable work on the subject of Indian Geography, which is well known to all readers of the subject.

such may serve as a concise outline of the progress of knowledge in ancient times relative to India. Before, however, we proceed to describe the country itself, we must consider the natural history, rivers, provinces, and cities, it will be well to say a few words on the origin of the name India, with some notice of the subdivisions which were in use among the earlier geographers, but which we have not thought it convenient in this place to perpetuate.

The names INDUS, INDIA, are no doubt derived from the Sanscrit appellation of the river, Sinduḥ, which, in the plural form, means also the people who dwelt along its banks. The adjoining countries have adopted this name, with slight modifications: thus, Ἱδρυ is the form in the Zend or old Persian, Ḫoddu in the Greek, from which the name Indians has been derived. The Rājput word, Ḫodn, is the name of a tribe, and is the root of the Sanscrit word Ḫodra, from which the name of the city of Hodha was derived.

The great divisions of India which have been usually adopted are those of Ptolemy (vii. 1. § 1), into,—(1) India intrar Ganges, a vast district, which was bounded, according to that geographer, on the W. by the Paropamisadas, Arachosia, and Gedrosia; on the N. by the Imaus, in the direction of the Sogdian and Sacae; on the E. by the Ganges; and on the S. by a part of the Indian Ocean; and (2) India extrar Ganges (Ptol. vii. 2. § 1), which was bounded on the W. by the Ganges; on the S. by the Sichina and Serica; on the E. by the Sinaes, and by a line extended from their country to the Mēδhākos Kōvma (Gulf of Siam); and on the N. by the Indian Ocean, and a line drawn from the island of Menithia (Ptol. vii. 2. § 1), whence it appears that Ptolemy considered that the Ganges flowed nearly due N. and S. We have considered that this division is too arbitrary to be adopted here; we merely state it as the one proposed by Ptolemy and long current among geographers.

The later ecclesiastical writers made use of other terms, as Εδρων, in which they included even Arabia (Socrat. H. E. i. 19; Theol. i. 23; Theop. i. 33); and Ἱδρών (Saxoum. ii. 23).

The principal mountains of India (considered as a whole) were:—the eastern part of the Paropamisades (or Hindu-Kush), the Himalayas (Hindu-Ganges), and the Ganges (known by the generic name of the Himalayas). To the extreme E. were the Montes Semalvendi, the boundary of the land of the Sinæi, the Monte Damassia, and the Byprysus M. (probably the present Nārēka M.). An extension of the M. Damassia is the Macandras M. (now Mīta-Muru). In India intrar Ganges Ptolemy mentions many mountains, the names of which can with difficulty be supposed to have been derived from the names of the mountains of the Ganges, such as the Orulid M., in the S. extremity of the land between the Tyndis and the Chaebars; the Uxentus M., to the N. of them; the Aisiatius M.; the Bittigo M. (probably the range now known as the Ghîats), and the M. Vindius (unquestionably the present Fândya), which extend NE. and SW., along the N. bank of the Verbudda; M. Sarakonix (probably the present Sonpur), and M. Apeossia (perhaps the present Arracell).

The principal promontories in India are:—in the extreme E., Promontorium Magnun, the western point of the Sinus Magnus; Malaecli, on the S. coast of the golden peninsula; Promontorium Aureae Chersonesoi, the southern terminus of the Sinus Sabarum, on the western side of the Chersonesoi; Cory or Callirhoea, between the S. Argaricius and the 27th Colchica, near the SW. point of the peninsula of Himatia; Camarîa (now C. Cypriotis), the most southern point of Hindostan; Calo Carias (or Calli- caris), between the towns Amamagora and Muziris; Simylia or Semblia, the southern end of the Ganges. In the S. direction from E. to W. are the following gulfs and bays:—the Sinus Magnus (now Gulf of Siam); S. Perimilium, and Sabarums, on the E. and W. sides of the Chersonesoi Aurea; S. Gangericius (Bay of Bengal), S. Argaricius, opposite the N. end of Taprobane (probably Palk's Bay); S. Colchicus (Bay of Manamur); S. Barygazesius (Gulf of Cambay), and S. Cunthi (most likely the Gulf of Catch). The rivers of India are very numerous, and many of them of great size. The most important (from E. to W.) are the Doria (Suba?) and Doanias (the Irrawaddy), the Chrysan, the Payodas, the Tocisana (probably the present Arrakon), and the Catabola (now Carambol); the Ganges, with many tributaries, themselves large rivers. [Ganges.] Along the W. side of the Bay of Bengal are the Adamas (Brokmin), Dosaron (Mahanand), Maesolus (Godaveri), Tyndis (Kistna), and the Chaebars or Chaeburs (the Cavierry). Along the shores of the Indian Ocean are the Kasaiga (T monet), the Narimandus (Narmadu or Vermadu), and lastly the India, with its several tributaries. [INDUS.]

The towns in India known to the ancients were very numerous; yet it is remarkable that but few details have been given concerning them in the different authors of whose works fragments still remain. Generally, these writers seem to have been content with a simple list of the names, adding, in some instances, that such a place was the important port for commerce. The probability is, that, even so late as Ptolemy, few cities had reached sufficient importance to command the productions of an extensive surrounding country; and that, in fact, with one or two exceptions, the towns which he and others enumerate were little more than the head places of small districts, and in no sense capitals of great empires, such as Bactria, Delhi, and Calcutta, have become in later periods of Indian history. Beginning from the extreme E., the principal states and towns mentioned in the ancient writers are:—Perinamila
on the E. coast of the Golden Chersonesus (in the neighbourhood of Malacca); Tadcra (perhaps Tavrai or Tavary); Triglyphon, in the district of the Cyrrhidiae, at the mouth of the Brahmaputra (now Tipperah or Tribripur); and Cattigara, the exact position of which has been much disputed among geographers, but which appears conjunctly as Boraeas or Borosa. Northward of Triglyphon are a number of small districts, about which nothing certain is known, as Chaktis, Basananae, Caroane, and Aminacae, the Indrakrapathea, and Iberiacae; and to the W., along the swamp-land at the foot of the Himilaya chain, are the Thienes between the Puspan and the Tachae. All the above may be considered as belonging to India extra Ganges.

Again, from the line of coast from E. to W., the first people along the western months of the Ganges are called the Gangaridae, with their chief town Gange (in the neighbourhood of the modern Calcutta); the Caininga, with their chief towns Parthisa and Dandaga (the latter probably Calina-pattana, about halfway between Mahakandi and Godikorri); the Mesoil and Mesoilis, occupying nearly the same range of coast as that now called the Circora, with the capital Pityna, and Contai-saggia (Masulpattana?) and Asyagna on the sea-coast; W. of the Mesoilus (Godikorri), the Arvanni, with the chief town Malanga (probably Mandaragia, the present Madras). Then follow the Soorins and Batl, till we come to the land of Pandion (Pandivos xigea), which extends to the southern extremity of the peninsula of Hindustan, and was a district of great wealth and importance at the time of the Periplus. (Peripl. pp. 31, 33.) There can be no doubt that the land of Pandion is the same as the Indian Pindja, and its capital Modura the present Makkura. Within the same district were Argara (whence the S. Argaricae derives its name), the Carci, and the Colch. At the SW. end of the peninsula were Cottara (Cochin), and Connata, where the present Concoria derives its name. Following the western coast, we arrive at Linyriea (Peripl. pp. 30, 36), undoubtedly in the neighbourhood of Mangalore, with its chief towns Carura (most likely Colunbatore, where a great quantity of Roman coins have been dug up during the last fifteen years) and Tyndis (in the neighbourhood of Goa); and then Musopala, Nitras, and Mandagarra; all places on the sea-coast, or at no great distance from it. Somewhat further inland, within the district known generally at the time of the Periplus by the name of Deochinabades (Doddhinabade, or Deocan), was the district of Ariaca (Ariaca Zabawar, Ptol. vii. 1. §§ 6, 52; cf. Peripl. p. 30), with its chief town Hippocora (Nomdora or Hydralab, if not, as it has been imagined, the sea-port Mangalore); Basta, Sinylia (on the coast near Bassina), Omenagarra (undoubtedly the celebrated fortress Armel-nagar), and Tagara (Peripl. p. 19), the present Deoghir. Further N., the rich commercial state of Laree appears to have extended from the Namalus (Narvdor or Ner-budda) to Barygaza (Berauch) and the Gulf of Cambay. Its chief town was, in Tolomey's time, Ozene (Ozein or Uzhayini), a place well known to the antiquaries of India for the vast numbers of the earliest Indian coins constantly found among its ruins; Minnagarra, the position of which is doubtful, and Barygaza, the chief empire of the commerce of Western India. North of Laree was Syastrone (Sarsvatren), to the west of the Gulf of Cambay; and still further to the westward, at the mouth of the Indus, Pattala (Lower Sind, and the neighbourhood of Kursi), with its capital Pattala (Patala.).

It is much more difficult to determine the exact site of the various tribes and nations mentioned in ancient authors as existing in the interior of the country, though it is to ascertain the corresponding modern localities of those which occupied the sea-coast. Some, however, of them can be made out with sufficient certainty, by comparison of their classical names with the Sanscrit records, and in some instances with the modern native appellations. Following, then, the course of the Indus northwards, we find, at least in the times of Tolomey and of the Periplus, a wide-spread race of Scythian origin, occupying both banks of the river, in a district called, from them, Indo-Scythia. The exact limits of their country cannot now be traced; but it is probable that they extended from Pattala on the S. as far as the lower ranges of the Hindu-Kush,—in fact, that their empire swayed over the whole of modern Scinde and the Punjab; a view which is borne out by the extensive remains of their Tophes and cairns, which are found throughout these districts, and especially to the northward, near the head waters of the three western of the Five Rivers. A great change had no doubt taken place by the successful invasion of a great horde of Scythishards to the close of the second century B.C., as they are known to have overthrown the Greek kingdom of Bactriana, at the same time effacing many of the names of the tribes whom Alexander had met with two centuries before, such as the Aspasii, Assa- centi, Massiani, Hippasii; with the towns of Ac- derna, Daedelae, Massaga, and Emboluma, which are preserved in Arrian, and others of Alexander's historians.

Further N., along the bases of the Paropamisus, Imaus, and Emodus, in the direction from W. to E., we find mention of the Sambatae, the district Sambatae (now Second), and Goryae, with the towns Gorya and Dianopola, or Nagar (now Nagar); and further E., between the Susiana and the Indus, the Gandarae (one, doubtless, of the original seats of the Gondhurza). Following the mountain range to the E., we come to Caspira (now Casimir, in earlier times known, as we have seen, to Herodotus, under the name of Caspatyrus). Southward of Casimir was the territory of Varas, with its chief towns Taza, a place of importance so early as the time of Alexander (Arrian, v. 8), and probably indicated now by the extensive remains of Manikupa (Burnes, Travels, vol. i. p. 65), if, indeed, these are not too much to the eastward. A little further S. was the land of Pandora (Pandovos xigea), doubtless the representative of one of the Pandava dynasties of early Hindii history), during the time of Alexander the territory of the king Porus. Further eastward were the state of Yndipphe, with the sources of the Sutthibya, Jumna, and Ganges; and the Gangakh, whose territory extended into the highest range of the Himalaya.

Many small states and towns are mentioned in the historians of Alexander's campaigns along the upper Punjab, which we cannot here do more than glance at, as Panchauta (Panchakauta), Necasa, Beuchalia, the Glacunaitae, and the Saba or Sba. Following next the source of the Ganges, we meet with the Dasithei, the Nunchae, Prasica; and the Mandala, with its celebrated capital Pali Bothra (beyond all doubt the present Patliputra, or Patna), situated at the junction of
of the Eranorbas (Hiruapiboah) and the Ganges; with some smaller states, as the Sarasvatae, and the towns Methora and Clisoba, which were subject to the Prasii. Southward from Pulibothra, in the interior of the plain country, dwelt the Coconagas, on the banks of the Adumars, the Sahibae, the Salaceni, the Dellenophylitae, the Adelshpri, with their capital Sagidh (probably the present Shahpur), situated on the northern spurs of the Vindhyas, at no great distance from the sources of the Vira. Between the Sonus and the Ganges were the Bolingi. In a NW. direction, beyond the Sonus and the Vindhyas, we find a territory called Sandrabatii, and the Gymnosophistae, who appear to have occupied the country now called Sirhund, as far as the river Satlejha. The Caspureci (at least in the time of Ptolemy; see Ptol. vii. 1, § 47) seem to have extended over a considerable breadth of country, as their sacred town Medara (Melupaya त्राव in Siav) was situated, apparently, at no great distance from the Nerbodas, though its exact position has not been identified. The difficulty of identification is much, indeed, increased by the error of reckoning which prevails throughout Ptolemy, who held that the coast of India towards the Indian Ocean was in a straight line E. and W. from Taprobane and the Indus, thereby placing Nanganua and the Namadus in the same parallel of latitude. On the southern spurs of the Vindhyas, between the Namadus and Nanganua, on the edge of the Deocean, were the Phyllitae and Gondii; and to the E. of them, between the Bitigo M. and the river Chaberas (Civeris), the nomad Sorae (Sorae vaunder), with a chief town Sora, at the eastern end of M. Tittigo. To the southward of these, on the Chaberas and Sœlen, were several small tribes, the Brahmamani Mogi, the Ambashe, Bettigii or Bitii, and the Tabasii.

All the above-mentioned districts and towns of any importance are more fully described under their respective names.

The ancient appear to have known but little of the islands which are now considered to form part of the East Indies, with the exception of Taprobane or Ceylon, of which Ptolemy and Ptolemy have left some considerable notice in their works. The reason of this is, that it was not till a much later period of the world's history that the Indian Archipelago was fully opened out by its commercial resources to scientific inquiry. Besides Ceylon, however, Ptolemy mentions, in its neighbourhood, a remarkable cluster of small islands, doubtless (as we have remarked before) those now known as the Leeccrites and Maldives; the island of Tabadas (Jawa), before the Chersonese Aurora; and the Natronnus Indiae, on the same parallel with the E. end of this Chersonesus, which may perhaps answer to the Austras or Natava islands.

Of the government of India, considered as a whole, comparatively little was known to the Greek writers; indeed, with the exception of occasional names of kings, it may be asserted that they knew nothing E. of Pulibothra. Nor is this strange; direct connection with the interior of the country ceased with the fall of the Greco-Bactrian empire; from that period almost all the information about India which found its way to the nations of the West was derived from the merchants and others, who made voyages to the different out-ports of the country. It may be worth while to state briefly here some of the principal rulers mentioned by the Greek and Roman writers; premising that, previous to the advance of Alexander, history is on these subjects silent. Previous, indeed, to Alexander, we have nothing on which we can rely. There is no evidence that Darius himself invaded any part of India, though a portion of the NW. provinces of Bactria may have paid him tribute, as stated by Herodotus. The expeditions of Dionysaus and Hercules, and the wars of Sesostris and Semiramis in India, can be considered as nothing more than fables too credulously recorded by Ctesias. At the time of the invasion of Alex- ander the Great, there can be no doubt that there was a settled monarchy in the western part of India, and his dealings with it are very clearly to be made out. In the north of the Punjab was the town or district Taxila (probably Manikya, or very near it), which was ruled by a king named Taxiles; it being a frequent Indian custom to name the king from the place he ruled over. His name in Diodorus is Mophs (viii. 86), and in Curtius, Omphis (viii. 12), which was probably the real one, and is itself of Indian origin. It appears that Alexander left his country as he found it. (Strab. xv. pp. 698, 699, 716.) The name of Taxiles is not mentioned in any Indian author. The next ruler Alexander met with was Porus (probably Panauros Sancus., a change which Strabo indicates in that of Dampavii into Dampavus), with whom Taxiles had been at war. (Arr. vi. 13.) Alexander appears to have succeded in reconciling them, and to have increased the empire of Poras, so as to make his rule comprehend the whole country between the Hydaspes and Acesines. (Arr. v. 20, 21, 29.) His country is not named in any Indian writer. Shortly afterwards, Alexander received an embassy and presents from Abisarises (no doubt Ambises), whose territory, as has been shown by Prof. Wilson from the Annals of Cashmir, must have been in the mountains in the southern part of that province. (Asiat. Res. vol. xvi. p. 116.) There had been previously a war between this ruler and the Malli, Oxydraca, and the people of the Lower Punjab, which had ended in nothing. Alexander confirmed Abisaries in the possession of his own territory, made Philip satrap of the Malli and Oxydraca, and Pytho of the land between the confines of the Indus and Acesines and the sea (Arr. vi. 13), placing at the head of the Alex. Oxydraces over the Pargamiscades. (Arr. vi. 15.) It may be observed that, in the time of Ptolemy, the Cashmirians appear to have held the whole of the Punjab, so far as the Vindhyas mountains, a portion of the southern country being, however, in the hands of the Malli and Cashaiu.

The same state of things prevailed for some time after the death of Alexander, as appears by a decree of Pergamus, mentioned in Diodorus (xxvi. 3), and with little material change under Anti- pater. (Diod. xviii. 39.) Indeed, the provinces remained true to the Macedonians till the commencement of the rule of the Prasii, when Sundraccottus took up arms against the Macedonian governors. (Justin. xiv. 4.) The origin of this rebellion is clearly traceable. Porus was slain by En- damus about b.c. 317 (Diod. xix. 14); hence Sundraccottus must have been on the throne about the time that Seleucus took Babylon, b.c. 312. The attempt of the Indians to recover their freedom was probably aided by the fact that Poras had been slain by a Greek. Sundraccottus, as king of the Prasii (Sasne. Paschys) and of the nations on the Ganges, made war with Seleucus Nicator, who penetrated far into India. Phalutes says he ruled over all India, but this is not likely. (Plut. Alex. 62.) It appears
that he crossed the Indus, and obtained by marriage Arachosia, Gedrosia, and the Bactrian Sicas, from Seleucus (Strab. xiv. p. 724: Appian, Syr. p. 55.) It was to his court that Megasthenes (as we have before stated) was sent. Sandrockottus was succeeded by Amritochates (Sane. Amiratchoitas), which is almost certainly the true form of the name, though Strabo calls him Allitrochades. He was the contemporary of Antiochus Soter. (Athen. xiv. 67.) It is clear, from Athenaeus (l. c.), that the same friendship was maintained between the two monarchs as between the two fathers. Dariusmus was sent as ambassador to Paliobothra. (Strab. ii. p. 70.) Then came the wars between the Parthians and Bactrians, and the more complete establishment of the Graeco-Bactrian kingdom, under Menander, Apollodotus, Eucratides, and their successors, to which we cannot here do more than allude. The effect, however, of these wars was to interrupt communication between the East and the West; hence the meagre nature of the historical records of the period. The expedition of Antiochus the Great to India brought to light the name of another king, Sogasagassus (Polyb. xi. 32), who was, in all probability, king of the Prasis. The Scythians finally put an end to the Bactrian empire about B.C. 136. (De Guignes, Mém. de l'Acad. d. Insér. xxv. p. 17.) This event is noticed in the Peripolia (p. 22), where, however, Puthi must be taken to mean Scythi. (See also Peripolia, p. 24: Droysen, Persepol. ii. 1087—1088.) Estathius adds, in his commentary on Dionysius: —Oe I Κ Ι ν δς δ χ π ω ρ α ς α θ ι ν τ ι ν ι ρ ι τ ι υς λ ι γ ι ρ ι ζ ν ω η. Minagara was their chief town, a name, as appears from Lisl. Char. (p. 9), which was partly Scythian and partly Sanscrit. (Cf. also De Guignes, l. c.)

The Scythians were in their turn driven out of India by Vercingetorix (about B.C. 56 (Colebrooke, Ind. Algebra, Lond. 1817, p. 43), who established his seat of empire at Oyemin (Ujgejiai). At the time when the Peripolia was compiled, the capital had been again changed, as we there read, Ουζιρην, ἐν ἦ καὶ τα Βασκλεο πάρερον ὅρ. It is remarkable that no allusion has been found in any of the early literature of the Hindus to Alexander the Great; but the effect of the later expeditions of the Bactrians is clearly indicated under the name of the Yowziana. In the astronomical works, the Yowziana are barbarians who understood astronomy, whence it has been conjectured by Colebrooke that the Alexandrians are referred to. (Ind. Algebra, p. 80.) Generally, there can be no doubt that the Yowziana mean nations to the W. of India. Thus, in the Mahabharata, they make war on the Hindus, in conjunction with the Pandi (i.e. Parthis), and the Scythians or Sicas. (Lassen, Pentsa, p. 96.) In the Drama of the Meda-Baxa, which refers to the war between Chandragupta and another Indian King, it is stated that Cusumapura (i.e. Paliobothra) was surrounded by the Cirtarae, Tavani, Cambogi, Perae, Bactrians, and the other forces of Chandragupta, and the king of the Mountain Regions. Lassen thinks, with much reason, that this refers to Scelencus, who, in his war with Chandragupta, reached, as we know, Paliobothra. (Pinn. vi. 17.)

With regard to the commerce of ancient India, which we have reason to suppose was very extensive, it is impossible in this place to do more than to indicate a few of the principal facts. Indeed, the commerce of India, including the northern and the southern districts, may be considered as the epitome of the commerce of the world, there being few products of the other country which may not be found somewhere within its vast area.

The principal directions in which the commerce of ancient India flowed were, between Western India and Africa, between the interior of the Deccan and the outports of the southern and western coast of the Indian Ocean, between Ceylon and the ports of the Coromandel coast, between the Coromandel coast and the Auroa Chersonesus, and, in the N., along the Ganges and into Tityar and the territory of the Nikes. There appears also to have been a remarkable trade with the opposite coast of Africa, along the district now called Zanguebar, in sassaum, rice, cotton goods, cane-honey (sugar), which was regularly sent from the interior of Aria (Concoa) to Barygaza (Beroeoch), and thence westward. (Perip. p. 8.) Arab sailors are mentioned who lived at Muzar (Alocha), and who traded with Barygaza. (Perip. p. 13.) Bananas of India had established themselves on the N. side of Sostrata, called the island of Disceordes (Perip. p. 17): while, even so early as Agatharchides, there was evidently an active commerce between Western India and Yemen. (Agath. p. 66, ed. Hudson.) Again, the rapidity with which Alexander got his fleet together seems to show that there must have been a considerable commerce by boats upon the Indus. At the time of the Peripolia there was a chain of ports along the western coast. — Barygaza (Beroeoch), Muziris in Lymyrlica (Mangalore), Nelkyma (Nelvisarn), Patallá (once supposed to be Tutta, but much more probably Hyderabad), and Calicenu, named Gollon (Perip. p. 30): while there were three principal emporia for merchandise, — Oxene (Oyjein), the chief mart of foreign commerce, (vide an interesting account of its ruins, Asiat. Res. vol. vii. p. 36), and for the transmission of the goods to Barygaza; Thacara, in the interior of the Deccan (almost certainly Deoghar or Deenagori near Ellora), whence the goods were conveyed over difficult roads to Barygaza and Phutana, or Phitana, a place the exact position of which cannot now be determined, but, from the character of the products of the place, must have been somewhere in the Ghatis.

Along the Regio Parasila to the S., and on the Coromandel coast, were several ports of consequence; and extensive pearl fisheries in the kingdom of Pandion, near Colohi, and near the island of Epiderus, where the χαρακτικ (a silky thread spun from the Pinnia-fish) was procured. (Perip. p. 35.) Further to the N. were, — Massala (Massapitai), famous for its cotton goods (Perip. p. 35); and Gange, a great mart for muslin, beldal, pearls, &c., somewhere near the mouth of the Ganges, its exact locality, however, not being now determinable. (Perip. p. 36.) The commerce of Ceylon (Selandib, i.e. Sinhala-velpo) was in pearls of the best class, and precious stones of all kinds, especially the ruby and the emerald. The notices in Polteny and Phiny show that its shores were well furnished with commercial towns (Ptol. vii. 4, §§ 3, 4, 5), while we know from the writings of Cosmas Iconocles that the merchant ships crossed over to Charyse (in all probability Malaccat), in the Aarea Chersones, the name of it, however, is not specified.

It is probable, however, that the greatest line of commerce was from the N. and W. along the
Ganges, commencing with Taxila near the Indus, or Lahore on that river, and passing thence to Pataliputra. This was called the Royal Road. It is remarkable that the Ramayana describes a road from Ayodhya (Oudh), over the Ganges and the Jumna, to Hastinapura and Lahore, which must be nearly identical with that mentioned in the Greek geographers. The commerce, which appears to have existed between the interior of Asia, India, and the land of the Suse and Sircna, is very remarkable. It is stated that from Thina (the capital of the Sinae) fine cottons and silk were sent on foot to Indians, and thence down the Ganges to Linythra.

(Perip. p. 36.) The Peripius speaks of a sort of annual fair which was held within the territory of the Thinae, to which malabarathon (hotel) was imported from India. It is not easy to make out whereabouts Thina itself was situated, and none of the modern attempts at identification appear to us at all satisfactory: it is clearly, however, a northern town, in the direction of Ludhik to Thibet, and not, as was seemed to the modern geographers of the country, or, as Vincent (Voyage of Nearchus, vol. ii. p. 785) conjectured, at Arracan. It is curious that silk should be so constantly mentioned as an article of import from other countries, especially Sircna, as there is every reason to suppose that it was indigenous in India; the name for silk throughout the whole of the Indian Archipelago being the Sanscrit word sutra. (Colebrooke, Asiatic. Res. vol. v. p. 61.)

It is impossible to give in this work any details as to the knowledge of ancient India exhibited in the remains of native poems or histories. The whole of this subject has been examined with great ability by Lassen in his Indische Alterthums- kunde and to his pages, to which we are indebted for most of the Sanscrit names which we have from time to time inserted, we must refer our readers. From the careful comparison which has been made by Lassen and other orientalists (among whom Pott deserves special mention) of the Indian names preserved by the Greek writers, a great amount of evidence has been adduced in favour of the general faithfulness of those who recorded what they saw or heard. In many instances, as may be seen by the names we have already quoted, the Greek writers have been content with a simple adaptation of the sounds which they heard to the nearest suits for their own pronunciation. When we consider the barbarous words which have come to Europe in modern times as the European representations of the names of places and peoples existing at the present time, we have reason to be surprised at the accuracy with which Greek ears appreciated, and the Greek language preserved, names which must have appeared to Greeks far more barbarous than they would have seemed to the modern correspondents of the same.

The attention of modern scholars has detested many words of genuine Indian origin in a Greek dress; and an able essay by Prof. Tychsen on such words in the fragments of Ctesias will repay the perusal of those who are interested in such subjects. (See Heeren, Asiatic Nations, vol. ii. Appendix. 4, ed. Lond. 1846.)

The general name of the inhabitants of the whole country to the E. of Persia and S. of the Himalaya mountains (with the exception of the Sere) was, in ancient times, India (I. 653), or Indians. It is true that the appellation referred to a much wider or much less extensive range of country, at different periods of history. There can, however, be no doubt, that when the ancient writers speak of the Indi, they mean the inhabitants of a vast territory in the SE. part of Asia. The extension of the meaning of the name depended on the extension of the knowledge of India, and may be traced, though less completely, in the same manner as we have traced the gradual progress of knowledge relative to the land itself. The Indi are mentioned in more than one of the fragments of Hecataeus (Hecat. Frug. 175, 178), and are stated by Aeschylus to have been a people in the neighborhood of the Aethiopians, who made use of camels. (Suppl. 289—287.) Herodotus is the first ancient author who is said to give any real description of them; and he is led to refer to them, only because a portion of this country, which joined the territory of Dareius, was included in one of the satrapies of his vast empire, and, therefore, paid him tribute. Some part of his narrative (iii. 94—106, iv. 44. vii. 65) may be doubted, as clearly from hearsay evidence; some is certainly fabulous. The sum of it is, that the Indians were the most populous and richest nation which he knew of (iii. 94), and that they consisted of many different tribes, speaking different languages. Some of them, he states, dwelt in the immediate neighbourhood of the Aethiopians, and were, like them, black in colour (iii. 98, 101); some, in the marshes and desert land still farther E. The manners of these tribes, whom he calls Padiæ, and Callatiae or Callatæ, were in the lowest grade of civilization—a wandering race, living on raw flesh and raw fish, and of cannibal habits (cf. Strab. xv. p. 710, from which Mamert, v. 1, p. 3, infers that the Padiæ were not after all genuine Indians, but Ætiopæans). Others (and these were the most warlike) occupied the northern districts in the neighbourhood of Caspatyurus (Caspatyrus) in the Regio Pactycis. Herodotus places that part of India which was subject to Dareius in the 20th satrapy, and states that the annual tribute from it amounted to 360 talents (iii. 94). Xenophon speaks of the Indians as a great nation, and one worthy of alliance with Cynaxares and the Mades (i. 5, § 3, iii. 2, § 25, vii. 2), though he does not specify to what part of India he refers. That, however, it was nearly the same as that which Herodotus describes, no one can doubt.

From the writers subsequent to Alexander, the following names were given to the people and their manners may be gathered. The ancients considered that they were divided into seven castes:—1. Priæts, the royal counsellors, and nearly connected with, if not the same as, the Brachminæ or Brahmins. (Strab. xv. pp. 712—716; Arrian, Ind. i.) With these Strabo (L. c.) makes another class, whom he calls Capulææ, These, as Grosskund (iii. p. 153) has suggested, would seem, from the description of their habits, to have been barbarous, or, perhaps, the same as the Gymnosophistæ so often mentioned by Strabo and Arrian. This casta was exempted from taxes and service in war. 2. Husbandmen, who were free from war-service. They were the most numerous of the seven castes. (Strab. xv. p. 704.) The kind itself was held to belong to the king, who farmed it out, leaving to the cultivator one-fourth of the produce as his share. 3. Hunters and shepherd, The same kind of wandering, life, going to rear cattle and beasts of burden: the horse and the elephant were held to be for the kings only. (Strab. l. c.) 4. Artizans and handicraftsmen, of all kinds. (Strab. xv. p. 707.) 5. Warriors. (Strab. l. c.) 6. Political officers (Εὐποροι, Strab.
INDIA.

Who looked, and repeated secretly to the king. 7. The Royal Counsellors, who presided over the administration of justice (Strab. l.c.), and kept the archives of the realm.

It was not permitted for intermarriages to take place between any of these classes, nor for any one to perform the offices allotted to another, except in the case of the first caste (called also that of the Brahmanes), to which a man might be raised from any of the other classes. (Strab. l.c.; Arrian, Ind. c. 12; Diod. ii. 41; Plin. vi. 19. s. 22.) We may remark that the modern writers on India recognise only four castes, called respectively Brahmanes, Kshatriyas, Vaisyas, and Sudras—a division which Heeren has suggested (we think without sufficient evidence) to indicate the remains of distinct races. (Asiat. Nat. vol. ii. p. 230.)

The lowest of the people (now called Parsaees), as belonging to none of the above castes, are nowhere distinctly mentioned by ancient writers (but cf. Strab. xv. p. 709; Diod. ii. 29; Arrian, Ind. c. 10).

The general description of the Indians, drawn from Megasthenes and others who had lived with them, is very pleasing. Theft is said to have been unknown, so that houses could be left unfastened. (Strab. xv. p. 709.) No Indian was known to speak falsehood. (Strab. xv. l.c.)—Their manners were extremely temperate, abstaining wholly from wine (Strab. l.c.);—their hatred of drunkenness being so great that any girl of the harem, who should see the king drunk, was at liberty to kill him. (Strab. xv. p. 710.) No class eat meat (Herod. iii. 100), their chief sustenance being rice, which afforded them also a strong drink, i.e. arrak. (Strab. xv. p. 694.) Hence an especial freedom from disease, and longevity; though maturity was early developed, especially in the female sex, girls of seven years old being deemed marriageable. (Strab. xv. pp. 701—706; Arrian, Ind. 9.) The women are said to have been remarkable for their chastity, it being impossible to tempt them with any smaller gifts than that of an elephant (Arrian, Ind. c. 17), which was not considered discreditable by their countrymen; and the usual custom of marriage was for the father to take his daughters and to give them in marriage to the youths who had distinguished themselves most in gymnastic exercises. (Arrian, l.c.; Strab. xv. p. 717.) To strangers they ever showed the utmost hospitality. (Diod. ii. 42.) As warriors they were notorious (Arrian, Ind. c. 9; Expel. Alex. v. 4; Plut. Alex. c. 59, 63); the weapons of the foot-soldiers being bows and arrows, and a great two-handed sword; and of the cavalry, a javelin and a round shield (Arrian, Ind. c. 16; Strab. xv. p. 717; Curt. viii. 9.) In the Fanjah, it is said that the Macedonians encountered poisoned arrows. (Diod. xviii. 103.) Manly exercises of all kinds were in vogue among them. The chase was the peculiar privilege of royalty (Strab. xv. pp. 709—712; Cic. Ind. 14; Curt. viii. 9, seq.)—gymnastics, music, and dancing, of the rest of the people (Plut. Alex. c. 709; Arrian, Expel. Alex. vi. 3); and juggling and slight of hand were then, as now, among their chief amusements. (Aelian, vii. 7; Juven. vi. 582.) Their usual dress bespotted their hot climate, and was of white linen (Philostr. VIl. Apoll. ii. 9) or of cotton-stuff (Strab. xv. p. 719; Arrian, Ind. c. 16); their heads and shoulders partially covered (Arrian, l.c.; Curt. viii. 9, 13) or shaded from the sun by umbrellas (Arrian, l.c.); with shoes of white leather, with very thick and many-colored soles. (Arrian, l.c.) Gold and ivory rings and ear-rings were in common use; and they were wont to dye their beards, not only black and white, but also red and green. (Arrian, l.c.) In general form of body, they were thin and elegantly made, with great litherness (Arrian, Ind. c. 17; Strab. ii. p. 103, xv. p. 685), but were larger than other Asiatics. (Arrian, Expel. Alex. v. 4; Plin. vii. 2.)

Some peculiar customs they had, which have lasted to the present day, such as self-immolation by water or fire, and throwing themselves from precipices (Strab. xv. pp. 716, 718; Curt. viii. 9; Arrian, Expel. Alex. vii. 5; Lucan. iii. 42; Plin. vi. 19. s. 20), and the burning of the widow (auttes); not, indeed, agreeably to any fixed law, but rather according to custom. (Strab. xv. pp. 699—714; Diod. xvii. 91, xix. 33; Ciec. Tus. Disp. v. 27.) For writing materials they used the bark of trees (Strab. xv. p. 717; Curt. ii. 15), probably much as the modern Cinghalenses use the leaf of the palm. Their houses were generally built of wood or of the bamboo-cane; but in the cold mountain districts, of clay. (Arrian, Ind. c. 10.)

It is a remarkable proof of the extent to which civilisation had been carried in ancient India, that there were, throughout the greater part of the country, high roads, with stones set up (announcing to ear Millennium) on which were inscribed the name of the place and the distance to the next station. (Strab. xv. pp. 689—708; Arrian, Ind. c. 3.) [VY.

INDICUS OCEANUS (ὁ Ἰνδικὸς Όικανός, Agath. ii. 14; Ἡ δύσων πέλαγος, Ptol. vii. i. § 5.) The Indian Ocean of the ancients may be considered generally as that great sea which washed the whole of the southern portion of India, extending from the parallel of longitude of the mouths of the Indus to the shores of the Chersonesian Aurea. It seems, indeed, to have been held by them as part, however, of a yet greater extent of water, the limits of which were undefined, at least to the southwards, and to which they gave the generic name of the Southern Sea. Thus Herodotus speaks of ἡ τοίχι ἐρμαίνον (in this sense (iv. 37), as does also Strabo (ii. p. 121); Diodorus calls it ἡ κατα μεγάλην ὡκανον (iii. 38), while the Erythraean sea, taken in its most extended meaning, doubtless conveyed the same sense. (Herod. ii. 102, iv. 37; compared with Strab. i. p. 33.) Ptolemy gives the distances across this sea as stated by seafaring men; at the same time he guards against their over-statements, by recording his opinion in favour of no more than one-third of their measurements: this space he calls 8870 stadia (i. 13. § 7). The distance along its shores, following the indentations of the coast-line, he estimates, on the same authority, at 19,000 stadia. It is evident, however, that Ptolemy himself had no clear idea of the real form of the Indian Ocean, and that he inclined to the opinion of Hipparchus, Polybius, and Marinus of Tyre, that it was a vast inland sea, the southern portion of it being bounded by the shores of an unknown land which he supposed to connect Cat-tigara in the Chersonesian Aurea with the island of Prassum (now Cape Delgado) in Africa (comp. iv. 9. §§ 1, 3, vi. 3. §§ 1, 3, 6). The origin of this error it is not easy now to ascertain, but it seems to have been connected with one which is found in the historians of Alexander's expedition, according to which there was a connection between the Indus and the Nile, so that the sources of the Acesines (Chemb) were confounded with those of the Nile. (Arrian, v. 1.) Strabo, indeed, appears to have had some leaning to a similar view, in that he connected the Erythraean with the Atlantic sea (ii. p. 130); which was also

E 2
the opinion of Eratosthenes (Strab. i. p. 64). The 
Indian Ocean contains at its eastern end three principal 
gulf, which are noticed in ancient authors,— 
the SUCUS PELPULUS (Ptol. vii. 2 § 5), in the 
Chersonesus Aera (probably now the Straits of 
Molucca); the SUCUS SARACUS (Ptol. vii. 2 § 4), 
now the Gulf of Martaban; and the SUCUS GAN- 
GETICUS, or Bay of Bengal. [V.] 
INDIGETAE, or INDIGETAE, (Ἰνδιγέται, Strab. i. p. 164) a people of Homata 
Territoria, in the extreme NE. corner of the 
peninsula, around the gulf of Rhoda and Emporiae 
(Gulf of Amyrthia), as far as the Trophies of 
Pomey (τα Πομπεια τριπατα, ἀκαδήμαι του 
Πομπείου), on the summit of the pass over the 
Pyrenees, which formed the boundary of Gaul 
and Spain (Strab. iii. p. 160, iv. p. 178). [Pom-
peii Trophies.] They were divided into four 
tribes. Their chief cities, besides Emporiae and 
Rhoda, were: 

- Jungaria (Ἰονγαρία, Ptol. ii. 6 § 73; Jungaera, or, as some suppose, Figureia), 
16 M. I. south of the summit of the Pyrenees (Sum-
mum Pyreneum. Itin.), on the high road to Tarra-
co (Itin. Ant. pp. 390, 397); 
CINNANIA (瞵αία), 15 M. P. farther S. (It. Thub. Pent.) 
and Declania, near Jungaria (Ptol. ii. 6 § 73). On 
the promontory formed by the E. extremity of the 
Pyrenees (C. Crena), was a temple of Venus, with 
a sacred spring on the Lys-
ride (Ἄφροδιτα, Steph. B.; το Ἀφροδίτιο τερρα, 
Ptol. ii. 6 § 20; Pyreneus Venus, Ptol. iii. 3. s. 4; 
Portus Veneris, Mea, ii. 6 § 5; Portus Pyrenei, 
Liv. xxxiv. 8; Porte Vendres), which some made 
the boundary of Gaul and Spain, instead of the 
Trophies of Pomey. 

Polamen names two small 

- rivers as falling into the gulf of Emporiae, the 
CINNANIA (ที่ไม่αία), and the SAM-
MERIANAS (Σαμεριάνα), 
then being, the Smaller river flowing past Roes. 
The district round the gulf of Emporiae was called 
Jungariae Campus (το Ιονγαρίου πεδίου), from 
the abundance of rushes which grew upon its 
marshe 
Strab. iii. pp. 156, 163; Steph. B. 5. 3. 1. 
Indi-
ka; Eustath. ad II. p. 191; Arien, Or. Mar. 

- Euphrateos, a district of wide extent along the Indus, 
which probably comprehended the whole 
tract watered by the Lower Indus, Cutch, Guzerat, 
and So obsession. It derived its name from the Sichyan 
tribes, who gradually pressed onwards to the south 
and the sea-coast after they had overthrown the 
Graeco-Bactrian empire, about A. D. 136. It is 
first-mentioned in the Periphus M. E. (p. 22) as occu-
pating the banks of the Indus, while Polemen is a 
 fuller description, with the names of some of its 
principal subdivisions, as Pattalco, Abiria, and 
Syrastrene (Suspyskoom), with an extensive list of 
towns which belonged to it (vii. 1. §§ 55–61). 
Some of them, as Hinnagura (properly Minnagura), 
have been recognised as partially Cythic in form. 
(Lassen, Pent. p. 56; cf. T. d. 5. 9.) In 
Binnagura (Bannagura), it is supposed that the people are 
described as νεκροι Σετείλικοι. As late as the middle of 
the sixth century A.D. Cosmas Indiopis states the 
speaking of White Guns, or Mongolians, as the inhabitants of the 
Punjab (p. 338). These may be considered 
as the remains of the same Cythic empire, the pre-
cessors of the hordes who subsequently poured 
down from the north under Jinghia Khan. (Bitter, 
Eriskunde, vol. i. p. 558.) [V.] 

INDUS (4 1568) one of the principal rivers of 
Asia, and the boundary westward of India. It is 
mentioned first in ancient authors by Heracleas of 
Miletus (Ergon. 14. 4, ed. Klauser), and sub-
sequently by Herodotus (iv. 44), who, however, only 
notices it in connection with various tribes who, he 
states, lived upon its banks. As in the case of 
India itself, so in that of the Indus, the first real 
description which the ancients obtained of this river 
was from the historians of Alexander the Great's 
movements, among whom Arrian states that his sources were in the 
lower spurs of the Paropamisus, or Indian Caucasus (Hindu-Kush); wherein he agrees with Mela (iii. 7. 
§ 6), Strabo (xv. p. 690), Curtius (viii. 9. § 3), and 
other writers. It was, in Arrian's opinion, a vast 
stream, even from its first sources, the largest river 
in the world except the Ganges, and the recipient of 
many tributaries, themselves larger than any other 
known stream. It has been conjured, from the 
descriptions of the Indus which Arrian has preserved, 
that the writers from whom he has condensed his 
narrative must have seen it at the time when 
its waters were at their highest, in August and Sep-
tember. Quoting from Ctesias (v. 4. 11), and with 
the authority of the other writers (v. 20), Arrian 
gives 40 stadia for the mean breadth of the river, and 15 
stadia where it was most contracted (v. 20). The 
stream increased, however, in breadth past 
100 stadia, those, on the other hand, who 
have measured it, asserted that 50 stadia was its 
greatest, and 7 stadia its least breadth (v. 10. 6). 
Its depth, according to Plyn, (L. c.), was nowhere 
less than 15 fathoms. According to Diodorus, it was 
the greatest river in the world after the Nile (ii. 35). 
Curtius states that its waters were cold, and of the 
colour of the sea (vii. 9. § 4). Its current is held 
by some to have been slow (as by Mela, iii. 7. § 6); by 
others, rapid (as by Eustath. in Dionys. Perieg. v. 
1088.). Its course towards the sea, after leaving the 
mountains, was nearly south (v. 10. 5. Ed.); and 
the mouth of the stream, by which it was received, according to Strabo (p. 700) and 
Arrian (v. 6), 15, according to Plyn, 19 
other tributary rivers (L. c.). About 2000 stadia 
from the Indian Ocean, it was divided into two 
principal arms (Strab. xv. p. 701), forming thereby a 
Delta, like that of the Nile, though not so large, 
called Pattalame, from its chief town Pattala (which 
Arrian asserts meant, in the Indian tongue, Delta 
(v. 4); though this statement may be questioned), 
(Cf. also Arrian, Ind. 2; Dionys. Perieg. v. 
1088.). The flat land at the mouths of rivers which flow 
from high mountain-ranges with a rapid stream, is 
ever changing: hence, probably, the different 
accounts which we receive of the mouths of the Indus 
from those who recorded the history of Alexander, 
and from the works of later geographers. The 
former accounts are given by those who were 
the Indus only two principal outlets into the Indian 
Ocean,—at a distance, the one from the other, 
according to Aristobulus (ap. Strab. xv. p. 690), of 
1090 stadia, but, according to Nearchus (L. c.), of 
1800 stadia. The latter mention more than two 
mouths: Mela (iii. 7. § 6) speaking of "πυθυ 
εσθα", and Polemen giving the names of seven (vii. 
1. § 28), in which he is confirmed by the author of 
the Periphanes M. Brythraci (p. 22). The names
of these months, in a direction from W. to E., are: —
1. Σάγανα στέμνα (the Fitti or Lohari), not improbably in the arm of the stream by which Alexander’s fleet gained the Indian Ocean; 2. Σίνιον στέμνα (the Bikanal); 3. Χρυσάνοι στέμνα (the Pomonari or Kubawani), whereby merchandise and goods ascended to Tatta; 4. Χαφφόν στέμνα (the Mala ?); 5. Ζά-
para; 6. Λάδάλα or Λάσάλα (the Pinnari or Sir); 7. Λανέδά (probably Loniviri, the Pavana, Darja or Kori). For the conjectural identifications of these mouths, most of which are now closed, ex-
cept in high floods, see Lassen’s Map of Ancient India. The principal streams which flowed into the Indus are: — on the right or western bank of the river, the Chauspas, called by Arrian the Guraeans, and by Ptolemy the Susustus (the Attock); and the Copheus (Cabal river), with its own smaller tributary the Choos (the Kow); and, on the left or eastern bank, the greater rivers, — which give its name to the Pan-
jab (or the country of the Five Rivers) — the Acesines (Canjhu), rising in the Himalaya, the Brahmaputra or the Confluence; and the Hyphasis or Hypysias (the Sutlej). [See these rivers under their re-
spective names.] As in the case of the Ganges, so in that of the Indus, it has been left to modern researches to determine accurately the real sources of the river: it is now well known that the Indus rises at a considerable distance on the N.E. side of the Himalaya, in what was considered by the Hindus their most sacred land, and which was also the dis-
- trict in which, on opposite sides of the mountains, the Brahmaputra, the Ganges, and the Jumna, have their several sources. From its source, the Indus flows NW. to Lobardus, and thence W. and SW., till it hurries through the mountain barriers, and descends into the plain of the Punjab, passing along the western edge of Kashmir. (Ritter, Erdkunde, vol. v. p. 216; Moerder, Traces in Ladak and Kashmir, 1841.) The native name Sindhu has been pre-
served with remarkable accuracy, both in the Greek writers and in modern times. Thus, in the Peri-
pli, we find Σινθης (p. 23); in Ptolemy, Σινθος (vii. 1. § 2), from which, by the softening of the Ionic pronunciation, the Greeks obtained their form Ισθος. (Cf. Plin. vi. 20; Cosmas, Indic. p. 357.) The present name is Sind or Sindhu. (Ritter, vol. v. p. 29. 4)

INDUS, a river of the south-east of Caria, near the town of Cibyra. On its banks was situated, ac-

cording to Livy (xxxviii. 14), the fort of Thabunion, Pliny (v. 29) states that sixty other rivers, and up-
wards of a hundred mountain torrents, emptied them-
selves into it. This river, which is said to have received its name from some Indian who had been thrown into it from an elephant, is probably no other than the river Caldas (Xedex, Xabre, xiv. p. 561; Prot. v. 2. § 11; Emp. Mela, i. 16), at present called Quingui, or Tewar, which has its sources on Mount Cadmus, above Cibyra, and passing through Caria empties itself into the sea near Camaus, oppo-
site to the island of Rhodes. [L. S.]

INDUSTRIA, a town of Liguria, situated on the right bank of the Padus, about 20 miles below Turin. It is mentioned only by Pliny, who tells us that its ancient name was Bodinconagus, which he connects with Bodicus, the native name of the Padus [PadoS], and adds that it was at this point that river first attained a considerable depth. (Plin. iii. 16. s. 20.) Its site (which was erroneously fixed by earlier writers at Casale) has been established beyond question at a place called Montel di Po, a few miles below Chiasso, but on the right bank of the river, where excavations have brought to light numerous coins and objects of ancient art, some of them of great beauty, as well as several inscriptions, which leave no doubt that the remains thus dis-
covered are those of Industria. They also prove that it enjoyed municipal rank under the Roman empire. (Ricoli e Rivuatile, Il sito dell’antica città d’Industria, f.c., Torino, 1743, 4to.; Millin, Voy. en Piémont, vol. i. pp. 308—311.) [E. H. B.]

INESA. [Actna.]

INGAUNA [Tyrrhenum Mares].

INGAEVONES. [Germania and Helvely-
nes.]

INGAUNI (Τυρραννος), a Ligurian tribe, who inhabited the sea-coast and adjoining mountains, at the foot of the Maritime Alps, on the W. side of the Gulf of Genoa. Their position is clearly iden-
tified by that of their capital or chief town, Albium Inganum, still called Albenga. They appear to have been in early times one of the most powerful and warlike of the Ligurian tribes, and bear a promi-
inent part in the long-continued wars of the Ro-

mans with that people. Their name is first men-
tioned in b. c. 205, on occasion of the landing of Maçò, the brother of Hannibal, in Liguria. They were at that time engaged in hostilities with the Epanterrri, a neighbouring tribe who appear to have dwelt further inland; the Carthaginian general con-
cluded an alliance with them, and supported them against the mountaineers of the interior; he subse-

duently returned to their capital after his defeat by the Romans in Caisipine Gaul, and it was from thence that he took his final departure for Africa, b. c. 203. (Liv. xxviii. 46. xxx. 19.) After the close of the Second Punic War, b. c. 201, a treaty was concluded with the Inganni by the Roman consul, C. Cælius (Id. xxxi. 2); but sixteen years later (in b. c. 185) we find them at war with the Romans, when their territory was invaded by the consul Appius Claudius, who defeated them in se-
veral battles, and took six of their towns. (Id. xxxix. 32.) But four years afterwards, b. c. 181, they were still in arms, and were attacked for the second time by the proconsul Aemilius Paulus. This general was at first involved in great peril, the Inganni being surprised by night and rushing into his camp; but he ultimately obtained a great and decisive victory, in which 15,000 of the enemy were killed and 2500 taken prisoners. This victory pro-
cured to Aemilius the honour of a triumph, and was followed by the submission of the whole people of the Inganni ("Ligurum Ingannorum omne nomen"), while all the other Ligurians sent to Rome to sue for peace. (Liv. xl. 25—28. 34.) From this time we hear nothing more of the Inganni in history, prob-
ably on account of the loss of the later books of Livy; for that they did not long remain at peace with Rome, and that hostilities were repeatedly re-
newed before they were finally reduced to submis-
sion and settled down into the condition of Roman subjects, is clearly proved by the fact stated by Pliny, that their territory was assigned to them, and its boundaries fixed or altered, no less than thirty times. ("Liguribus Inganibus agro tricesi data") Plin. iii. 5. s. 6.) They appear to have been much addicted, in common with other maritime Ligurian tribes, to habits of piracy, a tendency which they retained down to a late period. (Liv. xl. 28, 41; Vopisc. Procud. 12.) We find them still existing and recognized as a separate tribe in the days of e 3
INGENEA.

Strabo and Pliny; but we have no means of knowing the extent or limits of their territory, which was in fact a considerable portion of the coast on each side their capital city, and probably extended on the W. till it met that of the Intermelii. It must have included several minor towns, but their capital, of which the name is variously written Albium Iugicanum and Albicanium, is the only town expressly assigned to them by ancient writers.

[Aulus Iugaeurn.] (Strab. iv. p. 202, i.iii. ii. 3. s. 6.)

INGENEA. [ADNIGENT.]

INTERMELii, a town in Lower Pannonia, in the neighbourhood of which there was a praetorium, or place of rest for the emperors when they travelled in those parts. (Itin. Ant. pp. 260, 265.) Some identify it with the modern Possega. [L. S.]

INOUPS. [DELOS.]

INSANSI MONTES (vgt. Mauriulasa. Ep. Vol. iii. 5. § 7), a range of mountains in Sardinia, mentioned by Livy (xxix. 39) in a manner which seems to indicate they were in the NE. part of the island; and this is confirmed by Claudian, who speaks of them as rendering the northern part of Sardinia rugged and savage, and the adjoining seas stormy and dangerous to navigators. (Claudian, B. Gild. 513.) Hence, it is evident that the name was applied to the lofty and rugged range of mountains in the N. and NE. part of the island: and was, doubtless, given to them by Roman navigators, on account of the sudden and frequent storms to which they gave rise. (Lit. L.c.)

Polybius also places the Maurovia (now a name which is obviously translated from the Latin one — in the interior of the island, and though he would seem to consider them as nearer the W. than the E. coast, the position which he assigns them may still be referred to the same range or mass of mountains, which extends from the neighbourhood of Olbia (Terra Nera) on the E. coast, to that of Cornus on the W. (SARDINIA.) [E. H. B.]

INTSUBRES, a people both in Gallia Transalpina and Gallia Cisalpina. D'Anville, on the authority of Livy (v. 34), places the Insubres of Gallia Transalpina in that part of the territory of the Aedui where there was a town Mediomatitan, between Forum Velorum (Forum Neatullorum) and Lugdunum (Lyon). He gives the situation of the Insular Insula, and that there is no reason to suppose that there ever lived a people or a people in Gallia Transalpina named Insubres. Of the Insulae in Gallia Cisalpina, an account is given elsewhere. [Vol. i. p. 936.]

[G. L.]

INSCULAE, or INSULAE ALLOBROGCUM, in Gallia Narbonensis. Livy (xxi. 34, 32) describes Hannibal's passage of the Rhone, says that he directed his march on the east side towards the inland parts of Gallia. At his fourth encampment he came to the Insula, "where the river Arar and the Rhone, flowing down from the Alps by two different directions, comprise between them some tract of country, and then unite: it is the level country between them which is called the Insula. The Allobroges dwell near." One might easily see that there must be some error in the word Arar, for Hannibal could not have reached the latitude of Lugdunum (Lyon) in four days from the place where he crossed the Rhone; and this is certain, though we do not know the exact place where he did cross the Rhone. Nor, if he had got to the junction of the Arar and Rhodanus, could Livy say that he reached a place near which the Allobroges dwell; for, if he had

INTERLEXE. [ETRUMEN.] IN ExTEILENE. (Itrumono), one of the five provinces of the Tigris, celebrated in A.D. 297, by Narses to Galerius and the Romans. (Petr. Patr. Fr. 14, Fragm. Hist. Græc. ed. Müller; Gibbon, c. xiii.) St. Martin, in his note to Le Beau (Bas Empire, vol. i. p. 380), would read for Inteleini,
Interamna. 53

Interamna. (Vintimiglia), the name of a small province of Armenia near the sources of the Tigris mentioned by Ephraimus (Hoceres. L. X. vol. 1, p. 503, ed Valesius; comp. St. Martin, Mém. sur l'Arménie, vol. i, pp. 23, 27; [E. B.]).

Interamna (Vintimiglia), a maritime people of Liguria, situated to the W. of the Inguani, at the foot of the Maritime Alps. They are but little known in history, being only once mentioned by Livy, in conjunction with their neighbours, the Inguani, as addicted to pratical habits, to repress which their coast was visited by a Roman squadron in B.C. 180. (Liv. vi. 41.) Strabo speaks of them as still existing in the Roman Empire. (Str. xii. 2, 1.) They received a colony under the Second Triumvirate, but does not appear to have enjoyed colonial rank, several inscriptions of imperial times giving it only the title of a municipium. (Lib. Col. p. 234; Orell. Inscr. 2357, 3828.) Its position at some distance from the line of the Via Latina was probably unfavourable to its prosperity in later times; from the same cause its name is not found in the Itineraries, and we have no means of tracing its existence after the fall of the Roman Empire. The period at which it was mined or deserted is unknown; but mention is found in documents of the middle ages of a "Castrum Taram," and the site of the ancient city, though now entirely uninhabited, is still called Taramo. It presents extensive remains of ancient buildings, with vestiges of the walls, streets, and aqueducts; and numerous inscriptions and other objects of antiquity have been discovered there, which are collected in inscriptions "Interamnae," and sometimes "Viramates" alone: hence it is probable that we should read "Larimatum" for "Larimatum" in Silvius Italicus (vii. 402), where he is enumerating Volscian cities, and hence the mention of Larimatum would be wholly out of place.

2. (Termes), a city of Umbria, situated on the river Nar, a little below its confluence with the Velinus, and about 8 miles E. from Narnia. It was surrounded by a branch of the river, so as to be in fact situated on an island, whence it derived its name. The inhabitants are termed by Pliny "Interamnatus oegronum Narrae," to distinguish them from those of the other towns of the name; and we find them designated in inscriptions as Interamnates Nartae and Narae; but we do not see this epithet applied to the city itself. No mention is found of Interamnus in history previous to its parasitism under our yoke; but there is no doubt that it was an ancient Umbrian city, and an inscription of the time of Tiberius has preserved to us the local tradition that it was founded in B.C. 672, or rather more than 80 years after Rome. (Orell. Inscr. 689.) When we first hear of Interamna in history it appears as a flourishing municipal town, deriving great wealth from the fertility of its territory, which was irrigated by the river Nar. Hence it is said to have been, as early as the civil wars of Marius and Sulla, one of the "florentissima Italiae municipia" (Florus, iii. 21); and though it suffered a severe blow upon that occasion, its lands being confiscated by Sulla and portioned out among his soldiers, we still find it mentioned by Cicero in a manner that proves it to have been a place of importance (Cic. ad Att. iv. 15). Its inhabitants were frequently engaged in litigation and disputes with their neighbours of Beato, on account of the regulation of the waters of the Velinus, which joins the Nar a few miles above Interamna; and under the reign of Tiberius they were obliged to enter an energetic protest against a project that had been started for turning aside the
INTERAMNA.

Mommsen, in his "Itinera", it is said that the Roman district of Itoman included various name through the Portus, and the name is now given in the Antonine and Jerusalem Itineraries to the exclusion of the true Via Flaminia. (Itin. Ant. p. 125; Itin. Hier. p. 613; Tab. Pent.)

The great richness of the meadows belonging to Interamna on the banks of the Nar is celebrated by Pliny, who tells us that they were cut for the table in less than four times in a year (Plin. xiii. 25. s. 67); and Tacitus also represents the same district as among the most fertile in Italy (Tac. Ann. i. 79). That great historian himself is generally considered as a native of Interamna, but without any distinct authority; it appears, however, to have been subsequently the patrimonial residence, and probably the birthplace, of his descendants, the two emperors Tacitus and Florianus.

(Vopisc. Flor. 2.) In a.d. 193, it was at Interamna that a deputation from the senate met the emperor Septimus Severus, when on his march to the capital (Spartian. Serer. 6); and at a later period (A.D. 233) it was there that the two emperors, Trebonianus Gallus and his son Volusianus, who were on their march to oppose Aemilianus in Moesia, were put to death by their own soldiers. (Epitrop. i. 5; Vict. Oros. 31, Epit. 31.)

Interamna became the seat of a bishop in very early times, and has subsisted without interruption through the middle ages on its present site; the name being gradually corrupted into its modern form of Terni. It is still a flourishing city, and retains various relics of its ancient importance, including the remains of an amphitheatre, of two temples supposed to have been dedicated to the sun and to Hercules, and some portions of the ancient Thermæ. None of these ruins are, however, of much importance or interest. Many inscriptions have also been discovered on the site, and are preserved in the Palazzo Publico.

About 3 miles above Terni is the celebrated cascade of the Velinus, which owes its origin to the Roman M. Curius; it is more fully noticed under the article Velinus.

3. (Terni.) a city of Picenum, in the territory of the Praetutti, and probably the chief place in the district of that people. The name is omitted by Pliny, but is found in Prokyn, which distinctively assigns it to the Praetutti; and it is mentioned also in the Liber Carolinum among the "Civitates Picene." It bears the epithet of "Palaestina," or, as the name is elsewhere written, "Palaetina," the origin and meaning of which are wholly unknown. (Itin. in 1. § 58; Lib. Carol. pp. 229, 259.) In the genuine fragments of Byzantium, on the other hand, the cities are correctly designated as "Interamnates Praetutti." (Frontin. 1. p. 18, ed. Laclum.) Being situated in the interior of the country, at a distance from the highroads, the name is not found in the Itineraries, but we know that it was an episcopal see and a place of some importance under the Roman empire. The name is already corrupted in our MSS. of the Liber Carolinorum into Ternum, whence its modern form of Terni. But in the mediaeval ages it appears to have been known also by the name of Aprutium, supposed to be a corruption of Prastutium, or rather of the name of the people Praetutti, applied (as was so often the case in Gaul) to their chief city. Thus we find the name of Abrutium among the cities of Picenum enumerated by the Geographer of Ravenna (iv. 31); and under the Lombards we find mention of a "comes Aprutii." The name is thus retained in that of Abruzzo; now given to the two northernmost provinces of the kingdom of Naples, of one of which, called Abruzzo Ulteriore, the city of Ternano is still the capital. Vestiges of the ancient theatre, of baths and other buildings of Roman date, as well as statues, altars, and other ancient remains, have been discovered on the site; numerous inscriptions have been also found, in one of which the citizens are designated as "Interamnates Praetuttin." (Romani, vol ii. pp. 297—301; Mommsen, L. R. N. pp. 329—351.)

There is no foundation for the existence of a fourth city of the name of Interamna among the Frontiani, as assumed by Iomannelli, and, from him, by Cramer, on the authority of a very apocryphal inscription. [Frontiani.] [E. H. B.]

INTERMNE'SIA (Phelegon. de Longev. 1; Eth. Interamnenses, Phia. iv. 21. s. 53), a stipendiary town of Lucania, named in the inscription of Alcantara, and supposed by Uberti to have been situated between the Con and Tournes, near Castel Rodrigo and Alconiz. (Uberti, vol ii. p. 493.) [P. S.]

INTERAMNIIUM. [Ant ihers.]

INTERECATIA. [Vaccare.]

INTERISCA or AD INTERISCA, is the name given in the Itineraries to a station on the Via Flaminia, which evidently derives this name from its being situated at the remarkable tunnel or gallery hereon through the rock, now known as the Passo del Purolo. (Itin. Hier. p. 614; Tab. Pent.) This passage, which is still traversed by the modern highway from Rome to Fano, is a work of the emperor Vespasian, as an inscription cut in the rock informs us, and was constructed in the seventh year of the reign of A. Vespasian, in the time of Tiberius. (Inser. 5. 12. 598. 61. s. 75.) (Inser. vii. 3. 75.) It is also noticed among the public works of that emperor by Aurelius Victor, who calls it Petra Pertusa; and the same name (Πέτρα ρηπτόσα) is given to it by Procopius, who has left us a detailed and accurate description of the locality. (Vit. Caes. 9, Epit. 9; Procop. B. G. ii. 11.)

The valley of the Cantiano, a tributary of the Metaurus, which is here followed by the Flaminian Way, is at this point so narrow that it is only by cutting the road out of the solid rock that it can be carried along the face of the precipice, and, in addition to this, the rock itself is in one place pierced by an arched gallery or tunnel, which gave rise to the name of Petra Pertusa. The actual tunnel is only 126 feet long, but the whole length of the pass is about half a mile. Claudian alludes to this remarkable work in terms which prove the admiration that it excited. (Claud. de Vi. Cons. Hom. 502.) At a later period the pass was guarded by a fort, which, from its completely commanding the Flaminian Way, became a military post of importance, and is repeatedly mentioned during the wars of the Goths
with the generals of Justinian. (Procop. B. G. ii. 11, iii. 6. iv. 28, 34.) The Jerusalem Itinerary places the station of Intercesa 9 M. E. from Calles (Cycli), and the same distance from Forum Sempronii (Passombrone), both of which distances are just about correct. (D'Anville, Analyse de l'Italie, p. 153.)

INTERNI MARE, the great inland or Mediterra-
nean Sea, which washes the coasts of Southern Europe, Northern Africa, and Asia Minor.

1. Name.—In the Hebrew Scriptures, this sea, on the W. of Palestine, and therefore behind the face of the E., is called the "Hinder Sea" (Deut. xi. 24: Joel, ii. 20), and also the "Sea of the Philis-
tines" (Ezod. xxvi. 31), because that people occupied the largest portion of its shores. Pre-eminently it was "the Great Sea" (Gen. xxxiv. 6, 7; Josh. i. 4, 1x. 47; Ezek. xlviii. 10, 15, 20), or simply "the Sea" (1 Kings, v. 9; comp. 1 Macc. xiv. 34, xv. 11). In the same way, the Homeric poets, Hesiod, the Cyclical poets, Aeschylus, and Pindar, call it emphatically "the Sea." The topographer Hecataeus speaks of it as "the Great Sea" (Fri. 349, ed. Kraner). Nor did the historians and systematic geographers mark it off by any peculiar denomination. The Roman writers call it mare internum (Pomp. Mela, i. 1. § 4; Plin. iii. 9) or internum (Sall. Juv. iv. 2; Hesiod, Theog. iii. 39; Hesych. Scl., Strab. ii. p. 121, iii. p. 139; Hesych. 'Hrpslalov sptekalv Scl., Arist. Met. ii. 1), or more frequently, mare nostrum (Sall. Jug. 17, 18; Caes. B. G. v. 1; Liv. xxvi. 42; Pomp. Mela, i. 5. § 1; Hesych. kawviv Scl., Strab. ii. p. 121). The epithet "Mediterranean" is not used in the classical writers, and was first employed for this sea by Strabo (c. 24; comp. Isid. Orig. xiii. 16). The Greeks of the present day call it the "White Sea" (Arkopa Sidanpova), to distinguish it from the Black Sea. Throughout Europe it is known as the Mediterranean.

2. Extent, Shape, and Admeasurements.—The Mediterranean Sea extends from 6° W. to 36° E. of Greenwich, while the extreme limits of its latitude are from 30° to 46° N.; and, in round numbers, its length, from Gibraltar to its furthest extremity in Syria, is about 2000 miles, with a breadth varying from 800 to 3000 miles. Thus, in an ellipse, it is carried, with a line of shore of 4500 leagues. The ancients, who considered this sea to be a very large portion of the globe, though in reality it is only equal to one-seventeenth part of the Pacific, assigned to it a much greater length. As they possessed no means for critically measuring horizontal angles, and were unable by the compass and chronometer, correctness in great distances was unattainable. On this account, while the E. shores of the Mediterranean approached a tolerable degree of correctness, the relative positions and forms of the W. shores are erroneous. Strabo, a philosophical rather than a scientific geographer, set himself to rectify the errors of Eratosthenes (ii. pp. 105, 106), but made more mistakes: though he drew a much better "contour" of the Mediterranean, yet he distorted the W. parts, by placing Massilia 13° to the S. of Byzantium, instead of 24° to the N.; putting Carthage and S. Africa, instead of Carthage and S. Tunisia, such as the flattening-in of the N. coast of Africa, to the amount of 41° to the S., in the latitude of Carthage, while Byzantium was placed 2° to the N. of its true position; thus increasing the breadth in the very part where the greatest accuracy might be expected. Nor was this all; for the extreme length of the Internal Sea was carried to upwards of 20° beyond its true limits. The maps of Aazathoaman which accompany the Geography of Ptolemy, though indifferently drawn, preserve a much better outline of this sea than is expressed in the Theodosian or Peutingerian Table, where the Mediterranean is so reduced in breadth as to resemble a canal, and the site, form, and dimensions of its islands are displaced and disfigured.

The latitudes were estimated by the ancient ob-
servers in stadia reckoned from the equator, and are not so discordant as might be expected from such a method. The length between the equinoctial line and Syrace, or rather the place which they called the "Strait of Sicily," is given as follows:

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<tr>
<td>Eratosthenes</td>
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<td>Hippiarchus</td>
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<td>Strabo</td>
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<td>Marinus of Tyre</td>
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<td>Ptolemy</td>
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Their latitudes run rather wild, and are reckoned from the "Sacrum Pronomontium" (Cape St. Vin-
cent), and the numbers given are as the arc from thence to Syrace:

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<tr>
<th>Stadia</th>
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<tr>
<td>Eratosthenes</td>
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<td>Marinus of Tyre</td>
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<td>Ptolemy</td>
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In Admiral Smyth's work (The Mediterraneum, p. 375) will be found a tabular view of the above-
mentioned admeasurements of the elder geographers, along with the determination resulting from his own observations; assuming, for a reduction of the numbers, 700 stadia to a degree of latitude, for a plane projection in the 36° parallel, and 555 for the corresponding degree of longitude. (Comp. Gesellin, Geographie des Griechen, 1 vol. Paris, 1780; Geogra-

3. Physical Geography.—A more richly-varied and broken outline gives to the N. shores of the Mediterranean an advantage over the S. or Libyan coast, which was remarked by Eratosthenes. (Strab. ii. p. 109.) The three great peninsulas,—the Iberian, the Italic, and the Hellenic,—with their sinuous and deeply indented shores, form, in combination with the neighbouring islands and opposite coasts, many straits and isthmuses. Exclusive of the Euxine (which, however, must be considered as part of it), this sheet of water is naturally divided into two vast basins; the barrier at the entrance of the straits marks the commencement of the W. basin, which descends to an abysmal depth, and extends as far as the central part of the sea, where it flows over another barrier (the subaqueous Ad-
venture Bank, discovered by Admiral Smyth), and again falls into the yet unathomed Levant basin.

Strabo (ii. pp. 122—127) marked off this expanse by three smaller closed basins. The westernmost, or Tyrrhenian basin, comprehended the space between the Pillars of Hercules and Sicily, including the Ilyrian basin and its affords, the Hathor basin, and the waters to the W. of Italy were also called, in re-
ference to the Adriatic, the "Lower Sea," as that gulf bore the name of the "Upper Sea." The second was the Syric basin, E. of Sicily, including the Ausonian or Sicilian, the Ionian, and the Libyan seas; on the N. this basin runs up into the Adriatic, on the S. the gulf of Libya penetrates deeply into
the African continent. The E. part of the basin is interrupted by Cyprus alone, and was drained by the Carpathian, Pamphylian, Cilician, and Syrian seas.

The third or Aegean portion is bounded to the S. by a curved line, which, commencing at the coast of Caria in Asia Minor, is formed by the islands of Rhodes, Crete, and Cythera, joining the Peloponnesus not far from Cape Malea, with its subdivisions, the Thracian, Myrtosian, Carian, and Cretan seas. From the Aegean, the "White Sea" of the Turks, the channel of the Hellespont leads into the Propontis, connected by the Thracian Bosphorus with the Euxine: to the NE. of that sheet of water lies the Puthus Maestis, with the strait of the Cimmerian Bosphorus. The configuration of the continents and of the islands (the latter either served from the main or volcanically elevated in lines, as if over long fissures) led in very early times to cosmological views respecting eruptions, terrestrial revolutions, and upwarpings of the swollen higher seas into those which were lower. The Euxine, the Hellespont, the straits of Gades, and the Internal Sea, with its many islands, were well fitted to originate such theories. Not to speak of the floods of Ogyges and Deucalion, or the legendary cleaving of the pillars of Hercules by that hero, the Samothracian traditions recounted that the Euxine, once an inland lake, swollen by the rivers that flowed into it, had broken first through the Bosphorus and afterwards the Hellespont. (Diod. v. 47.) A reflex of these Samothracian traditions appears in the "Stade Theory" of Straton of Lamprocense (Strab. i. pp. 49, 50), according to which, the swellings of the waters of the Euxine first opened the passage of the Hellespont, and afterwards caused the eurret through the Pillars of Hercules. This theory of Straton led Eratosthenes of Cyrene to examine the problem of the equality of level of all external seas, or seas surrounding the continents. (Strab. l. c.; comp. ii. p. 104.) Strabo (i. pp. 51, 54) rejected the theory of Straton, as insufficient to account for all the phenomena, and proposed one of his own, the profoundness of which modern geologists are only now beginning to appreciate. "It is not," he says (l. c.), "because the lands covered by seas were originally at different altitudes, that the waters have risen, or raised from some point and inundated others. But the reason is, that the same land is sometimes raised up and sometimes depressed, so that it either overflows or returns into its own place again. We must therefore ascribe the cause to the ground, either to that ground which is under the sea, or to that which becomes flooded by it; but rather to that which lies beneath the sea, for this is more moveable, and, on account of its wetness, breathes with greater celerity." (Lyell, Geology, p. 17; Humboldt, Cosmos, vol. ii. p. 118, trans., Aspects of Nature, vol. ii. pp. 75—83.)

The fluvial system of the Internal Sea, including the rivers that fall into the Euxine, consists, besides many secondary streams, of the Nile, Danube, BoPgoythenes, Tanais, Po, Rhone, Elbe, and Tigris. The general physics of this sea, and their connection with analogous speculations, do not fall within the scope of this article; it will be sufficient to say that the theory of the tides was first studied on the coast of this, which can only in poetical language be called a "tideless sea." The mariner of old had his charts and sailing directories, was acquainted with the bewildering currents and counter-currents of this sea,—the "Typhon" (τυφών), and the "Prester" (πρέστηρ), the destroyer of those at sea, of which Lucræus (vi. 422—445) has given so terrific a description,—and bailed in the hour of danger, as the "Discuri" who played about the mast-head of his vessel (Phin. ii. 457; Sen. Nat. Quaest. ii.), the fire of St. Elmo, "sacred to the seamen." Much valuable information upon the winds, climate, and other atmospheric phenomena, as recorded by the ancients, and compared with modern investigations, is to be found in Smyth (Medd. of the Medit. p. 210—302). Forbiger's section upon Physical Geography (vol. i. pp. 576—655) is useful for the references to the Latin and Greek authors. Some papers, which appeared in Fraser's Magazine for the years 1852 and 1853, upon the fish known to the ancients, throw considerable light upon the ichthyology of this sea.

Recent inquiry has confirmed the truth of many instructive and interesting facts relating to the fish of the Mediterranean which have been handed down by Aristotle, Pliny, Archestratus, Aelian, Ovid, Oppian, Athenaeus, and Ausonius.

4. Historical Geography.—To trace the progress of discovery on the waters and shores of this sea would be to give the history of civilisation,—"nulhum esse nonum saxum." Its geographical position has eminently tended towards the intercourse of nations, and the extension of the knowledge of the world. The three peninsulas—the Iberian, Italian, and Hellenic—run out to meet that of Asia Minor projecting from the E. coast, while the islands of the Aegean have served as stepping stones for the passage of the peoples from one continent to the other; and the great Indian Ocean advances by the isle between Arabia, Abyssinia, and Abyssinia, under the name of the Red Sea, so as only to be divided by a narrow isthmus from the Delta of the Nile valley and the SE. coast of the Mediterranean.

"We," says Plato in the Phædo (p. 109, b.), "who dwell from the Phasis to the Pillars of Hercules, inhabit only a small portion of the earth in which we have settled round the (Interior) sea, like ants or frogs round a marsh." And yet the margin of this contracted basin has been the site where civilisation was first developed, and the theatre of the greatest events in the early history of the world. Religion, intellectual culture, law, arts, and manners—nearly everything that lifts us above the savage, have come from these coasts.

The earliest civilisation on these shores was to the S., but the national character of the Egyptians was opposed to intercourse with other nations, and their navigation, such as it was, was mainly confined to the Nile and Arabian gulf. The Phoenicians pressed southwards, and were the first to establish commercial relations with Europe (Lyell, Geology, p. 176), and to learn the commodities of other lands. For months, as if by a preconcerted plan, they spread their influence along the Mediterranean shore. They learned the language of the country through which they passed, and their flag waved in every part of the waters of the Mediterranean Sea. Carthage and Ethiopia, though of less importance than Phœnicia in connecting nations and extending the geographical horizon, exercised great influence on commercial intercourse with the W. coast of Africa and the N. of Europe. The progressive movement propagated itself more and more elaborately through the Greek and Roman empires. The latter had broken the Phœnico-Carthaginian power.

In the Hellenic peninsula the broken configuration of the coast-line invited early navigation and commercial intercourse, and the expeditions of the Samians (Herod. iv. 162) and Phœceans (Herod.
INTEROCEA.

I, 163) laid open the W. coast of this sea. During the period of the Roman Universal Empire, the Mediterranean was the lake of the imperial city. Soon after the conclusion of the First Miliaristic War, piracy, which has always existed from the earliest periods of history to the present day in the Grecian waters, was carried on systematically by large armies and fleets, the strongholds of which were Cilicia and Crete. From these stations the pirates directed their expeditions over the greater part of the Mediterranean. (Appian, Bell. Mithr. 92; Plat. Pont. 24.) Piracy, crushed by Romanus, was never afterwards carried on so extensively as to merit a place in history, but was not entirely extirpated even by the fleet which the Roman emperors maintained in the East, and that case still occurred is proved by inscriptions. (Böckh, Corp. Inscrip. Graec. iii. 2335, 2347.) The Romans despised all trade, and the Greeks, from the time of Hadrian, their great patron, till the extinction of the Roman power in the East, possessed the largest share of the commerce of the Mediterranean. Even after the Muslim conquests, the Arabs, in spite of the various expeditions which they fitted out to attack Constantinople, never succeeded in forming a maritime power; and their naval strength declined with the numbers and wealth of their Christian subjects, until it dwindled into a few piratical squadrons. The emperors of Constantinople really remained masters of the sea. On all points connected with this sea, see Admiral Smyth, The Mediterranean, London, 1854. [E. B. J.]

INTEROCREA (Iterocrea, Strab.), a small town or village of the Sabinæ, between Amaterrum and Reste. It was placed on the Via Salaria, at the junction of its two branches, one of which led eastwards to Amaterrum, the other, and principal one, up the valley of the Velinus, to Asculum. It is now called Autrodeo, and is a position of great military importance, from its commanding the entrance to the two passes just mentioned, which must in all ages have formed two of the principal lines of communication across the Apennines. It seems, however, to have been in ancient times but a small place; Strabo calls it a village; and its name is otherwise found only in the Itineraries, which place it at 14 M. P. from Reste, a distance that coincides with the position of Autrudeo. (Strab. v. 332; Vit. Pent. 307.) Its ancient name is evidently derived from its position in a deep valley between rugged mountains; for we learn from Festus (p. 181, ed. Müh.) that Oris was an ancient word for a mountain; and it is interesting to find this form still preserved in the name of the Montagne d' Ocre, a lofty and rugged group of the Apennines, near Aquila. (Zannoni, Carta del Regno di Napoli, s. 3.) [E. B. B.]

INTEROPRIMUS, a village of the Marrucini, forming a station on the Via Claudia Valeria between Corfinium and Teate. It is repeatedly mentioned in the Itineraries, but the distances are variously given. (Itin. Ant. pp. 102, 310; Vit. Pent.) The line of the ancient highroad is, however, well ascertained, and the position of Interoprimus is fixed by ancient remains, as well as medieaval records, at a place on the right bank of the Aruns, just northwards through which that river flows below Popoli. The site is now marked only by a tavern called the Osteria di S. Valentino, from the little town of that name on the hill above; it is distant 12 Roman miles from Corfinium (S. Pellino), and 13 from Teate (Chieti), or 21 from Pescara, at the mouth of the Aternus. (Holstein, Not. ad Clar. p. 143; D'Aubry, Analyse de l'Italie, p. 175; Romanelli, vol. iii. p. 117.) An inscription also mentions Interoprimus under the name of Pausus Interoprimus (Orell. Inscrip. 144; Romanelli, l. c.); it is called "Interoprimum vias" in the Itinerary of Antoninus (p. 102), and was evidently a mere village, probably a dependency of Teate. [E. H. E.]

ITUTIBILIA. [ESTIVANI.] 2. A town of Hispania Baetica, near Illiturgis, the scene of a battle gained by the Romans over the Carthaginians in the Second Punic War. (Liv. xxii. 49; Front. Stratoj. iii. 3.) [F. S.]

INU CASTRUM. [CASTRUM INUL.

INYCCUM or INYCUS (Ivncus, Steph. B., but ιυνκος, Herod. v. Liv. ιυνκος), a town of Sicily, situated in the SW. of the island, on the river Hypsos. It is principally known from its connection with the mythical legends concerning Minos and Daedalus; the capital of the Sicanian prince Cocalus, who afforded a shelter to the fugitive Daedalus against the Cretan monarch, being placed by some writers at Iyneum, and by others at Camini. (Paus. vii. 4; 6; Charux, ap. Steph. B. v. Καυμακός.) It is mentioned in historical times by Herodotus as the place of confinement to which Scythæs, the ruler of Zanci, was sent by Hippocrates, who had taken him prisoner. (Herod. vi. 23, 24.) Aelius, who copies the narrative of Herodotus, represents Scythæs as a native of Iyneum; but this is probably a mistake. (Ael. v. H. vii. 17.) Plato speaks of Iyneum as still in existence in his time, but quite a small place (χώρος πάνω σμικρόν); notwithstanding which he makes the soothsayer Hippasus boast that he had derived it from a sum of 20 minae. (Plat. Hipp. M. p. 282, b.) It is evident that it always continued to be an insignificant place, and was probably a mere dependency of Selinus. Hence we never again meet with its name, though Stephæns tells us that this was still preserved on account of the excellence of its wine. (Steph. B. s. v. Ινύκου; Hesych. s. v.) Vibius Sevester is the only author that affords any clue to its position, by telling us that the river Hypsos (the modern Belici) flowed by it (Vib. Sevest. p. 12, according to Cluver's emendation); but farther than this its site cannot be determined. [E. B. E.]

IOBACCHI. [MAMARICA.] IOL., afterwards CAESAREA (Καίσαρεα, Ptol. ii. 4, § 5; Καισαρεία, Strab., &c.), originally an obscure Phocian settlement on the N. coast of Africa, became afterwards famous as the capital of Bocchus and of Juba II. [MACRATANIA.] The latter king enlarged and adorned the city, and gave it the name of Caesarea, in honour of his patron Augustus. Under the Romans it gave its name to the province of Macratenia Caesariensis, of which it was the capital. It was made a colony by the emperor Claudius. Under Valens it was burnt by the emperor Mauricius; but it was again restored, and in the 6th century it was a populous and flourishing city. It occupied a favourable position midway between Carthage and the Straits, and was conveniently situated with reference to Spain, the Baleareic islands, and Sardinia. It still had a natural harbour protected by a small island. To the E. of the city stood the royal mausoleum. (Strab. xvii. p. 831; Dion Cass. l. 9; Meli, i. 6, § 1; Plin. v. 2, s. 1; Ituprot. vii. 5; Itin. Ant. pp. 5, 15, 23, 31; Oros. vii. 33; Ammian. xix. 5;Procop. B. Vand. ii. 5.)
Caesarea is now identified, beyond all doubt, with the magnificent ruins at Zerubbell on the coast of Aegiae, in a little more than 2° E. long. The Aramaic name, Elah, an abbreviation of Caesarea Solo, is a fact clear to the intuitive sagacity of Shaw, and which, in connection with the statements of the ancients, led that incomparable traveller to the truth. Unfortunately, however, nearly all subsequent writers preferred to follow the thick-headed Mannert, who was misled by an error in the Antonine Itinerary, whereby all the places along this coast, for a considerable distance, are thrown too far to the W.; until the researches which followed the French conquest of the country revealed inscriptions which set the question at rest for ever. There exist few stronger examples of that golden rule of criticism:—"Ponderanda sunt testimonia, non nume-

IOLAI or IOLAIENES (Cives, Pans.; Th. Asen. Diol., Iolais, Strab. v. p. 225), a people of Sardina, who appear to have been one of the inligenous or native tribes of the island. According to Strabo, they were the same people who were called in his day Diacebians or Diacebi (Δια-
γεβίοι or Διαγεβίοι), a name otherwise unknown; and he adds that they were a Tyrrhenian people, a statement in itself not improbable. The commonly received tradition, however, represented them as a Greek race, composed of emigrants from Attica and Thessalia, who had settled in the island under the command of Iolas, the nephew of Hercules. (Paus. x. 17. § 5; Diod. iv. 30, v. 15.) It is evident that this legend was derived from the resemblance of the name (in which it assumed according to the Greek pronunciation) to that of Iolos: what the native form of the name was, we know not; and it is not mentioned by any Latin author, though both Pausanias and Diodorus affirm that it was still retained by the part of the island which had been inhabited by the Iolai. Hence, modern writers have assumed that the name is in reality the same with that of the Illeens, which would seem probable enough; but Pausanias, the only writer who mentions them both, expressly dis-
tinguishes the two. That author speaks of Olbia, in the N.E. part of the island, as one of their chief towns. Diod was represents them, on the contrary, as occupying the plains and most fertile portions of the island, while the district adjoining Olbas is one of the most rugged and mountainous in Sardina. [E. H. B.]

IOLCUS (Ιόλκος, Ep. Ιαλοκός, Dem. Ιαλόκος; Eth. Ιάλκος, fem. Ιαλώκη, Ιαλωκία), an ancient city of Magnesia in Thessaly, situated at the head of the Pagonar gulf, and at the foot of Mt. Pelion (Pind. Nem. iv. 88), and celebrated in the his-
torics as the residence of Jason, and the place where the Argonauts assembled. [See Dict. of Biogra. artt. JASON and ARGONAUTAE.] It is mentioned by Homer, who gives it the epithets of ἐκμυθήμην and ἐφψύχοντο (I. ii. 712, Od xi. 256). It is said to have been founded by Cretans (Apollod. i. 5. § 11), and to have been colonised by Minyans from Orchomenus. (Strab. ix. p. 414.) Iolos is rarely mentioned in historical times; but it was given by Stadiasmus to the Thessalians at Hippis, upon his expulsion from Athens. (Herod. v. 94.) The town afterwards suf-
fered from the incursions of its inhabitants, but it was finally ruined by the foundation of Demetrias in

II. 290, when the inhabitants of Iolos and of other
adjoining towns were removed to this place. (Strab. x. p. 436.) It seems, however, to have been no longer in ex-
istence in the time of Strabo, since he speaks of the place where Iolos stood (ὁ λός Ιαλωκοῦ τόκος, ix. p. 438).

The position of Iolos is indicated by Strabo, who says that it was on the road from Boebe to Demet-
rias, and at the distance of 7 stadia from the latter (ix. p. 438). In another passage he says that Iolos was situated above the sea at the distance of 7 stadia from Demetrias (ix. p. 156). Pindar also
speaks, as we have already seen, places lokes at the foot of Mt. Pelion, consequently a little inland. From these
descriptions there is little doubt that Leake is right in placing Iolos on the steep height between the southernmost houses of Volos and Volchos-makihali, upon which stands a church called Episkopi. There are at present no ancient remains at this place; but some large squared blocks of stone are said to have formerly existed at the foot of the height, and to have been carried away for the construction of build-
ings elsewhere. Moreover, it is the only spot in the neighbourhoools which has any appearance of being an ancient site. It might indeed appear, from Leivy (xlii. 12, 13), that Iolos was situated upon the coast; but in this passage, as well as in Strabo (ix. p. 436), the name of Iolos seems to have been given to this part of the coast as well as to the city itself. (Leake, Northern Greece, vol. iv. p. 379; Mezières, Mémoire sur le Pelion et l’Ossa, p. 11.)

JOMANES (Πιον. vii. 17. s. 21), the most im-
portant of the affluents of the Ganges, into which it flows near the city of Allahabad (Pratishthana). There can be no doubt that Arrian means the same river when he speaks of Iobares (Ind. c. 8); and Pudeny expresses nearly the same sound, when he names the Jumna (vii. § 29). It is now called the Jumna or Jumua. The Jumna rises in the highest part of the Hindalun, at no great dis-
tance from the source of the Sutledge and Ganges, respectively, in the neighbourhood of Jumnanatari (Jumnaetari), which is probably the most sacred spot of Hindu worship. It enters the Indian plain country at Fygbad, and on its way to join the Ganges it passes the important cities of Dehli (In-
drapaschna) and Agra (Crishamapura), and receives several large tributaries. These affluents, in order from W. to E., are the Salumana (Arrian, Ind. c. 4), (probably the Carmunati or Cambat), the Betwa (or Veetavati), and the Caisna (Arrian, l.c.; Plin. vi. 19. s. 21; now Cypagana or Ceu.) The last has been already mentioned as one of the tributaries of the Ganges. [V.]

IONIMION. [Macrextania.]

ION (Ιόν.), a river of Tymphe in Thessaly, rising in the Cambunian mountains, and flowing into the Peucetian now river of Krytovara. (Strab. vi. p. 327, Leake, Northern Greece, vol. iv. p. 546.)

ION MONS. [Libyia.]

IONES. [Ionia.]

IONIA. [Iasis], also called Iasis, the country of Asia Minor inhabited by Ianian Greeks, and com-
prising the western coast from Phocaea in the north to Miletus in the south. (Herod. i. 142; Strab. xiv.
init.; Plin. vi. 21.) Its length from north to south, in a straight line, amounted to 1620 stadia, and the length of its much indented coast amounted to 3430; and the distance from Ephesus to Smyrna, in a straight line, was only 520 stadia, while along the coast it reached the large number of 2200. (Strab,

IONIA.
Towards the inland, or the east, Ionia extended only a few miles, the towns of Magnesia, Larissa, Troilus, Abdera, and others, not belonging to it. Polyb. (v. 2) assigns much narrower limits to Ionia than his predecessors, for, according to him, it extended only from the Hermus in Lydia to the Maeander in Caria; so that Phocaea and Miletus would not belong to Ionia. According to a generally received tradition, the Ionian colonies on the west coast of Asia were founded after the death of Croesus, the last king of Attica, about B.C. 1044, or, according to others, as early as B.C. 1060, about 60 years after the death of Pelops, mentioned by the Dorians. The sons of Croesus, Naxus and Androcles, it is said, being dissatisfied with the abolition of royalty and the appointment of their eldest brother Melon to the archonship, emigrated, with large numbers of Attic Ionians and bands from other parts of Greece, into Asia Minor. (Strab. xiv. p. 633, fol.; Paus. vii. 2.) Here, in one of the most beautiful and fertile parts of the earth, they founded a number of towns, partly expelling and partly subduing the ancient inhabitants, who consisted mainly of Maenians, Carians, and Pelasgians. (Herod. i. 142; Paus. vii. 2; Pheræcyl. Frug. 26; Dionys. Per. 522, &c.) As a great many of the original inhabitants remained in the country as subjects of the conquerors, and as the latter had gone to Asia as warriors, without women, the new colonies were not pure Greek, but still the subdued nations were not so completely subdued as to render amalgamation into one nation impossible, or even very difficult. This amalgamation with different tribes also accounts for the fact that four different dialects were spoken by the Ionians. (Herod. l. c.)

The towns founded by the Ionians—which, though independent of one another, yet formed a kind of confederacy for common purposes—amounted to twelve (Δώδεκα), a number which must not be regarded as accidental. These towns, of which accounts are given in separate articles, were: Phocaea, Erythrae, Clazomenae, Teos, Iasus, Colophon, Ephesus, Priene, Mylas, Miletus, and Samos and Chios in the neighbouring islands. (Strab. xiv. p. 633; Aelian, V. H. viii. 5.) Subsequently, about B.C. 700, Smyrna, which until then had belonged to Arcadia, became by treachery a member of the confederacy, which at length consisted of thirteen cities. (Herod. l. c.; Paus. vii. 5; Strab. l. c.) These Ionian colonies soon rose to a high degree of prosperity, and in many respects outstripped the mother-country; for poets, philosophers, historians, and artists flourished in the Ionian cities long before the mother-country attained to any eminence in these intellectual pursuits. All the cities of Ionia formed independent republics, with democratic constitutions, but their common affairs were discussed at regular meetings held at Parnionium (Παρνιόνιον), the common centre of all the Ionian cities, on the northern slope of Mount Mycale, near Priene, and about three stadia from the coast. (Herod. l. c. 141, 148; Strab. xiv. p. 639; Mela, i. 17; Poll. v. 29.) These meetings at Parnionium appear to have given rise to a permanent town, with a Prytanœum, in which the meetings were held. (Steph. B. s. c.) The political bond which held the Ionian cities together appears to have been rather loose, and the principal objects of the meetings, at least in later times, were religious worship and the celebration of games. The cities continued to enjoy their increasing prosperity and their independence until the establishment of the Lydian monarchy. The attacks upon the Ionian colonies began even in the reign of Gyges, so that one city after another was conquered, until, in the reign of Croesus, all of them became subject to the Lydians. When Lydia became the prey of the Persian conqueror Cyrus, in B.C. 557, Ionia also was obliged to acknowledge the supremacy of Persia; but the new rulers scarcely interfered with the internal affairs of the cities and their confederacy; all they had to do was to pay tribute, to send their contingents to the Persian armies, and to submit to satraps and tyrants, the latter of whom were usually Peloponnesians who set themselves up in their native cities, and were backed by the Persian monarchs. But the Ionians, accustomed to liberty, were unable to bear even this gentle yoke for any length of time, and in B.C. 500 a general insurrection broke out against Persia, in which the Athenians and Eretrians also took part. The revolt had been planned and organised by Histiaeus, tyrant of Miletus, and Aristagoras, his son-in-law. The Ionians burned and destroyed Narses, the residence of the Persian satraps, but were then routed and defeated in a bloody battle near Ephesus. In B.C. 496 all the Ionians were again reduced, and compelled to assist the Persians with men and ships in the war against Greece. In the battle of Mycale, B.C. 479, the Ionians deserted from the ranks of the Persians and joined their kinsmen, and thus took the first step to recover their independence, which ten years later was fully secured by the battle on the Eurymedon. They then entered into a relation with the Athenians, who were to protect them against any further aggression from the Persians; but in consequence of this they became more or less dependent upon their protectors. In the unfortunate peace of Antalchia, the Ionians, with the other Asiatic Greeks, were again made over to Persia, B.C. 387; and when the Persian monarchy was destroyed by Alexander, they became a part of the Macedonian empire, and finally fell into the hands of the Romans. The highest prosperity of Ionia belongs to the period of the Lydian supremacy; under the rule of Macedonia it somewhat recovered from its previous sufferings. Under the Romans the Ionian cities still retained their importance as commercial places, and as seats of art and literature; but they lost their provincial life, and their numbers were reduced to that of mere provincial towns. The last traces of their prosperity were destroyed under the barbarous rule of the Turks in the middle ages. During the period of their greatest prosperity and independence, the Ionian cities sent out numerous colonies to the shores of the Black sea and to the western coasts and islands of the Mediterranean. (Comp. Thirlwall, Hist. of Greece, vol. ii. chap. 12, pp. 94, 115, 120, &c.; Grote, Hist. of Greece, vol. ii. pp. 229—253.)

IONIAMARE. (Ἰόνιον ἀριστοτείχος, Πόλις), was the name given by geographers to the sea which bathed the western shores of Greece, and separated them from those of Sicily and Southern Italy. The appellation would seem to date from a very early period, when the Ionians still inhabited the shores of the Corinthian gulf, and the part of the Peloponnesus subsequently known as Achaia; but we have no evidence of its employment in early times. The legends invented by later writers, which derived it from a hero of the name of Ionius or Ioan, or from the wanderings of Io (Aesch. Prom. 810; Taez. ad Lygophr. Alex. 630; Steph. B. s. v.; Eustath. ad Dionys. 840.)
true Ionian Mare is meant by the poet, says—:

"Siceniun, sonium sine esse immensus, ab Ioniasque ad Sicilian, et hisus partas esse Adriaticum, Adriaticum et Epipoticum." (Serv. ad Aen. iii. 211.)

On the other hand, the name of the Ionian gulf (δ Λόγος) was still given in late times (at least by geographers), in joint geographical mention with the Adriatic immediately within the strait at its entrance. (Eustath. ad Dionys. Per. 92, 389.)

Polybius even applies the name of the Ionian sea (τῶν Πέλαγος, i. § 14, 15) in the same restricted manner.

From the name of the Ionian sea has been derived that of the Ionian islands, now given to the group of seven principal islands (besides smaller ones) which constitute an independent republic under the protectorate of Great Britain; but there is no ancient authority for this application. [E. H. B.]

**JOPPA (Iσπά, L.X.X.; Strab. xvi. p. 759; Pol. v. 16. § 2.) The form Iσπά, Steph. B.; Dionys. v. 910; Joseph. Antiq. ix. 10, § 2; Solin. 34, better suits the Phoenician original, which signifies "an eminence." comp. Mover's Plutarch., pt. ii. p. 177; Hidag, Die Ptolomäer, pp. 131—134: Ebd. Tolnian, Iσπά,Ἰσπά,Ἰσπά,Ἰσπά; D.V., Iσπά, Iσπά. The Hebrew name Japho is still preserved in the Arabic Yifa or Jaffo. A seaport town and haven on the coast of Palestine, situated on an eminence. The ancients asserted that it existed before the Deluge (Pomp. Mela, i. 11. § 3; Plin. v. 14), and according to legend it was on this shore that Archelaus was rescued by Persens (Strab. l.c.; Plin. l.c.; comp. Hieron. in. Jan. 1.) from the monster, whose skeleton was exhibited at Rome by M. Aurelius Severus during his famous curule expedition (Plin. iv. 9.). When the Egyptians invaded Canaan it is mentioned as lying on the border of the tribe of Dan (Josh. xix. 40), and was the only port possessed by the Jewish people, till Herod made the harbour at Caesarea. The timber from Lebanon intended for both the first and second temples was landed here (1 Kings, v. 9: 2 Chron. ii. 16; Ezra, iii. 7); and Jeshua went to Joppa to find a ship capable of carrying them (2 Chron. iii. 7), as well as Polybius and Sennus Chius, fixes the Aecorean promontory as the limit between the Ionian and the Adriatic seas. (Strab. iii. p. 123, vii. pp. 316, 317.) Pliny uses the name of Ionium Mare very widely, or rather very vaguely; including under that appellation the Mare Siculum and Cottium of the Greeks, as well as apparently the lower part of the Adriatic (Plin. iii. 8. § 14, 26, s. 29, 30, iv. 11. s. 18), and this appears to have been the usage common in his day, and which is followed by the Latin poets. (Virg. Aen. iii. 211, 671; Ovid, Fast. iv. 565, &c.) Melas distinguishes the Ionian sea from the Sicilian, and applies the former name, in the sense now generally adopted by geographers, as that portion of the broad sea between the shores of Greece and those of Sicily, which lay nearest to the former. (Mol. ii. 4. § 1.) But all these names, given merely to portions of the Mediterranean which had no natural limits, were evidently used very vaguely and indefinitely; and the great extension given at a later period to the name of the Adriatic swallowed up altogether those of the Ionian and Sicilian seas [Adriaticum Mare], or led to the employment of the former name in a vague and general sense, wholly different from that in which it was originally applied. Thus Servius, commenting on the expression of Vir. iv. 46, Ioannes Pico in rerum variarum

**JOPTA.**
of the Crusades, Joppa, which had already taken the name of Jaffa (Tàsà, Anna Comm. Alex. zi. p. 928), was known to the navigator Hircan and to the geographers Ptol. and Mommsen. After its capture by Saladin (Wilken, Die Kreuzz., vol. iv. pp. 537, 539) it fell into the hands of our own Richard (p. 545), was then sacked by Malek-al-Adel (vol. v. p. 25), was rebuilt by Frederick II. (vol. vi. p. 471) and Louis IX. (vol. vii. p. 316), when it was taken by Sultan Bihars (vol. vii. p. 517). As the landing-place for pilgrims to Jerusalem, from the first Crusade to our own day, it occurs in all the Itineraries and books of travels, which describe the locality and natural unfitness of Jaffa for a haven, in terms very similar to those employed by the ancient. For coins of Joppa see Eckhel, vol. iii. p. 433. (Roldan, Paust. p. 864; Von Ranmer, Palestina, p. 201; Winer, Realwörterbuch, s. v.; Robinson, Researches, vol. iii. p. 41; Ritter, Erdkunde, vol. xvi. pt. 1, pp. 574—580, Berlin, 1852.)

JORDANES. [Palaestina.]

IOS (Iös: Eth. Էթբ, էթբ), an island in the Aegean sea, one of the Sporades, and falsely called by Stephanus one of the Cyclades, lay north of Thera and south of Paros and Naxos. According to Pliny, it was 25 miles in length, and was distant 18 miles from Naxos and 25 from Thera. (Plin. iv. 12, s. 23.) Both Pliny and Stephanus state that it was originally called Phaeuciae. It possessed a town of the same name (Ptol. iii. 15, § 29), situated upon a height on the western side of the island. It has an excellent harbour, of a circular form, like the Persian: its mouth faces the south-west, and is opposite the island of Sicia. The island is now called Nio (νίο); and when Ross visited it, in 1836, it contained 505 families or 2500 souls. The modern town is built upon the site of the ancient one, of which there are still remains.

Ios was celebrated in antiquity as the burial-place of Homer, who is said to have died here on his voyage from Smyrna to Athens. Long afterwards, when the name of the poet had filled the world, the inhabitants of Iös are reported to have erected the following inscription upon his tomb:

'Ενθάδε τὴν ἱερὴν κεφαλῆν κατὰ γαῖαν καλότετε Ανδρέαν ὡς κομιστήρα, Σεινάν Ομηρον.

(Pseudo-Herod. Th. Homer. 34, 36; comp. Sclayx, p. 22; Strab. x. p. 484; Paus. x. 4, § 2; Plin., Steph. B. c. c.) It was also stated that Clymene, the mother of Homer, was a native of Ios, and that she was buried in the island (Paus., Steph. B. c. c.); and, according to Gallus (iii. 11), Aristophanes related that Homer himself was born in Ios. In 1771 a Dutch nomenclat, Graf Pasch van Kriens, asserted that he had discovered the tomb of Homer in the northern part of the island; and in 1773 he published an account of his discovery, with some inscriptions relating to Homer which he said he had found upon the tomb. Of this discovery a detailed account is given by Ross, who is disposed to believe the account of Pasch van Kriens; but the original inscriptions have never been produced, and most modern scholars regard them as forgeries. (Ross, Reisen auf den Griech. Inseln, vol. i. pp. 54, 154, seq.; Weicker, in Zeitschrift für die Alterthums-

JOTAPE (Ιωταπέ), an island in the Erythrean Sea, not less than 1000 stadia from the city of Aëdana, inhabited by Jews who, formerly independent, accepted the yoke of the Empire during the reign of Justinian (Procop. B. P. 1. 19). It is now called Tiryn, or Djetet Tyrus of Burckhardt (Trav. p. 531), the island at the entrance of the Gulf of Akaba, (Comp. Journ. of Geog. Soc. vol. vi. pp. 54, 55.) The modern name recalls the "Gens Tyra" of Pliny (vi. 33), placed by him in the interior of the Arabian gulf. (Ritter, Erd-

JOTAPATA (Ιωταπάτα: Eth. Ιωταπατός), a city of Galilee, standing on the summit of a lofty hill, rising abruptly on three sides, from the deep and impassable ravines which surround it. Josephus, who manfully defended it against the Passian, has told the story of its siege and capture; 1200 prisoners were taken, and 40,000 men fell by the sword during its protracted siege: Vesuvian gave orders that the city should be razed to the ground, and all the defenses burnt. Thus perished Jotapata on the first day of Pancenus (July) (B. J. iii. pp. 6—8; comp. Roldan, Paust. p. 867; Milman, Hist. of Jews, vol. ii. pp. 287—309). Mr. Bankes (Irby and Mangles, Trav. p. 299) has fixed the site at the singular remains of Keft Un Ma'at, in the Wady-el-Hamam (comp. Burckhardt, Trav. p. 351; Ritter, Erdkunde, vol. xv. pt. 1, p. 297), but Robinson (Researches, vol. iii. pp. 279—282) identifies these ruins with the Ar-

JOTASEN (Ιοτασέν), a small town of Cilicia, in the district called Selentinus, not far from Seleus. It is perhaps the same place as Laerte, the native city of Diogenes Laertius. It is identified with the modern fort Lambaro. (Plut. v. § 8; Plin. v. 23; Conc. Chald. p. 659; Hierocl. p. 709, where it is called 'Ιωτάρης; comp. LAETE.)

The coins of Iotape belong to the emperors Philip and Valerian. [L. S.]

JOVATIA, a town of Lower Pannonia, on the southern bank of the river Dravaus. (H. Hieros. p. 562.) In the Pent. Tab. it is called Iovaullium, while Plutenny (ii. 16. § 6,) calls it Iawolawon or Iawolawon, and the Geog. Rev. (iv. 19), Iolhinos. It occupied, in all probability, the site of the modern village of Vulpa. [L. S.]

JOVEM, AD, in Gallia Aquitania, a Mutatio on the road from Burdigala (Bordeaux) to Tolosa (Toulouse); and between Bucomos and Tolosa. This Mutatio was seven leagues from Tolosa. D'Anville conjectures it to be at a place which he names Guerin or Guerin. Walckenaer fixes the Mutatio of Buconus near the Bois du Bonconne. [G. L.]

JOVIA, a town in Lower Pannonia, south of the river Dravaus, on the road from Postorum to Murza. (H. Hieros. p. 561; Hist. Ant. p. 130; Tab. Post.) The site is generally identified with some ruined fort at Tupola. Another place of the same name is mentioned in Upper Pannonia, on the same road (Hist. Ant. p. 264), and is identified with some ruins found at Tovincze. [L. S.]
JOYACUM, a town in Noricum, where a "profectus secundum Italicae militum Liburnarium" had its head-quarters; a circumstance suggesting that the town, though situated some distance from the Danube, was yet connected with its navigation. ([Itin. Ant. p. 249]; [Not. Imp.; Tob. Pent.]. [L. S.])

JOYCE MONS (θῆβα Δἰόν οἰκ., Πολ. iv. 3. § 18; Zonca), a mountain of Africa Propea, between the rivers Bagrath and Trajon, apparently containing the sources of the river Caetaola. [P. S.]

JOYCE PAGUS, a town in the interior of Messenia, on the eastern bank of the Margus. ([Itin. Hieros., p. 563; Tob. Pent.; Gezeg. Rev. iv. 7, where it is called simply Pazes.) Some identify it with the modern Glypionas. [L. S.]

JOYCE PROMONTORIUM (Δἰον οἰκ., Πολ. vii. 4. § 4), a promontory mentioned by Ptolemy, at the S. end of the island of Taphoskone (Cyprus). Its exact position cannot be identified, but it must have been in the neighbourhood of the present Duolofylle, if it be not the same. [V.]


IPASTHURI (Iasthura). [L. S.]

IPHISTIADAE. [Attica, p. 326, b.]

IPEI (Ipsea), on the coast of Magnesia, in Thessaly, at the foot of Mount Pelion, where part of the fleet of Xerxes was wrecked, seems to have been the name of some rocks. ([Herod. vii. 188; Strab. ib. p. 443.)

IPENOS (Ipnea), a town of the Lorri Oascon, of uncertain site. ([Thuc. iii. 101; Steph. B. E.]).

IPENOS (Ipeiros or Ipoeos), a small town of Phrygia, a few miles below Smyrna. The place itself never was of any particular note, but it is celebrated in history for the great battle fought in its plains, B. C. 301, by the aged Antigonus and his son Demetrius against the combined forces of Cassander, Lysimachus, Ptolemy, and Seleucus, in which Antigonus lost his conquests and his life. ([Plut. Pyrrh. 4; Apian, Script. 55.) From Herod. (p. 677) and the Acts of Cambel (Conn. Nickres, ii. p. 161), we learn that in the seventh and eighth centuries it was the see of a Christian bishop. Some moderns identify Ipsus with Ippis Iassus. [L. S.]

IRA (Ipea). 1. A town of Messenia, mentioned by Hesec (H. i. 150, 292), usually identified with the later Abia on the Messenian gulf. [Aula.] 2. Or Eira (Eia), a mountain in Messenia, which the Messenians handed in the Second Messenian War, and which Aristobulus obtained for ten years against the Spartans. It was in the north of Messenia, near the river Neda. Leake places it at 3000 feet; the distance from the sea, under the side of the mountain, on which now stands Siello colubris and Amurine; but there are no ancient remains in this spot. More to the east, on the left bank of the Neda, near Volokos, are the remnants of an ancient fortress, which was, in all probability, Eira; and the left mountain above, now called Tela or, was probably the highest summit of Mount Etra. (Paus. iv. 17, 10, 20, §§ 1. 5; Strab. viii. p. 360; Steph. B. s. r. Ida; Leake, Morax, vol. i. p. 486; Gehr, River of the Morax, p. 81; Ross, {Eren in Peloponnesia, p. 57.)

IRENOPOLIS (Eirropolos), a town of the district Lacedaemon, in the north-east of Cilicia. It was situated not far from the river Calycadnus, and is said to have once borne the name of Neronis (Nerone). ([Theodoret. Hist. Eccle. i. 7, ii. 8; Sacrat. ii. 26; Tob. v. n. 8 § 6.)

IRENOPOLIS. [Beroea.]

IREÁNA (Areus.)

IREÁFLAVIA (Geiraiachyia.)

IREA (Eipa, Pol.; Lth. Iria, Irenia; Voghera), a considerable town of the interior of Liguria, mentioned both by Pliny and Ptolemy, as well as in the itineraries, which place it 10 miles from Dertona, on the road to Placentia. ([Plin. iii. 5. 7; Tob. iii. i. 35; Itin. Ant. p. 278; Tob. Pent.]) This distance agrees with the site of the modern town of Voghera, which appears to have been called in the middle ages, Laire, a name gradually corrupted into its modern appellation. It is situated on the little river Staffora, which would seem to have borne in ancient times the same name with the city; it is called Hricia or Iria by P. Dacoum, who tells us that the emperor Majorianus was put to death on its banks. ([Hist. Marc. x. 54.) Ptolemy includes Iria, as well as Dertona, in the territory of the Taursio; but this would seem to be certainly a mistake; that people could never have extended so far to the eastwards. An inscription (of which the reading is, however, a matter of controversy) has "Coloniae Forum Juli Iriensium," from which it would seem that Iria, as well as the neighbouring Dertona, became a colony after the death of Caesar, and obtained the name of Forum Julii; but this is very doubtful. No other trace is found either of the name or the colony. ([Maffia, Mem. de la F. 371, 4; Murat. Iasor. p. 1198, 4; Orell. Iasor. 73.) [E. H. R.]

IRENE, an island in the Argolick gulf, supposed by Leake to be Ypilee. ([Plin. iv. 12, s. 19; Leake, Peloponneseologia, p. 294.)

IREUS SINUS. [Canthus Sinus.]

IRIPPÓ, a town of Hispania Baetica (Plin. iii. i. s. 3), which Ucrét supposes to have been situated in the Sierras de Hondo, near Zara or Pinal. (Flo. Rep. 3. 8, vol. xii. p. 303; Coins, ap. Flor., Med. vol. ii. p. 474; Mionnet, vol. i. p. 85; Sestini, vol. i, p. 56, Suppl. vol. i. p. 113; Sestini, Med. I. 61; Ucrét, vol. ii. pt. 1. p. 358.) [P. S.]

IRE (6 iera. Koutalak), a considerable river of Pontus, which has its sources in the heights of Anti- turmis in the south of Pontus. It flows at first in a north-western direction, until reaching Conama it takes a western turn; it thus passes by the towns of Messia and Gazirta. A little above Abusa it receives the Seyzar, and then turns eastward; near Emporia the Lycus empties itself into it. After this it flows due north, and, traversing the plains of Theracaea, it empties itself into the Euxine by four mouths, the westernmost of which is the most important. ([Strab. xii. p. 556.) The Iria is smaller than the Ialys (Apollon, Rhod. ii. 368), but still a considerable river, flowing through a vast extent of country, and, according to Xenophon (Anab. v. 6. § 3), was three leagues in breadth. (Comp. Strab. i. p. 52, xii. 54, 55; Tob. v. 6, § 4; Xenophon, v. 6. § 0, vi. ii. § 1; Apollon. Rhod. ii. 965; Diodor. Per. 783; Plin. vi. 3, 4.) The part near its mouth is
ISURIA. 65

word as the English Ouse. D'Anville says that the name Isara in the middle ages became Esaia or Aesia. Vibius Sequester mentions a river Isia which flows into the Sequana; but D'Anville suspects the passage to be an interpolation, though it is impossible to judge whether this interpolation in such a strange book as Vibius Sequester. Oberlin, the editor of Vibius Sequester, maintains the passage to be genuine (p. 110).

3. [Luba.]

ISAECI, a Rhodian tribe dwelling about the mouth of the river Isara (Plin. iii. 24), from which it appears to have derived its name. [L. S.]

ISAERUS (Isara; the Isor), a river of the Rhodian Alps, flowing from an Alpine lake, and in a southern direction until it joins the Atheisis near Pons Drusi. (Strab. iv. p. 207, where the Isapos (or a) is said to receive the Arges (Athesis); either a mistake of Strabo himself, or by a transcriber transposing the names. Comp. IsAERUS.) [L. S.]

ISAERA (Isara: Eth. Isaroepis), the capital of Isara, situated in the south-west of the island of Crete. It was a wealthy, populous and well-fortified city at the foot of Mount Taurus. Of its earlier history nothing is known; but we learn from Dio- dorus (xvii. 22) that when it was besieged by Per- diceas, and the inhabitants were no longer able to hold out, they set fire to the city, and destroyed themselves with all they possessed. Large quantities of molten gold were found afterwards by the Macedonians among the ashes and ruins. The town was rebuilt, but was destroyed a second time by the Roman Servilius Iaurinius, and thenceforth it remained a heap of ruins. Strabo (xii. p. 568) states that the place was ceded by the Romans to Amyntas of Gabasia, who built out of the ruins of the ancient city a new one in the neighbourhood, which he surrounded with a wall; but he did not live to complete the work. In the third century of our era Isara was the residence of the rival king Trebennus (Trebell, Poll. XXX. Tyron. 25); but in the time of Annianus Marcellinus (xiv. 8) nearly all traces of its former magnificence had vanished. At a later period it is still mentioned, under the name Ia- norpolis, as a town in the province of Lycaonia. (Hieroc. p. 675; Concil. Chalced. 673; comp. Strab. xiv. p. 663; Ptd. v. 4. § 12; Steph. B. s. v.; Plin. v. 27.) Of Old Isara no ruins appear to be found, though D'Anville and others have identified it with the modern Beil Sheker; they also believe that Seilati Sheker occupies the site of New Isara, while some travellers regard Serki Server as the representative of New Isara; but Hamilton (Researches, vol. ii. pp. 330, foll.) has given good reasons for thinking that certain ruins, among which are the remains of a triumphal arch of the emperor Hadrian and a gate- way, on a hill near the village of Olnu Bonnor mark the site of New Isara. The walls of the city can still be traced all around the place. The Isaurians were a people of robbers, and the site of their city was particularly favourable to such a mode of life. [Isauria.]

ISAURIA. [L. S.]

ISAUTIA (Iauapia), a district in Asia Minor, bordering in the east on Lycaonia, in the north on Phrygia, in the west on Pisidia, and in the south on Cilicia and Pamphylia. Its inhabitants, living in a wild and rugged mountainous country, were little known to the civilised nations of antiquity. The country contained but few towns, which existed especially in the northern part, which was less

IRIS. now called Yecchi or Yekli Irnak. (Hamilton, Researches, vol. i. p. 340.) [L. S.]

IRIS. [Terene.]

IIUS or IRA (?Ious or Iap), a town of Malis, of uncertain site. (Steph. B. s. v.; Lycophr. 903.) In (Is, Heroea 179), a town of Mesopotamia, some eight days' journey N. of Babylon, situated, according to Herodotus, on a stream of the same name, which brought down the bitumen which was used in the construction of the walls of Babylon. There is no reason to doubt that it is represented by the modern Hit. There does not appear to be any river at present at Hit, but a small stream may have been easily blocked up by the sand of ages. There are still bitumen springs in the neighbourhood of this place. It has been conjectured that the Ica[t]an[0]art of Isidorus (p. 5) refers to the same town. (Ritter, Erdkunde, vol. ii. p. 148; Remnall, Geogr. of Herod. p. 552.) [Y.]

ISAACA, in Britain, a river mentioned by Ptolemy (iii. 3. § 4) as lying west of the outlet of the Tamus (Tamar). In the Monumenta Britannica, Isaca castra are identified with Weymouth, and also with Pembroke; most probably the latter, name, for isaca, as name, as well as place for place. In the Geographer of Ravenna the form Isca, which is preferable. [Isaca.]

ISADICI (Eidaços), a people whom Strabo (xi. p. 360) couples with the Troglodytes and other tribes of the Caucasus. The name may imply some Hellenic fancy about savage justice and virtue. (Comp. Groskurd, ed loc.) [E. B. J.]

ISAMNÜL, in Ireland, mentioned by Ptolemy (ii. § 8) as a promontory north of the Bobinada (river Boyne = St. John's Foreland, Clogher Head, Downy Point, Ballashan Point (?). [R. G. L.]

ISANXAVATAPA, in Britain, mentioned in the 6th Itinerary as lying between Luctodurum and Trionptium. It is a name of some difficulty, since neither of the places on each side of it has been identified. (See Luctoder.) In the Geographer of Rava-enna we find a Bannovallum, and in the 8th Itin- erary a Bannovantum. Probably these two names are identical. At any rate, Bannovantum = Isana- vatin, since each is 28 miles from Magoviumin. Thus, in the 6th Itinerary, we have:—

Maugiovinio  M. P.
Luctodoro  xvi.
Isanavatina  xii=xviii.
And in the 8th Itinerary:—

Bannavanto  M. P.
Magovicion  xxviii.

It is only safe to say that Isanavatia was a town in the southern part of Northamptonshire, probably Daventry. The Itinerary in which it occurs has only two names beyond doubt, viz. Verulamium and Luton (St. Albans and Lincoln). Daventry, how- ever, is Horsley's identification. In more than one map of Roman Britain, Bannovantum is placed in Lincolnshire. This is because it is, in the first place, separated from Bannovantum, and then fixed on the river Bain, a Lincolnshire river. This is the meaning of Horncastle being given as its equivalent. The change, however, and the assumption, are equally gratuitous. [R. G. L.]

1. ISARA, the river. 1. [Insula.]

2. The Isara, which was a branch of the Sequana, has its true or main course in the Celtic map of a place which was on it, named Briva Isarae. (Briva Isarar.) The Celtic element Is has become Osa, the modern name of the river, which is the same VOL. II.
mountains, though the capital, Isaura, was in the south. Strabo, in a somewhat obscure passage (xii. p. 568), seems to distinguish between Isauria, the northern part, and Isauricus, the southern and less known part, which he regards as belonging to Lycaonia. Later writers, too, designate by the name Isaura only the northern part of the country, and take no notice of the south, which was to them almost a terra incognita. The inhabitants of that secluded mountainous region of Asia, the Isauri or Isaurians, appear to have been a kindred race of the Pisdians. Their principal means of living were derived from plunder and rapine; from their mountain fastnesses they used to descend into the plains, and to ravage and plunder wherever they could overcome the inhabitants of the valleys in Cilicia, Phrygia, and Pisidia. These marauding habits rendered the Isaurians, who also took part in the piracy of the Cilicians, so dangerous to the neighbouring countries that, in n. c. 78, the Romans sent against them an army under P. Servilius, why, after several severe and bloody campaigns, succeeded in conquering most of their strongholds and reducing them to submission, in consequence of which he received the surname of Isauricus. (Strab. l. c.; Diod. Sic. xvii. 22; Zosim. v. 25; Mela, i. 2; Plin. v. 23; Estrap. vi. 3; Liv. Epit. 93; Dion Cass. xiv. 16; Fl. Flor. iii. 6; Ptol. iv. 4, §12; Oros. v. 29; Ann. Marc. xiv. 2, xiv. 9.) The Isaurians after this were quite distinct from the Lycaonians, for Cicono (ad Att. v. 21; comp. ad Fam. xv. 2) distinguishes between the Forum Lycaonius and the Isauri. But notwithstanding the severe measures of Servilius, who had destroyed their strongholds, and even their capital of Isaura, they subsequently continued to inflict their neighbours, which induced the tetrarch Amnytas to attempt their extirpation; but he did not succeed, and lost his life in the attempt. Although the glorious victory of Pompey over the pirates had put an end to such practices at sea, the Isaurians, who in the midst of the possessions of Rome maintained their independence, continued their predatory excursions, and defied the power of Rome; and the Romans, unable to protect their subjects against the bold mountaineers in any other way, endeavoured to check them by surrounding their country with a ring of fortifications. (Proh. Polli. XXX. 56.) In this, however, they failed, and their garrisons were assaulted and plundered by them, and they remained the terror of the surrounding nations. In the third century, Trebellenus, a chief of the Cilician Isauri, even assumed the title and dignity of Isaurian emperor. The Romans, indeed, conquered and put him to death; but were unable to reduce the Isauri, and the emperor Probus, for a time, was unable to render them to submission; but they succeeded in the end by the help of the Persians. (Voigt. Proc. 16; Zosim. v. 69, 70.) In the Greek accounts, they are represented as pillagers and tyrants, for whole armies are said to have been cut to pieces and destroyed by them. (Proc. 16; Phot. 19; Hygin. Fab. 196.)

**Hist. Eccles. iii. 8.)** Once the Isaurians even had the honour of giving an emperor to the East in the person of Zeno, surrounded the Isaurian; but they were subsequently much reduced by the emperor Anastasius, so that in the time of Justinian they had ceased to be formidable. (Comp. Gibbon, *Hist. of the Decline*, j.c., chap. xi.) The Isaurians are described as an ugly race, of low stature, and badly armed; in the open field they were bad soldiers, but as hardened mountaineers they were irresistible in what is called guerilla warfare. Their country, though for the most part consisting of rugged mountains, was not altogether barren, and the vine was cultivated to a considerable extent. (Ann. Marc. xiv. 8.) Traditions originating in the favourite pursuits of the ancient Isaurians are still current among the present inhabitants of the country, and an interesting specimen is related in Halmelun's *Researches*, vol. ii. p. 301. [L. S.]

**ICSA,** the name of two towns in Britain. The criticism of certain difficulties connected with their identification is given under MURIDENIUM. Here it is assumed that one is Exeter, the other Carleon-on-Ush.

1. **ICSA = Exeter.** Mentioned by Ptolemy (ii. 3. §30). In the 12th and 15th Itineraries this appears as Isca Dumnoniorum, 15 miles from Muridenum. The name Dumnoniorum shows that Devonshire is the county in which it is to be sought. Name for name, Exeter suggests itself. Nevertheless, Horsey gives Uxella as the Roman name for Exeter, and placed Isca D. at Chiseldon. After remarking on Isca, that "it is universally supposed to be the river Exe in Devonshire," and that "Isca estua must, therefore, be Ermouth," he adds, " Isca Dumnoniorum has been universally taken for Exeter; I have placed it near Chiseldon and South Petherton, near the borders of Somersetshire" (p. 371). His observations (p. 462) lie in the difficulty of fixing Muridenum (q. v.), but, beyond this, he considers himself free to claim Uxella (q. v.) as Exeter. For considering Isca Dumnoniorum to be Exeter, he sees no better reason than "general opinion and some seeming affinity of names." Yet the "affinity of names" has been laid great stress on in the case of Isca estua. The Isca of Ptolemy must be about 20 or 30 miles north-east of the mouth of the Exe, "on which river Exeter stands. This reaches to the Axe." Hence he suggests Horsey's Isca Dum., but, as he admits that this town has a claim to be considered Ischalis (q. v.), he also admits that some of the localities about Hamptona Hill (where there are the remains of a Roman camp), South Petherton (where Roman coins have been found), and Chiseldon (not far from the Axe) have better claims. Hence, in his map, Uxella = Exeter, and Isca D. = Chiseldon. Assuming that same, if not all, these difficulties are explained under Uxella and Muridenum, the positive evidence in favour of Exeter is something more than mere opinion and similarity of name.

(1) The form Isca is nearer to Es than to Axe, and that Isca = Exeter is admitted. The Ux. in Uxella may better be Axe.

(2) There is no doubt as to the other Isca = Carleon-on-Ush. Now, Roger Hoveden, who wrote whilst the Cornish was a spoken language, states that the name of Exeter was the same as that of Curneion in British. It is written thus:

(3) The statement of Horsey, that he could never hear of any military way leading to or from Exeter, misleading. In P. Vesci. (p. 182) we have a
most distinct notice of the road from Scuton, and, nine miles from Exeter, the locality called Street-way Head; the name street = road (when not through a town or village) being strong evidence of the way being Roman. Tesselated pavements and the foundations of Roman walls have been found at Exeter, as well as other remains, showing that it was not only a Roman town, but a Roman town of importance, as it continued to be in the Saxon times, and as it had probably been in the British times. 2. ISCA LEGIONUM = Caerleon-as-Uch, is mentioned in the 12th itinerary, i.e. in the one where Isca Dumnoniorum occurs. The only town given by Ptolemy to the Silures, the population of the parts to which Isca (sometimes called by later writers Isca Silurum) belongs, is Builtem. This is Buil- tem of the Itinerary, 8 Roman miles from Isca (= Uch, about 6 English miles from Caerleon.) Hence, Isca may have been a military station of comparatively recent date. But there is a further complication. It is the Devonshire Isca to which Ptolemy gives the Second Legion (Aryxan οἱενήρα Καιβατή). "This," remarks Horsley (and, perhaps, with truth), on the part of Ptolemy, is, "in my opinion, the only manifest and material error committed by him in this part of England" (p. 482).

Again: several inscriptions from the Wall (per lium Volf) show, when that was built, the Second Legion was on the Scottish border, taking part in the work; the previous history of the legion being, that it came into Britain under the reign of Claudius, commanded by Vespasian. (Tac. Hist. iii. 44.) On the other hand, an inscription mentioned by Horsley, but now lost (p. 78), indicates their presence at Caerleon in the time of Severus. As the Itinerary places them there also, we must suppose that this was their quarters until the times approaching the evacuation of Britain. When the Notitia was made, they were at Rutupia (Rich- broa): praefectus legionis ii. August. Eutus.

The Roman remains found at Caerleon are considerable. A late excavation for the parts about the Castle Mound gave the remains of a Roman villa, along with those of a medieval castle, built, to a great extent, out of the materials of the former. In some cases the traces preserved its colour. There was abundance of pottery,—Saxon ware, ornamented with figures of combatant gladiators, keys, bowls, bronze ornaments, and implements. At Pit Bach, near Caerleon, tesselated pavements have been found, along with the following inscription:—<br>

| THE MA-<br>

| NIVS TADIA YELLAVIS. | VIXIT ANNOX SEXAN-<br>

| GINA QUIVQUE. | ET TADIVS EXPETVRR PILVIS<br>

| VIXIT ANNOX REGINTA XEPTEM. | DEFIVNTVS (sic)<br>

| EXPEDITONEM GERMANNICA. | TADIA BLAVOS<br>

| PILUL MULI EX PATRI PSIDII SECVS TAD-<br>

| MLAEM PATRI POSVIT. | Others, of less length, to the number of twenty, have also been found in the neighbourhood. (See Archaeologia Cambrensis; Journal of British Archæological Association (passim); and Delineations of Roman Antiquities found at Caerleon, J. E. Lec.)

[ R. G. L. ]

ISCA, river. [ISACA.]

ISCATHA (Erkeatia), a town in the W. of Baets, between the Rhine and the Anea, not far from Trier. (Atpian, Hisp. 68.) [P. S.]

ISCHALIS, in Britain, mentioned by Ptolemy (iii. 3. § 28) as one of the towns of the Belf. Bath and Winchester ("Caerana Oppid, or Aquae Sulis, and Venta) being the other two; identified, in the Monumenta Britannica, with Heister. [Isca Dum- noniorum.] [R. G. L.]

ISCHÔPOLIS (Ισχώπολις), a small town on the coast of Pontus near Pharnacia, was in ruins even in the time of Strabo (xii. p. 548), but is still noticed by Ptolemy (v. 6. § 5). [L. S.]

ISICORR MUS PORTUS (Ἰσίκορρ Λυμέριον, Arrian, Peripl. p. 21, Anon. Peripl. p. 9), a harbour on the Exeine sea (350 stadia from the island at the mouth of the Borytheres, and 1200 stadium from the Πατησιανος (Patrois) mouth of the Danube. (Arrian, l.c.) It has been identified by Rennell (Comp. Geog. vol. ii. p. 360) with Odessa. There is some difficulty in adjusting the discrepancies in detail; but the aggregate distance appears to be clearly enough made out. Thus, from the island to Odessa Arrian allows a distance of 80 stadia, and from Odessa to the port of the Istrians (},${\text{I}}$sepsei Τρωϊκον) 250 stadia, and thence to that of the Isaac 50 stadia. The Odessus (Οδεσσας) of Arrian (for he places Odessus at Varna) is probably a false reading, and is the same as the Odesseus (Οδισσας) of Ptolemy (iii. 5. § 29) and Pliny (iv. 12),situated upon the river Axios, or the modern Tegylus, a large estuary which receives a river of the same name. As the interval in Arrian between Odessus (Odesseus) and the island is too short, so the next is too large; but the errors balance one another, and the harbour of the Isaac agrees with that of Odessa within three quarters of a mile; the port of the Istrians may have lain to the N. of the bay of Odessa. [E. B. J.]

ISIDIS OPPIDUM (Plin. v. 10. s. 11). Near the city of Busiris, in the Egyptian Delta, was situated a splendid temple of Isis, around which, besides the ordinary dwellings of the priests within the sacred precincts, gradually clustered a large and flourishing village, inhabited by the artisans and husbandmen who supplied the wants or tilled the lands of the inmates of the temple. These buildings formed probably the hamlet or town of Isis mentioned by Pliny. The modern village of Bubastis, N. of the ancient city of Busiris, is supposed to cover the ruins of the Temple of Isis. (Pudocce, Tracta in the... 10. p. 34; Minuto, p. 304.) [Bu- siris.] [W. B. D.]

ISINISCA, a place in Phoecis Scevou, on the ancient road between Aegina and Salamis. (Hist. Ant. pp. 236, 251, 257; Tab. Ptol., where it is called Isinnica.) It is identified by some with Icen, and by others with a place near Hellenispor [L. S.]

ISIONDA (İzıkorda), a town in the south-west of Pisidia, a few miles to the north-west of Terrasus. (Poliv. Exc. de Leg. 31; Lit. xxxvii. 13.) Strabo (xii. p. 570), in enumerating the Pisian towns, mentions one which he calls Sinda, a name which sometimes it is believed to be a corruption of Sisond; but, as there existed a town of the name of Sinda near Cyhra in Pisidian Phrygia, it would be hazards to decide anything. (See Kramer's note on Strab. l. c.) Sir C. Fellowes (Asin Minor, p. 194) found extensive remains of an ancient town on the top and side of one of the many isolated hills of the district, which he supposes to be the ruins of Isinda, but he does not mention any coins or inscriptions of its conjectured site. [L. S.]

ISIS (İzi), a navigable river on the east coast of the Exuné between the Acinasis and Magoras, from each of which its distance amounted to 90 stadia, while its mouth was 180 stadia south of that of the Phasis. (Arrian, Peripl. p. 7; Plin. vi. 4; 17)}
 Seyfay, p. 32, where the common reading "Iov has been corrected by Gohi." This river is believed to be the River Terek. [L. S.]

 ISIMUM (Isi, Itin. Anton. p. 167; Isii, Not. Imp.), a fort situated on the borders of the Thebaid and Hephtamitis in Egypt, in lat. 27° 5' N., and on the eastern bank of the Nile. Isium was about 20 miles SE. from the castle of Hieracon, and nearly 24 miles NE. from that of Mathis. Under the Roman empire a troop of Spanish infantry (ala Britannia) was stationed there. [W. B. B. D.]

 ISIU'S MANSO (-Tianew down, Post. iv. 7, § 5), a mountain, or rather a ridge of highlands rising gradually on its western side, but steep and escarped towards the east, on the coast of Aethiopia, and in the Leucio Troglydctica. It was seated in lat. 20° 1' N., a little to the southward of the headland Mne- num (Mnænum Aeror, Post. iv. 5, § 7), and SW. of Berenice and the Sinus Immundus (Foul Boy). Mons I. Isius answers to the modern Kas-el-Dewar. Strabo, indeed (vii. 7, p. 773), places this eminence further to the south, and says that it was so called from a temple of Isis near its summit. [W. B. D.]

 ISMARIS ('Teoaiis Aiam), a small lake on the south coast of Thrace, a little to the east of Maronea. (Heron. viii. 169; Steph. B. s. v. "Ismardus."

 ISMARUS ('Ismardus), a mountain rising on the east of Lake Ismarus, on the south coast of Thrace (Virg. Aen. vi. 30, Georg. ii. 37; Propert. ii. 13, 5, iii. 12, 25; Lucert. v. 31, where it is called Ismarus, as in Virg. Aen. x. 331.) Homer (Od. iv. 40, 198) speaks of Ismarus as a town of the Cicones, on or at the foot of the mountain. (Comp. Hecat. 28.) The name of the town also appears in the form Ismanon (Plliv. iv. 18). The district about Ismarus produced wine which was highly esteemed. (Ath. i. p. 30; Or. Med. iv. 641; Steph. B. s. v.)

 ISMUNDUS. [Therae.]

 ISOXAIAS ('Isiakias, Post. v. 9, § 23), a people whose position must be sought for in the valley of the river Iskos Xain, in Lesbos, to the W. of the Cyprian.

 ISPISNIM. [Carpetanei.]

 ISSEIL. [Faleratina.]

 ISSEI (Isis, Post. ii. 16, § 14; Acathem, i. 5; Post. ii. 133; Plut. iii. 26; Steph. B. 'I. S. I.:


 It is mentioned by Seyfay (p. 8) as a Greek colony, which, according to Scymnus of Chios (i. 412), was sent from Syracuse. Dioscorus (xiv. 13) relates that in a. 357 B.C. they, in a war against the tribes of the island, sent 400 men to Syracuse. [E. B. J.]

 ISSEI'AIC. [Lesbonos.]

 ISSACHAR. [Palaeatina.]

 ISSEDONES ('Ismardon, Steph. B. s. v.; in the Roman writers the usual form is "Eseedones"), a people living to the E. of the Arcopae, and the most remote of the tribes of Central Asia with whom the Hellenic colonies on the Euxine had any communication. The name is found as early as the Spartan Alceon, n. c. 671 — 631, who calls them "Aseedones" (Fr. 94, ed. Welcker), and Hecataeus (Fr. 168, ed. Klaun.); a great movement among the nomad tribes of the N. had taken place in very remote times, following a direction from SE. to SW.; the Aramnus had driven out the Issedones from the steppes over which they wandered, and they in turn drove out the Seythians, and the Issedones the Cimmerians. Traces of these migrations were indicated in the poem of Aristea of Proconnesus, a semi-mythical personage, whose pilgrimage to the land of the Issedones was strangely disfigured after his death by the fables of the Milean colonists. (Heron. iv. 13.) The Issedones, according to Herodotus (v. 26), have a custom, when any one loses his father, for the kinsfolk to kill a certain number of sheep, whose flesh they hash up together with that of the dead man, and make merry over it. This done, they peel and clean out his skull, which after it has been gilded becomes a kind of idol to which yearly sacrifices are offered. In all other respects they are a righteous people, submitting to the rule of men equally with that of men; in other words, a civilised people.

 Ireven (Asiat. Not. vol. ii. p. 15, trans.), upon Dr. Levien's authority (Asiat. Res. vol. ii. p. 202), illustrates this way of carrying out the duties of
 filial piety by the practice of the Battes of Sumatra. It may be remarked that a similar story is told of the Indian Padasi. (Herod. iii. 99.) Pomponius Mela (ii. 1. § 13) simply copies the statement of Herodotus, though he alters it so far as to assert that the Issedones used the skull as a drinking cup. The name occurs more than once in Pliney (iv. 28, vi. 7, 19); and Ptolemy, who has a town Issedon in Syria (Ioseph. vi. 16. § 7, viii. 24. § 5), mentions in another place (viii. 24. § 3) the Scythian Issedon. (Comp. Steph. B. s. v.; Amm. Marc. xiii. 6 § 66.)

Von Humboldt (Asia Centrale, vol. i. pp. 390—412) has shown that, if the relief of the countries between the Don and the Irtysh be compared with the itinerary traced by Herodotus from the Thys-sagetas to the Issedones, it will be seen that the Father of History was acquainted with the existence of vast plains separating the Cral and Altai, chains which modern geographers have been in the habit of uniting by an imaginary passage running through the steppes of the Kirghiz. This route (Herod. iv. 23, 24) recognizes the passage of the Cral from W. to E., and indicates another chain more to the E. and more elevated — that of the Altai. These chains, it is true, are not designated by any special names, but the presence of mountain ranges in Europe with the names of the Alp and Bihacian mountains; and a comparison of the order in which the peoples are arranged, as well as the relief and description of the country, shows that much definite information had been already attained. Advancing from the Palus Mesochis, which was supposed to be of far larger dimensions than it really is, in a central direction towards the NE., the first people found occupying the plains are the "Black-clothed" My-lanchiaeni, then the Budini, Thyssagetas, the Iurcae (who have been falsely identified with the Turks), and finally, towards the E., a colony of Scythians, who had separated themselves from the "royal Scythians" (perhaps to barter gold and skins). Here the plains end, and the ground becomes broken (λάβανθα και τριχεία), rising into mountains, at the foot of which are the Arkippaei, who have been described from their clothing and flat noses with the Kafmucks or Mongolians by Niebuhr, Böckh, and others, to whom reference is made by Mr. Grote. (Hist. of Greece, vol. iii. p. 520.) This identification has been disputed by Humboldt. (Comp. Cosmox, vol. i. p. 333 note, 440, vol. ii. p. 141 note, 202, trans.), who refers these tribes to the Finnish stock, assuming as a certain fact, on evidence which it is difficult to make out, that the Mongolians who lived around Lake Baikal did not move into Central Asia till the thirteenth century. Where the data are so few, for the language (the principle upon which the families of the human race are marked off) may be said to be unknown, ethnographic analogies become very hazardous, and the more so in the case of nomad tribes, the same under such wide differences of time and climate. But if there be considerable difficulty in making out the antiquity of race, the local bearings of these tribes may be laid down with tolerable certainty. The country up to the Arkippaei was well known to the traders; a barrier of impassable mountains blocked up the way beyond. (Hypereborae.) The position of the Issedones, according to the indications of the route, must be assigned to the E. of Ichim in the steppe of the central horde of the Kirghiz; and that of the Arinaasi on the N. declivity of the Altai. The communication between the two peoples for the purpose of conveying on the gold trade was probably made through the plains at the N.W. extremity of the Altai, where the range juts out in the form of a large promontory. (E. B. J.)

ISSICUS SINCUS. (Issicus.) Issicus (Ierous and Isoso, Xen. Anab. i. 2. § 24, and i. 4. § 11) a town of Cilicia, on the gulf of Issicus (Ἰσσικός κόλπος). Herodotus calls the gulf of Issicus the gulf of Myriandros (iv. 38), from the town of Myriandros, which was on it.

The gulf of Issicus is now named the gulf of Iskenderun or Scanderoon, from the town of Skenderun, formerly Alexandria ad Issum, on the east side. It is the only large gulf on the southern side of Asia Minor and on the Syrian coast, and it is an important place in the systems of the Greek geographers. This gulf runs in a NE. direction into the land to the distance of 47 miles, measured nearly at right angles to a line drawn from the promontory Megarans (Cape Karadash), on the Cilician coast, to the Rhikas Scopulus (Rius-el-Khinizir, or Hymazar, as it has sometimes been written), on the Syrian coast; for these two caps are respectively the limits of the gulf on the west and east, and 25 miles from one another. The width immediately north of the caps is sometimes less than 25 miles, but it does not diminish much till we approach the northern extremity of the gulf. It seems certain that the ancient outlet of the Pyramus was west of and close to Cape Karadash, where Beaufort supposes it to have been; and this is consistent with the old prophecy [Vol. i. p. 620], that the alluvium of the Pyramus would some time reach to the shore of Cyprus; for if the river had entered the gulf where it does now, 23 miles further east, the prophecy would have been that it would fill up the gulf of Issicus. For the earth that the river formerly discharged into the sea is now sent into the gulf, where it "has produced a plain of sand along side of the gulf, somewhat similar in shape, and equal in size, to that formed by the Ghiub Soogo [Calycadnus, Vol. i. p. 483]; but the elbow where the current that sets round the gulf quits it, is obtuse and there the "Black-clothed" Scythians of Ptolemy, once in the coast, may be accounted for by the progressive advance of the shore into the gulf, which has left the ruins of that town some miles inland" (Beaufort, Caramania, p. 296). Ptolemy's Sarneopolis (Σαρνηοπόλις), which he calls a small place (κάπη), is between Mallus, which is a little east of Cape Megamasus, and Aegea or Aegae. [Aegae.] The next city to Aegae on the coast is Issicus, and this is the remotest city in this part of Cilicia which Ptolemy mentions. Xenophon also speaks of it as the last city of Cilicia on the road to Sicily.

The mountains which bound the gulf of Issicus are described in the article AMANUS. The bold Rhikas Scopulus (5400 feet high), where the Syrian Amanus terminates on the coast, may be distinctly seen by the sailor when he is a short distance to the south of Seleucia (Seleuksh), at the mouth of the Calycadnus, a distance of 85 geographical miles (Beaufort). A small stream flows into the head of the gulf of Issicus, and a few from the Amanus enter the coast side, one of which, the Pinarus, is the Deli Tchah; and the other, the Cursus of Xenophon, is the Merkez. The Amanus which descends to the Rhikas Scopulus, and the other branch of the Amanus which shoots in the gulf of Issicus on the
NW., and forms Strabo's Amanides Pylae, unfit in the interior, as Strabo says (p. 535); and ver modern maps represent it so. There is a plain at the head of the gulf. Strabo gives a greater extent to the Issiac gulf than we do to the gulf of Scamander, for he says it extended to the east, but here it extends beyond the Amanid, and joins Cilicia Trachea, and certainly to Sol (pp. 534, 664). In another passage (p. 125) he shows what extent he gives to the gulf of Issus, by placing Cyprus in the Pamphylian sea and in the gulf of Issus—the west part of the island being in the Pamphylian, and the east in the Issiac gulf. The gulf of Issus was surveyed by Lt. Murphy in the Buckingham expedition under the command of Colonel Gomery.

The ancient geographers did not agree about the position of the isthmus of the country which we call Asia Minor; by which isthmus they meant the shortest distance across the eastern part of the peninsula from the Euxine to the Mediterranean. Strabo (p. 673) makes this shortest distance lie along a line joining Amiaces and Tarsus. If he had said Amiaces and the head of the gulf of Issus, he would have been quite right. He was newly correct as to the longitude of the head of the gulf of Issus, which he places in the meridian of Amiaces and Thessalosira (p. 126); and in another passage he says that the head of the gulf of Issus is a little more east than Amiaces, or not at all more east (p. 519). Amiaces, in fact, a little further east than the most eastern part of the gulf of Issus. The longest direction of the inhabited world, according to Strabo's system (p. 118), from west to east, is measured on a line drawn through the Seleos (Strait of Gibraltar), and the Sicilian strait (Strait of Messina), to Rhodos and the gulf of Issus, whence it follows the Taurus, which divides Asia into two parts, and terminates on the eastern sea. Those ancient geographers who made the isthmus of the Asiatic peninsula extend from Issus to the Euxine, considered the shortest line across the isthmus to be a meridian one, and the dispute was whether it ran to Sinope or Myriandrus (Strab. p. 678). The choice of Issus as the point on the Mediterranean to reckon from, shows that Issus was the limit, or most eastern point, on the south coast of the peninsula, and that it was not on that part of the bay of Issus where the coast runs south. Consequently Issus was on or near the head of the gulf. Herodotus (iv. 38) makes the southern end of this peninsula, or Arce, as he calls it, extend the Myriandrus gulf (gulf of Issus) to Issus the promontory, which is quite correct. On the north side he makes it extend from the mouth of the Phasis to the promontory Sigurna, which is as to the promontory; but he carries the too far east, when he makes it begin at the Phasis.

This mistake, however, shows that he something of the position of the mouth of the Phasis, for he intends to make the Arce begin at that point: where the coast of the Euxine begins to be west and east; and though the mouth of the Euxine was not exactly at this point, it was the best known river of any near it. In another passage (i. 72), which like many others in his history, is condensedly expressed, he describes the neck (sciur) of the Arce as nearly cut through by the river Haylos, and he makes its width from the sea opposite to Corycus to the Euxine to be five days' journey for an active man—an estimate very much short of the truth, even if we allow Greek activity to walk 30 miles a day through a rough country. Strabo re-
so situated that he came to Issus first, where he shamefully treated the sick of the Macedonians who had been left there. The next day he moved from Issus to pursue Alexander (Arrian; Curtius, iii. 8); that is, he moved towards the Pylea, and he came to the banks of the river Pinarus, where he halted. Issus was, therefore, north of the Pinarus, and some little distance from it. Kiepert's map of Asia Minor marks a pass in the range of the Syrian Amanus, which is north of the pass that leads over the same mountains from the east to Baille (Boyage), and nearly due east of the head of the gulf of Issus. He calls it Pylea Amanides, by which he means the Pylea Amanacae of Arrian, not the Amanides of Strabo; and he takes it to be the pass by which Darius crossed the Syrian Amanus and came down upon the gulf. This may have been his route, and it would bring him to Issus at the head of the gulf, which he came to before turning south to the Pinarus (Deh Tashat). It is certain that Darius crossed, by some pass which brought him to Issus before he reached the Pinarus. Yet Kiepert has placed Issus south of the Pinarus, or rather between the two branches of this river, which he represents as uniting near the coast. Kiepert also marks a road which passes over the junction of the two branches of the Amanus (Amancus, Vol. I. p. 114) and runs to Morseau, which he remarks was the eastern boundary of the Parthians. This is the dotted road marked as running north from the head of the gulf of Issus in the plan (Vol. I. p. 115); but even if there be such a road, it was not the road of Darius, which must have been the pass above mentioned, in the latitude of the head of the gulf of Issus; which is not marked in the above plan, but ought to be. This pass is probably the Amanacae Pylea of Poleney, which he places 5' further south than Issus, and 100 east of Issus.

Alexander, hearing that the Persians were in his rear, turned back to the Pylea, which he reached at midnight, and halted till daybreak, when he moved on. (Arrian, Anab. ii. 8.) So long as the road was narrow, he led his army in column, but as the pass widened, he extended his column into line, part towards the mountain and part on the left towards the sea. When he came to the wide part (επονογιαπα), he arranged his army in order of battle, which Alexander called his battle. He then placed his rear, of which Darius was on the right, on the north side of the Pinarus. It is plain, from this description, that Alexander did not march very far from the Pylea before he reached the wider part of the valley, and the river. As the sea was on his left, and the mountains on his right, the river was a stream which ran down from the Syrian Amanus; and it can be no other than the Delli Tashat, which is about 15 miles north of the Caraus (Merveld), direct distance. Polybus (vii. 17), who criticizes Callisthenes's description of the battle, states, on his authority, that Darius descended into Cilicia through the Pylea Amanides, and encamped on the Pinarus, at a place where the distance between the mountains and the sea was not more than 14 stadia; and that the river ran across this place into the sea, and that in its course through the level part "it had abrupt and difficult eminences (κατανομα)." This is certain, though Arrian says of the banks of the river being steep in many parts on the north side. (Arab. ii. 10.) Callisthenes further said, that when Alexander, after having passed the defile (τα σταθμα), heard of Darius being in Cilicia, he was 100 stadia from him, and, accordingly, he marched back through the defile. It is not clear, from the extract in Polybius, whether the 100 stadia are to be reckoned to Issus or to the Pinarus. According to Arrian, when Alexander heard of Darius being behind him, he sent some men in a galley back to Issus, to see if it was so; and it is most consistent with the narrative to suppose that the men saw the Persians at Issus before they had advanced to the river; but this is not quite certain. The Persian army was visible, being near the coast, as it would be, if it were seen at Issus.

Strabo (p. 676), following the historians of Alexander, adds nothing to what Arrian has got from them. Alexander, he says, led his infantry from Sidi along the coast and through the Maloitos to Issus and the forces of Darius; an expression which might misled, if we had no other narrative. He also says, after Mallius in Aegea, a small town with a harbour, then the Amanides Pylea (Amanides Pylae), where there is a harbour; and after Aegea is Issus, a small town with a harbour, and the river Pinarus, where the fight was between Alexander and Darius. Accordingly he places Issus north of the Pinarus. Cicero, during his proconsulship of Cilicia, led his forces against the mountaineers of the Amanus, and he was saluted as imperator at Issus, "where," he says, "as I have often heard from you, Caltarchus told you that Darius was defeated and措us, this is nothing to be got from this. (Ad Fam. i. 10.) In another passage, he says that he occupied for a few days the same camp that Alexander had occupied at Issus against Darius. (Ad Att. v. 20.) And again (Ad Fam. xiv. 20), he says that, "he encamped for four days at the roots of the Amanus, at the Arne Alexandri." If this is the same fact that he mentions in his letter to Atticus, the Arne were at Issus, and Issus was near the foot of the Amanus.

The battle between Septrimus Severus and Niger was fought (A. D. 194) somewhere about Issus; but nothing can be collected from the description of Herodian (iii. 12), except that the battle was not fought on the same ground as Alexander's, though it was fought on the gulf of Issus. Stephanus (s. r. Vero) describes it as "a city between Syria and Cilicia, where Alexander defeated Darius, which was called, for this reason, Nicopolis by him; and there is the bay called Nicopolis, and there is a river named Pinarus." Strabo, after speaking of Issus, mentions, on the Issic gulf, Rhousus, and Myrlandus, and Alexandriu, and Nicopolis, and Mopsucretia, in which description he proceeds from the Syrian side of the gulf, and terminates with Mopsucretia on the Pyranus. According to this enumeration, Nicopolis would be between Alexandriu (Scanderoon) and Mopsucretia; and it may be near Issus, or it may not. Polybius (v. 8. § 13. § 21) places Nicopolis exactly one degree north of Alexandriu and 50 north of Issus. He places Issus and Rhousus in the same longitude, and Nicopolis, Alexandriu, and Myrlandus 10° further east than Issus. The absolute truth of his numbers is immaterial. A map constructed according to Ptolemy would place Issus at the head of the gulf, and Nicopolis inland. Nicopolis is one of the cities which he enumerates among the inland cities of Cilicia Proper. In my map of Issus, then, being at the head of the gulf, and Thaurus being a fixed point in the march of Cyrus, we may now see how the matter stands with Xeno-phon's distances. Cyrus embraced 10 parages from Thaurus to the river Pears (Surus). Silius, and crossed at a place where it was 300 feet wide.
ISSUS.

From the Sarus the army marched 5 parasangs to the Pyramus, which was crossed where it was 600 Greek feet wide; and the march from the Pyramus to Issus was 15 parasangs. Accordingly, the whole distance from Tarsus to Issus was 30 parasangs. The direct distance from Tarsus to the head of the gulf is about 56 geographical miles; and these two points are very nearly in the same latitude. The modern road from Tarsus, through Adana on the Sarus, and Mopsuestia on the Pyramus, to the head of the gulf, has a general direction from W. to E. The length of Cyrus's march, from Tarsus to the Sarus, exceeds the direct distance on the map very much; if we reckon the parasangs at 3 geographical miles; for 10 parasangs are 30 geographical miles, and the direct distance to Adana is not more than 16 miles. Mr. Ainsworth infers us that the Sarus is not fordable at Adana; and Cyrus probably crossed at some other place. The march from the Sarus to the Pyramus was 5 parasangs, or 15 geographical miles; and this appears to be very nearly the direct distance from Adana to Mopsuestia (Myriandrus). But Cyrus may have crossed some distance below Mopsuestia, without lengthening his march from the Sarus to the Pyramus; and he may have done this even if he had to go lower down the Sarus than Adana to find a ford. If he did not go higher up the Pyramus to seek a ford, for the reasons which Mr. Ainsworth mentions, he must have crossed lower down than Mopsuestia. The distance from the point where the supposed old bed begins to turn to the south, to the NE. end of the gulf of Issus, is 40 geographical miles; and thus the distance of 15 parasangs from the passage of the Pyramus to Issus, is more easily reconciled with the real distance than the measurement from Tarsus to the Sarus.

The places not absolutely determined on or near the gulf of Issus, are: Myriandrus, Nicopolis, Epiphaneia, Areia, Alexandri, and Issus, though we know that Issus must have been at the head of the gulf and on it. The following extract from Colonel Chesney contains the latest information on these sites:—"About 7 miles south-eastward from the borders of Syria are the remains of a considerable city, probably those of Issus or Nicopolis, with the ruins of a temple, a part of the Acropolis, an extensive aqueduct, generally with a double row of arches, running E.S.E. and W.N.W. These, in addition to the walls of the city itself, are entirely built of lava, and still exist in considerable perfection. Nearly 14 miles southward from thence, the Dori Gulf quits the foot of the Anamuss in two branches, which, after traversing the Issic plain, unite at the foot of the mountain just previously to entering the sea. The principal of these branches makes a deep curve towards the NE., so that a body of troops occupying one side might see behind and outflank those posted on the opposite side, in which, as well as in other respects, the stream appears to answer to the Piarsus of Alexander's historians. A little southward of this river are the castle, kháin, báif, and other ruins of Bayás, once Baiae, with the three villages of Kuretar in the neighborhood, situated in the midst of groves of orange and palm trees. Again, 5 miles southward, is the pass, above noticed, of Sifkil-Turán, and at nearly the same distance onward, the fine bay and anchorage of Iskende- tràn, a convenient landing-place on a bold beach; but, in consequence of the accumulation of the sand by which the mouths of the streams descending from this part of the Anamuss are choked, a pestilential swamp extends from the very edge of the sea almost to the foot of the mountain. In the middle of the bay there are some trifling ruins, which may possibly be the site of ancient Myriandrus; and within a mile of the shore are the remains of a castle and bridge constructed by Godfrey of Bouillon." (Expedition for the Survey of the Rivers Euphrates and Tigris, vol. i. p. 488.)

There is no direct proof here that these remains are those of Issus. The aqueduct probably belongs to the Roman period. It seems most likely that the remains are those of Nicopolis, and that Issus on the coast has disappeared. Colonel Chesney's description of the bend of one of the branches of the Deli Tochatsi corresponds to Arrian's (ii. 2. § 10), who says, "Darius placed at the foot of the mountain, which was on the Persian left and opposite to Alexander's right, about 20,000 men; and some of them were on the rear of Alexander's army. For the mountain where they were posted in one place opened to some depth, and so a part became of the form of a bay on the sea. Darius then, by advancing further to the bend, brought the men who were posted at the foot of the mountain, in the rear of the right wing of Alexander.'

There still seems some doubt about the site of Myriandrus, which Mr. Ainsworth (Travel in the Track of the Ten Thousand, &c. p. 60) places about half way between Scanderouz and Elassus (Arsus); and he has the authority of Strabo, in his enumeration of the places on this coast, and that of Ptolomy, who places Myriandrus 15' south of Alexandria ad Issum. As to Arsus, he observes,—"there are many ruins, and especially a long aqueduct leading from the foot of the mountains." [G. L.]

ISTAEVONES. [GERMANIA AND HILLESY-Ones.]

ISTER. [DANUBIUS.]

ISTHMIUM, a small district in Thrasylos. [ZELA.-

ISTHMUS. [CORINTHUS, p. 682, seq.]

ISTONE. [CORINTIA.]

ISTONIUM. [SEYTHERBEA.]

ISTRIA (lorpia) or HISTRIA, was the name given by the Greeks and Romans to the country which still bears the same appellation, and forms a peninsula of somewhat triangular form near the head of the Adriatic sea, running out from the coast of Liburnia, between Tergeste (Trieste) and the Sinus Flaminianus, or Gulf of Quarnero. It is about 50 G. miles in length, and 35 in breadth, while the isthmus or strip of land between the two gulfs of Trieste and Quarnero, by which it is united to the mainland, is about 27 G. miles across. The name is derived both by Greek and Latin authors from the fabulous notion entertained at a very early period that one branch or arm of the Danube (the Ister of the Greeks) flowed into the Adriatic sea near its head. (Strab. l. p. 57; Plin. lit. 18. s. 22.) The deep inlets, and narrow channels, with which the coasts of the Adriatic are intersected for a considerable distance below the peninsula of Istria may have contributed to favor this notion so long as those coasts were imperfectly known; and hence we cannot wonder at Scylax speaking of a river named Istrus (which he identifies with the Danube) as flowing through the land of the Istrians (Scyl. p. 6. § 20); but it seems incredible that an author like Mela, writing in the days of Augustus, should not only speak of a river Ister as flowing into this part of the
Istria.

Istria, but should assert that its waters entered that sea with a turbulence and force similar to those of the Padus. (Mcl. ii. 3, § 13, 4, § 4.) In point of fact, there is no river of any magnitude flowing into the upper part of the Adriatic on its eastern shore which could afford even the slightest connuence to such a notion; the rivers in the peninsula of Istria itself are very trifling streams, and the dry, calcareous ridges which hem in the E. shore of the Adriatic, all the way from Trieste to the southern extremity of Dalmatia, do not admit either of the formation or the outlet of any considerable body of water. It is scarcely possible to account for the origin of such a fable; but if the inhabitants of Istria were really called Istrii (Ἰστρίοι), as their native name, which is at least highly probable, this circumstance may have first led the Greeks to assume their connection with the great river later, and the existence of a considerable amount of traffic up the valley of the Savus, and from thence by land across the Julian Alps, or Mount Ocra, to the head of the Adriatic (Strab. vii. p. 314), would tend to perpetuate such a notion.

The Istrians are generally considered as a tribe of Illyrian race (Appian, Illyr. 8; Strab. vii. p. 314; Zerus, Die Deutschen, p. 253), and the fact that they were immediately surrounded by other Illyrian tribes is the strongest reason for assuming this fact. (Seynus Chias alone calls them a Thracian tribe, but on what authority we know not. (Seynus, Ch. 393.) They first appear in history as taking part with the other Illyrians in their piratical expeditions, and Livy ascribes to them this character as early as B.C. 301 (Liv. x. 2); but the first occasion on which they are distinctly mentioned as joining in these enterprises is just before the Second Punic War. They were, however, severely punished; the Roman consuls M. Minucius Rufus and P. Cornelius were sent against them, and they were reduced to complete submission. (Enrop. iii. 7; Oras. iv. 13; Zonar. viii. 20; Appian, Illyr. 8.) The next mention of them occurs in B.C. 183, when the consul M. Claudius Marcellus, after a successful campaign against the Gauls, asked and obtained permission to lead his legions into Istria. (Liv. xxxix. 53.) It does not appear from what this line son produced any considerable result; but their piratical expeditions, together with the opposition offered by them to the foundation of the Roman colony of Aquileia, soon became the pretext of a fresh attack. (Ib. x1. 18, 26, xii. 1.) In n. c. 178 the consul A. Manlius invaded Istria with two legions; and though he at first sustained a disaster, and narrowly escaped the capture of his camp, he recovered his position before the arrival of his colleague, M. Junius, who had been sent to his support. The two consuls now attacked and defeated the Istrians; and their successor, C. Claudius, following up this advantage, took in succession the towns of Nessactum, Mutila, and Faveria, and reduced the whole people to submission. For this success he was rewarded with a triumph, n. c. 177. (Liv. xli. 1—5, 8—13; Flor. ii. 10.) The subjection of the Istrians on this occasion seems to have lasted a long time; but a few years after we find them joining the Carni and Ilypes in complaining of the exactions of C. Cassius (Liv. xiii. 5), we hear of no subsequent revolts, and the district appears to have continued tranquil under the Roman yoke, until it was incorporated by Augustus, together with Venetia and the land of the Carni, as a portion of Italy. (Strab. v. p. 215; Plin. iii. 19. s. 23.) It continued thenceforth to be always included under that name, though geographically connected much more closely with Dalmatia and Illyricum. Hence we find, in the Notitia Dignitatum, the " Consularis Venetiae et Histrinae" placed under the jurisdiction of the Vicarii Italicae. (Not. Dign. ii. pp. 5, 63.)

The natural limits of Istria are clearly marked by those of the peninsula of which it consists, or by a line drawn across from the Gulf of Trieste to that of Quarnero, near Fiume; but the political boundary was fixed by Augustus, when he included Istria in Italy, at the river Arisa or Arenza, which falls into the Gulf of Quarnero about 15 miles from the southern extremity of the peninsula. This river has its sources in the group of mountains of which the Monte Maggiore forms the highest point, and which constitutes the heart or nucleus of the peninsula, from which there radiate ranges of great calcareous hills, gradually declining as they approach the western coast, so that the shore of Istria along the Adriatic, though hilly and rocky, is not of any considerable elevation, or picturesque in feature. But the calcareous rocks of which it is composed are indented by deep inlets, forming excellent harbours; of these, the beautiful land-locked basin of Pola is particularly remarkable, and was noted in ancient as well as modern times. The mouth of the Istria was fixed by Augustus at the river Fornio, a small stream falling into the Gulf of Trieste between that city and Capo d’Istria. Pliny expressly excludes Tergeste from Istria; but Poleny extends the limits of that province so as to include both the river Fornio and Tergeste (Ptol. iii. 1. § 27); and Strabo also appears to consider the Tinavus as constituting the boundary of Istria (Strab. v. p. 215), though he elsewhere calls Tergeste “a village of the Carni” (vii. p. 314). Pliny, however, repeatedly alludes to the Fornio as having constituted the boundary of Italy before that name was officially extended so as to include Istria also, and there can be no doubt of the correctness of his statement. Istria is not a country of any great natural fertility; but its calcareous rocky soil was well adapted for the growth of olives, and its oil was reckoned by Pliny inferior only to that of Carthage (Olb. ii. 19, s. 3.) In the later ages of the Roman empire, when the seat of government was fixed at Ravenna, Istria became of increased importance, from its facility of communication by sea with that capital, and furnished considerable quantities of corn, as well as wine and oil. (Cassiod. torr. xii. 23, 24.) This was probably the most flourishing period of its history. It was subsequently ravaged in succession by the Lombards, Avars, and Slavs (P. Dair. iv. 23, 42.), but appears to have continued permanently subject to the Lombard kingdom of Italy, until its destruction in A.D. 774.

The towns in Istria mentioned by ancient writers are not numerous. Much the most important was Pola, near the extreme southern promontory of the peninsula, which became a Roman colony under Augustus. Proceeding along the coast from Tergeste to Pola were Arena, Carpis d’Istria (Pola) (P. Dair. iv. 23, 42.)...
ISTRIANORUM PICTORUM.

Tenny also mentions three towns, which he places in the interior of the country, and names Puccina, Piumantium (Pievico), and Alvol (or Alven). Of these, Piumantium may be probably identified with Piumante, a considerable place in the heart of the mountain district of the interior; and Alven with Alba (called Alba in the Tabula), which is, however, E. of the Arco, and therefore not strictly within the Roman province of Istria. In like manner the Puccina of Ptolemy is evidently the same place with the "castellum, neboles vivis, Piumantium" of Pliny (vi. 19. s. 224), which is the latter place in the territory of the Carni, between the Triunus and Teresite, and was perhaps the same with the modern Daino. Ninguna, a place mentioned in the Antonine Itinerary (p. 271) between Teresite and Parentium, cannot be determined with any certainty. The Tabula also gives two names in the NW. part of the peninsula, Quersi and Silvo (Silventum), both of which are wholly unknown. The same authority marks at three small islands off the coast of Istria, to which it gives the names of Zepo- tona (3), Otraria, and Pularia: the last is mentioned also by Pliny (iii. 26. s. 30), and is probably the rocky island, or rather group of islets, off the harbour of Pola, now known as Li Brioni. The other two cannot be identified, any more than the Oessa of Pliny (i. c.): the Asbyrtides of the same author are the larger islands in the Golfo di Quarnaro, which belong rather to Liburnia than to Istria.

ISTRIANORUM PICTORUM. [Isiacorum Portus.]

ISTRIANUS (Istroano, Ptol. iii. 6. § 3), a river of the Tauric Chersonese, which has been identified with the Kykn Tep. (Foulquier, vol. iii. pp. 1117, 1121.)

ISTRIOPOLIS, ISTROPOULIS, ISTROPOULI, ISTROPOULON, ISTROPOLIS (Istroporos, Istrapalos, or simply Istrpo: Istrae), a town of Lower Macea, at the southern extremity of lake Balaiyris, on the coast of the Euxine. It was a colony of Miletus, and, at least in Strabo's time, a small town. (Stab. iv. p. 319; Ptol. iv. 18. 24; Mela i. 2; Strab. iv. vi. 8; Herod. ii. 33; Arrian, Perip. Eur. p. 24; Graec. Civ. iv. 6; Ly, op. 74; Ptol. iii. 10. § 8; Sclioin, Franc. 22; Steph. B. s. c. Amm. Marc. xx. 8; Herod. p. 637.) It has been supposed by some of the scholars that it must have been a commercial town of some importance; of its history, however, nothing is known. Some modern writers have identified it with Kin- stante or Kostrandje, the ancient Constantia, which, however, was in all probability situated to the E. of Istropolis. [L. S.]

ISTRIUS (Istraper, a Cretan town which Artemidorus also called Istrina. (Steph. B. s. c.) the latter form of the name is found in an inscription (op. Chishall, Antig. Asiat. p. 110). The site is placed near Monos: "Among the ruined edifices and columns of this ancient city are two immense marble blocks, half buried in the earth, and measuring 54 by 15 feet." (Cornelius, Creata Sacra, vol. i. p. 11; op. Mus. Class. Antig., vol. ii. p. 273; comp. Heck, Kreta, vol. i. pp. 17, 421.) [K. B. J.]

ITALIA. COIN OF ISTRIE.

ISTURGI (Arbuzje la Vija), a city of His- ponia Baetica, in the neighbourhood of Illiterris. (Inscr. op. Florac. Esp. S. vol. vii. p. 137.) The Iparsturgi Triumphale of Pliny (iii. 1. 3) is probably the same place. (Ubert., vol. ii. p. 1. pp. 380, 381.)

ISBURIGANTUM. [Isiburium.]

Isurium, in Britain, first mentioned by Ptolemy (ii. 3. § 16) as a town of the Brigantes. It then occurs in two of the Itineraries, the 1st and 2nd. In each, it lies between Cataractonium and Eboracum (Catterick Bridge and York). Isburignium, in the 5th Itinerary, does the same.

In the time of the Saxons Isturium had already taken the name of Eild-bury (Old Town), out of which has come the present name Aldborough, near Boroughbridge, with which it is undoubtedly identified.

Roman remains, both within and without the walls, are abundant and considerable at Aldborough; the Stodhart (or Stadhirth), the Red Hill, and the Borough Hill, being the chief localities. Tesselated pavements, the foundations of large and spacious buildings, ornaments, implements, Samian ware, and coins mark the site as having been inhabited by various peoples from the Roman Empire. In particular, the town was given to Isurium an importance equal to that of York, Cirencester, and other towns of Roman importance. [R. C. G.]

ISUS ('Isos), a spot in Boiotia, near Anthedon, with vestiges of a city, which some commentators identify with the Homeric Ithaca. (Strab. ix. p. 405; Hom. Il. ii. 508.) There was apparently also a town Ithos in Megara; but the passage in Strabo in which the name occurs is corrupt. (Stab. l. c.)

ITALIA (Itraia), was the name given in ancient as well as in modern times to the country still called Italy; and was applied, from the time of Augustus, both by Greek and Latin writers, in almost exactly the same sense as at the present day. It was, however, at first merely a geographical term; the countries comprised under the name, though strongly defined by natural limits, and containing natural features being from the earliest ages preserved by different races, which were never politically united, held all over the Roman yoke, and were gradually blended, by the pervading influence of Roman institutions and the Latin language, into one common nationality.
ITALIA.

I. NAME.

The name of Italy was very far from being originally applied in the same extensive signification which it afterwards obtained. It was confined, in the first instance, to the extreme southern point of the Italian peninsula, not including even the whole of the modern Calabria, but only the southern peninsular portion of that country, bounded on the N. by the narrow isthmus which separates the Tertiary and Scythian gulfs. Such was the distinct statement of Xenophon (op. Strab. vi. p. 255); nor have we any reason to reject his testimony upon this point, though it is certain that this usage must have ceased long before the time of that historian, and is not found in any extant ancient author. At a subsequent period, and still in very early times, the appellation was extended to the whole tract along the shores of the Tarentine gulf, as far as Metapontum, and from thence across to the gulf of Poseidonia on the western seas; according to other statements, the river Liris was its northern limit on this side. (Strab. v. p. 269, vi. p. 234; Antiochus, ap. Dionys. i. 73.) This appears to have been the established usage among the Greeks in the fifth century B.C. Antiochus expressly excludes the Iapygian peninsula from Italy, and Thucydides clearly adopts the same distinction (viii. 35). The countries on the shores of the Tyrrhenian sea, north of the Pisanidion gulf, were then known only by the names of Opica and Tyrrhenia; thus Thucydides calls Cumae a city in Opica, and Aristotle spoke of Latium as a district of Opica. Even Theophrastus preserves the distinction, and speaks of the pine-trees of Italy, where those of the Brutian mountains only can be meant, as opposed to those of Latium. (Thuc. vi. 4; Arist. op. Dionys. i. 73; Theophr. H. P. v. 8.)

The name of Italy, as thus applied, seems to have been synonymous with that of Oenotria; for Antiochus, in the same passage where he assigned the narrowest limits to the former appellation, confined that of Oenotria within the same boundaries, and spoke of the Oenotrii and Itali as the same people. (op. Strab. vi. p. 254; op. Dionys. i. 12.) This is in perfect accordance with the statements which preserved the same name of Insulans and Albani or Albans, as the Greek name of Italians (Itali) from a chief of the name of Italia (Dionys. i. 12, 35; Virg. Aen. i. 533; Arist. Pol. vii. 10), as well as with the mythical genealogy according to which Italius and Oenotrus were brothers. (Serv. ad Aen. l. c.) Thucydides, who represents Italy as coming from Arcadia (vi. 2), probably adopted this last tradition, for the Oenotrians were generally represented as of Arcadian origin. Whether the two names were originally applied to the same people, or (as is perhaps more probable) the Itali were merely a particular tribe of the Oenotrians, whose name gradually prevailed till it was extended to the whole people, we have no means of determining. But in this case, as in most others, it is clear that the name of the people was antecedent to that of the country, and that Italia, in its original signification, meant merely the land of the Itali; though at a later period, by its gradual extension, it had altogether lost that national meaning. It is impossible for us to trace with accuracy the successive steps of this extension, nor do we know at what time the Romans first adopted the name of Italy as that of the whole peninsula. It would be still more interesting to know whether they received this usage from the Greeks, or found it already prevalent among the nations of Italy; but it is difficult to believe that tribes of different races, origin, and language, as the Etruscans, Umbrians, Sabellians, and Oenotrians, would have concurred in calling the country they inhabited by one general appellation. If the Greek account already given, according to which the name was first given to the Oenotrian part of the peninsula, is worthy of confidence, it must have been a word of Pelasgic origin, and subsequently adopted by the Sabellian and Ocean races, as well as by the Romans themselves.

The etymology of the name is wholly uncertain. The current tradition among the Greeks and Romans, as already noticed, derived it from an Oenotrian or Pelasgic chief, Italus; but this is evidently a mere fiction, like that of so many other eponymous heroes. A more learned, but scarcely more trustworthy, etymology derived the name from Italus or Itius, which, in Tyrrhenian or old Greek, is said to have signified an ox; so that Italy would have meant "the land of cattle." (Timaeus, op. Gall. xi. 1; Var. R. R. ii. 1, § 9.) The ancient form here cited is evidently connected with the Latin "vitulus" and it is probable that the name of the people was originally Vitus, or Vitae, in its Pelasgic form; for we find the same form retained by the Sabellians as late as the fifth century B.C., when the Samnite demarli (struck during the Social War, n. c. 90—88) have the inscription "Vitela" for Italia.

It is probably that the rapid extension of the Roman power, and the successive subjugation of the different nations of Central and Southern Italy by its victorious arms, tended also to promote the extension of the one common name to the whole; and there seems little doubt that as early as the time of Pyrrhus, this was already applied in nearly the same sense as afterwards continued to be the usage,—as comprising the whole Italian peninsula to the frontiers of Cisalpine Gaul, but excluding the latter country, as well as Liguria. This continued to be the customary and official meaning of the name of Italy from this time till the close of the Republic; and hence, even after the First Triumvirate, Gallia Cisalpina, as well as Transalpina, was allotted to Caesar as his province, a term which was never applied but to countries out of Italy, but long before the close of this period, the name of Italy would seem to have been often employed in its more extensive, and what may be termed its geographical, meaning, as including the whole land from the foot of the Alps to the Sicilian straits. Polybius certainly uses the term in this sense, for he speaks of the Romans as having subdued all Italy, except the land of the Gauls (Gallia Cisalpina), and repeatedly describes Hannibal as crossing the Alps into Italy, and designates the plains on the banks of the Rubus as in Italy. (Pol. i. 6, ii. 14. iii. 39. 54.) The natural limits of Italy are indeed so clearly marked and so obvious, that as soon as the name came to be once received as the designation of the country in general, it was almost inevitable that it should acquire this extensive; hence, though the narrow distinction between Italy and Cisalpine Gaul was retained by the Romans to the very end of the Republic, it is clear that the more extended use of the name was already familiar in common usage. Thus, already in n. c. 76, Pompeius employs the expression "in cœrœbus Italiae," of the passes of the Alps into Cisalpine Gaul (Sall. Hist. iii. 11); and Decimus Bru-
ITALIA.

us. in n. c. 43, distinctly uses the phrase of quae invitant Italiam, when he crosses the Alps. (Cicero, Pro Sest. 20.) Sallust also uses the name of Italy in the wider and more general sense, which was never thought of as excluding the province of Cisalpine Gaul, leads the later frequently to observe the official distinction. (Cass. B. G. v. 1, xi. 41, vii. 1; Cic. Phil. III. 4, v. 12.) But, indeed, had not this use of the name been already common, before it was to be officially adopted, that circumstance alone would scarcely have deduced it so familiar as we find it in the Latin writers of the Augustan age. Virgil, for instance, in celebrating the histories of Italy, never thought of excluding from that appellation the plains of Cisalpine Gaul, or the Alps at the foot of the Alps. From this time, indeed, when the rights of Roman citizens were extended to all the Cisalpine Gauds, no real distinction any longer subsisted between the different parts of Italy; but Cisalpine Gaul still formed a separate province under D. Brutus in n. c. 43 (Cic. Phil. iii. 4, 5, iv. 4, 9, &c.), and it is probable, that the name of the peninsula of Italy, the name of which is, so far as we know, purely poetical, nor can it be traced farther back than the Alexandrian writers Leuciphan and Apollonius Rhodius, who employed it familiarly (as did the Latin poets in imitation of them) as a poetical equivalent for Italy. [Auannon.]

As for the name of Saturnia, though it is found in a pretended Greek oracle cited by Dionysius (Stat. viii. 2, Dionys. i. 19), it may well be doubted whether it was ever an ancient appellation at all. Its obvious derivation from the name of the Latin god Saturns proves it to have been of native Italian, and not of Greek, invention, and probably this was the only authority that Dionysius had for saying it was the native name of Italy. But all the traditions of the Roman mythology connect Saturns so closely with Latium, that it seems almost certain the name of Saturns (if it was ever more than a poetical fabrication) originally belonged to Latium only, and was thence gradually extended by the Romans to the rest of Italy. Ennius seems to have used the phrase of "Saturns' territory" only in reference to Latium; while Virgil applies it to the whole of Italy. (Ennius, ap. Varr. l. L. v. 42; Virg. Georg. i. 173.) It is never used in either sense by Latin prose writers, though several authors state, as Dionysius did, that it was the ancient name of Italy. (Pestus, s. Saturna. p. 322; Justin. xiii. 1.)

II. BOUNDARIES AND PHYSICAL GEOGRAPHY.

There are few countries of which the boundaries are more clearly marked out by nature than those of Italy. It is well described by one of its modern poets as the land "di' Aemilia parte e l'mar circonda e l'Alpe;" and this single line at once enumerates all the principal physical features that impart to the country its peculiar physiognomy. Italy consists of a great peninsula, projecting in a SE. direction into the Mediterranean sea, and bounded on the W. by the portions of that sea commonly known as the Tyrrhenian and Sicilian seas, but comprised by the Romans under the name of Mare Inferius, or the Lower Sea; on the E. by the Adriatic, or the Upper Sea (Mare Superius), as it was commonly termed by the Romans, while to the Sw. extends inland, with a broad expansion, forming, as it were, the base or root by which it adheres to the continent of Europe, and

The name of Auannon, on the contrary, was one derived originally from one of the races which inhabited the Italian peninsula, the Aurunci of the Romans, who were known to the Greeks as the Auannon. These Auannonians were a tribe of Oicin or Osca race, and it is probable that the name of Auannon was at first applied much as that of Oicin or Osca was by Thucydides and other writers of the 5th century B. C. But, as applied to the whole peninsula of Italy, the name is, so far as we know, purely poetical; nor can it be traced farther back than the Alexandrian writers Leuciphan and Apollonius Rhodius, who employed it familiarly (as did the Latin poets in imitation of them) as a poetical equivalent for Italy.
around which sweeps the great chain of the Alps, forming a continuous barrier from the shores of the Mediterranean near Massilia to the head of the Adriatic at Trieste (Tergeste). From the western extremity of this vast mountain chain, where the ranges of the Maritime Alps abut immediately on the seas-shore, branches off the inferior, but still very considerable, chain of the Apennines, which, after sweeping round the Ligurian gulf, stretches in an unbroken line directly across to the shores of the Adriatic, and then, turning abruptly to the SE., divides the whole peninsula throughout its entire length, until it ends in the promontory of Leuco-peta, on the Sicilian sea. [APENNINUS.]

The precise limits of Italy can thus only be doubtful on its northern frontier, where the massive ranges of the Alps, though presenting, when viewed on the large scale, a vast natural barrier, are in fact indented and penetrated by deep and irregular valleys, which render it often difficult to determine the natural boundary; nor has this been always adopted as the political one. Along the coast of Liguria, between Massilia and Genua, the Maritime Alps send down successive ranges to the sea, forming great headlands, of which the most striking are: that between Novaf and Finale, commonly regarded by modern geographers as the termination of the Maritime Alps; and the promontory immediately W. of Monaco, which still bears the remains of the Tropae Anuasti, and the passage of which presents the greatest natural difficulties to the construction of a road along this coast. This mountain headland would probably be the best point to fix as the natural limit of Italy on this side, and appears to have been commonly regarded in ancient times as such; but when Augustus first extended the political limits of Italy to the foot of the Alps, he found it convenient to carry them somewhat further W., and fixed on the river Varus as the boundary; thus including Nicea, which was a colony of Massilia, and had previously been considered as belonging to Gaul. (Strab. iv. pp. 178, 184. v. p. 209; Hia. iii. 4. s. 5, s. 6, 7; d. i. 4. § 9; Itol. iii. 1 § 1; Lucan. 1. 404.)

Though this demarcation does not appear to have been always followed; for in the Itinerary of Anto-

nius Mauromerianus (p. 460.) we find the Alps Maritimi (meaning the mountain headland above described) fixed as the boundary between Italy and Gaul; it was generally adopted, and has continued without alteration to the present day.

The extreme NE. limit of Italy, at the head of the Adriatic Gulf, is equally susceptible of various determination, and here also Augustus certainly transgressed the natural limits by including Istria within the confines of Italy. (Plin. iii. 18. s. 22; 
Strab. v. p. 209, vii. p. 514.) But here, also, the reasons of political convenience, which first gave rise to this extension, have led to its subsequent adoption, and Istria is still commonly reckoned a part of Italy. The little river Formis, which flows into the Adriatic between Trieste and Copo d'Istria, was previously established as the boundary of Italy on this side: but the range of the Julian Alps, which, after sweeping round the Istrian gulf, stretches from the foot of the Apennines, and presents a continuous mountain barrier from hence to Trieste, would seem to constitute the true natural limit.

Even between these two extremities, the chain of the Alps does not always form so simple and clearly- 

marked a frontier as might at first be expected. It
banks of the Po; and so that Ariminum (Rimini), where their lowest slopes first descend to the sea-shore, is distant nearly 60 geog. miles from the mouth of that river, and it is almost as much more from thence to the foot of the Alps. It is this very plain, together with the hill-country on each side of it, formed by the lower slopes of the mountains, that constituted the country of the Cisalpine Gauls, to which the Romans gave the name of Gallia Cisalpina. The westernmost part of the same tract, including the upper basin of the Po, and the extensive hilly district, now called the Monserrato, which stretches from the foot of the Apennines to the south bank of the Po, was inhabited from the earliest periods by Ligurian tribes, and was included in Liguria, according to the Roman use of the name. At the opposite extremity, the portion of the great plain E. and N. of the Adige (Athesis), as well as the district now called the Friuli, was the land of the Veneti, and constituted the Roman province of Venetia. The Romans, however, appear to have occasionally used the name of Gallia Cisalpina, in a more lax and general sense, for the whole of Northern Italy, or everything that was not comprised within the limits of Italy as that name was understood prior to the time of Augustus. At the present day the name of Lombardy is frequently applied to the whole basin of the Po, including both the proper Gallia Cisalpina, and the adjacent parts of Liguria and Venetia.

The name of Northern Italy may be conveniently adopted as a geographical designation for the same tract of country; but it is commonly understood as comprising the whole of Liguria, including the sea-coast: though this, of course, lies on the S. side of the dividing ridge of the Apennines. In this sense, therefore, it comprises the provinces of Liguria, Gallia Cisalpina, Venetia and Istria, and is limited towards the N. by the Maera (Magra) on the W. coast, and by the Rubicon on that of the Adriatic. In like manner, the name of Central Italy is frequently applied to the middle portion, comprising the northern half of the peninsula, and extending along the W. coast from the mouth of the Maera to that of the Sileus, and on the E. from the Rubicon to the Brenta; while that of Southern Italy is given to the remaining part of the peninsula, including Apulia, Calabria, Lucania, and Bruttium. But it must be borne in mind that these names are merely geographical distinctions, for the convenience of description and reference, and do not correspond to any real divisions of the country, either natural or political.

2. Central Italy. — The country to which this name is applied differs essentially from that which lies to the N. of the Apennines. While the latter presents a broad level basin, bounded on both sides by mountains, and into which the streams and rivers converge from all sides, the centre of the Italian peninsula is almost wholly filled up by the lower ranges of the Apennines, the offsets and lateral branches of which, in some parts, descend quite to the sea, in others leave a considerable intervening space of plain or low country; but even the larger of these level tracts is insufficient as compared with the breadth of the plains of Northern Italy, to meet the claims of the Apennines, which from the neighbourhood of Ariminum assumes a generally S. direction, is very far too broad or uniform in its character. Nor can it be remedied, like the Alps or Pyrenees, as forming one continuous range, from which there

offsets of lateral arms or ranges, separated by deep intervening valleys. This is, indeed, the case, with considerable regularity, on the eastern side of the mountains, and hence the numerous rivers which descend to the Adriatic pursue nearly parallel courses at right angles to the direction of the main chain. But the central mass of the mountains, which comprises all the loftiest summits of the Apennines, is broken up and intersected by deep longitudinal valleys, sometimes-separated only by narrow ridges of moderate elevation, at others by rugged ranges rising abruptly to a height equal to that of the loftiest summits of the chain. The number of these valleys, occurring in the very heart of the Apennines, and often almost entirely enclosed by the mountains, is a feature in the physical geography of Italy which has in all ages exercised a material influence on its fortunes. The upland valleys, with their fine summer pasturages, were a necessary resource to the inhabitants of the dry plains of the south; and the peculiar configuration of these valleys opened out routes through the heart of the mountain districts, and facilitated mutual communication between the nations of the peninsula. It is especially in the southern part of the district that we are now considering that the Apennines assume this complicated and irregular structure. Between the parallels of 44° and 42° 30' N. lat. they may be regarded as forming a broad mountain chain, which has a direction nearly parallel with the line of coast of the Adriatic, and the centre of which is nowhere distant more than 40 geog. miles from the shore of that sea, while it is nearly double the same distance from that of the Tyrrhenian. Hence there remains on the W. side of the mountains an extensive tract of country, constituting the greater part of Etruria and the S. of Umbria, which is wholly distinct from the mountain regions, and consists in part of fertile plains, in part of a hilly, but still by no means mountainous, district. The great valleys of the Arno and the Tiber, the two principal rivers of Central Italy, which have their sources very near one another, but flow the one to the W. the other to the S., may be considered as the key to the geography of this part of the peninsula. Between them lies the hilly tract of Etruria, which, notwithstanding the isolation it is thrown into by some isolated summits, has nothing of the character of a mountain country, and a large part of which, as well as the portions of Umbria bordering on the valley of the Tiber, may be deservedly reckoned among the most fertile districts in Italy. South of the Tiber, again, the broad volcanic plains of Latium expand between the Apennines and the sea; and though those are interrupted by the isolated group of the Alban hills, and still more by the rugged mountains of the Velabrum, which between Teverina and Gaeta, descend quite to the sea-shore, as soon as these are passed, the mountains again recede from the sea-coast, and leave a considerable interval which is filled up by the hilly-plain of Campania.

Nothing can be more striking than the contrast presented by different parts of the countries thus comprised under the name of Central Italy. The snow still lingers in the upland pastures of Samnium and the Abruzzi, when the corn is nearly ripe in the plains of the Roman Campagna. The elevated districts of the Pelli, the Vestini, and the Marsi, were always noted for their cold and cheerful climate, and were better adapted for pasturage than the growth of corn. Even at Casalci, only 40 miles
distant from the Tyrrhenian sea, the olive would no longer flourish (Ovid, Fast. iv. 683); though it grows with the utmost luxuriance at Tiber, at a distance of little more than 15 miles, but on the southern slope of the Apennines. The richness and fertility of the Campanian plains, and the beautiful shores of the Bay of Naples, were proverbial; while the Samnite valleys, hardly removed more than a day's journey towards the interior, had all the characters of highland scenery. Nor was this contrast confined to the physical characters of the regions in question: the rude and simple mountaineers of the Sabine or Marsic valleys were not less different from the luxurious inhabitants of Etruria and Campania, and their frugal and homely habits of life are constantly alluded to by the Roman poets of the empire, when nothing but the memory remained of those warlike virtues for which they had been so distinguished at an earlier period.

Central Italy, as the term is here used, comprised the countries known to the Romans as Etruria, Umbria (including the district adjoining the Adriatic previously occupied by the Galli Senones), Regnium, Vestini, Marsiaci, Peligni, Marucini, and Frusani, all Samnium, together with Latium (in the widest sense of the name) and Campania. A more detailed account of the physical geography of these several regions, as well as of the people that inhabited them, will be found in the respective articles.

3. Southern Italy, according to the distinction above established, comprised the southern part of the peninsula, from the river Silarus on the W., and the Frente on the E., to the Iapygian promontory on the Ionian, and that of Leucepetra towards the Sicilian sea. It thus includes the four provinces or districts of Apulia, Calabria (in the Roman sense of the name), Lucania, and Bruttium. The physical geography of this region is in great part determined by the chain of the Apennines, which, from the frontiers of Samnium, is continued through the heart of Lucania in a broad mass of mountains, which is somewhat narrowed as it enters the Bruttian peninsula, but soon spreads out again sufficiently to fill up almost the whole of that district from shore to shore. The extreme southern mass of the Apennines forms, indeed, a detached mountain range, which in its physical characters and direction is more closely connected with the mountains in the N.E. of Sicily than with the proper chain of the Apennines [Apennines]; so that the notion entertained by many ancient writers that Sicily had formerly been joined to the mainland at Rhegium, though wholly false with reference to historical times, is undoubtedly true in a geological sense. The name of the Apennines is, however, universally given by geographers to the whole range which terminates in the bold promontory of Leucepetra (Capo dell'Africa). East of the Apennines, and S. of the Frente, there extends a broad plain from the foot of the mountains to the sea, forming the greater part of Apulia, or the tract now known as Puglia pianA while. S. of this, an extensive tract of hilly country (not, however, rising to any considerable elevation) branches off from the Apennines near Venusium, and extends along the frontiers of Apulia and Lucania, till it approaches the sea between Egnatia and Brundisium. The remainder of the provinces of Calabria or Messapia, though it may be considered in some degree as a continuation of the same tract, presents nothing that can be called a range of hills, much less of mountains, as it is erroneously represented on many maps. [Calabria.] Between the central mass of the Apennines (which occupies the heart of Lucania) and the Gulf of Tarentum, there is another broad and hilly tract, gradually descending as it approaches the shores of the gulf, which are bordered by a strip of alluvial plain, varying in breadth, but nowhere of great extent.

The Apennines do not attain to so great an elevation in the southern part of the Italian peninsula as in its more central regions; and, though particular summits rise to a considerable height, we do not here meet with the same broad mountain tracts or upland valleys as further northward. The centre of Lucania is, indeed, a rugged and mountainous country, and the lofty groups of the Monti della Maddalena, S. of Potenza, the Mt. Pollino, on the frontiers of Bruttium, and the Sila, in the heart of the latter district, were evidently, in ancient as well as modern times, wild and seceded districts, almost inaccessible to civilization. But the coasts both of Lucania and Samnium were regions of beauty and fertility; and the tract extending along the shores of the Tarentine gulf, though now wild and desolate, is cited in ancient times as an almost proverbial instance of a beautiful and desirable country. (Archil. ap. Athen. xii. p. 523.) The peninsula of Calabria or Messapia, as already remarked by Strabo, notwithstanding the absence of streams and the apparent aridity of the soil, is in reality a district of great fertility, as is also the tract which extends along the coast of the Adriatic from Etna to the mouth of the Ausodus; and, though the plains in the interior of Apulia are dry and dusty in summer, they produce excellent corn, and are described by Strabo as "brinching forth all things in great abundance." (Strab. vi. p. 284.)

The general form and configuration of Italy was well known to the ancient geographers. Polybius, indeed, seems to have had a very imperfect notion of it, or was singularly unhappy in his illustration; for he describes it as of a triangular form, having the Alps for its base, and its two sides bounded by the sea, the Ionian and Adriatic on the one side, the Tyrrhenian and Sicilian on the other. (Vol. ii. 14.) Strabo justly objects to this description, that Italy cannot be called a triangle, without allowing a degree of curvature and irregularity in the sides, which would destroy all resemblance to that figure; and that it is, in fact, wholly impossible to compare it to any geometrical figure. (Strab. v. p. 210.)

There is somewhat more truth in the resemblance suggested by Pliny,—and which seems to have been commonly adopted, as it is referred to also by Tacticus (Plin. iii. 5. s. 6; Rutil. Itin. ii. 17) — to the leaf of an oak-tree, though this would imply that the projecting portions or promontories on each side were regarded as more considerable than they really are. With the exception of the two great peninsulas or promontories of Calabria (Messapia) and Bruttium, which are attached to its lower extremity, the remainder of Italy, from the Padus and the Maeca southwards, has a general oblong form; and Strabo truly enough describes it, when thus considered, as much about the same shape and size with the Adriatic Sea. (Strab. v. p. 211.)

Its dimensions are very variously stated by ancient writers. Strabo, in the comparison just cited, calls it little less than 6000 stadia (600 geo. miles) long, and about 1300 stadia in its greatest breadth;
of the latter measurement is almost exact, but the former much overstated, as he is speaking there of Italy exclusive of Cisalpine Gaul. The total length of Italy (in the wider sense of the word), from the foot of the Alps near Aosta (Augusta Praetoria) to the Illyrian promontory, is about 620 geog. miles, as measured in a direct line on a map; but from the same point to the promontory of Leccepeira, which is the extreme southern point of Italy, is above 660 geog. miles. Pliny states the distance from the same starting-point to Rhegium at 1020 M. P., or 816 geog. miles, which is greatly overstated, unless we suppose him to follow the windings of the road instead of measuring the distance geographically. (Plin. iii. 5. s. 6.) He also states the greatest breadth of Italy, from the Varn to the Asia, at 410 M. P., which is very nearly correct; the actual distance from the Varns to the head of the Allitaric, measured in a straight line, being 300 geog. miles. (375 M. P.), while from the thee to the Asia is about 50 geog. miles. Pliny adds, that the breadth of the peninsula, from the mouth of the Tiber to those of the Aternum, is 136 M. P., which considerably exceeds the truth for that particular point; but the widest part of the peninsula, from Aranoi across to the Monte Arcentaro, is 130 geog., or 162 Roman, miles.

111. Climate and Natural Productions.

Italy was not less renowned in ancient than in modern times for its beauty and fertility. For this it was indebted in great part to its climate, combined with the advantages of its physical configuration. Extending from the parallel of 30° N. lat. to 46° 30', its southern extremity enjoyed the same climate with Greece, while its northern parts were covered with snow, and the Alban hills as covered with it on the first approach of winter (Hor. Carm. i. 9. Ep. i. 7. 10); and Juno was alluded to the Tiber being covered with ice, as if it were an ordinary occurrence (vi. 522). Some allowance may be made for poetical exaggeration; but still it is probable that the climate of Italy was somewhat colder, or rather that the winters were more severe than they now are, though this remark must be confined within narrow limits; and it is probable, that the change which has taken place is far more in favour than in Gaul or Germany.

Great stress has also been laid by many modern writers upon the fact that populous cities then existed, and a thriving agricultural population was found, on sites and in districts now desolated by malaria: and hence it is inferred that the climate has become much more unhealthy in modern times. But population and cultivation have in themselves a strong tendency to repress the causes of malaria. The fertile districts on the coasts of Southern Italy once occupied by the flourishing Greek colonies are now pestilential wastes; but they became almost desolate from other causes before they grew so unhealthy. In the case of Paestum, a marked diminution in the effects of malaria has been perceived, even from the slight amount of population that has been attracted thither since the site has become the frequent resort of travellers, and the partial cultivation that has resulted from it. Nor can it be asserted that Italy, even in its most flourishing days, was ever free from this scourge, though particular localities were undoubtedly more healthy than at present. Thus, the Maremma of Tuscany was noted, even in the time of Pliny, for its insalubrity (Plin. Ep. v. 6); the neighbourhood of Arezo was almost uninhabitable from the same cause, at a still earlier
The volcanic district of Rome, as we may term the more northern part, is about 10 miles in breadth; while that of Campania is about 60 miles long, with an average, though very irregular, breadth of 20. North of the former lie the detached summits of Mt. Amiata and Radiofani, both of them composed of volcanic rocks; while at a distance of 60 miles E. of the Campanian basin, and separated from it by the intervening mass of the Apennines, is situated the isolated volcanic peak of Mt. Vultur (Volturn), a mountain whose regular conical form, and the great crater-shaped basin on its northern flank, at once prove its volcanic character; though this also, as well as the volcanoes of Latium and Etruria, has displayed no signs of activity within the historical era. (Baccony, On Volcanoes, ch. xi.)

It is scarcely necessary to enumerate in detail the natural productions of Italy, of which a summary view has already been given in the passages cited from ancient authors, and the details will be found under the heads of the several provinces. But it is worth while to observe how large a portion of those productions, which are at the present day among the chief objects of Italian cultivation, and even impor to its scenery some of its most peculiar characters, are of quite modern introduction, and were wholly unknown when the Greek and Roman writers were extolling its varied resources and inexhaustible fertility. To this class belong the maize and rice so extensively cultivated in the plains of Lombardy, the oranges of the Ligurian coast and the neighbourhood of Naples, the ales and cactuses which clothe the rocks on the sea-shore in the southern provinces; while the mulberry tree, though well known in ancient times, never became an important object of culture until after the introduction of the silk-worm in the 15th century. Of the different kinds of fruits known to the ancient Romans, many were undoubtedly of exotic origin, and of some the period of their introduction was recorded; but almost all of them thrrove well in Italy, and the gardens and orchards of the wealthy Romans surpassed all others then known in the variety and excellence of their produce. At the same time, cultivation of the more ordinary descriptions of fruit was so extensive, that Varro remarks: "Abhorrentius comestivus est, ut tota postea videatur," (B. R. i. 245). Almost all ancient writers concur in praising the metallic wealth of Italy; and Pliny even asserts that it was, in this respect also, superior to all other lands; but it was generally believed that the government intentionally discouraged the full exploration of these mineral resources. (Plin. iii. 20. s. 24, xxxvii. 13. s. 77; Strab. vi. p. 286; Dionys. i. 57; Virg. Georg. ii. 165.) It is doubtful whether this policy was really designed to husband their wealth or to conceal their poverty; but it is certain that Italy was far from being really so rich in metallic treasures as was supposed, and could bear no comparison in this respect with Spain. Gold was unquestionably found in some of the streams which flowed from the Alps, and in some cases (as among the Istrian and Salassi) was extracted from them in considerable quantities; but these workings, or rather washings, appear to have been rapidly exhausted, and the gold-works on the frontiers of Noricum, celebrated for their richness by Polybius, had ceased to exist in the days of Strabo. (Strab. iv. p. 218.) Silver is enumerated, also, among the metallic treasures of
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Italy; but we have no specific account of its production, and the fact that silver money was unknown to the ancient nations of Italy sufficiently shows, that it was not found in any great quantity. The early coinage of Italy was of copper, or rather brass; and silver metal appears to have been extracted in large quantities, and applied to a variety of purposes by the Etruscans, from a very early period. The same people were the first to explore the iron mines of Lycia, which continued to be assiduously worked by the Romans; though the metal produced was thought inferior to that of Noricum. Of other minerals, cinna
dar (minimum) and calamine (cad-
mimium) are noticed by Pliny. The white marble of Lucca, also, was extensively quarried by the Romans, and seems to have been recognised as a superior material for sculpture to any of those derived from Greece.

IV. RIVERS, LAKES, AND MOUNTAINS.

The configuration of Italy is unfavourable to the formation of great rivers. The Padus is the only stream which deserves to rank among the principal rivers of Europe; even the Armys and the Ticinus, celebrated as are their names in history, being inferior in magnitude to that of Noricum. Of other minerals, cinna

dar (minimum) and calamine (cad-
mimium) are noticed by Pliny. The white marble of Lucca, also, was extensively quarried by the Romans, and seems to have been recognised as a superior material for sculpture to any of those derived from Greece.

The Padus, or Po, is by far the most important river of Italy, flowing from W. to E. through the very midst of the great basin or trough of Northern Italy, and receiving, in consequence, from both sides, all the waters from the southern declivities of the Alps, as well as from the northern slopes of the Apennines. Hence, though its course does not ex
ceed 380 miles, its limits and the direct distance from its sources in the Monti Velinius (Mt. V咬a) to its mouth in the Adriatic is only 230 miles, the body of water which it brings down to the sea, is very large. Its principal tributaries are as follows, beginning with those on the N. bank, and proceeding from W. E.:

(1) the Daria Minus (Dairin Ripar
ria), which joins the Po near Turin; (2) the Stura (Staro); (3) the Organ (Oro), (4) the S. Minus, or Dora Beltis; (5) the Ses-
sites (Seson); (6) the Ticino (Ticino); (7) the Lapi
urs (Lauber); (8) the Adria (Adria); (9) the Olim (Oylo); (10) the Mincus (Mincio). Equally numerous, though less important in volume and magnitude, are its tributaries from the S. side, the chief of which are:— (1) the Tanaro (Turano), flowing from the Maritime Alps, and much the most considerable of the southern rivers of the Po; (2) the Trebia (Trebbia); (3) the Taras (Taros); (4) the Ticins (Enza); (5) the Gabelli (Secchia); (6) the Sculena (Sarano); (7) the Reno (Reno); (8) the Vatrems (Vaterena). (Plin. lli. 16. s. 20.)

The first river which, descending from the Alps, does not join the Padus, is the Alps or Adige, which in the lower part of its course flows nearly parallel with the greater river for a distance of about 50 miles. E. of this, and flowing from the Alps direct to the Adriatic, come in succession, the Me

doscan or druna, the Plata or Piave, the Tia

vens (Tievens), and the Stura (Stura). Besides many smaller streams, which will be noticed under the article VENETIA.

Liguria, S. of the Apennines, has very few streams worthy of notice, the mountains here approaching so close to the coast as to leave but a short course for their waters. The most considerable are, the Varus (Varo), which forms the western limit of the province; the Batobba (Bajo), flowing through the land of the Umbrians, to the Maera (Mago), which divides Liguria from Etruria.

The rivers of Central Italy, as already mentioned, all take their rise in the Apennines, or the mountain groups dependent upon them. The two most im
portant of these are the Armys (Arno) and Tiberis (Tevere). The Ausar (Secchio), which now pursues an independent course to the sea a few miles N. of the Armys, was formerly a confluent of that river. Of the smaller streams of Etruria, which have their sources in the group of hills that separate the basin of the Armys from that of the Tiber, the most con
siderable are the Coccins (Cecins), the Umbro (Ombrone), and the Arminia (Fiora). The great valley of the Tiber, which has a general southerly direction, from its sources in the Apennines on the confines of Etruria and Umbria to its mouth at Ostia, a distance in a direct line of 400 geog. miles, is the most important physical feature of Central Italy. That river receives in its course many tribu
	ary streams, but the only one which is important in a geographical point of view are the Clans, the Nar, and the Asio. Of these the Nar brings with it the waters of the Velinius, a stream at least as considerable as its own.

South of the Tiber are the Luins (Gargliano or Livio), which has its sources in the central Apen
nines near the lake Fucinus; and the Vultur
sus (Vutturarum), which brings with it the collected waters of almost the whole of Samnium, receiving near Beneventum the tributary streams of the Calor (Calore), the Sabatus (Solbeto), and the Tanaro (Tumaro). Both of these rivers flow through the plain of Campania to the sea; south of that province, and separating it from Lucania, is the Silurus (Sale), which, with its tributaries the Calor (Calore) and Tanger (Negro), drains the western valleys of the Lucanian Apennines. This is the last river of any magnitude that flows to the western coast of Italy; further to the S. the Apennines approach so near to the shore that the streams which descend from them to the sea are mere mountain torrents of trifling length and size. One of the most con
siderable of them is the Laus (Lui), which forms the limit between Lucania and Bruttium. The other minor streams of those two provinces are enumerated under their respective articles.

Returning now to the eastern or Adriatic coast of Italy, we find, as already noticed, a large number of streams, descending from the Apennines to the sea, but few of them of any great magnitude, though those which have their sources in the highest parts of the range are formidable torrents at particular seasons of the year. Beginning from the frontiers of Cisalpine Gaul, and proceeding from N. to S., the most im
portant of these rivers are:— (1) the Arminus (Mareccio); (2) the Crastunus (Crauca); (3) the Picenus (Puglia); (4) the Metaurus (Metoaro);
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(5) the Aeolis (Esitia); (6) the Potentia (Potenza); (7) the Flusor (Chienti); (8) the Treuntus (Trento); (9) the Vonnamus (Vomano); (10) the Aternum (Aterno or Pescara); (11) the Sagrus (Sagro); (12) the Treuntus by the Tiberius (Fiumefreddo); (14) the Fento (Furtore); (15) the Cerbalus (Cerreta); (16) the Auidsus (Ostia), which has much the longest course of all the rivers falling into the Adriatic.

Beyond this, not a single stream worthy of notice flows to the Adriatic; those which have their sources in the central Alpines of Lucania all descending towards the Tarentine gulf; these are, the Bradanus (Bredano), the Casmentus (Bassiano), the Arcis (Apra), and the Siris (Sinuo). The only rivers of Bruttium worthy of mention are the Crathis (Crati) and the Neathus (Neto).

(The minor streams and those noticed in history, but of no geographical importance, are enumerated in the descriptions of the several provinces.)

The Italian lakes may be considered as readily arranging themselves into three groups:—1. The lakes of Northern Italy, which are on a far larger scale than any of the others, are all basins formed by the rivers which descend from the high Alps, and the waters of which are arrested just at their exit from the mountains. Hence they are, as it were, valleys filled with water, and are of elongated form and considerable depth; while their superfluous waters are carried off in deep and copious streams, which become some of the principal feeders of the Po. Such are the Lakes Verbanus (Lago Maggiore), formed by the Ticino; the Lake Labus (Lago di Como), by the Adda; the Lacus Sebinus (Lago d'Iseo), by the Ollius; and the Lacus Benacus (Lago di Garda), by the Mincius. To these Phiny adds the Lacus Eupilis, from which flows the Lamber or Lambro, a very trifling sheet of water (Phin. iii. 19. s. 23); while neither he, nor any other ancient writer, mentions the Lago di Lagunae, situated between the Lake of Como and Lago Maggiore, though it is inferior in magnitude only to the three great lakes. It is first mentioned by Gregory of Tours in the 6th century, under the name of Cesius Lacus, an appellation probably ancient, though not now found in any earlier author. 2. The lakes of Central Italy are, with few exceptions, of volcanic origin, and occupy the craters of long extinct volcanoes. Hence they are mostly of circular or oval form, of no great extent, and, not being fed by perennial streams, either require no natural outlet, or have their surplus waters carried off by very inconsiderable streams. The largest of these volcanic lakes is the Lacus Vulciniensis, or Lago di Bolsena, in Southern Etruria, a basin of about 30 miles in circumference. Of similar character and origin are, the Lacus Sabatinus (Lago di Bracciano) and Lacus Cininna (Lago di Vico), in the same district; the Lacus Alenus (Lago d'Albano) and Lacus Nemoresis (Lago di Nemi), in Latium; and the Lake Avernus in Campania. 3. Wholly differing from the preceding are the two most considerable lakes in this portion of Italy, the Lacus Trasimenus (Lago di Perugia) and Lacus Fucinus (Lago Fucino or Lago di Celano); both of which are basins surrounded by hills or mountains, leaving no natural outlet for their waters, but wholly unconnected with volcanic agency.

The most lying almost exclusively to either the great chain of the Alps, which bounds it on the N., or to that of the Apennines. The principal summits of the latter range have already been noticed under the article APENNINUS. The few outlying or detached summits, which do not properly belong to the Apennines are:—(1) the Monte Amani or Monte di Santa Fiora, in the heart of Etruria, which rises to a height of 4794 feet; (2) the Mons Ciminus, a volcanic group of very inferior elevation; (3) the Mons Albans, rising to above 3000 feet; (4) the Mons Vesuvius, in Campania, attaining between 3000 and 4000 feet; (5) the Mons Velite, on the opposite side of the Apennines, which measures 4333 feet; and (6) the Mons Garganites, an isolated mass, but geologically connected with the Apennines, while all the preceding are of volcanic origin, and therefore geologically, as well as geographically, distinct from the neighboring Apennines.

To these may be added the two isolated mountain promontories of the Mons Argentarius (Monte Argentario) on the coast of Etruria, and Mons Circeus (Monte Circeolo) on that of Latium,—both of them rising like rocky islands, joined to the mainland only by low strips of alluvial soil.

IV. ETHNOGRAPHY OF ANCIENT ITALY.

The inquiry into the origin and affinities of the different races which peopled the Italian peninsula before it fell altogether under the dominion of Rome, and the national relations of the different tribes with which the rising republic came successively into contact, is a problem which has more or less attracted the attention of scholars ever since the revival of letters. But it is especially of late years that the impulse given to comparative philology, combined with the spirit of historical criticism, has directed their researches to this subject. Yet, after all that has been written on it, from the time of Niebuhr to the present day, it must be admitted that it is still enveloped in great obscurity. The scantiness of the monuments that remain to us of the languages of these different nations; the various and contradictory statements of ancient authors concerning them; and the uncertainty, even with regard to the most apparently authentic of these statements, on what authority they were really founded; combine to embarrass our inquiries, and lead us to mistrust our conclusions. It will be impossible, within the limits of an article like the present, to enter fully into the discussion of these topics, or examine the arguments that have been brought forward by different writers upon the subject. All that can be attempted is to give such a summary view of the most probable results, as will assist the student in forming a connected idea of the whole subject, and enable him to follow with advantage the researches of other writers. Many of the particular points here briefly referred to will be more fully investigated in the several articles of the different regions and races to which they relate.

Leaving out of view for the present the inhabitants of Northern Italy, the Gauls, Ligurians, and Veneti, the different nations of the peninsula may be grouped under five heads:—(1) the Pelasgians; (2) the Oceanians; (3) the Sabellians; (4) the Umbrians; (5) the Etruscans.

1. PELASGIANS.—All ancient writers concur in ascribing a Pelasgic origin to many of the most ancient tribes of Italy, and there seems no reason to doubt that a large part of the popular notion of the peninsula was really of Pelasgic race, that is to say, that it belonged to the same great nation or family
which formed the original population of Greece as well as that of Epirus and Macedonia, and of a part at least of Thrace and Asia Minor. The statements and arguments upon which this inference is based are more fully discussed under the article Pelasgi.

It may here suffice to say that the general fact is put forward prominently by Dionysius and Strabo, and has been generally adopted by modern writers from Niebuhr downwards. The Pelasgian population of Italy appears in historical times principally, and in its unmixed form solely, in the southern part of the peninsula. But it is impossible to judge that it had, as was reported by traditions current in the days of the earliest historians, once time extended much more widely, and that Pelasgian tribes had been gradually pressed towards the south by the successively advancing mixed population, which appear under the name of the Oscans, or Oenotrians, and the Sclerilians. At the time when the first Greek colonies were established in Southern Italy, the whole of the country is properly known as Lucania and Bruttium was occupied by a people whom the Greeks called Oenotrians (Oenotrioi), and who are generally represented as a Pelasgian race. Indeed we learn that the Pelasgians themselves continued to call this people, though they had reduced to a state of servitude, Pelasgian (Strab. vi. 18. B. 2). We find, however, traces of the tradition that this part of Italy was at one time peopled by a tribe called Siculi, who are represented as passing over from thence into the island to which they gave the name of Sicily, and where alone they are found in historical times. (Strab. v. 115.) The name of these Siculi is found also in connexion with the earliest population of Latium (Latiun); both there and in Oenotria they are represented by some authorities as a branch of the Pelasgian race, while others regard them as a distinct people. In the latter case we have no clue whatever to their origin or national affinities.

Next to the Oenotrians come the Messapians or Inapians, who are represented by the Greek legends and traditions as of Pelasgic or Greek descent; and there seem certain grounds for assuming that the tradition was correct, though no value can be attached to the mythical legends connected with it by the literature of early Greek historians. Pelasgianmen, to whom a Pelasgic origin is thus assigned, are the Messapians and Sclerilians, in the Inapian people, and the Peucetians and Danii, in the country called by the Romans Apulia. A strong confirmation of the inference derived in this case from other authorities is found in the traces still remaining of the Messapian dialect, which appears to have borne a close affinity to Greek, and to have obtained such only in much the same degree as the Messapian and other eastern dialects. (Moormer, loc. cit. I. 8. Schwab.)

It is far more difficult to trace with any security the Pelasgic population of Central Italy, where it appears to have been very early blended with other national elements, and did not anywhere subsist in an unmixed form within the period of historical record. But various as have been the theories and conclusions to which the part of Etruria seems to be so good ground for assuming that the important element, both of the people and language, was Pelasgic, and that this element was predominant in the southern part of Etruria, while it was more to be and had been comparatively effaced in the northern districts. (Italici.)

The very name of Tyrrhenians, universally given by the Greeks to the inhabitants of Etruria, appears indisputably connected with that of Pelasgiacs; and the evidence of language affords some curious and interesting facts in corroboration of the same view. (Donat. C. iv. 7. v. 3. vi. 3. vii. 7. iv. 5. viii. 5. Pellegr. pp. 112—113.)

If the Pelasgic element was thus prevalent in Southern Etruria, it might naturally be expected that its existence would be traceable in Latium also; and accordingly we find abundant evidence that one of the component ingredients in the population of Latium was of Pelasgic extraction, though this did not subsist within the historical period in a separate form, but was already indissolubly blended with the other elements of the Latin nationality. (Lati.) The evidence of the Latin language, as pointed out by Niebuhr, in itself indicates the combination of a Greek or Pelasgic race with one of a different origin, and closely akin to the other nations with which we find predominant in Central Italy, the Umbrians, Oscans, and Sabines.

There seems to be also sufficient proof that a Pelasgic or Tyrrhenian population was at an early period settled along the coasts of Campania, and was probably at one time conterminous and connected with that of Lucania, or Oenotria; but the notices of these Tyrrhenian settlements are rendered obscure and confused by the circumstance that the Greeks applied the same name of Tyrrhenians to the Etruscans, who subsequently made themselves masters for some time of the whole of this country. (Campania.)

The notices of any Pelasgic population in the interior of Central Italy are so few and vague as to be scarcely worthy of investigation; but the traditions collected by Dionysius from the early Greek historians distinctly represent them as having been at one time settled in Northern Italy, and especially point to Spina on the Adriatic as a Pelasgic city. (Dionys. i. 17—21; Strab. v. p. 214.) Nevertheless it hardly appears probable that this Pelasgic race formed a permanent part of the population of these regions. The traditions in question are more fully investigated under the article Pelasgi. There is some evidence also, though very vague and indefinite, of a Pelasgic population on the coast of the Adriatic, especially on the shores of Picenum. (These notices are collected by Niebuhr, vol. i. pp. 49, 50, and are discussed under Picenum.)

2. Oscans. — At a very early period, and certainly before the commencement of historical record, a considerable portion of Central Italy appears to have been in the possession of a people who were called by the Greeks Opicans, and by the Latins Oscans, and when we are led to identify also with the Ausonians [Asiotes] the Greeks, and the Ausonians of Roman writers. From them was derived the name of Opician or Opica, which appears to have been the usual appellation, in the days both of Tuscylides and Aristotle, for the central portion of the peninsula, or the country north of what was then called Italy. (Tusc. l. 4.; Arist. Pol. vii. 10.) All the earliest authorities concur in representing the Oscans as the earliest inhabitants of Campania, and they were still in possession of that fertile district when the Greek colonies were planted there. (Strab. v. p. 242.) We find also statements which have every character of authenticity, that this same people then occupied the mountainous region after-
words called Samnium, until they were expelled, or rather subdued, by the Sabine colonists, who assumed the name of Samnites. (Id. p. 250.)

[Samnium.] Whether they were more widely extended we have no positive evidence; but there seems a strong presumption that they had already spread themselves through the neighbouring districts of Italy. Thus the Hirpini, who are represented as a Samnite or Sabellian colony, in all probability founded an Oscan population established in that country, as did the Samnites proper in the more northern provinces. There are also strong arguments for regarding the Volscians as of Oscan race, as well as their neighbours and inseparable allies the Aequians. (Niebuhr, vol. i. pp. 70—73; Donaldson, Varro-Wiess, pp. 4, 5.) It was probably also an Oscan tribe that was settled in the highlands of the Apennines about Rome, and which from thence descended into the plains of Latium, and constituted one important element of the Latin nation. [Latium.] It is certain that, if that people was, as already mentioned, in part of Pelasgic origin, it contained also a very strong admixture of a non-Pelasgic race; and the analogy of language leads us to derive this latter element from the Oscan. (Donaldson, Le.) Indeed the extent monuments of the Oscan language are sufficient to prove that it bore a very close relation to the oldest form of the Latin; and Niebuhr justly remarks, that, had a single book in the Oscan language been preserved, we should have had little difficulty in deciphering it. (Niebuhr, vol. i. p. 68.) It is difficult to determine the precise relation which this primitive Oscan race bore to the Sabines or Sabellians. The latter are represented as conquerors, making themselves masters of the countries previously occupied by the Oscans; but, both in Samnium and Campania, we know that the language spoken in historical times, and even long after the Roman conquest, was still called Oscan; and we even find the Samnites carrying the same language with them, as they gradually extended their conquests, into the furthest recesses of Bruttium. (Fest. s. v. Bilicraggi, Brutt. p. 35.) There seems little doubt that the Samnite conquerors were a comparatively small body of warriors, who readily adopted the language of the people whom they subdued, like the Normans in France, and the Lombards in Northern Italy. (Niebuhr, vol. i. p. 67.) But, at the same time, there are strong reasons for supposing that the language of the Sabines themselves, and therefore that of the conquering Sambian race, was not radically distinct from that of the Oscans, but that they were in fact cognate dialects, and that the two nations were members of the same family or race. The questions concerning the Oscan language, so far as it is known to us from existing monuments, are more fully adverted to under the article Osci; but it must be borne in mind that all such monuments are of a comparatively late period, and represent only the Sabello-Oscan, or the language spoken by the combined people, long after the two races had been blended into one; and that we are almost wholly without the means of distinguishing what portion was derived from the one source or the other.


3. The Sabellians.—This name, which is sometimes used by ancient writers as synonymous with that of the Sabines, sometimes to designate the Samnites in particular (Plin. iii. 12. s. 17; Virgil, Georg. ii. 167; Hor. Sat. i. 9. 29, ii. 1. 36; Heindorl. ad loc.), is commonly adopted by modern historians as a general appellation, including the Sabines and all those races or tribes which, according to the distinct traditions of antiquity, derived their origin from them. These traditions are of a very different character from most of those transmitted to us, and have apparently every claim to be received as historical. And though we have no means of fixing the date of the migrations to which they refer, it seems certain that these cannot be carried back to a very remote age; but that the Sabellian races had not very long been established in the extensive regions of Central Italy, where we find them in the historical period. Their extension still further to the S. belongs distinctly to the historical age, and did not take place till long after the establishment of the Greek colonies in Southern Italy.

The Sabines, properly so called, had their original abodes, according to Cato (ap. Dionys. ii. 49), in the lofty ranges of the central Apennines and the upland valleys about Amaterrus. It was from thence that, descending towards the western sea, they first began to press upwards the Aborigines, an Oscan colony which they expelled from the valleys about Bronte, and thus gradually extended themselves into the country which they inhabited under the Romans, and which still preserves its ancient name of La Sabina. But, while the nation itself had thus shifted its quarters nearer to the Tyrrhenian Sea, it had sent out at different periods colonies or bodies of emigrants, which had established themselves to the E. and S. of their original abodes. Of these, the most powerful and celebrated were the Samnites (Sumeri), a people who are universally represented by ancient historians as descended from the Sabines (Strab. v. p. 250; Fest. v. Samnites; Varr. L. L. vii. § 29) and this tradition, in itself sufficiently trustworthy, derives the strongest confirmation from the fact already noticed, that the Romans applied the name of Sabelli (obviously only another form of Sabini) to both nations indiscriminately. It is in true that the Samnites called themselves Sabini, or Savini, for the Oscan name "Sabini" is found on coins struck during the Social War, in which all probability belonged to the Samnites, and certainly not to the Sabines proper. Equally distinct and uniform are the testimonies to the Sabine origin of the Piceni or Picutes (Plin. iii. 13. s. 18; Strab. v. p. 240), who are found in historical times in possession of the fertile district of Picenum, extending from the central chain of the Apennines to the Adriatic. The Peligni also, as we learn from the evidence of their native poet (Ovid, Fast. iii. 92), claimed to be of Sabine descent; and the same may fairly be assumed with regard to the Vestini, a tribe whom we find in historical times occupying the very valleys which are represented as the original abodes of the Sabines. We know nothing historically of the origin of this people, more than of their neighbours the Marrucini; but we find them both of them quite so frequently with the Peligni and the Marsi, that it is probable the four constituted a common league or confederation, and this in itself raises a presumption that they were kindred races. Cato already remarked, and without doubt correctly, that the name of the Marrucini was directly derived from that of

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the Marsi (Cato, *ap. Priscian. ix. 9); and there can be no doubt that the same relation subsisted between the two nations: but we are wholly in the dark as to the origin of the Marsi themselves. Several circumstances, however, combine to render it probable that they were closely connected with the Sabines, but whether as a distinct offshoot from that people, or that the two proceeded from one common stock, we have no means of determining. [MARS.] The Frumenti, on the other hand, are generally represented as a Samnite race; indeed, both they and the Hirpini were so closely connected with the Samnites, that they are often considered as forming only a part of that people, though at other times they figure as independent and separate nations. But the traditions with regard to the establishment of the Hirpini and the origin of their name [Hirpini], seem to indicate that they were the result of a separate migration, subsequent to that of the body of the Samnites. South of the Hirpini, again, the Lucanians are universally described as a Samnite colony, or rather a branch of the Samnites, who extended their conquering arms over the greater part of Etruria, and even Australia, called by the Greeks Oesotria, and thus came into direct collision with the Greek colonies on the southern coasts of Italy. [MAGNA GARGULA.] At the height of their power the Lucanians even made themselves masters of the Bruttian peninsula; and the subsequent revolt of the Bruttii did not clear that country of these Sabellian invaders, the Bruttian people being apparently a mixed population, made up of the Lucanian conquerors and their Samnite overlords. [BRUTTII.] While the Samnites and their Lucanian progeny were thus extending their power on the S. to the Sicilian strait, they did not omit to make themselves masters of the fertile plains of Campania, which, together with the flourishing cities of Capua and Cumae, fell into their hands between 440 and 420 B. C. [CAMPANIA.] The dominion of the Sabellian race was thus established from the neighbourhood of Ancona to the southern extremity of Bruttium; but it must not be supposed that throughout this wide extent the population was become essentially, or even mainly, Sabellian. That people appears rather to have been a race of conquering war-ris; but the rapidity with which they became blended with the Oceanic populations that they found previously established in some part at least of the countries they subdued, seems to join to the conclusion that there was no very wide difference between the two. Even in Samnium itself (which probably formed their stronghold, and where they were doubtless more numerous in proportion) we know that they adopted the Ocean language; and that, while the Romans speak of the people and their territory as Sabellian, they designate their speech as Ocean. (Livy viii. 1, x. 19. 20.) In like manner, we know that the Lucanian invaders carried with them the same language into the hills of Bruttium; where the double origin of the people was shown at a late period by their continuing to speak both Greek and Ocean. (Fest. p. 55.) The relations between these Sabellian conquerors and the Ocean inhabitants of Central Italy render it, on the whole probable, that the two nations were only branches of one common stock (Niebuhr, vol. i. p. 104), related to another very much like the Normans, Danes, and Saxons. Of the language of the Sabines three views have unfortunately-carry any remains; but there are some words quoted by ancient authors as being at once Sabine and Ocean; and Varro (himself a native of Reato) bears distinct testimony to a connection between the two. (Varr. In L. Liv. viii. 29. ed. Miller.) On the other hand, there are evidences that the Sabine language had considerable affinity with the Umbrian (Donaldson, Varr. p. 8); and this was probably the reason why Zenodotus of Troezen (ap. Dionys. i. 49) derived the Sabines from an Umbrian stock. But, in fact, the Umbrian and Ocean languages were themselves by no means so distinct as to exclude the supposition that the Sabine dialect may have been intermediate between the two, and have partaken largely of the characters of both.

4. UMBRIANS.—The general tradition of antiquity appears to have fixed upon the Umbrians as the most ancient of all the races inhabiting the Italian peninsula. (Plin. iii. 14. s. 19; Flor. i. 17; Dionys. i. 19.) We are expressly told that at the earliest period of which any memory was preserved, they occupied not only the district where we find them in historical times, but the greater part of Etruria. And, as before observed, they held the fertile plains (subsequently wrested from them by the Etruscans and the Gauls) from the neighbourhood of Ravenna to that of Ancona, and apparently a large part of Picenum also. Thus, at this time, the Umbrians extended from the Adriatic to the Tyrrhenian sea, and from the months of the Podus nearly to those of the Tiber. Of their origin or national affinities we learn but little from ancient authors; a notion appears to have arisen among the Romans at a late period, though not attested by any writer of authority, that they were a Celtic or Gaulish race (Solin. 2. ii. 11; Serv. ad Aen. xii. 753; Isid. Orig. ix. 2), and this view has been adopted by many modern authors. (Walckenaer, *Geogr. des Gaules, vol. i. p. 10; Thierry, *Hist. des Gaules, vol. i.) But, in this instance, we have a much safer guide in the still extant remains of the Umbrian language, preserved to us in the celebrated Tabularium Engniumium (LIVIUM); and the researches of modern philologers, which have been of late years especially directed to that interesting monument, have sufficiently proved that it has no such close affinity with the Celtic as to lead us to derive the Umbrians from a Gaulish stock. On the other hand, these inquiries have fully established the existence of a general resemblance between the Umbrian, Ocean, and oldest Latin languages; a resemblance not confined to particular words, but extending to the grammatical forms, and the whole structure of the language. Hence we are fairly warranted in concluding that the Umbrians, Oscans, and Latins (one important element of the nation at least), as well as the Sabines and their descendants, were only branches of one race, belonging, not merely to the same great family of the Indo-European nations, but to the same subdivision of that family. The Umbrian may very probably have been, as believed by the Romans, the most ancient branch of these kindred tribes; and its language would thus bear much the same relation to Latin and the later Ocean dialects that Mosco-Gothic does to the several Teutonic tongues. (Donaldson, Varr. pp. 78, 104, 105; Schwegr, *Romische Geschichte, vol. i. p. 176.)

5. ETRUSCANS.—While there is good reason to suppose a general and even close affinity between the nations of Central Italy which have just been noticed, there are equally strong grounds for regarding the Etruscans as a people of wholly dif-
fert race and origin from those by which they were surrounded. This strongly marked distinctness from the other Italian races appears to have been recognised both by Roman and Greek writers. Dionysius even affirms that the Etruscans did not resemble, either in language or manners, any other people whatsoever (Dionys. i. 30); and, however we may question the generality of this assertion, the fact in regard to their language seems to be borne out by the still existing remains of it. The various theories that have been proposed concerning their origin, and the views of modern philologists in regard to their language, are more fully discussed under the article ETRURIA. It may suffice here to state that two points may be considered as fairly established:—1. That a considerable part of the population of Etruria, and especially of the more southern portions of that country, was (as already mentioned) of Pelasgic extraction, and continued to speak a dialect closely akin to the Greek. 2. That, besides this, there existed in Etruria a people (probably a conquering race) of wholly different origin, who were the proper Etruscans or Tuscan, but who called themselves Rasenas; and that this race was wholly distinct from the other nations of Central Italy. As to the ethnical affinities of this pure Etruscan race, we are almost as much in the dark as was Diodorus. But the recent philological inquiries appear to have established the fact that it may be referred to the same great family of the Indo-European tongues, though widely separated from all the other branches of that family which we find settled in Italy. There are not wanting, indeed, evidences of many points of contact and similarity, with the Umbrians on the one hand and the Pelasgians on the other; but it is probable that these are no more than would naturally result from their close juxtaposition, and that mixture of the different races which had certainly taken place to a large extent before the period from which all our extant monuments are derived. It may, indeed, reasonably be assumed, that the Umbrians, who appear to have been at one time in possession of the greater part, if not the whole, of Etruria, would never be altogether expelled, and that there must always have remained, even after the expulsion of the Vulci and Etrusci, a subject population of Umbrian race, as there was in the more southern districts of Pelasgian.

The statement of Livy, which represents the Rhetaeans as of the same race with the Etruscans (v. 33), even if its accuracy be admitted, throws but little light on the national affinities of the latter; for we know, in fact, nothing of the Rhetaeans, either as to their language or origin.

It only remains to advert briefly to the several branches of the population of Northern Italy. Of these, by far the most numerous and important were the Gauls, who gave to the whole basin of the Po the name of Gallia Cisalpina. They were universally admitted to be of the same race with the Gauls who inhabited the countries beyond the Alps, and their migration and settlement in Italy were referred by the Roman historians to a comparatively recent period. But this theory is fully given under Gallia Cisalpina. Adjoining the Gauls on the SW., both slopes of the Apennines, as well as of the Maritime Alps and a part of the plain of the Po, were occupied by the Ligurians, a people as to whose national affinities we are almost wholly in the dark. [Liguria.] It is certain, however, from the positive testimony of ancient writers, that they

were a distinct race from the Gauls (Strab. ii. p. 128), and there seems no doubt that they were established in Northern Italy long before the Gallic invasion. Nor were they by any means confined to the part of Italy which ultimately retained their name. At a very early period we learn that they occupied the whole coast of the Mediterranean, from the foot of the Pyrenees to the frontiers of Etruria, and the Greek writers uniformly speak of the people who occupied the neighbourhood of Massalia, or the modern Provence, as Ligurians, and not Gauls. (Strab. iv. p. 203.) At the same period, it is probable that they were more widely spread also in the basin of the Po than we find them when they appear in Roman history. At that time the Taurini, at the foot of the Cottian Alps, were the most northern of the Ligurian tribes, while S. of the Poans they extended probably as far as the Trebia. Along the shores of the Mediterranean they possessed in the time of Polybius the whole country as far as Pisa and the mouths of the Arno, while they held the fastnesses of the Apennines as far to the E. as the frontiers of the Arretine territory. (Pol. ii. 16.) It was not till a later period that the Macera became the established boundary between the Roman province of Liguria and that of Etruria.

Bordering on the Gauls on the E., and separated from them by the river Atthis (Adige), were the Veneti, a people of whom we are distinctly told that their language was different from that of the Gauls (Pol. ii. 17.), but of whom, as of the Ligurians, we know rather what they were not than what they were. The most probable hypothesis is, that they were an Illyrian race (Zeuss, Die Deutschen, p. 251.), and there is good reason for regarding the Veneti as a link between the Gauls and the Illyrians. On the other hand, the Carni, a mountain tribe in the extreme N. of Italy, who immediately bordered both on the Venetians and Istrians, were more probably a Celtic race (Carni).

Another name which we meet with in this part of Italy is that of the Euganei, a people who had dwindled into insignificance in historical times, but whom Livy describes as once great and powerful, and occupying the whole tract of the sea coast to the S. (v. 33.) Of their national affinities we know nothing. It is possible that where Livy speaks of other Alpine races besides the Rhetaeans, as being of common origin with the Etruscans (v. 33), that he had the Euganeans in view; but this is mere conjecture. He certainly seems to have regarded them as distinct both from the Venetians and Gauls, and as a more ancient people in Italy than either of those races.

V. History.

The history of ancient Italy is for the most part inseparably connected with that of Rome, and cannot be considered apart from it. It is impossible here to attempt to give even an outline of that history; but it may be useful to the student to present at one view a brief sketch of the progress of the Roman arms, and the period at which the several nations of Italy successively fell under their yoke, as well as the measures by which they were gradually consolidated into one homogeneous whole, in the form that Italy assumed under the rule of Augustus. The few facts known to us concerning the history of the several nations, before their conquest by the Romans, will be found in their respective articles: that of the Greek colonies in Southern Italy, and
their relations with the surrounding tribes, are given under the head of Magna Graecia.

I. Conquest of Italy by the Romans, n. c. 509—264.—The earliest wars of the Romans with their immediate neighbours scarcely come here under our consideration. Placed on the very frontier of three powerful nations, the infant city was from the very first engaged in perpetual hostilities with the Latins, the Sabines, and the Etruscans. And, however little dependence can be placed upon the details of these wars, as related to us, there seems no doubt that, even under the kings, Rome had risen to a superiority over most of her neighbours, and had extended her actual dominion over a considerable part of Latium. The earliest period of the Republic, on the other hand (from the expulsion of the Tarquins to the Gaulish invasions, n. c. 509—381), when stripped of the romantic garb in which it has been clothed by Roman writers, presents the spectacle of a difficult and often dubious struggle, with the Etruscans on one hand, and the Volscians on the other. The capture of Veii, in n. c. 396, and the permanent annexation of its territory to that of Rome, was the first decisive advantage acquired by the rising republic, and may be looked upon as the first step to the domination of Italy. Even the great calamity sustained by the Romans, when their city was taken and in part destroyed by the Gauls, n. c. 390, was so far iron permanently checking their progress, that it would rather seem to have been the means of opening out to them a career of conquest. It is probable that that event, or rather the series of predatory invasions by the Gauls of which it formed a part, gave a serious shock to the nations of Central Italy, and produced among them much disorganisation and consequent weakness. The attention of the Etruscans was naturally drawn off towards the N., and the Romans were able to establish colonies at Sutrium and Nepete; while the power of the Volscians appears to have been greatly enfeebled, and the series of triumphs over them recorded in the Fasti now marks real progress. That of M. Valerius Corvinus, after the destruction of Satricum in n. c. 346 (Liv. viii. 27; Fast. Capit.), seems to indicate the total subjugation of the Volscian people, who never again appear in history as an independent power. Before this period, n. c. 345, the Romans for the first time came into collision with the Samnites. That people were then undoubtedly at the height of their power: they and their kindred Sabellian tribes had recently extended their conquests over almost the whole southern portion of the peninsula (see above, p. 563); and it cannot be doubted, that when the Romans and Samnites first found themselves opposed in arms, the contest between them was one for the supremacy of Italy. Meanwhile, a still more formidable danger, though of much briefer duration, threatened the rising power of Rome. The revolt of the Latins, who had hitherto been among the main instruments and supports of that power, threatened to shake it to its foundation; and the victory of the Romans at the foot of Mt. Vesuvius, under T. Marcius and P. Decius (n. c. 340), was perhaps the most important in their whole history. Three causes have sufficed to terminate this formidable war (n. c. 340—338). The Latins were now reduced from the condition of dependent allies to that of subjects, whether under the name of Roman citizens or on less favourable terms (Latium); and the greater part of Campania was placed in the same condition.

At this time, therefore, only seventy years before the First Punic War, the Roman dominion still comprised only Latium, in the more limited sense of the name (for the Aeque and Hernici were still independent), together with the southern part of Etruria, the territory of the Volsci, and a part of Campania. During the next fifty years, which was the period of the great extension of the Roman arms and influence, the contest between Rome and Samnium was the main point of interest; but almost all the surrounding nations of Italy were gradually drawn in to take part in the struggle. Thus, in the Second Samnite War (n. c. 326—304), the names of the Lucanians and Apulians — nations with which (as Livy observes, viii. 25) the Roman people had, up to that period, had nothing to do — appear as taking an active part in the contest. In another part of Italy, the Marsi, Vestini, and Peligni, all of them, as we have seen, probably kindred races with the Samnites, took up arms at one time or another in support of that people, and were thus for the first time brought into collision with Rome. It was not till n. c. 311 that the Etruscans on their side joined in the contest: but the Etruscan War at once assumed a character and dimensions scarcely less formidable than that with the Samnites. It was now that the Romans for the first time carried their arms beyond the Clusian Hills; and the northern cities of Etruria, Perusia, Cortona, and Arezzo, now first appear as taking part in the war. [ETRURIA.] Before the close of the contest, the Umbrians also took up arms for the first time against the Romans. The peace which put an end to the Second Samnite War (n. c. 304) added nothing to the territorial extent of the Roman power; but nearly contemporary with it, was the revolt of the Hernicians, which ended in the complete subjugation of that people (n. c. 306); and a few years later the Aequians, who followed their example, shared the same fate, n. c. 302. About the same time (n. c. 304) a treaty was concluded with the Marsi, Marrucini, Peligni, and Frentani, by which those nations appear to have passed into the condition of dependent allies of Rome, in which we always subsequently find them. A similar treaty was granted to the Vestini in n. c. 301.

In n. c. 298, the contest between Rome and Samnium was renewed, but in this Third Samnite War the people of that name was only one member of a powerful confederacy, consisting of the Samnites, Etruscans, Umbrians, and Gauls; nevertheless, their united forces were defeated by the Romans, who, after several successful campaigns, compelled both Etruscans and Samnites to sue for peace (n. c. 290). The same year in which this was concluded witnessed also the subjugation of the Sabines, who had been so long the faithful allies of Rome, and now appear, for the first time after a long interval, in arms; they were admitted to the Roman franchise. (Liv. Epit. xi.; Vell. Pat. i. 14.) The short interval which elapsed before hostilities were generally renewed, afforded an opportunity for the subjugation of the Gallic peoples, whose territory was wasted with fire and sword by the consul Dolabella, in 283; and the Roman colony of Sena Gallica established in that part of Gaul. Meanwhile already in n. c. 282, the war was renewed both with the Etruscans and the Samnites; but this Fourth Samnite War, as it often called, was soon merged in one of a more extensive character. The Samnites were at first assisted by the Lucanians.
and Bruttians, the latter of whom now occur for the first time in Roman history (Liv. Epit. xii.); but circumstances soon arose which led the Romans to declare war against the Tarentines; and these called in the assistance of Pyrrhus, king of Epirus. The war with that monarch (the first in which the Romans were engaged against a foreign power) was at the same time decisive of the fate of the Italian peninsula. It was, indeed, the last struggle of the nations of Southern Italy against the power of Rome; on the side of Pyrrhus were ranged, besides the Tarentines and their mercenaries, the Samnites, Lucanians, and Bruttians; while the Latins, Campanians, Sabines, Umbrians, Volscians, Marrucini, Peligni, and Frentani, are enumerated among the troops which swelled the ranks of the Romans. (Dionys. xx. Fr. Deih.) Hence, the final defeat of Pyrrhus near Beneventum (b. c. 275) was speedily followed by the complete subjugation of Italy. Tar- rentum fell into the hands of the Romans in b. c. 272, and, in the same year, the consul Sp. Carvilius and Papirius Cursor celebrated the last of the many Roman triumphs over the Samnites, as well as the Lucanians and Bruttians. Few particulars have been transmitted to us of the petty wars which fol- lowed the Samnite war, except to the Romans the pominaeum. The Picentes, who were throughout the Samnite wars on friendly terms with Rome, now appear for the first time as enemies; but they were defeated and reduced to submission in b. c. 268. The subjection of the Gallienses followed, b. c. 266, and the same year records the conquest of the Samnites, probably including the other mountain tribes of the Umbrians. A revolt of the Volscians, in the following year (b. c. 265), apparently arising out of civil dissensions, gave occasion to the last of these petty wars, and earned for that people the credit of being the last of the Italians that sub- mitted to the Roman power. (Florus, i. 21.)

It was not till long after that the nations of Northern Italy shared the same fate. Casilipine Gaul and Liguria were still regarded as foreign provinces; and, with the exception of the Semones, whose territory was at one time conferred as a reward on a brave band of Frisian fugitives who had escaped from the Gallic nations had been assailed in their own abodes. In b. c. 232 the distribution of the "Gallienses ager" (the territory of the Semones) became the occasion of a great and formidable war, which, however, ultimately ended in the victory of the Romans, who immediately proceeded to plant the two colonies of Placentia and Cremona in the ter- ritory of the Gauls, b. c. 218. The history of this war, as well as of those which followed, is fully related under GALLIA CISALPINA. It may here suffice to mention, that the final conquest of the Boii, in b. c. 191, completed the subjection of Gaul, south of the Padus; and that of the Trans- puntane Gauls appears to have been accomplished soon after, though there is some uncertainty as to the exact period. The Venetians had generally been the allies of the Romans during these contests with the Gauls, and appear to have gained gradually and quietly from the condition of independent allies to that of dependents, and ultimately of subjects. The Istrians, on the contrary, were reduced by force of arms, and submitted in b. c. 177. The last people of Italy that fell under the yoke of Rome were the Ligurians. This hardy race of mountaineers was not subdued till after a long series of campaigns; and, while the Roman arms were over- throwing the Macedonian and Syrian empires in the East, they were still constantly engaged in an inglo- rious, but arduous, struggle with the Ligurians, on their own immediate frontiers. Strabo observes, that it cost them eighty years of war to secure the const- line of Liguria for the space of 12 stadion in width (iv. p. 263); a statement nearly correct, for the first of the Ligurian triumphs over the Romans was at b. c. 236, and the last in b. c. 158. Even after this last period it appears to have been a long time before the people were finally reduced to a state of tran- quillity, and lapse into the condition of ordinary Roman subjects.

2. Italy under the Romans. It would be a great mistake to suppose that the several nations of Italy, from the periods at which they successively yielded to the Roman arms and acknowledged the supremacy of the Republic, became her subjects, in the strict sense of the word, or were reduced under any uniform system of administration. The relations of every people, and often even of every city, with the supreme head, were regulated by special agreements or decrees, arising out of the circumstances of their conquest or submission. How various and different these relations were, is sufficiently seen by the instances of the Latins, the Campanians, and the Hernesians, as given in detail by Livy (c. 11 —14, i. 43). From the loss of the second decade of that author, we are unfortunately deprived of all similar details in regard to the other nations of Italy; and hence our information as to the relations established between them and Rome in the third century B. C., and which continued, with little alteration, till the outbreak of the Social War, n. c. 90, is unfortunately very imperfect. We may, how- ever, clearly distinguish two principal classes in which the Italians were then divided; those who possessed the rights of Roman citizens, and were thus incorporated into the Roman state, and those who still retained their separate national existence as dependent allies, rather than subjects properly so called. The first class comprised all those com- munities which had received, whether as nations or separate cities, the gift of the Roman franchise; a right sometimes conferred as a reward, and sometimes imposed as a penalty, with a view to break up more effectually the national spirit and organisation, and bring the people into closer dependence upon the supreme authority. In these cases the citizenship was conferred without the right of suffrage; but in most, and perhaps in all such instances, the latter privilege was ultimately conceded. Thus we find the Sabines, who in n. c. 290 obtained only the "civitas sine suffragio," admitted in n. c. 268 to the full enjoyment of the franchise (Vell. Pat. i. 14): the same was the case also, though at a much longer interval, with Formiae, Fundi, and Arpinum, which did not receive the right of suffrage till n. c. 188 (Liv. viii. 41, x. 1, xxxvii. 36), though they had borne the title of Roman citizens for more than a century. To the same class belonged those of the Roman colonies which were called "coloniae civium Romanorum," and which, though less numerous and powerful than the Latin colonies, were scattered through all parts of Italy, and included some wealthy and important towns. (A list of them is given by Madvig, de Colonias, pp. 295—303, and by Marquardt, Handb. der Römischen Alterthümer, vol. iii. pt. i. p. 18.)

To the second class, the "Socii" or "Civitates Feodlatae," which, down to the period of the Social War, included by far the largest part of the Italian
people, belonged all those nations that had submitted to Rome upon any other terms than those of citizenship; and the treaties (fideles), which determined their relations to the central power, included almost every variety, from a condition of nominal equality and independence (aequum foedus), to one of the most complete subjection. Thus we find Heraclea in Lucania, Neapolis in Campania, and the Camereti in Umbria, noticed as possessing particularly favourable treaties (Cic. pro Balb. 8, 20, 22); and even some of the cities of Latium itself, which had not received the Roman civitas, continued to maintain this nominal independence long after they had become virtually subject to the power of Rome. Thus, even in the days of Polybius, a Roman citizen might retire into exile at Tibur or Praeneste (Pol. vi. 14; Liv. xiii. 2), and the poor and decayed town of Laurentum went through the form of amnnally renewing its treaty with Rome down to the close of the Republic. (Liv. viii. 11.) Nor was this independence merely nominal: though politically dependent upon Rome, and compelled to follow her lead in their external relations, and to furnish their contingent of troops for the wars, of which the dominant republic alone reaped the benefit, many of the cities of Italy continued to enjoy the absolute control of their own affairs and internal regulations; the troops which they were bound by their treaty to furnish were not enrolled with the legions, but fought under their own standards as auxiliaries; they retained their own laws as well as courts of judicature, and, even when the Lex Julia conferred upon all the Italian allies the privileges of the Roman civitas, it was necessary that each city should adopt it by an act of its own. (Cic. pro Balb. 8.) Nearly in the same position with the dependent allies, however different in their origin, were the so-called "Coloniae Latinae;" that is, Roman colonies which did not enjoy the rights of Roman citizenship, but stood in the same relation to the Roman state that the cities of the Latin League had formerly done. The name was, doubtless, derived from a period when these colonies were actually sent out in common by the Romans and Latins; but settlements on similar terms continued to be founded by the Romans alone, long after the extinction of the Latin League; and, before the Social War, the Latin colonies included many of the most flourishing and important towns of Italy. (For a list of them, with the dates of their foundation, see Madvig, de Colonin., l. c.; Mommsen, Romische Munz.-Weiss, pp. 230—234; and Marquardt, l. c. p. 33.) These colonies are justly regarded by Livy as one of the main supports of the Republic during the Second Punic War (Liv. xxvii. 9, 10), and, doubtless, proved one of the most-eiternal means of consolidating the Roman dominion in Italy. After the dissolution of the Latin League, n. c. 338, these Latin colonies (with some few cities of Latium that, like Tibur and Praeneste, still retained their separate organisation) formed the "Roman Latium," or body of the Latins. The close connection of these with the allies explains the frequent recurrence of the phrase "socii et nomen Latium" throughout the later books of Livy, and in other authors in reference to the same period.

A great and general change in the relations previously subsisting between the Italian states and Rome was introduced by the Social War (n. c. 90—
89), and the settlement which took place in consequence of it. Great as were the dangers with which Rome was threatened by the formidable coalition of those who had so long been her bravest defenders, they would have been still more alarming had the whole Italian people taken part in it. But the allies who then rose in arms against Rome were almost exclusively the Sabellians and their kindred races. The Etruscans and Umbrians stood aloof, while the Sabines, Latins, Volscians, and other tribes who had already received the Roman franchise, supported the Republic, and furnished the materials of her armies. But the senate hastened to secure those who were wavering, as well as to disarm a portion at least of the openly disaffected, by the gift of the Roman franchise, including the full privileges of citizens: and this was subsequently extended to every one of the allies in succession as they submitted. There is some uncertainty as to the precise steps by which this was effected, but the Lex Julia, passed in the year 80 B.C., appears to have conferred the franchise upon the Latins (the "nomen Latinum," as above defined) and all the allies who were willing to accept the boon. The Lex Plinia Paphia, passed the following year, n. c. 89, completed the arrangement thus begun. (Cic. pro Balb. 8, pro Arch. 4; A. Gell. iv. 4; Appian, B. C. i. 49; Vell. Pat. ii. 16.)

By the change thus effected the distinction between the Latins and the allies, as well as between those two classes and the Roman citizens, was entirely done away with; and the Latin colonies lapsed into the condition of ordinary municipia. At the same time that all the free inhabitants of Italy, as the term was then understood (i.e. Italy S. of the Maera and Rubicon), thus received the full rights of Roman citizens, the same boon was granted to the inhabitants of Gallia Cisalpina, while the Transpadani appear to have been at the same time raised to the condition and privileges of Latins, that is to say, were placed on the same footing as if all their towns had been Latin colonies. (Ascon. in Prop. p. 5, ed. Orell.; Savigny, Verschrunne Schriften, vol. iii. pp. 290—308; Marquardt, Handb. vol. iii. p. 75.) This peculiar arrangement, by which the Jus Latii was revived at the very time that it became naturally extinct in the rest of Italy, is more fully explained under Gallia Cisalpina. In n. c. 49, after the outbreak of the Civil War, Caesar bestowed the full franchise upon the Transpadani also (Dion Cass. xii. 58), and from this time all the free inhabitants of Italy became united under one common class as citizens of Rome.

The Italians thus admitted to the franchise were all ultimately enrolled in the thirty-five Roman tribes. The principle on which this was done we know not; but we learn that each municipality, and sometimes even a larger district, was assigned to a particular tribe; so that every citizen of Arpinum, for instance, would belong to the Cornelian tribe, of Beesventum to the Stelantine, of Brixia to the Fabian, of Ticinum to the Papian, and so on.* But in so doing, all regard to that geographical distribution of the tribes which was undoubtedly kept in view in their first institution was necessarily lost; and we have not sufficient materials for attempting to determine how the distribution was made. A knowledge of it must, however, have been of essential importance so long as the Republic continued; and

* This did not, however, interfere with the personal right, where this previously existed, so that a Roman citizen already belonging to another tribe, who settled himself in any municipality, retained his own tribe.
In this sense we find Cicero alluding to "Italia tributum descripta" as a matter of interest to the candidates for public offices. (Q. Cic. de Petit. Cons. 8.)

3. Italy under the Roman Empire.—No material change was introduced into the political condition of Italy by the establishment of the imperial authority at Rome; the constitution and regulations of the municipia remained in force even at the end of the Republic, with only a few modifications, in full force. The most important of these was the system of municipal organisation, which pervaded every part of the country, and which was directly derived from the days of Italian freedom, when every town had really possessed an independent government. Italy, as it existed under the Romans, may be still regarded as an aggregate of individual communities, though these had lost all pretensions to national independence, and retained only their separate municipal existence. Every municipium had its own internal organisation, presenting very nearly a miniature copy of that of the Roman republic. It had its senate or council, the members of which were called Decuriones, and the council itself Ordo Decurionum, or often simply Ordo; its popular assemblies, which, however, soon fell into disuse under the Empire; and its local magistrates, of whom the principal were the Duumviri, or sometimes Quaestorii, answering to the Roman consuls and praetors: the Quinquennales, with functions analogous to those of the consuls; the Aediles and Questores, whose duties nearly corresponded with those of the same magistrates at Rome. These different magistrates were annually elected, at first by the popular assembly, subsequently by the Senate or Decuriones; the members of the latter body held their offices for life. Now as this municipal government confined to the town in which it was resident; every such Municipium possessed a territory or Ager, of which it was as it were the capital, and over which it exercised the same municipal jurisdiction as within its own walls. This district of course varied much in extent, but in many instances comprised a very considerable territory, including many smaller towns and villages, all which were dependent, for municipal purposes, on the central chief town. Thus we are told by Pliny, that many of the tribes that inhabited the Alpine valleys bordering on the plains of Gallia Cisalpina, were by the Lom Pompeia assigned to certain neighboring municipia (Legem Pompeiae attributi municipia, Plin. iii. 20. s. 24), that is to say, they were included in their territory, and subjected to their jurisdiction. Again, we know that the territories of Cremona and Mantua adjoined one another, though the cities were at a considerable distance. In like manner, the territory of Beneventum comprised a large part of the land of the Hirpin. It is this point which gives a great importance to the distinction between municipal towns and those which were not so; that the former were not themselves more important places, but were, in fact, the capitals of districts, into which the whole country was divided. The villages and minor towns included within these districts were distinguished by the form, or sometimes Quaestorii, vicu, castella," and were dependent upon the chief town, though sometimes possessing a subordinate and imperfect local organisation of their own. In some cases it even happened that, from local circumstances, one of these subordinate places would rise to a condition of wealth and prosperity far surpassing those of the municipium, on which it nevertheless continued dependent. Thus, the opulent watering-place of Baiae always remained, in a municipal sense, a mere dependency of Cumae.

The distinction between coloniae and municipia, which had been of great importance under the Roman republic, lost its real significance, when the citizens of both alike possessed the Roman franchise. But the title "municipia" was still retained by those towns which had received fresh colonies towards the close of the Republic under Caesar or the Triumvirs, as well as under the Empire. It appears to have been regarded as an honorary distinction, and as giving a special claim upon the favour and protection of the founder and his descendants; though it conferred no real political superiority. (Cicil. xvi. 13.) On the other hand, the Praefectura, or name also derived from the early republican period—were distinguished from the colonies and municipia by the circumstance that the juridical functions were there exercised by a Praefectus, an officer sent direct from Rome, instead of by the Duumviri or Quaestorii (whose legal title was Ilivilir or IIIIVirii Juri dicundo) elected by the municipality. But as these distinctions were comparatively unimportant, the name of "municipia" is not unfrequently applied in a generic sense, so as to include all towns which had a local self-government. "Oppida" is sometimes employed with the same meaning. Pliny, however, generally uses "oppida" as equivalent to "municipia," but exclusive of colonies: thus, in describing the eightith region, he says, "Coloniae Bononia, Brixillum, Mutina, et . . . Oppida Caesena, Cletana, Forum Choli, et." (in. 15. s. 20, et passim.) It is important to observe that, in all such passages, the list of "oppida" is certainly meant to include only municipal towns; and the lists thus given by Pliny, though disfigured by corruption and carelessness, were probably in the first instance derived from official sources. Hence the marked agreement which may be traced between them and the lists given in the Liber Columbarum, which, notwithstanding the corruptions it has suffered, is unquestionably based upon good materials. (Concerning the municipal institutions of Italy, see Savign, Fernández-Schroffen, vol. iii. pp. 279—412, and Gesch. des Rom. Rechts, vol. i.; Marquart, Handb. d. Röm. Alterthümer, vol. ii. p. 44—55; Horeck, Röm. Geschichten, book 5, chap. 3; and the article GALLIA CISALPINA.)

The municipal organisation of Italy, and the territorial distribution connected with it, lasted throughout the Roman empire, though there was always a strong tendency on the part of the central authority and its officers to encroach upon the municipal powers; and in one important point, that of their legal jurisdiction, those powers were materially circumscribed. But the municipal constitution itself naturally acquired increased importance as the central power became feeble and disorganised: it survived the fall of the Western Empire, and continued to subsist under the Gothic and Lombard conquerors, until the cities of Italy gradually assumed a position of independence, and the municipal constitutions which had existed under the Roman empire, became the foundation of the free republics of the middle ages. (Savign, Gesch. des Römischen Rechts im Mittel Alter, vol. i.)

The ecclesiastical arrangements introduced after the establishment of Christianity in the Roman empire, appear to have stood in close connection with the municipal limits. Almost every town which was then a flourishing municipium became the see of a
bishops, and the limits of the diocese in general coincided with those of the municipal territory. But in the period of decay and confusion that followed, the episcopal see often remained after the city had been ruined or fallen into complete decay; hence the ecclesiastical records of the early ages of Christianity are often of material assistance in enabling us to trace the existence of ancient cities, and identify ancient localities.

4. Political and Administrative Division under the Roman Empire. — It is not till the reign of Augustus that any division of Italy for administrative purposes occurs, and the reason is obvious. So long as the different nations of Italy preserved the semblance of independence, which they maintained till the period of the Social War, no uniform system of administration was possible. Even after that period, when they were all merged in the condition of Roman citizens, the municipal institutions, which were still in full force, appear to have been regarded as sufficient for all purposes of internal management; and the general objects of the State were confined to the ordinary Roman magistrates, or to extraordinary officers appointed for particular purposes.

The first division of Italy into eleven regions by Augustus, appears to have been designed in the first instance merely to facilitate the arrangements of the census; but, as the tainting of this was closely coupled with the levy of taxes, the same divisions were soon adopted for financial and other administrative purposes, and continued to be the basis of all subsequent arrangements. The divisions established by Augustus, and which have fortunately been preserved to us by Pliny (the only author who mentions their institution), were as follows:—

I. The First Region comprised Latium (in the more extended sense of that name, including the land of the Hernicans and Volsciens), together with Campania, and the district of the Picentini. It thus extended from the mouth of the Tiber to that of the Salaria; and the Anio formed its boundary on the N.

II. The Second Region, which adjoined the preceding on the SE., included Apulia, Calabria, and the land of the Hirpini, which was thus separated from the rest of Samnium.

III. The Third Region contained Lucania and Bruttium; it was bounded by the Salaria on the NW, and by the Brahman on the NE.

IV. The Fourth Region contained all Samnium, except the Hirpini, together with the Frentani, Marcellini, Marsi, Peligni, Aquilani, Vestini, and Sabini. It thus extended from the Anio to the frontiers of Picenum, and from the boundary of Umbriva on the N., to Apulia on the S. It was separated from the latter district by the river Tiberinus, and from Picenum by the Aternus.

V. The Fifth Region was composed solely of the ancient Picenum (including under that name the territory of Hadria and of the Praetutii), and extended along the Adriatic from the mouth of the Aternus to that of the Acis.

VI. The Sixth Region combined Umbria, together with the land N. of the Apennines, once occupied by the Semnian Gauls, and which extended along the coast of the Adriatic from the Acis to the Ariminum. On the W. it was separated from Etruria by the Tiber, along the left bank of which it extended as far as Orculum.

VII. The Seventh Region consisted of the ancient Etruria, and preserved the ancient limits of that country viz., the Tiber on the E., the Apennines on the N., and the Tyrrenian sea on the W., from the mouth of the Tiber to that of the Maera.

VIII. The Eighth Region, or Gallia Cispadana, extended from the frontiers of Liguria near Placentia, to Ariminum on the Adriatic, and was, and was occupied by the Apennines on the S., and by the Padus on the N.

IX. The Ninth Region comprised Liguria, extending along the sea-coast from the Maera to the Varus, and inland as far as the Padus, which formed its northern boundary from the confluence of the Trebi to its sources in Mt. Vestulius.

X. The Tenth Region was composed of Venetia, including the land of the Carni, with the addition of Istria, and a part of Gallia Cisalpina, previously occupied by the Cenonians, extending as far W. as the Adria.

XI. The Eleventh Region comprised Pannonia, or the whole tract between the Alps and the Padus, from the sources of the latter river to its confluence with the Adha.

It is probable, both from the silence of Pliny, and from the limited scope with which these divisions were first instituted, that the regions had originally no distinctive names applied to them; but these would be gradually adopted, as the division acquired increased political importance. No difficulty could arise, where the limits of the Region coincided (or nearly so) with those of a previously existing people, such as in the cases of Etruria, Liguria, Picenum, &c. In other instances the name of a part was given to the whole: thus, the first region came to be called Region Campumian: and hence, in the Liber Coloniarum, the "Civitates Campaniaces" include all Latium also. [CAMPANIA.] The name of Regii Summi or Samnium was in like manner given to the whole region, though perhaps not till after the northern part of it had been separated from the rest under the name of Valeria.

The division introduced by Augustus continued with little alteration till the time of Constantine. The changes introduced by Hadrian and M. Aurelius regarded only the administration of justice in Italy generally (Spartan, Iud. 22 ; Capit. M. Ant. 11); but in this, as well as in various other regulations, there was a marked approach to the assimilating the government of Italy to that of the provinces, and the term "Consularis," applied to the judicial officers appointed by Hadrian merely to denote their dignity, soon came to be used as an official designation for the governor of a district, as we find it in the Notitia. But the distinction between Italy and the provinces is still strongly marked by Ulpian, and it was not till the fourth century that the term "Provincia" came to be applied to the regions or districts of Italy (Mannen, ad Lib. Col. pp. 193, 194.).

The changes introduced into the divisions of Augustus, either before the time of Constantine or under that emperor, were the following;—I. The fourth region was divided into two, the southern
portion containing Samnium (to which the land of the Hirpini, included by Augustus in the second region, was reunited), together with the Frentani and Picenii; while the land of the Subites, the Marsi, and the Vestini, constituted a separate district, which bore the name of Valeria, from the great highway, the Via Valeria, by which it was traversed. 2. The portion of the sixth region which lay between the Apennines and the Adriatic (originally inhabited by the Galli) was separated from Umbria properly so called, and distinguished by the name of Picenum Annarium, while the true Picenum was called, for the sake of distinction, Picenum Suburbicarium.

3. The eighth region, or Gallia Cispadana, was divided into two, of which the westernmost portion assumed the name of Aeemilia, from the highroad of that name; an appellation which seems to have come into common use as early as the time of Martial (iii. 4. vi. 83); while the eastern portion, much the smaller of the two, received that of Flaminia, though the highroad of that name only extended to Ariminum, on the very frontier of this district. This new division seems to have been generally united with Picenum Annarium, though retaining its separate name. 4. The Alpes Cottiae, a mountain district which in the time of Augustus had still retained its nominal independence, though incorporated with the Roman empire by Nero, seems to have continued to form a separate district till the time of Constantine, who united it with the ninth region, the whole of which now came to be known as the Alpes Cottiae; while, still more strangely, the name of Liguria was transferred from this region, to which it properly belonged, to the eleventh region, or Gallia Transpadana; so that late writers speak of Mediolanum as the capital of Liguria.

(Liguria.] 5. The only other change that requires notice was the division of Eturia into two portions, called Tuscia Annornaria and Tuscia Urbica. This, as well as the similar distinction between the two Picennums, had its origin in the administrative arrangements introduced by Maximian, who, when he established the imperial residence at Milan, imposed upon the northern and adjoining provinces the task of finding supplies (amnona) for the imperial court and followers, while the other portions of Italy were charged with similar burdens for the supplies of the army (Momm. ad Lib. Col. pp. 195—200). Hence Trebellius Pollio, writing in the reign of Diocletian, after enumerating the districts of Southern and Central Italy, comprises all that lay N. of Flaminia and Eturia under the general appellation of "emniam annoraria regio."

(Treb. Poll. Frig. Tfr. 24.)

In addition to these changes, Constantine, in the general reorganisation of his empire, united to Italy the two provinces of Illyricum (including Vindelicia), as well as the three great islands of Sicily, Sardinia, and Corsica. These last, together with all the central and southern provinces of Italy, were placed under the jurisdiction of the Vicarius Urbis Roma, while all the northern provinces were subject to the Vicarius Italiae. The minor arrangements seem to have frequently varied in detail, but the seventeen provinces into which the "Diocesia Italiae" seems to have been now divided, are thus enumerated in the Notitia Dignitatum (ii. pp. 9, 10):—

1. Venetia.
2. Aemilia.
3. Liguria (i.e. Gallia Transpadana).
4. Flaminia et Picenum Annorum.
for a long time extended their dominion over a considerable part of the, and wrested from the inhabitants of Benevento the districts to which they gave the names of the Capitanata and the Basilicata (a part of which the Normans and the Papacy retained possession till the 11th century. It was then that a new enemy first appeared on the scene, and the Romans, under Robert Guiscard, completed the final expulsion of the Greek emperors from Italy. The capture of Bari in 1071, and of Salerno in 1087, destroyed the last vestiges of the dominion that had been founded by the generals of Justinian.

VI. POPULATION OF ITALY UNDER THE ROMANS.

The statements transmitted to us from antiquity concerning the amount of the population in different cities and countries are for the most part so vague a character and such uncertain authority as to be little worthy of consideration; but we have two facts recorded in connection with that of Italy, which may lead us to form at least an approximate estimate of its numbers. The first of these data is the statement given by Polybius, as well as by several Roman writers on the authority of Fabius, and which there is every reason to believe based on authentic documents, of the total amount of the forces which the Romans and their allies were able to oppose to the threatened invasion of the Gauls in B.C. 225. According to the detailed enumeration given by Polybius, the total number of men capable of bearing arms which appeared on the registers of the Romans and their allies, amounted to above 700,000 foot and 70,000 horsemen. Pliny gives them at 700,000 foot and 80,000 horse; while Eutropius and Orosius state the whole amount in round numbers at 800,000. (Pol. ii. 24; Dion. iii. 20. s. 24; Eutrop. iii. 5; Oros. iv. 13.) It is evident, from the precise statements of Polybius, that this was the total amount of the free population of military age (yov]6yrvatov paticLrov tov uvoi6votpov 6vua Bapataw), and not that which could be actually brought into the field. If we estimate the proportion of these to the total free population as 1 to 4, which appears to have been the ratio currently adopted in ancient times, we should obtain a total of 3,200,000 for the free population of the Italian peninsula, exclusive of the greater part of the Apennine Gaul, and the whole of Liguria*; and even if we adopt the proportion of 1 to 5, more commonly received in modern times, this would still give a total of only 4,000,000, an amount by no means very large, as the population of the same parts of Italy at the present day considerably exceeds 9,000,000. (Serristori, Statistica d'Italia.) Of the amount of the service population we have no means of forming an estimate; but it was probably not large at this period of the Roman history; and its subsequent rapid increase was contemporaneous with the diminution of the free population.

The complaints of the extent to which this had taken place as early as the time of the Graeco, and their lamentations over the depopulation of Italy (Plut. T. Gracch. 8), would lead us to suppose that the decrease of the Italian citizens had greatly fallen off. If this was the case in B.C. 153, the events of the next half-century—the sanguinary struggle of the Social War, which swept off, according to Velleius Paterculus (ii. 15), more than 300,000 men in the vigour of their age, and the cruel devastation of Sannium and Etruria by Sulla—were certainly not calculated to repair the deficiency. But, notwithstanding this, we find that the census of B.C. 70, which included all the new citizens recently admitted to the Roman franchise, and which did not yet comprise any population east of Italy, nor even the Transpadane Gauls, gave a result of 910,000 Roman citizens (capita civium); from which we may fairly infer a free population of at least 4,500,000. (Liv. Epit. xxvii. ed. Jahn, compared with Philostr., ap. Phot. Bibl. p. 84. ed. Bekker.) The rapid extension of a Roman population in Galia Cispadana, as well as in Venetia and Liguria, had evidently more than compensated for the diminution in the central provinces of the peninsula.

Of the populosity of Italy under the Empire, we have no data on which to found an estimate. But there are certainly no reasons to suppose that it ever exceeded the amount which it had attained under the Republic. Complaints of its depopulation, of the decay of flourishing towns, and the desolation of whole districts, are frequent in the writers of the Augustan age and the first century of the Christian era. We are told that Caesar in B.C. 46, already found a dreadful diminution of the population (6a]yovout taxiwm€v, Al. Cass. xxii. 25); and the period of the Tiberine wars must have tended greatly to a.) ravate the evil. Augustus seems to have used every means to recruit the exhausted population: but that his efforts were but partially successful is evident from the picture which Strabo (writing in the reign of Tiberius) gives us of the state of decay and desolation to which the once populous provinces of Sannium, Apulia, and Lucania, were in his day reduced; while Livy confirms his statement, in regard even to districts nearer Rome, such as the land of the Aequians and Volsciens. (Stab. v. p. 249; vi. pp. 253, 281; Liv. vi. 12.) Pliny, writing under Vespasian, speaks of the "latifundia" as having been "the ruin of Italy," and there seems no reason to suppose that this evil was afterwards checked in any material degree. The splendour of many of the municipal towns, and especially the magnificent public buildings with which they were adorned, is apt to convey a notion of wealth and opulence which it seems hard to combine with that of a declining population. But it must be remembered that these great works were in many, probably in most instances, created by the munificence either of the emperors or of private individuals; and the vast wealth of a few nobles was so far from being the sign of general prosperity, that it was looked upon as one of the main causes of decay. Many of the towns and cities of Italy were, however, no doubt very flourishing and populous; but numerous testimonies of ancient writers seem to prove that this was far from being the case with the country at large; and it is certain that no ancient author lends any countenance to the notion entertained by some modern writers, of "the incredible multitudes of people with which Italy abounded during the reigns of the Roman emperors." (Ad-
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(diaon. Remarks on Italy). (See this question fully discussed and investigated by Zumpt, über den Stand der Bevölkerung im Alterthum. 4to, Berlin, 1841.)

Gallia Cisalpina, including Venetia and the part of Liguria N. of the Apennines, seems to have been by far the most flourishing and populous part of Italy under the Roman empire. Its extraordinary natural resources had been brought into cultivation at a comparatively late period, and were still inexhausted; nor had it suffered so much from the civil wars which had given a fatal blow to the prosperity of the rest of Italy. It would appear also to have been comparatively free from the system of cultivation by slave labour which had proved so ruinous to the more southern regions. The younger Pliny, indeed, mentions that his estate near Comum, and all those in its neighbourhood, were cultivated wholly by free labourers. (Philo. Ep. iii. 19.) In the latter ages of the Empire, also, the establishment of the imperial court at Mediolanum (which continued from the time of Maximian to that of Honorius) must have given a fresh stimulus to the prosperity of this favoured region. But when the Empire was no longer able to guard the barrier of the Alps against the invasions of barbarians, it was on Northern Italy that the first brunt of their devastations nearly fell, and the more so as opulent cities in the plains of the Padus were plundered in succession by the Goths, the Huns, and the Lombards.

VII. Authorities.

Considering the celebrity of Italy, and the importance which it enjoyed, not only under the Romans but during the middle ages, and the facility of access which has rendered it so favourite a resort of travellers in modern times, it seems strange that our knowledge of its ancient geography should be still very imperfect. Yet it cannot be denied that this is the case. The first disadvantage under which we labour is, that our ancient authorities themselves are far from being as copious or satisfactory as might be expected. The account given by Strabo, though marked by much of his usual geographer and judgment, is by no means sufficiently ample or detailed to meet all our requirements. He had also comparatively little interest in, and was probably himself but imperfectly acquainted with, the early history of Rome, and therefore did not care to notice, or inquire after, places which had figured in that history, but were in his time sunk into decay or oblivion. Mela dismisses the geography of Italy very hastily, as being too well known to require a detailed description (ii. 4. § 1); while Pliny, on the contrary, apologises for passing but lightly over so important and interesting a subject, on account of the impossibility of doing it justice (ii. 5. s. 6). His enumeration of the different regions and the towns they contained is nevertheless of the greatest value, and in all probability based upon authentic materials. But he almost wholly neglects the physical geography, and enumerates the inland towns of each district in alphabetical order, so that his method of placing them gives us no assistance in determining their position. Ptolemy's lists of names are far less authentic and trustworthy than those of Pliny; and the positions which he professes to give are often but little to be depended on. The Itineraries afford valuable assistance, and perhaps there is no country for which they are more useful and trustworthy guides; but they fail us exactly where we are the most in want of assistance,—in the more remote and unfrequented parts of Italy, or those districts which in the latter ages of the Empire had fallen into a state of decay and desolation. One of the most important aids to the determination of ancient localities is unquestionably the preservation of the ancient names, which have often been transmitted almost without change to the present day; and even where the name is now altered, we are often enabled by ecclesiastical records to trace the ancient appellation down to the middle ages, and prove both the fact and the origin of its alteration. In numerous instances (such as Aletium, Sipontum, &c.) an ancient church alone records the existence and preserves the name of the decayed city. But two circumstances must guard us against too hasty an inference from the mere evidence of name: the one, that it not unfrequently happened, during the disturbed periods of the middle ages, that the inhabitants of an ancient town would migrate to another site, whether for security or other reasons, and transfer their old name to their new abode. Instances of this will be found in the cases of Abellinum, Aufidena, &c., and the most remarkable of all in that of Capua. Another source of occasional error is that the present apppellations of localities are sometimes derived from erroneous traditions of the middle ages, or even from the misapplication of ancient names by local writers on the first revival of learning.

One of the most important and trustworthy auxiliaries in the determination of ancient names and localities, that of inscriptions, unfortunately requires, in the case of Italy, to be received with much care and caution. The perverted ingenuity or misguided patriotism of many of the earlier Italian antiquaries has often led them either to fabricate or interpolate such documents, and this with so much skill and show of learning, that many such fictitious or apocryphal inscriptions have found their way into the collections of Gruter, Muratori, and Orelli, and have been cited in succession by numerous modern writers. Mannsman has conferred a great service upon the student of Italian antiquities by subjecting all the recorded inscriptions belonging to the kingdom of Naples to a searching critical examination, and carding from his valuable collection (Inscriptiones Regni Napolitani Littoriae, fol. Lips. 1852) all those of dubious authenticity. It is much to be desired that the same task may be undertaken for those of the rest of Italy.

The comparative geography of ancient and modern Italy had more or less engaged the attention of scholars from the first revival of learning. But of the general works on the subject, those before the time of Cluverius may be regarded more as objects of curiosity than as of much real use to the student. Bianco Flavio (Blondus Flavians) is the earliest writer who has left us a complete and connected view of Italian topography, in his Italia Illustrata (first published in 1474, afterwards with his other works at Basle, in 1531 and 1559); after him came Leonino Alberti, whose Descrizione di tutti l'Italia (Venice, 1511) contains some valuable notices. But the great work of Cluverius (Italia Antiqua, 2 vols. fol. Lugd. Bat. 1624) altogether superseded those which had preceded him, and became the foundation of all subsequent inquiries. Cluverius has not only brought together, with the most praiseworthy diligence, all the passages of
ancient authors bearing upon his subject, but he
had himself travelled over a great part of Italy,
noting their antiquities and observing the remains of
ancient towns. It is to be regretted that he has not
left us more detailed accounts of these remains of
antiquity, which have in many cases since disap-
ppeared, or have not been visited by any more recent
traveller. Lucas Holstenius, the contemporary and
friend of Cluverius, who had also visited in person
many of the more unfrequented districts of Italy,
has left us, in his notes on Cluverius (Adnotationes
et Cluverii Italiam Antiquam, 8vo. Rome, 1666),
a valuable supplement to the larger work, as well as
many important corrections on particular points.
It is singular how little we owe to the researches
of modern travellers in Italy. Not a single book of
travels has ever appeared on that country which
can be compared with those of Lenke or Dodwell in
Greece. Swinburne's Travels in the Two Sicilies
is one of the best, and greatly superior to the more
recent works of Keppel Craven on the same part of
Italy (Tour through the Southern Provinces of the
Kingdom of Naples, 4to. Lond. 1821; Excursions
in the Abruzzi and Northern Provinces of Naples,
2 vols. 8vo. Lond. 1838). Enestace's well-known
book (Classical Tour through Italy in 1802) is
almost wholly worthless in an antiquarian point of
view. Sir R. Hook's Classical Tour, intended as a
sort of supplement to the preceding, contains some
valuable notes from personal observation. Dennis's
recent work on Etruria (Cities and Cemeteries of
the Etruscans, 2 vols. 8vo. Lond. 1848) contains a
far more complete account of the antiquities and
topography of that interesting district than we pos-
sess concerning any other part of Italy. Sir W.
Gell's Topography of Rome and its Vicinity (2 vols.
8vo. Lond. 1834: 2nd edit. 1 vol. 1846*), taken in
conjunction with the more elaborate work of
Nibley on the same district (Annali della Curia dei
Dintorni di Roma, 3 vols. 8vo. Rome, 1849), sup-
plies much valuable information, especially what is
derived from the personal researches of the author,
but is far from fulfilling all that we require. The
work of Westphal on the same subject (Die Römische
Kampagne, 4to. Berlin, 1829) is still more imper-
fect, though valuable for the care which the author
bestowed on tracing out the direction and remains of
the ancient cities throughout the district in question.
Abeken's Mitt. Italien (8vo. Stuttgart, 1842) con-
tains a good sketch of the physical geography of
Central Italy, and much information concemmg
the antiquities of the different nations that inhabited it; but enters very little into the topog-
raphy of the regions he describes. The publi-
cations of the Instituto Archeologico a Rome (first
commenced in 1829, and continued down to the
present time), though directed more to archaeol-
gical than topographical researches, still contain
many valuable memoirs in illustration of the topo-
graphy of certain districts, as well as the still ex-
isting remains in ancient localities.

The local works and histories of particular dis-
tricts and cities in Italy are innumerable. But
very few of them will be found to be of any real
value to the student of ancient geography. The
erlier works of this description are usually charac-
terized by very imperfect scholarship, an almost
total want of criticism, and a blind cre-

* It is this edition which is always referred to in
the present work.
ITALICA.

Its coins, all of the imperial age, bear military emblems which attest the story of its origin, and on some of them is the title JULIA AUGUSTA. The city flourished under the Goths, and, for some time, under the Moors, who preserved the old name, in the form Italica or Tela; but, in consequence of a change in the bed of the river, its inhabitants abandoned it, and migrated to Seville. Hence, in contradistinction to the city which (although far more ancient, see Hispalis) became thus its virtual successor, Italica received the name of Old Seville (Sevilla la Vieja), under which name its ruins still exist near the wretched village of Santi Pocas, while the surrounding country retains the ancient name, los campos de Tela. The chief object in the ruins is the amphitheatre, which was in good preservation till 1774, "when it was used by the corporation of Seville for river dikes, and for making the road to Badajoz." (Ferd.) Mr. Ford also states, that "on Dec. 12, 1799, a fine mosaic pavement was discovered, which a poor monk, named Jose Masco, to his honour, enclosed with a wall, in order to save it from the usual fate in Spain. Didot, in 1802, published for Laberde a splendid folio, with engravings and description. . . . Now, this work is all that remains, for the soldiers of Soult converted the enclosure into a great pen." The only portion of the ruins of Italica to be seen above-ground consists of some vaulted brick tanks, called La Casa de los Baños, which were the reservoirs of the aqueduct brought by Adrian from Tejado, 7 leagues distant. (Casa. B. C. ii. 20; Bell. Alex. 53; Gell. Noct. Att. x. 13; Oros. v. 23; Geog. Rav.; Flor. Esp. 8. vol. xii, pp. 227, foll.; Coins, ap. Flor. Med. de Esp. vol. ii. p. 477; Monuets, vol. i. p. 17, Suppl. vol. i. p. 31; Sestini, p. 61; Eckhel, vol. i. p. 23; Uberti, vol. ii. p. 1. p. 372; Ford, Handbook of Spain, pp. 63, 64.)

ITALICA. [CORINTHUM.]

ITANUM PR. [ITANUS.]

ITANUS (ΙΤΑΝΟΣ, Ptol. iii. 17, § 4; Steph. B. Eth. Ιτανός, a town on the E. coast of Crete, near the promontory which bore the name of Itanus, (Plii. iv. 12.) In Coroessi’s map there is a place called Itanого, with a Palaekastro in the neighbourhood, which is probably the site of Itanus; the position of the headland must be looked for near Xecro flume (Hick, Kret., vol. i. p. 426), unless it be placed further N. at Capo Solomon, in which case the Greenes islands would correspond with the Onisla and Liuce of Pliny (l.c.; comp. Mus. Class. Antiq. vol. ii. p. 303).

According to Herodotus (iv. 151), the Theraeans, when founding Cyrene, were indebted for their knowledge of the Libyan coast to Coroessus, aseller of parpel at Itana. Some of the coins of this city present the type of a woman terminating in the tail of a fish. (Eckhel, vol. ii. p. 314.) This type, recalling the figure of the syrian goddess, coupled with the trade in parpel, suggests a Syrian origin.

[Œ. B. R.]
while he believed the modern capital town of Bathýs to occupy the site of Crocyía. (H. I. c.) It is true that Strabo (pp. 376, 433) places Aegilips and Crocyía in Lecass; but this appears inconsistent with Homer and other ancient authorities. (See Leake, l. c.)

Ithaca (Quatst. Græc. 43) and Stephanus B. (s. n.) state that the proper name of the ancient capital of Ithaca was Albesonea or Alacooneae, and that Ulysses bestowed this appellation upon it from his having been himself born near Alacooneae in Bactia. But this name is not found in Homer; and a passage in Strabo tends to identify it with the ruins on the ismuth of Æthos, where the fortress and royal residence of the Ithacan chiefs probably stood, on account of the advantages of a position so easily accessible to the sea both on the eastern and western sides. It is argued by Leake (l. c.) that the Homeric capital city was at Pélos, a little harbour on the NW. coast of the island, where some Hellenic remains may still be traced. For the poet (Od. iv. 844, seq.) represents the authors as lying in wait for Teneaclus on his return from Peloponnese at Aestorion, "a small island in the channel between Ithaca and Samos (Cephalonía)," where the only island is that now called Δομάνικος, situated exactly opposite the entrance to Port Pélos. The traditional name of Pélos is alone a strong argument that the town, of which the remains are still visible there, was that which Styxax (in Arar. mania), and still more especially Ptolemy (iii. 14), mentions as having borne the same name as the island. It seems highly probable that η πόλις, or the city, was among the Ithacans the most common designation of their chief town. And if the Homeric capital was at Pélos, it will follow that Mt. Neum, under which it stood ("Ithacês Νευμαν, Od. i. 81.), was the mountain of Exke (Thas Enos), at the northern extremity of the island, and that one of its summits was the Heraclean hill (Εύμαχος Νέμω, Od. xvi. 471) from which Eumenes saw the ship of Teneaclus entering the harbour. It becomes probable, also, that the harbour Ithethrun (Πεθηθρων), which was "under Neum" but "apart from the city" (νεαρή πόλις, Od. i. 185), may be identified with either of the neighbouring bays of Αλκα or Πρίκης. Near the village of Eupoloi may be observed the substructions of an ancient building; probably a temple. A steep path leads up a low cliff and into a little cleft in the rock. These remains are now called by the neighbouring peasants "the School of Homer."

The Homeric "Fountain of Arethusa" is identified with a copious spring which rises at the foot of a cliff fronting the sea, near the NE. extremity of Ithaca. This cliff is still called Κορας (KóraS), and is, doubtless, that alluded to at Od. xiv. 407, seq., xiv. 5, seq., xiv. 398. (See, especially on this point, Leake, l. c., and Mure, Tour in Greece, vol. i. p. 67, seq.)

The most remarkable natural feature of Ithaca is the Gulf of Molo, that inlet of the sea which nearly divides the island into two portions; and the most remarkable relic of antiquity is the so-called "Castle of Ulysses," placed, as has been already intimated, on the sides and summit of the steep hill of Æthos, on the connecting isthmus. Here may be traced several lines of inclosure, testify- ing the highest antiquity in the rude structure of massive stones which compose them. The position of several gates is distinctly marked; there are also traces of a tower and of two large subterranean cisterns. There can be little doubt that this is the spot to which Ciceró (de Orat. i. 44) alludes in praising the patriotism of Ulysses — "at Ithacam ilium in a perennis saxis tanquam inani altitum asperissimum vir immortalitati antecessor." The name of Æthos, moreover, reminds the striking scene in Od. ii. 146, seq. At the base of this hill there have been discovered several ancient tombs, sepulchral inscriptions, vases, rings, medals, &c. The coins of Ithaca usually bear the head of Ulysses, with the πιξες, or conical cap, and the legend Βαυκρα; the reverse exhibiting a cock, an emblem of the hero's vigilance, Athena, his tutelar deity, or other devices of like import. (See Eckhel.)

The Homeric port of Phorcys (Od. xii. 345) is supposed to be represented by a small creek now called Ξυρκά, probably because it is on the right of the entrance to the harbour of Bathýs, or by another creek now called Skhína, both on the southern side of the Gulf of Molo. (Leake, l. c.) At a cave on the side of Mount Stephanos or Morcogni, above this gulf, and at a short distance from the sea, is placed the "Grotto of the Nymphs," in which the sleeping Ulysses was deposited by the Phoenicians who brought him from Scherion. (Od. xii. 116, seq.) Leake (l. c.) considers this to be "the only point in the island exactly corresponding to the poet's description."

The modern capital of Ithaca extends in a narrow strip of white houses round the southern extremity of the horsehoe-shaped port, or "deep" (Βαυκρα), from which it derives its name, and which is itself but an inlet of the Gulf of Molo, often mentioned already. After passing through similar vicissitudes to those of its neighbours, Ithaca is now one of the seven Ionian Islands under the protectorate of Great Britain, and contains a population exceeding 10,000 souls, — an aristocratic and progressive community. It has been truly observed that there is, perhaps, no spot in the world where the influence of classical associations is more lively or more pure; for Ithaca is indebted for no part of its interest to the rival distinctions of modern annals, — so much as its name scarcely occurring in the page of any writer of historical ages, unless with reference to its poetical celebrity. Indeed, in A. D. 1504, it was nearly, if not quite, uninhabited, having been depopulated by the incursions of Corsairs; and record is still extant of the privileges accorded by the Venetian government to the Ithacans (probably from the neighbouring islands and from the mainland of Greece) by whom it was repopulated. (Leake, l. c.; Bowen, Ithaca in 1830, p. I.)

It has been assumed throughout this article that the island still called Ithaca is identical with the Homeric Ithaca. Of that fact there is ample testimony in its geographical position, as well as in its internal features, when compared with the Odyssey. To every scep-tic we may say, in the words of Athena to Ulysses (Od. xii. 344), —

ΔΑΛΙΟΝ ΒΗΣΤΕΙ ΠΟΛΟΝ ΧΩΣ ΜΟΡΟΝ ΝΤΕΑΘΗΚΑ.

(The arguments on the sceptical side of the question have been collected by Völcker, Homer, Geogr. 46

CoiN oF ITHACA.
ITIACESIAE INSULAE.

—74, but they have been successfully confuted by Bnkle von Liliesten, Uber das homerische Ihaca. The fullest authorities on the subject of this article are Gell, Geography and Antiquities of Ihaca, London, 1807; Leake, Northern Greece, vol. iii. pp. 24—55; Mure, Tour in Greece, vol. i. pp. 38—51; Bowen, Ihaca in 1850, London, 1852. [G. F. B.]

ITIACESIAE INSULAE, is the name given by Pliny (lik. vii. 13) to some small islets opposite to Vibo on the W. coast of Bruttium. These can be no other than some small rocks (too small to be marked on ordinary maps) which lie just opposite to the remains of Birona, in the Golfo di Stia, Euroenia, and on which some traces of ancient buildings (probably connected with that port) were still visible in the days of Barrio. (Barrius, de Situ Calabr., i. 13; Romanelli, vol. i. p. 57.) [E. H. B.]

ITHO'IME (Ἰθώμη; Ith. Θωμήν, θωμαίοι), 1. A town of Histiaeotis in Thessaly, described by Homer as the "rocky Ithome" (Ἰθώμη κλαιμακεσσίῳ, H. ii. 728) Placed by Strabo within a promontory formed by the four cities, Tricca, Metropolis, Pelinnaum, and Gompho. (Strab. v. p. 432.) It probably occupied the site of the castle which stands on the summit above the village of Faniri. Leake observed, near the north-western face of the castle, some remains of a very ancient Hellenic wall, consisting of a few large masses of stone, roughly hewn on the outside, but accurately jointed to another without cement. (Leake, Northern Greece, vol. iv. p. 516.)

It is a mountain fortress in Messenia, where the Messenians long maintained themselves against the Spartans in the First Messenian War. It was afterwards the citadel of Messene, when this city was founded by Epaminondas. For details, see Messene.

ITHO'RIA (Ἰθώρια), a town in Aetolia, near the Achelous, and a short distance south of Cnemus. It was situated at the entrance of a pass, and was strongly fortified both by nature and by art. It was taken by the Romans in B.C. 137, Placed by Strabo at the headland, b. v. 213. (Pol iv. 64.)

ITIUM PROMONTORIUM, is placed by Ptolemy (ii. 9, § 1) in Cetolgallia Belgica. After the months of the Seine, he mentions the outlet of the river Phrinus [Πρίνιδος], Icium (Ἰκείων Ἐξορος), and then Gorsiacum (Γόρσιακον ἔκβολον), which is Boulbagne. One of the old Latin versions of Ptolemy has Itim Promontorium, and others may have it too. He places Gorsiacum and Itim in the same latitude, and Itim due west of Gorsiacum. This is a great mistake, for Itim being Cap Grises, the relative position of the two places is north and south, instead of east and west. There is no promontory on this part of the French coast north or south of Boulbagne except Grises, at which point the coast changes its direction from south to north, and runs in a general ENE. direction to Calais, Gravelines, and Dunkerque. It is therefore certain that there is a great mistake in Ptolemy, both in the direction of the coast and the relative position of Gorsiacum and Itim. Cap Grises is a chalk cliff, the termination on the coast of the chalk hills which cross the department of Pas de Calais. The chalk cliffs extend a few miles on each side of Cap Grises, and are clearly seen from the English coast on a fine day. This cape is the nearest point of the French coast to the opposite coast of Kent. [G. L.]

ITIUS PORTUS (Ῥόδινος Πορτος, Strab. p. 199). When Caesar was preparing for his second British ex-

ITIUS PORTUS.

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position (v. c. 54), he says (B. G. iv. 2) that he ordered his forces to meet at "Portus Itius, from which port he had found that there was the most convenient passage to Britannia,—about 30,000 passers." In his first expedition, B. G. v. 55, he says that he marched, with all his forces, into the country of the Morini, because the passage from that coast to Britain was the shortest (B. G. iv. 21); but he does not name the port from which he sailed in his first expedition; and this is an omission which a man might easily supply from his copy of this passage (or his copy of the Commentaries). It seems a plain conclusion, from Caesar's words (v. 2) that he sailed from the Itius on his first expedition; for he marched into the country of the Morini, in order to make the shortest passage (iv. 21); and he made a good passage (iv. 23). In the fifth book he gives the distance from the Itius to the British coast, but not in the fourth book; and we conclude that he ascertained this distance in his first voyage. Dümmler (Ge-Raebe Rhômes) says (p. 29) that he thinks that the passage in the fifth book is related to previous time. Caesar did not sail from Ithium on his first voyage. We must accordingly suppose that, having had a good passage on his first voyage to Britannia, and back to the place from which he had sailed, he chose to try a different passage the second time, which passage he had learned (cognovit) to be the most convenient (commodiissimam). Yet he landed at the same place in Britannia in both his voyages (v. 8); and he had ascertained (cognovit) in the first voyage, as he says, that this was the best landing-place. So Dümmler, in his way, may prove, if he likes, that Caesar did not land at the same place in both voyages.

The name Ithium gives some reason for supposing that Portus Ithium was near the Promontorium Itium; and the opinion now generally accepted is, that Portus Ithium is Wissant or Wissant, a few miles east of Cap Grises. The critics have fixed Portus Ithium at various places; but not one of these guesses, and they are all guesses, is worth notice, except the guess that Ithium in Homer's poem of Boulbagne. The name Gesorium is not Ithium, which is one objection to the supposition. The only argument in favour of Boulbagne is, that it was the usual place from which the Romans sailed for Britannia after the time of Claudius, and that it is in the country of the Morini. Gesorium was the best spot that the Romans could choose for a regular place of embarkation, for it is adapted to be the site of a town and a fortified place, and has a small river. Accordingly it became the chief Roman postition on this part of the French coast, [Gesorium].

The distance of Portus Ithium from the nearest port of Britannia, 30 M. P., is too much. It seems to be a just conclusion, that Caesar estimated the distance from his own experience, and therefore that he estimated it either to the cliffs about the South Foreland, where he anchored, or to the place seven or eight miles (for the MSS, of Caesar vary here) further along the coast, where he landed. It is certain that he first approached the British coast under the high cliffs between Folkestone and Walmer. It is a disputed point whether he went from his anchorage under the cliffs northwards to Deal, or southward to Sandgate or Hythe. This matter does not affect the position of Ithium, and it is not discussed here; but the writer maintains that Caesar landed on the beach at Deal. There are difficulties in this question, which the reader may examine by referring to the authorities mentioned at the end of this article. The pas-
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sage in the fifth book (v. 8), in which Caesar describes his second voyage, shows very clearly where he landed. He sailed from Portus Itius, on his second expedition, at sunset, with a wind about SW, by W.; about midnight the wind failed him, he could not keep his course, and, being carried too far by the tide, at daybreak, when he looked about him, he saw Britannia on his left hand behind him. Taking advantage of the change of the tide, he used his oars to reach "that part of the island where he had found in the previous summer that there was the best landing." He had been carried a few miles past the Cantiurn Promontorium, or North Foreland, but not out of sight, and he could easily find his way to the beach at Deal. There are many arguments to show that Deal was Caesar's landing-place, as it was for the Romans under the empire, who built near it the strong place of Rutupiae (Richborough), on the Stour, near Sandwich.

D'Anville makes out Caesar's distance of 30 M.P. thus. He reckons 22 or 24 M.P., at most, from Portus Itius to the English cliffs, and 8 miles from his landage under the cliffs to his landing-place make up 30. Perhaps Caesar means to estimate the whole distance that he sailed to his landing-place; and if this is so, his estimate of "about 30 Roman miles" is not far from the truth, and quite as near as we can expect. Strabo (p. 199) makes the distance 320 stadia, or only 300, according to a note of Eustathius on Dionysius Periegetes (v. 556), who either found 300 in his copy of Strabo, or made a mistake about the number; for he derived his information about Caesar's passage only from Strabo. It may be observed here that Strabo mentions two expeditions of Caesar, and only one port of embarkation, the Itius. He understood Caesar in the same way as all people will do who can draw a conclusion from premises. But even 300 stadia is too great a distance from Wissant to the British coast, if we reckoned 8 stadia to the Roman mile; but there is good reason, as D'Anville says, for making 10 stadia to the mile here. Pliny gives the distance from Boulogne to Britannia, that is, we must assume, to the usual landing-place, Rutupiae, at 50 M.P., which is too much; but it seems to be some evidence that he could not suppose Boulogne to be Caesar's place of embarkation.

Caesar mentions another port near Itius. He calls it the Ulterior Portus (iv. 22, 23, 25), or Superior, and it was 8 M.P. from Itius. We might assume from the term Ulterior, which has reference to Itius, that this port was farther to the north and east than Itius; and this is proved by what he says of the wind. For the wind which carried him to Britannia on his first expedition, his direct course being nearly north, prevented the ships at the Ulterior Portus from coming to the place where Caesar embarked (iv. 23).

The Ulterior, or Superior, Portus is between Wissant and Caius, and may be Sangatte. Caius is too far off. When Caesar was returning from his first expedition (iv. 36, 37) two transport ships could not make the same portus—the Itius and the Ulterior or Superior—that the rest of the ships did, but were carried a little lower down (paulo infra), that is, further south, which we know to be Caesar's meaning by comparing this with another passage (iv. 28). Caesar does not say that these two ships landed at a "portus," as Ukert supposes (Gaulen, p. 554), who makes a port unknown to Caesar, and gives it the name "Inferior."

Du Cange, Camden, and others, correctly took Portus Itius to be Wissant. Besides the resemblance of name, Du Cange and Gibson have shown that of two middle age Latin writers who mention the passage of Alfred, brother of St. Edward, into England, one calls Wissant Portus Icenis, and the other Portus Wisaui. D'Anville conjectures that Wissant means "white sand," and accordingly the promontory Itius would be the White, a very good name for it. But the word "white," and its various forms, is Teutonic, and not a Celtic word, so far as the writer knows; and the word "Itius," existed in Caesar's time on the coast of the Morini, a Celtic people, where we do not expect to see a Teutonic name.

Wissant was known to the Romans, for there are traces of a road from it to Tarasuenna (Thorunum). It is no port now, and never was a port in the modern sense, but it was very well suited for Caesar to draw his ships up on the beach, as he did when he landed in England; for Wissant is a wide, sheltered, sandy bay. Freisart speaks of Wissant as a large town in 1346.

A great deal has been written about Caesar's voyages. The first and the best attempt to explain it, though it is not free from some mistakes, is Dr. Hall's, of which an exhibition is given in the Classical Museum, No. xiii., by G. Long. D'Anville, with his usual judgment, saw that Itius must be Wissant, but he supposed that Caesar landed at Hythe, south of Dover. Waickemaer (Geog. des Gaules, vol. i. pp. 448, 452) has some remarks on Itius, which he takes to be Wissant, and there are remarks on Portus Itius in the Quarterly Magazine for September, 1846, by H. L. Long, Esq. Perhaps the latest examination of the matter is in G. Long's edition of Caesar, Note on Caesar's British Expeditions, pp. 248—257. What the later German geographers and critics, Ukert and others, have said of these voyages is of no value at all.

[G. L.]
ITON or ITONUS (Itrov., Heron. C. Itron., Strab.), a town of Phthiotis in Thessaly, called by Homer "mother of rocks." (II. i. 696), was situated 60 stadia from Alus, upon the river Cuaris or Coralius, and above the Crocin plain. (Strab. i. p. 435.) Leake supposes the Khola to be the Cuaris, and places Itons near the spot where the river issues from the mountains; and as, in that case, iton possessed a portion of the pastoral highlands of Olyrhis, the epithet "mother of rocks" appears to have been well adapted to it. (Leake, Northern Greece, vol. iv. pp. 356, 357.) Ibn had a celebrated temple of Athena, called "the great temple of the Roman Athena," was carried by the Boeotians, when they were expelled from Thessaly, into the country named after them. (Strab. l. c.; Steph. B. s. e.; Apollod. ii. 7. § 7; Appollon. i. 531, with Schol.; Callim. Hygin. in Cer. 74; Paus. i. 13. § 2, iii. 9. § 13, iix. 34. § 1, x. 1. § 10; Plat. Pythii. 26.) ITONE (Itron.), a town in Lydian of unknown site. (Dionys. Per. 465; Steph. B. s. e. [L. S.]) ITUCI (Plin. iii. 1. s. 3), or ITUCI (Caesar; Itbrur, Appian, Hist. 66, 68), a city in the W. of Iltar in "the mountains of Spain." Under the Romans it was a colonia immensa, with the surname VICTUS JULIA, and it belonged to the conventus of Hispalius. Its probable site, in the opinion of Ukert, was between Martos and Espojo, near Valencia. (Ukert, vol. ii. pt. 1. p. 369; Caes, ap. Flores, Med. de Esp. vol. ii. p. 487; Minnet, vol. i. p. 18, Suppl. vol. i. p. 32; Sestini, p. 63; Eckhel, vol. l. p. 24.) [P. S.] ITUNA, in Britain, mentioned by Ptolemy (ii. 3. § 2) as an estuary immediately to the north of the Mediterranean sea —it was identified with the Solway Firth. [R. B. L.] ITUAREA (Itrosia), a district in the NE. of Palestine (Strab. xvi. p. 755; Plin. v. 19), which, with Trachein, belonged to the tetrarchy of Philip, (St. Luke, iii. 1; comp. Joseph. Ant. xv. 10. § 1.) The name is so loosely applied by the ancient writers that it is difficult to fix its boundaries with precision, but it may be said roughly to be traversed by a line drawn from the lake of Tiberias to Damascos. It was a mountainous district, and full of caverns, the inhabitants, a wild race (Cic. Philiv. ii. 24), favoured by the natural features of the country, were in the habit of robbing the traders from Damascos (Strab. xvi. p. 756), and were famed as archers. (Virg. Georg. ii. 448; Luceum. 230, 514.) At an early period it was occupied by the tribe of Jeetr (1 Chron. v. 19; Tragonan, LXX.), whose name is connected with that of Jeetor, a son of Ishmael. (1 Chron. l. 31.) The Itureans—either the descendants of the original possessors, or, as is more probable, of new comers—who had occupied this district after the exile, and assumed the original name—were eventually subdued by king Aristobulus, b.c. 100, who compelled them to be circumcised, and incorporated them in his dominions. (Joseph. Ant. xiii. 11. § 3.) The mountain district was in the hands of Ptolemaem, tetrach of Chalcis (Strab. xvi. i. 753); but when Pompeius came into Syria, Iturea was ceded to the Romans (Appian. Mithr. 106), though probably it retained a certain amount of independence under native vassal princes: M. Antonius imposed a heavy tribute upon it. (Appian, B. C. v. 7.) Finally, under Claudius, it became part of the province of Syria. (Tac. Ann. xii. 23; Dion Cass. lxx. 12.) The district El-Djebel, to the E. of Hermon (Djebel-elh-Scheikd), and lying W. of the Hudj road, which according to Burchhardt (Trav. p. 236) now contains only twenty inhabited villages, comprised the whole or the greater part of ancient Iturea. (Münter, der Reh. Histor. Havn. 1824 : comp. Winer, Realwörterbuch, s. v.; Eitfer, Erdkunde, vol. xv. pt. ii. pp. 354—357, 899.) [E. B. J.] ITURISSA. [Turissa.] ITYCA. [Tucci.] ITYS, in Britain, mentioned by Ptolemy (ii. 3. § 1) as a river lying north of the Epidaur promontory (Mall of Coutyre), with the river Langus between. In this letter—Loch Lithe—its is probably the Sound of Slet, between the Isle of Skye and the mainland. In the Monumenta Britannica we have Loch Terridon, Loch Doich, Loch Es. [R. G. L.] JUDAEA. [Palaestina.] JUDAI. [Palaestina.] IVERNIA. [Ileene.] IVERNIS (Iovenis), mentioned by Ptolemy (ii. 2. § 10) as one of the inland towns of Ireland, the others being Blugia, Bhaedra, Laberus, Macfolium, another place of the name, with Donaw, and Macolium with Mallon, in the strength of the names. Laberus, on similar but less satisfactory grounds, is Kil-loir in West Meath. Ivernus is identified by O'Connor with Don-kevon, on the Kenmare river; but the grounds on which this has been done are not stated. [R. G. L.] IVIA or JUVIA. [Galacia.] JULIA CONSTANTIA. [Osset.] JULIA PENDITA. [Uilla.] JULIA JOTIA (Jotia, 156), a city on the coast of Hispalius Barcino, between Gades and Belen, colonized by a population of Romans mixed with the removed inhabitants of the town of Zelis, near Tingis, on the Libyan shore of the Straits. Thus far Strabo (iii. p. 140) : later writers speak of a place named JULIA TRADUCTION OR SIMPLY TRANSDUCTION (Iovia Treadwocia) Vol. ii. 4. § 6; Marci, Hercal. p. 39; Geo, R., E. of Mellaria; and coins are extant with the epigraph JULIA TRADUCTX (Floriz, Med. de Esp. vol. ii. p. 386, Esp, vol. x. p. 50; Minnet, vol. i. p. 26; Sestini, vol. i. p. 49; Sestini, Med. Esp. p. 80; Num. Goth.; Eckhel, i rol. pp. 29—31.) Mela does not mention the place by either of these names; but, after speaking of Carteia, he adds the following remarkable words; et quam transvecti ex Afirica Phoeniciis inhabitan, atque unde nos annos, Tungentera. (Mela. ii. 6.) It can hardly be doubted that all these statements refer to the same place; for, the very names are identical, Transsectba being only the Latin translation of the word Jotia (from 7, eos, egeoseos ex) used by the Phoenician inhabitants to describe the origin of the city. Its site must have been at or near Tureja, in the middle of the European shore of the Straits, and on the S.—most point of the peninsula. (Mem. de l'Acad. des Ins. p. 103; Philos. Trans. xiii. p. 919; Mentelle, Geoq, Comp. Esp. Anc. p. 229; Eckert, ii. i. p. 344.) [P. S.] JULIA LIVIBIA. [Cerretani.] JULIA MYRTILIS. [Myrtillis.] JULIA ROMEILLA. [Hispalis.] JULIA TRANSDUCTA. [Juliana Joza.] JULIA VICTRIX. [Tarraclto.] JULIACUM, a town in Gallia Belgica. In the Antonine Itin. a road runs from Castellum (Cossat) through Tongem to Julicenac, and thence to Colonia (Cologne). Juliacum is 18 leagues from Colonia. Another road runs from Colonia Trinjana to h 3.
JULIANOPOLIS, and from Juliusiem through Tiberiacum to Cologne. On this read also Juliusiem is placed 18 leagues from Cologne. Juliusiem is Julius, or Julich, as the Germans call it, on the river Roer, on the carriage road from Cologne to Aix-la-Chapelle. The first part of the word seems to be the Roman name Julia, which is rendered more probable by finding between Juliusiem and Colonia a place Tiberiacum (Berecheim or Berghen). Acum is a common ending of the names of towns in North Gallia. [G. L.]

JULIANOPOLIS (Ἰουλιανόπολις), a town in Lydia which is not mentioned until the time of Hierostratus (p. 670), according to whom it was situated close to Manisa, and must be looked for in the southern parts of Mount Eucalyptus, between Philadelphus and Tralles. (Comp. Plin. v. 29.) [L. S.]

JULIUS [ΒΕΡΙΑΙΝΑ].

JULIUSBOA (Ἰουλιοβοᾶ), a town in Gallia Belgica, is the city of the Caleti, or Calebites as Ptolemy writes the name (ii. 8 § 3), who occupied the Pays de Coaux. [CALETI.] The place is Lilliborne, on the little river Bolbec, near the north bank of the Seine, between Barent and Candebre, in the present department of Seine Inferieure. It was probably the site of a Roman town and remains of an amphitheatre, a Grecian theatre, and an ancient harbour, have been discovered.

JULIBRIGA (Ἰούλιβριγά), the chief city of the Cantabri, in Hispania Tarraconensis, belonging to the conventus of Chiusa, stood near the sources of the Ebro, on the eminence of Retortillo, S. de Regos. Five stone hills still mark the boundary which divided its territory from that of Legio IV. It had its port, named Portus Victoriae Julianobrigiense, at Sonabas (Ptol. ii. 8 § 4, iv. 12 § 20), and a Latin name Liburnis. [P. S.]

JULIAMAGUS (Ἰουλιαμαγοῦς), a town of the Andevaci, in Gallia Lugdunensis, and their capital. (Ptol. ii. 8 § 8.) It is named Julianobogus in the Table, and marked as a capital. It is now Augers. [ANDECAV.]

JULIOTOLIS. [ΓΟΥΡΙΟΝΙΟΝ ΚΑΡΙΑΣ.] JULOPIA (Ἰουλιόπια). Pliny (vi. 23 § 26) among ancient geographers mentions this place among the towns of Lower Egypt. From the silence of his predecessors, and from the name itself, we may reasonably infer its recent origin. According to Pliny, Julianobogus stood about 20 miles distant from Alexandria, upon the banks of the canal which connected that city with the Coptic arm of the Nile. Some geographers suppose Julianobogus to have been no other than Nicopolis, or the City of Victory, founded by Augustus Caesar in n. c. 29, partly to commemorate his reduction of Aegypt to a Roman province, and partly to punish the Alexandrians for their adherence to Cleopatra and M. Antonius. Mannert, on the contrary (x. i. p. 626), believes Julianobogus to have been merely that suburb of Alexandria which Strabo (xvii. p. 755) calls Eleusis. At this place the Nile-boats, proceeding up or down, took in passengers. [W. B. D.]

JULIS. [Κεροίνα.] JULIUM CARNICUM (Ἰουλίου Καρνίκου, Plol: Zulgo), a town of the Carni, situated at the foot of the Julian Alps, which, from its name, would seem to have been a Roman colony founded either by Julius Caesar, or in his honour by Augustus. If Paulus Diaecusis is correct in ascribing the foundation of Forum Julii to the dictator himself (P. Diaec. Hist. Long. ii. 14), there is little doubt that Juliocarnicum dates from the same period, but we have no account of its foundation. Probably in one place distinctly describes it as in Noricum (viii. 7 § 4), in another more correctly as situated on the frontiers of Noricum and Italy (μεταφη της Τραίας και Ναυπακτίου, ii. 13 § 4). But Pliny expressly includes it in the territory of the Carni and the tenth region of Italy ("Julianenses Carnorum," iii. 19. p. 23), and its position on the S. side of the Alps clearly entitles it to be considered in Italy. Its position is correctly indicated by the Itinerary of Antoninus (p. 219), which places it 60 M. P. from Aquileia, on the road leading nearly due N. from that city over the Julian Alps. The first stage on this road, "Ad Tricesimum," still retains the name of Trigesumo, and the site of Julianum Carinicum is marked by the village of Zulgo (where some Roman remains have been discovered), in a side valley opening into that of the Tagliamento, about 4 miles above Tolmezzo. The pass from thence over the Monte di Sta. Croce into the valley of the Tagliamento is practicable only for mules, follows the line of the ancient Roman road, given in the Itinerary, and therefore probably a frequented pass under the Romans (ALPES, p. 110, No. 7); but the inscription on the faith of which the construction of this road has been ascribed to Julius Caesar is a palpable forgery. (Ouvr. Ital. p. 200.) [E. H. B.]

JUNCARIA, JUNCARIUS CAMPUS. [INDIGETES.]

JUXONIA INSULA. [FORUNTATU INS.] JURA. [HELVEITI; GALLIA, p. 951.]

JURCAE (Ἰουρκάιε). JUSOCAE (Ἰούσοκα).
JUSTIANA.

JUSTIANA. [CARThAGo; Hadrumetum] JUSTIANA PRIMA. [Scupt.]

JUSTIANOPOLIS. 1. A city in Epirus, formerly called Hadrianopolis. [Hadrianopolis.]

2. The later name of Hadrumetum in Africa. [Hadrumetum.]

JUTHUNGHI [Ἰοὐθῦγγος], a German tribe dwelling on the banks of the Danube. They are described by some ancient writers as a part of the Alemani (Amm. Marc. xvi. 6); but they belonged more probably to the Gothic race; even their name seems to be only a corruption of Gothones. (Ambros. Epit. 20.) Desipius, from whom we learn most about their history, calls them a Sthynith tribe, which, however, clearly means that they were Goths.

In the reign of the emperor Aurelian the Juthunghi invaded Italy, and, being defeated, they sued for peace, but were obliged to return with having effected their purpose: afterwards they made preparations for another invasion. (Desip. pp. 11, 12, 18, 19.) The elder, Nemesius and Belker. In these wars, however, they never appeared alone, but always in conjunction with others, either Alemani, Suevi, or Goths. (See Eusen Schmidt, de Origine Ostrogothorum et Visigothorum, p. 26; Latham, Tacit. Germ. Epig. p. cxiii.) [L. S.]

JUTTHAI [Ἰοὐτθαι, LXX.], a town of Judah (Jos. xv. 55), appropriated to the priests: according to Eusebius (Onomast. s. v. Ιετα) it was 18 M. P. from Eleutheropolis. Rander (Palaeot. p. 870) supposes this to have been the residence of Zacharias and Elisabeth. Juthunghi, the place mentioned in the New Testament, — the παλαι ἕνωσα of Luke, i. 39, being so written, or by a corruption from a softer pronunciation, instead of παλαίονα, the modern Ἐταί, on the site of the old town, in which there are said to be indications of old remains, preserves the ancient name. (Robinson, Bib. Res. vol. ii. pp. 190, 195, 628; Ritter, Erdkunde, vol. xv. pl. ii. pp. 638, 641; Winer, s. v.) [E. B. J.]

JUVAVIUM, JUVAVIA, a town in the interior of Noricum, on the left bank of the river Icarsus. It is the modern city of Salzburg, situated in an extensive and fertile valley, on the slope of a range of a high mountain. It is chiefly known from inscriptions: one of which (Orelli, no. 496) describes the place as a colony planted by the emperor Hadrian; but its genuineness is disputed. (Orelli, Inscription. vol. i. p. 138.) Juuvavium was the head-quarters of the fifth cohort of the first legion (Votl. Impcrn.) and the residence of the governor of the province. At an earlier period it seems to have been the residence of the native kings of Noricum. In the second half of the fifth century it was destroyed by the Heruli; but was restored as early as the seventh century, and still contains many beautiful remains of antiquity, especially mosaics. (Comp. Orelli, Inscription. nos. 406, 497; Itin. Ant. p. 235, where it bears the erroneous name of Jovav; Eugippi, Vit. S. Sever. 13, 24, where it is called Ipav; Vit. S. Rupert. ap. Basnage, tom. iii. pl. ii. p. 273; Eginhard, Vit. Caroli M. 39; Jacobit, ad reginam von Zustande der Gegendcn und Stadt Jacovins, Salzburg, 1784, fol.) [L. S.]

K.

KADES [Καιδης, LXX.], or KADESH-BARNEA, a site on the SE. of Palestine, with a fountain, En-

MISHPAT (Gen. xiv. 7, xvi. 14), where the Israelites encamped with the intention of entering the Promised Land (Num. xxxii. 8), and the point from which the spies were sent. (Num. xii. xiv. 40—45, xvi. 1—3; Deut. i. 41—44; comp. Judg. i. 17.) The supposition that the Kadesh-Barnea, to which the Israelites first came, is different from the Kadesh-Meribah, which formed their later encampment, where the wants of the people were miraculously supplied from the smitten rock (Num. xx. 14), recognises some difficulties. On the hypothesis that there were two places of this name, the first Kadesh and its localities agrees very well with the spring of Ain Kedce or Kedara, lying to the E. of the highest part of Djebel Holol, towards its N. extremity, about 12 miles from Marjeh Hadjar. (Beer-lahai-roi, Gen. xvi. 14, and something like due S. from Kholasa (Chezik, Josh. xv. 30), which has been identified by Mr. Rowlands (Williams, Holy City, vol. i. App. pp. 466—468) with the rock struck by Moses.

The second Kadesh, to which the Israelites came with a view of passing through the land of Edom, coincides better with the more easterly position of 'Ain el-Weibeh which Dr. Robinson (Bib. Res. vol. ii. pp. 582, 610, 622) has assigned to it (comp. Kitt. Scripture Lands, p. 82.) Ritter (Erdkunde, vol. xiv. pp. 1077—1089), who refers to the latest discoveries in this district, does not determine whether one Kadesh would sufficiently answer all the conditions required. (E. B. J.)

KADMONTES (Rebussonae, LXX.), a nation of Cannaen at the time that Abraham sojourned in the land (Gen. xvi. 19). The name Beni-Kedem, "children of the East" (Judg. vi. 3; comp. Isa. xii. 14), was probably not distinctive of, but collectively applied to various peoples, like the Saracens in the middle ages, and the Beduins in later times. (Ritter, Erdkunde, vol. xv. pt. i. p. 138.) [E. B. J.]

KAMON (Καώς, LXX.), a town in Gilead, belonging to the tribe of Manasseh, where Jair died. (Josh. xvii. 5; comp. Josh. Antiq. v. 7. § 6.) The Kamonna (Kauwad) of Eusheus, which lay 6 M. P. to the N. of Legio (Onomast. s. v.), must have been another place of the same name; but the city which Polybius (v. 70) calls Kamonus (Kauwos), and which was taken, with other places in Peraea, by Antiochus, is identical with the town in Gilead. (Rander, Palaeot. 649; Winer, s. v.; Von Ranner, Palaeot. p. 262; Ritter, Erdkunde, vol. xiv. p. 1026.) [E. B. J.]

KANAHI (Κανάω, LXX.). 1. A town in the N. district of Asher. (Josh. xiii. 28.) Dr. Robinson recognises it in the large village of Kuna, on the brow of the Wady-Ashür, near Tyre. 2. A river which divided the district of Manasseh from that of Ephraim (Josh. xvi. 8, xvii. 9, 10), probably the river which discharges itself into the sea between Caesarea and Apollonia (Arundinetis; comp. Schultens, I'ta Salut. pp. 191, 193), now the Nahar Abu Zobura. [E. B. J.]

KA'IHRABIS (Καϊχραβής), a fortified place in Idumaea, taken, with Kaphthura, by Cerealis, a.d. 69. (Joseph. B. J. i. 9. § 9.) [E. B. J.]

KEDEMOTH (Βασιλεῖα, LXX.), a city in the tribe of Reuben (Josh. xiii. 18), which gave its name to the wilderness of Kedemoth, on the borders of the river Arnon, from whence Moses sent messengers of peace to Sihon king of Heshbon (Deut. ii. 26.). Its site has not been made out. (Ritter, Erdkunde, vol. xv. pt. i. pp. 574, 1208; Winer, s. v.) [E. B. J.]
KEDESHE (Kafna, LXX.), 1. A town of Naphthali, 20 S. P. from Tyrre. (Euseb. Onomast. s. v. Cedeshe.) Its Canaanitish chiefest was slain at the conquest of the land (Josh. xii. 22); afterwards it belonged to the Levites, and was one of the cities of refuge. (Josh. xx. 7, xxxi. 32; 1 Chron. vi. 76.) Barak was born here (Judges, iv. 6); and Tidgith-Plesai made the conquest of it (2 Kings, xxv. 29). It was the scene of the victory of Jonathan Macabaeus over the prince of Demetrius (1 Macc. xi. 63-73), and was the birthplace of Tobias (Kēdās ṯyν ἑραθέαν, Tobit, i. 2). In Josephus, Kēdōs (Antiq. ix. 11, § 1). Kēdōs is mentioned in this book from the Kedem of the LXX., the boundary between Tyre and Galilee; during the war it appears to have been hostile to Galilee (B. J. ii. 18, § 1). The strongly fortified place in this district, called Kōdesōroi by the same writer (B. J. iv. 2, § 3), is probably the same as Kedeshe.

A village on the hills opposite the marshes of Hulēt-Brinias, still called Kedeshe, is identified by Dr. Robinson with the ancient city. (Bibl. Res. vol. iii. p. 355.) Kedes was visited in 1844 by the Rev. ED Smith, who has a full account of it in MS. (B. J. ii. 18, p. 263.)

2. A town in the S. district of the tribe of Judah, (Josh. xv. 23.)


KEDRON, KIDRON. [Jerusalem.]

KÉLÁI (Kédā, LXX.); KÉLA, Joseph. Antiq. vi. 13, § 1; Kōdā, Euseb., a city in the tribe of Judah. (Josh. xx. 44.) 8 M. P. from Elathopolis. (Euseb. Onomast. s. v.) When the city was besieged by the Philistines, David relieved it, but the thankless inhabitants would have delivered it into the hands of Saul. (1 Sam. xxi. 13.) It assisted in the building of the walls of Jerusalem (Neh. iii. 17, 18); and, according to tradition, the prophet Habakkuk was buried here. (Sozomen, E. F. vii. 29; Niceph. E. F. xi. 48; Ieland, Palest. p. 698; Winer, Biblisch. Reckwirt. s. v. Von Rammer, Palest. p. 107.) [E. B. J.]

KÉTITES (Ketān, LXX.), a semi-barbarous tribe of Midianites, dwelling among the Amalekites. (Gen. xxv. 19; Num. xxxii. 24; 1 Sam. xxv. 6.) Holub (Jethro), the father-in-law of Moses, and Heber, the husband of Zilpah, who gave Sisera (Judg. i. 16, iv. 11), belonged to this race. The Rechobites are mentioned, with other families, as belonging to the Kenites. (1 Chron. vi. 55; Jer. xxv. 2; Winer, s. v.) Ritter, Erdkunde, vol. xx. pp. 135-138; Ewald, Gesch. des Volkes Israel, vol. i. p. 357, vol. ii. p. 551.)

KENIZZITES (Kenāzōn, LXX.), a Canaanitish tribe. (Gen. xv. 19.) Caleb, the son of Jephunneh, is called a Kenizite (Num. xxxii. 12; Josh. xiv. 6), and Ohniah, his younger brother, is also called a son of Kenaz. (Judg. i. 13, iii. 9; comp. Josh. xiv. 17; 1 Chron. iv. 13.) Another branch of this race are referred to the Elamites. (Gen. xxxvi. 11; Winer, s. v.; Ritter, Erdkunde, vol. xv. p. 138; Ewald, Gesch. des Volkes Israel, vol. i. p. 639.) [E. B. J.]

KÉMANITH (Kemāniyāt, LXX.), a town of the tribe of Judah. (Josh. xv. 25.) It was probably the birthplace of the traitor Judas, who owed his surname (Yavazōwēn) to this place. (Comp. Winer, s. v. Judas.) Dr. Robinson (Bibl. Res. vol. ii. p. 472) has suggested that it may be represented by El-Kaurecōla, situated at the foot of the mountain ridge. of Shebon, where there are sites of ruins visible.

2. A town of Moab. (Jer. xlviii. 24, 41; Amos, ii. 2.) [E. B. J.]

KIRJATH, a word signifying in Hebrew "town," or "city," the following are the principal places to which this term is attached.

1. KIRJATH-MEMM (Kapānāth, LXX.), or the "double city," one of the most ancient towns in the country E. of the Jordan, as it was in the hands of the Einims (Gen. xiv. 5; comp. Ewald, Gesch. des Volkes Israel, vol. i. p. 308), who were expelled from it by the Moabites. (Josh. ii. 9, 11.) Kirjath-memim was afterwards assigned to the children of Reuben (Num. xxxii. 37; Josh. xiii. 19); but during the exile the Moabites recovered this and other towns. (Jer. xlviii. 1, 23; Ezek. xxv. 9.) Eusebius and Jerome (Onomast. s. v. Kapānāth) describe it as being full of Christians, and lying 10 M. P. W. of Medeba. Bearehardt (Prav. p. 567) heard of ruins called El-Teinem, half an hour W. of the site of Medeba, which he conjectures to have been this place, the last syllable of the name being there changed from m into n. This does not agree with the distance in the Onomasticon, but Jerome is probably in error in identifying the Christian town with the ancient Kirjathmemon, as the former is no doubt, from the data assigned by him, the modern Keremwt, S. of the Wady Zerka Main, and the latter the El-Teinem of Bearehardt, to the N. of the Wady. (Comp. Ritter, Erdkunde, vol. xx. pp. 1185, 1186.) There was another place of this name in the tribe of Naphtali. (1 Chron. vi. 76.)

2. KIRJATH-ARBA, the ancient name of Hebron, but still in use in the time of Nehemiah (xi. 25). [Hebron.]

3. KIRJATH-Baal. [Kirjath-Jearim.]

4. KIRJATH-Huzoth, or "city of streets," a town of Moab. (Num. xxxii. 39.)

5. KIRJATH-JEARIM, or "city of forests," one of the four towns of the Gibeonites (Josh. ix. 17), and not far distant from Beeroth (El-Birch). (Ezra, ii. 25.) At a later period the ark was brought here from Beth-Sheanesh (1 Sam. vii. 1, 2), and remained there till it was removed to Jerusalem (1 Chron. xiii. 6). The place was rebuilt and inhabited again after the exile (Ezra, i.e.; Neh. vii. 29). Josephus (Ant. vi. 1, § 4) says that it was near to Beit-Sheanesh, and Eusebius and Jerome (Onomast. s. v. Beal-Carathinum) speak of it, in their day, as a village 9 or 10 M. P. from Jerusalem, on the way to Diospolis (Lyddo). Dr. Robinson (Bibl. Res. vol. ii. pp. 334-337) has identified it with the present Keret-el-Enab, on the road to Ramleh. The Greeks have found the ANATHOTH of Jeremiah (xxii. 1; comp. Hevor in loc.; Onomast. s. v.; Joseph. Ant. x. 7, § 3,) which is now represented by the modern 'Anatit at Keret-el-Enab, but the ecclesiastical tradition is evidently incorrect. There was formerly here a convent of the Minorites, with a Latin church. The latter remains entirely deserted, but not in ruins; and is one of the largest and most solidly constructed churches in Palestine. (Ritter, Erdkunde, vol. xv. pp. 108-110.)

6. KIRJATH-NEHEM, or "city of the book." (Josh. xv. 15, 16; Judg. ii. 11,) also called KIRJATH-SANNAH, "city of palms." (Josh. xiv. 48.) Afterwards it took the name of Debir (Dēsp, LXX.), a "word" or "oracle." Debir was captured by Joshua (x. 38), but being afterwards rebuilt by the Canaanites, Caleb gave his daughter Achsah to Othniel, for his
bravery in carrying it by storm (Josh. xv. 16—20). It belonged afterwards to the priests. (Josh, xxxi. 15: 1 Chron. vi. 58.) Debir is afterwards lost sight of; but from the indications already given, it appears to have been near Hebron, but the site has not been made out. There was a second Debir in the tribe of Gad. (Josh. xiii. 26.) (Von Rammer, Palest. p. 182; Winer, s. r.)

Kir-Moab. (το τείχος της Μασαάθεδος, LXX.), "the stronghold of Moab." (Isa, xvi.), called also Kir-Moav. (Herod. ii. 17, 7, 11; Jer. xlviii. 31.) In the Chaldean version and the Greek of the Apocrypha, it appears in the form of Kerakka-Moab, and Ubaraka (Xaphaca, 2 Macc. xii. 17). Under this latter name, more or less corrupted, it is mentioned by Ptolemy (Χαφάκουα, v. 17; 3 §, comp. Χαφάκουα, Steph. B.) and other writers, both ecclesiastical and profane, down to the centuries before the Crusades. (Ablh-Išaş, Tab. Syr. p. 89; Schulz, Index ad Vit. Sabat. s. r.) The Crusaders found the name Xaphaka, and erected the fortress still known as Kerak, which, with that of Shobek, formed the centre of operations for the Latin E. of the Jordan. With the capture of these, after a long siege by Saladin, A. D. 1188, the dominion of the Franks over this territory terminated. (Wilken, die Kreuze, vol. iv. pp. 244—247.) The whole of this district was unknown till A. D. 1806, when Seetzen (Zachs, Monatl. Corr. xviii. pp. 433, foll.) penetrated as far as Kerak. A fuller account of the place is given by Burchardt (Trov. pp. 379—387), by whom it was next visited in 1812; and another description is furnished by Iryb and Mangels (Trov. pp. 361—370), who followed in the same direction in 1818. (Robinson, Bibl. Res. vol. ii. pp. 566—571; Ritter, Erdkunde, vol. xv. pp. 916, 1215.)

Kishon. (Chron.)

L.

Labanae Aueae. [Aueae Labanae.]

Labatoes. [Labeatis Laboris.]

Labeatis Lacus, a large lake of Roman Illyricum, situated to the N. of Scodra, the chief city of the Labeates (Liv. xiii. 21, xiv. 31, xiv. 26) or Labaeatae. (Plin. iii. 26.) It is now called the lake of Scutari, famous for the quantity of fish, especially of the "Cyprinus" family. The rivers, which drain the rocky district of Monte-Negro, discharge themselves into this lake, which communicates with the sea by the river Barbania. (Wilkinson, Dolzina, vol. i. pp. 411, 415, 476.)

[Labicum or Lavicium, sometimes also (Liv. ii. 39, iv. 45) Laticum, (το Λατικου: E. 4. Λατικος, Labicanus and Lavicanus: La Colonna), an ancient city of Latium, situated at the foot of the north-eastern slope of the Alban hills, and distant about 15 miles from Rome. Its foundation was ascribed, according to a tradition reported by Servius (ad Aen. vii. 796), to Gaius, a son of Minos; and Virgil (L. c.) mentions it among the cities which sent assistance to King Latins against Aeneas, so that he must have regarded it as more ancient than the Trojan settlement in Latium. But the current tradition, adopted by Dionysius, represented Labicum, in common with so many other Latin cities, as a colony of Alba. (Dionys. viii. 19; Diod. ap. Euseb. Arm. p. 185.) Whatever was its origin, we know with certainty that it was one of the cities of the Latin League, and as such retained, down to a late period, the right of participating in the sacrifices on the Alban Mount. (Dionys. vi. 61; Cie. pro Planc. 9.) It first appears in history as taking part in the league of the Latians against Rome previous to the battle of Regillus (Dionys. l. c.), and is afterwards mentioned among the cities which are represented as taken in succession by Coriolanus, during his campaign against the Romans. (Liv. ii. 39; Dionys. viii. 18.) It is not improbable that this legend represents the historical fact that Labicum, together with Bola, Pedum, and other places which figure in the same narrative, actually fell about that time into the hands of the Aequians, as Satricum, Corioli, and other towns further to the S. did into those of the Volscians. (Niebuhr, vol. ii. p. 259.) But during the subsequent wars of the Romans with the Aequians, Labicum always appears as a Latin city; and from its position on the frontier of Latium adjoining the Aequian and Umbrian frontier, it is not improbable that it was the place where the Romans begin to make incursions into the Aequian territory. Thus, in B. C. 458, its territory was ravaged by the Aequian general Graceus; and in 418 we find the Labicans themselves abandoning the Roman alliance, and joining the Aequians, together with whom they established a camp on Mount Agrippa. Their combined forces were, however, defeated by the Roman dictator Q. Servilius Priscus, and Labicum itself was taken by storm. In order to secure their new conquest against the Aequians, its allies respected nothing which occurs in the history of those contests. Thus, in B. C. 383, its territory was again ravaged by the Praenestines, at that time on hostile terms with Rome (Liv. vi. 21); and after a long interval, in B. C. 211, it once more sustained the same fate from the army of Hannibal. (Liv. xix. 9.)

From this time the name of Labicum disappears from history, but we learn that it still continued to be a municipium, though in a very poor and decayed condition, in the days of Cicero. (Cic. pro Planc. 9, de Leg. Agr. ii. 35.) Strabo, however, speaks of the town as in ruins, and Pliny mentions the population "ex agro Labicano" in a manner that seems to imply that, though they still formed a "populus" or community, the city no longer existed. (Strab. v. pp. 250, 257; Plin. iii. 5, s. 9.) In like manner we find the "ager Labicanus" elsewhere mentioned, but no further notice of the town. (Suet. Aug. 83.) The inhabitants seem to have, under the Roman empire, congregated together sporti in the neighbourhood of the station on the Via Labicana, called Ad Quintanas, and hence assumed the name of Labicii Quintianenses, which we meet with in inscriptions. (Orell. Inscr. 118, 5997.) The territory appears to have been one of great fertility, and was noted for the excellence of its grapes. (Sil. Ital. viii. 366; JUL. Capt. Cid. Alb. ii. 11.)

The position of Labicum has been a subject of much dispute, having been placed by different writers at Volturnum, Zagarolo, and Lugnano. But the precise statement of Strabo (v. p. 237) as to the course of the Via Labicana, together with the fact that he describes the ancient city as situated on a hill to the right of that road, about 120 stadia (15 Roman miles) from Rome, ought to have left no difficulty on the subject: and Holstenius long ago correctly placed the ancient city on the hill now
occupied by the village of La Colonna: a height, a little in advance of the Tuscan hills, and commanding the adjoining portion of the plain. It is about a mile from the 15th milestone on the Roman road, where, as we have seen, the suburb Ad Quintanas afterwards grew up, and is certainly the only position that accords with Strabo’s description. No ruins are visible; but the site is one well calculated for an ancient city, of small magnitude, and the discovery of the inscriptions already noticed in its immediate neighbourhood may be considered conclusive of the point. The modern Labico is only from the 11th century. (Holsten. Not. ad Ciss. p. 194; Fabret. de Aquaeduct. p. 182: Xibby, Dintorni di Roma, vol. ii. pp. 157—164.) Ferovini, in his elaborate work (Memorie della Prima e Seconda Citta di Labico, 4to, Roma, 1745), has laboured to prove, but certainly without success, that Labicum was situated on the Colle dei Quadri, near Lugnano, about 5 miles beyond La Colonna. The remains there discovered and described by him render it probable that Lugnano was an ancient site, probably that of Bola (Volat); but that Labicum was from Rome exudes the supposition that it was that of Labicum.

The Via Labicana, which issued from the Porta Esquilina at Rome together with the Via Praenestina, but separated from the latter immediately afterwards, held a course nearly parallel with it as far as the station Ad Quintanas; from whence it turned round the foot of the Alban hills, and fell into the Via Latina at the station Ad Pictas, where the latter road had just descended from Mount Alban. (Strab. v. p. 237; Itin. Ant., pp. 304, 305.) It is strange that the Itinerary gives the name of Labicana to the continuation of the road after their junction, though the Via Latina was so much the more important of the two. The course of the ancient Via Labicana may be readily traced from the gates of Rome by the Torre Pignatara, Centro Colle, Torre Nuova, and the Osteria di Fiscocchio to the Osteria della Colonna, at the foot of the hill of that name. This Osteria is 16 miles from Rome and a mile beyond the modern station at Ad Quintanas. From hence the road proceeded to Sun Cecario, and soon after, quitting the line of the modern road to Palomotone, struck off direct to join the Via Latina: but the exact site of the station Ad Pictas has not been determined. (Westphal, Rom. Kmappe, pp. 78—80: Gell’s Topogr. of Rome, p. 279.)

On the left of the Via Labicana, about thirteen miles and a half from Rome, is a small crater-formed lake, which has often been considered as the ancient Lacus Regillus: but the similar basin of the Lago di Corvijalle, near Tusculum, appears to have a better claim to that celebrated name. (Regillus Lacus.)

The course of the Via Labicana in the immediate neighbourhood of Rome was bordered, like the other highways that issued from the city, with numerous sepulchres, many of them on a large scale, and of massive construction. Of these, the one now known as the Torre Pignatara, about three miles from the Porta Maggiore, is represented by very ancient tradition, but with no other authority, as the mausoleum of Helena, the mother of Constantine the Great. (Xibby, vol. iii. p. 243.) We learn, also, that the family tomb of the emperor Diocletianus was situated on the same road, at the distance of 5 miles from Rome. (Sparrani. Did. Jul. 8.)
tania quae subjecta Pyreneis montibus est, (L.)) Their "pathless forests" (dein et silvestris genes, (L.)) lay S. of the Ceretani, W. of the Indicietes, and N. of the Lactetani. (It is impossible to avoid the suspicion that these names are identical, especially as we have the intermediate form Lactetani, and that Lactetana is only the N. part of Lactetania. Moreover, the name is confounded with the Jacentani in the Miss. of Cass. B.C. I. 60. Only a few names mentioned as belonging to them, and that without a name, but simply as having been taken by M. Cato. (Plut. Cat. Maj. 11; Liv. xxii. 23, 26, 60, et seq., xxvii. 24, 26, et seq., xxxii. 34, xxxiv. 20; Dion Cass. xlv. 10; Martial, i. 49. 22.) [P. S.]

LACHISH (Achaïs, LXX.; Ἀκαθίς, Ἀκαθίσα, Joseph.), a city to the south of the tribe of Judah (Jos. xv. 39), the capital of one of the petty kings or shekels of the Canaanites (x. 5). It was taken and destroyed by Josiah, (2 Kings, xx. 9,) and is joined with Adoraim and Azekah (2 Chron. xi. 9) as one of the cities built, or rather fortified, by Hezbobam. It was besieged by Sennacherr in his invasion of Judaea, b. c. 713. (2 Kings, xviii. 14, 17, xix. 8.) It is placed by Eusebius and St. Jerome (Onomast. s. e.) seven miles south of Eleutheropolis, in Durana or "the valley." (Jos. xv. 39.) But for this it might have been identified with Um Laksis, on the left of the road between Gaza and Hebron, about five hours from the former, where an ancient site "now covered confusedly with heaps of small round stones, among which are seen two or three fragments of marble columns." (Robinson, Bibb. Res. vol. ii. p. 388.) The objections to the identification are not, perhaps, so great as is represented; the title Um, equivalent to metropolis, would seem to mark it as a place of importance; and there is no other vestige of a town in those parts that can be referred to Lachish. It is considerably south of west from Beil Jibrin (Eleutheropolis), which is near enough to satisfy the distances, except in the parts with which he was familiar, and on the more frequented thoroughfares. No argument can be drawn from its juxtaposition with Adoraim and Azekah, in 2 Chron. xi. 9, as it might be near enough to group with them in a list of names which, it is evident, do not pretend to geographical precision. [G. W.]

LACICAI or LACIACUM (in the Poet. Table it is called Lacinacii), a town in the north-west of Noricum (It. Ant. pp. 253, 258). The name seems to be connected with "lacus," and thus to point to the lake district in upper Austria; hence some have identified the place with Suchalchen, or St. Georgen on the Attersee. But Muchar (Noricum, p. 257) is probably right in identifying it with Frankenmarkt. [L. S.]

LACIBI (Ptol. iii. 1, s. 3; Aeschinis, Pol. ii. 4. § 11), a tributary town of Hispania Baetica, which Fliny assigns to the conventus of Galles, while Plutarch places it among the cities of the Turduli, in or near the province of Hispania. [P. S.]

LACIBURGIO (Λακίβουργιος), a German town on the south coast of the Baltic, between the rivers Gauja, and Suemus or Suebus. It is mentioned only by Ptolomy (ii. 11. § 27), and it is certain that its site must be looked for to the west of Bornemunde, but the precise spot cannot be ascertained, whence some have identified it with Wisemar, others with Rotzenburg, and others again with Lauenburg. [L. S.]

LACIDAE. [Attica, p. 326, s.]

LACIUM. [Lacydias.]

LACIUM (τὸ Λακίυνον ἀπὸ τοῦ Καπο τῆς Κολονοῦ), a promontory on the E. coast of the Bruttian peninsula, about 6 miles S. of Crotona. It formed the southern limit of the gulf of Taranto, as the Iapygian promontory did the northern one; the distance between the two is stated by Strabo, on the authority of Polybius, to 700 stadia, while Pliny apparently (for the passage in its present state is obviously corrupt) reckons it at 75 Roman miles, or 600 stadia; both of which estimates are a fair approximation to the truth, the real interval being 65 geog. miles, or 650 stadia. (Strab. vi. p. 261; Ptol. iii. 11. s. 15; Mel. ii. 4. § 8.) The Lachian promontory is a bold and rocky headland, forming the termination of one of the off-shoots or branches of the great range of the Apennines (Lucan, i. 494; Ptol. iii. 5. s. 6): it was crowned in ancient times by the celebrated temple of the Lacinian Juno, the ruins of which, surviving through the middle ages, have given to the promontory its modern appellation of Capo delle Colonne. It is also known by that of Cape Noém, a name evidently derived from the Greek Ναός, a temple; and which seems to date from an early period, as the promontory is already designated in the Maritime Itinerary (p. 490) by the name of Ναός. That itinerary reckons it 100 stadia from the city of Crotona. Strabo gives the same distance as 150 stadia; but both are greatly overrated. Livy correctly says that the temple (which stood at the extreme point of the promontory) was only about 6 miles from the city. (Liv. xxiv. 3.) For the history and description of this famous temple, see CROTONA.

Pliny tells us (iii. 10. s. 15) that opposite to the Lacinian promontory, at a distance of 10 miles from the land, was an island called Dissocrus (the island of the Dissouri), and another called the island of Calypso. He seems to mean that Calypso, supposed to be the Ogygian temple of Homer's Iliad also mentions the island of Calypso immediately after the Lacinian promontory (§ 13, p. 5). But there is at the present day no island at all that will answer to either of those mentioned by Pliny: there is, in fact, no island, however small, off the Lacinian cape, and hence modern writers have been reduced to seek for the abode of Calypso in a small and barren rock, close to the shore, near Capo Rizzato, about 12 miles S. of Lacinium. Swinburne, who visited it, remarks how little it corresponded with the idea of the Homeric Ogygia; but it is difficult to believe that so trifling a rock (which is not even marked on Zannoni's elaborate map) could have been that meant by Scylax and Pliny. The statement of the latter concerning the island which he calls Dissocrus is still more precise, and still more difficult to account for. On the other hand, he adds the names of three others, Tiris, Ermanusa, and Melocessus, which he introduces somewhat vaguely, as if he were himself not clear of their position. Their names were probably taken from some poet now lost to us. [E. H. R.]

LACIPEEA. [Lusitania.]

LACIPPO (Λακίππος, Pol. ii. 4. § 11; LACHINO, coin of Sestini, Med. Is. p. 57; Monnet, Suppl.]

*The different positions that have been assigned to the island of Calypso, and the degree of probability of their claims, will be discussed under the article OGYGIA.*
LACMUS.

vol. i. p. 54), a tributary town of the Thracian Hispiana Baetica, near the shore of the Mediterranean, where its ruins are still seen at Aegippe, near Carraestr. Puteoli places it too far inland.

(Mela, ii. 6. § 7; Plin. iii. 1. s. 3; Carter, Travels, p. 128: Ubert, vol. ii. pt. 1. p. 348.) [P.S.]

LACMON (Αλκόμων, Herat. Fr. 70; Herod. ix. 92; Steph. B. s. r.) or LACMUS (Αλκόμων, Strab. vi. p. 271, vii. p. 316), the highest summit of Mount Pindus, the Zygia or ridge of Melissa. This is geographically the most remarkable mountain in Greece; situated in the heart of Pindus as to its breadth, and centrally also in the longitudinal chain which pervades the continent from Ν. to Σ. : it gives rise to five principal rivers, in fact to all the great streams of Northern Greece except the Prespes : north-eastward to the Haliacmon, south-eastward to the Pescius, southward to the Achelous, south-westward to the Arachthos, and north-westward to the Axios. (Leake, Northern Greece, vol. i. pp. 294, 411—415, vol. iv. pp. 240, 261. 276.)

LACOBRIA. [L. LUSTANIA; 2. V A C C A E L . ]

LACONIA, LACONICA, or LACEDAEMON, the south-eastern district of Peloponnesus.

I. NAME.

Its most ancient name was Lacedaemon (Λακε- δαιμων), which is the only form found in Homer, who applies this name as well to the country, as to its capital. (H. ii. 581, i. 239, 244, &c.) The usual name in the Greek writers was Laco nica (το Λακωνικα, σε ης), though the form Lacedaemon still continued to be used. (Heron. vi. E. B. J.) The Romans called the country LACONIA (Plin. xxv. 8. s. 53; Lyc. ii. 3) or LACONIA (Plin. vi. 23, s. 39, xvii. 18. s. 30), the latter of which is the form usually employed by modern writers. Mela (i. 2) also uses Laccon, which is borrowed from the Greek (το Λακωνικα γαλα, Ημ. Hymn. in Apollo. 410.) The Ethnic names are Λακες, Λακονοι, Λακεδαιμονες, Lat. Lacoon or Lacoon, Λακων, Λακωνιομενοι; from Λακων, Λακες, Λακος, Λακων. These names are applied to the whole free population of Laconia, both to the Spartan citizens and to the Priests, spoken of below (for authorities, see Clinton, F. H. vol. ii. pp. 345, 406). They are usually derived from a mythical hero, Lacoon or Lacedaemon; but some modern writers think that the root Λεκ is connected with Λακος, Λακος, Λακων, and was given originally to the central district from its being deeply sunk between mountains. (Curtius, Peloponnesos, vol. ii. p. 309.)

II. GENERAL DESCRIPTION OF THE COUNTRY.

The natural features of Laconia are strongly marked, and exercised a powerful influence upon the history of the people. It is a long valley, surrounded on three sides by mountains, and open only on the fourth to the sea. On the north it is bounded by the southern barrier of the Arcadian mountains, from which run in a parallel direction towards the south, the two lofty mountain ranges of Taygetus and Taygetos,—the former dividing Laconia and Messenia, and terminating in the promontory of Taenarum, now C. Matapan, the southernmost extremity of Greece and of Europe, the latter stretching along the eastern coast, and terminating in the promontory of Malea. The river Eurotas flows through the entire length of the valley lying between these mountain masses, and falls into the sea, which was called the Laconian Gulf. Laconia is well described by Empedocles as a country "hollow, surrounded by mountains, rugged, and difficult of access to an enemy" (ap. Strab. viii. p. 366); and the difficulty of invading it made even Epirus hesitate to enter it with his army, (Xen. Hell. v. 5, § 10.) On the northern side there are only two natural passes by which the plain of Sparta can be invaded. (See below.) On the western side the lofty masses of Taygetus form an almost insurmountable barrier; and the pass across them, which leads into the plain of Sparta, is so difficult as scarcely to be practicable for an army. On the eastern side the rocky character of the coast protects it from invasion by sea.

III. MOUNTAINS, RIVERS, AND PLAINS.

MOUNT TAYGETUS (Ταύγετος, το Ταύγετον ἄγρα, the common forms; Ταύγετος. Lucian, Icarom. 19: το Ταύγετα, Polyb. vi. 49: Ταύγετα, Virg. Georg. ii. 487: the first half of this word is said by Hesychius to signify great). This mountain is the left foot in Peloponnesus, and extends in an almost unbroken line for the space of 70 miles from Leucanari in Arcadia to C. Matapan. Its vast height, unbroken length, and majestic form, have been celebrated by both ancient and modern writers. Homer gives it the epithet of περιποίητον (Od. vi. 103), and a modern traveller remarks that, "whether from its real height, from the grandeur of its outline, or the abruptness of its rise from the plain, it created in his mind a stronger impression of stupendous bulk and loftiness than any mountain he had seen in Greece, or perhaps in any other part of Europe." (More, Tour in Greece, vol. ii. p. 221.) Taygetus rises to its greatest height immediately above Sparta. Its principal summit was called TALETUM (Ταλετόν) in antiquity; it was sacred to the Sun, and horses and other victims were here sacrificed to this god. (Paus. iii. 20. § 4.) It is now called S. Elias, to whose chapel on the summit an annual pilgrimage is made in the middle of the summer. Its height has been ascertained by the French Commissio to be 2400 meters, or 7992 English feet, and another supposed summit which was called EXORAS (Εχωρας, Belvedere, Paus. l. c.), which Leake identifies with Mt. Pxrimoithi, the highest summit next to S. Elias, from which it is distant 5½ geographical miles. The ancient names of none of the other heights are mentioned.

By the Byzantine writers Taygetus was called ΤΕΝΤΕΑΚΤΥΛΗ (το Τεντεάκτυλον), or the "Five Fingers," on account of its various summits above the Spartan plain. (Cosmat. Topogr. de Asia. vol. 50.) In the 13th century it bore the name of Molionio (δ Μολιονιο το Μολιονιο, see Leake, Peloponnesia, p. 138.) At the base of Taygetus, immediately above the Spartan plain, there is a lower ridge running parallel to the higher summits. This lower ridge consists of huge projecting masses of precipitous rocks, some of which are more than 2000 feet high, though they appear insignificant when compared with the lofty barrier of Taygetus behind them. After attaining its greatest elevation, Mt. Taygetus sinks gradually down towards the south, and sends forth a long and l-ey counterpart towards the Eurotas, now called Lykobolus (Λυκοβόλος, Wolf's-mountain), which bounds the Spartan plain on the south. If there contracts again, and runs down, as the backbone of a small peninsula, to the southernmost ex-
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of the territory of Greece. This montaneous district between the Laconian and Messenian gulls is now called "Meni, and is inhabited by the Maniates, who always maintained their independence, while the rest of Greece was subject to the Turks; the southern part of the peninsula, as well as the promontory, have the name of Messaia, in antiquity. [Tachorm.] Although there is no trace of any volcanic action in Mt. Taygetus, many of its chasms and the rest forms of its rocks have been produced by the numerous and violent earthquakes to which the district has been subjected. Hence Laconia is called by Homer "full of hollows" (ποιησις, II. ii. 581, Od. iv. 1), and Strabo describes it as a country easily shaken by earthquakes (Strab. viii. p. 367). In the fearful earthquake, which laid Sparta in ruins in B.C. 464, and killed more than 20,000 Laconianomianns, huge masses of rocks were rolled down from the highest peaks of Taygetus. (Plut. Cim. 16.)

On the sides of Mt. Taygetus are forests of deep green pine, which abounded in ancient times with game and wild animals, among which Paussanias mentions wild goats, wild bears, stags, and bears. The district between the summits of Teletum and Evoras was called Theras (Οίηας), or the hunting ground. (Paus. ii. 20, §§ 4, 5.) Hence Taygetos, or Tzakonia, was one of the favourite haunts of the hero Artemis (Od. vi. 103), and the excellence of the Laconian dogs was proverbial in antiquity. (Aristot. Hist. An. vi. 20; Xen. de Ven. 10, § 1; Virg. Georg. iii. 405; Hor. Epod. vi. 5.) Modern travellers tell us that the dogs of the country still support their ancient character for ferocity and courage. (Mure, vol. ii. p. 231.)

The southern part of Mount Taygetus is rich in marble and iron. Near Cenoe there were quarries of green porphyry, which was extensively employed by the Romans. (Croceae.) There was also another kind of marble obtained from quarries more to the south, called by the Romans Taenarian marble. The whetstones of Mount Taygetus were likewise in much request. (Strab. viii. p. 367; "Taenarius lapis," Plin. xxxvi. 22, s. 43; "cotes lacenicae ex Taygeto monte," Plin. xxxvi. 22, s. 47.) The iron found in the mountain was considered very good, and was much used in the manufacture of warlike weapons and agricultural instruments. (Eustath. ad H. ii. p. 298, ed. Rom.)

Mount Parnon (b Πάρνος, Paus. ii. 38, § 7) is of an entirely different character from the opposite range of Taygetus. It does not form one uninterrupted line of mountains, but is broken up into various detached masses of less elevation, which form a striking contrast to the unbroken and majestic barrier of Taygetus. The mass to which the name of Parnon was more especially applied was the range of mountains now called Maleri, forming the natural boundary between Arcadia, Laconia, and Argolis. It is 6355 feet high, and its summit is nearly equidistant from the Eurotas and the eastern coast. This mountain is continued in a general south-easterly direction, but how far southwards it continued to bear the name of Parnon is unknown. Its eastern declivities, which extend as far as the coast at a considerable elevation, contain the district now called Taeconia, a corruption of the word θεας κοινα, the inhabitants of which speak a dialect closely resembling the ancient Greek; of this an account has been given elsewhere. [Vol. I. p. 728.] On its western side Mt. Parnon sinks down more rapidly, and divides itself into separate hills, which bear the names of Bathosthenes, Olympus, Ossa, Thoerenax, and Menelax; the two last are opposite Sparta, and a modern observer describes Menelax as not remarkable either for height or variety of outline, but rising gradually in a succession of gentle ridges. (Mure, vol. ii. p. 225.) In its southern continuation, Mt. Parnon still continues of moderate height till near the commencement of the peninsula between the Myrtos and Laconian gulls, where it rises under the name of Mount Zara (Ζαραξ) to a height of 3500 feet, and runs along the eastern coast at a considerable elevation, till it reaches the promontory of Melen.

The Eubotias (Ευβοίαι) flows, as already observed, throughout the entire length of the valley between the ranges of Taygetus and Parnon. Its more ancient names were Bomycas (Βομυκάς, Eym. M. s. r.) and Himereus (Ιμερός, Pint. de Plut. 17): it is now called Iris and Niris in its upper and middle course, and Basilit-polymio from the time it leaves the Spartan plain till it reaches the sea. In its course three districts may be distinguished,—the vale of the upper Eurotas; the vale of the middle Eurotas, or the plain of Sparta; and the vale of the lower Eurotas or the plain of Sparta plain. 1. The Vale of the Upper Eurotas. The river Eurotas rises in the mountains which form the southern boundary of the Arcadian plains of Asea and Megalopolis. It was believed by both Paussanias and Strabo that the Alpheus and the Eurus had a common origin, and that, after flowing together for a short distance, they sank under ground; the Alpheus reappearing at Pegae, in the territory of Megalopolis in Arcadia, and the Eurotas in the Blemnitias in Laconia; but for a fuller account of their statements upon this subject the reader is referred to the article ALPHAEUS. All that we know for certain is that the Eurotas is formed by the union of several copious springs rising on the southern side of the mountain above mentioned, and that it flows from a narrow glen, which gradually opens towards the SSW. On the eastern side it keeps close to the mountains, while on the western side there is a little level ground and some mountain slopes between the river and the heights of Taygetus. At the distance of 6 miles from the Eurotas, 1 mile from Sparta, the Eurotas receives the Oenius (Οινίος, Polyb. ii. 65, 66; Athen. i. p. 31; Liv. xxxiv. 28), now called Klefebna, which rises in the watershed of Mt. Parnon, and flows in a general south-westerly direction; the principal tributary of the Oenius was the Gorgylus (Γοργυλος, Polyb. ii. 66), probably the river of Trestaen. (Lenke, Ptolemaicca, p. 547.) Near osis the union of the Oenius and the Eurotas, the mountains of Taygetus press close upon the river, but again almost immediately withdraw to a greater distance than before, and the river emerges into the Spartan plain. 2. The Vale of the Middle Eurotas. Sparta is situated at the commencement of this vale on the left bank of the Eurotas. Between the river and Mt. Taygetus the plain is of considerable extent. Its soil is particularly adapted for the growth of olives, which are in the present day prevalent to those of Athens; and the superiority of the soil of every other district of Greece. (Mure, vol. ii. p. 224.) The soil, however, cannot be compared with that of the rich Messenian...
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plain, and hence Euripides, in contrasting the two countries, describes Laconia as a poor land, in which there is a large tract of arable, but of laborious tillage (ap. Strab. viii. p. 366). This is in accordance with the account of Leake, who says that the soil of the plain is in general a poor mixture of white clay and stones, difficult to plough, and better suited to olives than corn. (Mure, vol. i. p. 148.) The plain, however, possesses a peculiar beauty, being sheltered on every side by mountains, and the scenery is of the most beautiful description. Hence Lacedaemon has been aptly characterized by Homer as "a hollow pleasant valley" (κοιλὴ χαράσσων, ii. ii. 581, iii. 443, Od. iv. 1). The climate is favourable to beauty; and the women of the Spartan plain are at present taller and more robust than the other Greeks, have more colour in general, and look healthier; which agrees also with Homer's λακωνικά γλυκάνακα (Leake, Mure, vol. iii. p. 149). The security of the Spartan plain against hostile attacks has been briefly alluded to. There were only two roads practicable for an invading army; one by the upper Eurotas, leading from southern Arcadia and Sterea Euboia; the other by the long and narrow valley of the Oenus, in which the roads from Tegea and Arcos united near Sellasia.

3. Vale of the Lower Eurotas. At the southern extremity of the Spartan plain, the mountains again approach so close, as to leave scarcely space for the presence of the Eurotas. The next of Alexander the western side are the long and lofty counterfork of Mt. Taygetus, called Lykobain, which has been already mentioned. This gorge, through which the Eurotas issues from the vale of Sparta into the maritime plain, is mentioned by Strabo (6 Ευρώτας — μεταξύ αυτῶν των μακρύν, viii. p. 343). It is about 12 miles in length. The maritime plain, which is sometimes called the plain of Helos, from the town of this name upon the coast, is fertile and of some extent. In the lower part of it the Eurotas flows through marshes and sandbanks into the Laconian gulf.

The banks of the Eurotas and the dry parts of its bed are overgrown with a profusion of reeds. Hence the epithets of διόνυσοφόρος and διόνυσις are frequently given to it by the poets. (Theogn. 785: Eurip. Iphig. in Aul. 179. Helen. 267.)

The only tributary of the Eurotas, which possesses an independent valley, is the Oenus already mentioned. The other tributaries are mere mountain torrents, of which the two following names have been preserved, both descending from Mt. Taygetus through the Spartan plain: Tiasa (Τιάσα, Paus. iii. 18. § 6; Athen. iv. p. 139), placed by Pausanias on the road from Amyclae to Sparta, and hence identified by Leake with the P塘-κλείμωνα; Puchalia (Φοχλαια, iii. 20. § 3), the river between Amyclae and Pharis. The Καύκων (Καυκός), mentioned in one of the ordinances of Lycurgus, was identified by later writers with the Oenus. (Plut. Lycur. 6.)

The streams Smenis and Scyrias, flowing into the sea on the western side of the Laconian gulf, are spoken of below. [See p. 114, b.]

Before leaving the rivers of Laconia, a few notes must be said respecting an ancient Laconian bridge still existing, which has been assigned to the remoter antiquity. This is the bridge of Xerokampo, built over a tributary of the Eurotas, about three hours' ride to the south of Sparta, just where the stream issues from one of the deepest and darkest

gorges of Taygetus. It was first discovered by Ross, and has been described by Mure, who supposes it to belong to the same period as the monuments of Mycenae. Even if it does not belong to so early a date, but is a genuine Hellenic work, it would establish the fact that the Greeks were acquainted with the use of the concentric arch at a very early period; whereas it has been usually supposed that it was not known to them till the time of Alexander the Great. The general appearance and character of this structure will be best seen from the annexed drawing taken from Mure. The masonry is of the polygonal species: the largest stones are those of the arch, some of which are from four to five feet long, from two to three in breadth, and between one and two in thickness. From the character of the structure, and from its remote situation, Mure concludes that it cannot be a Roman work; and there are strong reasons for believing that the Greeks were acquainted with the use of the arch at a much earlier period than has been usually supposed. (Mure, vol. ii. p. 247, seq.; comp. Leake, Peloponesiacus, p. 115, seq.)

BRIDGE OF XEROKAMPO.

There are no other plains in Laconia except the three above mentioned in the valley of the Eurotas; but on the slopes of the mountains, especially on those of Paroim, there is a considerable quantity of arable as well as pasture ground. The whole area of Laconia is computed to contain 1896 English square miles.

IV. HISTORY.

The political history of the country forms a prominent part of Grecian history, and cannot be narrated in this place at sufficient length to be of value to the student. But as the boundaries of Laconia differed considerably at various periods, it is necessary to mention briefly those facts in the history of the country which produced those changes.

It will be seen from the preceding description of the physical features of Laconia, that the plain of Sparta forms the very kernel and heart of the country. Accordingly, it was at all times the seat of the ruling class; and from it the whole country received its appellation. This place is said to have been originally inhabited by the Leleges, the most ancient inhabitants of the country. According to tradition, Lelex, the first king, was succeeded by his son Myles, and the latter by his son Eunatas, who collected into a channel the waters which were spread over the plain, and gave his own name to the river which he had thus formed. He died without male offspring, and was succeeded by Lacedaemon, the son of Zeus and Taygeta, who married Sparta,
the daughter of his predecessor. Lacedaemon gave to the people and the country his own name, and to the city which he founded the name of his wife. Amycla, the son of Lacedaemon, founded the city called Amycla in Arcadia. (Paus. iii. 1.) Subse-
quenty Lacedaemon was ruled by Achaeo princes, and Sparta was the residence of Menelaus, the brother of Achaeo. Menelaus was succeeded by Orestes, who married his daughter Hermione, and Orestes by his son Tisamenus, who was reign-
ing when the Dorians invaded the country under the guidance of the Heraclids. In the threefold di-
vision of Peloponnesus among the descendants of Her-
cules, Lacedaemon fell to the share of Eurysthenes and Procles, the twin sons of Achilles. Accord-
ing to the common legend, the Dorians conquered the Peloponnesus at once; but there is sufficient
evidence that they only slowly became masters of the
countries in which we afterwards find them settled; and in Laconia it was sometime before they
obtained possession even of all the places in the
plain of Sparta. According to a statement in Ephorus, the Dorian conquerors divided Laconia
into six districts; Sparta they kept for themselves; Amyclae was given to the Achaeo. Phthia, who
betrayed the country to them; while Las, Thauris, Aegys, and a sixth town the name of which is
lost, were governed by viceroys, and were allowed
364; on this corrupt passage, which has been hap-
pily restored, see Müller, Doriana, vol. i. p. 110,
transl. Niesbuhr, Ethnograph. vol. i. p. 56, trans-
sl. Kramer, ad Strab. i. 6.) It is probable that this
division of Laconia into six provinces was not ac-

tually made till a much later period; but we have
enough indications to show that during the time after
the Dorian conquest, the Dorians possessed only
a small portion of Laconia. Of this the most striking
proof is that the Achaean city of Amycla, distant
only 2½ miles from Sparta, maintained its indepen-
dence for nearly three centuries after the Dorian
conquest, for it was only subdued shortly before the
First Messenian War by the Spartan king Teleclos.
The same king took Phthia and Geronteia, both
Achaean cities; and his son and successor, Alcme-
nus, conquered the town of Hofles, upon the easter
near the mouth of the Eurotas. (Paus. iii. 2. §§ 6,
7.) Of the subjugation of the other Achaean towns
we have no accounts; but there can be little doubt
that they were mainly owing to the military organi-
sation and martial spirit which the Spartans had
acquired by the institutions of Lycurgus.
By the middle of the eighth century the Dorians
of Sparta had become undisputed masters of the
whole of Laconia. They now began to extend their
dominions at the expense of their neighbours. Origi-
nally Argos was the chief Dorian power in the
Peloponnesus, and Sparta only the second. In ancient
times the Argives possessed the whole eastern
coast of Laconia down to Cape Malea, and also the
island of Cythera (Herod. i. 82); and although we
have no record of the time at which this part of
Laconia was conquered by the Spartans, we may
safely conclude that it was before the Messenian
wars. The Dorians in Messenia possessed a much
more fertile territory than the Spartans in Laconia,
and the latter now began to cast longing eyes upon
the richer fields of their neighbours. A pretext for
war soon arose; and, by two long protracted and
obstinate contests, usually called the First and
Second Messenian wars (the first from 490 to
724, and the second from 478 to 468), the
Spartans conquered the whole of Messenia, expelled
or reduced to the condition of Helots the inhabit-
ants, and annexed their country to Laconia. The
name of Messenia now disappears from history;
and, for a period of three centuries, from the close
of the Second Messenian War to the restoration of the
independence of Messenia by Epaminondas, the
whole of the southern part of Peloponnesus, from
the western to the eastern sea, bore the appellation
of Laconia.

The upper parts of the valleys of the Eurotas and the Oenius, the districts of Sciritis, Belennatis,
Messenia, and Caryatis, originally belonged to the
Arcadians, but they were all conquered by the
Spartans and annexed to their territory before n.
s. 600. (Grote, Hist. of Greece, vol. ii. p. 588.) They
thus extended their territories on the north to what
may be regarded as the natural boundaries of Laco-
nia, the mountains forming the watershed between
the Eurotas and the Alpheus; but when they
crossed these limits, and attempted to obtain pos-
session of the plain of Tegea, they met with the
most determined opposition, and were at last obliged
to be content with the recognition of Sparta's
supremacy by the Tegeans, and to leave the latter in
the independent enjoyment of their territory.
The history of the early struggles between the
Spartans and Arcives is unknown. The district on
the coast between the territories of the two states,
and of which the plain of Thyreatis was the most
important part, inhabited by the Cyrenians, a Pe-
lagic people, was a frequent object of contest
between them, and was in possession, sometimes of
one, sometimes of the other, power. At
length, in n. s. 547, the Spartans assumed permanent
possession of it by the celebrated battle fought by
the 300 champions from either nation. [Cyr-
enia.] The dominions of the Spartans now extended
on the other side of Mount Parnon, as far as
the pass of Amigrae.
The population of Sparta was divided into the
countries of three classes of Spartans, Perioeci, and Helots. Of the condition of these classes a more particular account is given in the Dictionary of Antiqui-
ties, and it is only necessary to remark here that
the Spartans lived in Sparta itself, and were the
ruling Dorian class; that the Perioeci lived in the
different townships in Laconia, and, though freemen,
had no share in the government, but received all
their orders from the ruling class at Sparta; and
that the Helots were serfs bound to the soil, who
cultivated it for the benefit of the Spartan proprie-
tors, and perhaps of the Perioeci also. After the
extension of the Spartan dominions by the conquest of
Messenia and Cyrenia, Laconia was said to
possess 100 townships (Strab. viii. p. 362), among
which we find mentioned Anthusa in the Cyrenian
Thyreatis, and Alon in Messenia, near the frontiers
of Elis. (Steph. B. s. v. *Aithyria, *Aithyra.)
According to the common story, Lycurgus divided
the territory of Laconia into a number of equal lots,
of which 9000 were assigned to the Spartans, and
30,000 to the Perioeci. (Plut. Lyc. 8.) Some
ancient critics, however, while believing that Lyrc-
gus made an equal division of the Laconian lands,
supposed that the above numbers referred to the
distribution of the Lacedaemonian territory after the
incorporation of Messenia. And even with respect
to the latter opinion, there were two different state-
ments; some maintained that 6000 lots had been
given by Lycurgus, and that 3000 were allowed by king Polydorus at the end of the First Messenian War; others supposed that the original number of 4500 was doubled by Polydorus. (Plut. L.c.) From these statements attempts have been made by modern writers to calculate the population of Laconia, and the relative numbers of the Spartans and the Perioeci; but Mr. Grote has brought forward strong reasons for believing that no such division of the landed property of Laconia was ever made by Lycurgus, and that the belief of his having done so arose in the third century before the Christian era, when Aischylos made an attempt to find a fresh division of the land of Laconia. (Grote, Hist. of Greece, vol. ii. p. 521.) In any case, it is impossible to determine, as some modern writers have attempted, the land which belonged respectively to the Spartans and the Perioeci. All that we know is, that, in the law proposed by Agis, the land bound by the four limits of Pellene, Sallasia, Malea, and Taygetus, was divided into 4500 lots, one for each Spartan; and that the remainder of Laconia was divided into 15,000 lots, one for each Perioecian (Plut. Agis, 8.)

With respect to the population of Laconia, we have a few isolated statements in the ancient writers. Of these the most important is that of Herodotus, who says that the citizens of Sparta at the time of the Persian wars was about 8000 (viii. 234). The number of the Perioeci is nowhere stated; but we know from Herodotus that there were 10,000 of them present at the battle of Plataea, 5000 heavy-armed, and 5000 light-armed (ix. 11, 29); and, as there were 5000 Spartans at this battle, that is five-eighths of the whole number of citizens, we may venture to assume as an approximate number, that the Perioeci at the battle may have been also five-eighths of their whole number, which would give 16,000 for the males of full age. After the time of the Persian wars the number of the Spartan citizens gradually but steadily declined; and Clinton is probably right in his supposition that at the time of the invasion of Laconia, in b. c. 369, the total number of Spartans did not exceed 2000; and that Isocrates, in describing the original Dorian conquerors of Laconia as only 2000, has probably adapted to the description the number of Spartans in his own time. (Isocr. Panath., p. 286, c. 6.) In the 50 years after that event, in the time of Aristotle, they were scarcely 1000 (Aristot. Pol. ii. 6, § 11); and eighty years still later, in the reign of Agis, b. c. 244, their number was reduced to only 700 (Plut. Agis, 5.) The number of Helots was very large. At the battle of Plataea there were 33,000 light-armed Helots, that is seven for every single Spartan (Herod. ix. 28.) On the population of Laconia, see Clinton, F. H. vol. ii. p. 407, seq.

From b. c. 547 to b. c. 371, the boundaries of Laconia continued to be the same as we have mentioned before. But after the overthrow of her supremacy by the fatal battle of Leuctra, the Spartans were successively stripped of the dominions they had acquired at the expense of the Messenians, Arcadians, and Argives. Epanomousa, by establishing the independent state of Messenia, confined the Spartans to the country east of Mount Taygetus; and the Arcadian city of Megalopolis, which was founded by the same statesman, encroached upon the Spartan territory in the upper vale of the Eurotas. While the Thessals were engaged in the Sacred War, the Spartans endeavoured to recover some of their territory which they had thus lost; but it was still further circumscribed by Philip, the father of Alexander the Great, who deprived the Spartans of several districts, which he assigned to the Argives, Arcadians, and Messenians. (Polyb. ix. 28; Paus. iv. 28, § 2.) After the establishment of the Achaean League their influence in the Peloponnesian sank lower and lower. For a short time they showed unwonted vigour, under their king Cleomenes, whose resolution had given a new life to the state. They defeated the Achaeans in several battles, and seemed to be regaining a portion at least of their former power, when they were checked in their progress by Antonius Boon, whom the Achaeans called in to their assistance, and who completely humbled them in the fatal battle of Sellasia, b. c. 221. (Dict. of Biogr. art. Cleomenes.) Soon afterwards Sparta fell into the hands of a succession of usurpers; and of these Nabis, one of the most sanguinary, was compelled by T. Qunicius Flaminius, to surrender Gythium and the other maritime towns, which had sided with the Romans, and were now severed from the Spartan dominion and placed under the protection of the Achaean League, b. c. 195. (Strab. viii. p. 366; Thirwall, Hist. of Greece, vol. viii. p. 926.) The Greek colonies on the north coast of the Peloponnesus in the valley in which their Dorian ancestors had first settled, and, like them, were surrounded by a number of hostile places. Seven years afterwards, b. c. 188, Sparta itself was taken by Philopoemen, and annexed to the Achaean League (Plut. Phil. 16; Liv. xxxviii. 32—34); but this step was displeasing to the Romans, who viewed with apprehension the further increase of the Achaean League, and accordingly encouraged the party at Sparta opposed to the interests of the Achaean League; but the Roman conquest of Greece, which soon followed, put an end to these disputes, and placed Laconia, together with the rest of Greece, under the immediate government of Rome. Whether the Lacedaemonian towns to which Flamininus had granted independence were placed again under the dominion of Sparta, is not recorded; but we know that Augustus guaranteed to them their independence, and that they are henceforth mentioned under the name of Eleuther-Lacaeae. Pausanias says there were originally 24 towns of the Eleuther-Lacaeae, and in his time there were still 18, of which the names were Gythium, Teubrone, Las, Pyrrichus, Caereopolis, Oeuthus, Leuctra, Thalaphe, Alagonia, Geronia, Asopus, Aerine, Boeae, Zarax, Eptadunum Limera, Brasiea, Geronthae, Marios. (Paus. iii. 21. § 7.) Augustus showed favour to the Spartans as well as to the Lacedaemonians in general; he gave to Sparta the Messenian town of Cardamyle (Paus. iii. 26. § 7); he also annexed to Laconia the Messenian town of Pharae (Paus. iv. 30. § 2), and gave to the Lacedaemonians the island of Cythera. (Dios. Bith. 7.) At the end of the fourth century of the Christian era, Laconia was devastated by the Goths under Alaric, who took Sparta (Zosim. v. 6). Subsequently Slavonians settled in the country, and retained possession of it for a long time; but towards the end of the eighth century, in the reign of the empress Irene, the Byzantine court made an effort to recover their dominions in Peloponnesus, and finally succeeded in reducing to subjection the Slavonians in the plains, while those in Laconia who would not submit were obliged to take refuge in the fastnesses of Mt. Taygetus. When the Franks became masters of Laconia in the 13th century, they found upon
LAONIA.

the site of ancient Sparta a town still called Lace-
daimonia; but in a.d. 1248, William Villehardouin
built a fortress on one of the rocky hills at the foot
of Mt. Taygetus, about three miles from the city of
Lacedaemonia. Here he took up his residence; and
on this rock, called Mistra, usually pronounced
Mistras, a new town arose, which became the capital
of Laconia, and continued to be so till Sparta began
to be rebuilt on its ancient site by order of the
present Greek government. (Finlay, Medieval Greece,
p. 230; Curtius, Peloponnesos, vol. ii. p. 214.)

V. Towns.
1. In the Spartan Plain.—The three chief towns
were SPARTE, AMYCLAE, and PHARI, all situated
near one another, and upon some of the lower
heights close to the Eurotas. Their proximity
would seem to show that they did not arise at the
same time. Amyclae lay only 21 miles south of
Sparta, and appears to have been the chief place in
the country before the Doric invasion. South of
Amyclae, and on the road from this town to the sea,
was Phari, also an Achaean town in existence
before the Doric conquest. Therapne may be
regarded as an almost a part of Sparta. [SPARTE.]
On the slopes of Mt. Taygetus, above the plain,
there were several places. They were visited by
Pausanias (iii. 20, §§ 3—7), but it is difficult to
determine the road which he took. After crossing
the river Phellis, beyond Amyclae, he turned to
the right towards the mountain. In the plain was
a sanctuary of Zeus Messapes, belonging, as we learn
from Stephanus, to a village called MESSAPEAE
(Messaeum), and beyond it, at the entrance into
the mountains, the Homeric city of BRYSEAE. In
the mountains was a sanctuary of Demeter Eleusinia,
and 15 stadia from the latter LAPTHERACN, near
which was DERRHium, where was a fountain called
Anous. Twenty stadia from Derrhium was Har-
pellia, which borders upon the plain. Pausanias
gives no information of the direction in which he
proceeded from the Eleusinia to Harpelleia. Leuke
supposes that he turned to the south, and accord-
ingly places Harpelleia about 15 miles south
of the vale by the bridge of Xerokampéo; while Curtius, on
the contrary, imagines that he turned to the north,
and came into the plain at MISTRÉ, which he therefore
identifies with Harpelleia. It is impossible to de-
determine which of those views is the more correct.
The antiquities and inscriptions discovered at Mistré
prove that it was the site of an ancient town, and
Leuke conjectures that it represents the Homeric
Messae.

2. In the Vale of the Upper Eurotas.—The
road from Sparta to Megalopolis followed the vale
of the Eurotas. On this road Pausanias mentions first
several monuments, the position of one of which, the
tomb of Ladas, may still be identified. This tomb
is described as distant 30 stadia from Sparta, and
as situated above the road, which here passes very
near to the river Eurotas. At about this distance
from Sparta, Leake perceived a caveat in the rocks,
with two openings, one of which appeared to have
been fashioned by art, and a little beyond a semi-
circular sepulchral niche : the place is called by the
peasants thànhos Phrivos. (Leake, Morea, vol. iii.
p. 13.) Further on was the Characoma (Xαρακώμα),
a fortification, probably, in the narrow part of the
valley; above it the town PELLANA, the frontier-
fortress of Sparta in the vale of the Eurotas; and 100
stadia from Peliana, BELEMINA. (Paus. iii. 20. § 8
—21. § 3.) In the neighbourhood of Belemina
was ARGOS, originally an Achaean town, which
was conquered at an early period by the Spartans,
and its territory annexed to Laconia. In the upper
vale of the Eurotas was the Lacedaemonian Tele-
polis. (Livy. xxv. 27.) Pellana was one of the
three cities (Polyc. iv. 81); Belemina was un-
doubtedly another; and the third was either Argos
or CARYSTUS.

The road to TEGES and ARGOS ran along the vale
of the Oenus. (Paus. iii. 10. §§ 6—8.) After
crossing the bridge over the Eurotas, the traveller
saw on his right hand Mount Thorax, upon which
stood a colossal statue of Apollo Pythaeus, guarding
the city of Sparta, which lay at his feet. (Comp.
Hercul. i. 69.; Xen. Hell. vi. 5. § 27.) A little
further on in the vale of the Oenus, was SELASSIA,
which was the bulwark of Sparta in the vale of the
Oenus, as Pellana was in that of the Eurotas.
Above Selassia was a small plain, the only one in
the vale of the Oenus, bounded on the east by Mt.
Olympus and on the west by Mt. Evos: a small
stream, called Gorgylus, flowed through the western
side of the plain into the Oenus. This was the site
of the celebrated battle in which Chromomenes
was defeated by Pericles. [SELLASSIA.] In this plain
the road divided into two, one leading to Argos
and the other to TEGES. The road to Argos followed
the Oenus; and to the west of the road, about an
hour distant from the modern Avíkho, lay CAYKE.
From this place to the confines of the Thyreatis
in Argolis, was a forest of oaks, called SCOTTISAS (ΣΩΕΤΙΤΑΙ),
which derived its name from a temple of Zeus Scottius, about 10 stadia west of the road. (Paus. iii. 10. § 6; Polyc. xvi. 27.)
On the ridge of Mt. Parmos the boundaries of Argolis
and Laconia were marked by Hermæ, of which,
three heaps of stones, called oi χορφυκουρια (the slain),
may perhaps be the remains. (Ross, Reisen im Hel.
poon, p. 173.) There was also a town OENUS,
from which the river derived its name.

The road to TEGES, which is the same as the
present road from Sparta to Tripolaidi, after leaving
the plain of Pellana, passed into a high and moun-
tainous district, called SCROTTIS in antiquity. The
territory of Laconia extended beyond the highest
ridge of the mountain; and the chief source of the
Alpheus, called Sarantopetamos, formed the bound-
dary between Laconia and the Tegarits. Before
reaching the Arcadian frontier, the road went
through a narrow and rugged pass, now called KISSIÔR. The two towns in Scirios were SCIRION AND OKION, called IUN by Xenophon.

3. In the southern part of Laconia.—On the
road from Sparta to Gythium, the chief port of the
country, Pausanias (iii. 21. § 4) first mentions
CROCEAE, distant about 135 stadia from Sparta,
and celebrated for its quarries. GYTHIUM was 30
stadia beyond Croceae. Above Gythium, in the
interior, was ARGAE, to which a road also led
from Croceae. Opposite Gythium was the island
C¥NÄE. After giving an account of Gythium,
Pausanias divides the rest of Laconia, for the pur-
poses of his description, into what lies left and what
lies right of Gythium (en χροίσει τον Τηγηνιο, iii. 22.
§ 3—7 τα εν δυτικα τον Τηγηνιο, iii. 24. § 6).

Following the order of Pausanias, we will first
mention the towns to the left or east of Gythium.
Thirty stadia above Gythium was THRINACE, sit-
tuated upon a promontory, which formed the NE.
extremity of the peninsula terminating in Cape

1
Taenarum. Eighty stadia beyond Trinacius was Helos, also upon the coast. The read from Sparta to Helos followed the Eurotas the greater part of the way; and Leake noticed in several parts of the rock runs of chariot wheels, evidently the vestiges of the ancient carriage-road. (Leake, Morea, vol. i. p. 194.) Thirty stadia south of Helos on the coast was Acracia; and sixty stadia south of Acracia, Asopus, the later name of Cyperissi. Between Acracia and Asopus, Petronius mentions a town Bianmma (Βίανμμα, iii. 16, § 9), the name of which occurs in an inscription in the form of Biau

nopolis (Βιαυνονοποιι, Boeckh, Ins. No. 1336). Between Asopus and Acracia was an inland plain, called Leuce, containing in the interior a town of this name, and in the same neighbourhood was Pleiade. Returning to the coast, 50 stadia south of Asopus, was a temple of Asclepios, in a spot called Hypetereatum. Two hundred stadia south of Asopus was the promontory and peninsula Ono-

gnathus, connected with the mainland by a narrow isthmus, which is, however, generally covered with water. Between Ongnathus and Malea is a considerable bay, called Boeaticus Sinus, from the town of Boeae, situated at its head. In this neighbour-

hood were three ancient towns, called Etis, Apher-
oni, and Side, which were founded by the Dorians; the two former on the Boeaticus Sinus, and the other on the eastern sea north of Cape Malea. Between Boeae and Malea was Nymphaeum (Νυμφαειον or Νυμφαευον), with a cave near the sea, in which was a fountain of sweet water. Pausanias (ii. 23, § 2) calls Nymphaeum a Νέαμη, but, as there is no lake in this neighbourhood, Bollay conjectures (Re-

cherche, &c. p. 99) that we should read Αναμη, and places Nymphaeum at the harbour of Santa Marina, where a fountain of water issues from a grotto. The promontory or Malea (Μαλα, Steph. B. s. a. Μαλα, &c. iii. 52; Malea, Herod. i. 82; Strab. viii. p. 368), still called Malea, the most southern point in Greece with the exception of Taenarum, was much dreaded by the ancient sailors on account of the winds and waves of the two seas, which here meet together. Hence arose the proverb, “after doubling Malea, forget your country” (Strab. viii. p. 378), and the epithet of Statius, “formidatum Maleae caput” (vii. 437). On the promontory there was a statue of Apollo. (Steph. B. s. τον Δαφνιον, &τον Άγιον Malkos, Paus. iii. 12, § 8.) South of Malea was the island Cythera. Following the eastern coast we first come to Side, already mentioned; then to Epidileum, 100 stadia from Malea; next to Epidauros Limera, and successively to Zara, Cyphanta, and Prasiak ou Brachae, of which the last is near the confines of Argolis. The numbers in Pausanias, giving the distances of these places from one another, are corrupt: see Cyphanta. In the interior, between the Eurotas and the south-western shores of Parthen, Pausanias mentions Gerontitha, situated 120 stadia south of Acracia; Maris, 100 stadia east of Gerontitha; Glypta, also called Olympia, north of Maris; and Selinus, 20 stadia from Gerontitha.

Returning now to Gythium, we proceed to enumer-

ate the towns to the right, that is, west and south of this place, according to the plan of Pausanias (iii. 24. § 6, seq.); in other words, the towns in the peninsula through which Mount Taygetus runs. Forty stadia south of Gythium was Las, the interior; and a little below Las was the river Sicinos (Σικινός), rising in Mt. Taygetus, which Pausanias praises for the excellence of its water, now the river of Passare. Immediately south of this river was the temple of Artemis Dictyna, on a promontory now called Agthéromos; and in the same neighbourhood was a village called by Pausanias Arelaxon or Arelemon, where Las, the founder of the city of Lacon, was said to have been born. South of the promontory of Agthéromos is a stream, now called the river of Dikulena, the Scylas (Σκύλας) of Pausanias (ii. 25, § 1), beyond which were an altar and temple of Zeus; there are still some remains on the right side of the river near its mouth. Further south in the peninsula of Sketóri, inclosing a bay of the same name, which is conjectured to be the Sinus Aeolidiae of Pliny (iv. 5, 85); if so, we must place here Aegila, which is mentioned incidentally by Pausanias (iv. 17, § 1) as a town of Laconia. Inland 40 stadia from the river Scylas lay Pyrrichius. SE. of Pyrrichius on the coast was Tethybone. Between Tethybone and the Taenarian peninsula no town is mentioned, but at a place on the coast called Kikionia there are considerable remains of two temples. The Taenarian peninsula is connected with that of Taygetus by an isthmus half a mile across, and contains two harbours, named Psamathus and Archellos Portus (see TAENERAM); the extremity of the peninsula is C. Muttagon. Rounding the latter point, and ascending southwards, we come to the town of Taen-

arum, afterwards called Caeneopolis, 40 stadia above the Taenarian isthmus. Thirty stadia N. of Caeneopolis was the commencement of the promontory Thyrides, nearly as large as the Taenarian penis-

ula, but connected with the mainland by a much wider isthmus. On this promontory were the towns of Hipholla and Messa. North of Messa was Oetyles; but the distance of 150 stadia, assigned by Pausanias between the two places, is too much, [OETYLES.] Eighty stadia north of Oetyles was Thalamae, situated inland, and 20 stadia from Thalamae was Phipinis, upon the coast. Both these towns were upon the lesser Pampus, now called the Milton, which the Messenians said was originally the boundary of their territory. (Strab. viii. p. 368.) The northern extremity of this river was taken away from the Lacene-

monians by Philip in B.C. 338, and granted to the Messenians; but it is probable that the latter did not long retain possession of them. In the time of the Roman empire they formed part of Eleutherio-

Laconia. (Leake, Peloponnesiacus, p. 179.) Twenty stadia north of Phipnis, upon the coast, was Leuctra of Leuctrum; and 60 stadia north of the latter, Carmytle, at the distance of 8 stadia from the sea. North of Carmytle was Gerenia, the most northerly of the Eleuthero-Laconian towns. Thirty stadia from Gerenia, in the interior, was Alagonia.

(On the geography of Laconia, see Lecke, Morea and Peloponnesiacus; Bollay, Recherches, &c.; Ross, Reisen im Pelopon and Wanderungen in Griechenland; Curtius, Peloponomos.)

LACONIA.

LACRINGI.

LACONIMURGUS. [Crete, i. xii. v. &c.]

LACRINGI, mentioned by Capitolius (M. An-

tonia, c. 22), by Dion Cassius (lxxi. 12), and by Petrus Patricius (Excerpt. Legum, p. 124, ed. Bom), they were either Dacian or on the Dacian frontier, and
LACTARIUS MONS.

are known only from having, in the Marcomannic war, opposed a body of invading Astings, and, having so done, contracted an alliance with Rome. [R. G. L.]

LACTARIUS MONS (Πολυκτος Εθν. Monte S. Angelo), was the name given by the Romans to a mountain in the neighbourhood of Stabiae in Campania; it was derived from the circumstance that the mountain abounded in excellent pastures, which were famous for the quality of the milk they produced; which account the mountain was resorted to by invalids, especially in cases of consumption, for which a milk diet was considered particularly beneficial. (Cassiod. Ep. xi. 10; Galen, de Meth. Med. v. 12.) It was at the foot of this mountain that Nares obtained a great victory over the Goths under Teias in A. D. 533, in which the Gothic king was slain. (Procop. B. G. iv. 33, 36.) The description of the Mons Lactarius, and its position with regard to Stabiae, leave no doubt that it was a part of the mountain range which branches off from the Apenines near Nocera (Nuceria), and separates the Bay of Naples from that of Paestum. The highest point of this range, the Monte S. Angelo, attains a height of above 4000 feet; the whole range is Leonardian, and presents beautiful scenery as well as abundance. The name of Lettore, still borne by a town on the slope of the mountain side, a little above Stabiae, is evidently a relic of the ancient name. [E. H. B.]

LACTORA, in Gallia Aquitania, is placed by the Antonine Itin. on the road between Aquinum (Agen) and Clavennum (Auch), and 13 Gallic leagues from each. The distance and name correspond to the position and name of Lactorum. Several Roman inscriptions have been discovered with the name Lactorates, and Cirvitas Lactoriensum; but the place is not mentioned by any extant writer. [G. L.]

LACUS FELICIS, a place in Noricum, on the south of the Danube, 25 miles west of Arealpa, and 20 miles east of Lauresium (It. Ant. pp. 246, 248). According to the Not. Imper., where it is called Lacielaeis, it was the head-quarters of Noric horse archers. It is now generally identified with the town of Neulengbach, on the Danube. [L. S.]

LACYDON. [Massilia.]

LADE (Δανιά), the largest of a group of small islands in the Siusi Latimica, close by Miletus, and opposite the mouth of the Maeander. It was a protection to the harbours of Miletus, but in Strabo's time it was one of the haunts and strongholds of pirates. Lade is celebrated in history for the naval defeat sustained there by the Ionians against the Persians in B.c. 494. (Herod. vi. 8.; Thucyd. viii. 17, 24.; Strab. xiv. p. 635; Plut. i. 33. § 6; Steph. B. s. c.; Plin. v. 37.) That the island was not quite uninhabited, is clear from Strabo, and from the fact of Stephens B. mentioning the ethnic form of the name, Λαδεα. [L. D.]

LADICUS, a mountain of Gallicia, the name of which occurs in ancient inscriptions, and is still preserved in that of the Cadus de Cadico, near Monte-furado on the S.U. (Florez, Exp. S. vol. xvi, p. 63; Ubert, vol. ii. pt. 1. p. 575.) [P. S.]

LADOCIA (τὰ Δαδοκεα), a place in Arcadia, in the district Maenalia, and, after the building of Megalopolis, a suburb of that city, was situated upon the road from the latter to Pallantium and Tegesa. Here a battle was fought between the Manipicines and Tsegae, c. 423, and between the Achaeans and Cleomenes, c. c. 226. Thucydides calls it Ladeicum (Λαδείκειον) in Orestius. (Paus. viii. 44. § 1; Thuc. iv. 134; Pol. ii. 51, 55.) [Oresthia- sum.]


LAEAE (Λαεής), a Paeonian tribe in Macedonia, included within the dominion of Situles, probably situated to the E. of the Strymon. (Thuc. ii. 96.) [E. B. J.]

LAETA'NI or LEET'A'NI (Λαεταναί, Pol. ii. 6. §§ 18, 74; Λετάτων, Strab. iii. p. 159), a people on the N. part of the E. coast of Hispafia Tarraconensis, above the Costeant. Strabo merely speaks vaguely of the sea-coast between the Ethro and the Pyrenees as belonging to "the Latians and the Lartolaceti, and other such tribes," (κύριοι της Λατήτων και Δαρτολακτών και άλλων τομώντων), as far as Emporium, while Ptolemy places them about Barcino (Barcelona) and the river Rubricatus (Llubreagut); whence it appears they extended from below the Rubricatus on the SW. up to the borders of the Indigetes, upon the bay of Empieia, on the NE. They are undoubtedly the same people as the LAETANI of Flurn. (iii. 5. 4; comp. Inscr. grat. Leuca, p. 96), and speak of their country (Laetania) as producing good wine in abundance. (Plin. xiv. 6. 8. s.; comp. Martial, l. 27, 59. vii. 52; Sil. Ital. iii. 369. xv. 177.) Strabo describes it as a fertile country, well furnished with harbours. Besides their capital BARCINO (Barcelona), they had the following towns: (1.) On the sea coast, from SW. to NE.: BACTIO (Barralás, Pol. ii. 6. § 19; Bactoana; Marzor, p. 1033, no. 3.; Florez, Exp. S. vol. xxix. p. 56. Ber. xxix. p. 31; Marca, Hosp. ii. 15, p. 159), with a small river of the same name (Risias; Mela, ii. 6.); ILURO or ILURO, a city of the conventus of Tarracono, with the civilitas Romana (Mela, ii. 6.; Plin. iii. 3. 4.; Alcaupae, Pol. ii. 6. § 19, where the vulgar reading is Alcaupaeq.; prob. Matera, Marca, Hosp. ii. 15, p. 159; Florez, Exp. S. vol. xxix. p. 34.); BLANDA (Bordia, Pol. i. c. Blancs), on a height, to the left of the NE. of the mouth of the little river LARNUM (Teverda; Plin. iii. 3. 4.:) between Bactio and Iluro Ptolemy places the LUNAHUM P. (Alcoa- pov δωρο; probably the headland marked by the Torvo de Censorat). (2.) On the high road from Tarracon to Narbo Martius in Gaul (Itin. Ant. p. 398); FIXES, 20 M. P. W. of Barcino (near Martorell, on the right bank of the Llubreagut), marking doubtless the borders of the Lacaem and the Costean; then Barcino; next Praetorium, 17 M. P. (near Hostalric or Les Cases, where are great ruins; Marca, Hosp. ii. 20.); SERTORIAS or SECERBAS, 15 M. P. (prob. S. Pero de Sereca or San Seloni); AQUAE VOCONIAE, 15 M. P. (Caebas de Malavella). (3.) Other inland towns: RUBRICA- TATA (Ptol.); EGA, a municipium, whose site is unknown (Inscr. ap. Murator, p. 1106, no 7, p. 1107, no 1.; AQUAE CALDIAE, a civitas at- tependia, in the conventus of Tarracon (Pllin. iii. 3. 4.; Aquedusae, Cadba de Menyon, N. of Bar- ceana, Marca, Hosp. ii. 16, p. 167; Florez, Exp. S. vol. xxix. p. 37; Ubert, vol. ii. pt. 1. pp. 423, 424.) [P. S.]

LAETERA (Λατερά or Λατεραί, Procop. de Aed. iv. 6.), a town in the north of Mesia, on the Danube, and a few miles east of Viminacium. In the Notitia its name is Deeracta; it must have been near the modern Rama. [L. S.]
LAGUS.

Plistor even ascribes the foundation of that city to the Laevi, in conjunction with the Marici, a name otherwise wholly unknown, but apparently also a Ligurian tribe. There can be no doubt that in this part of Italy tribes of Gaulish and Ligurian origin were very much internixed, and probably the latter were in many cases confounded with the Gauls. [LIGURIA.]

LAGANIA (Aegypti), a village of the Tectus-sagae in Galatia, 24 miles to the east of Juliaspolis. It is not mentioned by any of the classical writers, but it must afterwards have increased in importance, for during the Christian period, it was the see of a bishop, and took the name of Anastasiopolis (Concil. Chalc. p. 662, and p. 95, where the name is misspelt Lagania; Hitt. Ant. p. 142, where the name is Lagynaeus; R. Hieros. p. 574, where we read Agarania). There is little doubt that the Latanio in Ptolemy (c. 1. § 14) and the Rheganipolia of Hierocles (p. 697) are the same as Lagania (comp. Theod. Syr. c. 2). Kiepert, in his map of Asia Minor, identifies it with Bég Basar. [L. S.]

LAGANIA (Aegypti: Eth. Agameron, Lagonia), a small town of Lucania, situated between Thurii and the river Silaris; which, according to the commonly received legend, was founded by a colony of Phocaeans under the command of Epeius, the architect of the wooden horse. (Strab. vi. p. 263, Libyca. Alex. 930; Testz. ad loc.) Strabo, the only geographical writer who mentions it, calls it only a fortress (φρούριον), and it was probably never a place of any importance; though deriving some celebrity in after times from the excellence of its wine, which was esteemed one of the best in Italy. (Strab. L. c.; Plin. xiv. 6. s. 8.) The statement of Strabo, above quoted, is the only clue to its position, which cannot therefore be determined with any certainty. Cluverius placed it at Novena, about 10 miles from the sea, and this conjecture (for it is nothing more) has been adopted by Romanelli. The wines of this neighbourhood are said still to preserve their ancient reputation. (Chuer. Ital. p. 1272; Romanelli, vol. i. p. 248.) [E. H. B.]

LAGECAMUM. [LEGECOLUM.

LAGINA (τὰ Λαγίνα), a place in the territory of Stratonicinae, in Caria, contained a most splendid temple of Hecate, at which every year, that festival of Athamas, were celebrated. (Her. G. v. p. 560.) Tacitus (Ann. iii. 62), when speaking of the worship of Trivia among the Stratonicinians, evidently means Hecate. The name of Lagina is still preserved in the village of Lanka, not far from the sources of the Taktina. Lagina, mentioned by Steph. B. as a πολιτικὸς Κόρις, seems to be the same as the Laguna of Strabo. [L. N.]

LAGONI (Aepyro), a town of the Arveae, in Hispania Tarraconensis, mentioned only by Dioscurus Siculus (Excerpt. vol. ii. p. 596). [P. P.]

LAGOS, a town in Phrygia, on the north-east of Mandraeopolis. (Liv. xxxviii. 15.) The town is mentioned only by Livy in his account of the progress of the Roman consul Cn. Manlius in Asia Minor, when Lages was found deserted by its inhabitants, but well provided with stores of every description, whence we may infer that it was a town of some consequence. [L. N.]

LAGU'SA (Λαγουσα, Λαγούσσα), an island in the Aegean sea, the name of which occurs in Strabo between those of Sicinus and Phoebusandras. Hence it is probably the same as Karitóttasa, a rocky islet between the two latter islands. But Kiepert,
LAGUSA.

in his map, identifies it with Polygenius. (Strab. x. p. 484; Steph. B. s. v.; Eustath. ad ll. ii. 625, p. 306.)

LAGUSA (Λαγούσα), one of a group of small islands in the bay of Telmissus in Lycia, 5 stadia from Telmissus, and 80 from Cissidae. (Plin. v. 35; Steph. B. s. v.; Stadi. Mar. Mag. § 226, &c.) This island is generally considered as the same as the modern Panagia di Cordialissia. [L. S.]

LAGUSSA, a group of small islands off the coast of Troy, to the north of Teneaia (Plin. v. 38; comp. Eustath. ad Hom. lli. ii. p. 306). Their modern name is Taeongam. [L. S.]

LALISI, the modern name of Dan. [D.N.]

LALASIS (Λάλασις, Prot. v. § 6, where some MSS. have Δαλλασις), a district in Cilicia, extending along Mount Taurus, above the district called Seleucia. Pliney (v. 23) also mentions a town Lalisia in Isauria, and this town accordingly seems to have been the capital of the district Lalisia, which may have extended to the north of Mount Taurus. It is probable, moreover, that the Isaurian town of Lalasis, the home of the Isaurian B. A., and to which, he says, was in his day called Delioside, is the name as Lalasis; and if so, it is identical with the Dalissas of Hieroelies (p. 710). Basilius of Scelucia informs us that the town stood on a lofty height, but was well provided with water, and not destitute of other advantages. (Wesseling, ad Hieroel. c. e.). From all these circumstances, we might be inclined to consider the reading Δαλλασις in Pliney the correct one, were it not that the coins of the place all bear the inscription Δαλλασις. (Sestini, p. 96.)

LALENESIS (Λαλενεσις or Δαλλασις, Prot. v. § 6), a small town in the district of Melitene in Armenia Minor, on the east of Zorograpos. Its site is unknown, and no ancient writer besides Ptolomy mentions it. [L. S.]

LALETANI. [Laeetani.]

LAM. [Vettieres.]


[P. S.]

LAMBER or LAMBRUS, a river of Northern Italy, in Gallia Transpadana, noticed by Pliney among the affluents of the Padus which join that river on its left or northern bank. (Flin. iii. 19. s. 23.) It is still called the Lamber, and rises in a small lake called the Lago di Paderno (the Epile Laces of Pliney), from whence it flows within 3 miles of Milan, and enters the Po about midway between the Ticino and the Adda. Sidonius Apollinaris contracts its stagnant and weedy stream (ulvusum Lambrum) with the blue waters of the Adda. (Ep. i. 5.) The Tabula as well as the Geographer of Ravenna give a town of the name of Lamburum, of which no trace is found elsewhere. It is probably a corruption of a station, Ad Lamburum, at the passage of the river of the same name, though the Tabula erroneously transfers it to the S. side of the Padus. (Tab. Peut.; Geogr. Lat. iv. 30.) [E. H. B.]

LAMBESE (Lam. Ant. pp. 32, 33, 34, 40: Tab. Peut.; Adsiusia, Pol. iv. 3. § 29; Lambrusa, Inscriptiones Augustae, ad. Donat. vi. 13; Lambrusiana Colonia, Cyprian. Epist. 53; Lambrus or Tizzur, large Ra.), one of the most important cities in the province of Nuniidus, below the mouth of the Massili. It lay near the confines of Mauretania, at the W. foot of M. Aurasius (Jabel-Arousé), 102 M. P. from Sissi, 118 from Theveste, and 84 from Cirta. It was the station of an entire legion, the Legio III. Augusta (Aegean τριτάς σταθμός, Polk. l. c. and Inscri. Its importance is attested by its magnificent ruins, among which are seen the remains of an amphitheatre, a temple of Aesculapius, a triumphal arch, and other buildings, enclosed by a wall, in the circuit of which 40 gates have been traced, 15 of them still in a good state of preservation. The silence of Procopius respecting such a city seems to imply that it had been destroyed before the age of Justinian. (Shaw, Travels, p. 57; Bruce, Ptolemyanische; Pellissier, Exploration Scientifique de l'Algérie, vol. vi. pp. 388, 389.) [P. S.]

LAMBRACCA or LAMBRICA, a town of the Galataeans in Galliaco Littore, near the mouth of the river Lagen in Ulla, not far from El-Padron. (Mela, iii. 1. § 8; Ukert, vol. ii. pt. I. p. 439.)

[P. S.]

LAMETINI (Λαμέτίνων), a city of Bruttium, mentioned only by Stephanus of Byzantium (s. v.), on the authority of Hecateus, who added that there was a river also of the name of LAMETUS (Λαμέτος). We find this again alluded to by Lycorephon. (Akez. 1085.) There can be no doubt that this is the stream still called Lamato, which flows into the gulf of Sts. Eugenia; and this is confirmed by the authority of Aristotle, who gives to that gulf, otherwise known as the Sinus Terminaeus or Hipponiates, the name of the Lametinae Gulf (δυο Λαμετινός κόλπος, Arist. Pol. vii. 10). Hence there can be little doubt that the city of Lametini also was situated on the shores of the same bay, though Stephanus vaguely calls it "near Cretum." (Steph. B. l. c.) No other writer mentions the name (which is evidently an ethnic name like Leontini), and it is probable that the town was destroyed or sunk into a dependent condition at an early period. An inscription, which records it as an existing municipal town in the time of Trajan, is almost certainly spurious. (Mommsen, Inscri. Rec. Num. Append. No. 936.) It is generally supposed to have been situated either at or near the modern village of Sta. Eugenia, but this is mere conjecture. [E. H. B.]

LAMAIA (Λαμαια; Ebb, Lausevi; Zetam), a town of the Mellenses, though afterwards separated from them, situated in the district Phthiotis in Thessaly. Strabo describes Lamia as situated above a plain which lies at the foot of the Maleac gulf, at the distance of 30 stadia from the Spercheius, and 50 stadia from the sea (ix. pp. 433, 435). Livy says that it was placed on a height distant seven miles from Heraclea, of which it commanded the prospect (xxvi. 25), and on the route which led from Thermopylae through the passes of Phthiotis to Thaumachi (xxxi. 4). Strabo further relates that it was subject to earthquakes (i. p. 60). Lamia is celebrated in history on account of the war which the Athenians and the confederate Greeks carried on against Antipater in B. C. 323. Antipater was at first unsuccessful, and took refuge in Lamia, where he was besieged for some time by the allies. From this circumstance this contest is usually called
LAMOTIS (Λαμότις), a district on the eastern coast of Cilicia Aspera, between the rivers Calydonus and Lamus. Its capital bore the name of Lamus, from which that of the district was derived. (Ptol. v. 8. § 6; comp. LAMUS.)

[L. S.]

LAMPAS (Λάμπας), a harbour on the E. coast of the Tauric Chersonese, 500 stadia from the Thebaid, and 320 stadia from Cria-Metopen. (Arr. Perip. p. 26; Anon. Perip. p. 6.) Arrian uses the two names Lamasp and Halmatis as if they belonged to the same place, but the Anonymous Coast-describer speaks of Lamasp alone. Halmatis probably took its name from being a place for salting fish. The name is preserved in the places now called Biene-Lambat and Kountouk-Lambat, Tartar villages at the end of a bay defended by the promontory of Plaka, near which ancient ruins have been found. (Dubois de Montperoux, l'égoge autour du Caucase, vol. v. p. 713, vol. vi. p. 460; Rennell, Cosmop. Geog. vol. ii. p. 340.)

[Eng. B. J.]

LAMβΑΤΑΙ or LAMPΑΓΛΕΙ (Λάμβάται or Λάμπαγάλει, Ptol. vii. 1. § 42), a small tribe who lived among the offshoots of the Imata, in the NW. part of India, about the sources of the Choüs (now Kaimuk), which is itself a tributary of the Kabad river.

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LAMPE (Λάμπη), a town in Crete, also called Lampa (Λάμπη). Besides this town Stephanus B. (s. e.) mentions two other towns of this name, otherwise unknown, one in Arcadia and the other in Argolis.

LAMPIEA. [ΕΥΜΑΝΘΙΟΣ.]

LAMPETIA. [CLAMPETIA.]

LAMPONEIA or LAMPÓNION (Λαμπόνιον, Λαμπόνια), an Aelian town in the south-west of Crete, of which no particulars are known, except that it was annexed to Persia by the satrap Otanes in the reign of Darius Hystaspis. It is mentioned only by the earliest writers. (Herod. v. 26; Strab. xiii. p. 610; Stephan. B. s. e.)

LAMPRΑ [ΑΤΙΣΚΑ, p. 331 a.]

LAMPSACUS (Λάμψακος, Ath. Λαμψακον), sometimes also called Lampascum (Cic. in Terr. i. 24; Pompe. Mea. i. 19), was one of the most celebrated Greek settlements in Mycia on the Hellespont. It was known to have existed under the same name of Pitirimnous before it received colonists from the Ionian cities of Phocaea and Miletus. (Strab. xiii. p. 589; Stephan. B. s. e.; Plin. v. 40; Hom. II. i. 829; Plin. de Vitr. M. 18.) It was situated, opposite to Callipolis, in the Thracian Chersonese, and possessed an excellent harbour. Herodotus (vi. 37) relates that the elder Miltiades, who was settled in the Thracian Chersonese, made war upon the Lampsaecni, but that they took him by surprise, and made him their prisoner. Being threatened, however, by Croesus, who supported Miltiades, they set him free. During the Ionian revolt, the town fell into the hands of the Persians. (Herod. v. 117.)

The territory about Lampscenus produced excellent wine, whence the king of Persia bestowed it upon Themistocles, that he might thence provide himself with wine. (Thucyd. i. 135; Athen. i. p. 29; Dion. xi. 57; Plin. Hist. Nat. 29; Nepos, Them. 10; Anani. Mav. xxviii. 8.) But even while under the supremacy of Persia, it continued to be governed by a native prince or tyrant, of the name of Hippocles. His son Aeactides married Archelicea, a daughter of Phisstratus, whose tomb, commemorating her virtues, was seen there in the time of Theocritus (vi. 59). The attempt of

LAMIPSACUS.

COIN OF LAMIA.

LAMIA. [ΑΜΙΑ, ΝΗΛΑΙΑ]

LAMUSIC SINUS. (Σ Λαμισανός κόλπος), a name given by Pausanias to the Malian gulf, from the important town of Lamia. (Paus. i. 4. § 3, viii. 15. § 2. x. 1. § 2) In the same way the gulf is now called Zitini, which is the modern name of Lamia.

LAMNINUM (Λαμνίνη: Eth. Lamniniatis; near Farsalina, between Mantid and Alcarea), a town of the Carpiotani (mentioned by Ptolemy, though some suppose it to have belonged rather to the Dorians), in Hispания Taraceonisia. It was a stipendiary town of the conventus of New Carthage, and stood on the north road from Emerita to Carthage. The river Anas (Guadiana) rose in the lands of Laminum, 7 M. P. E. of the town. (Plin. l. a. 1. s. 23; s. 4; l. a. 8. s. 23; il. a. 1. 445, 446; Ptol. ii. 6. § 57; cicer. op. Flor. Epit. vol. iv. p. 38; vol. ii. pp. 122, 123; vol. vii. p. 149; Ubert, vol. ii. p. 811; in Plin. xxxvii. 21. s. 47, where Piny speaks of the whetstones found in Hither Spain as Cotes Flaminianae, Ubert supposes we ought to read Cotes Laminianae.)

[8. S.]

AMUS.
LANIUS.

Eugenus to seize the citadel, and thereby to make himself tyrant, seems to belong to the same period. (Atien. xi. p. 508.) After the battle of Mycale in B.C. 499, Lampacus joined Athens, but revolted after the failure of the great Athenian expedition to Sicily; being, however, unfortified, it was easily reconquered by a fleet under Strombichides. (Thuc. vii. 62.) After the time of Alexander the Great, the Lampascani had to defend their city against the attacks of Antiochus of Syria; they voted a crown of gold to the Romans, and were received by them as allies. (Livy. xxxiii. 38, xxxiv. 42, xiii. 6; Polyb. xxi. 10.) In the time of Strabo, Lampacus was still a flourishing city. It was the birthplace of many distinguished authors and philosophers, such as Charon the historian, Anaximenes the orator, and Metrodorus the disciple of Epicurus, who himself resided there for many years, and reckoned some of its citizens among his intimate friends. (Strab. l.c.; Diog. Laert. x. 11.) Lampacus possessed a fine statue by Lysippus, representing a prostrate lion, but it was removed by Azrippa to Rome to adorn the Campus Martius. (Strab. l.c.) Lampacus, as it is well known, was the chief seat of the obseene worship of Priapus, who was believed to have been born there of Aphrodite. (Atien. i. p. 50; Paus. ix. 31. § 2; Apoll. Rhod. i. 985; Ov. Fast. vi. 345; Virg. Georg. iv. 110.) From this circumstance the whole district was believed to have derived the name of Abarrus or Aparnis (Ἀπαρνίς), because Aphrodite denied that she had given birth to him. (Theophr. Hist. Plant. i. 6, 13.) The ancient name of the district had been Bebrycia, probably from the Thracian Bebryces, who had settled there. (Comp. Herod. i. 207; Charon, i. 215, 216; Xenoph. Anab. vii. 8. § 1; Polyb. v. 77; Plin. iv. 18, v. 40; Ptol. v. 2. § 2; Steph. B. s. v.) The name of Lampsakos is still attached to a small town near which Lampacus probably stood, as Lampsakos itself contains no remains of antiquity. There are gold and silver staters of Lampacus in different collections; the imperial coins have been traced from Augustus to Gallicanus. (Sestini, Mon. Vet. p. 73.)

[1 S.]

COIN OF LAMPSACES.

LANOUS, a town of Histiaeotis in Thessaly, on the borders of Arachana. (Livy. xxxii. 14.)

LAMPIRA. [Attica. p. 331, a.]

LAMUS (Ἄλαος), a village of Cilicia, at the mouth of the river Lamus, from which the whole district derived the name of Lamotis. The river is mentioned by Stephanus B. (from Alexander Polyhistor), and both the river and the village by Strabo (xiv. p. 671) and Ptolemy (v. 8. §§ 4, 6). The river, which is otherwise of no importance, formed the boundary between Cilicia Aspera and Cilicia Propria, and still bears the name of Lamus or Lamos. About the village of Lamus no particulars are known. (Comp. Nannus, Dionys. xxiv. 50; Hieroc. p. 709.)

LANGBARDI. 119

LANMION (Ἀλαμίων), a great harbour near Cape Heracleum, on the coast of Pontus, not far from Themessus. (Anonyn. Peripl. Pont. Env. p. 10.)

LANCE (Itin. Ant. p. 395), or LANCIA (Ἀλαλία, Dion Cass. iii. 23, 29; Flor. iv. 12; Oros. vi. 21), or LANCIATUM (Ἀλαλιατόρας, Ptol. ii. 6. § 29), the chief city of the LANCETTI (Ἀλαλιατόρας, Ptol. l.c.) or LANCIENSES (Plin. iii. 3. s. 4), a tribe of the Astures, in Hispania Tarraconensis. It was a strongly fortified, and was the most important city of that region, even more so than LEGIO VII GERMINA, at least before the settlement of the latter by the Romans, whom Lancia was destroyed, though it was again restored. It lay on the high road from Cassaragusta to Legio VII (Leus), only 9 M. P. from the latter, where its name is still to be traced in that of Solancio or Solancia. (Florus, Exp. S. vol. xvi. p. 16; Uberti, vol. ii. pt 1. p. 441.) [T. S.]

LANCIA, LANCIATI, LANCIATUM. [LANCE.]

LANCIA OPIPIDANA. [VEITONES.]

LANCIENSES [LANCE.]

LANCIENSES OCELENSES or TRANSCU- DANI. [OCELUM.]

LANGIBARDI, LONGIBARDI (Ἀγγοβαρδοί, Ἀγγοβαρδόνες, also Ἀγγοβασόνες and Ἀγγοβασάντος), a tribe of Germans whom we first meet with in the plain, south of the lower Elbe, and who belonged to the Suevi. (Strab. vii. p. 290, where Kramer reads Ἀγγοβαρδόνας; Ptol. ii. 11. §§ 9, 17.) According to Paulus Diaconus, himself a Langobard, or Lombard (Hist. Longob. i. 3, 8; comp. Isidor. Orig. ix. 2; Egin. M. s. v. Plinio), the tribe derived its name from the long beards, by which they distinguished themselves from the other Germans, who generally shaved their beards. But it seems to be more probable that they derived the name from the country they inhabited on the banks of the Elbe, where Bördle (or Bördl) still signifies "a fertile plain by the side of a river." A district near Mogdaburg is still called the lange Bördle (Wilhelm, Germanien, p. 286). According to this, Langobardi would signify "inhabitants of the long border of the river." The district in which we first meet with them, is the left bank of the Elbe, from the point where the Sula empties itself into it, to the front of the Chaini Miniae, to which they were bounded in the north by the Elbe, in the east by the Semnones, in the south by the Cherusci, and in the west by the Fesi and Angriavari. Names of the name of the Langobardi still occur in that country in such names as Bardengana, Bardewitt. The earliest writer who mentions the Langobardi as inhabiting these parts, is Velius Paterculus (ii. 106). But notwithstanding the unanimous testimony of the ancients that they were a branch of the Suevi, their own historian (Paul. Diacon. l.c.; comp. Euseb. Chron. ad an. 389) states that the Langobardi originally did not inhabit any part of Germany, but had migrated south from Scandinavia, where they had borne the name of Vinilii, and that they assumed the name Langobardi after their arrival in Germany. It is impossible to say what value is to be attributed to this statement, which has found as many advocates as it has haters. (Stephani L. c. it is clear that they occupied the northern bank of the Elbe, and it is possible that they were among those Germans whom Tiberius, in the reign of Augustus drove across the Elbe (Suet. Aug. 21). In their new country they were soon reduced to submission by Marobodus, but... 1 4
afterwards they shook off the yoke, and, in conjunction with the Semones, joined the confederacy of the Cheruscans against the Marcianus. (Tac. Ann. ii. 43.) When, in consequence of the murder of Arminius, the power of the Cheruscans was decaying more and more, the Langobardi not only supported and restored Italus, the king of the Cheruscans who had been driven to leave his own territory in the north, so as to occupy the country between Hallo, Magdeburg, and Leipzig. (Tac. Ann. xii. 17.) They were not a numerous tribe, but their want of numbers was made up for by their natural bravery (Tac. Germ. 40), and Velleius describes them as a "pocus etiam Germania feroci feror." Shortly after these events the Langobardi disappear from history, until they are mentioned again by Procopius (i.e.), who places them in the extensive territory between the Rhine and Weser, and even beyond the latter river almost as far as the Elbe. They thus occupied the country which had formerly been inhabited by the tribes forming the Cheruscan confederacy. This great extension of their territory shows that their power must have been increasing ever since their liberation from the yoke of Marnobroth. At this time, or again between the Rhine and the Langobardi for a considerable period. They are indeed mentioned, in an excerpt from the history of Petrus Patricius (Exc. de Legat. p. 124), as allies of the Obi on the frontiers of Pannonia; but otherwise history is silent about them, until, in the second half of the 5th century, they appear on the north of the Danube in Upper Hungary as tributary to the Heruli (Procop. de Bell. Goth. ii. 15, who describes them as Christians). Whether these Langobardi, however, were the same people whom we last met with between the Rhine and the Elbe, or whether they were only a band of emigrants who had in the course of time become so numerous as to form a distinct tribe, is a question which cannot be answered with certainty, although the latter seems to be the more probable supposition. Their natural love of freedom could not bear to submit to the rule of the Heruli, and after having defeated the king of the latter, they made him prisoner, and established a king of their own, named Quadi, likewise a Savinian tribe, and henceforth they were for a long time the terror of their neighbours and the Roman province of Pannonia. (Paul. Dicat. i. 22.) For, being the most powerful nation in those parts, they extended their dominion down the Danube, and occupied the extensive plains in the north of Dacia on the river Theiss, where they first came in conflict with the Goths, and entered Pannonia. (Paul. Dicat. i. 29.) The emperor Justinian, wanting their support against the Goths, gave them lands and supplied them with money (Procop. Bell. Goth. iii. 33), and under their king Audoin they gained a great victory over the Goths. (Paul. Dicat. iii. 25; Procop. Bell. Goth. iii. 34, iv. 18, 25.) Alboin, Audoin's successor, after having, in conjunction with the Avari, completely overthrown the empire of the Goths, led the Langobardi, in a.d. 568, into Italy, where they permanently established themselves, and founded the kingdom from which down to this day the north-east of Italy bears the name of Lombardy. (Exc. de Legat. pp. 303, 304; Mariss Eppic. Chron. Rom. ii. 412.) The occasion of their invading Italy is related as follows. When Alboin had concluded his alliance with the Avari, and had ceded to them his own dominions, Nursae, to take revenge upon Justin, invited them to quit their poor country and take possession of the fertile plains of Italy. Alboin accordingly crossed the Alps, and as the north of Italy was badly defended, he succeeded in a short time in establishing his kingdom, which continued to flourish until it was overpowered and destroyed by Charlemagne. (Paul. Dicat. ii. 5; Eginhard, Vit. Carol. M. 6.) The history of this singular people, whose name still survives, has been written in Latin by Paulus Diaconus, who, in his work, relates the history of Charlemagne, and by another Lombard of the 9th century, whose name is unknown. (Comp. Wilhelm, Germaniae, p. 281, foll.; Zeuss, die Deutschen und die Nachheilsträmme, p. 109, foll.; F. Duff, Quaest. de Antiquissima Longobardorum Historia, Berlin, 1830, &c.; Koch-Sternfeld, das Reich der Langobarden in Italien, Munich, 1839; Latham, Tac. Germ. p. 133, and Epxag. p. xxxiv.) [L. S.] LANGORIGA. [LUSTANIA.] LANUVIUM. (Ariovis., Strab.; Ariovis., Ptol.: Eeb. Aravvis., Lanuvius: Civitas Lavinia), an ancient and important city of Latium, situated on a lofty hill forming a projecting spur or promontory of the Alban Hills towards the S. It was distant about 20 miles from Rome, on the right of the Appian Way, rather more than a mile from the road. The name is often written in inscriptions, even of a good time, which shows how the confusion which arose in all our MSS. of ancient authors between it and Lavinium: the two names are so frequently interchanged as to leave constant doubt which of the two is really meant, and in the middle ages they appear to have been actually regarded as the same place; whence the name of "Civitas Lavinia" by which Lanuvium is still known, and which can be traced as far back as the fourteenth century. The foundation of Lanuvium was ascribed by a tradition recorded by Appian (B. C. ii. 20) to Dionysus; a legend probably arising from some fancied connection with the worship of Juno at Argos. A tradition that has a more historical aspect, though perhaps little more historical worth, represented it as one of the colonies of Alba. (Diod. viii. ap. Ennac. Arm. p. 185.) The statement of Cato (ap. Priscian. iv. 4. § 21) that it was one of the cities which was the seat of the first state, and formed part of the sacred temple of Diana at Aricia, is the first fact concerning it that can be looked upon as historical, and shows that Lanuvium was already a city of considerable power and influence. Its name appears also in the list given by Dionysius of the cities that formed the league against Rome in B.C. 496, and there is no doubt that it was in fact one of the thirty cities of the Latin League. (Dioys. v. 61; Niebuhr, vol. ii. p. 17.) But from this time we hear little of it, except that it was the faithful ally of Rome during her long wars with the Volscians and Aeumians (Liv. vi. 21): the position of Lanuvium would indeed cause it to be one of the cities most immediately interested in opposing the progress of the Volscians, and render it as it was the natural rival of Antium. We have no explanation of the cause, which, in B.C. 368, led the Lanuvians suddenly to change their policy, and take up arms, together with some other Latin cities, in favour of the Volscians (Liv. vi. 21). They must have shared in the defeat of their allies near Satricum; but apparently were not admitted to submission on honourable terms, and we hear no more of them till the great Latin War in B.C. 340, in which they took an active and important part. At first, indeed, they seem to have hesitated and delayed to take the field; but in the two last campaigns their forces are
particulary mentioned, both among those that fought at Paimum in u. c. 339, and the next year at Astura (Liv. viii. 12, 13). In the general settlement of affairs at the close of the war Lanuvium obtained the Roman civitates, but apparently in the first instance without the right of suffrage; for Festus, in a well-known passage, enumerates the Lanuvini among the communities who at one time enjoyed all the other privileges of Roman citizens except the suffrage and the jus magistratum (Liv. viii. 14; Festus, v. Municipium), a statement which can only refer to this period. We know from Cicero that they subsequently obtained the full franchise and right of suffrage, but the time when they were admitted to these privileges is unknown. (Cic. pro Babb. 13.)

From this time Lanuvium lapsed into the condition of an ordinary municipal town, and is mentioned chiefly in relation to its celebrated temple of Juno Sospita. It did not, however, fall into decay, like so many of the early Latin cities, and is mentioned by Cicero among the more populous and flourishing municipia of Latium, in the same class with Ariccia and Tusculum, which he contrasts with such poor and decayed places as Labicum and Colatia (Cic. de Leg. Agr. ii. 35). Its chief magistrate retained the ancient Latin title of Dictator, which was assumed by Annius Milo, the celebrated adversary of Clodius, in the days of Cicero. (Cic. pro Mil. 10; Orell. Inscr. 3786.) Previous to this period Lanuvium had suffered severely in the civil wars of Marius and Sulla, having been taken by the former at the same time with Antium and Ariccia, just before the capture of Rome itself, B. C. 87. (Appian, B. c. i. 69; Liv. Epit. 50.) Nor did it escape in the later civil wars: the treasures of its temple were seized by Octavian, and a part at least of its territory was divided among a colony of veterans by the dictator Caesar. (Appian, B. c. v. 24; Lib. Colon. p. 235.) It subsequently received another colony, and a part of its territory was at one time allotted to the vestal virgins at Rome. (Obi.) Lanuvium, however, never bore the title of a colony, but continued only to rank as a municipium, though it seems to have been a flourishing place throughout the period of the Roman Republic. It was the residence of the emperor Antoninus Pius, who in consequence frequently made it his residence, as did also his successors, M. Aurelius and Commodus: the last of these three is mentioned as having frequently displayed his skill as a gladiator in the amphitheatre at Lanuvium, the construction of which may probably be referred to this epoch. Inscriptions attest its continued prosperity under the reigns of Alexander Severus and Philippus. (Suet. Aug. 72; Tac. Ann. iii. 48; Capit. Ant. Pius, 1; Lampriid. Commnd. 1. 8; Vict. de Caes. 15; Orell. Inscr. 884, 3740, &c.)

Lanuvium was the place from which several illustrious Roman families derived their origin. Among these were the Anni, to which Milo, the adversary of Clodius, belonged by adoption, as well as the Papia, from which he was originally descended; the Roccia, and the Thoria (Cic. pro Mil. 10; Ascon. ad Milon. pp. 32, 53; Cic. de Divin. i. 36, ii. 31, de Fin. ii. 20), to which may probably be added, on the authority of coins, the Procilia and Mettia. (Eckhel, vol. v. pp. 253, 257, 289, 293.) We learn from Cicero that not only did the Roccia Gens derive its origin from Lanuvium, but the celebrated actor Roscius was himself born in the territory of that city. (Cic. de Div. i. 36.)

But the chief celebrity of Lanuvium was derived from its temple of Juno Sospita, which enjoyed a peculiar sanctity, so that after the Latin War in n. c. 338 it was stipulated that the Romans should enjoy free participation with the Lanuvians themselves in her worship and sacred rites (Liv. viii. 14): and although at a later period a temple was erected at Rome itself to the goddess under the same denomination, the consuls still continued to repair annually to Lanuvium for the purpose of offering solemn sacrifices. (Liv. xxxii. 50, xxxiv. 53; Cic. pro Marc. 41.) The peculiar garb and attributes of the Lanuvian Juno are described by Cicero (de Nat. Deor. i. 29), and attested by the evidence of numerous Roman coins: she was always represented with a goat's skin, drawn over her head like a helmet, with a shield in her hand, and a spear or halberd on the left arm, and wore peculiar shoes with the points turned up (calceolii reponilis). On coins we find her also constantly associated with a serpent; and we learn from Propertius and Aelian that there was a kind of oracle in the sacred grove attached to her temple, where a serpent was fed with fruits and cakes by virgins, whose chastity was considered to be thus put to the test. (Prop. iv. 8; Aelian, H. A. xli. 16, where the true reading is undoubtedly Anurouq, and not Anourop; Eckhel, vol. v. p. 294.)

The frequent notices in Livy and elsewhere of prodigies occurring in the temple and sacred grove of Juno at Lanuvium, as well as the allusions to her worship at that place scattered through the Roman poets, sufficiently show how important a part the latter had assumed in the Roman religion. (Livy. xxiv. 10, xxiv. 14, xxxi. 12, xii. 19; Cic. de Divin. i. 44, ii. 27; Ov. Fast. vi. 60; Sil. Ital. xiii. 36.) We learn from Appian that a large treasure had gradually accumulated in her temple, as was the case with most celebrated sanctuaries; and Pliny mentions that it was adorned with very ancient, but excellent, paintings of Helen and Atalanta, which the emperor Caligula in vain attempted to remove. (Plin. xxxv. 3, s. 6.) It appears from a passage in Cicero (de Fin. ii. 20) that Juno was far from being the only deity especially worshipped at Lanuvium, but that the city was noted as abounding in ancient temples and religious rites, and was probably one of the chief seats of the old Latin religion. A temple of Jupiter adjoining the forum is the only one of which we find any special mention. (Liv. xxxvii. 9.)

Though there is no doubt that Certa Larvinia occupies the original site of Lanuvium, the position of which is marked by Straus (Strab. v. p. 239; Sil. Ital. viii. 566), and we know from inscriptions that the ancient city continued in a flourishing condition down to a late period of the Roman empire, it is curious that scarcely any ruins now remain. A few shapeless masses of masonry, principally substructions and foundations, of which those that crown the summit
of the hill may possibly have belonged to the
of Juno Sospita; and a small portion of a theatre
brought to light by excavations in 1832, are all
that are now visible. The inscriptions discovered
on the spot belong principally to the time of
the Antonines, and excavations in the last century
brought to light many statues of the same period.
Abeker, Hiltel Itali. p. 215.)

Lanuvium, as already observed, was situated at a
short distance from the Appian Way, on the right of
that road; the station "Sub Lanuvium," marked in the
Tabula Peutingeriana between Aricia and Tres
Tabernae, was evidently situated on the high road,
probably at the eighteenth milestone from Rome,
from which point a branch road led directly to the
ancient city. (Westphal, Rom. Komp. p. 28; Nibby,
L. c.)

The remains of two other ancient roads may be
traced, leading from the W. and S. of the city in
the direction of Antium and Astura. The existence
of this line of communication in ancient times is
incidentally referred to by Cicero (ad Att. xii. 41,
43, 46). The tract of country extending S. of
Lanuvium in the direction of Antium and the Pen-
T Harness, was even in the time of Strabo very unhealthy (Strab. v. p. 251), and is now
almost wholly deserted. [K. E. H. B.]

LAODICEIA COMBUSTA (LAODICEIA NATAE-
KAVNAVΣ ET ΚΩΚΑΝΑΒΣΗ), one of the five cities built
by Seleucus I., and named after his mother Seleuce
Its surname (Lat. Combusta) is derived from Strabo
(xii. pp. 576, 579, xiii. pp. 516, 628, 637) from
the volcanic nature of the surrounding country, but
Hamilton (Researches, ii. p. 194) asserts that there is
"not a particle of volcanic or igneous rock in the
neighbourhood," and it may be added that if such
were the case, the town would rather have been
called A. ΤΩΝ ΚΩΚΑΝΑΒΣΗΩΝ. The most probable
solution undoubtedly is that the town was the
place where one destroyed by fire, and that on being rebuilt it
received the distinguishing surname. It was sit-
tuated on the north-west of Leuca, on the high road
leading from the west coast to Melitene on the
Euphrates. Some describe it as situated in Lycaonia
(Steph. B. s. v.; Strab. xvi. p. 662), and others as
a town of Pisidia (Soccat. Histor. Eccl. vi. 18; Hierocl.
p. 675), and Poteney (v. 4. § 10) places it in
Galatia; but this discrepancy is easily explained by
recollecting that the territories just mentioned were
often extended or reduced in extent, so that at one
time the town belonged to Lycaonia, while at another it
formed part of Pisidia. Its foundation is not men-
tioned by any ancient writer.

Both Leake (Asia Minor, p. 44) and Hamil-
ton identify Laodiceia with the modern Laalik; and
the former of these geographers states that at Laalik
he saw more numerous fragments of ancient architecture and sculpture than at any
other place on his route through that country.
Inscribed marbles, altars, columns, capitals, friezes, cornices, were dispersed throughout the streets,
and among the houses and burying grounds. From
this it would appear that Laodiceia must once
have been a very considerable town. There are
a few imperial coins of Laodiceia, belonging to
the reigns of Titus and Domitian. (Sestini, Mon.
Ant. p. 93; comp. Drachen, Gesch. des He-0.1. i. p. 663, 671.)

LAODICEIA AD LYCM (LAODICEIA PΩΣ ΤΩΡ
XEΩR: EΩΣ ΗΙΣΙΡΑ), a city in the south-west of
Lycaonia*, about a mile from the rapid river Lycaon,
Lycaon, is situated on the long spur of a hill between the
narrow valleys of the small rivers Asopus and
Caprus, which discharge their waters into the
Lycaon. The town was originally called Diospolis,
and afterwards Rhous (Phil. v. 29), and Laodiceia,
the building of which is ascribed to Antiochus
The towns of this wife Laodiceia, was probably
founded on the site of the older town. It was, not
far west from Colossae, and only six miles to the
west of Hierapolis. (Itt. Ant. p. 337; Tab. Peut.;
Strab. xii. p. 629.) At first Laodiceia was not a
place of much importance, but it soon acquired a high
degree of prosperity. It suffered greatly during the
Mithridatic War (Appian, Bell. Mithr. 20;
Strab. xii. p. 578), but quickly recovered under the
dominion of Rome; and towards the end of the
Republic and under the first emperors, Laodiceia
became one of the most important and flourishing
commercial cities of Asia Minor, in which large
money transactions and an extensive trade in wood
were carried on. (Cic. ad Fam. ii. 17, iii. 5;
Strab. xii. p. 577; comp. Vitruv. viii. 3.) The
place often suffered from earthquakes, especially
from the great shock in the reign of Tiberius, in
which it was completely destroyed. But the inha-
bitants restored it from their own means. (Tac.
Ann. xiv. 27.) The wealth of its inhabitants created
among them a taste for the arts of the Greeks, as
manifest from its ruins; and that it did not remain
behind-hand in science and literature is attested by
the names of the sceptics Antiochus and Theodas,
the successors of Aenesidemus (Diod. Laëet. ix. 11.
§ 106, 12, § 116), and by the existence of a great
medical school. (Strab. xii. p. 580.) During the
Roman period Laodiceia was the chief city of a
Roman conventus. (Cic. ad Fam. iii. 7, ix. 25,
xiii. 54, 67, xv. 4, ad Att. v. 15, 16, 20, 21, vi.
1, 2, 3, 7, in Terr. i. 30.) Many of its inhabitants
were Jews, and it was probably owing to this cir-
cumstance, that at a very early period it became
one of the chief seats of Christianity, and the see of
a bishop. (St. Paul, Ep. ad Coloss. ii. 1. 15, föll.;
x. 10, 20; Hierocl. p. 665.) The Byzantine writers
often mention it, under the name of a town called
Domnium; and it was fortified by the emperor Manuel.
(Nest. Chron. Ann. pp. 9, 81.) During the invasion
of the Turks and Mongols the city was much ex-
posed to ravages, and fell into decay, but the exis-
ting remains still attest its former greatness.
The ruins near Demetri are fully described in Pococke's,
Chandler's, Cockerell's, Arundel's and Leake's works.
515), "can exceed the desolation and melancholy
appearance of the site of Laodiceia: no picturesque
features in the nature of the ground on which it
stands relieve the dull uniformity of its undulating
and barren hills; and with few exceptions, its grey
and widely scattered ruins possess no architectural
merit to attract the attention of the traveller. Yet
it is impossible to view them without interest, when
we consider what Laodiceia once was, and how it is
connected with the early history of Christianity.
Its stadium, gymnasium, and theatre (one of which is in the state of great preservation, with its

* Poteney (v. 2. § 18) and Philostratus (Ivit. Sophi. i. 25) call it a town of Caria, while Stephanus
B. (s. v.) describes it as belonging to Lydian; which
arises from the uncertain frontiers of these countries.
seats still perfectly horizontal, though merely laid upon the gravel), are well deserving of notice. Other buildings, also, on the top of the hill, are full of interest; and on the east the line of the ancient wall may be distinctly traced, with the remains of a gateway; there is also a street within and without the town, flanked by the ruins of a colonnade and numerous pedestals, leading to a confused heap of fallen ruins on the brow of the hill, about 200 yards outside the walls. North of the town, towards the Lycus, are many sarcophagi, with their covers lying near them, partly imbedded in the ground, and all having long since lost their coverings.

Amongst other interesting objects are the remains of an aqueduct, commencing near the summit of a low hill to the south, whence it is carried on arches of small square stones to the edge of the hill. The water must have been much charged with calcareous matter, as several of the arches are covered with a thick incrustation. From this hill the aqueduct crossed a valley before it reached the town, but, instead of being carried over it on lofty arches, as was the usual practice of the Romans, the water was conveyed down the hill in stone barrel-pipes; some of these also are much incrusted, and some completely choked up. It traversed the plain in pipes of the same kind; and I was enabled to trace them the whole way, quite up to its former level in the town. ... The aqueduct appears to have been overthrown by an earthquake, as the remaining arches lean bodily on one side, without being much broken.

"The stadium, which is in a good state of preservation, is near the southern extremity of the city. The seats, almost perfect, are arranged along two sides of a narrow valley, which appears to have been taken advantage of for this purpose, and to have been closed up at both ends. Towards the west are considerable remains of a subterranean passage, by which chariots and horses were admitted into the arena, with a long inscription over the entrance. ... The whole area of the ancient city is covered with ruined buildings, and I could distinguish the sites of several temples, with the bases of the columns still in situ. ... The ruins bear the stamp of Roman extravagance and luxury, rather than of the stern and massive solidity of the Greeks. Strabo attributes the celebrity of the place to the fertility of the soil and the wealth of some of its inhabitants: amongst whom Hieron, having adorned the city with many beautiful buildings, bequeathed to it more than 2000 talents at his death." (Camp. Fellows, Journal written in Asia Minor, p. 280, fol.; Leake, Asia Minor, p. 251, fol.)

LAODICEA AD LIBANUM (Λαοδίκεια ἡ πρὸς Δέσποινα), mentioned by Strabo (xvi. p. 755) as the commencement of the Marsyas Campus, which extended along the west side of the Orontes, near its source [Marsyas Campus],

It is called Cabinda Laodicea by Ptolemy (Καβινδα Λαοδίκεια, v. 15), and gives its name to a district (Λαοδικια), in which he places two other towns, Paradisium (Παραδίσιον) and Jabrada (Ἰάβραδα). Pliny (v. 23), among other people of Syria, reckons it as orientem Laodicas, quia a Libanum cognominatur." [G.W.]

LAODICEA AD MARE, a city of Syria, south of Hieraclea [Vol. I. p. 1050], described by Strabo (xiv. p. 751, 752) as admirably built, with an excellent harbour, surrounded by a wall of great massiveness and particularly fruitful in vines, the wine of which furnished its chief supply to Alexandria. The vineyards were planted on the sides of gently-sloping hills, which were cultivated almost to their summits, and extended far to the east, nearly to Apameia. Strabo mentions that Delphiola, when he fled to this city before Cassius, distessed it greatly, and that, being besieged there until his death, he destroyed many parts of the city, with him, A. D. 43. [Dict. of Biog. Vol. I. p. 1050.] It was built by Seleucus Nicator, and named after his mother. It was furnished with an aqueduct by Herod the Great (Joseph. B. J. i. 21. § 11), a large fragment of which is still to be seen. (Shaw, Travels, p. 262.) The modern city is named ῾Λαοδίκη, and still exhibits faint traces of its former importance, notwithstanding the frequent earthquakes with which it has been visited. Ikey and Mangels noticed that "the Marina is built upon foundations of ancient columns," and "there are in the town, an old gateway and other antiquities," as also sarcophagi and sepulchral caves in the neighbourhood. (Travels, p. 223.) This gateway has been more fully described by Shaw (I. c.) and Pococke, as "a remarkable triumphal arch, at the Sc. corner of the town, almost entire; it is built with four entrances, like the Forum Jamt at Rome. It is conjectured that this arch was built in honour of Lucius Verus, or of Septimius Severus." (Description of the East, vol. ii. p. 197.) Shaw noticed several fragments of Greek and Latin inscriptions, dispersed all over the ruins, but entirely defaced. Pococke states that it was a very inaccessible place till within fifty years of his visit, when it opened a tobacco trade with Damietta, and it has now an enormous traffic in that article, for which it is far more celebrated than ever it was for its wine. The port is half an hour distant from the town, very small, but better sheltered than any on the coast. Shaw noticed, a lighthouse to the west of the town, "the ruins of a beautiful colossus, in figure like an amphitheatre, and capacious enough to receive the whole British navy. The mouth of it opens to the westward, and is about 40 feet wide." [G.W.]
LAPATHUS.

(Stony, xiii. 447), owed its name to the legendary Lapathus, a follower of Dionysus. Strabo (l.c.) says that he received a Spartan colony, headed by Fraxander. He adds, that it was situated opposite to the town of Naucissa, in Galicia, and possessed a harbour and docks. It was situated in the N. of the island, on a river of the same name, with a district called Lapethia (Aurelia, Ptol. v. 14. § 5). In the war between Ptolemy and Antigonus, Lapathus, with its king Praepus, sided with the latter. (Diod. xix. 59.) The name of this place was synonymous with stupidity. (Suid. a. v. Aurelia.) Pococke (Trav. in the East, vol. ii. pt. 1. p. 223) saw at Lapithos several walls that were cut out of the rock, and one entire room, over the sea; there were also remains of some towers and walls. (Mariti, Viaggi, vol. i. p. 125; Engel, Kypros, vol. i. pp. 57, 78, 174, 224, 364, 507.)

LAPATHUS, a fortress in the north of Thessaly, near Tempe, which Leake identifies with the ancient castle near Rapsania. (Liv. xiv. 2, 6; Leake, Northern Greece, vol. iii. pp. 397, 418.)

LAPHYSTHUM. [Borlotti, p. 414, b.]

LAPIDEI CAMPIT or LAPIDEUS CAMPUS (πέδιον Λαπίθεως, λαπίθεων πέδιον), in Gallia Narbonensis. Strabo (p. 182) says: "Between Massalia and the mouth of the Rhone there is a plain, about 1000 stadia in length, and as much in diameter, being of a circular form; and it is called the Stony, from its character; for it is full of stones, of the size of a man's fist, which have grass growing among them, which furnishes abundant food for animals; and in the middle there is standing water, and salt springs, and salt. Now all the country that lies above is windy, but on this plain especially the Melamborian (La Bère) comes down in squalls,—a violent and chilling wind: accordingly, they say that some of the stones are moved and rolled about, and that men are thrown down from vehicles, and stripped both of arms and clothing by the blast." This is the plain called La Crau, near the east side of the east branch of the delta of the Rhone, and near the Etan de Berre. It is described by Arthur Young (Travels, 4th, vol. 1. p. 379, 2nd ed.), who visited and saw part of the plain. He supposed that there might be about 136,780 English acres in this "Lapideus Campus," being so uniform a mass of round stones, some to the size of a man's head, but of all sizes less, that the newly thrown up shingle of a seaside is hardly less free from soil. Beneath these surface-stones is not so much a sand as a kind of cemented rubble, a small mixture of leam with fragments of stone. Vegetation is rare and miserable."

The only use that the uncultivated part is turned to, he says, is to feed, in winter, an immense number of sheep, which in summer feed in the Alps towards Barcelonette and Fastiment. When he saw the place, in August, it was very bare. The number of sheep said to be fed there is evidently an exaggeration. Some large tracts of the Crau had been broken up when he was there, and planted with vines, olives, and mulberries, and converted into corn and meadow. Corn had not succeeded; but the meadows, covered richly with "clover, chives, rib-grass, and avens," were beneficial. (La Crau has succeeded in its soil in its natural state. The name Crau is probably a Celtic word. In the Statistique du Départ. des Bouches du Rhone (tom. i. p. 190, quoted in Ucort's Gallien. 425) it is supposed that Craun, as it is there written, is a Ligurian word; which may be true, or it may not. What is added is more valuable information: "There is in Provence a number of places which have this name; and one may even say that there is not a group which has not in its territory a Craun." Aristotle (Strabo, p. 182) supposed that earthquakes, of the kind named Brastae threw up these stones to the earth's surface, and that they rolled down together to the hollow places in these parts. Posidonius, who, having traveled in Galia, had probably seen the Craun, supposed that the place was once a lake. Here the text in Strabo is obscure, and perhaps corrupt; but he seems to mean that the action of water rounded the stones, for he adds, after certain words not easy to explain, that (owing to this motion of the water?) "it was divided into many stones, like the pebbles in rivers and the shingle on the sea-shore. Strabo (whose text is here again somewhat corrupted) considers both explanations so far true, that stones of this kind could not have been so made of themselves, but must have come from great rocks being repeatedly broken. Another hypothesis, not worth mentioning, is recorded in the notes of Eustathius (ad Dionys. Perig. v. 76).

It is a proof of the early communication between the Phocaean colony of Massalia and other parts of Greece, that Aeschylos, whose geography is neither extensive nor exact, was acquainted with the existence of this stony plain; for in the Prometheus Unbound (quoted by Strabo) he makes Prometheus tell Hercules that when he comes into the country of the Ligyes, Zeus will send him a shower of round stones, to defeat the Ligurian army with. This stony plain was a good ground for mythological figments. (The following passages of ancient authors refer to this plain: Mel. ii. 5; Plin. iii. 4, xxi. 10; Gellius, ii. 22, and Seneca, Nat. Quaest. v. 12, who speak of the violent wind in this part of Gallia; and Dionys. Halicarn. i. 41, who quotes part of the passage from the Prometheus Unbound.)

This plain of stones probably owes its origin to the floods of the Rhone and the Durance, at some remote epoch when the lower part of the delta of the Rhone was covered by the sea.


LAPITIÆAE. [Lacoata, p. 113, a.]

LAPITHAS. [Elis, p. 817, b.]

LAPPA, LAMPS (Lautra, Ptol. iii. 17. § 10; Lauta, Lautwa, Hierocle; Lauta, Steph. B. ; Eth. Lauta, Lauta, Lauta, an inland town of Crete, with a district extending from sea to sea (Sévylx, p. 18), and possessing the port Phoenix. (Strab. x. p. 475.) Although the two forms of this city's name occur in ancient authors, yet on coins and in inscriptions the word Lappa is alone found. Stephanus of Byzantium shows plainly that the two names denote the same place, when he says that Xenophon, in his Critica, wrote the word Lappa, and not Lampa. The same author (a. v. Auta) says that it was founded by Acamennon, and was called after one Lampos, a Theraean; the interpretation of which seems to be that it was a colony of Tarrha.

When Lytus had been destroyed by the Cossians, its citizens found refuge with the people of Lappa (Olbr. 332). After the expulsion of Cydonia, Creousias, Lydus, and Eleutherius, to the arms of Messes, the Romans advanced against Lappa, which was taken by storm, and appears to have been almost entirely destroyed. (Dom Cass. xxxvi. 1.) Augustus, in consideration of the aid rendered to him by the Lappacans in his struggle with M. Antonius,
LAPURDUM, bestowd on them their freedom, and also restored their city. (Dion Cass. l. 12.) When Christianity was established, Lappa became the seat of its bishop, and this name of its bishop is recorded as present at the Synod of Ephesus, A.D. 431, and the Council of Chalcedon, A.D. 451, as well as on many other subsequent occasions. (Cornelius, Crota Sacra, vol. i. pp. 251, 252.)

Lappa was 32 M.P. from Eleutherna and 9 M.P. from Cissana, the port of Aptera (Pent. Tab.); distances which agree very well with Pollis, the modern representative of this famous city, where Mr. Pashley (Thornd. vol. i. p. 83) found considerable remains of a massive brick edifice, with buttresses 15 feet wide and of 9 feet projection; a circular building, 60 feet diameter, with niches round it 11 feet wide; a cistern, 76 ft. by 20 ft.; a Roman brick building, and several tombs cut in the rock. (Comp. Mus. Class. Antiq. vol. ii. p. 293.) One of the inscriptions relating to this city mentions a certain Marcus Aurelius Cleippus, in whose honour the Lapppenses erected a stamine. (Gruter, p. 1081.) Chishull, Antiq. Ant. p. 122; Mahillon, Mus. Ital. p. 33; Böckh, Corp. Inscrip. Gr. vol. ii. p. 428."

The head of its benefactor Augustus is exhibited on the coins of Lappa; one has the epigraph, ΘΕΩ KAIAPI ΣΕΒΑΣΤΟ; others of Domitian and Commodus are found. (Harduin, Num. Antiq. pp. 93, 94; Monnet, vol. ii. p. 286; Supplication. vol. i. p. 926; Bocche, vol. ii. pl. ii. p. 1493.) On the autonomous coins of Lappa, from which Spanheim supposed the city to have possessed the right of asylum, like the Grecian cities enumerated in Tacitus, see Eckel, vol. ii. p. 315. The maritime symbols on the coins of Lappa are accounted for by the extension of its territory to both shores, and the possession of the port of Phoenix. (E. B. J.)

LAPURDUM, in Gallia. This place is only mentioned in the Notitia of the Empire, which fixes it in Novempopulana; but there is neither any historical notice nor any itinerary measurement to determine its position. D'Anville, who assumes it to be represented by Bayonne, on the river Adour, says that the name of Bayonne succeeded to that of Lapurdum, and the country contained between the Adour and the Bidassoa has retained the name of Labourd. It is said that the bishopric of Bayonne is not mentioned before the tenth century, and a bishop of that town is still called bishop of Bayonne, and means "port." It seems probable that Lapurdum may have been on the site of Bayonne; but it is not certain. [G. L.]

LAR FLUVIUS. [Canisius Flumen.]

LARANA (lā Arāna; Etli. Arasvēr, I. Arasvēris; Larvada or Karavan), one of the most important towns of Lyciaonia, 400 stadia to the south-east of Ioniana. Strabo (xii. p. 569) states that the town belonged to Antipater of Decae, which shows that for a time it was governed by native princes. Respecting its history in antiquity scarcely anything is known beyond the fact that it was taken by storm, and destroyed by Perdiccas (Diod. xviii. 22); that it was afterwards rebuilt, and on account of the fertility of its neighbourhood became one of the chief seats of the Ionian pirates. (Anm. Marc. xiv. 2; comp. Steph. B. s. v.; Ptol. v. 6. § 17; Hdt. vi. 375; Euseb. Hist. Eccl. vi. 19.) Sinanis (s. v.) says that Larana was the birthplace of Nestor, an epic poet, and father of Pisander, a poet of still greater celebrity; but when he calls the former Arasvēris en Asias, he probably mistook Lycia for Lycosia. Leake (As. Min. p. 100) states that he found no Greek remains at Larana nor are there any coins belonging to the place. The ancient name Karavan, is still in common use among the Christians, and is even retained in the firmans of the Porte; but its more general name, Karavan, is derived from a Turkish chief of the same name; for it was at one time the capital of a Turkish kingdom, which lasted from the time of the partition of the dominion of the Seljukian muelladis of Iskander, until 1455, when it was conquered by the emperor Bayazid II. At present the town is but a poor place, with some manufactures of coarse cotton and woolen stuffs. Respecting a town in Cappadocia, called some Larana, see the article LEANDROS. [J. S.]

LARES (Soll. Jug. 90, where Laris is the acc. pl.: Adv. Gent., Procli. iv. § 28: the aid, form LARIBUS is given, not only, as is so usual, in the Itin. Ant. p. 26, and the Tab. Pent., but also by Augustine, deo. Donat. v. 20; and that this ablative was used for the nominative, as is common in the Romance languages, is shown by the Greek form Aegates, Procop. B. F. ii. 23, whence at once the modern name, Laribus or Loribus). An important city of Numidia, mentioned in the Jugurthine War as the place chosen by Marius for his stores and military chest. (Soll. Jug. l. c.) Under the Romans it became a colony, and belonged to the province of Africa and the district of Byzacena. Ptolemy places it much too far west. It lay to the E. of the Barcadus, on the road from Cartagin to Tharsate. 63 M. P. from the latter. In the later period of the Empire it had decayed. (PELLISSIER, Exploration Scientifique de l'Algérie, vol. vi. p. 375.) [P. S.]

LARGA, in Gallia, is placed by the Anton. Itin. between the two known positions of Epamandodesmus (Manlerec) and Men Brusiacus (Vieux Brusiac). The distance from Epamandodesmus to Larga is 24 M. P. in the Itin., and in the Table 16 Gallic leagues, which is the same thing. Larga is Largieten, or near the Largues, in the French department of Haut Rhin and in the neighbourhood of Altkirch. [EPAMANDODERUM.] [G. L.]

LARICA (Aegates, Ptol. vii. 1. § 4, 62), a rich commercial district on the extreme of India, described by Ptolemy as being between Syrastrene and Aravaca, and having for its chief town Barygaza. It is comprehended in the empire, and is included in the whole country. It must, therefore, have comprehended considerable part of Gavacotta, and some of the main land of India, between the gulfs of Barygaza and the Namada or Narbard. Ptolemy considered Larice to have been part of Indo-Sytthia (vii. 1. § 62), the Scythian tribes having in his day reached the sea coast in that part of India. [G. L.]

LARINU (lā Arinū; Ptol.; Arīva, Steph. B.; Etli. Arāwa, Steph. B.; but Arāvē, Ptol.; Larinau, και Lario Vecchio), a considerable city in the northern part of Apulia, situated about 14 miles from the sea, a little to the S. of the river Tifernus. There is much discrepancy among ancient authors, as to whether Larinum with its territory, extending from the river Tiffino to the Tifernus, belonged properly to Apulia or to the land of the Frentani. Ptolemy distinctly assigns it to the latter people; and Phini also, in one passage, speaks of the "Larinates cognominis Frentani;" but at the same time he distinctly places Larinum in Apulia, and not in the "regio Frentana," which, according to him, begins only from the Tifernus. Mela takes the same view, while Strabo, strangely enough, omits all
COIN OF LARINUM.

LARISSA. (Πάρνασσα, but on coins and inscr Ἀδανή or Λαρίσα: Ἐθν. Αρκοναύς, Λαρίσαν), a name common to many Pelasgic towns, and probably a Pelasgic word signifying city. (Comp. Strab. xiii. p. 620; Dionys. i. 21; Niebuhr, Hist. of Rome, vol. i. note 60.) Hence in mythology Larissa is represented as the daughter of Pelagus (Plut. ii. 24.

3, 8, 13, 15, &c.)

We learn from the Liber Colonarum that it received a colony under Cæsar (Livy Julia, Lib. Colon. p. 260); but it appears from inscriptions that it continued to retain its municipal rank under the Roman Empire. (Orell. Inscri. 142; Mommsen, Inscri. Regn. Neurop. pp. 272, 273.) The existing remains sufficiently prove that it must have been a large and populous town; but no mention of it is found in history after the close of the Roman Republic. Its name is found in the Itineraries in the fourth century (Itin. Ant. p. 314, where it is corruptly written Arecaus; Tab. Peut.); and there is no reason to suppose that it ever ceased to exist, as we find it already noticed as an episcopal see in the seventh century. In a.D. 842 it was ravaged by the Saracens, and it was in consequence of this calamity that the inhabitants appear to have abandoned the ancient site, and founded the modern city of Larino, a little less than a mile to the W. of the ancient one. The ruins of the latter, now called Larino Vecchio, occupy a considerable space on the summit of a hill called Monterone, about three miles S. of the Tifernus (Tiferus); there remain some remains of the ancient walls, as well as of one of the gates; the ruins of an amphitheatre of considerable extent, and of a building, commonly called H Palazzo, which appears to have stood in the centre of the town, adjoining the ancient forum, and may probably have been the Curia or senate-house. (Trin. Memorie di Larino, i. 10.)

The territory of Larinum seems to have originally extended from the river Tiferes to the Frento (Fortræ), and to have included the whole tract between those rivers to the sea. The town of Citernea, which was situated within these limits, is expressly called by Pliny a dependency of Larinum ("Larinum Citernejura," Plin. iii. 11. s. 16) and Teanum, which is placed by him to the N. of the Frento, was certainly situated on its right bank. Hence it is probable that the municipal territory of Larinum under the Roman government still comprised the whole tract between the two rivers. The Tabula places Larinum eighteen miles from Teanum in Apulia, and this distance is confirmed by an express statement of Cicero. (Tab. Peut.; Cic. pro Client. 9.)

There exist numerous coins of Larinum, with the inscription LARINOM in Roman letters. From this last circumstance they cannot be referred to a very early period, and are certainly not older than the Roman conquest. (Eckhel, vol. i. p. 107; Mommsen, Röm. Munzenkern, p. 355.) [E. H. B.]

mention of Larinum. (Ptol. iii. 1 § 65; Plin. iii. 11. s. 16; Mel. ii. 4. § 6.) Cæsar, on the other hand, distinguishes the territory of Larinum both from that of the Frenti and from Apulia ("per Larinum, Frentiensem, Larinatium, in Apuliem pervenit," B. C. i. 23). Livy uses almost exactly the same expressions (xxvii. 43); and this appears to be the real solution, or rather the origin of the difficulty, that the Larinates long formed an independent community, possessing a territory of considerable extent, which was afterwards regarded by the geographers as connected with that of their northern or southern neighbours, according to their own judgment. It may include the Minucius in the Second Region of Italy, of which he made the Tiferus the boundary, and thus came to be naturally considered as an appanage of Apulia: but the boundary would seem to have been subsequently changed, for the Liber Colonarum includes Larinum among the "Civitates Regiainis Samnii," to which the Frenti also were attached. (Lib. Colon. p. 260.)

Of the early history of Larinum we have scarcely any information. Its name is not even once mentioned during the long continued wars of the Romans and Samnites, in which the neighbouring Luceria figures so conspicuously. Hence we may probably infer that it was at this period on friendly terms with Rome, and was one of those Italian states that passed gradually and almost imperceptibly from the condition of allies into that of dependents, and ultimately subjects of Rome. During the Second Punic War, on the other hand, the territory of Larinum became repeatedly the scene of operations of the Roman and Carthaginian armies. Thus in B.C. 217 it was at Geranium, in the immediate neighbourhood of Larinum, that Hannibal took up his winter-quarters, while Fabius established his camp at Caleca to watch him; and it was here that the engagement took place in which the rashness of Minucius had so nearly involved the Roman army in defeat. (Pol. iii. 101; Liv. xxii. 18. 24, &c.) Again, in B.C. 207, it was on the borders of the same territory that Hannibal's army was attacked on its march by the praetor Hostilius, and suffered severe loss (Liv. xxvii. 40) ; and shortly after it is again mentioned as being traversed by the consul Claudius on his memorable march to the Metaurus. (Ibid. 43; Sil. Ital. xv. 565.) In the Social War it appears that the Larinates must have joined with the Frenti in taking up arms against Rome, as their territory was ravaged in B.C. 89 by the praetor C. Cosconius, after his victory over the Catilini near Causianum. (Appian, B. C. i. 52.) During the civil wars of Cæsar and Pompey, the territory of Larinum was traversed by the former general on his advance to Brundusium (Caes. B. C. i. 23). Pompey seems to have at one time made it his head-quarters in Apulia, but abandoned it on learning the disaster of Damitius at Corfinium. (Cic. ad Att. vii. 12. 13. b.)

From the repeated mention of these military operations of the territory of Larinum, while none occurs of the city itself, it would appear that the latter could not have been situated on the high road, which probably passed through the plain below it. But it is evident from the curation of Cicero in defence of A. Cluentius, who was a native of Larinum, that it was in his day a flourishing and considerable municipal town, with its local magistrates, senate, public archives, forum, and all the other appurtenances of municipal government. (Cic. pro Client. 5, 8, 13, 15, &c.)

LARINUM. (Ῥήματος τοις Αρκοναυάις, Λαρίσαν), a name common to many Pelasgic towns, and probably a Pelasgic word signifying city. (Comp. Strab. xiii. p. 620; Dionys. i. 21; Niebuhr, Hist. of Rome, vol. i. note 60.) Hence in mythology Larissa is repre-
LARISSA.

§ 1. or of Paeus, a Pelasgian prince. (Strab. xiv. p. 621.)

1. An important town of Thessaly, the capital of the district Pelasgiotis, was situated in a fertile plain upon a gently rising ground, on the right or south bank of the Peneias. It had a strongly fortified citadel. (Diod. xvi. 61.) Larissa is not mentioned by Homer. Some commentators, however, suppose it to be the same as the Pelasgic Argos of Homer (II. ii. 681), but the latter was the name of a district rather than of a town. Others, with more probability, identify it with the Arcadia of the poet. (II. ii. 738.) [See Vol. I. p. 209.] Its foundation was ascribed to Arcasius. (Steph. B. s. v.) The plain of Larissa was formerly inhabited by the Perrhaebi, who were partly expelled by the Larisaeans, and partly reduced to subjection. They continued subject to Larissa, till Philip made himself master of Thessaly. (Strab. ix. p. 440.)

The constitution of Larissa was democratical (Aristot. Pol. v. 6), and this was probably one reason why the Larisaeans were allies of the Athenians during the Peloponnesian War. (Thuc. ii. 22.) During the Roman wars in Greece, Larissa is frequently mentioned as a place of importance. It was here that Philip, the son of Demetrius, kept all his royal papers during his campaigns against Flamininus in Greece; but after the battle of Cynoscopae in n. c. 197, he was obliged to abandon Larissa to the Romans, having previously destroyed these documents. (Polyb. xviii. 16.) It was still in the hands of the Romans when Antiochus crossed over into Greece, n. c. 191, and this king made an ineffectual attempt upon the town. (Liv. xxxvi. 10.) In the time of Strabo Larissa continued to be a flourishing town (ix. p. 450).

It is mentioned by Hierocles in the sixth century as the first town in Thessaly (p. 649, ed. Wessel.). It is still a considerable place, the residence of an archbishop and a bishop, and containing 30,000 inhabitants. It continues to bear its ancient name, though the Turks call it Feneiulchir, which is its official appellation. Its circumference is less than three miles. Like other towns in Greece, which have been continually inhabited, it presents few remains of Hellenic times. They are chiefly found in the Turkish cemeteries, consisting of plain quadrangular stones, fragments of columns, mostly fluted, and a great number of ancient cippi and sepulchral slabs, which now serve for Turkish tombstones. (Leake, Northern Greece, vol. ii. p. 439, seq.)

COIN OF LARISSA.

2. LARISSA CREMASTE (Ἄρισσα Κρεμαστή), a town of Thessaly of less importance than the preceding one, was situated in the district of Phthiotis, at the distance of 20 stadia from the Malian gulf; upon a height advancing in front of Mount Othrys. (Strab. ix. p. 455.) It occupied the side of the hill, and was hence surmounted CremaSTE, as hanging on the side of Mt. Othrys, to distinguish it from the more celebrated Larissa, situated in a plain. Strabo also describes it as well watered and producing vines (ix. p. 440). The same writer adds that it was sur- named Pelagia as well as CremaSTE (L. c.). From its being situated in the dominions of Achilles, some writers suppose that the Roman poets give this hero the surname of Larissaeans, but this epithet is perhaps used generally for Thessalians. Larissa CremaSTE was occupied by Demetrius Poliorcetes in n. c. 309, when he was at war with Cassander. (Diod. xx. 110.) It was taken by Apaturius in the first war between the Romans and Philip, n. c. 200 (Liv. xxxi. 46), and again fell into the hands of the Romans in the war with Ptolemy, n. c. 171. (Liv. xlix. 56, 57.) The ruins of the ancient city are situated upon a steep hill, in the valley of Gardikili, at a direct distance of five or six miles from Khambo. The walls are very conspicuous on the western side of the hill, where several courses of masonry remain. Gell says that there are the fragments of a Doric temple upon the acropolis, but of these Leake makes no mention. (Gell, Itinerary of Greece, p. 252; Dodwell, Travels, vol. ii. p. 81; Leake, Northern Greece, vol. iv. p. 347.)

3. The citadel of Argos. [Vol. I. p. 262.]

LARISSA (Λάρισα). 1. A town in the territory of Epolyas, on the north bank of the Cinyrus, which flows through a most fertile district, producing an excellent kind of wine. It was situated at a distance of 180 stadia from Epolyas, and 30 from Tralles. (Strab. ix. p. 440, xiii. p. 620.) In Strabo's time it had sunk to the rank of a village, but it was said once to have been a πόλις, with a temple of Apollo. Cramer (As. Min. i. p. 558) conjectures that its site may correspond to the modern Tirik.

2. A place on the coast of Tres, about 70 stadia south of Alexandria Tres, and north of Hamaxitis. It was supposed that this Larissa was the one mentioned by Homer (II. ii. 841), but Strabo (xiii. p. 620) controverts this opinion, because it is not far enough from Trey. (Comp. Steph. B. s. v.) The town is mentioned as still existing by Thucydides (viii. 101) and Xenophon (Hellen. iii. 1. § 13; comp. Scylax, p. 36; Strab. ix. p. 440, xiii. p. 604). At the time of Strabo (p. 43) mention is made of hot springs near Larissa in Tres, which are still known to exist a little above the site of Alexandria Tres. (Voyage Fittorques, vol. ii. p. 438.)

3. Larissa, surmised Plirocon, a Pelasgian town in Aeolis, but subsequently taken possession of by the Aeolians, who constituted it one of the towns of their confederacy. It was situated near the coast, about 70 stadia to the south-east of Cyme (Strab. xii. p. 621; Herod. i. 149). Strabo, apparently for good reasons, considers this to be the Larissa mentioned in the Iliad (ii. 840). Xenophon (Hellen. iii. 1. § 7; comp. Cyrop. vii. 1. § 15) distinguishes this town from others of the same name by the epithet of "the Egyptian," because the elder Cyrus had established there a colony of Egyptian soldiers. From the same historian we must infer that Larissa was a place of considerable strength, as it was besieged in vain by Thymbraon; but in Strabo's time the place was deserted. (Comp. Plin. v. 32; Vell. Pat. i. 4; Vit. Hom. c. 11; Steph. B. s. v.; Pol. v. 2. § 5.)

LARISSA (Λάρισα), Xen. Anab. iii. 4. § 7, a town of Assyria, at no great distance from the left bank of the Tigris, observed by Xenophon on the
retreat of the Ten Thousand Greeks. It appears to have been situated a little to the north of the junction of the Lyces (Zelb) and the Tigris. Xenophon describes it as a deserted city, formerly built by the Medes, with a wall 25 feet broad, and 100 high, and extending in circumference two parasangs. The wall itself was constructed of bricks, but had a foundation of stone, 20 feet in height (probably a casing in stone on the lower portion of the brick). He adds, that when the Persians conquered the Medes, they were not at first able to take this city, but at last captured it, during a dense fog. Adjoining the town was a pyramid of stone, one plethron broad, and two plethra in height. It has been conjectured that this was the site of the city of Resen, mentioned in Genesis (x. 12); and there can be little doubt, that these ruins represent those of Noearid, now so well known by the excavations which Mr. Layard has conducted. 

LARISSA (Λαρίσσα), a city of Thrace, placed by Ptolemy in the district of Cassiots, in which Antioch was situated (v. 15. § 16), but probably identical with the place of the same name which, according to Strabo, was reckoned to Aphanis (xvi. p. 572), and which is placed in the Itinerary of Antoninus M. P. from Aphanis, on the road to Eumenis. D'Anville identifies it with the modern Koutal Sigeor, on the left bank of the Orontes, between Harah and Koutal el-Medjik or Aphanis. [G. W.]

LARISSUS or LARIUS, a river of Achæia. [Vol. i. p. 14. a.]

LARIUS LACUS (λιαριος λίμνη: Lago di Como), one of the largest of the great lakes of Northern Italy, situated at the foot of the Alps, and formed by the river Addua. (Strab. iv. p. 192; Plin. iii. 19. s. 23.) It is of a peculiar form, long and narrow, but divided in its southern portion into two great arms or branches, forming a kind of fork. The SW. of these, at the extremity of which is situated the city of Como, has no natural outlet; the Addua, which carries off the superfluous waters of the lake, flowing from its SE. extremity, where stands the modern town of Lecco. Virgil, where he is speaking of the great lakes of Northern Italy, gives this lake the epithet of a maximum (Georg. ii. 150); and Servius, in his note on the passage, tells us that, according to Cato, it was 60 miles long. This estimate, though greatly overrated, seems to have acquired a sort of traditioary authority: it is repeated by Cassiodorus (Var. Ep. xi. 14), and even in the Itinerary of Antoninus (p. 278), and is at the present day still a prevalent notion among the boatmen on the lake. The real distance from Como to the head of the lake does not exceed 27 Italian, or 34 Roman miles, to which five or six more may be added for the distance by water to Riva, the Lago di Riva being often regarded as only a portion of the larger lake. Strabo, therefore, is not far from the truth in estimating the Larius as 300 stadia (37 Roman miles) in length, and 30 in breadth. (Strab. iv. p. 209.) But it is only in a few places that it attains this width; and, owing to its inferior breadth, it is much more slender than the Benacus (Lago di Garda) or Verbano (Lago Maggiore). Its waters are of great depth, and surrounded on all sides by high mountains, rising in many places very abruptly from the shore: notwithstanding which their lower slopes were clothed in ancient times, as they still are at the present day, with rich groves of olives, and afforded space for numerous villas. Among these the most celebrated are those of the younger Pliny, who was himself a native of Comum, and whose paternal estate was situated on the banks of the lake, of which last he always speaks with affection as "Larius Niger." (Ep. ii. 8, vi. 24, vii. 11.) But, besides this, he had two villas of a more ornamental character, of which he gives some account in his letters (Ep. iv. 7): the one situated on a lofty promontory projecting out into the waters of the lake, over which it commanded a very extensive prospect, the other close to the water's edge. The description of the former would suit well with the site of the modern Villa Serbelloni near Bellagio; but there are not sufficient grounds upon which to identify it. The name of Villa Pliniana is given at the present day to a villa about a mile beyond the village of Torno (on the right side of the lake going from Como), where there is a remarkable intermittating spring, which is also described by Pliny (Ep. iv. 30); but there is no reason to suppose that this was the site of either of his villas. Claudian briefly characterizes the scenery of the Larius Lacus in a few lines (B. Get. 319—322); and Cassiodorus gives an elaborate, but very accurate, description of its beauties. The immediate banks of the lake were adorned with villas or palaces (prætoria), above which spread, as it were, the cypress-trees, the olive groves, and vineyards, which, over these again were vineyards, climbing up the sides of the mountains, the bare and rocky summits of which rose above the thick chestnut-woods that encircled them. Streams of water fell into the lake on all sides, in cascades of snowy whiteness. (Casiod. Var. xii. 14.) It would be difficult to describe more correctly the present aspect of the Lake of Como, the beautiful scenery of which is the theme of admiration of all modern travellers. Cassiodorus repeats the tale told by the elder Pliny, that the course of the Addua could be traced throughout the length of the lake, with which it did not mix its waters. (Plin. ii. 10. s. 106; Cassiod. L. c.) The same tale is told of the Lacus Lemanaeus, or Lake of Geneva, and of many other lakes formed in a similar manner by the stagnation of a large river, which enters them at one end and flows out at the other. It is remarkable that we have no trace of an ancient town as existing on the site of the modern Lecco, where the Addua issues from the lake. We learn, from the Itinerary of Antoninus (p. 278), that the usual course in proceeding from Curia over the Rhaetian Alps to Mediolanum, was to take boat at the head of the lake and proceed by water to Comum. This was the route by which Stilicho is represented by Claudian as proceeding across the Alps (B. Get. l. c.); and Cassiodorus speaks of Comum as a place of great traffic of travellers. (l. c.) In the latter ages of the Roman empire, a fleet was maintained upon the lake, the head-quarters of which were at Comum. (Not. Dign. ii. p. 118.)

The name of Lacus Larius seems to have been early superseded in common usage by that of Lacus Comanus, which is already found in the Itinerary, as well as in Paulinus Diaconus, although the latter author uses also the more familiar appellation (q.v. Ant. I. c. P. Diacon. Hist. v. 58, 39.) (F. H. B.)

LARIX or LARICE, a place on the southern frontier of Noricum, at the foot of the Julian Alps, and on the road from Aquileia to Lauracium. The town seems to have owed its name to the forests of larch trees which abound in that district, and its site
must be looked for between Idris and Kreatinburg, in Ilyricum. (H. Ant. p. 276; comp. Mucian, Doric. p. 247.)

LARNUM (Tordera), a small coast river in the territory of the Laietani, in Hispania Tarraconensis, falling into the sea between Iuro and Blanda. (Plin. iii. 3. s. 4.) It has been inferred that there was a town of the same name on the river, from Pliny's mention of the Larnenses in the conventus of Caesaraugusta: but it is plain that the Laietani belonged to the conventus of Tarraco. (Ukert, vol. ii. pt. I. p. 456, assigns these Larnenses to the Arevacum.)

LARTOLAEAEAEAE (Laietani).

LYRTYNA (Adymuna), the name of two towns in Boeotia, on the river Cephissus, distinguished as Upper and Lower Larymna. (Strab. ix. pp. 405, 406.) Strabo relates that the Cephissus emerged from its subterranean channel at the Upper Larymna, and joined the sea at the Lower Larymna; and that Upper Larymna had belonged to Phocis until it was annexed to the Lower or Boeotian Larymna by the Romans. Upper Larymna belonged originally to the Opiantian Locri, and Lycophron mentions it as one of the towns of Ajax Oileus. (Lycophr. 1146.) Pausanias also states, that it was originally Locrian; and he adds, that it voluntarily joined the Boeotians on the increase of the power of the Thebans. (Paus. ix. 23. § 7.) This, however, probably did not take place in the time of Epanomidas, as Sylva, who lived subsequently, still calls it a Locrian town (p. 23). Ulrichs conjectures that it joined the Boeotian league after Thebes had been rebuilt by Cassander. In n. c. 230, Larymna is described as a Boeotian town (Polyb. xx. 5, where Adymuna should be read instead of Adypirav); and in the time of Sulla it is again spoken of as a Boeotian town.

We may conclude from the preceding statements that the more ancient town was the Locrician Larymna, situated at a spot, called Anchoe by Strabo, where the Cephissus emerged from its subterranean channel. At the distance of a mile and a half Larymna had a port upon the coast, which gradually rose into importance, especially from the time when Larymna joined the Boeotian League, as its port then became the most convenient communication with the eastern sea (Lebadeia, Chaeaonia, Orchomenus, Copae, and other Boeotian towns). The port-town was called, from its position, Lower Larymna, to distinguish it from the Upper city. The former may also have been called more especially the Boeotian Larymna, as it became the sea-port of so many Boeotian towns. Upper Larymna, though it had joined the Boeotian League, continued to be frequently called the Locrian, on account of its ancient connection with Locri. When the Romans united Upper Larymna to Lower Larymna, the inhabitants of the former place were probably transferred to the latter; and Upper Larymna was henceforth abandoned. This accounts for Pausanias mentioning only one Larymna, which must have been the Lower city; for if he had visited Upper Larymna, he could hardly have failed to mention the eminacy of the Cephissus at this spot. Moreover, the ruins at Lower Larymna show that it became a place of much more importance than Upper Larymna. These ruins, which are called Kastri, like those of Delphi, are situated on the shore of the Bay of Larnass, on a level covered with bushes, ten minutes to the left of the mouth of the Cephissus.

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The circuit of the walls is less than a mile. The annexed plan of the remains is taken from Leake.

PLAN OF LARYMNA.

1. A small port, anciently closed in the manner here described.
2. The town wall, traceable all around.
3. Another wall along the sea, likewise traceable.
4. A mole, in the sea.
5. Various ancient foundations in the tower and acropolis.
6. A Sour.
7. Glyfomero, or Salt Source.
8. An oblong foundation of an ancient building.

Leake adds, that the walls, which in one place are extant to nearly half their height, are of a red soft stone, very much corroded by the sea air, and in some places are constructed of rough masses. The sour is high, with comparison to its length and breadth, and stands in its original place upon the rocks: there was an inscription upon it, and some ornaments of sculpture, which are now quite defaced. The Glyfomero is a small deep pool of water, impregnated with salt, and is considered by the peasants as sacred water, because it is cathartic. The sea in the bay south of the ruins is very deep: and hence we ought probably to read in Pausanias (ix. 23. § 7), Αδυμήν άρης ενεργειαν επι τον θάλασσαν, instead of Αδυμήν, since there is no land-lake at this place. The ruins of Upper Larymna lie at Bazaraki, on the right bank of the Cephissus, at the place where it issues from its subterranean channel. (Leake, Northern Greece, vol. ii. p. 287, seq.; Ulrichs, Reisen in Griechenland, p. 229, seq.)

LARSIUM. [Gythium.]

LASS (Aea, Hom.; Ant. Syl. Paus.; Strab. Aes. Steph. B. s. s. Ith. Aea), one of the most ancient towns of Laconia, situated upon the western coast of the Laconian gulf. It is the only town on the coast mentioned by Sylva (p. 17) between Teneaurs and Gythium. Sylva speaks of its port; but, according to Pausanias, the town itself was distant 10 stadia from the sea, and 40 stadia from Gythium. (Paus. ii. 24. § 6.) In the time of Pausanias the town lay in a hollow between the three mountains, Asia, Ilium, and Cacaudium; but the old town stood on the summit of Mt. Asia. The name of Las signified the rock on which it originally stood. It is mentioned by Homer (II. ii,

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and is said to have been destroyed by the Lasceurs, who hence derived the name of Lasepras.

Strab. viii. p. 364; Steph. B. s. w. At.)—There was another Lasus in Lasepra, called Lasus. (Steph. B. s. w. Aepera.) In the later period it was a place of no importance. Livy speaks of it as "vicus maritimus" (xxxviii. 30), and Pausanias mentions the ruins of the city on Mt. Ase. Before the walls he saw a statue of Hercules, and a trophy erected over the Macedonians who were a part of Philip's army when he invaded Laconia; and among the ruins he noticed a statue of Athena Ase. The modern town was near a fountain called Galrops (Pelaeea), from the milky colour of its water, and near it was a gymnasium, in which stood an ancient statue of Hermes. Besides the ruins of the old town on Mt. Ase, there were also buildings on the two other mountains mentioned above; on Mt. Ilum stood a temple of Demeter, and on the summit a temple of Aesepous, and on Mt. Cucudanum a temple of Apollo Caurus.

Lasus is spoken of by Polybius (v. 19) and Strabo (vii. p. 363) under the name of Asine; and hence it has been supposed that some of the vestiges from Asine in Argolis may have settled at Las, and given their name to the town. But, notwithstanding the statement of Polybius, whom Strabo probably copied, we have given reasons elsewhere for believing that there was no Laconian town called Asine; and that the mistake probably arose from confounding "Asine" with "Ase," on which Las originally stood.

J. A. A. (Asine, No. 3.)

Las stood upon the hill of Passearo, which is now crowned by the ruins of a fortress of the middle ages, among which, however, Leake noticed, at the southern end of the eastern wall, a piece of Hellesan wall, about 50 paces in length, and two-thirds of the height of the modern wall. It is formed of polygonal blocks of stone, some four feet long and three broad. The fountain Galrops is the stream Turboergen, which rises between the hill of Passearo and the village of Kireyela, the latter being one mile and a half west of Passearo. (Leake, Morea, vol. i. p. 254, seq.; Peloponnesiaca, v. p. 150; B. hly. Recherches, iv. p. 87; Curtius, Peloponnesiaca, vol. ii. p. 273, seq.)

LASAEA (Asaeia), a city in Crete, near the rendezvous of the "Fair Havens." (Arke, xxviii. 8.) The city is not mentioned by any ancient writer, but it is probably the same as the Lasein of the Pausanias Tides, 16 M. P. to the E. of Gortyna. (Comp. Hick, Ke'lo, vol. i. pp. 412, 439.) Some MSS. have Lasan: others, Alasa. The Vol酮e runs Thalassa, which Leake contended was the true name. (Comp. Cernybe and. Thavos, Life and Epit. of St. Paul, vol. ii. p. 330.)

LATHON (Laithon or Lathone), the chief town of the most southern district of Arcadia in Elis proper, was situated upon the frontiers of Arcadia near Paphi. Curtius places it with great probability in the upper valley of the Lasion, at the Pakekastro of Kimeni, on the road from the Elplan Pylos and Epilyra to Paphi. Lathon was a frequent object of dispute between the Arcadiens and Elisians, both of whom laid claim to it. In the war which the Spartans carried on against Elis at the close of the Pel- opnian, the Arcadiens, under Pausanias, King of Syria, took Lathon (B. hly. xiv. 17). The invasion of Cynanias is not mentioned by Xenophon in his account of this war, but the latter author relates that, by the treaty of peace concluded between Elis and Sparta in B.C.

400, the Eleians were obliged to give up Lasion, in consequence of their being claimed by the Arcadians. (Xen. HII. iii. 2. § 30.) In B.C. 366 the Eleians were defeated by the Arcadians at Lasion in their own territory; when they took the town by surprise, but were shortly afterwards driven out of it again by the Arcadians. (Xen. HIL. vii. 4. § 13, seq.; Diod. xiv. 77.) In B.C. 219 Lasion was again a fortress of Elis, but the Eleian garrison at Lasion straightway deserted the place. (Polyb. iv. 72. 73.) Polybius mentions (v. 102) a fortified place named Pyrgos, which he places in a district named Passavd. (Leake, Morea, vol. ii. p. 200, seq.; Bobbaya, Recherches, iv. p. 125; Curtius, Peloponnesiaca, vol. i. p. 41.)

LASSORRA, a town of Galatia, mentioned in the Peut. Tab. as 25 miles distant from Eretria, whence we may infer that it is the same place as the Aerasia of Ptolemy (v. 4. § 9). The Antonine Itinerary (p. 203) mentions a town Adesara in about the same site.

LASSUS, a town of Crete, enumerated by Phiny (lv. 12) among his list of inland cities; A coin with the epigraph AAITOS, the Doric form for Aesara, is claimed by Echell (vol. ii. p. 316, comp. Sestini, p. 59) for this place.

LASUS.

LATHON (Laithon, Strab. xvii. p. 836, where the vulgar reading is Adoob; comp. xiv. p. 647, where he calls it Aesara; Poly. iv. 4. § 4; Aesara, Poly. Encre. ap Ath. ii. p. 71; Fluxus Letom, Plin. v. 5; Solin. 27; Lethes Amns, Lucan, xii. 355), a river of the Hesperides or Hesperites, in Cyrene. It rises in the Hercules Arcanas, and fell into the sea a little N. of the city of the Hesperides or Besherius; Strabo mentions it with the harbour of the city (Aega, Eces قد: that there is not the slightest reason for altering the reading, as Gosskurd and others do, into Aegon, will presently appear) and Seyruxi (p. 110, Grono.) mentions the river, which he calls Eceusatis (Ecesatis), as in close proximity with the city and harbour of Hesperides. Pliny expressly states that the river was not far from the city, and places or near it a sacred grove, which was supposed to represent the "Gardens of the Hesperides" (Plin. v. 5; see prev. ante oppidum fluxus Letom, locus Incr. uhi Hesperidiarum horti memorarum.) Athenaeus quotes from a work of Ptolemy Energetes praises of its fine pike and eels, somewhat inconsistent, especially in the mouth of a luxurious king of Egypt, with the mythical sound of the name. That name is, in fact, plain Doric Greek, descriptive of the character of the river, like our English Mole. So well does it deserve the name, that it occurrence of the notice of commentators and geographers, till it was discovered by Beechey, as it still flows "concealed" from such scholars as depend on vague guesses in place of an accurate knowledge.
of the localities. Thus the laborious, but often most inaccurate, compiler Forliger, while taking on himself to correct Strabo's exact account, tells us that "the river and lake (Strabo's harbour) have now entirely vanished;" and yet, a few lines down, he refers to a passage of Beechey's work within a very few pages of the place where the river itself is expressly described! (Forliger, Handbuch der alten Geographie, vol. ii. p. 528, note.)

The researches made in Beechey's expedition give the following results:—East of the headland on which stands the ruins of Hesperides or Berenice (now Bengazi) is a small lake, which communicates with the harbour of the city, and has its water of course salt. The water of the lake varies greatly in quantity, according to the season of the year; and is nearly dried up in summer. There are strong grounds to believe that its waters were more abundant, and its communication with the harbour more perfect, in ancient times than at present. On the margin of the lake is a spot of rising ground, nearly insulated in winter, on which are the remains of ancient buildings. East of this lake again, and only a few yards from its margin, there gushes forth an abundant spring of fresh water, which empties itself into the lake, "running along a channel of incalculable breadth, bordered with reeds and rushes," and "might be mistaken by a common observer for an inlet of the lake into the sandy soil which bounds it." Moreover, this is the only stream which empties itself into the lake; and indeed the only one found on that part of the coast of Cyrenaica. Now, even without searching farther, it is evident how well all this answers to the description of Strabo (xvii. p. 330):—"There is a promontory called Pseudopias, on which Berenice is situated, beside a certain Lake of Tritonis (παρὰ Νίμφη τις Τριτόνια), in which there is generally (μάρτυρα) a little island, and a temple of Aphrodite upon it; but there is or is it) also the Harbour of Hesperides, and the river Lathon falls into it." It is now evident how much the sense of the description would be impaired by reading Νίμφη for Νίμφη in the last clause; and it matters little whether Strabo speaks of the river as falling into the harbour because it fell into the lake which communicated with the harbour, or whether he means that the lake, which he calls that of Tritonis, was actually the harbour (that is, an inner harbour) of the city. But the little stream which falls into the lake is not the only representative of the river Lathon. Further to the east, in one of the subterranean caves which abound in the neighbourhood of Bengazi, Beechey found a large body of fresh water, being itself in the bowels of the earth; and the Bey of Bengazi affirmed that he had tracked its subterraneous course till he doubted the safety of proceeding further, and that he had found it as much as 30 feet deep. That the stream thus lost in the earth is the same which reappears in the spring on the margin of the lake, is extremely probable; but whether it be so in fact, or not, we can hardly doubt that the ancient Greeks would imagine the connection to exist. (Beechey, Proceedings, &c. p. 326, foll.; Barth, Wandervungen, &c. p. 387.)

LATMIA. (Λατμία), an inland town of Arabia Felix, mentioned by Ptolemy (vii. § 31), where there is no difficulty in identifying with the ancient site of the renowned El-Medineh, "the city," as it is called by the Goths attending the disciples of the false prophet. Its ancient name, Latmia, still exists in the native geographies and local traditions, which, with the definite article et prefixed, is as accurately represented by Latmippa as the Greek alphabet would admit. "Medineh is situated on the edge of the great Arabian desert, close to the chain of mountains which traverses that country from north to south, and is a continuation of Libanon. The great plain of Arabia in which it lies is considerably elevated above the level of the sea. It is ten or eleven days distant from Mecca, and has been always considered the principal fortress of the Hejaz, being surrounded with a stone wall. It is one of the best-built towns in the East, ranking in this respect next to Aleppo, though ruined houses and walls in all parts of the town indicate how far it has fallen from its ancient splendour. It is surrounded on three sides with gardens and plantations, which, on the east and south, extend to the distance of six or eight miles. Its population now consists of about 16,000 or 20,000—10,000 or 12,000 in the town, the remainder in the suburbs." (Burckhardt, Arabia, 321—400; Ritter, Erdkunde, vol. i. p. 15, ii. pp. 149, &c.)

LATIUM (ή Λατινία; Eth. and Adj. Latinus), was the name given by the Romans to a district or region of Central Italy, situated on the Tyrrhenian sea, between Etruria and Campania.

I. NAME.

There can be little doubt that Latium meant originally the land of the Latini, and that in this, as in almost all other cases in ancient history, the name of the people preceded, instead of being derived from, that of the country. But the ancient Roman writers, with their mental inflexibility in all matters of etymology, derived the name of the Latini from a king of the name of Latius, whilst they sought for another origin for the name of Latinum. The common etymology (to which they were obviously led by the quantity of the first syllable) was that which derived it from *Latinus,* and the usual explanation was, that it was so called because Saturn had there lain hid from the pursuit of Jupiter. (Vitr. Aen. viii. 322; Ov. Fast. i. 238.) The more learned derivations proposed by Sansius and Varro, from the inhabitants having lived hidden in caves (Sanius, ap. Serv. ad Aen. i. 6), or because Latinum itself was as it were hidden by the Apennines (Varr. ap. Serv. ad Aen. viii. 322), are certainly not more satisfactory. The form of the name of Latinum would at first lead to the supposition that the ethnic Latini was derived from it; but the same remark applies to the case of Samnium and the Samnites, where we know that the people, being a race of foreign settlers, must have given their name to the country, and not the converse. Probably Latini is only a lengthened form of the name, which was originally Latii or Latvi; for the connection which has been generally recognised between Latini and Lavinium, Latinus and Lavinus, seems to point to the existence of an old form, Lativus. (Doddal-on. Varrocontus, p. 6; Niebuhr, V. i. l. 2. Kunde, p. 352.) Varro himself seems to regard the name of Latinum as derived from that of Latini (L.L. v. § 32); and that it was generally regarded as equivalent to "the land of the Latini" is sufficiently proved by the fact that the Greeks always rendered it by Λατινίαν, or Η Αριστινάν. The name of Λατίνος is found only in Greek writers of a late period, who borrowed it directly from the Romans. (Appian, B. C. ii. 26; Herodian, i. 15.) From the same cause it must have proceeded that when the Latins ceased to
have any national existence, the name of Latium is still not unfrequently used, as equivalent to "mesum Latium," to designate the whole body of those who possessed the rights of Latins, and were therefore still called Latini, though no longer in a national sense.

The suggestion of a modern writer (Abeken, *Mittel Italic", p. 42) that Latium is derived from "li anus," broad, and means the broad plain or expanse of the Campagna (like Campania from " Campus"), appears to be untenable, on account of the difference in the quantity of the first syllable, notwithstanding the analogy of *marmie*, which has the first syllable short.

II. Extent and Boundaries.

The name of Latium was applied at different periods in a very different extent and specification. Originally, as already pointed out, it meant the land of the Latins; and as long as that people retained their independent national existence, the name of Latium could only be applied to the territory possessed by them, exclusive of the land of the Etruscans, Sabines, etc., who were at that period independent and often hostile nations. It was not till these separate nationalities had been merged into the common condition of subjects and citizens of Rome that the name of Latium came to be extended to all the territory which they had previously occupied; and was thus applied, first in common parlance, and afterwards in official usage, to the whole region from the borders of Etruria to those of Campania, or from the Tiber to the Liris.

Hence we must carefully distinguish between Latium in the original sense of the name, in which alone it occurs throughout the early Roman history, and Latium in this later or geographical sense; and it will be necessary here to treat of the two quite separately. The period at which the latter usage of the name came into vogue we have no means of determining; we know only that it was fully established before the time of Augustus, and is recognised by all the geographers. (Strab. v. pp. 228, 231; *Plin. iii. 5. s. 9; *Ped. iii. 1. §§ 5. 6.) Pliny designates the original Latium, or Latium proper, so called, as Latium Antiquum, to which he opposes the newly added portions, as Latium Adjunctum. It may, however, he doubted whether these appellations were ever adopted in common use, though convenient as geographical distinctions.

1. LATIUM ANTIQUUM, or Latium in the original and historical sense, was a country of small extent, bounded by the Tiber on the N., by the Apennines on the E., and by the Tyrrhenian sea on the W.; while on the S. its limits were not defined by any natural boundaries, and appear to have fluctuated considerably at different periods. Pliny defines it as extending from the mouth of the Tiber to the Circelian promontory, a statement confirmed by Strabo (Plin. iii. 5. s. 9; Strab. v. p. 231); and we have other authority also for the fact that at an early period all the tract of marshy plain, known as the Pontine Marshes, called "Pomptini Agri," extending from Velitrae and Antium to Circis, was inhabited by Latins, and regarded as a part of Latium. (Cato, *ap. Priscian. v. pp. 62.) Even of the adjoining mountain tract, subsequently occupied by the Volscians, a part at least must have been originally Latin, for Cora, Novii, and Sessa were all of the Latin citizen order, (Dionys. v. 61),—though, at a somewhat later period, not only had these towns, as well as the plain beneath, fallen into the hands of the Volscians, but that people had made themselves masters of Antium and Velitrae, which are in consequence repeatedly called Volscian cities. The manner in which the early Roman history has been distorted by poetical legends, and the confusions and alterations of ancient geography renders it very difficult to trace the course of these changes, and the alterations in the frontiers consequent upon the alternate progress of the Volscian and the Roman arms. But there seems no reason to doubt the fact that such changes repeatedly took place, and that we may thus explain the apparent inconsistency of ancient historians in calling the same places at one time Volscian, at another Latin, cities. We may also clearly discern two different periods, during the first of which the Volscian arms were gradually gaining upon those of the Latins, and extending their dominion over cities of Latin origin; while, in the second, the Volscians were in their turn giving way before the preponderating power of Rome. The Gaulish invasion (B.C. 390) may be taken, approximately at least, as the turning point between the two periods.

This period appears to have been somewhat similar, though to a less degree, on the Northern frontier, where the Latins adjoined the Sabine. Here, also, we find the same places at different times, and by different authors, termed sometimes Latium and sometimes Sabine, cities; and though in some of these cases the discrepancy may have arisen from mere inadvertence or error, it is probable that in some instances both statements are equally correct, but refer to different periods. The circumstance that the Anio was fixed by Augustus as the boundary of the First Region seems to have led to the notion that it was the northern limit of Latium also; and hence all the towns beyond it were regarded as Sabine, though several of them were, according to the general tradition of earlier times, originally Latin cities. Such was the confusion resulting from this cause that Pliny in one passage enumerates Nomentanum, Fidenae, and even Tiber among the Sabine towns, while he elsewhere mentions the two former as Latin cities,—and the Latin origin of Tiber is too well established to admit of a doubt. (Plin. iii. 5. s. 9. 12. 17.)

In the absence of natural boundaries it is only by means of the names of the towns that we can trace the extent of Latium; and here fortunately the lists that have been transmitted to us by Dionysius and Pliny, as well as those of the colonies of Alba, afford us material assistance. The latter, indeed, cannot be regarded as of historical value, but they were unquestionably meant to represent the fact, with which their authors were probably well acquainted, that the places there enumerated were properly Latin cities, and not of Sabine or Volscian origin. Taking these authorities for our guides, we may trace the limits of ancient Latium as follows:—1. From the mouth of the Tiber to the confluence of the Anio, the former river constituted the boundary between Latium and Etruria. The Romans, indeed, from an early period, extended their territory beyond the Tiber, and held the Janiculum and Campus Vaticorum on its right bank, as well as the so-called Septum Pagi, which they wrested from the Veientes; and it is probable that the Etruscans, on the other hand, had at one period extended their power over a part of the territory on the left bank of the Tiber, but that river nevertheless constituted the generally recognised geographical limit between Etruria and Latium. 2. North of the Anio the Latin territory
comprised Fidenae, Crustumerium, and Nomentum, all of which are clearly established as Latin towns, while Eretum, only 3 miles from Nomentum, is equally well established to be a Sabine origin. The line of demarcation is confirmed by Strabo, who speaks of the Sabines as extending from the Tiber and Nomentum to the Velitini. (Strab. v. p. 228.) From Nomentum to Tibur the frontier cannot be traced with accuracy, from our uncertainty as to the position of several of the towns in this part of Latium—Cornicum, Medullia, Cameria, and Ameria; but we may feel assured that it comprised the territory of the town of Cornilam (Met. S. Angelo and Monticelli), and from thence stretched across to the foot of Monte Cenano (Moos Lucretii), around the lower slopes of which are the ruins of sites or more of than one ancient city. Probably the whole of this face of the mountains, fronting the plain of the Campagna, was always regarded as belonging to Latium, though the inner valleys and reverse of the same range were inhabited by the Sabines. Tibur itself was unquestionably Latin though how far its territory extended into the interior of the mountains is difficult to determine. But if Empulum and Sassaia (two of its dependent towns) be correctly placed at Ampsijjione and near Siciliano, it must have comprised a considerable tract of the mountain country on the left bank of the Anio, Vario, on the other hand, and the valley of the Digesta, were unquestionably Sabine. 3. Returning to the Anio at Tibur, the whole of the W. front of the range of the Appennines from thence to Praeneste (Palestrina) was certainly Latin; but the limits which separated the Latins from the Aequians are very difficult to determine. We know that Bols, Pedum, Telerium, and Vitellia, all of which were situated in this neighbourhood, were Latin cities; though, from their proximity to the frontier, several of them fell at one time or other into the hands of the Aequians; in like manner we cannot doubt that the whole group of the Alban Hills, including the range of Mount Algidus, was included in the original Latin, though the Aequians at one time were able to occupy the heights of Algidus at the opening of almost every campaign. Valmontone, whether it represent Tolerium or Vitellia, must have been about the most advanced point of the Latin frontier on this side. 4. This line as already stated was the outwork of the great Latin War, n. c. 340; we find L. Annius of Setia, and L. Numius of Circeii, holding the chief magistracy among the Latins, from whom at the same time Livy expressly distinguishes the Volscians (Livy, viii. 3). These statements, combined with those of Pliny and Strabo already cited, seem to have no doubt that Latium was properly regarded as extending as far as Circeii and the promontory of the same name, and comprising the whole plain of the Pontine Marshes, as well as the towns of Cora, Norba, and Setia, on the E. side of that plain. On the other hand, Tarraecia (or Anxur) and Pirvernun were certainly Volscian cities; and there can be no doubt that during the period of the Volscian power they had wrested a great part of the tract just described from the dominion of the Latins. Antium, which for some reason or other did not form a member of the Latin League in its early period a Volscian city, and became one of the chief strongholds of that people during the fifth century n. c.

The extent of Latium Antiquum, as thus limited, was far from considerable; the coast-line, from the mouth of the Tiber to the Cirecean promontory, does not exceed 52 geographical or 65 Roman miles (Pliny erroneously calls it only 50 Roman miles); while the greatest length, from the Cirecean promontory to the Sabine frontier, near Eretum, is little more than 70 Roman miles; and its breadth, from the mouth of the Tiber to the Sabine frontier, is just about 30 Roman miles, or 240 stadia, as correctly stated by Dionysius on the authority of Cato. (Dionys. ii. 49.)

2. LATIUM NOVUM. The boundaries of Latium in the enlarged or geographical sense of the name are much more easily determined. The term, as thus employed, comprehended, besides the original territory of the Latins, that of the Aequians, the Hernicans, the Volsci, and the Aurunci or Ausonians. Its northern frontiers thus remained unchanged, while on the E. and S. it was extended so as to border on the Marsi, the Samnites, and Campania. Some confusion is nevertheless created by the new line of demarcation established by Augustus, who, while he constituted the first division of Italy out of Latium in this wider sense together with Campania, excluded from it the part of the old Latin territory N. of the Anio, adjoining the Sabines, as well as a part of that of the Aequians or Aequiculi, including Carsoli and the valley of the Turano. The upper valley of the Anio about Subiaco, on the other hand, together with the mountainous district extending from thence to the valley of the Sacco, constituting the chief abode of the Aequi during their wars with Rome, was wholly comprised in the newly extended Latium. To this was added the mountain district of the Hernici, extending nearly to the valley of the Liris, as well as that of the Volsci, who occupied the country for a considerable extent on both sides of the Liris, including the mountain district around Arpini and Atina, where Mark Antony and Cato have left us an impression of the extent they had at one time possessed of the territory of the Samnites. The limits of Latium towards the S., where its frontiers adjoined those of Campania, are clearly marked by Strabo, who tells us that Cassium was the last Latin city on the line of the Via Latina,—Teanum being already in Campania; while on the line of the Via Appia, near the sea-coast, Sinnus was the frontier town of Latium. (Strab. v. pp. 231, 233, 237; Plin. iii. 5. 9.) Pliny, in one passage, appears to speak of the Liris as constituting the boundary of this enlarged Latium (ib. § 56), while shortly after (§ 59) he terms Sinnus “oppidum extremum in adjecto Latio,” whence it has been supposed that the boundary of Latium was at first extended only to the Liris, and subsequently carried a step further so as to include Sinnus and its territory. (Cramer’s Italy, vol. ii. p. 11.) But we have no evidence of any such successive stages. Pliny in all probability uses the term “adjectum Latium” only as a central distinction from “Latium antiquum;” and the expression in the previous passage, “unde nomen Latii processit ad Lirum annexum,” need not be construed too strictly. It is certain, at least, that, in the days of Strabo, as well as those of Pliny, Si-
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III. Physical Geography.

The land of the Latins, or Latium in its original sense, formed the southern part of the great basin through which the Tiber flows to the sea, and which is bounded by the Cimini Hills, and other ranges of volcanic hills connected with them, towards the N., by the Apennines on the E., and by the Alban Hills on the S. The latter, however, do not form a continuous barrier, being in fact an isolated group of volcanic origin, separated by a considerable gap from the Apennines on the one side, while on the other they leave a broad strip of low plain between their lowest slopes and the sea, which is continued on in the level expanse of level and marshy ground, commonly known as the Pontine Marshes, extending in a broad band between the Volscian mountains and the sea, until it is suddenly and abruptly terminated by the isolated mass of the Cirenean promontory.

The great basin-like tract thus bounded is divided into two portions by the Tiber, of which the one on the N. of that river belongs to Southern Etruria, and is not comprised in our present subject. [Etruria.]

The southern part, now known as the Campania, may be regarded as a broad expanse of undulating plain, extending from the sea-coast to the foot of the Apennines, which rise from it abruptly like a gigantic wall to a height of from 3000 to 4000 feet, their highest summits even exceeding the latter elevation. The Monte Generoso, (4285 English feet in height) is one of the loftiest summits of this range, and, from the boldness with which it rises from the subjacent plain, and its advanced position, appears, when viewed from the Campagna, the most elevated of all; but, according to Sir W. Gell, it is exceeded in actual height both by the Monte Penneccio, a little to the NE. of it, and by the Monte di Giudicagolo, the central peak of the group of mountains which rise immediately above Praeneste or Palestrina. The citadel of Praeneste itself occupies a very elevated position, forming a kind of antarct or advanced post of the chain of Apennines, which here trends away suddenly to the eastward, sweeping round by Gnozzano, Olevano, and Rigate, till it resumes its general SE. direction, and is continued on by the lofty ranges of the Her- nican mountains, which bound the valley of the Socco on the E. and continue unbroken to the valley of the Liris.

Opposite to Praeneste, and separated from it by a breadth of nearly 5 miles of intervening plain, rises the isolated group of the Alban mountains, the form of which at once proves its volcanic origin. [Albanus Mons.] It is a nearly circular mass, of about 40 miles in circumference; and may be conceived as forming a great crater, the outer ridge of which has been broken up into numerous more or less detached summits, several of which were crowned in ancient times by towns or fortresses, such as Tusculum, Corbin, &c.; while at a lower level it throws out detached off-shoots, or outlying ridges, affording advantageous sites for towns, and which were accordingly occupied by those of Velitrae, Lanuvium, Alba Longa, &c. The group of the Alban mountains is wholly detached on all sides: on the S. a strip of plain, of such the same breadth as that which separated it from the Apennines of Praeneste, divides it from the subordinate, but very lofty mass of moun-

The volcanic origin of the greater part of Latium has a material influence upon its physical character and condition. The Alban mountains, as already mentioned, are unquestionably a great volcanic mass
which must at a distant period have been the centre of volcanic outbursts on a great scale. Besides the central or principal crater of this group, there are several minor craters, or crater-shaped hollows, at a much lower level around its ridges, which were in all probability at different periods centres of eruption. Some of these have been filled with water, and thus constitute the beautiful basin-shaped lakes of Albano and Nemi, while others have been drained at periods more or less remote. Such is the case with the Vallas Arcinica, which appears to have at one time constituted a lake [ARCIJA], as well as with the now dry basin of Cornafelle, below Tusculum, supposed, with good reason, to be the ancient Lake Regillus, and with the somewhat more considerable Lago di Castelfiorenza, adjoining the ancient Gabii, which has been of late years either wholly or partially drained. Besides these distinct foci of volcanic action, there remain in several parts of the Campagna spots where sulphurous and other vapours are still evolved in considerable quantities, so as to constitute deposits of sulphur available for economic purposes. Such are the Lago di Solfatarae near Tivoli (the Aquae Albulae of the Romans), and the Solfatarae on the road to Ardea, supposed to be the site of the ancient Oracle of Farno. Numerous localities of these sulphureous and mephitic exhalations are found in the ancient writers, and there is reason to suppose that they were in ancient times more numerous than at present. But the evidences of volcanic action are not confined to these local phenomena; the whole plain of the Campagna itself, as well as the portion of Southern Etruria which adjoins it, is a deposit of volcanic origin, consisting of the peculiar substance called by Italian geologists terra—an aggregate of volcanic materials, sand, small stones, and arsenic or cinders, together with pumice, varying in consistency from an almost incoherent sand to a stone sufficiently hard to be well adapted for building purposes. The hardest varieties are those now called peperino, to which belong the Lapis Galbinus and Lapis Albanus of the ancient. But even the common terra was in many cases quarried for building purposes, as at the Lapidicincie Rubane, a few miles from the city near the bank of the Tiber, and many other spots in the immediate neighbourhood of Rome. (Vitr. ii. 7.) Beds of true lava are rare, but by no means wanting: the most considerable are two streams which have flowed from the foot of the Alban Mount; the one in the direction of Ardea, the other on the line of the Appian Way (which runs along the ridge of it for many miles) extending as far as a spot called Capo di Bone, little more than two miles from the gates of Rome. It was extensively quarried by the Romans, who derived from thence their principal supplies of the hard basaltic lava (called by them silice) with which they paved their high roads. Smaller beds of the same material occur near the Lago di Castelfiorenza, and at other spots in the Campagna. (Concerning the geological phenomena of Latium see Dabhong On Volcanoes, pp. 162—173 ; and an Essay by Hoffmann in the Beschreibung der Stadt Rom, vol. i. pp. 45—81.)

The strip of country immediately adjoining the sea-coast of Latium differs materially from the rest of the district. Between the borders of the volcanic deposit just described and the sea there intervenes a broad strip of sandy plain, evidently formed merely by successive accumulations of sand from the sea, and constituting a barren tract, still covered, as it was in ancient times, almost wholly with wood. This broad belt of forest region extends without interruption from the mouth of the Tiber near Ostia to the promontory of Antium. The parts of it nearest the sea are rendered marshy by the stagnation of the streams that flow through it, the outlets of which to the sea are blocked up by the accumulations of sand. The headland of Antium is formed by a mass of limestone rock, forming a remarkable break in the otherwise uniform line of the coast, though itself of small elevation. A bay of about 8 miles across separates this headland from the low point or promontory of Astura: beyond which commences the far more extensive bay that stretches from the latter point to the mountain headland of Circei. The whole of this line of coast from Astura to Circei is bordered by a narrow strip of sand-hills, within which the waters accumulate into stagnant pools or lagoons. Beyond this again is a broad sandy tract, covered with dense forest and brushwood, but almost perfectly level, and in many places marshy; while from thence to the foot of the Volscian mountains extends a tract of a still more marshy character, forming the celebrated district known as the Pontine Marshes, and noted in ancient as well as modern times for its insalubrity. This lower strip of the country, which, from its N. extremity at Cisterna to the sea near Terracina, is about 30 Roman miles in length, with an average breadth of 12 miles, is perfectly flat, and, from the stagnation of the waters which descend to it from the mountains on the E., has been in all ages so marshy as to be almost uninhabitable. Pliny, indeed, records a tradition that there once existed no less than 24 cities on the site of what was in his days an unpeopled marsh, but a careful inspection of the locality is sufficient to prove that this must be a mere fable. (Plin. iii. 5. 8. 9.) The dry land adjoining the marshes was doubtless occupied in ancient times by the cities or towns of Satrium, Ulubrae, and Suessar Pometia; while on the mountain ridges overlooking them rose those of Cora, Nicba, Setia and Piverrum; but not even the name of any town has been preserved to us as situated in this marshy region itself. Even the statement hastily adopted by Pliny, though obviously inconsistent with the fact, that the whole of this alluvial tract had been formed within the historical period, a notion that appears to have arisen in consequence of the identification of the Mons Circeus with the island of Circe, described by Homer as situated in the midst of an open sea. This remarkable headland is indeed a perfectly insulated mountain, being separated from the Apennines near Terracina by a strip of level sandy coast above 8 miles in breadth, forming the southern extremity of the plain of the Pontine Marshes; but this alluvial deposit, which alone connects the two, must have been formed at a period long anterior to the historical age.

The Circean promontory formed the southern limit of Latium in the original sense. On the opposite side of the Pontine Marshes rises the lofty group of the Volscian mountains already described; and these are separated by the valley of the Tereus or Sacco from the ridges more immediately connected with the central Apennines, which were inhabited by the Aquilans and Hernicans. All these mountain districts, as well as those inhabited by the Volscians on the S. of the Liris, around Arpinum and Atina, partake of the same general character: they are occupied almost entirely by masses and groups of
limestone mountains, frequently rising to a great height, and very abrupt, while in other cases their sides are clothed with magnificent forests of oak and chestnut trees, and their lower slopes are well adapted for the growth of vines, olives, and corn. The broad valley of the Trens, which extends from the foot of the hill of Pometal to the valley of the Liris, is bordered on both sides by hills, covered with the richest vegetation, at the back of which rise the lofty ranges of the Volscean and Hircanian mountains. This valley, which is followed throughout by the course of the Vias Latina, forms a natural line of communica-
tion from the interior of Latium to the valley of the Liris, and so to Campania: the importance of which in a military point of view is apparent on many occasions in Roman history. The broad valley of the Liris itself opens an easy and unbroken communica-
tion from the heart of the Apennines near the Lake Eucinus with the plains of Campania. On the other side, the Anio, which has its sources in the rugged mountains near Trevi, not far from those of the Liris, flows in a SW. direction, and after changing its course abruptly two or three times, emerges through the gorge at Tivoli into the plain of the Roman Campagna.

The greater part of Latium is not (as compared with some other parts of Italy) a country of great natural fertility. On the other hand, the barren and desert aspect which the Campagna now presents is apt to convey a very erroneous impression as to its character and resources. The greater part of the volcanic plain not only affords good pasturage for sheep and cattle, but is capable of producing considerable quantities of corn, while the slopes of the hills on all sides are well adapted to the growth of vines, olives, and other fruit-trees. The vine of the Alban Hills was celebrated in the days of Horace (Hor. Carm. iv. 11. 2. Sat. ii. 8. 16), while the figs of Tusculum, the hazel-nuts of Praeneste, and the pears of Crustumium and Tibur were equally noted for their excellence. (Macrob. Sat. ii. 14. 15; Cat. R. R. 8.)

In the early ages of the Roman history the cul-
tivation of corn must, from the number of small towns scattered over the plain of Latium, have been carried to a far greater extent than we find it at the present day; but under the Roman Empire, and even before the close of the Republic, there appears to have been a continually increasing tendency to diminish the amount of arable cultivation, and increase that of pasture. Nevertheless the attempts that have been made in modern times to promote agriculture in the neighbourhood of Rome have sufficiently proved that its decline is more to be attributed to other causes than to the sterility of the soil itself. The tract near the sea-coast alone is sandy and barren, and fully justifies the language of Fabius, who called it " agram macerrimum, litterissimumque " (Serv. ad Aen. i. 3). On the other hand, the slopes of the Alban Hills are of great fertility, and are still studded, as they were in ancient times, with the villas of Roman nobles, and with gardens of the greatest richness.

The climate of Latium was very far from being a healthy one, even in the most flourishing times of Rome, though the greater amount of population and cultivation tended to diminish the effects of the malaria which at the present day is the scourge of the district. Scipio tells us that the territory of Ardea, as well as the tract between Antium and Lanuvium, and extending from thence to the Pontine

Marshes, was marshy and unwholesome (v. p. 231). The Pontine plains themselves are described as " pestiferous" (Sil. Ital. viii. 359), and all the attempts made to drain them seem to have produced but little effect. The unhealthiness of Ardea is noticed both by Macrobius, who calls it "a non curatae ut auctae saepe proverbial (Mart. iv. 60); and Cicero, in a passage where there was much less room for rhetorical exaggeration, praises the choice of Romulus in fixing his city "in a healthy spot in the midst of a pestilential region." ("Locum delectum in regione pestilenti salubrum," Cic. de Rep. ii. 6.)

But we learn also, from abundant allusions in ancient writers, that it was only by comparison that Rome itself could be considered healthy; even in the city malaria fevers were of frequent occurrence in summer and autumn, and Horace speaks of the heats of summer as bringing in "fresh figs and fresher cords." (Hor. Ep. i. 7. 1—9.) Frontinus also expands the increased supply of fresh water as tending to remove the causes which had previously rendered Rome "notorious for its unhealthy climate" ("causa gravioris coeli, quibus apud veteres urbis infamis aer futi," Frontin. de Aquaed. § 88). But the great accum-
ulation of the population at Rome itself must have operated as a powerful check; for even at the present day malaria is unknown in the most densely popu-
lated parts of the city, though those are the lowest in point of position, while the hills, which were then thickly peopled, are now almost uninhabited, are all subject to its ravages. In like manner in the Campagna, wherever a considerable nucleus of population was once formed, with a certain extent of cultivation around it, this would in itself tend to keep down the mischief; and it is probable that, even in the most flourishing times of the Roman Empire, this evil was considerably greater than it had been in the earlier ages, when the numerous free cities formed so many centres of population and agricultural industry. It is in accordance with this view that we find the malaria extending its ravages with frightful rapidity after the fall of the Roman Empire and the devastation of the Campagna; and a writer of the 11th century speaks of the deadly climate of Rome in terms which at the present day would appear greatly exaggerated. (Petrus Damiani, cited by Bunsen.) The unhealthiness arising from this cause is, however, entirely confined to the plains. It is found at the present day that an elevation of 350 or 400 feet above their level gives complete immunity; and hence Tibur, Tus-
culum, Aricia, Lanuvium, and all the other cities which were built at a considerable height above the plain were perfectly healthy, and were resorted to during the summer (in ancient as well as modern times) by all who could afford to retreat from the city and its immediate neighbourhood. (See on this subject Tournon, E'tudes Statistiques sur Rome, liv. i. chap. 9; Bunsen, Beschreibung der Stadt Rom, vol. i. pp. 98—108.)

IV. History.

1. Origina and Affinities of the Latins. — All ancient writers are agreed in representing the Latins, properly so called, as the inhabitants of Latium in the restricted sense of the term, as a distinct people
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from those which surrounded them, from the Volscians and Aequeans on the one hand, as well as from the Sabines and Etruscans on the other. But the views and traditions recorded by the same writers concur also in representing them as a mixed people, produced by the blending of different races, and not as the pure descendants of one common stock. The legend most commonly adopted, and which gradually became firmly established in the popular belief, was that which represented Latium as inhabited by a people termed Aborigines, who received, shortly after the Trojan War, a colony or band of emigrant Trojans under their king Aeneas. At the time of the arrival of these strangers the Aborigines were governed by a king named Latinus, and it was not till after the death of Latians and the union of the two races under the rule of Aeneas, that the combined people assumed the name of Latin. (Liv. i. 1. 2; Dionys. i. 45. 60; Strab. v. p. 229; Appian, Rom. i. 1.) But a tradition, which has much more the character of a national one, preserved to us on the authority both of Varro and Cato, represents the population of Latium, as it existed previous to the Trojan colony, as already of a mixed character, and resulting from the union of a conquering race, who descended from the Central Apennines about Reate, with a people whom they found already established in the plains of Latium, and who bore the name of Siculi. It is strange that Varro (according to Dionysius) gave the name of Aborigines, which must originally have been applied or adopted in the sense of Autochthones, as the indigenous inhabitants of the country [Abor- gines], to these foreign invaders from the north. Cato apparently used it in the more natural signification as applied to the previously existing population, the same which were called by Dionysius and Varro, Siculi. (Varr. ap. Dionys. i. 9. 10; Cato, ap. Priscian. v. 12. § 65.) But though it is impossible to receive the statement of Varro with regard to the name of the invading population, the fact of such a migration having taken place may be fairly admitted as worthy of credit, and is in accordance with all else that we know of the progress of the population of Central Italy, and the course of the several successive waves of emigration that descended from the central line of the Apennines. [ITALIA. pp. 84, 85.]

The authority of Varro is here also confirmed by the result of modern philological researches. Niebuhr was the first to point out that the Latin language bore in itself the traces of a composite character, and was made up of two distinct elements; the one nearly resembling the Greek, and therefore probably derived from a Pelasgic source; the other closely connected with the Oscean and Umbrian dialects of Central Italy. To this he adds the important observation, that the terms connected with war and arms belong almost exclusively to the latter class, while those of agriculture and domestic life have for the most part a strong resemblance to the corresponding Greek terms. (Niebuhr, vol. i. pp. 82, 83; Donaldson, Ver- romannia, p. 5.) We may hence fairly infer that the conquering people from the north was a race akin to the Oscans, Sabines and Umbrians, whom we find in historical times settled in the same or adjoining regions of the Apennines: and that the inhabitants of the plains whom they reduced to subjection, and with whom they became gradually mingled (like the Normans with the Saxons in England) were a race of Pelasgic extraction. This last circumstance is in accordance with the inferences to be drawn from several of the historical traditions or statements transmitted to us. Thus Cato represented the Aborigines (whom he appears to have identified with the Siculi) as of Hellenic or Greek extraction (Cato, ap. Dionys. i. 11. 13), by which Roman writers often mean nothing more than Pelasgic; and the Siculi, where they reappear in the S. of Italy, are found indissolubly connected with the Neotrians, a race whose Pelasgic origin is well established. [SICULI.]

The Latin people may thus be regarded as composed of two distinct races, both of them members of the great Indo-European family, but belonging to different branches of that family, the one more closely related to the Greek or Pelasgic stock, the other to that race which, under the various forms of Umbrian, Oscean and Sabellian, constituted the basis of the greater part of the population of Central Italy. [ITALIA.]

But whatever value may be attached to the historical traditions above cited, it is certain that the two elements of the Latin people had become indissolubly blended before the period when it first appears in history: the Latin nation, as well as the Latin language, is always regarded by Roman writers as one organic whole.

We may safely refuse to admit the existence of a third element, as representing the Trojan settlers, who, according to the tradition commonly adopted by the Romans themselves, formed an integral portion of the Latin nation. The legend of the arrival of Aeneas and the Trojan colony is, in all probability, a more fiction adopted from the Greeks (Schwagler, Rom. Gesch. vol. i. pp. 310—326); though it may have found some adventurists support from the existence of usages and religious rites which, being of Pelasgic origin, recalled those found among the Pelasgic races on the shores of the Aegean Sea. And it is in accordance with this view that we find traces of similar legends connected with the worship of Aeneas and the Penates at different points along the coasts of the Aegean and Mediterranean seas, all the way from the Troad to Latium. (Dionys. i. 46—55; Klausen, Aeneas u. die Penaten, book 3.) The worship of the Penates at Lavinium in particular would seem to have been closely connected with the Cabeidian worship so prevalent among the Pelasgians, and hence probably that city was selected as the supposed capital of the Trojans on their first settlement in Italy.

But though these traditions, as well as the sacred rites which continued to be practised down to a late period of the Roman power, point to Lavinium as the ancient metropolis of Latium, which retained its sacred character as such long after its political power had disappeared, all the earliest traditions represent Alba, and not Lavinium, as the chief city of the Latins when that people first appears in connection with Rome. It is possible that Alba was the capital of the conquering Oscean race, as Lavinium had been that of the conquered Pelasgians, and that there was thus some historical foundation for the legend of the transference of the supreme power from the one to the other: but no such supposition can claim to rank as more than a conjecture. On the other hand, we may fairly admit as historical the fact, that, at the period of the foundation or first origin of Rome, the Latin people constituted a national league, composed of numerous independent cities, at the head of which stood Alba, which exercised a certain supremacy over the rest. This vague superiority, arising probably from its greater actual power, appears to have given rise
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to the notion that Alba was in another way the metropolis of Latium, and that all, or at any rate the greater part, of the cities of Latium were merely colonies of Alba. So far was this idea carried, that we find expressly enumerated in the list of such colonies places like Ardea, Tusculum, and Praeneste, which are noted by other authorities as being more ancient than Alba itself. (Liv. i. 32; Dionysius, iii. 34; Dio, vii. ap. Euseb. A. p. 185; Vict. Orig. Gest. Rom. 17.) [ALBA LONGA.] Pliney, however, preserved to us a statement of a very different stamp, according to which there were thirty towns or communities, which he terms the "populi Albenses," that were accustomed to share in the sacrifices on the Alban Mount. Many of these names are now obscure or unknown, several others appear to have been always inoccupable places, while a few only subsequently figure among the well-known cities of Latium. It is therefore highly probable that we have here an authentic record, preserved from ancient times, of a league which actually subsisted at a very early period, before Alba became the head of the more important and better known confederacy of the Latins in general. Of the towns thus enumerated, these were the number which can be determined with any certainty; and the tainty were all (with the remarkable exception of Fidenae) situated in the immediate neighbourhood of the Alban Hills; and thus appear to have been grouped around Alba as their natural centre. Among them we find Bolsa, Pedum, Tolseria, and Vettulina on the N. of the Alban Hills, and Corioli, Longara, and Polusaca on the S. of the same group. On the other hand, the more powerful cities of Aricia, Lanuvium, and Tusculum, though so much nearer to Alba, are not included in this list. But there is a remarkable statement of Cato (ap. Prisc. iv. p. 629), in which he speaks of the celebrated temple of Diana at Aricia, as founded in common by the people of Tusculum, Aricia, Lanuvium, Laurentum, Cori, Tibur, Pomaria, Ardea, and the Rutuli, that seems to point to the existence of a separate, and, as it were, counter league, subsisting at the same time with that of which Alba was the head. All these, or minor near, would seem, however, to have ultimately been merged in the general confederacy of the Latins, of which, according to the tradition universally adopted by Roman writers, Alba was the acknowledged head.

Another people whose name appears in all the earliest historical traditions of Latium, but who had become completely merged in the general body of the Latin nation, before we arrive at the historical period, was that of the Rutuli. Their capital was Ardea, a city to which a Greek or Argive origin was ascribed [ARDEA]: if any value can be attached to such traditions, they may be regarded as pointing to a Pelasgic origin of the Rutuli; and Niebuhr explains the traditional greatness of Ardea by supposing it to have been the chief city of maritime Latium, while it was still in the hands of the Pelasgians. (Niebuhr, vol. i. p. 44, vol. ii. p. 21.)

One of the most difficult questions connected with the early history of Latinus is the meaning and origin of the term "Prisci Latini," which we find applied by many Roman writers to the cities of the Latin League, and which occurs in a formula given by Livy that has every appearance of being very ancient. (Liv. i. 32.) It may readily be assumed that the term means "Old Latini," and Niebuhr's idea that Prisci was itself a national appellation has been generally rejected as untenable. But it is difficult to believe that a people could ever have called themselves "the old Latini:" and yet it seems certain that the name was so used, both from its occurrence in the formula just referred to which was in all probability borrowed from the old law books of the Fetiales, and from the circumstance that we find the name almost solely in connection with the wars of Ancus Marcius and Tarquinus Priscus (Liv. i. 32, 33, 38); and it never occurs at a later period. Hence it seems impossible to suppose that it was used as a term of distinction for the Latius properly so called, or inhabitants of Latium Antiquum, as distinguished from the Aequans, Volscians, and other nations subsequently included in Latium: a supposition adopted by several modern writers. On the other hand the name does not occur in the Roman history, prior to the destruction of Alba, and perhaps the most plausible conjecture is that the name was one assumed by a league or confederacy of the Latin cities, established after the fall of Alba, but who thus asserted their claim to represent the original and ancient Latin people. It must be admitted that this explanation seems to be capable of determination with any certainty; but the "Prisci Latini" were the colonies of Alba, which is found both in Livy and Dionysius (Liv. i. 3; Dion. i. 45), but this probably meant to convey nothing more than the notion already noticed, that all the cities of Latium were founded by such colonies. Livy, at least, seems certainly to regard the "Prisci Latini" as equivalent to the whole Latin nation, and not as a part distinguished from the rest. (Liv. i. 31.)

2. Relations of the Latins with Rome.—As the first historical appearance of the Latini is that of a confederacy of different cities, of which Alba was the head, so the fall and destruction of Alba may be regarded as the first event in their annals which can be termed historical. The circumstances transmitted to us in connection with this are undoubtedly poetical fictions; but the main fact of the destruction of the old city and downfall of its power is well established. This event must have been followed by a complete rearrangement in the previously existing relations. Rome appears to have speedily put forth a claim to the supremacy which Alba had previously exercised (Dionysius, iii. 34); but it is evident that this was not acknowledged by the other cities of Latium; and the Prisci Latini, whose name appears in history only during this period, probably formed a separate league of their own. It was not long, however, before the Romans succeeded in establishing their superiority: and the statement of the Roman annals, that the Latin league was renewed under Tarquinus Superbus, and the supremacy of that monarch acknowledged by all the other cities that composed it, forms a strong confirmation from the more authentic testimony of the treaty between Rome and Carthage, preserved to us by Polybius (iii. 22). In this important document, which dates from the year immediately following the expulsion of the kings (B.C. 509), Rome appears as stipulating on behalf of the people of Ardea, Antium, Laurentum, Circii, Tarquinia, and the other subjici (or dependent) cities of Latium, and even making conditions in regard to the whole Latin territory, as if it was subject to its rule. But the state of things which appears to have been at this time fully established, was broken up soon after; whether in consequence of the revolution at
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Rome which led to the abolition of the kingly power, or from some other cause, we know not. The Latin cities, which at first had been independent, and though the war which was marked by the great battle at the lake Regillus has been dressed up in the legendary history with so much of fiction as to render it difficult to attach any historical value to the traditions connected with it, there is no reason to doubt the fact that the Latins had at this time shaken off the supremacy of Rome, and that a war between the two powers was the result. Not long after this, in B.C. 493, a treaty was concluded with them by Sp. Cassius, which determined their relations with Rome for a long period of time. (Liv. ii. 33; Dion. vi. 96; Cic. pro Balb. 23.)

By the treaty thus concluded the Romans and Latins entered into an alliance as equal and independent states, both for offence and defence; all booty or conquered territory was to be shared between them; and there is much reason to believe that the supreme command of the allied armies was to be held in alternate years by the Roman and Latin generals. (Dionys. l. c.; Nieb, vol. ii. p. 40.) The Latin cities, which at this time composed the league or confederacy, were thirty in number: a list of them is given by Dionysius in another passage (v. 61), but which, in all probability, was derived from the treaty in question (Niebur, vol. ii. p. 23). They were:—Ardea, Aricia, Bovillae, Bovetum, Cornetum, Curventius, Cerei, Civoli, Corbio, Coa, Forcine (?), Gabii, Laurentum, Lavinium, Lanuvium, Labicum, Nomentum, Norba, Praeneste, Pedin, Querquetulum, Saturnium, Scapta, Setia, Tellense, Tibur, Tusculum, Toleria, Tricrium (?), Velitrae. The number thirty appears to have been a recognised and established one, not dependent upon accidental changes and fluctuations: the cities which composed the old league under the supremacy of Alba are also represented as thirty in number (Dionys. iii. 34), and the "populi Albenses," which formed the smaller and closer union under the same head, were, according to Pliny's list, just thirty. It is therefore quite in accordance with the usages of ancient nations that the league when formed anew should consist as before of thirty cities, though these could not have been the same as previously composed it.

The object of this alliance between Rome and Latium was to oppose a barrier to the rapidly advancing power of the Aequians and Volscians. With the same view the Hernicans were soon after admitted to participate in it (n. c. 486); and from this time for more than a century the Latins continued to be the faithful allies of Rome, and shared alike in her victories and reverses during her long and arduous struggle with their warlike neighbours. (Liv. vi. 2.) A shock was given to these friendly relations by the Gaulish War and the capture of Rome in B.C. 390; the calamity which then befell the city appears to have incited some of her nearest neighbours and most faithful allies to take up arms against her. (Varr. L. l. vi. 18; Liv. vi. 2.) The Latins and Hernicans are represented as not only refusing their contingent to the Roman armies, but supporting and assisting the Volscians against Rome. (Liv. vi. 20.) It is, however, well worth observing that the Latins, though they avoided as long as possible an open breach with Rome, it seems evident that the former close alliance between them was virtually at an end. (Liv. vi. 6, 7, 10, 11, 17.) But it would appear that the bond of union of the Latin League itself was, by this time, very much weakened. The more powerful cities are found acting with a degree of independence to which there was little or no parallel in earlier times: thus, in B.C. 383, the Lavinians formed an alliance with the Volscians, and Praeneste declared itself hostile to Rome, while Tusculum, Gabii, and Lubucum continued on friendly terms with the republic. (Id. vi. 21.) In B.C. 380 the Romans were at open war with the Praenestines, and in B.C. 360 with the Tiburtines, but in neither instance do the other cities of Latium appear to have joined in the war. (Id. vi. 27—29, vol. x. 10—12, 15, 19.) The repeated invasions of the Gauls, whose armies traversed the Latin territory year after year, tended to increase the confusion and disorder; nevertheless the Latin League, though much disorganised, was never broken up; and the cities composing it still continued to hold their meetings at the Lucus Feroniae, to deliberate on their common interests and policy. (Id. vii. 25.) In B.C. 338 the league with Rome appears to have been renewed upon the same terms as before; and in that year the Latins, for the first time after a long interval, sent their contingent to the Roman armies. (Liv. vii. 12.)

At length, in B.C. 340, the Latins, who had adhered faithfully to their alliance during the First Samnite War, appear to have been roused to a sense of the increasing power of Rome, and became conscious that, under the shadow of an equal alliance, they were gradually passing into a state of dependence and servitude. (Id. vii. 4.) Hence, after a vain appeal to Rome for the establishment of a more equitable arrangement, the Latins, as well as the Volscians, took part with the Campanians in the war of that year, and shared in their memorable defeat at the foot of Mount Vesuvius. Even on this occasion, however, the councils of the Latins were divided: the Latroentes at least, and probably the Lavinians also, remained faithful to the Roman cause, while Signia, Setia, Cireci, and Velitrae, though regarded as Roman colonies, were among the most prominent in the war. (Id. viii. 3—11.) The contest was renewed the next year with various success; but in B.C. 338 Furius Camillus defeated the forces of the Latins in a great battle at Pedum, while the other consul, C. Macius, obtained a not less decisive victory on the river Astura. The struggle was ended at an end, the Latins being submitted one after the other, and the Roman senate pronounced separately on the fate of each. The first great object of the arrangements now made was to deprive the Latins of all bords of national or social unity: for this purpose not only were they prohibited from holding general councils or assemblies, but the several cities were deprived of the mutual rights of "comanibus" and "commencium," so as to isolate each little community from its neighbours. Tibur and Praeneste, the two most powerful cities of the confederacy, and which had taken a prominent part in the war, were deprived of a large portion of their territory, but continued to exist as nominally independent communities, retaining their own laws, and the old treaties with them were renewed, so that as late as the time of Polybius a Roman citizen might choose Tibur or Praeneste as a place of exile. (Vol. i. 47.) Of all the others, Tusculum, on the contrary, received the Roman franchise; as did Lanuvium, Aricia, Podium, and Nomentum, though these last appear to have, in the first instance, received only the imperfect citizenship without the right of suffrage. Velitrae was
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more severely punished; but the people of this city also were soon after admitted to the Roman franchise, and the creation shortly after of the Maecian and Scipionic tribes was designed to include the new citizens added to the republic as the result of these arrangements. (Livy, viii. 14, 17; Niebuhr, vol. iii. pp. 140—145.)

From this time the Latins as a nation may be said to disappear from history; they became gradually more and more blended into one mass with the Roman people; and though the formula of "the allies and Latin nation" (socii et nomen Latium) is one of perpetual occurrence from this time forth in the Roman history, it must be remembered that this phrase includes also the citizens of the so-called Latin colonies, who formed a body far superior in importance and numbers to the remains of the old Latin people. [Italia, p. 90.]

In the above historical review, the history of the old Latins, or the Latins properly so called, has been studiously kept separate from that of the other nations which were subsequently included under the general appellation of Latium,—the Aequians, Hernicans, Volscians, and Ausians. The history of these several tribes, as long as they sustained a separate national existence, will be found under their respective names. It may suffice here to mention that the Ausians were reduced to complete subjection to Rome in B.C. 306, and the Aequians in B.C. 304; the period of the final subjugation of the Volscians is more uncertain, but we meet with no mention of them in arms after the capture of Pernum in B.C. 329; and it seems certain that they, as well as the Ausonian cities which adjoined them, had fallen into the power of Rome before the commencement of the Second Samnite War, B.C. 326. [Volsci.] Hence, the whole of the country subsequently known as Latium had become finally subject to Rome before the year 300 B.C.

3. Latium under the Romans.—The history of Latium, properly speaking, ends with the breaking up of the Latin League. Although some of the cities continued, as already mentioned, to retain a nominal independence down to a late period, and it was not till the close of the outbreak of the Social War, in B.C. 90, that the Lex Julia at length conferred upon all the Latins, without exception, the rights of Roman citizens, they had long before lost all traces of national distinction. The only events in the intervening period which belong to the history of Latium are inseparably bound up with that of Rome. Such was the invasion by Pyrrhus in B.C. 280, who advanced however only as far as Praeneste, from whence he looked down upon the plains around Rome, but without venturing to descend into it. (Enrop. ii. 12; Flor. i. 18, § 24.) In the Second Punic War, however, Hannibal, advancing like Pyrrhus by the line of the Via Latina, established his camp within four miles of the city, and carried his ravages up to the very gates of Rome. (Livy, xxxvi. 9—11; Vol. ix. 6.)

This was the last time for many centuries that Latium witnessed the presence of a foreign hostile army; but it suffered severely in the civil wars of Marius and Sulla, and the whole tract near the sea-coast, especially was ravaged by the Saunian auxiliaries of the former in a manner that it seems never to have recovered. (Strab. v. p. 232.)

Before the close of the Republic Latium appears to have lapsed almost completely into the condition of the mere suburban district of Rome. Tibur, Tusculum, and Praeneste became the favourite resorts of the Roman nobles, and the fertile slopes of the Alban Hills and the Apennines were studded with villas and gardens, to which the wealthier citizens of the metropolis used to retire in order to avoid the heat or bustle of Rome. But the plain immediately around the city, or the Campagna, as it is now called, seems to have lost rather than gained by its proximity to the capital. Livy, in more than one passage, speaks with astonishment of the inexhaustible resources which the infant republic appears to have possessed, as compared with the condition of the same territory in his own time. (Livy, vi. 12, vii. 25.)

We learn from Cicero that Gabii, Labicum, Collatia, Fidenae, and Bovillae were in his time sunk into almost complete decay, while even those towns, such as Aricia and Lanuvium, which were in a comparatively flourishing condition, were still very inferior to the épiplon municipal towns of Campania. (Ov. pro Pison. 9, de Leg. Agr. i. 53.) Nor did this state of things become materially improved even under the Roman Empire. The whole Laurentine tract, or the woody district adjoining the sea-coast, as well as the adjacent territory of Ardea, had already come to be regarded as unhealthy, and was therefore thinly inhabited. In other parts of the Campagna single farms or villages already occupied the sites of ancient cities, such as Antenaeum, Collatia, Fidenae, &c. (Strabo, vi. 7, § 32; Eutrop. ii. 12); and straggling colonies of cities of ancient Latium which in his time had altogether ceased to exist. (Plin. iii. 6, s. 9.)

The great lines of highway, the Appian, Latin, Salaria, and Velarian Ways, became the means of collecting a considerable population along their immediate lines, but appear to have had rather a contrary effect in regard to all intermediate tracts. The notices that we find of the attempts made by successive emperors to recruit the decaying population of many of the towns of Latium with fresh colonies, sufficiently show how far they were from sharing in the prosperity of the capital; while, on the other hand, these colonies seem to have for the most part succeeded only in giving a delusive air of splendour to the towns in question, without laying the foundation of any real and permanent improvement.

For many ages its immediate proximity to the capital at which it lay favored Latium from the ravages of foreign invaders; but when, towards the decline of the Empire, this ceased to be the case, and each successive swarm of barbarians carried their arms up to the very gates and walls of Rome, the district immediately round the city probably suffered more severely than any other. Before the fall of the Western Empire the Campagna seems to have been reduced almost to a desert, and the evil must have been continually augmented after that period by the long continued wars with the Gothic kings, as well as subsequently with the Lombards, who, though they never made themselves masters of Rome itself, repeatedly laid waste the surrounding territory. All the records of the middle ages represent to us the Roman Campagna as reduced to a state of complete desolation, from which it has never more than partially recovered. (Strab. v. p. 230; and Pliny gives a long list of Mariscus and Sulla, and the whole tract near the sea-coast, especially was ravaged by the Saunian auxiliaries of the former in a manner that it seems never to have recovered.) (Strab. v. p. 232.)

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which the ancient Latium is known in modern times. [Campagna, p. 494.]

V. Political and Religious Institutions.

It is for the most part impossible to separate the Latin element of the Roman character and institutions from that which they derived from the Sabines; at the same time we know that the connection between the Romans and the Latins was so intimate, that we may generally regard the Roman sacred rites, as well as the political institutions, in the absence of all evidence to the contrary, as of Latin origin. But it would be obviously here out of place to enter into any detail as to those parts of the Latin institutions which were common to the two nations. A few words may, however, be added, concerning the constitution of the Latin League, as it existed in its independent form. This was composed, as has been already stated, of thirty cities, all apparently, in name at least, equal and independent, though they certainly at one time admitted a kind of presiding authority or supremacy on the part of Alba, and at a later period on that of Rome.

The general councils or assemblies of deputies from the several cities were held at the Lucus Feroniae, in the immediate neighbourhood of Alba; a custom which was evidently connected in the first instance with the sanctum sacrum of that city, but which was retained after the presidency had devolved on Rome, and down to the great Latin War of B.C. 340. (Cic. Q. Mar. ii. 53.) Each city had doubtless the sole direction of its own affairs; the chief magistrate was termed a dictator, a title borrowed from the Latins by the Romans, and which continued to be employed as the name of a municipal magistrate by the Latin cities long after they had lost their independence. It is remarkable that, with the exception of the mythical or fictitious kings of Alba, we meet with no trace of monarchical government in Latium; and if the account given by Cato of the consecration of the temple of Diana at Aricia can be trusted, even at that early period each city had its chief magistrate, with the title of dictator. (Cato, apo. Prisc. iv. p. 629.) They must necessarily have had a chief magistrate on whom the conduct of the fortunes of the whole League would devolve in time of war, as is represented as being the case with Manlius Octavinius at the battle of Regillus. But such a commander may probably have been specially chosen for each particular occasion. On the other hand, Livy speaks in B. C. 340 of C. Annius of Setia and L. Nummius of Circeii, as the two "praetors of the Latins," as if these were a customary and regular magistracy. (Livy. viii. 3.) Of the internal government or constitution of the individual Latin cities we have no knowledge at all, except what we may gather from the analogy of those of Rome or of their later municipal institutions.

As the Lucus Feroniae, in the neighbourhood of Alba, was the established place of meeting for political purposes of all the Latin cities, so the temple of Jupiter on the summit of the Alban Mount (Monte Cavo), was the central sanctuary of the whole Latin people, where sacrifices were offered on their behalf at the Feriae Latinae, in which every city was bound to participate, a custom retained down to a very late period by the Romans themselves. (Livy. xxii. 1; Cic. pro Planc. 9; Plut. iii. 6. s. 9.) In like manner there can be no doubt that the customary arrangements adopted by Roman generals of cele-

brating a triumph on the Alban Mount was derived from the times of Latin independence, when the temple of Jupiter Latialis was the natural end of such a procession, just as that of Jupiter Capitolinus was at Rome.

Among the deities especially worshipped by the Romans, it may suffice to mention, as apparently of peculiarly Latin origin, Janus, Saturnus, Faunus, and Ficus. The latter seems to have been so closely connected with Mars, that he was probably only another form of the same deity. Janus was originally a god of the sun, answering to Jana or Diana, the goddess of the moon. Saturnus was a terrestrial deity, regarded as the inventor of agriculture and of all the most essential improvements of life. Hence he came to be regarded by the pragmatically mythologers of later times as a very ancient king of Latium; and by degrees Janus, Saturnus, Ficus, and Faunus became established as successive kings of the earliest Latins or Abruzzi. To complete the series Latium was made the son of Faunus. This last appears as a gloomy and mysterious being, probably originally connected with the infernal deities; but who figures in the mythology received in later times partly as a patron of agriculture, partly as a giver of oracles. (Hartung, Religion der Römer. vol. ii.; Schwager, R. G. vol. i. pp. 212—225.)

The worship of the Penates also, though not peculiar to Latium, seems to have formed an integral and important part of the Latin religion. The Penates at Lavinium were regarded as the tutelary gods of the whole Latin people, and as such continued to be the object of the most scrupulous reverence to the Romans themselves down quite to the extinction of Paganism. Every Roman consul or praetor, upon first entering on his magistracy, was bound to repair to Lavinium, and there offer sacrifices to the Penates, as well as to Vesta, whose worship was closely connected with them. (Macrobi. Sat. iii. 4; Varr. L.L. v. 144.) This custom points to Lavinium as having been at one time, probably before the rise of Alba, the sacred metropolis of Latium; and it may very probably have been, at the same early period, the political capital or head of the Latin confederacy.

VI. Topography.

The principal physical features of Latium have already been described; but it remains here to notice the minor rivers and streams, as well as the names of some particular hills or mountain heights which have been transmitted to us.

Of the several small rivers which have their rise at the foot of the Alban hills, and flow from thence to the sea between the mouth of the Tiber and Antium, the only one of which the ancient name is preserved is the Numicus, which may be identified with the stream now called Río Torta, between Lavinium and Ardea. The Astrea, rising also at the foot of the Alban hills near Velletri, and flowing from thence in a SW. direction, enters the sea a little to the north of the promontory of Astura; it is now known in the lower part of its course as the Flumine di Conco, but the several small streams by the confluence of which it is formed have each their separate appellation. The Nymphaeus, mentioned by Pliny (iii. 5. s. 9), and still called La Nignà, rises immediately at the foot of the Volsinian mountains, just below the city of Norba; in Pliny's time it appears to have had an independent course to the sea, but now loses itself in the Pontine Marshes,
where its waters add to the stagnation. But the principal agents in this formation are those extensive marshes are the **Ufens** and the **Amasenus**, both of them flowing from the Volscian mountains and uniting their waters before they reach the sea. They still retain their ancient names. Of the lesser streams of Latium, which flow into the Tiber, we need only mention the celebrated **Alia**, which fills the river about 11 miles above Rome; the **Alma**, a still smaller stream, which joins it just below the city, having previously received the waters of the **Aqua Ferentina** (now called the **Murrana degli Orditi**), which have their source at the foot of the Alban Hills, near **Marina**; and the **Rivus Albus** (still called the **Rivo Albano**), which carries off the superfluous waters of the Alban lake to the Tiber, about four miles below it.

The mountains of Latium, as already mentioned, may be classed into three principal groups:—(1) the Apennines, properly so called, including the ranges at the back of Tiber and Praeneste, as well as the mountains of the Aequians and Hernicans; (2) the group of the Alban Hills, of which the central and highest summit (the **Monte Cavo**) was the proper source of the Albus Alenus of the ancients, while the part which lies toward the northwest was called the Volscian Mountains, and is now known as the **Mons Aldicus**; (3) the lofty group in the mass of the Volscian Mountains, frequently called by modern geographers the **Monti Lepini**, though we have no ancient authority for this use of the term. The name of **Mons Lepini** occurs only in **Cicero** (x. 141), as that of a mountain in the neighborhood of **Scaurna**. The **Mons Cauconulani** and **Caprioluca apae**, **Dornys**, i. 10) must evidently have been the detached limits of another range, which, wholly separate from the main ranges of the Apennines, now known as the **Monticelli**, situated between the Tiber and the **Monte Cenano**. The **Mons Saccar** celebrated in Roman history, was a mere hill of trifling elevation above the adjoining plain, situated on the right bank of the Anio, close to the **Via Nomentana**.

It only remains to enumerate the towns or cities which existed on the Alban soil, but as many of them had disappeared at a very early period, and all trace of their geographical position is lost, it will be necessary in the first instance to confine this list to places of which the site is known, approximately at least, reserving the more obscure names for subsequent consideration.

Beginning from the mouth of the Tiber, the first town is **Osia**, situated on the left bank of the river, and, as its name implies, originally close to the mouth, though it is now three miles distant from it. A short distance from the coast, and about 8 miles from Osia, was **Laurentum**, the reputed capital of the **Aborizae**, situated probably at **Tore di Patao**, or at least in that immediate neighborhood. About a mile further to the west, and about 13 miles from the sea, was **Lavinium**, the site of which may be clearly recognised at **Pisa Cura**. Since this time, and about the same distance from the sea, was **Ardea**, which retains its ancient name; and 13 or 14 miles further, on a projecting point of the coast, was **Anxium**, still called **Pitelli d' Arza**. Between 9 and 10 miles further on along the coast, was the town of **Atruria**, with the site of the same name; and from there a long tract of barren sandy coast, without a village and almost without inhabitants, extended to the **Cocca** promontory and the town of **Ciceri**, which was generally reckoned the last place in Latium Proper. Returning to Rome as a centre, we find N. of the city, and between it and the Sabine frontier, the cities of **Antennae**, **Fidenae**, **Cres- tumerium**, and **Nomentum**. On or around the group of the **Montes Cornimani**, were situated **Cornulum**, **Medullia**, and **Amelizia**: Cae- ciliae, **Sessula**, and, possibly, **Rhea/.** It is not necessary to be placed in the same neighborhood; and a little nearer Rome, on the road leading to Nomentum, was **Ficula**. At the foot, or rather on the lower slopes and undercarries of the main range of the Apennines, were **Tirra**, **Aesula**, and **Praeneste**, the latter occupying a lofty spur or projecting point of the Apennines, standing out towards the Alban Hills. This latter group was surrounded as it were with a crown or circle of ancient towns, beginning with **Corona** (Roscum Priori), nearly opposite to Praeneste, and continued on by **Tusculum**, **Alba**, and **Arcia**, to **Lancium** and **Velletra**, the last two situated on projecting outliers from the central group, standing out towards the Pontine Plains. On the skirts of the Volscian mountains or **Monti Lepini**, were situated **Signia**, **Cora**, **Noreia**, and **Setia**. The last three still standing on commanding heights, looking down upon the plain of the Pontine Marshes. In that plain, and immediately adjoining the marshes themselves, was **Ulytria**, and in all probability **Sessa Pometa** also, the city which gave name both to the marshes and plain, but the precise site of which is unknown. The other places within the marshy tract, such as **Forum Appia**, **Tes Tabernae**, and **Thipontium**, owed their existence to the construction of the **Via Appia**, and did not represent the reoccupying the ancient Latin towns. In the level tract, bordering on the Pontine Plains on the N., and extending from the foot of the Alban Hills towards **Antium** and **Ardea**, were situated **Satrium**, **Longula**, **Pullosca** and **Coriol**; all of them or places of which the exact site is still a matter of doubt, but which must certainly be sought in this neighborhood. Between the **Laurentine region** (Laurens tractus), as the forest district near the sea was called, and the name of **Pamphilia**, or replace ancient Latin towns. In the level tract, to which (or to a part of which) the name of **Campus Selenici** was given; and within the limits of this district were situated **Tellinae** and **Polionium**, as well as probably **Apollae**. **Bovillae**, at the foot of the Alban hills, and just on the S. of the Appian Way, was at one extremity of the same tract, while **Picuna** stood at the other, immediately adjoining the Tiber. In the portion of the plain of the **Campania** extending from the line of the **Via Appia** to the foot the **Apennines**, between the **Anio** and the **Alban Hills**, the only city of which the site is known was **Garbii**, 12 miles distant from Rome, and the same distance from Praeneste. Near the **Apennines** were **Scapta** and **Pedum**, as well as probably **Querquetula**; while **Labicum** occupied the hill of **La Colombian**, nearly at the foot of the **Alban group**. In the tract which extends southwards between the **Apennines of Praeneste and the Alban Hills**, so as to connect the plain of the **Campania** with the land of the **Hornicans** in the valley of the **Tennis** or **Necio**, were situated **Vetricia**, **Tolleum**, and probably also **Bola** and **Oritona**: though the exact site of all four is a matter of doubt. **Extrum**, which appears in history as a Volscian city, and is never mentioned as a Latin one, must nevertheless have been situated within the limits of the Latin territory, ap-
LATIUM.

Although some cities, which in the early ages of Latium formed members of the Latin League, or are otherwise conspicuous in Roman history, we find mention in Pliny of some smaller towns still existing in his time; of which the " Fabiones in Monte Albanu" may certainly be placed at Rocca di Papa, the highest village on the Alban Mount, and the Castriomnienses at Morino, near the site of Alba Longa. The list of the thirty cities of the League given by Dionysius (v. 61) has been already cited (p. 139). Of the names included in it, Buretum is wholly unknown, and must have disappeared at an early period. Carventum is known only from the mention of the Arx Carventana in Livy during the wars with the Aquaeans (v. 53, 55), and was probably situated somewhere on the frontier of that people; while two of the names, the Fortineii (Forpiv) and Tricrini (Trucrino), are utterly unknown, and in all probability corrupt. The former may probably be the same with the Foretii of Pliny, or perhaps with the Forentani of the same author, but both these are equally unknown to us.

Besides these Pliny has given a long list of towns or cities (ch. oppida, iii. 5. s. 9. § 68) which once existed in Latium, but had wholly disappeared in his time. Among these we find many that are well known in history and have been already noticed, viz. Satricum, Ponsae, Scapta, Politorium, Tellenia, Casenna, Ficana, Crustumerium, Ameriola, Medullia, Cornicum, Antemnsae, Catenac, Collatia. With these he joins two cities which are certainly of mythical character; Saturnia, which was alleged to have previously existed on the site of Rome, and Antipaeis, on the hill of the Janiculum; and adds three other names, Salmo, a place not mentioned by any other writer, but the name of which may probably be recognised in the modern Serramonte; Norba, which seems to be an erroneus repetition of the well-known Norba, already mentioned by him among the existing cities of Latium (ib. § 64); and Amatium or Asinum, of which no trace is found elsewhere, except the well-known city of the name in the Vestini, which cannot possibly be meant. But, after mentioning these cities as extinct, Pliny adds another list of the thirty cities of the League, which is ascribed to Plutarch, and is given to Parthia with them in the sacrifices on the Alban Mount, and which were all equally decayed. According to the punctation proposed by Niebuhr and adopted by the latest editors of Pliny, he classes these collectively as "populi Albenses," and enumerates them as follows: Albani, Aesulani, Acci- chenae, Abdelan, Bubetani, Bolani, Cusuetani, Coriolani, Fidenates, Fovetti, Hortenses, Latinenses, Longulani, Munda, Mercuriales, Mantucenses, Mu- nienses, Numiminienses, Olicinani, Octabani, Pedani, Pollusciun, Quercutelani, Sicani, Suecenses, Tole- rientes, Tutines, Vinitellitani, Velientes, Venetulani, Vitellenses. Of the names here given, eleven relate to well-known towns (Alba, Aesula, Bola, Coriolii, Fidenae, Longula, Pedum, Pollusca, Quercultula, Tolerium et Vitellia); the Bubetani are evidently the same with the Bubetani of Dionysius already noticed; the Fovetti may perhaps be the same as the Fovetti with the Fortineii of that author; the Hortenses may probably be the inhabitants of the town called by Livy Ortona; the Munitenses are very possibly the people of the town afterwards called Castraomniensem: but there still remain sixteen wholly unknown. At the same time there are several indications (such as the agreement with Dionysius in regard to the otherwise unknown Bubentani, and the notice of Aesulani and Quercultula, towns which do not figure in history) that the list is derived from an authentic source; and was probably copied as a whole by Pliny from some more ancient authority. The conjecture of Niebuhr, therefore, that we have here a list of the subject or dependent cities of Alba, derived from a period when they formed a separate and closer league with Alba itself, is at least highly plausible. The notice in the list of the Velientes is a strong confirmation of this view, if we can suppose them to be the inhabitants of the hill at Rome called the Velia, which is known to us as bearing an important part in the ancient sacrifices of the Septimontium. [ROMA.]

The works on the topography of Latium, as might be expected from the peculiar interest of the subject, are sufficiently numerous; but the older ones are of little value. Cluerius, as usual, laid a safe and solid foundation, which, with the criticisms and corrections of Holtensius, must be considered as the basis of all subsequent researches. The special works of Kircher (Vetus Latium, fol. Anst. 1671) and Volpi (Vetus Latium Profurnum et Sacrum, Rome, 1704—1748. 10 vols, 4to.) contain very little of real value. After the ancient authorities had been carefully brought together and revised by Cluerius, the great requisite was a careful and systematic examination of the localities and existing remains, and the geographical survey of the country. These objects were to a great extent carried out by Sir W. Gell (whose excellent map of the country around Rome is an invaluable guide to the historical inquirer) and by Professor Nibby. (Sir W. Gell, Topography of Rome and its Vicinity; with a large map to accompany it, 2 vols. 8vo. Lond. 1834; 2d edit. 1 vol. Lond. 1846. Nibby, Analisi storico-topografico Antiquaria della Carta dei Distinti di Roma, 3 vols. 8vo. Rome, 1837; 2d edit. Ib. 1849. The former work by the same author, Vangelo Antiquario nei Contorni di Roma, 2 vols. 8vo. Rome, 1819, is a very inferior performance.) It is unfortunate that both their works are deficient in accurate scholarship, and still more in the spirit of historical criticism, so absolutely necessary in all inquiries into the early history of Rome. Westphal, (Die Römischen Kirchen und Topographische Antiquarischer Hinsicht in der Rom. Welt, 4to. Berlin, 1829) published before the survey of Sir W. Gell, and consequently with imperfect geographical resources, attached himself especially to tracing out the ancient roads, and his work is in this respect of the greatest importance. The recent work of Bornmann (Alt-Latinische Chorographie und Städte- Geschichte, 8vo. Halle, 1829) contains a careful review of the historical statements of ancient authors, as well as of the researches of modern inquirers, but is not based upon any new topographical researches. Notwithstanding the labours of Gell and Nibby, much still remains to be done in this respect, and a work that should combine the results of such inquiries with sound scholarship and a judicious spirit of criticism would be a valuable contribution to ancient geography. [E. H. E.]

LATIUM.

LATIMUS SINUS. (A Lattica, Λατημιχόνον). a bay on the western coast of Caria, deriving its name from Mount Latmus, which rises at the head of the gulf. It was formed by the mouth of the river Maeander which flowed into it from the north-east. Its breadth, between Miletus, on the southern headland, and Pyrrha in the north, amounted to 30
the exception of the jamb of a gateway — now converted into a door-sill — of the reign of Tithonus HII. (xviiith dynasty), the remains of Latopolis belong to the Macedonian or Roman era. Ptolemy Evergetes, the restorer of so many temples in Upper Egypt, was a benefactor to Latopolis, and he is painted upon the walls of the temple followed by a tame lion, and in the act of striking down the chiefs of his enemies. The name of Ptolemy Epiptanes is found also inscribed upon a doorway. Yet, although from their scale these ruins are imposing, their sculptures and hieroglyphics attest the decline of Egyptian art. The prenoso, which alone exists, resembles in style that of Apollonopolis Magna (Edfou), and was begun not earlier than the reign of Claudius (A. D. 41 — 54), and completed in that of Vespasian, whose name and titles are carved on the dedicatory inscription over the entrance. On the ceiling of the prison is the largest Ptolemaic Zodiac. The name of the emperor Gota, the last that is read in hieroglyphics, although partially erased by his brother and murderer Caracalla (A. D. 212), is still legible on the walls of Latopolis. Before their own edifice, the Helvetii have destroyed even the basements of the earlier Egyptian temple. There was a smaller temple, dedicated to the same deities, about two miles and a half N. of Latopolis, at a village now called E'Deyr. Here, too, is a small Zodiac of the age of Ptolemy Evergetes (n. c. 246 — 221). This latter building has been destroyed within a few years, as it stood in the way of a new canal. The temple of Esneh has been cleared of the soil and rubbish which filled its area when Denon visited it, and now serves for a cotton warehouse. (Lepsias, Einleitnng, p. 63.)

The modern town of Esneh is the emporium of the Abyssinian trade. Its camel-market is much resorted to, and it contains manufactories of cotton, shawls, and pottery. Its population is about 4000. (W. B. D.)

LATOVICI (Aatdvook, Ptol. ii. 15. § 2), a tribe in the south-western part of Pannonia, on the river Savus. (Plim. iii. 28.) They appear to have been a Celtic tribe, and a place Praetorium Latovicorum is mentioned in their country by the Antonine Itinerary, on the road from Aemona to Sirmium, perhaps on the site of the modern Neustadt, in Illyria. (Comp. Zeuss, die Deutschen, p. 256.)

LATVUS SINCUS. [Mauretania.]

LATVUS, or LAVITUS. [T. E.]

LAVITRE, a station in Britain, on the road from Lundinum to Luguvallum, near the wall of Hadrian, distant, according to one passage in the Antonine Itin., 54 miles, according to another, 59 miles, from Eboracum, and 55 miles from Longvallum. (Anton. Itin. pp. 468. 476.) Perhaps the same as Boves, on the river Oreta, in the North Riding of Yorkshire. The church of Boves contains in the time of Camden a hewn slab, bearing an inscription dedicatory to the Roman emperor Hadrian, and there used for the communion table. In the neighbourhood of Boves, there are the remains of a Roman camp and of an aqueduct.

LAUGONA, the modern Looe, a river of Germany, on the east of the Rhine, into which it empties itself at Lahnstein, a few miles above Coblenz. The ancients praised it for its clear water (Venant. Port. vol. vii. 7. Geogr. Itn. iv. 24, where it is called Logna. (L. S.)
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injured as the Laurentes, though the injury was averaged at Lavinium,—a strong proof of the intimate relations which were conceived as existing between the two cities. The treaty between Rome and Lavinium was said to have been renewed at the same time (Liv. L. c.), and there is no doubt that both the Roman annals and traditions represented Lavinium, as well as Laurentum, as almost uniformly on friendly terms with Rome. It was, however, an independent city, as is proved by the statement that Collatini and Ardea, when banished from Rome, retired into exile at Lavinium. (Liv. ii. 2.) The only interruption of these friendly relations took place, according to Dionysius, a few years after this, when he reckons the Lavinians among the Latin cities which entered into a league against Rome before the battle of Regillus. (Dionys. v. 61.) There is, however, good reason to believe that the names there enumerated are in reality only those of the cities that formed the permanent Latin League, and who concluded the celebrated treaty with Sp. Cassius in n. c. 493. (Niebuhr, vol. ii. pp. 23, 24.)

Lavinium is next mentioned during the wars of Coriolanus, who is said to have besieged and, according to Livy, reduced the city (Liv. ii. 39; Dionys. viii. 21); but, from this time, we hear no more of it till the great Latin War in n. c. 340. On that occasion, according to our present text of Livy (viii. 11), the citizens of Lavinium are represented as sending auxiliaries to the forces of the League, who, however, arrived too late to be of service. But no mention occurs of Lavinium in the following campaigns, or in the general settlement of the Latin state at the end of the war; hence it appears highly probable that in the former passage Lavenium, and not Lavinium, is the city really meant; the confusion between these names in the MSS. being of perpetual occurrence. [LAVIUM] It is much more probable that the Lavinians were on this occasion also comprised with the Laurentes, who, as we are expressly told, took no part in the war, and in consequence continued to maintain their former friendly relations with Rome without interruption. (L. vi. l. c.) From this time no historical mention occurs of Lavinium till after the fall of the Roman Republic; but it appears to have fallen into decay in common with most of the places near the coast of Lavinium, and Strabo speaks of it as presenting the mere vestiges of a city, but still retaining its sacred rites, which were believed to have been transmitted from the days of Aeneas. (Strab. v. p. 262.) Dionysius also tells us that the memory of the three animals—the eagle, the wolf, and the fox—which were connected by a well-known legend with the foundation of Lavinium, was preserved by the figures of them still extant in his time in the forum of that town; while, according to Varro, not only was there a similar bronze figure of the celebrated sow with her thirty young ones, but part of the flesh of the sow herself was still preserved in pickle, and shown by the priestess (Liv. vi. i. 67, 59; and from Plut. R. Rep. 4.) The name of Lavinium is omitted by Pliny, where we should have expected to find it, between Laurentum and Ardea, but he enumerates among the existing communities of Latin the " Bionenses Lavini,"—an appellation evidently assumed by the citizens in commemoration of their supposed Trojan descent. (Plin. iii. 5. s. 9.)

Shortly after the time of Pliny, and probably in the reign of Trajan, Lavinium seems to have re-

LAVINIUM.
LAUNIUM.

received a fresh colony, which for a short time raised it again to a degree of prosperity. On this occasion it would appear that the Laurentines and Lavinians were united into one community, which assumed the name of LAURENTUM, and the citizens that of LAURENTIS LAVINATIS, names which from henceforth occur frequently in the inscriptions.

As a tribute to its ancient sacred character, though a fresh appportionment of lands necessarily attended the establishment of this colony, the territory still retained its old limits and regulations (lege et conscriptione viteri mutu, Lib. Colon. p. 234.) This union of the two communities into one has given rise to much confusion and misconception. Nor can we trace exactly the mode in which it was effected; but it would appear that Lavinium became the chief town, while the "p-pulls" continued to be often called that of the Laurentes, though more correctly designated as that of the Laurentes Lavinates.

The effect of this confusion is apparent in the commentary of Servius on the Aeneid, who evidently confounded the Lavinium of Virgil with the Lave-Lavinium of his own day, and thence, with the usual facility at which ancient names were interchanged, Lavinium was thenceforward called as the same city. (Serv. ad Aen. i. 2.)

But, even at such an earlier period, it would seem as if the "ager Laurentis," or Laurentine territory, was regarded as comprising Lavinium; and it is certainly described as extending to the river Nume.

LAUSANNE. Inscriptions discovered at Pratico enable us to trace the existence of this new colony, or revived Lavinium, down to the end of the 4th century; and its name is found also in the Itineraries and the Tabulae. (Itin. Ant. p. 301; Tab. Peut.; Orell. Inscr. 1063, 2179, 3218, 3921.)

We learn also from a letter of Symmachus that it was still subsisting as a municipal town as late as A.D. 391, and still retained its ancient religious character. Macrobius also informs us that in his time it was still custom for the Roman consuls and praetors, when entering on their office, to repair to Lavinium to offer certain sacrifices there to Vesta and the Penates,—a custom which appears to have been transmitted without interruption from a very early period. (Macrobr. Sat. ii. 4. § 11; Val. Max. i. 6. § 7; Symmach. Ep. i. 65.) The final decay of Lavinium was probably produced by the fall of paganism, and the consequent extinction of that religion reverence which had apparently been the principal means of its preservation for a long while before.

The position of Lavinium at Pratico may be considered as clearly established, by the discovery there of the numerous inscriptions already referred to relating to Laus-Lavinium; in other respects also the site of Pratico agrees well with the data for that of Lavinium, which is placed by Diodorus 24 stadia, or 3 miles, from the coast. (Dio., i. 56.)

The Itineraries call it 16 miles from Rome; but this statement is below the truth, the real distance being little, if at all, less than 18 miles. The most direct approach to it from Rome is by the Via Arilatina, from whence a side branch diverges soon after passing the Solfatara—a spot supposed to be the site of the celebrated grove and oracle of Faunus, referred to by Virgil [Ardea], which is about 4 miles from Pratica. The site of this latter village, which still possesses a church, a theatre, and other remains of ancient splendour, resembles that of most of the early Latin towns; it is a nearly isolated hill, with a level summit of no great extent, bounded by wooded ravines, with steep banks of tuft rock. These banks have probably been on all sides more or less scarped or cut away artificially, and some slight remains of the ancient walls may be still traced in one or two places. Besides the inscriptions already noticed, some fragments of marble columns remain from ancient buildings in the Roman period, while broken pottery and terra cottas of rude workmanship found scattered in the soil are the only relics of an earlier age. (Nibby, Distorni, vol. ii. pp. 206—237.)

LAVISCO or LABISCO, in Gallia Narbonensis, appears on a route from Mediolanum (Milan) through Durantonis (Monteuro ou Tarentinose) to Vienna (Via) on the Rhone. Lavisco is between Lescinum (Lescu, or Chaulérois ou Mont Lescu) and Augusta (Aoste ou Aosta), and 14 M. from each. D'Anville supposes that Lavisco was at the ford of the little river Laiuse, near its source; but the distance between Lescinum and Augusta is too much, and accordingly he would alter the figures in the two parts of this distance on each side of Lavisco, from 12th to 28th. (J. E.)

LAURO TIBUR. [Now Auro, Ptol. iii. (2.) § 66; Lobdelius.] A town of Gallia Transpadana, most mentioned by Piny, but placed by Ptolemy, together with Vercellae, in the territory of the Libici. The Itin. Ant. (pp. 282, 347) places it on the road from Ticinum to Vercellae, at 22 M. from the former and 26 from the latter city; these distances agree well with the position of Lobdelius, a small town on the right bank of the Apogna, about 10 miles from its confluence with the Po. According to the same itinerary (p. 340) another road led from thence by Elegemus and Quadrato to Augustaine Taurinorum, and in accordance with this, Antoninus Marcellinii (xv. 8. § 18) mentions Lauselum as on the direct road from Trinum to Taurin. It seems not to have enjoyed municipal rank in the time of Piny, but apparently became a place of more consideration in later days, and under the Leuward rule was a town of importance, as it continued during the middle ages; so that, though now but a poor decayed place, it still gives to the surrounding district the name of Lausellinae.

LAUREATA, a place on the coast of Daunia, which was taken by the traitor Haunius, for Totila and the Goths, in a. d. 543. (Pr.-cop. B. G. iii. 39; Le Beau. Bas Empire, vol. ix. p. 182.)

LAURENTUM. (Aepheusor, Strab. et al.; Au- penus, etc. D'Anverse; Torre di Paterno,) an ancient city of Latium, situated near the sea-coast between Ostia and Lavinium, about 16 miles from Rome. It was represented by the legendary history universally adopted by Roman writers as the ancient capital of Latium, and the residence of king Latinus, at the time when Aeneas and the Trojan colony landed in that country. All writers also concur in representing the latter as first landing on the shores of the Laurentine territory. (Liv. i. 1; Dionys. i. 45. 53; Strab. v. p. 229; Appian. Rom. i. 1; Vict. Orig. Gent. Rom. 13; Virg. Aen. vii. 43, &c.) But the same legendary history related that after the death of Latinus, the seat of government was transferred first to Lavinium, and subsequently to Alba; hence we cannot wonder that, when Laurentum appears in historical times, it holds but a very subordinate place, and appears to have fallen at an entirely incredible age, and of comparative insignificance. The historical notices of the city are indeed extremely few and scanty; the
most important is the occurrence of its name (or that of Laurenti; at least) together with those of Ardea, Antium, Circeii, and Tarraconae, among the allies or dependants of Rome, in the celebrated treaty of the Romans with Carthage in n. c. 509. (Pol. iii. 22.) From this document we may infer that Laurentum was then still a place of some consideration as a maritime town, though the proximity of the Roman port and colony of Ostia must have tended much to its disadvantage. Dionysius tells us that some of the Tarraconae had retired to Laurentum on their expulsion from Rome: and he subsequently notices the Lauretines among the cities which composed the Latin League in n. c. 496. (Dionys. v. 54, 61.) We learn, also, from an incidental notice in Livy, that they belonged to that confederacy, and retained, in consequence, down to a late period the right of participating in the sacrifices on the Alban Mount. (Livy. xxxvii. 3.) It is clear, therefore, that though no longer a powerful or important city, Laurentum continued to retain its independent position down to the great Latin War in n. c. 340. On that occasion the Lauretines are expressly mentioned as having been the only people who took no share in the war; and, in consequence, the treaty with them which previously existed was renewed without alteration. (Livy. viii. 11.) "From henceforth" (adds Livy) "it is renewed always from year to year on the 1st day of the Fercia Latium." This, the poor and decayed city of Laurentum continued down to the Augustan age to retain the nominal position of an independent ally of the imperial Rome.

No further notice of it occurs in history during the Roman Republic. Lucan appears to reckon it as one of the places that had fallen into decay in consequence of the Civil Wars (vii. 394), but it is probable that it had long before that dwindled into a very small place. The existence of a town of the name ("oppidum Laurentum") is, however, attested by Mel. Strabo, and Pliny (Mel. ii. 4. § 9; Strab. v. p. 232; Plin. iii. 5. s. 9), and the sea-coast in its vicinity was adorned with numerous villas, among which that of younger Pliny was conspicuous. (Plin. Ep. ii. 17.) It is remarkable that this author, in describing the site and its appearance, makes no allusion to Laurentum itself, though he mentions the neighbouring colony of Ostia, and a village or "vicius" immediately adjoining his villa; last may probably be the same which we find called in an inscription "Vicius Augustus Laurentum." (Grunter, Inscrip. p. 398, No. 7.) Hence, it seems probable that Laurentum itself had fallen into a state of great decay; and this must have been the cause that shortly after, the two communities of Laurentum and Lavinium were united into one municipal body, which assumed the appellation of Lauro-Lavinium, and the inhabitants that of Lauro-Lavinates, or Laurentes Lavinates. Sometimes, however, the united "populus" calls itself in inscriptions simply "Senatus populusque Laurentus," and in one case we find mention of a "Colonia Augusta Laurentiae Laviniae." (Lav. T. S. 134, p. 484, No. 3.) Nevertheless it is at least very doubtful whether there was any fresh colony established on the site of the ancient Laurentum; the only one mentioned in the Liber Coloninarum is that of Lauro-Lavinium, which was undoubtedly fixed at Lavinium (Pratica). [Lavinium.] The existence of a place bearing the name of Laurentum, though probably a mere village, down to the latter ages of the Empire, is, however, clearly proved by the Itineraries and Tabula (Itin. Ant. p. 301; Tab. Peut.) and it appears from ecclesiastical documents that the locality still retained its ancient name as late as the 8th century (Anastas. Vit. Pontif. ap. Nibby, vol. ii. p. 201). From that time all trace of it disappears, and the site seems to have been entirely forgotten.

Lauretum seems to have, from an early period, given name to an extensive territory, extending from the month of the Tiber nearly, if not quite, to Ardea, and forming a part of the broad littoral tract of Latium, which is distinguished from the rest of that country by very marked natural characteristics. [Latinum.] Hence, we find the Laurentine territory much more frequently referred to than the city itself; and the place where Aeanes is represented as landing is uniformly described as "in agris Laurenti," though we know from Virgil that he conceived the Trojans as arriving and first establishing themselves at the mouth of the Tiber. But it is clear that, previous to the foundation of Ostia, the territory of Laurentum was considered to extend to that river. (Serv. ed Aen. vii. 661, xi. 316.) The name of "ager Laurens" seems to have continued in common use to be applied, even under the Roman Empire, to the whole district extending as far as the river Numicius, so as to include Lavinium as well as Laurentum. It was, like the rest of this part of Latium near the sea-coast, a sandy tract of no natural fertility, whence Aeanes is represented as complaining that he had arrived "in agrum macerrimum, littorisassimunnum." (Fab. Max. ap. Serv. ed Aen. i. 3.) In the immediate neighbourhood of Laurentum were considerable marshes, while the tract a little further inland was covered with wood, forming an extensive forest, known as the Silva Laurentina. (Jul. Obess. 24.) The existence of this at the time of the landing of Aeanes is alluded to by Virgil (Aen. xi. 133, Sc.) Under the Roman Empire it was a favourite haunt of wild-boars, which grew to a large size, but were considered by epicures to be of inferior flavour on account of the marshy character of the ground in which they fed. (Verg. Aen. x. 709; Hor. Saec. ii. 4. 42; Martial, vi. 455.) Also to Virgil, no less than two tribes of Ctenii had a farm or villa in the Laurentine district, with a park stocked with wild-boars, deer, and other game. (Var. R. R. iii. 13.) The existence of extensive marshes near Laurentum is noticed also by Virgil (Aen. x. 107) as well as by Martial (x. 37. 5), and it is evident that even in ancient times they rendered this tract of country unhealthy, though it could not have suffered from malaria to the same extent as its modern times. The villas which, according to Pliny, lined the shore, were built close to the sea, and were probably frequented only in winter. At an earlier period, we are told that Scipio and Lælius used to repair to the seaside on the Laurentine coast, where they amused themselves by gathering shells and pebbles. (Cic. de Or. ii. 6; Val. Max. viii. 8. § 4.) On the other hand, the bay-trees (aemilius) which are seen to this day on the Sila Lavinia was said to abound were thought to have a beneficial effect on the health, and on this account the emperor Commodus was advised to retire to a villa near Laurentum during a pestilence at Rome. (Herod. i. 12.) The name of Laurentum itself was generally considered to be derived from the number of these trees, though Virgil would derive it from a particular and celebrated tree of the kind. (Vit. i. 2.)
LAURENTUM.

Orig. G. Rom., 10; Var. L. L. v. 152; Virg. Aen. viii. 59. 59.)

The precise site of Laurentum has been a subject of much doubt; though it may be placed approximately without question between Ostia and Praetoria, the latter having been already established as the site of Lavinium. It has been generally fixed at Torre di Paterno, and Gell asserts positively that there is no other position within the required limits "where either ruins or the traces of ruins exist, or where they can be supposed to have existed." The itinerary gives the distance of Laurentum from Rome at 16 m. P., which is somewhat less than the truth, if we place it at Torre di Paterno, the latter being rather more than 17 m. P. from Rome by the Via Laurentina; but the same remark applies to Lavinium also, which is called in the itinerary 16 miles from Rome, though it is full 18 miles in real distance. On the other hand, the distance of 6 miles given in the table between Lavinium and Laurentum coincides well with the interval between Praetoria and Torre di Paterno. Nibby, who places Laurentum at Casto Ceto, considers firmly that, admits that there are no ruins on the site. Those at Torre di Paterno are wholly of Roman and imperial times, and may perhaps indicate nothing more than the site of a villa, though the traces of an aqueduct leading to it prove that it must have been a place of some importance. There can indeed be no doubt that the spot was a part of the dependencies of Laurentum under the Roman empire, though it may still be questioned whether it marks the actual site of the ancient Latin city. (Gell. Top. of Rome, pp. 294—298; Nibby, Dintorni di Roma, vol. ii. pp. 187—203; Abeeken, Mitt. Ital. p. 62; Bormann, All. Lat. Corographie, pp. 94—97.)

It is hardly necessary to notice the attempts which have been made to determine the site of Fliny's Laurentine villa, of which he has left us a detailed description, familiar to all scholars (Vit. Ep. ii. 17). As it appears from his own account that it was only one of a series of villæ which adorned this part of the coast, and many of them probably of equal, if not greater, pretensions, it is evidently idle to give the name to a mass of brick ruins which there is nothing to identify. In their zeal to do this, antiquarians have overlooked the circumstance that his villa was evidently close to the sea, which at once excludes almost all the sites that have been suggested for it.

The road which led from Rome direct to Laurentum retained, down to a late period, the name of Via Laurentina. (Ovid, Fast. ii. 679; Val. Max. viii. 5. 66.) It was only a branch of the Via Ostiensis, from which it diverged about 3 miles from the gates of Rome, and proceeded nearly in a direct line towards Torre di Paterno. At about 10 miles from Rome it crossed the Tiber by a bridge, which appears to have been called the Ponte ad Decimin, and subsequently Pons Deciminus; hence the name of Decimo now given to a cascade or farm a mile further on; though this was situated at the 11th mile from Rome, as is proved by the discovery on the spot of the Roman milestone, as well as by the measurement on the map. Remains of the ancient pavement mark the course of the Via Laurentina both before and after passing this bridge. (Nibby, Dintorni, vol. i. p. 539, vol. iii. p. 621.)

Roman authors generally agree in stating that the place where the Trojans first landed and established their camp was still called Troia (Liv. i. 1; Cat. ap. Serv. ad Aen. ii. 5; Fest. v. Trinx, p. 367), and that it was in the Laurentine territory; but Virgil is the only writer from whom we learn that it was on the banks of the Tiber, near its mouth (Aen. viii. 36, ix. 459, 790, &c.). Hence it must have been in an area of the "auctor Laurentius," which was assigned to Ostia after the foundation of the colony; and Servius is therefore correct in placing the camp of the Trojans "circa Ostiam." (Serv. ad Aen. vii. 31.) The name, however, would appear to have been the only thing that marked the spot. [E. H. B.]

LAURENTIANUM PORTUS, a seaport on the coast of Etruria, mentioned only by Livy (xxx. 39.). From this passage it appears to have been situated between Cosa and Populonium; but its precise position is unknown. [E. H. B.]

LAURI, a place in North Gallia, on a road from Lugdunum Batavorum (Leiden) to Noviomagus (Nijmegen), and between Fretio (Vleuten) and Niger Pulius. It is 5 m. P. from Niger Pulius to Lauri, and 12 m. P. from Lauri to Fretio. No more is known of the place. [G. L.]

LAURIEUM or LAUREACUM, a town in the north of Noricum, at the point where the river Anius empties itself into the Danube. (Avien. Marc. xxxii. 10; It. Ant. pp. 231, 253, 241, 277; Gruter, Insocr. p. clxxiv. 3; Not. Imp. in the Tab. Pest. its name is misspelt Blabrioricum.) In a doubtful inscription in Gruter (p. 484. 3) it is called a Roman colony, with the surname Augusta: Lauricum was the largest town of Noricum Ripense, and was connected by high roads with Sermonia and Taurinum in Pannonia. According to the Antonine itinerary, it was the head-quarters of the third legion, for which the Notitia, perhaps more correctly, mentions the second. It was, moreover, one of the chief stations of the Danubian fleet, and the residence of its praefectus, and contained considerable manufactures of arms, and especially of shields. As the town is not mentioned by any earlier writers, it was probably built, or at least extended, in the reign of M. Aurelius. It was one of the earliest seats of Christianity in those parts, a bishop of Lauriacum being mentioned as early as the middle of the third century. In the fifth century the place was still so well fortified that the people of the surrounding country took refuge in it, and protected themselves against the attacks of the Alamanni and Thuringians; but in the 6th century it was deserted by the Avari, and although it was restored as a frontier fortress, it afterwards fell into decay. Its name is still preserved in the modern village of Lorich, and the celebrated convent of the same name, around which numerous remains of the Roman town may be seen extending as far as Ensae, which is about a mile distant. (Comp. Machar, Norici, i. p. 362, 268, 163, ii. p. 75.) [L.S.]

LAURUM (Augea, Herod. vii. 144; Augea, Thuc. ii. 535; J. Amphiaraus, l'opinion di gl'altro Amphiaraos, Aristoph. Ar. 1106, silver coins, with the Athenian figure of an owl), a range of hills in the south of Attica, celebrated for their silver mines. These hills are not high, and are covered for the most part with trees and brushwood. The name is probably derived from the shafts which were sunk for obtaining the ore, since Augea in Greek signifies a street or lane, and Augea would therefore mean a place formed of such lanes, — i. e., a mine of shafts, cut one into the other, like a catacomb. (Wordsworth, Athens and Attica, p. 209.) The mining district extended a little way north of
Sunium to Thorius, on the eastern coast. Its present condition is thus described by Mr. Dodwell:—

"One hour from Thorius brought us to one of the ancient shafts of the silver mines; and a few hundred yards further we came to several others, which are of a square form, and cut in the rock. We observed only one round shaft, which was larger than the others, and of considerable depth, as we conjectured, from the time that the stones, which were thrown in, took to reach the bottom. Near this are the foundations of a large round tower, and several remains of ancient walls, of regular construction. The traces are so extensive, that they seem to indicate, not only the buildings attached to the mines, but the town of Laurium itself, which was probably strongly fortified, and inhabited principally by the people belonging to the mines." Some modern writers doubt whether there was a town of the name of Laurium; but the grammarians (Suidas and Photius) who call Laurium a place (vóra) in Attica appear to have meant something more than a mountain; and Dodwell is probably correct in regarding the ruins which he describes as those of the town of Laurium. Near these ruins Dodwell observed several large heaps of scoria scattered about. Dr. Wordsworth, in passing along the shore from Sunium to Thorius, observes:—"The ground which we tread is strewn with rusty heaps of scoria from the silver ore which once enriched the soil. On our left is a hill, called Scord, so named from these heaps of scoria, with which it is covered. Here the shafts which have been sunk for working the ore are visible." The ores of this district have been a-certain to contain lead as well as silver (Walpole's Turkey, p. 426). This confirms the emendations of a passage in the Aristotelian Oceanomics proposed by Böck and Wordsworth, where, instead of Τύρων in Περὶ θηράματος Αθηναίων Αθηναίων συνεχείαν τον μέλανθι τον εκ των Τυρων παραλαβάνων, Böck suggests λαυριαίων, and Wordsworth ἄργυρων, which ought rather to be ἀργυρῶν, as Mr. Levin observes.

The name of Laurium is preserved in the corrupt form of Leugrama or Lagegremi, which is the name of a metochi of the monastery of Mendiéon.

The mines of Laurium, according to Xenophon (de Vettig. iv. 2), were worked in remote antiquity; and there can be no doubt that the possession of a large supply of silver was one of the causes of the early prosperity of Athens. They are alluded to by Auschylus (Pers. 235) in the line —

Ἄγγλοις πυγή τις ἀκτῶν ἐστιν, θυατεῖρος χήλων.

They were the property of the state, which sold or let for a long term of years, to individuals or companies, particular districts, partly in consideration of a sum or fine paid down, partly of a reserved rent equal to one twenty-fourth of the gross produce. Shortly before the Persian war there was a large sum in the Athenian treasury, arising out of the Laurium mines, from which a distribution of ten drachmae a head was going to be made among the Athenian citizens, when Themistocles persuaded them to apply the money to the increase of their fleet. (Herod. vi. 144; Plut. Them. 4.) Böck supposes that the distribution of ten drachmae a head, which Themistocles persuaded the Athenians to forgo, was made annually, from which he proceeds to calculate the total produce of the mines. But it has been justly observed by Mr. Grote, that we are not authorised to conclude from the passage in Herodotus that all the money received from the mines was about to be distributed; nor moreover is there any proof that there was a regular annual distribution. In addition to which the large sum lying in the treasury was probably derived from the original purchase money paid down, and not from the reserved annual rent.

Even in the time of Xenophon (Mem. iii. 6. § 12) the mines yielded much less than at an early period; and in the age of Philip, there were loud complaints of unsuccessful speculations in mining. In the first century of the Christian era the mines were exhausted, and the old scoriæ were smelted a second time. (Strab. ix. p. 399.) In the following century Laurium is mentioned by Pausanias (i. 1), who adds that it had once been the seat of the Athenian silver mines. (Dodwell, Tour through Greece, vol. i. p. 537, seq.; Wordsworth, Athens and Attica, p. 208, seq.; Walpole's Turkey, p. 425, seq.; Fiehler, Keine durch Griechenland, vol. i. p. 36, seq.; Leake, Descrip. of Attica, p. 63; Böck, Dissertation on the Silver Mines of Laurium, appended to the English translation of his Public Economy of Athens; Grote's Greece, vol. v. p. 71, seq.)

LAURUM, a village in Eubœa, more correctly written Loryum. [LORIUM.] 

LAUREON (Αὐρωύον: prob. Λαυρύος, W. of Xenarc, in Valencia), a town of Hispana Tarraconensis, near Suero, and not far from the sea. Though apparently an insignificant place, it is invested with great interest in history, both for the siege it endured in the Sertorian War, and as the scene of the death of C. Pompeius the Younger, after his flight from the defeat of Munda. (Liv. xxxiv. 17; Appian, B. c. 1, 109; Plut. Sert. 18, Pompe. 18; Flor. iii. 22, iv. 2, comp. Bell. Hisp. 37; Oros. v. 23; Ubert. vol. ii. pt. 1. p. 404.) [P. 8.]

LAUS (Λότος; Eth. Λάυος; near Scalos), a city on the W. coast of Lucania, at the mouth of the river of the same name, which formed the boundary between Lucania and Bruttium. (Strab. vi. pp. 253, 254.) It was a Greek city, and a colony of Sybaris; but the date of its foundation is unknown, and we have very little information as to its history. Herodotus tells us that, after the destruction of Sybaris in B.C. 510, the inhabitants who survived the catastrophe took refuge in Laus and Siculus (Herod. vi. 20); but he does not say, as has been supposed, that these cities were then founded by the Sybarites: it is far more probable that they had been settled long before, during the greatness of Sybaris, when Persia also was planted by that city on the coast of the Tyrrhenian sea. The only other mention of Laus in history is on occasion of a great defeat sustained there by the allied forces of the Greek cities in southern Italy, who had apparently united their arms in order to check the progress of the Lucanians, who were at this period rapidly extending their power towards the south. The Greeks were defeated with great slaughter, and it is probable that Laus itself fell into the hands of the barbarians. (Strab. vi. p. 253.) From this time we hear no more of the city; and though Strabo speaks of it as still in existence in his time, it seems to have disappeared before the days of Pliny. The latter author, however (as well as Ptolemy), notices the river Lalis, which Pliny concurs with Strabo in fixing as the boundary between Lucania and Bruttium. (Strab. i. c. ete. L. iii. 5, s. 10; Ptol. iii. 1. § 9; Steph. B. s. r. v.)

The river Lalis still retains its ancient name as the Loo, or Laina: it is a considerable stream, falling into the Gulf of Policastro. Near its sources
about 10 miles from the sea, is the town of Latus, supposed by CLuverius to represent the ancient Laus; but the latter would appear, from Strabo’s description, to have been nearer the sea. Romanielli would place it at Scala, a small town with a good port, about three miles X. of the mouth of the river; but it is more probable that the ancient city is to be looked for between this and the river Lus. (CLuver. Ital. p. 1262; Romanielli, vol. i. p. 393.) According to Strabo there was, near the river city, a temple or Heroon of a hero named Dracae, close to which was the actual scene of the great battle between the Greeks and Lucanians. (Strab. l. c.) Strabo speaks of a gulf of Laus, by which he can hardly mean any other than the extensive bay now called the Gulf of Policastro, which may be considered as extending from the promontory of Pyrna (Cape degli Infrascoli) to near Circeo. There exist coins of Laus, of ancient style, with the inscription AUNION; they were struck after the destruction of Sybaris, which was probably the most flourishing time in the history of Laus. [E. H. B.]

**TOWN OF LAUS.**

LAUS Pompeia, sometimes also called simply LAUS (Eth. Ladiens; Lodi Vercoch), a city of Gallia Transalpina, situated 16 miles to the NE. of Milan, on the highroad from that city to Piacenza. (Itin. Ant. pp. 98, 127.) According to Pliny it was an ancient Gaulish city founded by the Bolans soon after they crossed the Alps. (Plin. iii. 17, 8. 21.) It afterwards became a Roman municipal town, and probably assumed the epithet of Pompeia in compliment to Pompeius Strabo, who conferred the rights of Latin citizens upon the municipalities of Transalpine Gaul, but we find no special mention of the fact. Nor does any historical notice of Laus occur under the Roman Empire: though it seems to have been at that period a considerable town, and is termed in the Itineraries “Laudae civitas,” and by P. Dianius “Laudae civitas.” (Itin. Ant. p. 98; Itin. Hier. p. 617; P. Dian. v. 2.) In the middle ages Laus became an important city, and an independent republic, but was taken and destroyed in A. D. 1132 by the Maienses, and in 1158 the emperor Frederic Barba-rosa having undertaken to restore it, transferred the new city to the site of the modern Lodi, on the right bank of the Adda. The ancient site is still occupied by a large village called Lodi Vercoch, about 5 miles due W. of the modern city. It is correctly placed by the Itineraries 16 M. P. from Mediolanum, and 24 from Placentia. (Itin. Ant. p. 98.) [E. H. B.]

**LAUSONIUS LACUS.** in the country of the Helvetii. The Antiquus Itin. has a road from Mediolanum (Milan) through Geneva to Aargauernum (Strasburg). Sixteen Roman miles from Geneva, on the road to Strasburg, the Itin. has Equestris, which is Colonia Eques (or Noviodunum (Nyons)); and the next place is Lausus Lanium, 20 Roman miles from Equestris. To the next station, Urbia (Orbe), is 15 Roman miles. In the Table the name is “Lacus Lacum,” and the distances from Geneva to Colonia Equestris and Lacum Lacum are respectively 18 M. P., or 36 together. The Lacus Lanium is supposed to be Lautun, on the Lake of Geneva; or rather a place or district, as D’Anville calls it, named Tulli. The distance from Geneva to Nyons, along the lake, is about 15 English miles; and from Nyons to Lautun, about 22 or 23 miles. The distance from Geneva to Nyons is nearly exact; but the 20 miles from Equestris to the Lacus Lanium is not enough. If Tulli, which is west of Lautun, is assumed to be the place, the measures will agree better. D’Anville cites M. Bouchat as authority for an inscription, with the name Lautunnenses, having been dug up at Tulli, in 1739; and he adds that there are remains there. (Comp. Ucker’s note, Gallien, p. 491.)

**LAUTULAE or AD LAUTULAS (e. Autro, Dix, Dieol.). is the name given by Livy to the pass between Tarraconae and Fundi, where the road winds round the foot of the mountains, between them and the sea, so as to form a narrow pass, easily defensible against a hostile force. This spot figures on two occasions in Roman history. In n. c. 342 it was here that the mutiny of the Roman army under C. Marius Vitulus broke out; one of the discontented cohorts having seized and occupied the pass at Lautulae, and thus formed a nucleus around which the rest of the malcontents quickly assembled, until they thought themselves strong enough to march upon Rome. (Livy vii. 39.) At a later period, in n. c. 315, it was at Lautulae that a great battle was fought between the Romans, under the dictator Q. Fabius, and the Sarmatians. Livy represents this as a drawn battle, with no decisive results: but he himself admits that some annalists related it as a defeat on the part of the Romans, in which the master of the horse, Q. Anius, was slain (ix. 23). Diodorus has evidently followed the annalists thus referred to (xix. 72), and the incidental remark of Livy himself shortly after, that it caused great agitation throughout Campania, and led to the revolt of the neighbouring Italian cities, would seem to prove that the statement of the event is much more serious than he has chosen to represent it. (Livy. ix. 25; Niebuhr, vol. iii. pp. 228—231.) The locality is always designated by Livy as “ad Lautulas.” It is probable that this was the name of the pass, but whether there was a village or other place called Lautulae, we are unable to tell. The name was probably derived from the existence of warm springs upon the spot. (Niebuhr, l. c., note 399.) It is evidently the same pass which was occupied by Minucius in the Second Punic War, in order to guard the approach to Latiun from Campania (Livy. xxiii. 15), though its name is not there mentioned. The spot is now called Passo di Portella, and is guarded by a tower with a gate, forming the barrier between the Roman and Neapolitan territories. (Emoare, vol. ii. p. 309.) [E. H. B.]

**LAUSTA. [Christianez]**

LAZI (Maced., Arzian, Peripl. p. 11; Plin. vi. 4; Atoian, Joln. 10. § 5), one among the many tribes which composed the indigenous population which clustered round the great range of the Caucasus. This people, whose original seats were, according to Procopius (B. G. iv. 2), on the N. side of the river Phasis, gave their name, in later times, to the country which was known to the Greeks and Romans as Colchis, but which henceforth was called “Regio Lazica.” They are frequently mentioned in the
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Byzantine writers; the first that they appear in history was A.D. 456, during the reign of the emperor Marcian, who was successful against their king Gobazes. (Prisc. *Ecc. de Leg. Rom.* p. 71; comp. Le Beau, *Bas Empire*, vol. vi. p. 385.) The Lazic war, the contest of Justinian and Chosroes on the banks of the Phasis, has been minutely described by contemporary historians. (Procop. *B. P.* ii. 15, 17, 29, 29, 30, *B. G.* iv. 7—16. *Agath.* ii. iii. pp. 55—132, 141; Menand, *Protoc. *Ecc. de Leg. Gent.* pp. 99, 101, 133—147; comp. Gibbon, *c*. xiii.; Le Beau, vol. ix. pp. 44, 133.209—230.312—333.) In the Athus (pt. ii. pl. xiv.) to Dubois de Montpereux (*Ley. Voyage Autour du Caucuss*, comp. vol. ii. pp. 73—132) will be found a map of the theatre of this war. In A.D. 520, or 512 according to the era of theophanes, the Lazi were converted to Christianity (Gibbon, *c*.; Neander, *Gesch. der Christl. Religion*, vol. iii. p. 236), and, under the name of *Lazici*, are now spread through the country near the sea. angle of the Euxine from Gurjel to the neighborhood of Trebizond. Their language, belonging to the Indo-Germanic family, appears to contain remains of the ancient celtic idiom. (*Cosmas*, vol. ii. note 201, *trans.*; *Prichard, Physical Hist. of Mankind*, vol. iv. p. 263.)

LEADIA. [Λεαδία].

LEANDIS (Λεάνδης), a town in the eastern part of the strategy of Catania, in Armenia Minor, 18 miles to the south of Cucusus, in a pass of Mount Taurus, on the road to Anazarbus. (Ptol. *v.* 7. *§*. 7.) This town is perhaps the same as the larunda of the antenite itinerary (p. 211) and of Hierocles (p. 675), which must not be confounded with the larunda of Lycusania or Isauria. [*L. S.*]

LEANITAE. [Λεανίταις Σίνοις.]

LEANITES SINUS (Λεανίτις κόλας), a bay on the western side of the Persian Gulf, so named from the Arab tribe LEANITAE (Λεανίταις, Ptol. *vi.* 7. *§*. 18). They are placed north of Gerraah, between the Themis and the Abasrai. Pliny states that the name was variously written: *"Sinus intimus, in quo Lacuscum qui nominem idem: regio curum, in qua Lacuscum, vel, si Alius Anglicus, εἰς τὸν πάνταν, unum et ipsum sinum non-strii Aelanticum scriptus, aliis Aelanticum, Artemidorus Alanticus, Juba Aelanticum*" (vii. 28). Agra, which Pliny represents as the capital, is doubtless the *"Adari civitas*" (Αδαρίος πόλις) of Ptolemy, in the country of the Leantae. Mr. Forster regards the name as an abbreviated form of *"Sinus Kauhanites"* or *"Bay of Koushan", in which he discovers an idiomatic modification of the same name, the Arabic form for Haumen, — identical with the *Beni Khaleid,* — the inhabitants of the Avol or Hahviah of Scripture (*Havilah*). (*Geography of Arabia*, vol. i. pp. 48, 52, 53, vol. ii. p. 215.) The gulf apparently extended from the itamus Portus (Κόλονα) on the north, to the Chersonesia extremia (Rasool-Chör) on the south. [*G. W.*]

LEBADE. [Σεβλίνα.]

LEBADEIA (Λέβαδεια, Λεβάδεια, Λαβαδία, Λαβάδια, *Lestat. Leb.* 28; *Eh. Lebāsēi; Livadica*), a town near the western frontier of Boeotia, described by Strabo (ix. p. 414) as lying between Mt. Helicon and Chaeroneia. It was situated at the foot of a precipitous height, which is an abrupt northerly termination of Mt. Helikon. Pausanias relates (ix. 39. *§*. 1) that this height was originally occupied by the Homeric city of Midea (Μίδηα, *H. ii.* 507), from whence the inhabitants, under the conduct of Lebadas, an Athenian, migrated into the plain, and founded there the city named after him. On the other hand, Strabo maintains (ix. p. 413) that the Homeric cities Arne and Mideia were both swallowed up by the lake Copais. Lebadia was originally an insignificant place, but it rose into importance in consequence of its possessing the celebrated oracle of Trophonius. The oracle was consulted both by Hierocles (ix. 12) and by Marcian (Porph. *F. G.* viii. 134), and it continued to be consulted even in the time of Plutarch, when all the other oracles in Boeotia had become dumb. (Plut. *de Def. Orac.* 5.) Pausanias himself consulted the oracle, and he speaks of the town in terms which show that it was in his time the most flourishing place in Boeotia. But notwithstanding the sanctity of the oracle, Lebadia did not always escape the ravages of war. It was taken and plundered both by Lyseander and by Archelaus, the general of Mithridates. (Plut. *Lys. 28, Sull. 16.*) In the war against Persians, it exposed the side of the Romans, while Theses, Haliartus, and Coreeia declared in favour of the Macedonian king. (Polyb. *xxvii.* 1.) It continues to exist under the slightly altered name of Livadiia, and during the Turkish supremacy it gave its name to the whole province. It is still a considerable town, though it suffered greatly in the war of independence against the Turks.

The modern town is situated on two opposite hills, rising on each bank of a small stream, called Hercynia by Pausanias, but the greater part of the houses are on the western slope, on the summit of which is a ruined castle. Pausanias says that the Hercynia rose in a cavern, from two fountains, close to one another, one called the fountain of Oldiron and the other the fountain of Momcy, of which the persons who were going to consult the oracle were obliged to drink. The Hercynia is in reality a continuation of an occasional torrent from Mount Helipec; but at the southern extremity of the town, on the eastern side of the castle-lair, there are some copious springs, which were evidently the reputed fountains of the Hercynia. They issue from either side of the Hercynia, those on the right going to be the most copious, flowing from under the rocks in many large streams, and forming the main body of the river; and those on the left bank being insignificant and flowing, in the time of Dodwell, through ten small spouts, of which there are still remains. The fountains on the right bank are warm, and are called Chilid (χηλίδ), and sometimes χαλαβὰ φορά, or the water unit for drinking; while the fountains on the left bank are cold and clear, and are named Krya (κρύα, i.e., κρύα φόρας, the cold source, in opposition to the warm, Chilid). Neither of these two sets of fountains rise out of a cave, and so far do not correspond to the description of Pausanias; but there is a cavern close to each; and in the course of ages, since the destruction of the sacred springs of Trophonius, the fountains may easily have been choked up, and the springs have changed in different spots. The question, however, arises, which of the fountains contained the reputed springs of the Hercynia? The answer to this must depend upon the position we assign to the sacred grove of Trophonius, in which the source of the Hercynia was situated. Leake places the sacred grove on the right or eastern bank; but Ulrichs on the left, or western bank. The latter appears more probable, on account of the passage in Pausanias, *Δελτίον της*
LEBAEA.

The most remarkable object in the grove of Trophonius was the temple of the hero, containing his statue by Praxiteles, resembling a statue of Asclepius; a temple of Demeter, named Europa; a statue of Zeus-Hytonus (Pliouus) in the open air; and higher up, upon the mountain, the oracle (θυάτηρ). Still higher up was the hunting place of Persephone; a large unfinished temple of Zeus Basileus, a temple of Apollo, and another temple, containing statues of Cronus, Zeus, and Hera. Pausanias likewise mentions a chapel of the Good Daemon and of Good Fortune, where those who were going to consult the oracle first passed a certain number of days.

In the Turkish mosque, now converted into a church of the Panagia, on the western side of the river, three inscriptions have been found, one of which contains a dedication to Trophonius, and the other a catalogue of dedications in the temple of Trophonius. (See Böckh, Inscri. 1571, 1588.) Hence it has been inferred that the temple of Trophonius occupied this site. Near the fountain of Kephis there is a square chamber, with seats cut out of the rock, which may perhaps be the chapel of the Good Daemon and Good Fortune. Near this chamber is a cavern, which is usually regarded as the entrance to the oracle. It is 25 feet in depth, and terminates in a hollow filled with water. But this could not have been the oracle, since the latter, according to the testimony both of Pausanias and Philostratus, was not situated in the valley upon the Helleas, but higher up on the mountain. (Paus. ix. 39. § 4; Philostr. Vit. Apollo. viii. 19.) More justly expresses his surprise that Laski, after quoting the description of Pausanias, who says that the oracle was εν τοι τοιοδαπεδο, should suppose that it was situated at the foot of the hill. A person who consulted the oracle descended a well constructed of masonry, 12 feet in depth, at the bottom of which was a small opening on the side of the hill. Upon reaching the bottom he lay upon his back and introduced his legs into the hole, when upon a sudden the rest of his body was rapidly carried forward into the sanctuary. The site of the oracle has not yet been discovered, and is not likely to be, without an extensive excavation.

An account of the rites observed in consulting the oracle is given in the Dict. of Antig. p. 841, 2nd ed. (Delouw, Town through Greece, vol. i. p. 216, seq.; Locuir, Northern Greece, vol. i. p. 118, seq.; More, Town in Greece, vol. i. p. 233, seq.; Ulrich, Reisen in Griechenland, p. 164, seq.)

LEBAEA (Λεβαία), an ancient city in Upper Macedonia, and the residence of the early Macedonian kings, mentioned only by Herodotus (vii. 137).

LEBEN (Λεβέν), Strab. x. p. 478) or LEBENA (Λεβήνα), Polyb. iii. 17. § 4; Strabon; Phil. iv. 12, 7; Liodon, Pers. Poly., vii. 26, 27; Locuir, Port. Thr., a maritime town of Crete, which was a harbour of Gortyna, about 70 stadia inland. (Strab. L.c.) It possessed a temple of Asclepius, of great celebrity. (Tellinstr. Vitr. Apollon. ix. 11, and is represented by the modern hamlet of Leba. (Hick- Kreta, vol. i. pp. 394, 399.)

LEBECCHI. [Lunet.]

LEBEDONITA, a town upon the coast of Hissopia. To the west of this town, situated upon the mountain Seilius, at a great distance from Tarana. It is mentioned only by Avienus (Or. Marit. 509), in whose time, however, it had ceased to exist.

LEBEDOS (Λεβέδος; Eib. Λεβέδος), an ancient city on the western coast of Aisa Minor, 90 stadia to the east of Cape Myonnesus, and 120 to the north-west of Colophon. (Strab. xiv. p. 643.) The place was originally inhabited by Carians, until, on the immigration of the Ionians into Asia, it was taken possession of by them under the guidance of Andraemon, a son of Codrus. (Paus. vii. 3. § 2.) Strabo (xiv. p. 633), however, in speaking of the foundation of the Ionian cities, states that it was colonised by Androponus and his followers, having previously borne the name of Artis: the tomb of Andraemon, moreover, was shown in the neighbourhood of the place, where, on the road crossing the river, Hades. (Paus. i. 6.) For a long time Lebedos continued to be a city flourishing by its commerce, the fertility of its territory, and the excellent hot mineral springs in its neighbourhood, which still exist. (Hecat. Fragm. 219; Herod. i. 142; Thucyd. viii. 19.) It was afterwards nearly destroyed by Lygimachus, who transplanted its population to Ephesus (Paus. L.c. i. 9. § 8); after which time Lebedos appears to have fallen more and more into decay, so that in the days of Homer it was more deserted than Gabii or Fidenae. (Epist. i. 11. 7.) It is mentioned, however, as late as the 7th century of the Christian era (Aelian, V. H. viii. 5; Podt. v. 2. § 7; Mela, i. 17; Plin. H. N. v. 31; Hierocles, p. 660); and the Romans, in attempting to raise the place in some measure, established there the company of actors (τρίγυρον τοι ταυ λαονοου) who had formerly dwelt in Teos, whence during a civil commotion they withdrew to Ephesus. Attalus afterwards transplanted them to Myonnesus; and the Romans, at the request of the Teians, transferred them to Lebedos, where they were very welcome, as the place was very thinly inhabited. At Lebedos the actors of all India as far as the Hallespont had ever after an annual meeting, at which games were celebrated in honour of Dionysus. (Strab. xiv. p. 643.) Thus the site of Lebedos, marked by mounds, ruins, now called Ecclesia or Xingi, and consisting of masses of naked stone and bricks, with cement. There also exists the basement and an entire floor of a small temple; and nearer the sea there are traces of ancient walls, and a few fragments of Doric columns. (Chandler's Asia Minor, p. 125.) [L. S.]

LEBINIUS (Λεβίνιος), a small island in the Argaean sea, one of the Sporades, NE. of Amorgos, between which and Lebinius lies the still smaller island Cinarius. (Strab. x. p. 487; Steph. B. z. s. Sporadum; Phil. iv. 12, 23; Mela, ii. 7, 11; Ov. Met. vii. 222, 223, Ar. Am. ii. 81; Ross, Reise auf den Grecischen Inseln, vol. ii. p. 56.)

LEBONAH, a town in Palestine, north of Shiloh, identified by Mannheim with Leban, a village 4 hours S. of Nophis. (Judea, xxii. 19; Viner, Biblioth. Real- corder, i. 23.)

LEBUNI, [Lebunia.]

LECHAEUM. [Corinth, p. 682.]

LECTOCE, AD.
by the Jerusalem Lira, after Amausus (Orange), and xiii. 374, from it. D’Aunoy says that the distance is not great, for it seems that the place is at the passage of the small river Lec.

[ G. L. ]

**LECTUM (τὸ Λέκτω),** a promontory in the south-west of Tras, opposite the island of Lesbos. It forms the south-western termination of Mount Is. (Thom. L. xiv. 294; Herod. ii. 114; Thucyd. vii. 101; Pol. v. 2 § 4; Plin. v. 52; Liv. xxxvii. 37.) In the time of Strabo (xiii. p. 605, comp. p. 585) there was shown on Cape Lectum an altar said to have been erected by Agamemnon to the twelve great gods; but this very number is a proof of the late origin of the altar. Under the Byzantine emperors, Lectum was the northernmost point of the province of Asia. (Hieroc. p. 659.) Atthisenaeus (iii. p. 88) states that the purple shell-fish, found near Lectum as well as near Sigeum, was of a large size. The modern name of Lectum is Boda, or Santa Maria.

**LECTYTHUS (Λεκτυθος),** a town in the peninsula of Sithonia in Chalcidice, not far from Torone, with a temple to Athena. The town was attacked by Brasidas, who took it by storm, and consecrated the entire cape to the goddess. Everything was demolished except the temple and the buildings connected with it. (Thuc. iv. 115, 116.) [ E. B. J. ]

**LEDERATA OR LEADERATA (Λεδεράτα or Ατταρέα),** a fortified place in Upper Mysia, on a high road from Vinnacium to Dacia, on the river Margus. It was a station for a detachment of horse archers. (Procop. de Aed. iv. 6; Tab. Peut.; Notit. Imp., where it is called Leudatana.) Rains of ancient fortifications, commonly identified with the site of Lederata, are found in the neighbourhood of Rounce.

**LEDON (Λέδων; Eth. Λέδωτον),** a town of Phocis, north of Tithorea, the birthplace of Philematus, the commander of the Phocians in the Sacred War. In the time of Pausanias it was abandoned by the inhabitants, who settled upon the Cephisus, at the distance of 40 stadia from the town, but the ruins of the latter were seen by Pausanias. Leake supposes that the ruins of Palei Fera are those of Ledon. (Paus. x. 2 § 2, x. 3 § 2, x. 33 § 1; Leake, M. R. Greece, vol. ii. p. 89.)

**LEDON (Λέδων),** near Lecce, which the ecclesiastical writers mention as a bishop’s see. (Sozomen, H. E. v. 10; Niceph. Callist. viii. 42; Engel, Kypros, vol. i. p. 152.) [ E. B. J. ]

**LEDUS, or LEDUM, as Mela (ii. 5) names it, a small river of Galba Naborbaensis. Festus Avienus; (Ov. March. 590) names it Ledus. Mela speaks of the “Stagna Volcanum, Ledum flumen, castellum Lutera.” The Ledus is the Lec, which passes by Sextantia, to the east of Montale, and flows into the Etang de Maguelone or Perols below Lateral, now Latus or Latte. Pliny (ix. 8) gives the name of Stagnum Lutera to this Etang, and he speaks of it as abounding in mullets, and describes the way of taking them. The mullet is still abundant there. Pliny places the Stagnum Lateral in the territory of Nemausus (Nimes), which is at some distance. But the Etang and castle of Montale may be among the many small places (Plin. iii. 4) which were made dependent on Nemausus (Nemausianisbibus attributa).

[ G. L. ]

**LEÉTANI (Laéitani),**

**LEGGAE (Λέγγαι, Strab. xi. p. 503; Λέγγαι, Plut. Pomp. 35), a people on the shores of the Caspian, situated between Albania and the Amazons, and belonging to the Scythian stock. (Theophanes, ap. Strab. i. c.) The name survives, it has been conjectured, in the modern Leghi, the inhabitants of the E. region of Caucasus. (Comp. Pothoiki, *Lois dans les Steppes d’Astrakhan*; vol. i. p. 239.) [ E. B. J. ]

**LEGEDIA,** in Gallia, is placed by the Table on a road from Condate (Rennes) to Corinum, perhaps Choreon. It is 49 Gallic leagues from Condate to Legedia, and 19 from Legedia to Cassicia. None of the geographers agree about the position of Legedia. Wallenker places it at Uxbridge, near Lectum, in support of which there is some similarity of name.

[ G. L. ]

**LEGELIUM,** a town in Britain, mentioned in the Itinerary. At Castleford, in Yorkshire, the road fromIncoming (Aldeborough) crosses the river Aire; and in this neighbourhood coins and other antiquities have been dug up. A camp, however, has yet to be discovered. Castleford is generally identified with Legelinon.

Makecum is the first station from York on the way to London, 21 miles from the former town, and 16 from Danum (= Doncaster). This is from the 8th Itinerary.

In the 5th Legelium is exactly in the same position. This identifies the two. [ R. G. L. ]

**LEGIO (Λεγίο), a town of Palestine mentioned by Eusebius and S. Jerome. Its importance is greatly exaggerated by the fact that it is assumed by them as a centre from which to measure the distance of other places. Thus they place it 15 M. P. west of Nazareth, three or four from Tanaach (Onomast. s. v. Nazaret); Thaonach, Thaonach Canana, Apacriana. Israel (Palest. s. v. p. 873) correctly identifies it with the modern village Lege or el-Lejjien, "on the western border of the great plain of Edron", — which Eusebius and S. Jerome designate, from this town, μέγα πέλαγος Αύξηρων (Onomast. s. v. Potheinon), — "where it already begins to rise gently towards the low range of wooded hills which connect Carmel and the mountains of Samaria." Its identity with the Megiddo of Scripture is successfully argued by Dr. Robinson (Bib. Res. vol. iii. pp. 177—180). Megiddo is constantly joined with Tanaach, and Lejjen is the requisite distance from the village of Telchom, which is directly south of Tanaach. Both were occupied by the Canaanitish sheikhs (Josh. xii. 21), both assigned to the half-tribe of Manasseh, though lying within the borders of Issachar or Asher (xvii. 11; 1 Chron. vii. 29); both remain long unsubdued (Judges, i. 27). In the battle between Barak and Sisera "they fought in Tanaach by the Waters of Megiddo," — which waters issue from a copious fountain, the stream from which turns several mills, and is an important tributary to the Kishon (Maundrell, Journeys, March 22, p. 57.) This is probably the place mentioned by Shaw as the Ith-El-Kishon, or the head of the Kishon, under the south-east brow of Mount Carmel. Three or four of its sources, he says, lie within less than a furlong of each other, and discharge water enough to form a river half as big as the Isis. (Travels, p. 274, 4th ed.) It was visited and described by Mr. Welcker in 1842. He formed, March 25th, an hour and forty minutes from Tel-mandil (Bibliotheca Siceria, 1843, pp. 76—78.) The great caravan road between Egypt and Damascus passes through Lejjen; and traces of an old Roman road are to be seen at the south of the village. [ G. W. ]

**LEGIO VII. GEMINA (Tit. Ann. p. 395; Aciae & Peppinach, Pot. ii. 6 § 30: Lecon.), a
LEI.'"ONI (Aluviwn), the later name of the Hisonic ELOKE (Heliyron), accordtnv to Strabo, was a town of Perrachia in Thessaly, and was situated at the foot of Mount Olympus, not far from the Tatraios or Euxon. The Greeks of Euxon report that there are some remains of this city at Samo. (Hey, 11, 250; Strab. xix. p. 440; Steph. B. s. 0. Heliyron; Leake, Northern Greece, vol. iii. p. 345.)

LEIMON (A'retou), a town of Sarmatia Europaeus, which Poibey (iii. 5, 29) places on an affluent of the Borysthenes, but whether on the Dereon, or some other, is uncertain. LIAHUM (A'lyoum, Pol. iii. 5, 12), on the Pines Meotis, appears to be the same place repeated by an oversight. (Schafarik, Not. necr. p. 512.)

LEHOSYRHIUM. [Attica, p. 326, b.)

LEALANNVNIUS SINUS, in Britain, mentioned by Poibey (ii. 3) as lying between the estuary of the Cota ( Clyde) and the Epiian Promontory (Mall of Cantyre) = Loch Fheugh. [R. G. L.]

LELANUTS CAPMUS (tô א"לופטוס pe'idov), a fertile plain in Euboea, between Chalidcs and Eretra, which was an object of frequent contention between these cities. [Chalidcs.] It was the subject of volcanic action. Strabo relates that on one occasion a torrent of hot mud issued from it; and it contained some warm springs, which were used by the dictator Sulla. The plain was also celebrated for its vineyards; and in it there were mines of copper and iron. (Strab. 1. p. 58, x. p. 447, seq.; Hom. Hymn. in Apoll. 219; Theogn. 888; Leake, Northern Greece, vol. iii. p. 255.) Play mentions a river Lelantas in Euboea, which must have flowed through this plain, if it really existed. (Pllin. iv. 12. s. 21.)

LELEGES. (A'llyeców), an ancient race which was spread over Greece, the adjoining islands, and the Asiatic coast, before the Hellenes. They were so widely diffused that we must either suppose that their name was descriptive, and applied to several different tribes, or that it was the name of a single tribe and was afterwards extended to others. Strabo (viii. p. 322) regarded them as a mixed race, and was disposed to believe that their name had reference to this (tô σιλέκτους γεγονέων). They may probably be looked upon, like the Pelasgians and the other early inhabitants of Greece, as members of the great Indo-European race, who became gradually incorporated with the Hellenes, and thus ceased to exist as an independent people.

The most distinct statement of ancient writers on the origin of the Leleges is that of Herodotus, who says that the name of L leges was the ancient name of the Carions (Irod. i. 171). A later Greek writer considered the Leleges as standing in the same relation to the Carians as the Helots to the Laconians and the Penetae to the Thessalians. (Athen. vi. p. 271.) In Homer both Leleges and Carians appear as equals, and as auxiliaries of the Trojans. (Iliad. 42.) The Leleges were ruled by Alces, the father-in-law of Priam, and inhabit a

LEI.'"ONI. Roman city of Asturia, in Hispam Tarracenses, admirably situated at the confluence of two tributaries of the Eo, at the foot of the Asturian mountains, commanding and protecting the plain of Lein, as its name implies, it grew out of the station of the new 7th legion, which was raised by the emperor Galba in Hispam (Tac. Hist. ii. 11; Suet. Galba, 10.) Taetus calls the legion GALBIANA, to distinguish it from the old LEI.'"ONI CLAUDIA, but this appellation is not found on any genuine inscriptions. It appears that they have received the appellation of Gemina (respecting the use of which, and Gemella, see Caesar Hist. iii. 3) on account of its amalgamation by Vespasian with one of the German legions, not improbably the LEGIO I. GERMANICA. Its full name was VII. GEMINA FELIX. After serving in Pannonia, and in the civil wars, it was settled by Vespasian in Hispam Tarracenses, to supply the place of the VI. Victrix and X. Gemina, two of the three legions ordinarily stationed in the province, but which had been withdrawn to Germany. (Tac. Hist. ii. 11, 67, 86, iii. 7, 10, 21—25, iv. 39; Inscrip. ap. Gruter, p. 245, no. 2.) That its regular winter quarters, under later emperors, were at Lein, on the banks of the Iberus, and between the Pagus, the Poegeny, and the Notitia Imperii, as well as from a few inscriptions (Muratori, p. 2037, no. 8, A.D. 150; p. 335, nos. 2, 3. A.D. 163; p. 336, no. 3. A.D. 167; Gruter, p. 260, no. 1, A.D. 216;) but there are numerous inscriptions to prove that a strong detachment of it was stationed at Tarra, the chief city of the province. (The following are a selection, in order of time.—Ovill, no. 5496, A.D. 182; no. 48815; Gruter, p. 365, no. 7.) In these inscriptions the legion has the surnames of P. F. ANTONINIANA, P. F. ALEXANDRIANA, and P. F. SEVERIANA ALEXANDRIANA; and its name occurs in a Greek inscription as AET. Z. ΔΙΑΘΥΣ (C. I. vol i. no. 4022), while another mentions a χαλιάρχης ὑπὸ Πηλίου λεγέων ἐκφθορά (C. I. vol. i. no. 1126.) There is an inscription in which is found a "Tribunus Militum Legio VII. GEMINAE FELICIS IN GERMANIA," from a comparison of which with two inscriptions found in Germany (Leine, Schroffen, vol. i. nos. 11, 62; Borgeschi, sulle iscr. Rom. del Reno, p. 26), it has been inferred that the legion was employed on an expedition into Germany under Alexander Severus, and that this circumstance gave rise to the erroneous designation of Πηλιαρχος in the text of Poegeny. (Bickell, A.D. pt. ii. pp. 1026, seq.; Marggraf's Becker, Rom. Alterthum, vol. iii. pt. 2, p. 354; Goodfriend, in Pauly's Realencyclopädie, s. e. Legion.)

The station of this legion in Asturia grew into an important city, which resisted the attacks of the Gotth to A.D. 586, when it was taken by Levicgilco; and it was one of the few cities which the Gotths allowed to retain their fortifications. During the struggle with the Arab invaders, the same fortress, which the Romans had built to protect the plain from the incursions of the mountain tribes, became the advanced post which covered the mountain, as the last refuge of Spanish independence. After yielding to the first assault of the Moors, it was soon recovered, and was restored by Ordulo I. in 830. It was again taken by Al Mansur in 996, after a year's siege; but was recovered after Al Mansur's defeat at Caledonhà, about A.D. 1093; repulsed by Alonso V., and enlarged by Alonso I., under whose successor, Don Pedro, it ceased to be the capital of the kingdom of Leon, by the removal of the court to Strrille. The greater portion of the Roman walls may still be traced. (Fard., Handb. of Spain, p. 318.)
town called Pedasus at the foot of Mount Ida. (II. xxi. 86.) Strabo relates that Leleges and Carians once occupied the whole of Ionia, and that in the Milas pass of Asia Minor they were sufficiently defended by nature and the parts of the Leleges were shown. He further says that the two were so intermingled that they were frequently regarded as the same people. (Strab. vii. p. 321, xiii. p. 611.) It would therefore appear that there was some close connection between the Leleges and Carians, though they were probably different peoples. The Leleges seem at one time to have occupied a considerable part of the western coast of Asia Minor. A grandson of this Lelex is said to have led a colony of Mecarian Leleges into Messenia, where they founded Pylos, and remained until they were driven out by Noleus and the Pelasgians from Iolcos; whereupon they took possession of Ylis in Eolis. (Paus. v. 36. § 1.)

The Lacedaemonian traditions, on the other hand, represented the Leleges as the autochthons of Laconia; they spoke of Lelex as the first native of the soil, from whom the people were called Leleges and the land Lelega; and the son of this Lelex is said to have been the first king of Messenia. (Paus. iii. 1 § 1, iv. 1. §§ 1, 5.) Aristotle seems to have regarded Lencadia, or the western parts of Aetolia, as the original seats of the Leleges; for, according to this writer, Lelex was the autochthon of Lencadia, and from him were descended the Telebans, the ancient inhabitants of the Taphian islands. He also regarded them as the same people as the Locrians, in which he appears to have followed the authority of Hesiod, who spoke of them as the subjects of Lecrus, and as produced from the stones with which Dencalian reaped the earth after the deluge. (Strab. vii. pp. 321, 322.) Hence all the inhabitants of Mount Paromus, Locria, Rhodians, Boeotians, and others, are sometimes described as Leleges. (Comp. Dionys. Hal. i. 17.) (See Thrilval, History of Greece, vol. i. p. 22.)

LEMANIS PORTUS (Κανάς Λεμηνίς, Plut. ii. 3. § 4), one of the chief seaports of Britain, situated in the territories of the Cantii; the site near Lympne, in Kent. The road from Dueroportum to Portus Lemanis (Itin. Anton. iv.) is extant nearly its entire length, and known by the name of Stone Street.

The harbour or port is no longer to be traced, owing to the silting up of the sea; but it must have been situated opposite to West Hythe and Lympne. The remains of the castrum, called Stifford Castle, to the west of West Hythe, and below Lympne, indicate the quarters of the Turneconnian soldiers stationed there in defence of the Lituss Saxonicum. (Not. Dig.) Recent discoveries have shown that a body of marines (Clusiarii Britannici) were also located at the Portus Lemanis, and at Dulwich (Dovey). An altar was also found, revealing the remains of a British temple (Norfolk on Excavations made at Lympne.). The Portus Lemanis is laid down in the Peutingerian Tables, and it is mentioned by the anonymous Geographer of Ravenna.

The Roman station was situated on the slope of a hill. Like that of Richborough (Rutupiae), it was walled on three sides only; the side facing the sea being sufficiently defended by nature and the banks, such as we see at other Roman castra where the engineers have availed themselves of a natural defence to save the expense and labour of building walls. The fortress enclosed about 10 acres. The walls, in part only now standing, were upwards of 20 ft. high, and about 10 ft. thick; they were further strengthened by semicircular solid towers. The principal entrance was on the north, facing the site of the village of West Hythe. It was supported by two smaller towers, and, as recent excavations prove, by other constructions of great strength. Opposite to this, on the west, was a postern gate, of narrow dimensions. At some remote period the castrum was shuttered by a land-slip, and the lower part was carried away, and separated entirely from the upper wall, which alone stands in its original position. To this cause is to be ascribed the present disjoined and shattered condition of the lower part. Parts of the wall and the great gateway were completely buried. The excavations alluded to brought them to light, and enabled a plan to be made. Within the area were discovered the walls of one of the barracks, and a large house with several rooms heated by a hypocaust.

[GL. E.]

LEMANUS or LEMANNUS LACUS (Λεμάνιον, Λεμάνιον Λίμνη; Leman Lake or Lake of Geneva), Caesar says (B. G. i. 8) that he drew his rampart against the Helvetii from "the Lacus Lemannus, which flows into the Rhone, as far as the Jura;" a form of expression which some of the commentators have found fault with and altered without any reason. The name Λεμάνιον Λίμνη in Ptolemy's text (ii. 10. § 2) is merely a copyist's error. In the Antonine Itin. the name Lemanus Lacus occurs; and in the Table, Loomannus Lacus. Nolli (ii. 6.), who supposes the Rhodanies to rise not far from the sources of the Rhone and the Ister, says that, "after being received in the Lemanus Lacus, the river maintains its current, and flowing entire through it, runs out as large as it came in." Strabo (p. 271) has a remark to the same purpose, and Pliny (ii. 105), and Ammianus Marcellinus (xxv. 11). This is not the fact, as we may readily suppose, though the current of the Rhone is perceptible for some distance after the river has retired over the east end of the lake of Geneva. Austrinus (De Clor. Urb. Narbo) makes the lake the chief source of the Rhodanies:

Qua rapituras praecipuus Rhodanis genitore Lemanno;

but this poetical embellishment needs no remark.

The Lake of Geneva is an immense hollow filled by the Rhone and some smaller streams, and is properly described under another title. (Lacus Belnanus.)

[GL.]

LEMAV [GALLACLA]

LEMINCUM, in Gallia Narbonensis, is placed in the Table and the Antonine Itin. on a road from the Alpes Graiae (Little St. Bernard) to Vienna (Vienna). Lemincum is Lemena, near Chambery, and there is also, according to some authorities, a Mont Lemine. The next station to Leminicum on the road to Vienna is Labicenum. (Larissien.)

[GL.]

LEMNOΣ (Λήμνος; Ecil. Αὔρως), one of the larger islands in the Aegean sea, situated nearly midway between Mount Athos and the Hellespont. According to Pline (v. 12, s. 23), it lay 22 miles SW. of Imbrus, and 87 miles SE. of Athens, but the
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latter is nearly double the true distance. Several ancient writers, however, state that Mount Athos cast its shadow upon the island. (Soph. ap. Schol. ad Theocr. vi. 76; Plin. L. c.) Pliny also relates that Lemnos is 112 miles in circuit, which is perhaps not far from the truth, if we reckon all the windings of the coast. Its area is nearly 150 square miles. It is of an irregular quadrilateral shape, being nearly divided into two peninsulas by two deep bays, Port Paradies on the N., and Port St. Antony on the S. The latter is a large and convenient harbour. On the eastern side of the island is a bold rock projecting into the sea, called Aeschylos E^rnanos λέπσις Αίμων, in his description of the beacon fires between Mount Ida and Mycenae, announcing the capture of Troy. (Asch. Agam. 283: comp. Soph. Hylas. 149.) Hills, but of no great height, cover two-thirds of the island; they are barren and rocky, and there are very few trees, except in some of the narrow valleys. The whole island bears the strongest marks of the effects of volcanic fire; the rocks, in many places, are like the burnt and vitrified scoria of furnaces. Hence we may account for its connection with Hephaestus, who, when hurled from heaven by Zeus, is said to have fallen upon Lemnos. (Hom. H. i. 594.) The island was therefore sacred to Hephaestus. (Schol. Thuc. ii. 25. 436; Or. Fast. iii. 82,) who was frequently called the Lemnian god. (Or. Met. iv. 185; Verg. Aen. viii. 454.) From its volcanic appearance it derived its name of Athaliaia (Αθηάλαια, Polyb. ap. Steph. B., and Erym. M. s. v. Αθηάλαια.) It was also related that from one of its mountains, called Monychius (Μονυχιος), fire was seen to blaze forth. (Antimach. ap. Schol. ad Nearch. Thuc. iv. 753; Lydippus. 227; Hesych. s. v.) In a village in the island, named Choros, there is a hot-spring, called Thormia, to which a commodious bath has been built, with a lodging house for strangers, who frequent it for its supposed medicinal qualities. The name of Lemnos is said to have been derived from the name of the Great Goddess, who was called Lemnos by the original inhabitants of the island. (Hecat. ap. Steph. B. s. v.)

The earliest inhabitants of Lemnos, according to Homer, were the Sintresses (Σιντρίσες), a Thracian tribe; a name, however, which probably only signifies robbers (from σιντρίζει). (Hom. H. i. 594, Od. viii. 294; Strab. vii. p. 331, x. p. 457, xii. p. 549.) When the Argonauts landed at Lemnos, they are said to have found it inhabited only by women, who had murdered all their husbands, and had chosen as their queen Hypsipyle, the daughter of Thous, the former king of the island. (See Dict. of Ruins, art. Hymettus.) Some of the Argonauts settled here, and became by the Lemnian women the fathers of the Minyae (Μίνυαι), the later inhabitants of the island. The Minyae were driven out of the island by the Tyrenian Pelasgians, who had been expelled from Attica. (Herod. iv. 143, v. 137; Apoll. Rhod. v. 608, seq., and Schol. Apollod. i. 9, § 17, iii. 6, § 44.) It is also related that these Pelasgians, out of revenge, made a descent upon the coast of Attica during the festival of Artemis at Brauron, and carried off some Athenian women, whom they made their concubines; but, as the children of these women despoiled their half-brothers born of Pelasgian women, the Pelasgians murdered both them and their Athenian mothers. In consequence of this atrocity, and of the former murder of the Lemnian husbands by their wives, "Lemnian Doles" (Λημνιών ὅλαι) became a proverb throughout Greece for all atrocious acts. (Herod. vi. 128; Estast. ad II. p. 158, 11, ad Dionys. Per. 347; Zenob. iv. 91.) Lemnos continued to be inhabited by Pelasgians, when it was conquered by Otanes, one of the generals of Darius Hystaspis (Herod. v. 26); but Miltiades delivered it from the Persians, and made it subject to Athens, in whose power it remained for a long time. (Herod. vi. 157; Thuc. iv. 28, viii. 57.) In fact, it was always regarded as an Athenian possession, and accordingly the peace of Antalcidas, which declared the independence of all the Grecian states, nevertheless allowed the Athenians to retain possession of Lemnos, Imbros, and Seyros. (Xen. Hell. iv. 8. § 12, v. 1. § 31.) At a later period Lemnos passed into the hands of the Macedonians, but it was restored to the Athenians by the Romans. (Polyb. xxx. 18.)

In the earliest times, Lemnos appears to have contained only one town, which bore the same name as the island (Hom. J. xiv. 230); but at a later period we find two towns, Myrina and Hephasteas. Myrina (Μηρινα: Eth. Μηρησαιων) stood on the western side of the island, as we may infer from the statement of Pliny, that the shadow of Mt. Athos was visible in the forum of the city at the time of the summer solstice. (Plin., Nat. Hist. iii. 140; Steph. B. s. v.; Polyb. iii. 13. § 4.) On its site stands the modern Kastro, which is still the chief town in the place. In contains about 2000 inhabitants; and its little port is defended by a pier, and commanded by a ruinous medieval fortress on the overhanging rocks. Hephasteas, or HEPHAESTIA (Ἡφαστεια, Ηϕαστεια: Eth. Ηϕασταίσας) was situated in the northern part of the island. (Herod., Plin., Polyb. i. cc. Stepb. B. s. v.) There are coins of Hephasteia (see below), but none of Myrina, and none bearing the name of the island. (Eckhel, vol. ii. p. 51.)

According to Pliny (xxxvi. 13. s. 19) Lemnos had a celebrated labyrinth, supported by 150 columns, and with gates so well poised, that a child could open them. Pliny adds, that there were still traces of it in his time. Dr. Hunt, who visited the island regarded in 1801, attempted to explore the ruins of this labyrinth, and was directed to a subterraneous stoa, in an uninhabited part of the island, near a bay, called Porphis. He here found extensive ruins of an ancient and strong building that seemed to have had a ditch round it communicating with the sea. "The edifices have covered about 10 acres of ground; there are foundations of an amazing number of small buildings within the outer wall, each about seven feet square. The walls towards the sea are strong, and composed of large square blocks of stone. On an elevated spot of ground in one corner of the area, we found a subterraneous staircase, and, after lighting our tapers, we went down into it. The entrance was difficult; it consisted of 31 steps, and about every twelfth one was of marble, the others of common stone. At the bottom is a small chamber with a well in it, by which probably the garrison was supplied: a censer, a lamp, and a few matches, were lying in a corner, for the use of the Greek Christians, who call this well an Αγία θια, or Holy Fountain, and the ruins about it Παντηνα Κοππικος. The peasants in the neighbourhood had no knowledge of any sculpture, or statues, or medals having ever been found there." It does not appear, however, that these ruins have any relation to the labyrinth
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mentioned by Pliny; and Dr. Hunt thinks that they are probably those of the citadel of Hephaestias.

The chief production of the island, was a red earth called terra Lemnia or sigillata, which was employed by the ancient physicians as a remedy for wounds and the bites of serpents; and which is still much valued by the Turks and Greeks for its supposed medicinal virtues. It is dug out of a hill, made into small balls, and stamped with a seal containing Arabic characters.

The ordinary modern name of the island, is Stolimene (στολιμήνες), though it is also called by its ancient name.

There were several small islands near Lemnos, of which the most celebrated was Chryse (Χρυσή), where Philoctetes was said to have been abandoned by the Greeks. According to Pausanias, this island was afterwards swallowed up by the sea, and another appeared in its stead, to which the name of Hieron was given. (Eustath. ad Hom. ii. p. 530; Appian, Mithr. 77; Paus. viii. 33. § 4.)

(Rhode, Rev. Lemonene, Ventisl. 1529; Hunt, in Walford's Travels, p. 54, seq.)

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We may add that there were two Bituriges, Bituriges Cubi and Bituriges Vivisci; and Volcae Arecomican and Volcae Tectosages. If the text of Caesar then is right, there were Armorican Lemovices as well as the Lemovices of the Lemovética; and we must either keep the name as it is, or change it. The emendation of some critics, adopted by D'Anville, rests on no foundation. Wackenroder finds in the district which he assigns to the Lemovices Armorican, a place named La Lemovicta, in the arrondissement of Nantes, between Machecoul, Nantes and Saint-Léger; and he considers this an additional proof in favour of a conjecture about the text of Ptolemy in the matter of the Lemovices as to which he justifies his own remarks may be read. (Geogr. &c. des Gaules, vol. i. p. 368.)

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[5. L.]

LEMOVIIL, a German tribe, mentioned by Tacitus (Germ. 43) as living with the Rugi on the coast of the Ocean, that is, the Baltic Sea. Tacitus mentions three peculiarities of this tribe and other tribes in these districts (the modern Pommeranien),—their round shields, short swords, and obedience towards their chiefs. (Comp. Zeuss, die Deutschen, p. 155.)

[7. S.]

LENTIA (Lēntiā), a small place in Noricum on the Danube, on the road from Lausiacum. According to the Notitia Imperii, from which alone we learn anything about this place, it appears that a prefect of the Legio Italica, and a body of horse archers, were stationed there. (Comp. Gruter, Inscription. p. 541. 10; Machar, Noricum, l. p. 284.)

LENTIENSES, the southernmost branch of the Lemains, which occupied both the northern and southern borders of the Lacus Brigantinus. They made several irruptions into the province of Raetium, but were defeated by the emperor Constantinus. (Ann. Marci. xiv. 3, xxi. 10; Zeuss, die Deutschen, p. 369, foll.)

[7. S.]

LENTIULAE or L'ENTOLAE, a place in Upper Pannonia, on the principal highroad leading through that country, and 32 Roman miles to the south-east of Julia. (It. Ant. p. 130; It. Hieros, p. 562; Geogr. Rev. iv. 19.) Ptolemy (ii. 15. § 5) mentions a town Λέντιολος in the same neighbourhood, which is perhaps only a slip for Λέντιολος. Some identify the place with the modern Bertentza, and others with Leitichang. (Comp. Gruter, Inscription. p. 541. 10; Machar, Noricum, l. p. 284.)

[7. S.]

LEOU PLEVIUS. [LEONTES.]

LEON (Ariov. Legg.) 1. A point on the S. coast of Crete, now Punta di Leonidi. (Ptol. iii. 17. § 4; Höck, Kreta, vol. i. pp. 394, 413.)

[8. B. J.]

2. A promontory of Euboea. S. of Eretria, on the έυρική λέες. (Ptol. iii. 15. § 24.)

[7. S.]

3. A place on the E. coast of Sicily, near Syracuse, where both the Athenians and Romans landed when they were going to attack that city. (Thuc. vi. 97; Liv. xxiv. 29.)

[8. RACUSAE.]

LEONICA. [LEONTES.]

LEONTES (Λέωντας ποταμού ένθαλα), a river of Phocis, placed by Ptolemy between Boytius and Sidon (v. 15, p. 137); consistently with which notice Strabo places Leontopolis between the same two towns, the distance between which he states at 400 stadia. He mentions no river of this name, but the Taunus (Ταύνας ποταμός), the grove of Ascalaphus, and Leontopolis, which would doubtless correspond with the Lion river of Ptolemy; for it is obviously an error of Pliny to place "Leontes opidum" between "Berytus" and "Flumen Lyceos" (v. 20). Now, as the Tarnus of Strabo is clearly
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identical with Naer-el-Dâmis, half way between Lejriat and Saida, Lion's town and river should be looked for south of this, and north of Sidon. The only stream in this interval is Naer-el-Aidy, called also in its upper part Naer Barâle, which Dr. Robinson has shown to be the Bostræmus Fluvius, [Bostrænus.] This, therefore, Mamert seemed to have sufficient authority for identifying with the Leontes. But the existence of the Libyca—a name supposed to be similar to the Leontes—between Sidon and Tyre, is thought to corroborate the conjecture that Phoenicy has dispossessed the Leontes, which is in fact identical with the anonymous river which Strabo mentions near Tyre (p. 758), which can be no other than the Libyce (Robinson, Bib. Hist. vol. ii. pp. 408 —410, and notes). No great reliance, however, can be placed on the similarity of names, as the form Leontes is merely the inflexion of Aeocor, which was not likely to be adopted in Arabic. It is far more probable that the classical geographer in this, as in other cases, translated the Semitic name. [See Canis and Lycus.] Besides which the Libyca does not retain this name to the coast, but is here called Naer-el-Kaisinig, the Cassiter of Mannadrell (March 20, p. 48; Ireland, Palestine, p. 230, 231.)

LEONTINI. (Aeocor: th. Aeocora: Leontis.) A city of Sicily situated between Syracuse and Catana, but about eight miles from the sea-coast, near a considerable lake now known as the Lago di Leontini. The name of Leontini is evidently an ethnic form, signifying properly the people rather than the city itself; but it seems to have been the only one in use, and is employed both by Greek and Latin writers (declined as a plural adjective*), with the single exception of Phoenicy, who calls the city Aeocor or Leontium. (Ptol. iii. 4 § 13.) But it is clear, from the modern form of the name, Leontini, that the form Leontini, which we find universal in writers of the best ages, continued in common use down to a late period. All ancient writers concur in representing Leontini as a Greek colony, and one of those of Chalcidian origin, being founded by Chalcidian colonists from Naesos, in the same year with Catana, and six years after the parent city of Naesos, (Herod. vol. i. c. 793; Strabo, vol. viii. 14.) According to Timaeides, the site had been previously occupied by Siculi, but these were expelled, and the city became essentially a Greek colony. We know little of its early history; but, from the strength of its position and the extreme fertility of its territory (renowned in all ages for its extraordinary richness), it appears to have early attained to great prosperity, and became one of the most considerable cities in the E. of Sicily. The rapidity of its rise is attested by the fact that it was able, in its turn, to found the colony of Euboea (Strab. vi. p. 272; Synn. Ch. 287), apparently at a very early period. It is probable, also, that the three Chalcidian cities, Leontini, Naesos, and Catana, from the earliest period adopted the same line of policy, and made common cause against their Doric neighbours, as we find them constantly doing in later times.

The government of Leontini was an oligarchy, but it fell at one time, like so many other cities of Sicily, under the yoke of a despot of the name of Panaetois, who is said to have been the first instance of the kind in Sicily. His usurpation is referred by Eusebius to the 43rd Olympiad, or n. c. 608. (Arist. Pol. v. 10, 12; Euseb. Ambr. vol. ii. p. 109.)

Leontini appears to have retained its independence till after n. c. 498, when it fell under the yoke of Hippocrates, tyrant of Gela (Hierol. vii. 154); after which it seems to have passed in succession under the authority of Gelaen and Hieron of Syracuse; as we find that, in n. c. 476, the latter despot, having expelled the inhabitants of Catana and Naxos from their native cities, which he peopled with new colonists, established the exiles at Leontini, the possession of which they shared with their former citizens. (Diod. xi. 49.) We find no special mention of Leontini in the revolutions that followed the death of Hieron; but there is no doubt that it regained its independence after the expulsion of Tharsybus, n. c. 466, and the period which followed was probably that of the greatest prosperity of Leontini, as well as the other Chalcidice cities of Sicily. (Diod. xi. 72, 76.) But its proximity to Syracuse became the source of fresh troubles to Leontini. In n. c. 427 the Leontines found themselves engaged in hostilities with their more powerful neighbour, and, being unable to cope single-handed with the Syracusans, they applied for support not only to their Chalcidian brethren, but to the Athenian democracy, which sent a fleet of twenty-six ships under the command of Laches and Charonides. (Thuc. iii. 56; Diod. xii. 53.) The operations of the Athenian fleet under Laches and his successors Pythodorus and Euryomedon were, however, confined to the part of Sicily adjoining the Straits of Messana; the Leontines received no direct support from them; but, after the war had continued for some years, they were included in the general partition of Italy, n. c. 423, which for a time secured them in the possession of their independence. (Thuc. iv. 53, 65.) This, however, did not last long; the Syracusans took advantage of intestine dissensions among the Leontines, and, by exasperating the cause of the oligarchy, drove the democratic party into exile, while they adopted the oligarchy and richer classes as Syracusan citizens. The greater part of the latter part of the city, therefore, and the whole of the country, migrated to Syracuse; but quickly returned, and for a time joined with the exiles in holding it out against the power of the Syracusans. But the Athenians, to whom they at first applied, were unable to render them any effectual assistance; they were a second time expelled, n. c. 422, and Leontini became a mere dependency of Syracuse, though always retaining some importance as a fortress, from the strength of its position. (Thuc. vi. 4; Diod. xii. 83.)

In n. c. 417 the Leontine exiles are mentioned as joining with the Segestans in urging on the Athenian expedition to Sicily (Diod. xii. 83; Plat. Nic. 12); and their restoration was made one of the avowed objects of the enterprise. (Time. vi. 50.) But the failure of that expedition left them without any hope of restoration; and Leontini continued in its subordinate and fallen condition till n. c. 406, when the Syracusans allowed the half-ruinied Agriculturists, after the capture of their own city by the Carthaginians, to establish themselves at Leontini. The Greek and Carthaginianus followed their example the next year; the Leontine exiles of Syracuse at the same time took the opportunity to return to their native city, and declare themselves independent, and the treaty of peace concluded by Dionysius with Himilco, in n. c. 406, expressly stipulated for the

* Polybius uses the fuller phrase ἐν τῶν Αἰγύπτου πόλιν (vi. 6).
freedom and independence of Leontini. (Diod. xiii. 89, 113, 114; Xen. Hell. ii. 3. § 5.) This condition was not long observed by Dionysius, who no sooner found himself free from the fear of Carthage than he turned his arms against the Chalcidic cities, and, after reducing Catana and Naxos, compelled the Leontines, who were now bereft of all their allies, to surrender their city, which was for the second time deserted, and the whole people transferred to Syracuse, n. c. 403. (Id. xiv. 14, 15.) At a later period of his reign (n. c. 394) Dionysius found himself compelled to appease the discontent of his mercenary troops, by giving up to them both the city and the after, Hieropyrgis and Leontini, when they established themselves to the number of 10,000 men. (Id. xiv. 78.) From this time Leontini is repeatedly mentioned in connection with the civil troubles and revolutions at Syracuse, with which city it seems to have constantly continued in intimate relations; but, as Strabo observes, always shared in its disasters, without always paraling of its prosperity. (Strab. vi. p. 274.) Thus the Leontines were especially active against the younger Dionysius, and open their gates to Dion (Diod. xvi. 16; Plut. Dion. 39, 40). Some years afterwards their city was occupied with a military force by Ilicetas, who from thence carried on war with Timoleon (Ib. 78, 82); and it was not till after the great victory of the latter over the Carthaginians (n. c. 340) that he was able to expel Ilicetas and make himself master of Leontini. (Ib. 82; Plut. Timol. 32.) That city was not, like almost all the others of Sicily, restored on this occasion to freedom and independence, but was once more incorporated in the Syracusan state, and the inhabitants transferred to that city. (Diod. xvi. 82.) At a later period the Leontines again figure as an independent state, and, during the wars of Agathocles with the Carthaginians, on several occasions took parts against the Syracusans. (Diod. xix. 110, xx. 32.) When Pyrrhus arrived in Sicily, n. c. 278, they were subject to a tyrant or despot of the name of Hersacleides, who was one of the first to make his submission to that monarch. (Id. xxii. 8, 10, Exc. II. p. 497.) But not long after they appear to have again fallen under the yoke of Syracuse, and Leontini was one of the cities of which the sovereignty was secured to Hieron, king of Syracuse, by the treaty concluded between him and that statesman. After the commencement of the First Punic War, n. c. 263. (Id. xxiii. Exc. II. p. 502.) This state of things continued till the Second Punic War, when Leontini again figures conspicuously in the events which led to the fall of Syracuse. It was in one of the long and narrow streets of Leontini that Hieronymus was assassinated by Diomones, n. c. 215 (Liv. xxiv. 7; Polyb. vii. 6); and it was there that, shortly after, Hieronymus and Epicyrus first raised the standard of open war against Rome. Marcellus hastened to attack the city, and made himself master of it without difficulty; but the severities exercised by him on this occasion inflamed the minds of the Syracusans to such an extent as to become the immediate occasion of the rupture with Rome. (Liv. xxiv. 30, 39, 39.) Under the Roman government Leontini was restored to the position of an independent municipal town, but it seems to have sunk into a state of decay. Cicero calls it "misera civitatis atque inamis" (Verr. ii. 66); and, though its fertile territory was still well cultivated, this was done almost wholly by farmers from other cities of Sicily, par-

particularly from Centuripe. (Ib. iii. 46, 49.) Strabo also speaks of it as in a very declining condition, and though the name is still found in Pliny and Pomponius, it seems never to have been a place of importance under the Roman rule. (Strab. vi. p. 273; Mel. ii. 7. § 16; Plin. iii. 8. s. 14; Ptol. iii. 4. § 13.) But the great strength of its position must have always preserved it from entire decay, and rendered it a place of some consequence in the middle ages. The modern city of Leontini, which preserves the ancient site as well as name, is a poor place, though with about 5000 inhabitants, and suffers severely from malaria. No ruins are visible on the site; but some fragments of structures are extant on the rocky sides of the hill on which it stands are believed by the inhabitants to be the work of the Laestrygones, and greatly described as such by Fazello. (Fazell. de Reb. Sic. iii. 3.) The situation of Leontini is well described by Polybius: it stood on a broken hill, divided into two separate summits by an intervening valley or hollow; at the foot of this hill on the west side, flowed a small stream, which he calls the Lissos, now known as the Flume Ruina, which falls into the Lake of Leontini, a little below the town. (Pol. vii. 6.) The two summits just noticed, being bordered by precipitous cliffs, formed, as it were, two natural citadels or fortresses; it was evidently one of these which Thucydides mentions under the name of Phocaea, which was occupied in n. c. 422 by the Leontine exiles who returned from Syracuse. (Thuc. v. 4.) Both heights seem to have been fortified by the Syracuseans, who regarded Leontini as an important fortress; and we find them alluded to as "the forts" (τὰ φωφόρα) of Leontini. (Diod. xiv. 58, xxii. 8.) Diodorus also mentions that one quarter of Leontini was known by the name of "The New Town" (ἡ νέα πόλις, xvi. 72); but we have no means of determining its locality. It is singular that no ancient author alludes to the Lake (or as it is commonly called the litoria) of Leontini, a sheet of water of considerable extent, but stagnant and shallow, which lies immediately to the N. of the city. It produces abundance of fish, but is considered to be the principal cause of the malaria from which the city now suffers. (D'Orville, Sicula, p. 168; Smyth's Sicily, pp. 157, 158.)

The extraordinary fertility of the territory of Leontini, or the Laestrygonian Campania [Laestrygones], was evidently the plain extending from the foot of the hills on which Leontini was situated to the river Synaesius, now known as the Piano di Catania. We have no explanation of the tradition which led to the fixing on this fertile tract as the abode of the fabulous Laestrygones. Leontini was noted as the birthplace of the celebrated orator Gagias, who in n. c. 427 was the head of the deputation sent by his native city to
LEONTIUM. (Ἀεόντιον; Εθ. Αεόντης), a town of Achaia, was originally not one of the 12 Achaean cities, though it afterwards became so, succeeding to the place of Thyres. It is only mentioned by Polybius, and its position is uncertain. It must, however, have been an inland town, and was probably between Pharsae and the territory of Aegium, since we find that the Eleans under the Aetolian general Eurydias, after marching through the territory of Pharsae as far as that of Aegium, retreated to Leontium. Leake places it in the valley of the Sellinas, between the territory of Trimara and that of Aegium, at a place now called Ai Anville, from a ruined church of that name near the village of Gavramian. Callicrates, the compiler of the Romans during the later days of the Achaean League, was a native of Leontium. (Ptol. ii. 41, v. 94, xxvi. 1; Leake, Morea, vol. iii. p. 419.)

LEONTOPOLYS. [Νίκηφωριον.]

LEONTOPOLYS. [Λιοντες.]

LEONTOPOLYS (Λεόντωπος πόλις, Ptol. iv. 5, § 51; Strab. xvii. pp. 892, 812; Aedot. Hieronym. ed. Joriniu. ii. 6; Leont. Opollum, Plin. v. 20, s. 17), the capital of the Leontopoleitae nome in the Delta of Egypt. It stood in lat. 30° 6' N., about three geographical miles S. of Thiumi. Strabo is the earliest writer who mentions either this nome, or its chief town: and it was probably of comparatively recent origin and importance. The lion was not among the sacred animals of Aegypt; but that it was occasionally done-to death and kept in the temples, may be inferred from Diodorus (ii. 84) and Plutarch. The sacred lions, employed in the chase of deer, wolves, &c., are found in the hunting-pieces delineated upon the walls of the grottoes at Besikhassan. (Wilkinson, M. and C. vol. iii. p. 16.) In the reign of Ptolemy Philometer (B.C. 180-145) a temple, modelled after that of Jerusalem, was founded by the celebrated Jewish priest Onias. (Joseph. antiq. Jud. xiii. 3, § 3; Hieronym. in Iudaei. ed. xi.) The Hebrew colony, which was attracted by the establishment of their national worship at Leontopoli, and which was increased by the refugees from the oppressions of the Seleucid kings in Palestine, flourished there for more than three centuries afterwards. In the reign of Vespasian the Leontopoleitai temple was closed, amid the general discouragement of Judaism by that emperor. (Joseph. B. J. vii. 10, § 4.) Antiquarians are divided as to the real site of the ruins of Leontopoli. According to D'Anville, they are covered by a mound still called Tel-Essoubie, or the "Lion's Hill." (Comp. Champollion, Egypte, vol. ii. p. 110, seq.) Jerom, on the other hand, maintains that some tumuli near the village of El-Mengibel in the Delta, represent the ancient Leontopoli. And this supposition agrees better with the account of the town given by Xenophon of Ephesus. (Ephes. iv. p. 280, ed. Bippus.)

LEOPONTIUS (Λεόποντιος, called Leopethymus or Leopethymus by Pliny, v. 31, s. 39; the MSS. vary), a mountain in the northern part of Lesbo, near Methymna. Pliny states (Natural. Hist. lib. 9) that it is the highest mountain in the island; but this does not appear to be consistent with modern surveys. Its present name is said to be Mount S. Theodore. The sepulchre and tomb of the hero Palamedes are alleged to have been here. (Tzetzes, Lyaeor. Casandr. 1095; Philostr. Heroic. p. 716, Vit. Apollo. Tyren. iv. 13, 150, also 16.154.) In Antigonus of Carystus (c. 17) there is a story given, on the authority of Myrtilus the Lesbian, concerning a temple of Apollo and a shrine of the hero Leopontius, connected with the same mountain. Here, also, according to Theophrastus (De Sign. Plut. et Leont. p. 783, ed. Schreiber), an astronomer called Matricetas made his observations. (J. S. H.)

LEPISUS MONS is the name given by Columella (x. 131), the only author in whom the name is found, to a mountain near Sigeia in Latium, probably one of the waterfalls or cascades of the great mass of the Volscaen Apennines. The name of Monte Lepini is frequently applied by modern geographers to the whole of the lofty mountain group which marks off the valley of the Sobrino from the valley of the Pontine Marshes [Latium]; but there is no ancient authority for this. ([E. H. B.]}

LEPIDOTON POLIS (Λπιδωτωτωϊ, Ἀπιδωτωτα) πόλις, Ptol. iv. 5, § 72), a town in Upper Egypt, situated in the Panopolite nome, and on the eastern side of the Nile. It was about four geographical miles N. of Cheonobus. Lat. 26° 2' N. This was doubtless the place at which Herodotus had heard that the fish _lepidotus_ was caught in great numbers, and even received divine honours (ii. 72; comp. Minutol, p. 414; Champollion, Egypte, vol. i. p. 248). Lepidoton-Polis was probably connected with the Osirian worship, for, according to the legend, Isis, in her search for the limbs of Osiris, who had been cut into pieces by Typhon, traversed the marshes in a boat made of papyrus (Bara), and in whatsoever place she found a monster, there she buried it. It is likely she discovered the limbs, excepting one, which had been devoured by the fishes _phylaxes_ and _lepidotus._ No remains of Lepidoton-Polis have been discovered. ([W. B. D.]

LEPONTH (Λεώπονθα, Strab., Ptol.), an Alpine people, who inhabited the valleys on the south side of the Aups, about the head of the two great lakes, the Lago di Como and Lago Maggiore. Strabo tells us distinctly that they were a Helvetic tribe (v. p. 206), and adds that, like many of the other minor Alpine tribes, they had at one time spread further into Italy, but had been gradually driven back into the mountains. (Ib. p. 204.) There is some difficulty in determining the position and limits of their territory. Caesar tells us that the Rhine took its rise in the country of the Lepontii (B. G. iv. 10), and Pliny says that the Uerri (or Vizersi), who were a tribe of the Leponti, occupied the sources of the Rhone (Ptol. iii. 20. s. 24). Ptolemy, on the contrary (iii. i. § 38), places them in the Cottian Alps; but this is opposed to all the other statements, Strabo distinctly connecting them with the Rhetians. Their name occurs also in the list of the Alpine nations on the triumph of Augustus (ap. Plin. l. c.), in a manner quite in accordance with the statements of Caesar and Pliny; and on the
LEPREUM.

whole we may safely place them in the group of the Alps, of which the Mount St. Gothard is the centre, and from which the Rhone and the Rhine, as well as the Besse and the Ticino, take their name and which is still given to the upper valley of the Ticino, near the foot of the St. Gothard, is very probably derived from the name of Lepontii. Their chief town, according to Ptolemy, was Oscula or Oscella, which is generally supposed to be Domino d’Osola; but, as the Lepontii are erroneously placed by him in the Cotician Alps, it is perhaps more probable that the town meant by him is the Oself or Eself of the ancient authors, which was really situated in that district. [OCEUML]

The name of ALPS LEPTONIC or Lepontian Alps, is generally given by modern geographers to the part of this chain extending from Monte Rosa to the St. Gothard; but there is no ancient authority for this use of the term. [E. H. B.]

LEPREUM (of Aére rampant, Sogli, Strap, Posta; Aereon, Pansa, Aristoph. Av. 149; Aéreou, Ptol. iii. 16. § 18; Eth. Aéretara), the chief town of Triphylia in Elis, was situated in the southern part of the district, at the distance of 100 stadia from Sartium, and 40 stadia from the sea. (Strab. viii. p. 344.) Sylaxus and Ptolemy, less correctly, describe it as lying upon the coast. Triphylia is said to have been originally inhabited by the Caunians, whence Lepreon is called by Callimachus (Hymn. in Iov. 39) Καυνάων πτολέμεος. The Caunians were afterwards expelled by the Myracs, who took possession of Lepreon. (Herod. iv. 148.) Subsequently, and probably soon after the Messenian wars, Lepreon and the other cities of Triphylia were subdued by the Eleians, who governed them as subject places. [See Vol. i. p. 818, b.] The Triphylian cities, however, always bore this yoke with impunity; and Lepreon took the lead in their frequent attempts to shake off the Eleian supremacy. The greater impatience of Lepreon is shown by the fact that it was the only one of the Triphylion towns which took part in the Peloponessian war. (Herod. ix. 28.) In B. c. 421 Lepreon, supported by Sparta, revolted from Elis (Thuc. v. 31); and at last, in 400, the Eleians, by their treaty with Sparta, were obliged to relinquish their authority over Lepreon and the other Triphylion towns. (Xen. Hell. iii. 2. § 25.) When the Spartan power had been broken by the treaty of Leuctra (479), the inhabitants of Triphylia endeavored to recover their supremacy over Lepreon and the other Triphylion towns; but the latter protected themselves by becoming members of the Arcadian confederacy, which had been recently founded by Epaminondas. (Xen. Hell. vi. 5. § 2, seq.) Hence Lepreon is called an Arcadian town by Sylaxus and Pliny, the latter of whom erroneously speaks both of a Lepreon in Elis (iv. 5. c. 6), and of a Lepreon in Arcadia (iv. 5. s. 10). Pausanius also states that the Lepreatae in his time claimed to be Arcadians; but he observes that they had been subjects of the Eleians from ancient times,—that as many of them as had been victors in the public games were proclaimed as Eleians from Lepreon,—and that Aristophanes describes Lepreon as a city of the Eleians. (Paus. v. 5. § 3.) After the time of Alexander the Eleians much reduced the Triphylian cities, which therefore were obliged to join the Aeolian league along with the Eleians. But when Philip, in his war with the Actolians, marched into Triphylia, the inhabitants of Lepreon rose against the Eleian garrison in their town, and declared in favour of Philip, who thus obtained possession of the place. (Polyb. iv. 77, 79, 80.) In the time of Pausanias the only monument in Lepreon was a temple of Demeter, built of brick. In the vicinity of the town was a fountain named Arene. (Paus. v. 5. § 6.) The territory of Lepreon was rich and fertile. (Κατά χόα εδώκαν, Strab. vii. p. 345.) The ruins of Lepreon are situated upon a hill, near the modern village of Storici. These ruins show that Lepreon was a town of some size. A plan of them is given by the French Commission, which is copied in the work of Curtius. They were first described by Dacier, but it takes half a century to ascend from the first traces of the walls to the acropolis, which is entered by an ancient gateway. * The towers are square; one of them is almost entire, and contains a small window or arrow hole. A transverse wall is carried completely across the acropolis, by which means it was anciently divided into two parts. The foundation of this wall, and part of the elevation, still remain. Three different periods of architecture are evident in this fortress. The walls are composed of polygons: some of the towers consist of irregular, and others of rectangular quadrilaterals. The ruins extend far below the acropolis, on the side of the hill, and are seen on a flat detached knoll." (Doddew, Tour through Greece, vol. ii. p. 347; Leuke, Morea, vol. i. p. 56; Boblaje, Recherches, q.e. p. 105; Curtius, Pelopo- nicum, vol. ii. p. 84.)

LETSIA (Lipsia), a small island of the Icarian sea, in the north of Leros, and opposite to the coast of Caria. It is not mentioned by any ancient author except Pliny (H. N. v. 34). [L. S.]

LEPTIS (Λεπτία, Λεπτίανα, Λεπτικίανα, Λεπτίνα, etc., Plin. vi. 29 s. 34), the modern Ras-el-Asf, in lat. 23° N., was a headland of Upper Egypt, upon the confines of Achaea, which projected into the Red Sea at Sinus Immundus (Red Land). It formed the extremity of a volcanic range of rocks abounding in mines of gold, copper and topaz. [W. B. D.]

LEPTIS, a town of Hispания Baetica, mentioned only in the Bell. Afr. 57, where the word is perhaps only a false reading for LAELPA, near the mouth of the Anas. [P. S.]

* LEPTIS (LIV. XXXIV. 62; CaeS. B. C. ii. 58; Hirt. Bell. Afr. 6, 7, 9, 62; Mela, i. 7. § 2; Plin. vi. 4 s. 3), also called PLENTIA MINOR. PARVA (AeTos y μικρά, Plin. iv. 3. § 10; Leptiminos or Leptis Minus, Itin. Ant. 58; Tab. Pont.; Geogr. Rav. iii. 5. § 5; Eth. Leptiani; Lenta, R.), a city on the coast of Byzacium, just within the SE. headland of the Sicani Neapolitani, 18 M. F. S. of Hadruntum, and 33 M. F. N. of Thydrus, and one of the most flourishing of the Phoenician colonies on that coast, notwithstanding the epithet PARVA, which is merely used by late writers to distinguish it from the still more important city of LEPTIS MAGNA. It was a colony of Tyre (Sull. Jug. 19; Plin. l. c.), and, under the Carthaginians, it was the most important place in the wealthy district of EMPELAC, and its wealth was such that it paid to Carthage the daily tribute of an Euboic talent. (Liv. l. c.) Under the Romans it was a liber civitas, at least in Pliny's time: whether it became a colony afterwards depends on the question, whether the coins bearing the name of LEPTIS belong to this city or to Leptis Magna.

* Derived from a Phoenician word signifying a naval station.
LEPTIS MAGNA.

[See below, under Leptis Magna.] Its ruins, though interesting, are of no great extent. (Shaw, Travels, p. 109; Barth, Wanderungen, 2e, p. 161.)

LEPTIS MAGNA (ἡ Λέπτις μεγάλη, Λεπτι-μάγνα, Procop. B. V. ii. 21; also Λέπτις; simply; alt. Νεάπολις; Leptimaginesis Civitas, Cod. Just. i. 27. 2; Eub. and Adj. Leptimaginos, Leptimana: Lepta, large Ru.), the chief of the three cities which formed the African Tripolis in the district between the Syrtis (Regio Syrtica, alt. Tripolitana), on the N. coast of Africa; the other two being Oea and Sabrata. Leptis was one of the most ancient Phoenician colonies on this coast, having been founded by the Sidonians (Sall. Jug. 19, 78); and its site was one of the most favourable that can be imagined for a city of the first class. It stood at one of those parts of the coast where the table-land of the Great Desert falls off to the sea by a succession of mountain ridges, enclosing valleys which are thus sheltered from those encroachments of sand that cover the shore where no such protection exists, while they lie open to the breezes of the Mediterranean. The country, in fact, resembles, on a small scale, the terraces of the Cyrenaic coast; and its great beauty and fertility have excited the admiration alike of ancient and modern writers. (Annona, lib. 6; Delius, Cellas; Beechy; Barth, &c.) Each of these valleys is watered by its streamlet, generally very insignificant and even intermittent, but sometimes worthy of being styled a river, as in the case of the Cynyps, and of the smaller stream, farther to the west, upon which Leptis stood. The excellence of the site was much enhanced by the shelter afforded by the promontory Heremmem (Ras-al-Asham), W. of the city, to the route inland from its front. The ruins of Leptis are of vast extent, of which a great portion is buried under the sand which has drifted over them from the sea. From what can be traced, however, it is clear that these remains contain the ruins of three different cities.

1. The original city, or Old Leptis, still exists in its ruins the characteristics of an ancient Phoenician settlement; and, in its site, its sea-walls and quays, its harbour, and its defences on the land side, it bears a striking general resemblance to Carthage. It was built on an elevated tongue of land, jutting out from the W. bank of the little river, the mouth of which formed its port, having been artificially enlarged for that purpose. The banks of the river, as well as the seaward face of the promontory, are lined with walls of massive masonry, serving as sea-walls as well as quays, and containing some curious vaulted chambers, which are supposed to have been docks for ships which were kept (as at Carthage) for a last resource, in case the citadel should be taken by an enemy. These structures are of a harder stone than the other buildings of the city; the latter being of a light sandstone, which gave the place a glittering whiteness to the voyager approaching it from the sea. (Stadiasmus Mar. Mag. p. 453, G. p. 257, 11.) On the land side the isthmus was defended by three lines of massive stone walls, the position of each being admirably adapted to the nature of the ground; and, in a depression of the ground between the outmost and middle line, there seems to have been a canal, connecting the harbour in the mouth of the river with the road-lead W. of the city. Opposite to this tongue of land, on the E. side of the river, is a much lower, less projecting, and more rounded promontory, which could not have been left out of the system of external works, although no part of the city was built upon it. Accordingly we find here, besides the quays along the river side, and vaults in them, which served for warehouses, a remarkable building, which seems to have been a fort. Its superstructure is of brick, and certainly not of Phoenician work; but it probably stood on foundations coeval with the city. This is the only example of the use of brick in the ruins of Leptis, with the exception of the walls which surround the sea-defences already described. From this eastern, as well as from the western point of land, an artificial mole was built out, to give additional shelter to the port on either side; but, through not permitting a free egress to the sand which is washed up on that coast in vast quantities with every tide, these mole have been the chief cause of the destruction, first of the port, and afterwards of the city. The former event had already happened at the date of the Stadiasmus, which describes Leptis as having no harbour (ἀλιμένος). The harbour still existed, however, at the time of the restoration of the city by Septimius Severus, and small vessels could even ascend to some distance above the city, as is proved by a quay of Roman work on the W. bank, at a spot where the river is still deep, though its mouth is now lost. (Commodus, p. xvi.

2. The Old City (ἡ νεότερη) thus described became gradually, like the Byrsa of Carthage, the citadel of a much more extensive New City (Νεάπολις), which grew up beyond its limits, on the W. bank of the river, where its magnificent buildings now lie hidden beneath the sand. This New City, as in the case of Carthage and several other Phoenician cities of like growth, gave its name to the place, which was hence called Neapolis, not, however, as at Carthage [comp. Carthago, Vol. I. p. 529. § 12], to the house of the old name, Leptis, which was never entirely lost, and which became the prevailing name in the later times of the ancient world, and is the name which the ruins still retain (Lebuta). Under the early emperors both names are found almost indifferently; but with a slight indication of the preference given to Neapolis, and it seems probable that the name Leptis, with the epithet Magna, distinguished it from Leptis Parva, prevailed at last for the sake of avoiding any confusion with Neapolis in Zeugitana. (Strab. xvii. p. 835, Νεάπολις, ἡ καὶ Λέπτων καλοῦσιν; Mela, however, i. 7. § 5, has Leptis only, with the epithet altera: Pliny, v. 4. s. 4, misled, as usual, by the abundance of his authorities, makes Leptis and Neapolis different cities, and he distinguishes this from the other Leptis as Leptis altera, quae coimaginatur magna: Prolemy, iv. 3. § 13, has Νεάπολις ἡ καὶ Λέπτων μεγάλη: Itin. Ant. p. 63, and Tab. Pict. Leptis Magna Colonia; Sylv. pp. 111, 112, 113, Groner. Να Πόλις; Stadiasmus. p. 455, Λέπτις, vulg. Λέπτις, the coins all have the name Leptis simply, with the addition, on some of them, of the epithet Colonia Victrix Julia; it is very uncertain to which of the two cities of the name these coins belong; Eckhel, vol. iv. pp. 130, 191; Bauche, s.n.) Western from Sarsi that the commercial intercourse of Leptis with the native tribes had led to a sharing of the con- umbium, and hence to an admixture of the language of the city with the Libyean dialects (Job. 78). In fact, Leptis, like the neighbouring Tripoly, which, with a vast interior site, has succeeded to its position, was the great emporium for the trade with the Garamantes and Libyana and the eastern part of
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Imer Libya. But the remains of the New City seem to belong almost entirely to the period of the Roman Empire, and especially to the reign of Septimius Severus, who restored and beautified this his native city. (Spart. Soc. 1: Aurel. Vict. Ep. 20.) It had already before acquired considerable importance under the Romans, whose cause it espoused in the war with Jugurtha (Sall. Jug. 77-79; as to its later condition see Tac. Hist. iv. 50); and if, as Echall inclines to believe, the coins with the epi-
graph COL. VIC. JUL. IEP. belong mostly, if not entirely, to Leptis Magna, it must have been made a colony in the earliest period of the empire. It was still a flourishing and populous fortified city in the 4th century, when it was greatly injured by an as-
sault of a Libyan tribe, called the Auricansi (Aunci-
num. xxviii. 6); and it never recovered from the blow.

3. Justinian is said to have enclosed a portion of it with a new wall; but the city itself was already too far buried in the sand to be restored; and, as far as we can make out, the little that Justinian attempted seems to have amounted only to the en-
closure of a suburb, or old Libyan camp, some dis-
tance to the E. of the river, on the W. bank of which the city itself had stood. (Procop. de Aed. vi. 4: comp. Barth.) Its rain was completed during the Arab conquest (Leo, Afr. p. 435); and, though we find it, in the middle ages, the seat of populous Arab camps, no attempt has been made to make use of the splendid site, which is now occupied by the insignificant village of Leghbat, and the hamlet of El-Hish, which consists of only four houses. (For particulars of the ruins, see Lucas, Proceedings of the Association, &c. vol. ii. p. 56. Lond. 1510; Della Cella, Viaggio, &c. p. 40; Beechey, Proceedings, &c. chap. vi. pp. 50, 51; Russell’s Barbery; Barth, Wanderungen, &c. pp. 305—315.)

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fixed more accurately by the Itin. than by the geographers. Lerina, from which the modern name Lérinis comes, is very small; it is called St. Honorat, from a bishop of Arles in the 6th century, who was also a saint.

[L.]

LERNA or LERNE (Λέρνη, Λέρνη), the name of a marshy district at the south-western extremity of the Argive plain, near the sea, and celebrated as the spot where Hercules slew the many-headed Hydra, or water-snake. [See Dict. of Biogr. Vol. ii. p. 394.] In this part of the plain, there is a number of copious springs, which overflow the district and turn it into a marsh; and there can be little doubt that the victory of Hercules over the Hydra, is to be understood of a successful attempt of the ancient lords of the Argive plain to bring its marshy extremity into cultivation, by draining its sources and embanking its streams. The name of Lerna is usually given to the whole district (Paus. ii. 15. § 5, ii. 24. § 3, iii. 36. § 6, iii. 38. § 1; Plut. Cleom. 15), but other writers apply it more particularly to the river and the lake. (Strab. viii. p. 365.) The district was thoroughly drained in antiquity, and covered with sacred buildings, of which Pausanias has left us an account (ii. 36. 37). A road led from Argos to Lerna, and the distance from the extreme of the city to the sea-coast of Lerna was 40 stadia. Above Lerna is the Mountain Pontikes (Ποντίκες), which according to Pausanias absorbs the rain water, and thus prevents it from running off. On its summit, on which there are now the rains of a mediæval castle, Pausanias saw the remains of a temple of Athena Saitis, and the foundations of the house of Hippomedon, one of the seven Argive chiefs who marched against Thebes. (Δέοντας Θήρα Κρόνους: "Ποντίκες, Πασχατομένος, Ἐπικαρπάς." Livy. 14.)

The grove of Lerna, which consisted for the most part of plane trees, extended from Mount Pontinus to the sea, and was bounded on one side by a river called Politius, and on the other by a river named Anymon. The grove of Lerna contained two temples, in one of which Demeter Prosymnus and Dionysus were worshipped, and in the other Dionysus Sanses. In this grove a festival, called the Lerneia, was celebrated in honour of Demeter and Dionysus. Pausanias also mentions the fountain of Amphitaurus, and the Alycanian pool (عقودα Αμφιταύρος), through which the Argives say that Dionysus descended into Hades in order to recover Semele. The Alycanian pool was said to be unapproachable, and the emperor Nero in vain attempted to reach its bottom with a sounding line of several fathoms in length. The circumference of the pool is estimated by Pausanias only as one-third of a stadium; its margin was covered with grass and rushes. Pausanias was told that, though the lake appeared so still and quiet, yet, if any one attempted to swim over it, he was dragged down to the bottom. Here Prosymnus is said to have pointed out to Dionysus the entrance in the lower world. A nocturnal ceremony was connected with this legend; expiatory rites were per-
formed by the side of the pool, and, in consequence of the impurities which were then thrown into the pool, the proverb arose of a Lerna of ills. (Αμφιταύριον λίμνα; see Preller, Demeter, p. 212.)

The river Pontinus issues from three sources at the foot of the hill, and joins the sea north of some mills, after a course of only a few hundred yards. The Anymon is formed by seven or eight copious sources, which issue from under the rocks, and which are evidently the subterraneous outlet of one of
LEROS.

The katavotha of the Arcadian valleys. The river soon after enters a small lake, a few hundred yards in circumference, and surrounded with a great variety of aquatic plants, and it then forms a marsh extending to the sea-shore. This lake is now walled in, and the water is diverted into a small stream which turns some mills standing close to the sea-shore. This lake is evidently the Alkyonian pool of Pausanias; for although he does not say that it is formed by the river Anymon, there can be no doubt of the fact. The lake answers exactly to the description of Pausanias, with the exception of being larger; and the tale of its being unattainable is still related by the millers in the neighbourhood. Pausanias is the only writer who calls this lake the Alkyonian pool; other writers gave it the name of Lernaean; and the river Anymon, by which it is formed, is likewise named Lerna. The fountain of Amphiraurus can no longer be identified, probably in consequence of the enlargement of the lake. The station of the hydra was under a palm-tree at the source of the Anymon; and the numerous heads of the water-snake may perhaps have been suggested by the numerous sources of this river. Anymon is frequently mentioned by the poets. It is said to have derived its name from one of the daughters of Danaus, who was beloved by Poseidon; and the river gushed forth when the nymph drew out of the rock the trident of the god. (Hygin. Fab. 169.) Hence Euripides (Phoen. 188) speaks of Πορχίκην Ἀμφιραβὰς (Comp. Propert. ii. 26, 47; Ov. Met. iii. 240.)


LEROS (Λέρος : Eth. Λέρος; Leros), a small island of the Aegan, and belonging to the scattered islands called Sporades. It is situated opposite the Sounian Isthmus, on the north of Calvyna, and on the south of Lepsia, at a distance of 320 stadia from Cos and 350 from Myndus. (Stadium. Morph. Magi, §§ 246, 250, 252.) According to a statement of Anaximenes of Lampsacus, Leros was, like Eros, colonised by Milesians. (Strab. xiv. p. 635.) This was probably done in consequence of a suggestion of Hecataeus; for on the breaking out of the revolt of the Ionians against Persia, he advised his countrymen to erect a fortress in the island, and make it the centre of their operations, if they should be driven from Miletus. (Herod. v. 125; comp. Thucydr. viii. 27.) Before its occupation by the Milesians, it was probably inhabited by Diocani. The inhabitants of Leros were notorious in antiquity for their ill nature, whence Plutarches sang of them: —

Λέρον κακόν, οὐχ ὁ μίν, δὲ ἦν οὐδὲ.
Πατέτε, πλὴν Προκλέους καὶ Προκλάπτη Λέρος.

(Strab. x. p. 487, &c.) The town of Leros was situated on the west of the modern town, on the south side of the bay, and on the slope of a hill; in this locality, at least, distinct traces of a town have been discovered by Ross. (Reisen auf d. Griech. Inseln, ii. p. 119.) The plan of Hecataeus to fortify Leros does not seem to have been carried into effect. Leros never was an independent community, but was governed by Miletus; as we must infer from inscriptions, which also show that Milesians continued to inhabit the island as late as the time of the Romans. Leros contained a sanctuary of Artemis Partheneos, in which, according to mythology, the sisters of Meleager were transformed into goulaeforms (μελεαγρίδας; Anton. Lib. 2; comp. Ov. Met. viii. 553, &c.); this is called "the Lady of the island, who always was the mistress of the sanctuary of the goddess." (Athen. xiv. p. 655.) In a valley, about ten minutes' walk from the sea, a small convent still bears the name of Partheni, and at a little distance from it there are the ruins of an ancient Christian church, evidently built upon some ancient foundation, which seems to have been that of the temple of Artemis Partheneos. "This small island," says Ross, "though envied on account of its fertility, its smiling valleys, and excellent harbours, is nevertheless scorned by its neighbours, who charge its inhabitants with niggardliness" (l. c. p. 122; comp. Bickh, Corp. Inscrip. n. 2265; Ross, Inscrip. ined. ii. 188.)

LESBOS.

(Λέσβος : Eth. and Adj. Λέσβιος, Λέσβιος, Λέσβιος, Lesbians, Lesbians, Lesbicae, fem. Λέσβια, Λέσβια, Lesbias, Lesbians; in the middle ages it was named Mitylene, from its principal city; Geog. Rat. v. 211; Smidt, s. e.; Hierol. p. 686; Eastab. ad H. ii. 129, Od. iii. 170; hence it is called by the modern Greeks Mitylen or Metelino, and by the Turks Medilli or Medelini Admasi.) Like several other islands of the Aegean, Lesbos is said by Strabo, Pliny and others to have had various other names, Isa, Himete, Lasia, Pelagia, Aeorgia, Aethiepe, and Macaria. (Strab. ii. p. 190, v. p. 128; Flin. v. 31 (39); Diod. iii. 55, v. 81.)

Lesbos is situated off the coast of Mysia, exactly opposite the opening of the gulf of Adramyttium. Its northern part is separated from the mainland near Assos [Assos] by a channel about 7 miles broad; and the distance between the south-eastern extremity and the islands of Argynnasae [ARGYNNASAE] is about the same. Strabo reckons the breadth of the former strait at 60 stadia, and Pliny at 7 miles; for the latter strait see Strab. xiii. pp. 616, 617, and Xen. Hell. i. 6. §§ 15—28. The island lies between the parallels of 38° 58' and 39° 24'. Pliny states the circumference as 168 miles, Strabo as 1100 stadia. According to Choseul-Gouffier, the latter estimate is rather too great. Scylax (p. 56) assigns to Lesbos the seventh rank in size among the islands of the Mediterranean sea.

In shape Lesbos may be roughly described as a series of triangles of which face respectively the NW., the NE., and the SW. The northern point is the promontory of Argennem, the western is that of Sirius (still called Cape Signir), the south-eastern is that of Malea (now called ZetitsPoorou or Cape St. Mary). But though this description of the island as triangular is generally correct, it must be noticed that it is penetrated far into the interior by two gulfs, or sea-locks as they may properly be called, on the south-western side. One of these is Port Hiero or Port Olive, "one of the best harbours of the Archipelago," opening from the sea about 4 miles to the westward of Cape Malea, and extending about 8 miles inland among the mountains. It may be reasonably conjectured that its ancient name was Portus Hieraeum; since Pliny mentions a Lesbian city called Hiera, which was extinct before his time. The other arm of the sea, to which we have already alluded, is almost a direct line between the former and Cape Signir. It is the "beautiful and extensive basin, named Port Callon" and anciently called Euripus Pyrrhanicus. From the extreme narrowness of the entrance, it is less adapted for the
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purposes of a harbor. Its ichthyology is repeatedly mentioned by Aristotle as remarkable. (Hist. Animal. v. 10, § 2, v. 13, § 10, viii. 20, § 15, ix. 25, § 8.)
The surface of the island is mountainous. The principal mountains were Ordynnus in the W., Olympia in the S., and Lepeithymus in the N. Their elevations, as marked in the English Admiralty Charts, are respectively 1,780, 3,070, and 2,750 feet; and in this excellently climate and fine air of Lesbos are celebrated by Diidorus Siculus (v. 82), and it is still repleted to be the most healthy island in the Archipelago. (Pundy's Sailing Directory, p. 154.) Tacitus (Ann. vi. 3) calls it "insula nobilis at montana." Agates were found there (Plin. xxxvii. 54), and its quarries produced variegated marble (xxxvii. 5). The well-known Lesbian wines ("innocents poena Lesbii," Hor. Carm. i. 17, 21) were famous in the ancient world; but this of a more particular account is given under Mytilene. The trade of the island was active and considerable; but here again we must refer to what is said concerning its chief city Mytilene. At the present day the figs of Lesbos are celebrated; but its chief exports are oil and gull-nuts. The population was estimated, in 1816, at 5,000 Greeks and 80 Turks.

Tradition says that the first inhabitants of Lesbos were Pelasgians; and Xanthus was their legendary leader. Next came Ionians and others, under Mæcarus, who is said by Diidorus (v. 80) to have introduced written laws two generations before the Trojan war. Last were the Aeolian settlers, under the leadership of Lesbus, who appears in Strabo under the name Grans, and who is said to have married Mæthymna, the daughter of Mæcarus. Mytilene was the elder daughter. This is certain, that the early history of Lesbos is identical with that of the Aeolians. Strabo regards it as their central seat (σχήδων μητρόπολις, xiii. pp. 616, 622). In mercantile enterprise, in resistance to the Persians, and in intellectual eminence, the insular Aeolians seem to have been favorably contrasted with their brethren on the continent. This which Homer calls (v. 790, 30th v. and 27th s.) and "Aeolideis" (Carm. ii. 13, 24, iii. 10. 31) was due to the genius of Lesbos; and Nieuwen's expression regarding this island is, that it was "the pearl of the Aeolian race." (Lectures on Ancient Ethnology and Geography, vol. i. p. 218.)

Lesbos was not, like several other islands of the Archipelago, such as Cor, Chios and Samos, the territory of one city. We read of six Aeolian cities in Lesbos, each of which had originally separate possessions and an independent government, and which were situated in the following geographical order. Mæthymna (now Molivos) was on the north, almost immediately opposite Assos, from which it was separated by one of the previously mentioned straits. Somewhere in its neighbourhood was Arimba, which, however, was incorporated in the Mæthymnian territory before the time of Herodotus (i. 131). Near the western extremity of the island were Antissa and Eresus. The former was a little to the north of Cape Sigirum, and was situated on a small island, which in Pliny's time (ii. 91) was connected with Lesbos itself. The latter was on the south of the promontory, and is still known under the name of Erinai, a modern village, near which ruins have been found. At the head of Port Caloni was Pyrrha, which in Strabo's time had been swallowed up by the sea, with the exception of a suburb. (Strab. xiii. p. 618; see Plin. vi. 31.) The name of Peræ is still attached to this district according to Pococke. On the eastern shore, facing the mainland, was Mytilene. Besides these places, we must mention the following:—Hiera, doubtless at the head of Port Olitér, said by Pliny to have been destroyed before his day; Agámele, a village in the neighbourhood of Pyrrha; Náfe, in the plain of Mæthymna; Alchous, the present Methymna, and Mytilene; and Polium, a site mentioned by Stephanus B. Most of these places are noticed more particularly under their respective names. All of them decayed, and became unimportant, in comparison with Mæthymna and Mytilene, which were situated on good harbours opposite the mainland, and convenient for the coading-trade. The annals of Lesbos are so entirely made up of events affecting these two cities, especially the latter, that we must refer to them for what does not bear upon the general history of the island.

From the manner in which Lesbos is mentioned both in the Iliad and Odyssey (II. xxiv. 544, Od. iv. 342), it is evident that its cities were populous and flourishing at a very early period. They had also very large possessions on the opposite coast. Lesbos was not included in the conquests of Croesus (Herod. i. 27). The severe defeat of the Lesbians by the Samians under Polykrates (iii. 39) seems only to have been a temporary disaster. It is said by Herodotus (i. 151) that at first they had nothing to fear, when Cyrus conquered the territories of Croesus on the mainland; but afterwards, with other islanders, they seem to have submitted voluntarily to Hargapous (i. 169). The situation of this island on the very confines of the great struggle between the Persians and the Greeks was so critical, that its fortunes were seriously affected in every phase of the long conflict, from this period down to the peace of Antalcidas and the campaigns of Alexander.

The Lesbians joined the revolt of Aristagoras (Herod. vi. 3, 8), and one of the most memorable incidents in this part of its history is the consequent hunting down of all its inhabitants, as well as those of Chios and Teos, by the Persians. Mæthymna (v. 931, xiv. 388) was exempted from the punishment. After the battle of Salamis and Mycale they boldly identified themselves with the Greek cause. At first they attached themselves to the Lacedaemonian interest; but before long they came under the overpowering influence of the naval supremacy of Athens. In the early part of the Peloponnesian War, the position of Lesbos was more favorable than that of the other islands; for, like Corcyra and Chios, it was not required to furnish a money-tribute, but only a naval contingent (Thuc. ii. 9). But in the course of the war, Mytilene was induced to intrigue with the Lacedaemonians, and to take the lead in a great revolt from Athens. The events which fill so large a portion of the third book of Thucydides—the speech of Cleon, the change of mind on the part of the Athenians, and the narrow escape of the Lesbians from capture by Croesus by the sending of a second ship to overtake the first—are perhaps the most memorable circumstances connected with the history of this island. The lands of Lesbos were divided among Athenian citizens (καλο-ποιοι), many of whom, however, according to Boeckh, returned to Athens, the rest remaining as a garrison. Mæthymna had taken no part in the revolt, and was exempted from the punishment. After the Sicilian expedition, the Lesbians again invaded the territory of Croesus in their allegiance to Athens; but the result was unint-
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important (Thucyd. viii. 22, 23, 32, 100). It was near the coast of this island that the last great naval victory of the Athenians during the war was won, that of Conon over Callisthenus in the Mardonion. On the destruction of the Athenian force by Lyander at Aegospotami, it fell under the power of Sparta; but it was recovered for a time by Thyrusbulus (Xen. Hell. iv. 8, §§ 28—30). At the peace of Antalcidas it was declared independent. From this time to the establishment of the Macedonian empire it is extremely difficult to fix the fluctuations of the history of Lesbos in the midst of the varying influences of Athens, Sparta, and Persia.

After the battle of the Granicus, Alexander made a treaty with the Lesbians. Menon the Rhodian took Mytilene and fortified it, and died there. Afterwards Hierocles reduced the various cities of the island under the Macedonian power. (For the history of these transactions see Arrian, Exp. Alex. vii. 2; Curt. Hist. Alex. iv. 5.) In the war of the Romans with Persia, Labo destroyed Antissa for siding with the Macedonians, and incorporated its inhabitants with those of Methymna (Liv. xiv. 31. Hence perhaps the true explanation of Pliny's remark, l. c.). In the course of the Mithridatic War, Mytilene incurred the displeasure of the Romans by delivering up M. Aquilinus (Vell. Pat. i. 18; Appian, Mithr. 21). It was also the last city which held out after the close of the war, and was reduced by M. Minucius Thermus,—an occasion on which Julius Cæsar distinguished himself, and earned a civic crown by saving the life of a soldier (Liv. Epit. 89; Secr. Cest. 2; see Cíc. contra Bell. ii. 16). Pompey, however, was induced by Theophranes to make Mytilene a free city (Vell. Pat. i. c.; Strab. xiii. p. 617), and he left there his wife and son during the campaign which ended at Pharsalus. (Appian, B. C. ii. 83, Plut. Pompe. 74, 75.) From this time we have to regard Lesbos as a part of the Roman province of Asia, with Mytilene distinguished as its chief city, and in the enjoyment of privileges more particularly described elsewhere. We may mention here that a few imperial coins of Lesbos, as distinguished from those of the cities, are extant, of the reigns of M. Aurelius and Commodus, and with the legend KOINON ΑΕΞΙΩΝ (Eichhel, vol. ii. p. 501; Mionnet, vol. iii. pp. 34, 35).

A number of provinces under Constantine, Lesbos was placed in the Provincia Iamburana (Hieroc. p. 856, ed. Wosselein). A few detached notices of its fortunes during the middle ages are all that are given here. On the 13th of August, A.D. 802, the empress Irene ended her extraordinary life here in exile. (See Le Beau, Hist. du Bas Empire, vol. xii. p. 400.) In the thirteenth century, contemporaneously with the first crusade, Lesbos began to be affected by the Turkish conquest. The Emir of Surnyna, succeeded in taking Mytilene, but failed in his attempt on Methymna. (Anna Coss. Alex. ib. vii. p. 362, ed. Bomn.) Alexis, however, sent an expedition to retake Mytilene, and was successful (ib. ix. § 425). In the thirteenth century Lesbos was in the power of the Latin emperors of Constantinople, but it was recovered to the Greeks by James Duces Vatatzes, emperor of Nicaea (See his life in the Acta of Biographia, the fourteenth century). Jeanne Palaeologus gave her sister in marriage to Francesco Gattelazza, and the island of Lesbos as a dowry; and it continued in the possession of this family till its final absorption in the Turkish empire (Ducas, Hist. Byzant. p. 46, ed. Bomn.). It appears, however, that these princes were tributary to the Turks (ib. p. 328). In 1457, Mahomet II. made an unsuccessful assault on Methymna, in consequence of a suspicion that the Lesbians had aided the Catalan buccaneers (ib. p. 338; see also Vertot, Hist. de l'Ordre de Malte, ii. 258). He did not actually take the island till 1462. The history of the amanul of Ducas himself is closely connected with Lesbos; he resided there after the fall of Constantinople; he conveyed the tribute from the reigning Gatezino to the sultan at Adrianople; and the last paragraph of his history is an unfinished account of the final catastrophe of the island.

This notice of Lesbos would be very incomplete, unless something were said of its intellectual eminence. In reference to poetry, and especially poetry in connection with music, no island of the Greeks is so celebrated as Lesbos. Whatever other explanation we may give of the legend concerning the head and lyre of Orpheus being carried by the waves to its shores, we may take it as an expression of the fact that here was the primitive seat of the music of the lyre. Lesches, the cyclic minstrel, a native of Pyrrha, was the first of its series of poets. Terpander, though his later life was chiefly connected with the Peloponnese, was almost certainly a native of Lesbos, and probably of Antissa: Arion, of Methymna, appears to have belonged to his school; and no two men were so closely connected with the early history of Greek music. The names of Alcaeus and Sappho are the most imperishable elements in the renown of Mytilene. The latter was sometimes called the tenth Muse (as in Plato's epigram, Σαπφώ Ανεόδωτος ἐξ θέατρον; and a school of poets (Lesbiadum turba, Ovid, Her. xv.) seems to have been formed by her. Other, without entering into the discussions, by Welcker and others, concerning the character of Sappho herself, we must state that the women of Lesbos were as famous for their prophecy as for their beauty. Their beauty is celebrated by Homer (Il. ix. 219, 271), and, as regards their prophecy, the proverbial expression λεοντάω affixes a worse stain to their island than κρηπιδως does to Crete.

Lesbos seems never to have produced any distinguished painter or sculptor, but Hellanicus and Theophranes the friend of Pompey are worthy of being mentioned among historians; and Pictacus, Theophrastus, and Pitarus are known in the annals of philosophy and science. Pittacus was famous also as a legislator. These eminent men were all natives of Mytilene, with the exception of Theophrastus, who was born at Ereus.

The fullest account of Lesbos is the treatise of S. L. Plein, Lesbacorum Liber, Berlin, 1826. In this work is a map of the island; but the English Admiralty charts should be consulted, especially Nos. 1654 and 1665. Further refer to reviews of Plein's work by Meier in the Holl. Allg. Lit. Zeit. for 1827, and by O. Müller in the Gott. Götz. and Anz. for 1828; also to Olander's Beiträge zur Kunde der Insel Lesbos, Hamb. 1827. Information regarding the modern condition of the island will be obtained from Pococke, Tournefort, Richter, and Prokesch. [J. S. H.]

LESORA MONS (Monte Lecche), a summit of the Apennines, above 4000 feet high, is mentioned by Salomoni Appolinarius (Carm. 24, 44) as containing the source of the Tanis (Turn):—

"Hinc le Lecora Cancamus Scytharum
Vinum acspicit citiusque Tarum."
LETTAUS

The pastures on this mountain produced good cheese in Pliny's time (H. N. xi. 42), as they do now. Mont Leucie gives its name to the French department Leucie. [G. L.]

LESSA, Aegina), a village of Epidaurus, upon the confines of the territory of Argos, and at the foot of Mount Arachneaeus. Pausanias saw there a temple of Athena. The ruins of Lessa are situated upon a hill, at the foot of which is the village of Lykovardia. On the outside of the walls, near the foot of the mountain, are the remains of an ancient pyramid, near a church, which contains some Ionic columns. (Paus. ii. 23. § 10; Leake, Morea, vol. ii. p. 419; Bobblye, Recherches, &c. p. 53; Curtius, Peloponnesos, vol. ii. p. 418.)

LESTADAES. [NAXOS.]

LE'SURA, a branch of the Mosella (Mesaet), mentioned by Ausonius (Mosella, v. 365). He calls it "exils," a poor, ill-fed stream. The resemblance of name leads us to conclude that it is the Leoir or Lisse, which flows past Wittlich, and joins the Mosella on the left bank. [G. L.]

LETANDROS, a small island in the Aegean sea, near Amorgos, mentioned only by Pliny (v. 12. s. 23).

LETE (Aethyn; Eth. Asevna), a town of Macedon, which Stephanus B. asserts to have been the native city of Narcissus, the admirals of Alexander the Great; but in this he is certainly mistaken, as Narcissus was a Cretan. (Comp. Arrian, Ind. 18; Dion. xix. 15.) [E. B. J.]

COIN OF LETE.

LETHAUES (Aepnapos, Strab. x. p. 478; Ptol. iii. 17. § 4; Enstat. ad Hom. ii. ii. 646; Solin. 17; Vib. Seq. 13), the large and important river which watered the plain of Gortyna in Crete, now the Melopomiti. [E. B. J.]

LETHAEUS (Aepnapos), a small river of Caria, which has its sources in Mount Pactyes, and after a short course from north to south discharges itself into the Maeander, a little to the south-east of Magnesia. (Strab. xii. p. 554. xiv. p. 647; Athen. xv. p. 683.) Arundel (Seven Churches, p. 57) describes the river which he identifies with the ancient Lethaeus, as a torrent rushing along over rocky ground, and forming many waterfalls. [L. S.]

LETHES PL. [GALLACIA.]

LETOPOLES (Aepnapos) Maris, Ptol. iv. 5. § 46; Aepnapos, Steph. B. B. e.; Letus, Itin. Anton. p. 156; Eth. AepnaposAepnapos), a town in Lower Egypt, near the apex of the Delta, the chief of the nome Leto-polites, but with it belonging to the nomes or prefecture of Memphis. (Strab. xvii. p. 807.) It was probably situated on the banks of the canal of Memphis, a few miles SW. of Cercosauron, Leto, from whom the town and the nome derived their name, was an appellation of the deity Athes, one of the eight Di'i Maiors of Aegypt. Lat. 36° N. [W. B. D.]

LETRINI (Aepnapos, Paus.; Aetnapos, Xen.), a town of Pisatis in Elis, situated near the sea, upon the Sacred Way leading from Elis to Olympia, at the distance of 180 stadia from Elis, and 120 from Olympia. It was said to have been founded by Letareus, a son of Pelops. (Paus. vi. 22. § 8.) Together with several of the other dependent towns of Elis, it joined Agis, when he invaded the territories of Elis; and the Eleians were obliged to surrender their supremacy over Letrini by the peace which they concluded with the Spartans in B. C. 400. (Xen. Hell. iii. 2. §§ 25, 30.) Xenophon (L. c.) speaks of Letrini, Amphikti, and Marganeis as Triphylian places, although they were on the right bank of the Alpheus; and if there is no corruption in the text, which Mr. Grote thinks there is (Hist. of Greece, vol. p. 415), the word Triphylian must be used in a loose sense to signify the dependent townships of Elis. The Asteraios gewi are mentioned by Lycophon (158). In the time of Pausanias nothing remained of Letrini except a few houses and a temple of Artemis Alpheaeus. (Paus. L. c.) Letrini may be placed at the village and monastery of St. John, between Pyrgo and the port of Antikolly, where, according to Leake, among many fragments of antiquity, a part of a large statue was found some years ago. (Leake, Morea, vol. ii. p. 188; Bobblye, p. 130, &c.; Curtius, Peloponnesos, vol. i. p. 72.)

LEVACI, a people in Caesar's division of Gallia, which was inhabited by the Belgae. The Levaci, with some other small tribes, were dependent on the Nervii. (B. G. v. 39.) The position of the Levaci is unknown. [G. L.]

LEVAE FANUM, in Gallia Belgica is placed by the Table on the road from Lugdunum Batavorum (Leidse) to Nervianum (Nympheus). Levae Fanum is between FlCEO (Vleuten) and Carvo; 25 M. P. from Fléo and 12 from Carvo. (Carvo.) D'Anville, assuming that he has fixed Carvo right, supposes that there is some omission of places in the Table between Fléo and Carvo, and that we cannot rely upon it. He conjectures that Levae Fanum may be a little beyond Duratece, on the bank opposite to that of the Batavi, at a place where he calls Livens-diel (vallis Levae), this Lova being some local divinity. Walckenaer fixes Levae Fanum at Leuvres. [G. L.]

LEUCA (rè Auvare), Strab.: Leuca), a small town of Calabria, situated close to the Iapygian promontory, on a small bay immediately to the W. of that celebrated headland. Its site is clearly marked by an ancient church still called Sta. Maria di Leuca, but known also as the Madonna di Finistera, from its situation at the extreme point of Italy in this direction. The Iapygian promontory itself is now known as the Capo di Leuca. Strabo is the only author who mentions a town of this name (v. p. 281), but Lucan also notices the "secreta litiora Leucae" (v. 375) as a port frequented by shipping; and its advantageous position, at a point where so many ships must necessarily touch, would soon create a town upon the spot. It was probably never a municipal town, but a large village or borough, such as now exists upon the spot in consequence of the double attraction of the port and sanctuary. (Iamboldi, Coroestr. dell' Italia, vol. ii. p. 442.)

Strabo tells us (I. c.) that the inhabitants of Leuca showed there a spring of fresh water, which they pretended to have arisen from the wounds of some of the giants which had been expelled by Hercules from the Thilean plains, and who had taken refuge here. These giants they called Luteuni,
and hence gave the name of LEUCANIA to all the surrounding district. The same story is told, with some variations, by the pseudo-Aristotle (de Mirab., 97); and the name of Luntania is found also in Lycothron (Alex. 975), whose expressions, however, would have led us to suppose that it was in the neighbourhood of Siris rather than of the Iapygian promontory. Tactesus (ad loc.) calls it a city of Italy, which is evidently only an erroneous inference from the words of his author. The Laterini of Scylax, whom he mentions as one of the tribes that inhabited Lapygia, may probably be only another form of the same name, though we meet in no other writer with any allusion to their existence as a real people. [E. H. B.]

LEUCA, the name given by Pomponius Mela (1.16), to a district on the west of Halcarneaus, between that city and Myndus. Thamy (H. N. v. 29) mentions a town, Leucopalis, in the same neighbourhood, of which, however, nothing else is known to us. [L. S.]

LEUCADIA. [LEUCAS.]

LEUCAE or LEUCE (Λευκαία, Λευκήν), a small town of Ionia, in the neighbourhood of Phecaea, was situated, according to Pliny (v. 31), "in a promontory and island full." From Scylax (p. 37) we learn that it was a place with harbours. According to Diadorus (xx. 18) the Persian admiral Tachos founded this town on an eminence on the sea coast, in n. c. 322; but shortly after, when Tachos had died, the Gallusians and Cymeans quarrelled about its possession, and the former succeeded by a stratagem in making themselves masters of it. At a later time Leucae became remarkable for the battle fought in its neighbourhood by the consul Licinius Crassus and Aristonicus, n. c. 131. (Strab. xiv. p. 646; Justin, xxxvi. 4.) Some have supposed this place to be identical with the Leucanum mentioned by Thucydides (viii. 24); but this is impossible, as this latter place must be looked for in Chios. The site of the ancient Leucae cannot be a matter of doubt, as a village of the name of Leuке, close upon the sea, at the foot of a hill, is evidently the modern representative of its ancient namesake. (Arundell, "Grecian Churches," p. 295.) [L. S.]

LEUCAE (Λευκαία), a town of Leucadia situated at the northern extremity of the plain Leucae, now called Peloponnesus, which extended inland Leucania, and the Aeine and Aegaeus on the eastern side of the Leucanian gulf. (Polyb. v. 19; Liv. xxi. 27; Strab. viii. p. 363; Leake, Morca, vol. i. p. 226, seq.; Robinson, "Richerchis," c. 95; Curtius, "Peloponnesus," vol. ii. p. 290.)

LEUCÆUM, a town in Britain, mentioned in the Itinerary as being 13 miles from Leuca Dumanticum, and 15 from Nolium. The difficulties involved in this list (viz. that of the 12th Itinerary) are noticed and explained under MRIDUNUM. The Monumenta Britannica suggests both Glanthurby in Somersetshire, and L'eyhov in Glamorganshire. [R. G. L.]

LEUCAS (Λευκά), a place in Bithynia, on the river Gallas, in the south of Nicaea, is mentioned only by Anna Comnena (p. 470); but can be easily identified, as its name Lēfyso is still borne by a neat little town in the middle of the beautiful valley of the Gallas, near the River, on p. 12.13.) [L. S.]

LEUCAS, LEUCADIA (Λευκά, Λευκαία, Λευκάδια, Λευκήν), Thuc. Xев., Strab.; Aevocas, Thuc. Liv.: Eth. Aevocas), an island in the Ionian sea, separated by a narrow channel from the coast of Arcadia. It was originally part of the mainland. (Ael. Nis. 377; comp. Strab. x. p. 451, 452.) Homer also mentions its well-fortified town NEREUS (Νηρευς, l.c.) Its earliest inhabitants were Leleges and Thebantians (Strab. vii. p. 322), but it was afterwards peopled by Acranians, who retained possession of it till the middle of the seventh century n. c., when the Corinthians, under Cypselus, founded a new town near the isthmus, which they called Leucae, where they settled 1000 of their citizens, and to which they removed the inhabitants of the old town of Nereus, (Strab. l.c.; Scylax, p. 13; Thuc. i. 50; Plut. Them. 24; Synm. China, 464.) Scylax says that the town was first called Epileucadia. The Corinthian colonists dug a canal through this isthmus, and thus converted the peninsula into an island. (Strab. l.c.) This canal, which was called Dorycys, and was, according to Pliny, 3 stadia in length (Dorycys, Polyb. v. 5; Plin. iv. 1. s. 2), was after filled up by deposits of sand; and in the Peloponnesian War, it was no longer available for ships, which during that period were conveyed across the isthmus on more than one occasion. (Thuc. iii. 81, iv. 8.) It was in the same state in n. c. 218; for Polybios relates (v. 3) that Philip, the son of Demetrius, had his galleys drawn across this isthmus in that year; and Livy, in relating the siege of Leucadia by the Romans in n. c. 157, says, "Leucadia, nunc insula, et rursus fatea quod perdum murum est, ab Acraniis divisa" (xxxiii. 17). The subsequent restoration of the canal, and the construction of a stone bridge, both of which were in existence in the time of Strabo, were no doubt the work of the Romans; the canal was probably restored soon after the Roman conquest, when the Romans separated Leucas from the Arcadian confederacy, and the bridge was perhaps constructed by order of Augustus, whose policy it was to facilitate communications throughout his dominions.

Leucadia is about 20 miles in length, and from 5 to 8 miles in breadth. It resembles the Isle of Man in shape and size. It consists of a range of limestone mountains, terminating at its north-eastern extremity in a bold and rugged headland, whence the coast runs in a south-west direction to the promontory, anciently called Leucates, which has been uncovered by the fall of the older of the two hills on the name of the cape, as well as of the island, is of course derived from its white cliffs. The southern shore is more soft in aspect, and more sloping and cultivated than the rugged rocks of the northern coast; but the most populous and wooded district is that opposite Arcadia. The interior of the island wears everywhere a rugged aspect. There is but little cultivation, except where terraces have been planted on the mountain sides, and covered with vineyards. The highest ridge of the mountains rises about 3000 feet above the sea.

Between the northern coast of Leucadia and that of Arcadia there is at present a lagoon about 3 miles in length, while its breadth varies from 100 yards to a mile and a half. The lagoon is in most parts only about 2 feet deep. This part of the coast requires a more particular description, which will be given by the accompanying plan. At the north-eastern extremity of Leucadia a little, or spit, of sand, 4 miles in length, sweeps out towards Arcadia. (See Plan, A.) On an isolated point opposite the extremity of this sandbank, is the fort of Santa Maria, erected in the middle ages by one of the Latin princes, but repaired.
and modelled both by the Turks and Venetians. (Plan, B.) The fort was connected with the island by an aqueduct, serving also as a causeway, 1300 yards in length and over 280 feet wide (Plan, 3). It was originally built by the Turks, but was ruined by an earthquake in 1825, and has not since been repaired. It was formerly the residence of the Venetian governor and the chief men of the island, who kept here their magazines and the ears (δυνατία) on which they carried down their oil and wine from the island districts, at the nearest point of the island. The congregation of buildings thus formed, and to which the inhabitants of the fortress gradually retired as the seas became more free from corsairs, arose by degrees to be the capital and seat of government, and is called, in memory of its origin, Amazicili (Ἀμαζίχις). (Plan, C.) Hence the fort alone is properly called Santaaura, and the capital Amazicili; while the island at large retains its ancient name of Leucadia. The ruins of the ancient town of Leucadia are situated a mile and a half to the SE. of Amazicili. The site is called Kullipen, and consists of irregular heights forming the last falls of the central ridge of the island, at the foot of which is a narrow plain between the heights and the lagoon. (Plan, D.) The ancient inclosure is almost entirely traceable, as well round the brow of the hill on the northern, western, and southern sides, as from either end of the height across the plain to the lagoon, and along its shore. This, as Leake observes, illustrates Livy, who remarks (xxvii. 17) that the lower parts of Leucadia were on a level close to the shore. The remains on the lower ground are of a more regular, and, therefore, more modern masonry than on the heights above. The latter are probably the remains of Neritus, which continued to be the ancient acropolis, while the Corinthians gave the name of Leucadia to the town which they erected on the shore below. This is, indeed, in opposition to Strabo, who not only asserts that the name was changed by the Corinthian colony, but also that Leucus was built on a site different from that of Neritus. (x. p. 452.) But, on the other hand, the town continued to be called Neritus even as late as the Peloponnesian War (Thuc. iii. 7); and numerous instances occur in history of different quarters of the same city being known by distinct names. Opposite to the middle of the ancient city are the remains of the bridge and causeway which here crossed the lagoon. (Plan, I.) The bridge was rendered necessary by a channel, which per- rades the whole length of the lagoon, and admits a passage to boats drawing 5 or 6 feet of water, while the other parts of the lagoon are not more than 2 feet in depth. The great squared blocks which formed the ancient causeway are still seen above the shallow water in several places on either side of the deep channel, but particularly towards the Acarnanian shore. The bridge seems to have been kept in repair at a late period of time, there being a solid cubical fabric of masonry of more modern workmanship erected on the causeway on the western bank of the channel. Leake, from whom this description is taken, argues that Strabo could never have visited Leucadia, because he states that this isthmus, the ancient canal, the Roman bridge, and the city lay in the same place; whereas the isthmus and the canal, according to Leake, were near the modern fort Santa Maura, at the distance of 3 miles north of the city of Leucus. But K. O. Müller, who is followed by Bowen and others, believes that the isthmus and canal were a little south of the city of Leucus, that is, between Fort Alexander (Plan, 2) on the island, and Paleocogia on the mainland (Plan, 8). The channel is narrowed at this point, not being more than 100 yards across; and it is probable that the old capital would have been built close to the isthmus connecting the peninsula with the mainland. It has been conjectured that the long spit of sand, on which the fort Santa Maura has been built, probably did not exist in antiquity, and may have been thrown up at first by an earthquake.

Between the fort Santa Maura and the modern town Amazicili, the Anglo-Ionian government have constructed a canal, with a towing-path, for boats drawing not more than 4 or 5 feet of water. (Plan, 4.) A ship-channel, 16 feet deep, has also been commenced across the whole length of the lagoon from Fort Santa Maura to Fort Alexander. This work, if it is ever brought to a conclusion, will open a sheltered passage for large vessels along the Acarnanian coast, and will increase and facilitate the commerce of the island. (Bowen, p. 78.)

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PLAN.

A. Spit of sand, which Leake supposed to be the isthmus.
B. Fort Santa Maura.
C. Amazicili.
D. City of Leucus.
E. Site of isthmus, according to K. O. Müller.
1. Remains of Roman bridge.
2. Fort Alexander.
3. Paleocogia.
4. New canal.
5. Turkish aqueduct and bridge.

Of the history of the city of Leucus we have a few details. It sent three ships to the battle of Salamis (Herod. viii. 45); and as a colony of Corinth, it sided with the Lacedaemonians in the Peloponnesian War, and was hence exposed to the hostility of Athens. (Thuc. iii. 7.) In the Macedonian period Leucus was the chief town of Acarnania, and the place in which the meetings of the Acarnanian confederacy were held. In the war between Philip and the Romans, it sided with the Macedonian monarch, and was taken by the Romans after a gallant defence, B. C. 197. (Liv. xxxiii. 17.) After the conquest of Persia, Leucus was separated by the Romans from the Acarnanian confederacy.
LEUCAS.

It is said to be a place of importance from a late period, as appears from the fact that the bishop of Leucas was one of the allies of the Council of Nice in A.D. 325. The descent of Leucans, like that of other Greek towns, was originally aristocratical. The large estates were in the possession of the nobles, who were not allowed to alienate them; but when this law was abolished, a certain amount of property was no longer required for the holding of public offices, by which the government became democratic. ( Aristotle, Pol. ii. 4. § 4.)

Besides Leucas we have mention of two other places in the island, Phatra (Strab. xix. p. 15), and Hellomenium (Eumaen. Thuc. iii. 94). The latter name is preserved in a 19th-century, or a 17th-century, forces tradition. It is perhaps represented by the Heloic, which stands at the head of the bay called Bouthi.

The celebrated patronymic LEUCATAS (Aegeas, Strab. xix. p. 13; Strabo, x. pp. 452, 456, 461), also LEUCATAS OF LEUCATE (Iam. ii. 1. 2; Straban, iii. 474, with 676; Cassius, Bell. Grec. 184); Liv. xxvi. 268, naming the north-western extremity of the island, is a broken white cliff, rising on the west side perpendicularly from the sea to the height of at least 2000 feet, and sloping obliquely into it on the other. On its summit stood the temple of Apollo, hence surmised Leucataes (Strab. x. p. 452), and Leucataes (Or. Triat. 1. 42, v. 2. 75; Ptolemy, ii. 11. 69). This cliff was beloved by the mariners; hence the words of the Plautus (Arr. ii. 274):—

"Mox a Leucatae nimbus caemini montis, \nLeucatini pustis aperunt Apollo.
"

It still retains among the Greek mariners of the present day the old fame which it bore in early times. The waters of the dark water, the strong currents, the margas and the rocks, are all as before. At the annual festival of the god celebrated it was the custom to throw a cargo into the sea; to break his sail; to load his arms with stones, and if necessary, with iron hawks were attached to him, and if necessary the waters were ready to seek him. (Strab. xix. 452; Or. Hes. iv. 156; C. Triat. v. 2. 76; C. Tuk. iv. 18.) These figures are to be taken an expiatory rite, and is supposed to be practised in the island after the same manner. It has been proposed to regard the island as the seat of the temple of Poseidon, from the strength of its military importance, from the range of the Is. (See Dict. of Geog. Vol. iii. p. 708.) Col. W. Welch, in August, 1862, named a temple in the island as an altar. (History of the Archipelago, p. 383.) Many of the persons are supposed to be buried in the rock; another existence, as it is supposed, in the temple at Leucate. I was Arcadian of Hancassavos, the city of N. The is the inscription of Greece, 1913, R. H. Ev. op. Cit. Vol. 100, p. 153, a., ed. Bodeker.)

(Greece, North. Greece, vol. i. p. 10; Bawden, Handbook for Travellers in Greece, p. 73, seq.)

LEUCAS ISM. [Arcadia, p. 193, No. 15.]


(Greece, North. Greece, vol. i. p. 10; Bawden, Handbook for Travellers in Greece, p. 73, seq.)

LEUCATA ISM. [Arcadia, p. 193, No. 15.]


(Greece, North. Greece, vol. i. p. 10; Bawden, Handbook for Travellers in Greece, p. 73, seq.)

LEUCATA ISM. [Arcadia, p. 193, No. 15.]


(Greece, North. Greece, vol. i. p. 10; Bawden, Handbook for Travellers in Greece, p. 73, seq.)

LEUCATA ISM. [Arcadia, p. 193, No. 15.]


(Greece, North. Greece, vol. i. p. 10; Bawden, Handbook for Travellers in Greece, p. 73, seq.)

LEUCATA ISM. [Arcadia, p. 193, No. 15.]


(Greece, North. Greece, vol. i. p. 10; Bawden, Handbook for Travellers in Greece, p. 73, seq.)
TAIGNETUS, and that the extent of the range is 300 stadia. (Comp. Theophrast. H. P. iii. 11, iv. 1.) Pliny, who knew the author, held a bold and beautiful notion of the "White Mountains" is still called by its ancient title in modern Greek, τον άστυ Βούνα, or, from the inhabitants, τον Σαφούνα Βούνα. Crest is the only part of Greece in which the word θύρα is still common use, denoting the loftier parts of any mountains. Trees grow on all these rocky mountains, except on quite the extreme summits. The commonest tree is the pine or ilex. (Pliny, H. N. i. p. 31, vol. ii. p. 190.)

[Leucosia,] a town in Caria, apparently in the plain of the Meander, on the borders of a lake, whose water was hot and in constant commotion. (Xen. Hell. iv. 8. § 17, iii. 2. § 19.) From the latter of the passages here referred to, we learn that the town possessed a very revered sanctuary of the god; hence assumed Arsenius Leucophasyrenos or Leucophuryne. (Pans. i. 26. § 4; Strab. xiv. p. 647; Tac. Ann. iii. 62.) The poet Nicander spoke of Leucophrys as a place distinguished for its fine roses. (Ath. xiv. p. 683.)

Respecting Leucophasy, the ancient name of Teodos, see Teodos.

LEUCOSIA (Λευκωσία), a small island off the coast of Asia Minor, separated only by a narrow channel from the headland which forms the southern boundary of the gulf of Patras. This headland is called by Lycophron ἄφηγη Ειρηνης, "the promontory of Neptunus," and his commentators tell us that it was commonly known as Pedalium Promontorium (το τρύποντιον). (Lycophr. Alex. 729; and Tzetz. ad loc.) But no such name is found in the geographers, and it seems probable that the promontory itself, as well as the little island off it, was known by the name of Leucosia. The former is still called Panta della Lecceat, the island, which is a mere rock, is known as Isola Piana. It is generally said to have derived its ancient name from one of the Siculi, who was supposed to have been buried there (Lycophr. l. c.; Strab. l. c.; Plin. iii. 7. s. 13); but Dionysius (who writes the name Leucosia) asserts that it was named after a female cousin of Aeaca, and the same account is adopted by Solinus, (Dionys. i. 53; Solin. 2. § 13.) We learn from Synnecochus (Epp. v. 13, vi. 25) that the opposite promontory was selected by wealthy Romans as a site for their villas; and the remains of ancient buildings, which have been discovered on the little island itself, prove that the latter was also so devoted to similar purposes. (Romanelli, vol. i. p. 345.)

[Leucosia,] a city of Cyprus, which is mentioned only by Hierocles and the ecclesiastical historian Sozomen (H. E. i. 3, 10). The name is preserved in the modern Leukosia or Lefkosia, the capital of the island. (Engel, Kypros, vol. i. p. 150; Murili, Viaggio, vol. i. p. 89; Polike, Trav. in the East, vol. ii. pt. i. p. 221.)

LEUCOSYRI (Λευκόσυροι), the ancient name of the Syrians inhabiting Cappadocia, by which they were distinguished from the more southern Syrians, who were of a darker complexion. (Hierod. ii. 72, vii. 72; Strab. xvi. p. 757; Plin. H. N. vi. 3; Eustath. ad Dionys. 775, 970.) They also spread over the western parts of Pontus, between the Black Sea, the Tauric Chersonese, and the river Iris and Halys. In the time of Xenophon (Anab. v. 6. § 8, &c.) they were united with Paphlagonia, and governed by a Paphlagonian prince, who is said to have had an army of 124,000 men, mostly horsemen. This name was often used by the Greeks, even at the time when it had become customary to design.
nate all the inhabitants of the country by their native, or rather Persian name, Cappadoce; but it was applied more particularly to the inhabitants of the coast district on the Euxine, between the rivers Halys and Iris. (Hecat. Fragmenta, 194, 200, 320; Marcian. Herod. p. 72.) Potommy (v. 6, § 2) also applies the name exclusively to the inhabitants about the Iris, and treats of their country as a part of the province of Cappadocia. The Leucoteans were regarded as colonists, who had been planted there during the early conquests of the Assyrians, and were successively subject to Lydia, Persia, and Macedon; but after the time of Alexander their name is scarcely mentioned, the people having become entirely amalgamated with the nations among which they lived. [L. S.]

LEUCOTHEES FANUM (Αρχονθέας Λεσίων), a temple and oracle in the district of the Moschi in Coelehis. Its legendary founder was Phryxus; the temple was plundered by Pharnaces and then by Mithridates. (Strab. xi. p. 498.) The site has been placed near Surae, on the frontiers of Imetria and Kortubia, where two large "tumuli" are now found. (Dubois de Montperceux, L'ouage Autour du Cюnose, vol. ii. p. 349, comp. p. 17, vol. iii. p. 171.) [E. B. J.]

LEUCOTHEUM. [LECCOLLA.]

LEUCTRA (τα Αιτωντα). 1. A village of Bococi, situated on the road from Thebes to Plataea (Strab. ix. p. 414), and in the territory of the former city. (Xen. Hell. vi. 4, § 4.) Its name only occurs in history on account of the celebrated battle fought in its neighbourhood between the Spartans and Thebans, n. c. 371, by which the supremacy of Sparta was for ever overthrown. In the plain of Leuctra, was the tomb of the two daughters of Seccasas, a Leucotian, who had been violated by two Spartans, and had afterwards slain themselves; this tomb was crowned with wreaths by Epaminondas before the battle, since an oracle had predicted that the Spartans would be defeated at this spot (Xen. Hell. vi. 4, § 7; Diod. xv. 54; Paus. ix. 13, § 3; Plut. Pelo. cc. 20, 21). The city of Leuctra, is sometimes supposed to be repre- sented by the village Oenoe or Enoe (Λενοί) which are situated immediately below the modern village of Rimokastro. But these ruins are clearly those of Theseiae, as appears from the inscriptions found there, as well as from their importance; for Leuctra was never anything more than a village in the territory of Theseiae, and had apparently ceased to exist in the time of Strabo, who calls it simply a τόπος (x. p. 414). The real site of Leuctra, " is very clearly marked by a tumulus and some artificial ground on the summit of the ridge which borders the southern side of the valley of Theseiae. The battle of Leuctra was fought probably in the valley on the northern side of the tumulus, about midway between Theseiae and the western extremity of the plain of Pharsa. Clen- broius, in order to avoid the Boeotians, who were expecting him by the direct route from Phoci, marched by Thisbe and the valleys on the southern side of Mount Heleon; and having thus made his appearance suddenly at Creusa, the port of Theseia, captured that fortress. From thence, he moved upon Leuctra, where he intrenched himself on a rising ground; after which the Thebans encamped on an opposite hill, at no great distance. The position of the latter, therefore, seems to have been on the eastern prolongation of the height of Rimok- 

LEUCUS (Pydna.)

LEV. [PALESTINA.]

LEUNI (Αενών), a tribe of the Vineidii, which Potommy (v. 13, § 1) places between the Runcatae and Cassantae. The form of the name has been the subject of discussion; Mannert maintaining that it ought to be written Λεων, and that it is the general name of several tribes in those parts, such as the Βεναωον and Αλανοι. But nothing certain can be said about the matter; and all we know is, that the Leuni must have dwelt at the foot of the Alps of Sulbarg, in the south eastern part of Bavaria. [L. S.]
LETONI.

LEVO'NI (Leucaros), a tribe mentioned by Ptolemy (ii. 11, § 35) as dwelling in the central part of the island of Scandinia. No further particulars are known about them. (Comp. Zemis, die Deutschen, p. 158.)

LEUPHANA (Leucida), a town mentioned by Ptolemy (ii. 11, § 27) in the north of Germany, on the west of the Edbe; it probably occupied the site of the modern Lüneburg. (Wilhelm, Germania, p. 161.)

LEUTERNA or LEUTARIA. (Lecca.)

LEUTOAUXUM, a place in Lusonia Superior. 12 Roman miles east of Murca, on the road from Apulia to Sirmium (Iun. Hieros. p. 561); hence it seems to be identical with the place called Al Labores in the Peutinger Table. [L.S.]

LEXOVII (Lexovii), Strabo, p. 189; (Lexovii, Ptol. ii. 8. § 2), a Celtic people, on the coast of Gallia, immediately west of the mouth of the Seine. When the Veneti and their neighbours were preparing for Caesar's attack (n. c. 56), they applied for aid to the Osini, Lexovi, Nanuceti, and others. (B. G. iii. 9, 11.) Caesar sent Subius against the Unelli, Curiosolites, and Lexovi, to prevent their joining the Veneti. A few days after Subius reached the country of the Unelli, the Aureli Enbiruvicites and the Lexovi warded the Veneti off by the threat of war; and they joined Viridovix, the chief of the Unelli. The Gallic confederates were defeated by Subius, and compelled to surrender. (B. G. iii. 17—19.) The Lexovi took part in the great rising of the Gallic against Caesar (n. c. 52); but their force was only 3000 men. (B. G. vii. 75.) Wackemaker supposes that the territory of the Lexovi of Caesar and Ptolemy comprised both the territories of Lissone and Lowena, though there was a people in Iagoesus named Baicosess; and he further supposes that these Baicosessae and the Viducassae were dependent on the Lexovi, and within their territorial limits. [Baroeces.] The capital of the Lexovi, or Civitas Lexoviorum, as it is called in the Notitia. Province, is Lissone, in the French department of Calvados. [Novomagus.] The country of the Lexovi was one of the parts of Galia Cenomanorum, and the passage to Britain was made.

LIRBA (Aile), a small place in Mesopotamia, mentioned by Polybius (v. 51) on the march of Antiochus. It was probably situated on the road between Nisias and the Tigris. [V.]

LIBANUS MONS (Alebaros tepos), in Hebrew Lebanonos (12771), a celebrated mountain range of Syria, or, as St. Jerome truly terms it, "mones Pheacis altissimae." (Onomast. c. v.) Its name is derived from the root לרבא, "to be white," as St. Jerome also remarks, "Libanus Aelebaros, id est, 'cander' interpretatur" (Ado. Jovianum, tom. iv. col. 172): and white it is, "both in summer and winter; in the former season on account of the natural colour of the barren rock, and in the latter by reason of the snow," which indeed "remains in some places, near the summit, throughout the year." (Ithry and Mangits, Oct. 50 and Nov. 1.) Aliseion is made to its snows in Jer. xvii. 14; and it is described by Tacitus as "tantes inter arborum opuscatum filumque nivilus." (Hist. v. 6.) Lebanon is much celebrated both in sacred and classical writers, and, in particular, much of the subllime imagery of the prophets of the Old Testament is borrowed from this mountain. (e.g. Psal. xxix. 5, 6, civ. 16—18; Cant. iv. 8, 11, 15, v. 15; Isai. xi. 13; Hos. iv. 5—7; Zeck. xi. 1, 2.) It is, however, chiefly celebrated in sacred history for its forests of cedar and fir, from which the temple of Solomon was constructed and adorned. (1 Kings, v. 2 Chron. iii.) It is clear from the sacred history that Mount Lebanon was, in Solomon's time, subject to the kings of Tyre; but at a later period we find the king of Assyria felling its timber for his military engines (Isai. iv. 8, xxxvii. 24; Ezek. xxxii. 16); and Dedanites Scythians relates that Antigonus, having collected from all quarters hewers of wood, and sawyers, and shipbuilders, brought down timber from Libanun to the seas, to build himself a navy. Some idea of the extent of its pine forests may be formed from the fact recorded by this historian, that 8000 men were employed in felling and saving it, and 10000 beasts in transporting it to its destination. He correctly describes the mountain as extending along the coast of Tyre and Bybuls, as far as Sidon, abounding in cedars, and firs, and cypresses, of marvellous size and beauty (xix. 58); and it is singular that the other classical geographers were wholly mistaken as to the course of this remarkable mountain chain, both Ptolemy (v. 13) and Strabo (xvi. p. 753) representing the two almost parallel ranges of Libanus and Anti-Lebanus ascommencing near the sea and running from west to east, in the direction of Damascus, and Anti-Lebanus on the south; and it is remarkable that the Septuagint translators, apparently under the same erroneous idea, frequently translate the Hebrew word Lebanon by ἀστλασέας (e. g. Deut. i. 7, iii. 25, xi. 24; Josh. i. 4, ix. 1). Their relative position is correctly stated by Eusebius and St. Jerome (a. e. Antilibanus), who place Anti-Lebanus to the east of Libanus and in the vicinity of Damascus. [Anti-Lebanus.]

Lebanon itself may be said to commence on the north of the river Leontes (el-Kasiinigeh), between Tyre and Sidon; it follows the course of the coast of the Mediterranean towards the north, which in some places washes its base, and in others is separated from it by a plain varying in extent: the mountain attains its highest elevation (nearly 12,000 feet) about half way between Beirœt and Tripoli. It is now called el-Kisna; the ancient names of it, by which it is peopled,—the southern part being inhabited by the Metwili; to the north of whom, as far as the road from Beirœt to Damascus, are the Druses; the Maronites occupying the northern parts, and in particular the district called Kesrouan. (Robinson, Edil. Rec. vol. iii. p. 439; Burckhardt, Syria, pp. 192—209.) It still answers, in part at least, to the description of St. Jerome, being "fortissimam et vimineam," though it can be no longer said "desertissimam arborum coniferis protegitur" (Comment. in Obser. c. xiv.): and again,—"Nihil Libani in terra repromissionis excelsi est, nec memoriosissim atque condensissim." (Comment. in Zachariae, c. xii.) It is now chiefly fruitful in vines and mulberry trees; the former celebrated from of old (Hos. xiv. 7), the latter introduced with the cultivation of the silk-worm in comparatively modern times. Its extensive pine forests have entirely disappeared, or are now represented by small clusters of firs of no imposing growth, scattered over the mountain in these parts where the soft sandstone (here of a redish hue) comes out from between the Jura limestone, which is the prevailing formation of the mountain, and limestone, which is the prevailing formation of the mountain, and to be the patriarchs of all of their species now existing,
LIRARNA.

The only two torrents which could have effected such havoc as that described by Pausanias are the river, as Plinius and A. v. L. 23. 2. 24. As the river Libethra was near Heraclea, it may be concluded that the Sus, was the same river as the Eupicus, and that Libethra was situated not far from its junction with the sea, as the upper parts of the slope towards Libethra, are secured from the ravages of the torrent by their elevation above its bank.

It might be supposed, from the resemblance, that the modern Malathea [Dieuck] is a corruption of the ancient Libethra: the similarity is to be attributed, perhaps, to the two names having a common origin in some word of the ancient language of Macedonia. (Leake, Northern Greece, vol. iii. pp. 413, 422.)

Libethra, Libethrias. [Helcon.]

LIBIA. [Aethioneis.]

LIBICII or LIBICI (Aethione, Pol.; Authenticum, Ptol.), a tribe of Gallicone Gauls, who inhabited the part of Gallia Transpadana about the river Sesta and the neighbourhood of Veruncula. They are first mentioned by Polybius (ii. 17.), who places them, together with the Laevi (Aethoii), towards the sources of the Padus, and W. of the Issubres. This statement is sufficiently vague: a more precise clue to their position is supplied by Pliny and Ptolemy, both of whom notice Verucula as their chief city, to which the latter adds Lanneculium also. (Plin. iii. 17. § 21; Ptol. iii. 1. § 36.) Pliny expressly tells us that they were descended from the Sallies, a people of Ligurian race; whence it would appear probable that the Libicii as well as the Laevi were Ligurian, and not Gaulish tribes [Laevi], though settled on the N. side of the Padus. Livy also speaks, but in a passage of which the reading is very uncertain (x. 35.), of the Sallivi (the same people with the Sallies) as crossing the Alps, and settling in a valley near the Sesta. (E. B.)

LIBISOSONA (cognomine Forcaugustana, Plin. ii. 3. s. 4; Inscr. ap. Gruter, p. 260. no. 3; Lilibiosa, Cois, op. Sextini, p. 168; Libisiosa, Hist. Ant. p. 446; Aethoica, Ptol. ii. 6. § 59; Lilibiosa, Geog. Lav. iv. 44; Leuca, a city of the Orcuti, in Hispania Tarraconensis, 14 M. P. N. of the sources of the Anas, on the high-road from Laminium to Cassaraguntia. It was an important place of trade, and, under the Romans, a colony, belonging to the conventus of Cassaraguntia (Plin. i. c.; Ubert, vol. ii. pt. 1. pp. 411, 412.) [P. S.]

LIBRATH (Aethoii, Aetobii), generally mentioned in connection with Laodich, from which it could not be far distant [Lachish]. (Jos. xiii. 29—32; 2 Kings. xiii. 8.) It belonged to Judah (Jos. xv. 42), and is recognised by Usener as a village in the district of Ekronopolis. (Usner. s. v. Asdor.) Dr. Robinson could not succeed in recovering any traces of its name or site (Bib. Res. vol. ii. p. 389.)

LIBNIAI, a river in Ireland, mentioned by Ptolemy (ii. 2. § 4) as on the west coast, = the river

LIBRA. [Aebera.]

LIBRIA or LIBIA, a river of Gallia Narbonensis, which Pliny (iii. 4) mentions after the Arauris (Herculanum), and his description proceeds from west to east. It is said (Harduin's Pliny) that all the MSS. have the reading "Liburia." Harduin takes the Libri to be the Lex, but this is the Lexus. [Livy.] It has been conjectured that the Libria is the Liberum, though this river is said of the west. [G. L.]

LIBUL. [Lidici.]

LIBUM (Âdow), a town in Bithynia, distant according to the Itin. Anton. 23, and according to the Itin. Hier. 20 miles N. of Nicæa. (L. i. 5. viii. p. 24.) [L. S.]

LIBUNCAE. [Gallaecia, p. 534, b.]

LIBURNI (Âdospol, Seyl. 7)? Strab. vi. p. 269. vii. p. 317? Appian, Ill. 12? Steph. B.? Schol. ad Nicand. 607? Pomp. Mela. ii. 3. § 12? Plin. iii. 25? Flor. ii. 5), a people who occupied the N. part of Illyricum, or the district called LIBURNA (Âdospol xwba, Seyl. p. 7? App. Pol.) Plut. ii. 16? § 8, vii. 7? § 7? Plin. iii. 6, 23, 26? Pust. Tab. Orelli, Inscr. n. 664). The Liburnians were an ancient people, who, together with the Scylians, had occupied the opposite coast of Pisenium; they had a city there, Trentum, which had continued in existence amidst all the changes of the population (Plin. iii. 18). Niebuhr (Hist. of Rome, vol. i. p. 50, trans.) has conjectured that they were a Pelasgian race. However this may be, it is certain that at the time when the historical accounts of these coasts begin they were very extensively diffused. Corcyra, before the Greeks took possession of it, was peopled by them. (Strab. vi. p. 269.) So was Issa and the neighbourings islands. (S. ad Apollon. iv. 564.) They were also considerably extended to the N., for Nercium, it is evident, had been previously inhabited by Liburnian tribes; for the Vindicelae were Liburnians (Serv. ad Virg. Aen. i. 243), and Strabo (iv. v. 206) makes a distinction between them and the Bruni and Genuani, whom he calls Libyrians. The words of Pliny (i. c.), too, seem distinctly to term the Veneti Liburnians, for the "innermost realm of the Liburnians" must have been the goal at which Antenor is said to have arrived. Driven out from the countries between Pannobia and the Veneti by the Gallic invasion, they were compressed within the district from the Titus to the Arisa, which assumed the title of Liburnia. A wild and piratical race (Liv. x. 2), they used privateers ("loubii," "nares Liburnicae") with one very large lateen sail, which, adopted by the Romans in their struggle with Carthage (Eutrop. ii. 22) and in the Second Macedonian War (Liv. xiii. 48), supplied gradually the high-bulwarked galleys which had formerly been in use. (Cas. B. C. iii. 5; Hor. Epod. i. 1.) Liburnia was afterwards incorporated with the province of Dalmatia, and Ladera, its capital, was made a Roman colony. In A.D. 654 Heracleus invited the Chorvats or Chrobati, who lived on the N. side of the Carpathians, in what is now S. Poland or Galicia, to occupy the province as vassals of the Empire (Const. Perp. de Adv. Imp. c. 31). This connection with the Byzantine Court, and their occupation of countries which had embraced Chris- tianity in the Apostolic age (Titus was in Dalmatia in the time of St. Paul, II. Ep. Tim. iv. 10), naturally led to the conversion of these Slavonian strangers as early as the 7th century. (Comp. Scharfirk, Stor. Alt. vol. ii. pp. 377—309; Nege- hauer, Die Sud-Slaven, pp. 224—244.) Strabo (vi. p. 315) extends the coast-line of Liburnia as far as 1500 stadia; their chief cities were Ladera and the "conventus" or congress of Scorciöa, at which the inhabitants of fourteen towns assembled (Plin. iii. 25). Besides these, Pliny (l. c.) enumerates the following — Aloma, Flamen, Tartesa, Soria, Lop- sica, Ortojula, Vegum, Argantum, Carthuni, Arroma, and Civitas Pavan. [E. B. J.]

LIBURINCAE INSULAE. [Ilyricum.]

LIBURNUM or LIBURNI PORTUS, a seaport on the coast of Eturia, a little to the S. of the Portus Pisinus, near the mouth of the Arunus, now called Livorno. The ancient authorities for the existence of a port on the site of this now celebrated seaport are discussed under PORTUS PISINUS. [E. L. B.]

LIBURNUS MONS, a mountain in Apulia, mentioned only by Polybus, in his description of Hannibal's march into that country, c. 217 (Pol. iii. 100), from which it appears to have been the name of a part of the Appennines on the frontiers of Samnium and Apulia, not far from Luceria; but it cannot be more precisely identified. [E. L. B.]

LIBYA (Âdow), was the general appellation given by the ancient historians to that portion of the old continent which lay between Aegypt, Aethiopia, and the shores of the Atlantic, and which was bounded to the N. by the Mediterranean sea, and to the S. by the river Oceana. With the increase of geographical knowledge, the latter mythical boundary gave place to the equatorial line; but the actual form and dimensions of Africa were not ascertained until the close of the 13th century A.D.; when, in the year 1497, the Portuguese doubled the Cape of Good Hope, and verified the assertion of Herodotus (iv. 42), that Libya, except at the isthmus of Suez, was surrounded by water. From the Libya of the ancients we must abstract such portions as have been already described, or will hereafter be mentioned, in the articles entitled AEGYPTUS, AETHIOPIA, AFRICA, ATLAS, BARCA, CASTIGLIO, CYRINE, MAREMARCA, MAURETANIA, the OAKES, SABAEA, N. Trench. The ancients indeed, the boundaries of Libya are the same with those of modern Africa as far as the equator. The limits, however, of Libya Interior, as opposed to the Aegyptian, Aethiopian, Phoenician, Grecian, and Roman kingdoms and commonwealths, were much narrower and less distinct. The Nile and the Atlantic Ocean bounded it respectively on the east and west; but to the north and south its frontiers were less accurately traced. Some geogra- phers, as Ptolemy, conceived that the south of Libya joined the east of Asia, and that the Indian Ocean was a vast salt lake: others, like Agatharchides, and the Alexandrian writers generally, maintained that it stretched to the equator, and they gave to the unknown regions southward of that line the general title of Agysyma. We shall be assisted in forming a just conception of Libya Interior by tracing the progress of ancient discovery in those regions.

Progress of Discovery. — The Libya of Homer (Od. iv. 87, xiv. 295) and Herodotus (Theog. 739; comp. Strab. i. p. 29) comprised all that portion of the African continent which lay west of Lower and Middle Aegypt. They knew it by report only, had no conception of its form or extent, and gave its in-
Libya.

habitants the general name of Achetopis, the dark or black coloured men. Between n. c. 630—620, Battus of Tharros, being commanded by the oracle to lead a colony into Libya, inquired anxiously "where Libya was," although at that time the position of Aegypt, and probably that of the Phoenician Carthage, was not yet known to him. Hence we may conclude that, in the 7th century B. c., the name Libya, as the generic appellation of a continent within sight of Sicily, and within a few days' sail from Peloponnesus, was either partially adopted by or wholly unknown to the Greeks. The Phoenicians were among the first explorers, as they were among the earliest colonisers of Libya; but they concealed their knowledge of it with true commercial jealousy, and even as late as the 6th century B. C. interdicted the Roman and Etruscan mariners from sailing beyond the Fair Promontory, (Polyb. III. 22.) About sixty years before the journey of Herodotus to Aegypt, i. e. n. c. 523, Cambyses explored a portion of the western desert that lies beyond Elephantine; but his expedition was too brief and disastrous to afford any extension of geographical acquaintance with the interior. Herodotus is the first traveller whose account in any way can be relied upon; and his information was probably derived, in great measure, from the caravan guides with whom he conversed at Memphis or Naucratis in the Delta. By the term Libya, Herodotus understood sometimes the whole of ancient Africa (IV. 42), sometimes Africa exclusive of Aegypt (II. 17, 18, IV. 167). He defined its proper eastern boundary to be the isthmus of Suez and the Red sea, in opposition to those who placed it along the western bank of the Nile. In this opinion he is supported by Strabo (i. pp. 86, 174) and Ptolemy (ii. I. § 6, IV. 5, § 47); and his description of the Great Desert and other features of the interior prove that his narrative generally rests upon the evidence of travellers in that region. The next step in discovery was made by the Macedonian kings of Aegypt. They not only required gold, precious stones, ivory, and aromatics, for luxury and art, and elephants for their wars, but were also actuated by a zeal for the promotion of science. Accordingly, Ptolemy Philadelphus (Diod. i. 37; Plin. vi. 29) and Ptolemy Euergetes (n. c. 283—222) sent forth expeditions to the coast and mouth of the Red sea, and into the modern Nubia. Their investigations, however, tended more to extending acquaintance with the country between the cataracts of the Nile and the straits of Bab-el-Mandeb than to the examination of Western Libya. About 200 years before our era, Eratosthenes described Libya, but rather as a mathematician than a geographer. He defines it to be an acute angled triangle, of which the base was the Mediterranean, and the sides the Red sea, on the east, and on the west an imaginary line drawn from the Pillars of Hercules to the Sinus Adiabatus. The wars of Rome with Carthage, and the destruction of that city in n. c. 146, tended considerably to promote a clearer acquaintance with Libya interior. Polybius, commissioned by his friend and commander, Scipio Aemilianus, visited Aegypt and many districts of the northern coast of Africa, and explored its western shores also, as far as the river Bambotas, perhaps Cape Non, lat. 26° N., where he found the crocodile and hippopotamus. Unfortunately, the record of his journey has perished, although it was extant in the 1st century A. D., and is cited by Phylus (vi. 1) and Stephanos of Byzantium (e. e. 146, 236), Taş公司章程, خالقیه, Βούκουρες; comp. Cosse- liu, Néographes sur les Géographie Ancienne, tom. ii. pp. 1—30.)

The events of the Jugurthine War (n. c. 111—106) led the Romans farther into the interior. The historian Sallust, when prator of Numidia, and subsequently governor of Africa, found many pagan inhabitants of prehistoric times, that may be considered as the products of the indigenous races of Libya. He mentions the Gaetuli as the rude Aborigines, who fed on the flesh of wild beasts, and on the roots of the earth. They dwelt near the torrid zone ("c. hand procul ab ardoris") and, whose huts (mapalas) resembled inverted boats. In n. c. 17, Aedius Gallus conducted, by the command of Augustus, an expedition into Aegypti and Numidia, and extended the knowledge of the eastern districts. The difficulties of the road and the treachery of his guides, indeed, rendered his attempt unpromising; but in the year following, Petronius requested an inroad of the Aethiopians, and established a line of military posts south of Elephantine (Strab. xvii. p. 615; Dion Cass. iv. 6). In n. c. 19, L. Cornelius Balbus attacked the Garamantes with success, and ascertained the names at least of many of their towns. (Flor. iv. 12; Plin. v. 75.) The expedition then acquired was employed by Strabo in his account of Libya. Again, in Nero's reign, an exploring party was despatched to the Abyssinian highlands, with a view of discovering the sources of the Nile. (Plin. vi. 32; Senee. Nat. Quaest. vi. 8.) But the Romans became acquainted with portions of the Libyan desert, less through regular attempts to penetrate it on either side, than from their desire to procure wild beasts for the amphitheatre. Under the emperors, especially, the passion for exhibiting rare animals prevailed; nor have we reason to suspect that these were found in the cultivated northern provinces, whence they must have been driven by the colonial herdsmen and farmers, even while Cyrene and Carthage were independent states. At the secular games exhibited by the emperor Philip the Arabian (A. D. 248), an incredible number of Libyan wild beasts were slaughtered in the arena, and the Roman hunters who collected them must have visited the Sáhara at least, and the southern slope of Atlas; nor, since the hippopotamus and the aligator are mentioned, is it improbable that they even reached the banks of the Somal. Of all the ancient geographers, however, Claudius Ptolemy, who flourished in the second century A. D., displays the most accurate and various acquaintance with Libya interior. Yet, with the works of his predecessors before him, the scientific labours of the Alexandrines, and the Roman surveys, Ptolemy possessed a very inadequate knowledge of the form and extent of this continent. His tables show that its western coast had been explored as far as 11° lat. N.; and he was aware of the approximate position of the Fortunate Islands (now the Canaries), since from them, or some point in them, he calculated all his eastern distances or longitudes. He was also better acquainted than any of his predecessors with the eastern coast, and with the tracts which intervened between the left bank of the Nile and the Great Desert. He mentions an expedition conducted by a Roman officer named Maternus, who, setting forth from Tripoli, advanced as far southward as the neighbourhood of the lake Tchad, and, perhaps, even to Timbuctoo. He has also given, with probable correctness, the position of a number of places in the interior, along a river which he calls
the Nile. Thence moreover assigns to Africa a greater extent & of the equator: but here his know-
ledge becomes more erroneous, as he seems to have
struck into the Atlantic instead of curving eastward;
and he concluded that the southern parts of Libya
joined the eastern parts of Asia, and consequently
was either incredible or ignorant of the Peripitus
of the Phenicians in the reign of Pharaoh Necho.
Pliny adds little to our information respecting
Libya beyond its northern and eastern provinces,
though he contributes to its geography a number of
strange and irreconcilable names of places. He
had seen an abstract at least of the journal of Poly-
bius, and he mentions an expedition in A. D. 41 by
Suetonius Paulinus, which crossed the Atlas range,
and explored a portion of the desert beyond. But
both Pliny and Pomponius Mela are at once too
vague and uncertain in their accounts to have added
much to our knowledge of the interior.
The persecutions which were mutually inflicted
by the Christian sects upon each other in the 3rd
and 4th centuries A. D., the expulsion of the Dona-
tists, Montanists, Circumcellions, &c., from the
ecclesiastical provinces of the Roman church, drove
even beyond the Atlas region thousands of fugitives,
and combined with the conquests of the Arabs in the
7th century in rendering the interior more per-
ishable and better known. Yet neither the fugitives
nor the conquerors have materially increased our
acquaintance with these regions. The era of dis-
covev, in any extensive sense of the term, com-
mensa with the voyages of the Portuguese at the
close of the 15th and the commencement of the
16th century. But their observations belong to
the geography of modern Africa.
We have reserved an account of the two most me-
moreable expeditions of the ancients for the discovery
of the form and dimensions of the Libyan continent,
partly on account of their superior importance, if
they are authentic, and partly because the results
of them have been the subject of much discussion.
Herodotus (iv. 42) alleges as one reason for his
belief that Libya, except at the isthmus of Sace, is
surrounded by water, a story which he heard of its
circumnavigation by the Phenicians in the reign
and by the command of Pharaoh Necho, king of
Egypt. This supposed voyage was therefore made
between the 4th and 5th centuries B.C.
According to Herodotus, whose narrative is indeed
meagre enough, Pharaoh Necho desired to connect
the Mediterranean with the Red sea by a canal from
Bubaslis to the Delta to the Arvinoite bay near
Sace. He abandoned this project at the bidding of
the priests, and then ordered his pilots to attempt
the passage from the one sea to the other by a dif-
f erent channel. For this purpose his fleet, manned
entirely by Phenicians, set sail from the Red sea,
coast Egypt and Aethiopia, and passed into the
Indian ocean. At the end of three years they
took the mouth of the Nile, having, as they
affirmed, circumnavigated the continent. Twice they
landed,—probably at the season of the monsoons,—
laid up their ships, sowed the fields, and reaped the
harvest, and then proceeded on their course. They
alleged,—and their assertion is remarkable, although
Herodotus does not believe it,—that they were
sailing westward the sun was on their right hand.
The probability or improbability of this voyage has
been canvassed by Mannert (Geograph. der
Griech. und Romans, vol. x. pt. 2, pp. 491—511),
by Gosselin (Geographie des Grecs Analyté, tom.
Vol. II. 1, pp. 108, &c.), Renewel (Geogr. of Herod. vol. ii.
p. 348—363), and Heeren (Idem, vol. i. p. 364).
We do not consider that its improbability is by any
means fully established; the voyage, however, is
too tedious and difficult to be repeated by the naviga-
tors of antiquity, and its results for commerce and
geographical knowledge were accordingly unimpor-
tant. The most striking argument for the circum-
navigation having been accomplished is the reported
phenomenon of the sun appearing on the right hand,
or to the north of the voyagers; nor were the Phine-
ian galleys less competent to the voyage than the car-
rels which conveyed Columbus across the Atlantic,
or Di Gama round the Cape. On the other hand,
we must admit the improbability of some of the cir-
cumstances narrated. Herodotus heard the story
150 years after the supposed voyage had been made:
that time an extraordinary expedition beyond the Red sea may have been magnified into
a complete Peripitus. Again, for sowing and reaping
on an unknown coast, for laying up the ships, &c.,
the time allowed,—three years,—is too short. More-
over, no account is made for opposition from the
inhabitants of the coast, or for the violent winds
which prevail at the Cape itself. The notion which
Herodotus entertained, and which long afterwards
prevailed, that Libya did not extend so far S. as the
equator, is not an argument against the fact of the
circumnavigation; for the brevity of Herodotus's state-
ment, in a matter so important to geography, shows
that he had taken little pains in sifting the tra-
tition.
A second ancient voyage is better authenticated.
This was rather an expedition for the promotion of
trade than of geographical discovery. Its date is
uncertain: but it was undertaken in the most flori-
ishing period of the Punic Commonwealth,—i. e.,
in the interval between the reign of Darius Hy-
stapes and the First Punic War (B. c. 521—264).
Hanno, a subject or king, as he is vaguely termed
of Carthage (Geogr. Græc. Minæ, tom. i. Bernardly),
with a fleet of 60 galleys, having on board 30,000
men, set sail from that city through the Straits of
Gibraltar with a commission to found trading-
stations on the Atlantic coast, the present empire
of Morocco. How far he sailed southward is the sub-
ject of much discussion. Gosselin (Geograph. des An-
ciens, vol. i. p. 119, &c.) so shrinks Hanno's voyage as
to Cape Vosa, in 25°. This is the southern terminus,
while Bœdell extends it to Sierra Leone, within 8°
of the equator (Geog. of Herod. vol. ii. p. 348).
The mention of a river, where he saw the crocodile and the river-horse, renders it
probable that Hanno passed the Senegal at least. Of
the fact of the voyage there is no doubt. The record
of it was preserved in an inscription in the temple
of Kronos at Carthage. There it was copied and trans-
lated into his own language by some Greek traveller
or merchant. (Bochart, Geogr. Sacri, i. 33; Cam-
Hudson; Beugainville, Descovertes d'Hanno Mèm.
de l'Afrique des Inspect, tomo. xxvi. xxvii.; Heeren, Idem, vol. i. p. 564.)
A third and much later Peripitus is that which
goes under the name of Arrian. It is probably
a work of the first century A. D. It is the record
or log-book of a trading-voyage on the eastern coast
of Libya, and is chiefly valuable as a register of the
articles of export and import in the markets of the
Red sea, of the Arabian and Persian coast, of the
western shores of India, and the eastern shores of Africa. The extreme south point of the former is the headland of Kilaia, probably the modern Chypre, in India Major (see Vincent’s Travels in India, vol. ii. p. 74 seq.). With their present acquaintance with Libya Interior, and their misconception of its extent, it is not surprising that the more ancient geographers should have been hesitating to which portion of the old continent Libya should be assigned. It was sometimes regarded as an independent division of the earth, and sometimes as part of Asia, and even of Europe. (Agath. ii.; Herod. iv. 42; Varr. L.L. iv. 5; Scal. Hist. Jugurth. 17; Hecat. Ptolemy. iv. 41.) Malosiou (Geog. ii. 27.) As the topography of the interior is very uncertain, we shall examine rather the general physical phenomena of this region, than attempt to assign a local habitation to tribes who roamed over the waste, or to towns of which the names are doubtful and disguised, even when genuine, by the Greek or Roman orthography of their Libyan titles.

1. The Great Desert.—Herodotus (ii. 32, iv. 181) divides Libya N. of the equator into three regions:—(1) The inhabited, which is described under the several heads of Africa, Atlas, Carthage, Cyrene, &c.; (2) the wild heath territory [Atlas]; and (3) the Desert. These divisions correspond nearly to the modern districts of Durbere, Biskiedjerdal, and Sahara. The latter region (Φόβος φαεάνως, Herod. iv. 181) extends from the Atlantic to Aegypt, and is continued under the same degrees of latitude through Arabia, Asia, the southern provinces of Persia, to Mauritania in Northern India. Contrasted with the vale of Biskiedjerdal, the rich arable districts of Africa Propria, and especially with the well-watered Aegypt, the Sahara is one of the most dreary and inhospitable portions of the world. To its real barrenness and solitude the ancients ascribed also many fabulous terrors, which the researches of modern travellers have dispelled. It was believed to swarm with serpents, which, by their number and their venom, were able to impede armies in their march (Lcucan, Pharsal. ix. 765) ; its tribes shrieked like bats, instead of uttering articulate sounds (H. iv. 183) ; its pestilential winds struck with instant death men and animals, who transversed them (Arrian, Exp. Afr. iii. 3) ; and its eddies of sand buried the slain. These descriptions are, however, much exaggerated. (4) Al Kharda, or fifty-day’s gale, as the Arabs term it, the Siwariim (sown, ploughed) of the Arabs, blows at the summer solstice from S. and SE. over a surface scoured by an almost vertical sun, and thus accumulates heat, which dries up all moisture, relaxes the muscular powers, and renders respiration difficult. But though it effebeles, it does not necessarily kill. The real peril of the route, which from very remote ages has been trodden by the caravans, lies in the scarcity of supply of water, and in the obliteration of the track by the whirlwinds of sand. (Bruce, Travels, vol. vi. p. 458; Burchhardt, Volub. vol. i. p. 207.) The difficulty of passing the Libyan Desert was, in fact, diminished by the islands or oases, which served as stepping-stones across it. Of these cases a more particular description is given elsewhere (Oasis), but they are too important a feature of this region to be quite omitted from an account of it. Herodotus (iv. 181) mentions a chain of these patches of verdure extending from E. to W. through Libya. Sometimes they are little more than halting-
The mountain and river system of Libya Interior has been partly described in the article Atlas; and the principal features of its indigenous population under the heads Gaetuli and Garamantes. It will suffice, then, to point out here the effect which the general conformation of the mountains has upon the climate and the rivers. The absence of snow on the Atlas range denies to this continent, in its northern portion, that privilege of partial refrigeration, although in the loftier regions of the Aethiopian highlands the heat is mitigated by the ice upon their summits. Hence arises the superior volume of the Aethiopian rivers, the tributaries of the Nile, and the milder temperature of the plains surrounding the lake of Dumbia, which, although within the tropics, enjoy a perpetual spring. Again, the northern range of Atlas runs so close to the Mediterranean that the wash-trough is brief and abrupt, and the rivers are properly mountain streams, which, after a short course, discharge themselves into the sea. The western slope of the Libyan Montes also presents a succession of terraces, which do not propel the rivers with force enough upon the lowlands to produce a continuous course; so that either they lose themselves in swamps, or are absorbed by the sands. In some cases, indeed, they conceal with the well-known activity of the Carthaginians, which in their turn drain off their superfluous waters in thread-like rivulets. On the southern inclination of Atlas, there is a similar impediment to the formation of large rivers, and not until within a few degrees of the equator, and in districts beyond the bounds of ancient Libya, do we meet with majestic streams, like the Scenyl, the Quevra, &c., rivalling the Nile. On this side, indeed, the irrigated portions of the lowlands are rich pasture-lands, and the Great Desert is bounded and encroached upon by luxuriant patches both of forest and arable land.

The more remarkable mountains not included in the Atlas range are the following:—On the northern frontier of the Desert, Mess Ater or Neger (Plln. v. 5. s. 5, vi. 30. s. 35.), the modern Harrouch or Black Mountain, which, running from east to west, separated the Oasis Pharaon (Pelasus) from Africa Romana. Westward of this was the Usargala (Ouarghala ṭəṛ, Ptol. vi. 6. § 7, &c.), the present Authunek-soum-soujaid, which ran far into the territory of the Garamantes, and contained the sources of the river Bagrada. This may be regarded as a continuation of the Atlas Major, S. of Numidia and Mauratania. Next, running in a N. direction to the verge of Numidia, and a branch of the Usargala, was Mounfour (τὸ Μουφόρ) (Phinte), in which the river Cyphos arises. Along the Atlantic coast, and parallel with the Greater Atlas, were the following mountains and headlands:—Mount Szagopala (Σαγώπαλα, Ptol. iv. 6. § 8, &c.), from which the river Subus sprang, to SW. of which was Mount Mundrus (τὸ Μόνδρυς ἄρος), a long chain of hills, reaching to the parallel of the Fortunate Islands, and containing the fountains of all the rivers that discharge themselves into the Salatus to the Massa, or from Cape Non to Cape Bogiahor. Mt. Caphas (Κάφας), 8 degrees to S., from which the Dardas flowed, stretched in a S.E. direction far into the Desert: Mount Rossaddus (τὸ Ροσάδαυς ἄρος) terminated its headland of the same name, probably Cape Blanco, and in it rose the river Starchir. Of all these mountains, however, the most remarkable as regards the Libyan rock system, because it exhibited unquestionable traces of volcanic action, was that denominated the Chariot of the Gods (Θεοῦ Οὐχύρας), probably the present Kong, or Sierra Leone. This was the extreme point of ancient navigation on the Atlantic; for the Phoenician Peripus, if it indeed was actually performed, formed the single exception to the otherwise universal ignorance of the coast beyond. As far as modern discoveries have made known the interior, Libya, from the ocean to the large range of Egypt, is crossed by a succession of highlands, arising at certain points to a considerable elevation, and sending forth terraces and spurs towards the south. It is possible that these may form a continuous chain, but our acquaintance with its bearings is very imperfect. The ancient geographers distinguished some portions of these highlands by the names of Mount Bardetus (Bārdētus ἄρος), west of the Lunae Montes; and in the same line, but at a considerable interval, M. Mosche (Μοσχής); Ziphia (Ζήφια), north of Mosche; and, approaching the Atlantic, Mount Ion ('Ιών ἄρος), and Danchis (Δάνχις). In a line with the Chariot of the Gods, and northward of the line of Bardetus, were the elevations Aravaltes (Ἀράβαλτες) and Arangus (Ἀράγγυς), the latter of which ran down to the equatorial Sea. These, with Mount Thals (τὸ Θάλς ἄρος), and, further south, a range entitled the Garamantic Pharan or Cembe (ἀ Γαραμαντική φάραντη), may be regarded as offsets of the Aethiopian highlands. That these mountains contain considerable mineral wealth is rendered probable by their feeding the sources of rivers in the gold region, and from the copper pyrites discovered on their flanks. That they were the cradles of innumerable streams is also certain from the rich pasture and woodland which mark the confines of the equatorial region of Libya Interior.

The voyage of Hamno was undertaken for the purpose of planting upon the coast of the Atlantic trading stations, and to secure with the regions that produced gold, aromatics, and elephants, a ready communication with Carthage than could be maintained across the Sābara. That this trade was materially impaired when the Romans became masters of Africa, is probable, because the conquering people had little genius for commerce, and because they derived the same articles of trade through the more circuitous route of Egypt and Aethiopia. Yet the knowledge acquired by the Carthaginians was not altogether lost, and the geographers of the empire have left us some important information respecting the western coast of Libya as far as 110° N. lat. According to Polydoros, the principal promontories were, beginning from the
Libya.

N.—Gammaria (Tawrapia Saya), probably Cape Nun; Scylax's Axthromos, Cape Boustica; Asiamarum (Apparitarsos), Cape Cervino, the westmost point of the continent, lying between the mouths of the Darudas and the Stachir; the headland of Byses-
dium, Cape Blanco, a continuation of the mountain
ridge of that name, and a few miles southward of
Asiamarum; the promontories of Cathason (79
Kababsi Saya), Cape Daecra, near the mouth of the
Nia, and of the Hesperides, celebrated in fable (Estrifiokipar, Pos.). Hesperian Curs, Plin. v. 1.
s. 1; the Cape Verde of the Portuguese; lat.-By-
the term of Hannae's voyage, the basaltic rock en-
titled the headland of Notium (Nobro: nipar). Cape
Rozo, or Red Cape, from the colour of its surface.
Between the two last-mentioned projections lay the
Hesperian bay (Estrifio kopaxa), which, owing to
their misconception of the extent of this continent,
the ancients regarded as the southern boundary of
Libya, the point from which it creased towards Asia,
or where the great Western Ocean commenced.

While enumerating the mountains which con-
cedal their springs, we have nearly exhausted the
catalogue of the Libyan rivers which flow into the
Atlantic. It is a consequence of the terraced con-
formation of the interior, that the streams would, for
the most part, take an easterly or a westerly direc-
 tion. Those which ran east were the tributaries of
the lakes, marshes, and rivers of Aithiopia, and, with
the exception of such as fed the Askaras and the
Astaboras, have been scarcely explored. On the
western side the most important were (Pos. iv. 6. 8)
the Subus (Subos), the modern Sus, and combining,
if not the same, with the Chretes (Xeptrya) and the
Xion (Xio) (Sclayx, p. 53), had its source in Mr.
Sagopara, and entered the Atlantic below the fur-
thest western projection of the Greater Athas. Mr.
Mandras gave birth to the Sabaths, at the mouth
of which stood a town of the same name; the
Chusarxos (Xourorupas) apparently the Caesars of
Polybius (ap. Plin. v. 1. s. 1); to the Ophoides
(Ophiaditga) and Novius (Naios), between the head-
lands of Gammarium and Sobos; and, lastly, the
Mas-sa or Masaust. (Polyb. 1. c.) In Mount Caphas
arises a more considerable stream than any of the above-men-
tioned, the modern Rio de Oruro, the ancient Darudas (Adopros, Adoparos), which contained
crocodiles, and discharged itself into the Nigritia
Mundus. The appearance of the crocodile in this
river, and the dark population which inhabited its
banks in common with those of the Niper, led many of
the ancient geographers to imagine that the Nile,
wherein similar phenomena were observed, took a
westerly course S. of Moroe, and, crossing the con-
tinent, emptied itself a second time into the sea in
the extreme west. The Athiopians Hesperi were
among the consequences of this fiction, and were
believed to be of the same race with the Athiopians of
the Nile. Next in order southward was the Stachir
(Srixyo), which rose in Mr. Yesadus, and, after forming the Lake Chonia, proceeded in a
SE. direction to the bay of the Hesperides.
The Stachir is probably represented by the present St.
Antonio river, or Rio de Guan, and seems to answer to the Sabelus of Polybius (ap. Plin. 1. c.),
The same bay receives the waters of the Nia, the
Bambotas of Polybius, the Pampeus, Sperve, Tiu.
River, as well as the crocodile, inhabits its streams,
and the hides of the former were exported by the
neighbouring tribe of Daraite to Car-
thage. The Maithilus, the present Gambi, de-

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sends into the Atlantic from the Theus Ocheuma, a
1065. N. of the Hippodrome of the Athenians
(Christomoyos Athosa), or Cape Roze, with which
terminates the geographer Ptolemy's Itinerary of
the Libyan coast. He mentions, indeed, a few rivers
in the interior which have no outlet to the sea,
but form vast inland lakes. These are, probably,
either tributaries of the Niber, or the upper portion
of the arms of the Niber itself; but the course of the
streams that flow southward to Nigritia and the
Right of Tennis belongs rather to modern than to
ancient geography. It is worthy of notice, how-
ever, that tumours at least of the dimensions of the
Niber must have reached the ears of the old geo-
graphers (Ael.athem. i. 10; Plin. v. 1. s. 1), since
they ascribe to the Ger or G"ir (Tab. Puteing. Giri),
a course of more than 300 miles, with a further
elevation to the N. of 100, where it ends in the lake
Chelonides. The direct mainstream was re-
presented as diving underground, reappearing on the
surface, and finally discharging itself into a lake
called Nuba.

Libya, indeed, "is a region of extensive lakes; of
which there appear to be a great number on the
lowlands of its east coast, in which many of
the rivers from the edge of the table-land terminate." (Somerville, Physical Geol. vol. ii. p. 9.) In Libya
N. of the equal the following were known to the
ancients.—The Tritonis (Aeschyl. Ennem. 289; Pindar. Pyth. iv. 56; Sclayx, p. 499; Herod. iv. 178),
the lake of the Hesperides (Strab. xvii. p. 856);
the Libyan Palus, which was connected with the
Niger by one of its tributaries; the Chonia, near
the eastern flank of the Mount Ryssadium; the Nigritia,
into which the upper portion of the Nigir flowed,
probably the present Jlobleh of the Arabs, or the
Black-Water, SW. of Timbuctoz the Nuba, in
which the river Ger terminates, and which answers
to Lake Tchend, or Now in Bormun, and whose
dimensions almost entitle it to the denomination of a
fresh-water sea; and lastly, the cluster of lakes
to Chelenides, perhaps the modern Fitter,
into which an arm of the tier flows, and which are
surrounded with jungle and pastures celebratals
for their herds of elephants. Salt-water lakes abound
on the northern extremity of the Sibdra, and
the salt obtained from them has been in every age an
article of barter with the south, where that necessity
of life is wholly wanting. It is obtained either from
these lakes, which, dried up by the summer heat,
leave behind a vast quantity of salt, covering ex-
tensive patches of the earth, or from large bogs,
or layers, which frequently extend for many miles,
and rise into hills. The inhabitants of Nigritia purchase
salt with gold-dust. A scarcity of salt in Kasrtha
and Timbuctoz is equivalent to a famine in other
lands. At such times the price of salt becomes an
extraction, that Leo Africans (p. 250) saves an
ass's lead sold at Timbuctoz for eighty ducats.
The neighbourhood of the lakes is also celebrated for
the number and luxuriance of its date trees. To
the borderers of the Desert the date tree is what
the bread-fruit tree is to the South Sea islands.
Its fruit is food for both men and cattle: it was capable
of being preserved for a long time, and conveyed
to great distances; while, from the sap or fruit of the
tree (Pos. iv. 990), the Tenebra (Cape Corveiron 1739) was extracted a liquor equally intoxicating with wine.

Population.—Herodotus (iv. 168—199) distin-
guishes four main elements in the population of
Libya,—(1) the Libyans, (2) the Athiopians,
in all ages, constant warfare, waged with the sole purpose of supplying the slave-markets of the North and East.

The fauna of Libya must not be unnoticed. In the northern deserts tawny and grey tints are the prevailing colours, not merely in birds and beasts, but also in reptiles and insects. In consequence of the extension of this barren region from North Africa through Arabia to Persia and India, many similar species of animals are common to both continents,—the ass, antelopes, leopards, panthers, and hyaenas. The cat tribe prevails in great beauty and variety; the lion of Mount Atlas is said to be the strongest and most formidable of his species. The African elephant is different from the Asiatic, and has always been preferred to it for military purposes. The hippopotamus, which was known to the ancients as the inhabitant of the Senegal and the Upper Nile, appears to be a different species from that which is found in the inter-tropical and southern parts of the continent. The magot or Barbary ape was known to the ancients, and is mentioned by the Byzantine writers as imported for the menageries of Constantinople. The giraffe and camelopard is found as far north as the Great Desert. It appears on the monuments of Aegypt, and was exhibited in the imperial triumphs at Rome. The Atlas region contains two kinds of fallow-deer, one of which is the common fallow-deer of Europe. The ex of Nubia, Akassina, and Baranus is remarkable for the extraordinary size of its horns, which are sometimes two feet in circumference at the root. Of the Libyan animals generally it may be remarked, that while the species which require rich vegetation and much water are found in the Atlas valleys and the plains below them, the desert abounds in such as are content with scantier herbage,—such as the deer, the wild ass, and the antelope. These being fleet of foot, easily remove from the scorched to the green pasture, and find a sufficient supply of water in the course of the river beds.

As regards its Flora, the northern coast of Africa, and the range of the Atlas generally, may be regarded as a zone of transition, where the plants of southern Europe are mingled with those peculiar to Africa. The Greek and Phoenician colonists built their naval armaments of the pine and oak of Mount Atlas, the Aleppo pine and the sandarach or Thuya articulata, being celebrated for their close grain and durability. The vegetation of the interior has been already in part mentioned. The large forests of date-palms, along the southern base of the Atlas, are its principal woodland. The date tree is indigenous, but improved by cultivation. Of the Desert itself stupendous tracts are the only produce besides the coarse prickly grass (penestum echotum), which covers large tracts, and supplies fodder to the camels.

For the authorities upon which this account of Libya rests, see, besides the ancient writers already cited, the travels of Shaw, Hornemann, Burckhardt; Ritter's Erdkunde, Africa; Heeren, Ideen, vol. i.; Mommsen's Geographie, Libya; and Maiebrum, Afrique.

LIBYCA PALUS. [LIBYA, p. 180, b.; TEITON.]
LIBYARCHAE. [MAHMAKIA.]
LIBYCUS MONTES. [AEGYPTUS, p. 37; OASIS.]
LIBYCM MARE. [VIA DESERT PELAGOS, PIVUS- TIVIS LIPPA], was the name applied to that part of the Mediterranean which washed the shores of N. Africa, from the E. coast of Africa Propria on
LIBYCUS NOMOS.

LIBYCUS, a tribe of the S. shores of Crete, and the coast of Egypt, on the E., where it joined the Marc Aequalium; the two Syres belonged to it. (Strabo. ii. pp. 122, 123, x, pp. 475, 488; Athen. i. 3; ii. 14; Dion. Per. 104; Mela, i. 4, ii. 7; Plin. v. 11; Plut. H N. v. 43; [L. S. xvi. 25].)

LIBYCUS NOMOS. [MAMMARCHA.]

LIBYPHOENICES (Aegyptienses, sometimes spelt Aegyptienses), a portion of the population of N. Africa, who are defined by Livy, in accordance with the significance of their name, as "nietum Punicum Afris genus" (Livy. xxi. 22). Diodorus gives a somewhat fuller account of them, as one of the four races who inhabited the Carthaginian territory in N. Africa, namely, the Pane inhabitants of Carthage, the Libyphoenicians, the Libyans, and the Numidians; and he says that the Libypho-

nicians possessed many of the cities on the coast, and had the tie of intermarriage with the Carthaginians (Diod. xx. 55). Pliny restricts them to the S. part of the ancient territory of Carthage. (Plin. v. 4, s. 3: Libyphoenices recutior et Punicum formem incipient; and there can be no doubt, from the facts of the case, that the original seat of the race was in the country around Carthage. It is not, however, equally clear whether the Libyphoe-

nicians of the Carthaginian colonies along the coast of Africa are to be regarded as a race arising out of the intermarriage of the original Punic settlers with the natives of the surrounding country, or as the descendants of Libyphoenicians from the country round Carthage, who had been sent out as colonists. The latter is the more probable, both from indications which we find in the ancient writers, and from the well-known fact that, in all such cases, it is the half-bred which multiplies rapidly, so as to make it a matter of importance for the members of the pure and dominant caste to find a seat for the increasing numbers of the race below them. That such was the policy of Carthage with regard to the Libyphoenicians, and moreover that they were marked by the energy and success which usually distinguishes such half-bred races, we have some interesting proofs. The defence of Agrigentum against the Romans, during the Second Punic War, was signalised by the skill and energy of Matines, a Libyphoenician of Hipponium, whom Livy describes as "vir suppis, et sub Hannibale magistro hostis bellis pertulerit" (Livy. x. 40). The mention of his native place, Hipponium, on the Bruttian coast, a city which had been for some time in the hands of the Carthaginians, is a proof of the tendency to make use of the race in their foreign settlements; while the advantage taken by Hannibal of his talents agrees with the fact that he employed Libyphoenician cavalry in his armies. (Polyb. iii. 33; Liv. xxii. 22.) Niebuhr has traced the presence of Libyphoenicians in the Punic settlements in Sardinia, and their further mixture with the Sardinians, as attested by Cicero in an interesting fragment of his speech for Scipio. (Lectures on Anc. Geo. vol. ii. p. 275.) Avienus mentions the "wild Libyphoenicians" on the S. coast of Spain, E. of Cadiz. (Or. Mar. 419.) Perhaps the half-
bred races of the Spanish colonies in America furnish the closest analogy that can be found to the Libyphoenician subjects of Carthage. [L. S.]

LIBYSA (Africa or Aegypti, PoL. v. 1, § 13; Eth. Aegyptiaco), a town on the coast of the Sinus Aquitanus, Euboea, on the front from Nicesus to Chalcidian. It was celebrated in antiquity as the place containing the tomb of the great Hannibal. (Plut. Flam. 20; Steph. B. s. v.; Plin. H N. v. 43; Amm. Marc. xxii. 9; Enotrop. iv. 11; Diod. Ant. p. 139; Ael. Hist. p. 572.) In Pliny's time the tomb of Hannibal was noticed only because of the tumulus of Hannibal. According to Appian (Sypr. 11), who evidently did not know the town of Libyssa, a river of Phrygia was called Libyssa, and he states that from it the surrounding country received the name of Libyssa. The slight resemblance between the name Libyssa and the modern Gheboe has led some geographers to regard the latter as the site of the ancient town; but Knake (Acta Minor, p. 9), from an accurate computation of distances, has shown that the modern Halapea is much more likely to be the site of Libyssa. [L. S.]

LICATTI, or LICATTII (Andaetae, or Andaetae), a tribe of the Vindelici, dwelling on the banks of the river Licius or Lucus, from which they derived their name. (Plut. ii. 13, § 3.) Strabo (iv. p. 206) mentions them among the most audacious of the Vindelician tribes. Pliny (iii. 24), who calls them Licates, enumerates them among the Alpine tribes subdued by Augustus. [L. S.]

LICHADES (ai Aegyptes), a group of three small islands between the promontory of Cenaeum in Eubea and that of Caemidies in Locris. They are said to have derived their name from Licus, who was here thrown into the sea by Hercules, when he was suffering from the poisoned garment. (Strab. i. p. 60, ii. p. 426; Plin. iv. 12. s. 20; Less. Northern Greece. ii. p. 177.)

LICIAS, LICUS (Aegypt: Lech), a small river in Vindelicia. (Plut. ii. 12, § 2, 13. § 1; Ven. Fort. 117. S. Mart. iv. 641.) It assumed the modern form of its name as early as the time of the Lombards. (Paul. Disc. Longp. ii. 13.) Its only tributary of any note was the Vindro or Vindus. It has its sources in the Alps, and flowing in a northern direction, enters itself into the Danube, not far from Drususjurg. [L. S.]

LICENIANA. [Lustania.]

LIDE (Athen), a mountain in Caria, in the neighborhood of Pedasus. In the war of Cyrus against the Carians, the Pedasaeans alone of all the Carians maintained themselves against Harpalus, the Persian commander, by fortifying themselves on Mount Lide but in the end they were also reduced. (Herod. i. 173, viii. 104.)

LIGATUN, a people of Gallia Narbonensis, mentioned by Pliny (iii. 4): "Regio Oxshorum Libi-
n omnique; super quoque Suetri, &c." The next ligio to the east that he mentions is "Regio Deci-

norum." If we can make a safe conclusion from Pliny's text, the Ligati must have been close to the Oxshui, with the Deciates to the east, and somewhere between the Argentum river and Antipilis. Wackenroder (Geo. g. vol. ii. p. 42) places the Ligati in the parts about Saint-Vallier, Collem, and Fonten. [G. L.]

LIGER, LIGEIS (Acigyn, Acyelp: Loire), a river of Gallia, which has the largest basin of all the French rivers. The orthography seems to be Liger or Aegyyn (Caes. iii. 9, ed. Schneider), though the Romans made both syllables short. In Caesar (vii. 53), the nominative "Liger" occurs, and the genitive "Ligeris." In B. G. vii. 5, 11, the accusative "Ligerum," according to some editors "Ligerrum." The objective is "Ligere," if it is right, must have a nominative "Liger." The forms "Liger," "Li-
But these verses are spurious. (See the Notes in Oudendorp's edition.) According to Strabo, the Loire rises in the Cévennes (τὰ Κέαμνα), and flows into the ocean. But he is mistaken as to the course of the Loire, for he makes both the Garonne and the Loire flow parallel to the Pyrenees; and he was further mistaken in supposing the axis of the Pyrenees to be south and north. (Gallia Transalpina, vol. i. p. 949.) He estimates the navigable part of each river at 2000 stadia; but the Loire is a much longer river than the Garonne. He says that the Loire flows past Genabum (Oriens), and that Genabum is situated about half way between the commencement of the navigable part of the river and its outlet, which lies between the territory of the Pictones on the south, and the territory of the Namnetes on the north; all which is correct enough. (Strab. iv. pp. 189, 190, 191.) He adds that there was a trading place (εμπορικων), named Corbilo [Corbilo], on the river, which Polybius speaks of. It appears that Strabo did not distinguish the Elaver (Allier) from the Loire, for he says: "the Arvernii are situated on the Loire, and their chief city is Nennessus, which lies on the river; and this river, flowing past Genabum, the trading town of the Cor- nutes, which is situated about the middle of the navigable part, discharges itself into the ocean." (p. 191.) But Nennessus is near the Allier.

Caesar was acquainted both with the Elaver (vii. 34, 35) and the river properly called the Loire. He crossed the Elaver on his march to Gergovia. (Gergovia.) He remarks that the Allier was not generally fordable before the autumn; and in another place (B. G. vii. 53) he describes his passage over the Loire at a season when it was swollen by the melted snow. When Caesar was preparing for his naval warfare with the Veneti, he had ships built on the Loire. (B. G. iii. 9.) He does not tell us where he built them, but it may have been in the country of the Andes or Andeacvi, which he held at that time.

Of the four passages which were made in Strabo's time from Gallia to Britannia, one was from the mouth of the Loire; and this river was one line of commercial communication between the Provincia and Britannia. Goods were taken by land from the Provincia to the Loire, and then carried down the Loire. (Strab. iv. p. 189.) Pliny (iv. 18) calls the Loire "flumen clarum," which Forbiger explains by the words "clear stream;" but this does not seem to be what Pliny means. Tibullus (i. 7, 11) says,

"Testis Arar Rhodanumque ceder magnumque Gar- nunna, Carauti et flavi caerulea lympha Liger."

This seems to be all that the ancient geographers have said of the Loire. The Elaver (Allier) rises in Mons Lessara (Mont Lozère), not very far from the source of the Loire, and on the north-west side of the Cévennes. It flows north through the fertile Lignaque d'Avergne, and after a course of about 200 miles joins the Loire at Noviodunum or Ne- vorium (Nervey). The Loire rises in Mont Mezenc, and flows north to its junction with the Allier in a valley between the valley of the Allier and the basin of the Rhone. From Nervey the course of the Loire is north-west to Gensio (Orléans); and from Orléans it has a general west course to the ocean, which it enters below Nantes. The whole length of the river is above 500 miles. Several large rivers flow into it on the left side below Orléans; and the Magpone on the right side below Tours. The area of this river-basin is 50,000 square miles, or as much as the area of England. The drainage from this large surface passes through one channel into the sea, and when the volume of water is increased by great rains it causes inundations, and does great damage.

[GL.]

LIGURES, [Liguria] LIGURES FAEBIAMI ET CORNELIANI [Hirpini].

LIGURIA (Arçogia, Poli; but in earlier Greek writers always Ἀργοταυία; the people were called by the Greeks Argorías, but by later writers Arγoríνα; by the Romans Ligures; but the adjective form, Liguricis) are mentioned in many provinces or regions of Northern Italy, extending along the N. coast of the Tyrrhenian sea, from the frontiers of Gaul to those of Etruria. In the more precise and definite sense in which the name was employed from the time of Augustus, and in which it is used by the geographers (Strabo, Pliny, Ptolemy, &c.), Liguria was bounded by the river Varus on the W., and by the Alae on the E., while towards the N. it extended across the chain of the Maritime Alps and Apennines as far as the river Padus. The Trebia, one of the conduits of the Padus on its right bank, appears to have formed the limit which separated Liguria from Gallia Cispadana. In this sense, Liguria constituted the ninth region of Italy, according to the division of Augustus, and its boundaries were fixed by that monarch. (Plin. iii. 5. s. 7; Strab. v. p. 218; Mel. ii. 4. § 9; Plin. iii. 1. § 8.)

But Liguria, in its original sense, as "the land of the Ligurians," comprised a much more extensive tract. All the earliest authors are agreed in representing the tribes that occupied the western slopes of the Maritime Alps and the region which extends from thence to the sea at Massilia, and as far as the mouths of the Rhone, as of Ligurian, and not Gaulish origin. Thus Aschoylus represents Hercules as contending with the Ligurens on the stony plains near the mouths of the Rhone, Herodotus speaks of Ligurians inhabiting the country above Massilia, and Hecateaeus distinctly calls Massilia itself a city of Liguria, while he terms Narbo a city of Gaul. Scaevius also assigns to the Ligurians the coast of the Mediterranean sea as far as the months of the Rhone; while from that river to Emporium in Spain, he tells us that the Ligurians and Iberians were intermingled. The Halieut, who, according to Avienus, were the earliest inhabitants of the country around Narbo, were, according to Hecateaeus, a Ligurian tribe. (Aschyl. op. Strab. iv. p. 183; Hecat. Fr. 19, 20, 22, ed. Klaenius; Herod. v. 9; Syl. p. 2. §§ 3, 4; Avien. Or. Marit. 584; Strab. iv. p. 203.) Thucydides also speaks of the Ligurians having expelled the Sicaniens, an Iberian tribe from the banks of the river Scuavis, in
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Itaria, thus pointing to a still wider extension of their power (Thuc. vi. 2.) But while the Ligurian settlements to the W. of the Rhone are more obscure and uncertain, the tribes that extended from that river to the Maritime Alps and the confines of Italy—the Salvars, Oxybius, and Decibetes—are assigned on good authority to the Ligurian race. (Strab. vii. 202, 203; Pol. xxxvii. 7, 8.) On their eastern frontier, also, the Ligurians were at one time more widely spread than the limits above described.

Polibius tells us that in his time they occupied the sea-coast as far as Pissum, which was the first city of Etruria: and in the interior they held the mountain districts as far as the confines of the Arbrutes. (Pol. ii. 16.) In the narrative of their wars with Rome in the 2nd century B.C., as given in Livy, we find them extending to the same limits; and Lycothron represents them at a much earlier period as stretching far down the coast of Etruria, before the arrival of the Tyrrhenians, who wrested from them by force of arms the site of Pisa and other cities. (Lycophr. Ant., 1356.) The population of Corsica also is ascribed by Seneca, and probably with good reason, to a Ligurian stock. (Cons. Nat.) On the N. of the Apennines, in like manner, it is probable that the Ligurian tribes far more widely spread, before the settlement of the Gauls, who occupied the fertile plains and drove them back into the mountains. Thus the Laevi and Libiri, who occupied the banks of the Ticinus, appear to have been of Ligurian race (Plin. iii. 17. s. 21; Liv. v. 25.) the Taurini, who certainly dwelt on both banks of the Padus, were unquestionably a Ligurian tribe; and there seems much reason to assign the same origin to the Sinuaiti.

In regard to the national affinities or origin of the Ligurians themselves, we are also at least in the dark. We know only that they were not either Iberians or Gauls. Strabo tells us distinctly that they were of a different race from the Gauls or Celts who inhabited the rest of the Alps, though they resembled them in their mode of life. (Strab. ii. p. 128.) And the same thing is implied in the marked distinction unheirarchically observed by Livy and other Roman writers between the Gaulish and Ligurian tribes, notwithstanding their close geographical proximity, and their frequent alliance in war. Dionysius says that the origin and descent of the Ligurians was wholly unknown, and Cato appears to have acquiesced in a similar conclusion. (Dionys. i. 82; Cato, op. Serv. ad Aen. xi. 718.) But all ancient authors appear to have agreed in regarding them as one of the most ancient nations of Italy; and on this account Philiesus represented the Siculi as a Ligurian tribe, while other authors assigned the same origin to the Aborigines of Lutium. (Dionys. i. 10, 1.) Several modern writers have maintained the Celtic origin or affinity of the Ligurians. (Cluver. Ital. pp. 49-51; Grégoire, Hist. d'Ital., vol. ii. pp. 5-7.) But the authority of Strabo seems decisive against any close connection between the two races: and it is impossible, in the absence of all remains of their language, to form even a reasonable conjecture as to their more remote affinities. A fact mentioned by Plutarch (Mar. 19.) according to whom the Ligurians in the army of Marius called themselves in their own language Ambrianus, though curious, is much too isolated and uncertain to be received as reasonable proof of a common origin with the Gauls of that name.

The name of the Ligurians appears to have been obscurely known to the Greeks from a very early period, for even Herodotus noticed them, in conjunction with the Scythians and Thracians,—evidently as one of the most distant nations of the then known world. (Herod. op. Strab. vii. p. 360.) But from the time of the foundation of the flourishing Greek colony of Massilia, which speedily extended not only over the whole of its Commerce but its colonies, as far as Liguria, as well as those of Iberia, the name of the Ligurians must have become familiar to the Greeks, and was, as we have seen, well known to Hecataeus and Asclepius. The Ligurians seem also from an early period to have been ready to engage as mercenary troops in the service of more civilized nations; and we find Ligurian auxiliaries already mentioned in the great army of the Carthaginian general Hamilcar, in n.c. 450. (Herod. vii. 155; Diod. xi. 1.) The Greek despotai in Sicily continued to recruit their mercenary forces from the same quarter as late as the time of Agathocles. (Diod. xxi. 3.) The Greeks of Massilia founded colonies along the coast of Liguria as far as Nicaea and the Portus Herculis Motiaci, but evidently never established their power far inland, and the mountain tribes of the Ligurians were left in the enjoyment of unmeddled independence.

It was not till the year 237 B.C. that the Ligurians, for the first time, came into contact with the armies of Rome; and P. Lentulus Caudinius, one of the consuls of the following year, was the first who celebrated a triumph over them. (Eustroph. iii. 2; Liv. Epit. xxii. Fast. Capit.) But the successes of the Romans at this period were evidently very partial and incomplete, and though we find one of the consuls for several years consecutively sent against the Ligurians, and the name of that people appears three times in the triumphal Fasti (n.c. 235—223), it is evident that nothing more was accomplished than to prevent them from keeping the field and compel them to take refuge in the mountains (Sueton. viii. 18, 19). The Ligurian tribes with whom the Romans were at this time engaged in hostilities were exclusively those on the N. of the Apenines, who made common cause with the neighbouring Gaulish tribes of the Boians and Casilinums. These petty hostilities were for a time interrupted by the more important contest of the Second Punic War. During that struggle the Ligurians openly sided with the Carthaginians: they sent support to Hannibal, and furnished an important contingent to the army with which Hasdrubal fought at the Metaurus. Again, before the close of the war, when Mago landed in their territory, and made it the base of his operations against Cato and Gaius Gaull, the Ligurians espoused his cause with zeal, and prepared to support him with their whole forces (Liv. xxi. 33, xxvii. 47, xxviii. 36, xxix. 5.) After the untimely fate of Mago, and the close of the war, the Romans were in no haste to punish the Ligurians and Gauls for their defection, but those nations were the first to take up arms, and, at the instigation of the Carthaginian Hannibal, broke out into open hostilities, (n. c. 200.), and attacked the Roman colonies of Placentia and Cremnea. (Liv. xxxi. 10.)

From this time commenced the long series of wars between the Romans and Ligurians, which continued with little intermission for above eighty years. It would be impossible to give here any detailed account of these long protracted, but desultory hostilities; indeed we possess, in reality, very little information concerning them. So long as the books of Livy are pre-
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served to us, we find perpetually recurring notices of campaigns against the Ligurians; and while the Roman arms were overwhelming the powerful empires of Macedonia and Syria in the East, one, and sometimes both, of the consuls were engaged in petty and inglorious hostilities with the hardy mountaineers of Liguria. But the annual records of these campaigns for the most part throw but little light on the true nature and extent of the power of the Roman arms. It is evident, indeed, that, notwithstanding the often repeated tales of victories, frequently celebrated at Rome by triumphs, and often said to have been followed by the submission of the whole Ligurian nation, the struggle was really an arduous one, and it was long before the Romans made any real progress in the reduction of their territory.

One of the most formidable and powerful of the Ligurian tribes was that of the Apuani, who inhabited the lofty group of mountains bordering on Etruria, and appear at B.c. 454, in the Memoriale, and afterwards in the Maera and Assar (Aegropa and Sorchedo), while they extended eastward along the chain of the Apennines to the frontiers of the Arretines and the territory of Mutina and Bovonia. To oppose their incursions, the Romans generally made Phœa the head-quarters of one of their armies, and from thence carried their arms into the heart of the mountains; but their successes seldom effected more than to compel the enemy to disperse and take refuge in their villas and castles, of which they were mountain fastnesses in which they were generally able to defy the Roman arms. It was not till B.c. 180 that the first effectual step was taken for their reduction, by the consuls Cornelius and Baebius, who, after having compelled them to a nominal submission, adopted the expedient of transporting the whole nation (to the number of 40,000, including women and children) to a distance from their own country, and settled them in the heart of Samnium, where they continued to exist, under the name of "Ligures Conamnati et Basanenses," for centuries afterwards. (Livy. xlv. 38, 41.) The establishment of Roman colonies at Phœa and Luca a few years afterwards tended to consolidate the conquest thus obtained, and established the Roman dominion permanently as far as the Maera and the port of Luna. (Id. xl. 43. xli. 13.) The Finiati, a tribe on the N. of the Apennines, near the sources of the Scenenna (Panaro), had been reduced to subjection by C. Flaminius in B.c. 157, and the obscure tribes of the Bregiati, Garuli, Heracites, and Lapaeini appear to have been finally subdued in B.c. 175. (Id. xxxix. 2, xlii. 19.) The Inganni, one of the most powerful tribes on the coast to the W. of Genoa, had been reduced to nominal submission as early as B.c. 151, but appear to have been still very imperfectly subdued; and they, as well as their neighbours the Inteni, continued to harass the territory of the Romans, as well as of their allies the Masilians, by piratical expeditions. (Livy. xl. 15, 25-28, 41.) In B.c. 173 the Statilius were reduced to subjection (Id. xlii. 8, 9); and the name of this people, which here appears for the first time, shows that the Romans were gradually, though slowly, making good their advance towards the W. from the year 167 B.C., when we lose the guidance of Livy, we are unable to trace the Ligurian wars in any detail, but we find triumphs over them still repeatedly recorded, and it is evident that they were still unsubdued. In B.c. 154 the Romans for the first time attacked the Ligurian tribes of the Oxybilli and Decinates, who dwelt W. of the Varus, and were therefore not included in Italy, according to its later limits. (Liv. Epit. xlvii.; Polyb. xxxiii. 7.) It was not till more than thirty years afterwards (B.c. 123-122) that two successive triumphs celebrated the reduction of the more powerful tribes of the Vercoriti and Salluvii, both of them in the same neighbourhood. But while the Ligurian tribes W. of the Maritime Alps were thus brought gradually under the dominion of Rome, it is evident that the submission of those in Italy was still incomplete; and in B.c. 117. Q. Marcinius for the last time earned a triumph "de Liguribus." (Fast. Capit.) Even after this, M. Acinilius Scarrus is said to have distinguished himself by fresh successes over them; and the construction by him (B.c. 109) of the Via Acinii, which extended along the coast from Luna to Vada Sabatia, and from thence inland across the Apennines to Bertona, may be considered as marking the period of the final subjugation of Liguria. (Strab. v. p. 217; Ann. Vict. de Vitr. Illustre. 72.) But a remarkable expression of Strabo, who says that, after eighty years of warfare, the Romans only succeeded in securing a space of 12 stadia in breadth for the free passage of public officers, shows that even at this time the subjection of the mountain tribes was but imperfect. (Strab. iv. p. 203.) Those which inhabited the Maritime Alps, indeed, were not finally reduced to obedience till the reign of Augustus, B.c. 14. (Dion Cass. liv. 24.) This had, however, been completely effected at the time that Strabo wrote, and Liguria had been brought under the same system of administration with the rest of Italy. (Strab. l.c.) The period at which the Ligurians obtained the Roman franchise is unknown; it is perhaps probable that the towns obtained this privilege at the same time with those of Cœtianiae (B.c. 89); but the mountain tribes, even in the days of Pliny, only enjoyed the Latin franchise. (Plin. iii. 20. s. 24.)

In the division of Italy under Augustus, Liguria (in the more limited sense, as already defined) constituted the ninth region (Plin. iii. 5. s. 7), and its boundaries on the E. and W. appear to have continued unchanged throughout the period of the Roman Empire: but the Cottian Alps, which in the time of Augustus still constituted a separate district under their own native chieftain, though dependent upon Rome, and, from the reign of Nero to that of Constantine, still formed a separate province, were incorporated with Cœtianiae with Liguria; and from this period the whole of the region thus constituted came to be known as the Alps Cottiae, while the name of Liguria was transferred (on what account we know not) to the eleventh region, or Gallia Transpadana [Italia, p. 93]. Hence we find late writers uniformly speaking of Mediolanum and Tenuim as cities of Liguria, while the real land of the Ligurians had altogether lost that appellation, and was known only as "the province of the Cottian Alps." (Lib. Pros. 17; P. Duc. Hist. Lang. ii. 15, 16; Jornand. Get. 30, 42; Pliny. E. G. i. 14; Boccard, Hist. Not. Dign. ii. pp. 442, 443.) It is evident that long before this change took place the Ligurians must have lost all traces of their distinct nationality, and become blended into one common mass with the other Italian subjects of Rome.

Liguria is throughout the greater part of its extent a mountainous country. The Maritime Alps, which formed the western boundary, descend completely to the sea in the neighbourhood of Nice and
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Monaco, while the main chain of the same mountains, turning off from the general direction of the central chain of the Alps near the sources of the Var (Varus), is prolonged in a lofty and rugged range till it reaches the sea between Noli and Savona. The lateral ranges and offsets which descend from these mountains to the sea occupy the whole line of coast from Monaco to Savona. Hence this line has always been one where there has been much difficulty in making and maintaining a practicable road. It was not till the reign of Augustus that the Romans carried a highway from Vada Sbbatha to Autepeia and in the middle ages, when the Roman roads had fallen into decay, the whole of this line of coast became proverbial for the difficulty of its communications. (Orosie, Perg, ii. 49.) From the neighbourhood of Vada Sbbatha or Savona, where the Alps may be considered to end and the Apennines to begin, the latter chain of mountains runs nearly parallel with the coast of Liguria throughout its whole extent as far as the river Maira; and though the range of the Apennines is far inferior in elevation to that of the Maritime Alps, they nevertheless constitute a mountain mass of a rugged and difficult character, which leaves scarcely any level space between the foot of the mountains and the sea. The northern declivity of the Apennines is less abrupt, and the mountains gradually subside into ranges of steep wooded hills as they approach the plains of the Po; but for this very reason the space occupied by the mountains and hilly tract is more extensive, and constitutes a broad belt or band varying from 15 to 30 miles in width. The narrowest portion of the range, as well as one of the lowest, is immediately at the back of Genua, and for that reason the pass from that city to Tortona was in ancient as well as modern times one of the principal lines of communication with the interior. Another natural pass is marked out by a depression in the ridge between the Maritime Alps and Apennines, which is crossed by the road from Savona to Genua. This line of road communicates with the plain at the N. foot of the Maritime Alps, extending from the neighbourhood of Coni and Mondovi to that of Turin, which is one of the most extensive tracts of fertile and level country comprised within the limits of the ancient Roman E. E. Of the hilly tract of the Apennines, Montecat extends from the foot of the Apennines (on the northern slope of which they are, in fact, mere continuations) quite to the bank of the Po; but are of moderate elevation and constitute a fertile country. Beyond these, again, another tract of plain occurs, but of less extent; for though it runs far up into the mountains near Nort, it is seen hemmed in again by the hills which descend to Tortona (Tortona, Venaria (Iria), and Casteggio (Casalbis), so as to leave but a narrow strip of plain between them and the banks of the Po.

The physical features of Liguria naturally exercised a marked influence on the character and habits of its inhabitants. It was with the tribes who occupied the lofty and rugged ranges of the Apennines E. of the Maira (where these mountains rise to a much greater elevation, and assume a much more Alpine character, than in any part of Liguria proper) that the Romans waged their longest and most obstinate contests; but all the tribes who inhabited the upper valleys of the central chain, and the steep and rugged declivities of the Apennines towards the sea, partook of the same hardy and warlike character. On the other hand, the Statielli, Vaganzia, and other tribes who occupied the more fertile hills and valleys on the N. coast of the Apennines, were evidently reduced with comparatively little difficulty. It is to the former portion of the Ligurian people that the character and description of them which we find in ancient writers may be considered almost exclusively to apply. Strabo says that they dwelt in scattered villages, tilling the soil with difficulty, on account of its rugged and barren character, so that they had almost to quarry rather than dig it. But their chief subsistence was derived from their herds, which supplied them with flesh, cheese, and milk; and they made a kind of drink from barley. Their mountains also supplied timber in great abundance and of the largest size. Genua was their principal emporium, and thither they brought for export timber, cattle hides, and honey, in return for which they received wine and oil. (Strab. iv. p. 202, v. p. 218; Diod. v. 39.) In the days of the geographer they produced but little wine, and that of bad quality; but Pliny speaks of the Ligurian wines with commendation. (Strab. p. 202; Plini. civ. 6. s. 8.) The nature of their country and the life they led inclined them to handiwork ("assuetum nudo Ligurum," Var. G. ii. 168), "Ligures montani duri et agrestes," Cie. de Leg. Agr. ii. 23) and they were distinguished for their agility, which admirably fitted them for the chase, as well as for the kind of predatory warfare which they so long maintained against the Romans. Cato gave them the character of being treacherous and deceitful,—an opinion which seems to have been generally adopted by the Romans (Serv. ad Aen. xl. 700, 715,) and must naturally have grown up from the nature of the wars between them; but they appear to have served faithfully, as well as bravely, in the service of the Greeks and Carthaginians, as mercenary troops, at a later period, as auxiliaries in those of Rome. (Diod. v. 39.; Plut. Mor. 19; Tac. Hist. ii. 14.) The troops they furnished were almost exclusively infantry, and, for the most part, light-armed; they excelled particularly as slingers (Pseudo Aisistr. Miscr. 90); but their regular infantry carried oblong shields of brass, resembling those of the Greeks. (Diod. l.c.; Strab. iv. p. 202.) During the period of their independence, they not only made plundering incursions by land into the neighbouring countries, but carried on piracy by sea. They were also distinguished for their hardihood and daring as navigators, as well as in all their other pursuits. (Diod. v. 39.; Liv. xl. 18, 28.) The mountain tribes resembled the Gauls and Germans in the custom of wearing their hair long; on which account the wilder tribes, which were the last to have their independence, were known as the Ligures Capillati or Cornuti (Aulis Euporat cie. Dini Cass. liv. 24.; Plini. iii. 20. s. 24.; Liv. Oenom. i. 442); and the cropping their hair was regarded as a proof of their subservience to Rome. Among the more peculiar natural productions of Liguria are noticed a breed of dwarf horses and mules, called by the Greeks χυρισμενος; and a kind of mineral resembling amber, called λιγυρισμενος, which appears to have been confounded by Theophrastus with genuine amber. (Strab. l.c. 202; Theophr. de Isid. §§ 28, 29.)

The Ligurians were divided, like most nations in a similar state of society, into a number of tribes, which at one time had little, if any, political bond of union beyond the temporary alliances which they might form for warlike objects; and it is evident, from the account of the wars carried on by
them with the Romans, that these leagues were extremely variable and partial. The names of many of the different tribes have been transmitted to us; but it is often difficult, or impossible, to determine with any degree of certainty the limits of their respective territories. It is probable, as pointed out by Pliny, that these limits themselves varied much at different times (Plin. iii. 5. s. 6), and many of the minor tribes, whose names are mentioned by Livy in the history of the Roman conquest of Liguria, seem to have at a later period disappeared altogether. The only tribes concerning whom we have any tolerably definite information are:—1. the Apuani, in the valley of the Maera, and about the Portus Luni; but the greater part of the territory which had once belonged to this powerful tribe was not included in Roman Liguria. 2. The Etruscan, who may be placed with much probability in the upper valley of the Ceculeana, or Pormaro, on the N. side of the Apennines (a district still called Frignano) so that they also were excluded from Liguria in the later sense of the term. 3. The Etruscans may perhaps be placed in the valley of the Varo, the most considerable affluent of the Magra, called by Pliny the Etruscan, though we have only an inscription (Genau), were evidently the inhabitants of Genoa and its immediate neighbourhood. 4. The Celti, mentioned in the same inscription, adjacent the Etruscans on the W., and were apparently separated from them by the river Porcu-
stra, or Polocera. 5. The more powerful and celebrated tribe of the Ingenui may be placed with certainty on the coast near Albenga (Albium Ingenuanum), though we cannot fix their limits with any precision. The tribe of the W. of the Ingenuae: their chief town was Alkum Ioncinidum, now Ventimiglia. 6. The Veneti inhabited the country on both sides of the Varus, as its name is evidently retained by the town of Varso, some miles W. of that river; while Cemenu-
ales, about 5 miles to the E. of it, also belonged to them. (Plin. iii. 5. s. 7.) Of the tribes N. of the Apennines, or inhabiting the valleys of that range which slope towards the Padus, the most conspicuous were the Liguri. The capital was Augustus Vagiennorum, now Bere, between the Stura and the Tagaro, while their confines appear to have extended as far as the Monte Vivo and the sources of the Po. 7. The Taurisci, whose position is marked by the celebrated watering-place of Aquae Statiellae, now Acqui. 3. The Taurisci, whose capital was Augustus Taurinorum, now Turin, and who appear to have occupied the whole country on both sides of the Padus, from the foot of the Cottian Alps to the banks of the Po. The Etruscans the (Pier. ii. 3; Plin. iii. 5. s. 7) may be placed, according to a local antiquity, in the hills of the Astigianae. The same thing is the case with the names of three Ligurian tribes cited by Stephanus of Byzant-

ium (c. v.) from Thesaurus,—the Arxhaxi, Publaxi, and Ipseraxi. Of these we do not know even whether they dwelt in Italy or on the southern coast of Gaul.
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the Laragna, that falls into the sea at Chiavari; and the Boacetii of the same author, which can be no other than the Varus, the most considerable tributary of the Magra. Much more considerable than these, both in the volume of water and length of their course, are the streams which flow from the N. slopes of the Apennines towards the Padus. But of these, the only ones whose names are found in any ancient author, are the Taurisii, or Tavena, one of the most important of the southern tributaries of the Padus; the Straca, which joins the Tavera near Pollentia; and the Tarcha, which rises in the Apennines, not far from Genoa, and falls into the Po near Piacentia, forming during a part at least of its course the boundary between Liguria and Gallia Cispadana.

The rivers marked in this part of Italy in the Tabulae are so confused, and the names so corrupt, that it is useless to attempt to identify them.

The native Ligurians lived for the most part in mere villages and mountain fastnesses ("castella vicique," Liv. xii. 17; Strab. v. p. 218), and had probably few towns. Even under the Roman government there seem to have been few places which deserved the name of towns along the seacoast, or among the inner ranges of the Apennines; but on the northern slopes of these mountains, where they approached or opened out into the plains, these grew up rapidly and rose to great importance;—so that Pliny says this part of Liguria held in his time, "omnia nobilissima ephipimentum" (Phil. iii. 5. s. 7). Those which he proceeds to enumerate are:—LIBEREA (between Apouta and Savareale), DETONIA (Tortona), IRIO (Yughera), BARGERVATE (of uncertain site). INDUSTRIA (at Montec, on the right bank of the Po), POLLENTIA (Poldena), CAEERA POTENTIA (Urbettam), FORUM fulvii, called VALENTINUM (Valenza), AGUSTA VAGENNIORUM (Vare). ALBA Tostertia (Abito). ASTA (Asi). AQUAE STATILLII (Acqui).

To these must be added AII for a TIBERIUM, which was certainly a Ligurian town, though, from its position on the left bank of the Padus, it is enumerated by Pliny with the cities of the xith region, or Gallia Transpadana. In the same district were FORUM VIIRII, in the territory of the Vacuieri, and OCELUM, now Corea, in the valley of Finestre. Segusio (Susa) was probably a Gallo-Roman rather than a Ligurian town. In addition to these may be mentioned CLASTIUM (Castejo), which is expressly called by Livy a Ligurian town, though situated on the Gallic frontier, and Corea, now Corea, in the upper valley of the Torone. Guidubum, mentioned by Livy together with Clastidium (xxxii. 29), and Carystium, noticed by the same author as a town of the Statelli (xiii. 7), are otherwise wholly unknown.

Along the coast of Liguria, beginning from the Varus, the towns enumerated by Pliny or Paelocy are:—NICAEA (Viver), CINCENIUM (Ciniec, a short distance inland), PORTUS HERULICUS MONORIO (Monaco), ALBREUM INGILUS (Albeg), VADAE SABATIA (Vado, near Savona), GIUNA, PORTUS DELPHINI (Porto Fino), TICULUM (probably Tepo, near Scorici), Segesta (probably Scorici), PORTUS VENERIS (Porto Vener), and PORTUS ERIUS (Lovari), both of them on the Gulf of Spezia, which was called as a whole the PORTUS LUNAE [LUNA]. The other names enumerated in the Itineraries are for the most part very obscure and uncertain, and many of them, from their very form, are obviously not the names of towns or even villages, but of mere stations or "mutationes." The few which can be determined with any certainty have their modern names annexed in the Itineraries here given.

1. The coast road from the Varus to the Macra is thus given in the Tabula Peutingeniana;—

VARUS II. (Vary).  

CINICE (Ciniez),  

in Alpe Marinum, (Turbo).  

ALBINTENELIUM (Vininnigidu).  

GALLIA CISPADANA.  

LUCA BORMONI.  

ALLINGANUM (Allengna).  

VADAE SABATIA (Vado).  

VIRUS VIRGINUS.  

ALBA DURITA (Albsode).  

AD NAVALLIA.  

IVILIA.  

AD FIGLIUM.  

GENNA (Gow).  

RIVIA.  

AD SOLARIA (Solaro near Chiavari).  

AD MONILIA (Moniglia).  

ALPE PONIMIO.  

BORON.  

LUNA (Luani).  

2. The same line of route is thus given (in the contrary direction) in the Itinerary of Antoninus (p. 283):—

LUNA.  

BAREAS (probably Boacetias fl.; Vara).  

BODELIA.  

TELUATA (perhaps identical with the Tigullia of Pliny: Trepcon).  

DELPHINUM (Portus Delphini, Plin.; Portus Fino).  

GENA (Gow).  

LARIANUM (Lariana).*  

DETONIA (Tortona).  

AQUAE (Acqui).  

COSTA.  

CANOLIUM.  

VADAE SABATIA (Vado).  

PALEOPOREM.  

ALLINGANUM (Allengna).  

LUCUS BORMONI.  

GALLIA CISPADANA.  

ABINTENELIUM (Vininnigidu).  

LAMAOEM (Monton).  

ALPE SUMMA (Turbo).  

CINCENIUM (Ciniez).  

VARY BOMEN (Luc).  

* It is evident that the Antonine itinerary here quoted is very corrupt, and makes a sudden turn inland from Bormora, and then bends back again by Aque Statue to the coast at Vado Sabata, from whence it resumes the line of coast road. A comparison with the Tabulae (as given in fac-simile by Mannert), in which both lines of road are placed side by side, will at once explain how this error originated, and points out a source of corruption and confusion in our existing copies of the itinerary, which has doubtless operated in many other cases where it cannot now be so distinctly traced.
LIGUSTICUM MARE

3. The most important of the routes in the interior of Liguria was that landing from Genoan
island by Liburnian to Deritosa, from whence a
branch communicated, through Iria and Cumole-
magus, with Placentia; while another branch passed by
Aquae Statiilieae to the coast at Vada Sabata.
(The stations on both these roads have been already
given in the preceding route). From Aquae Stati-
illeiae another branch led by Pollentia to Augusta
Taurinum. (Tab. Pent.) [E. II. B.]

LIGUSTICUM MARE (to Agrigentum Olybenc, Strabo i. p. 122), was the name given in ancient
times to a promontory on the north-western
shore of the Mediterranean sea which
adjoined the coast of Liguria, and lay to the N.
of the Tyrrhenian sea. The name was applied (like
all similar appellations) with considerable vagueness,
sometimes as limited to what is now called the Gulf of
Genoa,—in which sense it is termed the LIGUSTICUS
Sinus by Florus (iii. 6, § 9), — at others in a
much wider sense, so that Plyny speaks of Corsica as an
island "in Ligustico marie."
Some of the Greek
geographers included under the name the whole ex-
tended coast of Liguria, as well as the Mediterranean
sea which comprised the MARE GALILEUM of the Romans, or
the modern Gulf of Lyons. The more limited use
of the name seems, however, to have been the more
usual, at all events in later times, and is elsewhere
adopted by Pliny himself. (Phli. iii. 5, s. 10, 6.
12: Strabo. 1. c.; Ttol. iii. 1. § 3: Agathem. i. 3;
Donys. Per. 76; Priscian, Per. 50.) [E. II. B.]

LILAEA (Alaema; Eth. Alaeis), a town of
Piacia, situated at the foot of Mount Farnassus, and
at the source of the Cephissus. (Bom. ii. p. 522,
Hygin. Fab. 240; Strabo. iv. pp. 407, 424.;
Paus. ix. 24. § 1. x. 33. § 3: Stat. Theb. vii. 343.)
It was distant from Delphi by the road over
Farnassus 180 stadia. (Paus. I. e.) It is not men-
tioned by Herodotus (viii. 31) among the towns
destroyed by the Persians; whence we may con-
jecture that it belonged at that time to the Dorians,
who made their submission to Xerxes. (Leake,
Northern Greece, vol. ii. p. 90.) It was destroyed
at the end of the Sacred War; but was soon after-
wards restored. (Likewise to those of Eran
tius, but subsequently threw off the Macedon-
ian yoke. Pausanias saw at Lilaea a theatre,
a grotto, and bathes, with temples of Apollo and
Artemis, containing statues of Athenian workman-
ship, and of Puteal marble. (Paus. x. 33. § 4; see
also x. 3. § 1. x. 8. § 10; Lycoph. 1073; Steph.
B. s. e.) The ruins of Lilaea, called Paleokastro,
are situated about half a mile from the sources
of the Cephissus. The entire circuit of the forti-
cation exists, partly founded on the steep descent
of a rocky hill, while the remainder encompasses a
level space at its foot, where the ground is covered
with ruins. Some of the towers on the walls
are almost entire. The sources of the Cephissus, now
called Kefalovryges (Kefalofor'wv), are said by
Pausanias very often to issue from the earth,
especially at midday, with a noise resembling the
rushing of a ball; and Leake found, upon inquiry,
that though the pre-exist natives had never made any
such observation at Kefalovryges, yet the water
often rises suddenly from the ground in larger
quantities than usual, which cannot but be accom-
panied with some noise. (Dodwell, Classical Tour,
71, 84;) Podalyri. (iii. 15. § 13) erroneously calls
Lilaea a town of Doris.

LILIMUM or LILLEM (Alia\iow, Alie\iow), a
commercial place (emporium) on the coast of Bio-
thusia, 40 stadia to the east of Dia; but no par-

culars are known about it. (Arrian, Periplus, p. 13;
Anonym, Periplus 3.) It is possible that the place
may have derived its name from the Lilaeus, which
Pliny (II, N. v. 43) mentions among the rivers of
Bithynia. [L. 8.]

LILYBAEUM (Aio\ie\iow; Eth. Alie\iow\iow, Li-
lybateneis; Marzala), a city of Sicily, situated on
the promontory of the same name, which forms
the extreme W. point of the island, now called Capu
Bosco. The promontory of Lilybaeum is mentioned
by many ancient writers, as well as by modern
geographers, as one of the three principal headlands
of Sicily, from which that island derived its name of
Trinacria. It was the most westerly point of the
island and that nearest to Africa, from which it was
distant only 1000 stadia according to Polybius, but
Strabo gives the distance as 1500 stadia. Both
statements, however, exceed the truth; the real dis-
tance from Cape Bon, the nearest point of the coast
of Africa, being less than 50 geographical miles, or 900
265, 287; Mol. ii. 7; Plin. iii. 8. s. 14; Ptol. ii.
18; Diod. v. 2, xiii. 54; Steph. B. s. r; Dionys. \r. 470.) The headland itself is a low but rocky point,
continued out to sea by a reef of hidden rocks and
shaols, which rendered the navigation dangerous,
though there was a safe port immediately adjoin-
ing the promontory. (Vol. L e.; Virg. Aen. iii.
76.)

Diodorus tells us distinctly that there was no
town upon the spot until after the destruction of
Motta by Donysius of Syracuse, in B. C. 367, when
the Carthaginians, instead of attempting to re-
trench that city, settled its few remaining inhabitants
on the promontory of Lilybaeum, which they fortified
and converted into a stronghold. (Diod. xiii. 54.
xxii. 10.) It is, therefore, certainly a mistake
(though one of which we cannot explain the origin)
when that author, as early as B. C. 454, speaks of
the Lilybaeans and Segestians as engaged in war on
account of the territory on the banks of the river
Muratoris (Eth. 464.) The promontory and port
were, however, frequented at a much earlier date;
we are told that the Cnidianus under Pentathlus,
who afterwards founded Lipara, landed in the first
instance at Lilybaeum (Id. v. 9); and it was also
the point where, in B. C. 409, Hannibal landed
with the great Carthaginian armament designed for
the attack of Selinus. (Id. xiii. 54.) Diodorus tells
us (I. e.) that on the promontory was a well (\rpe\iaw),
from whence the city took its name; this was ob-
viously the same with a source or spring of fresh
water rising in a cave, now consecrated to St. John,
and still regarded with superstitious reverence.
(Fazzel. de Ach. Sic. vii. 1; Smyth's Sicily, p. 228.)

It is clear that the new city quickly rose to pro-
spersity, and became an important stronghold of the
Carthaginian power, succeeding in this respect to the
situation that Motta had previously held. [MOTYA.
] Its proximity to Africa rendered it of especial im-
portance to the Carthaginians in securing their com-
}munications with Sicily, while the danger which
would threaten these cities if a foreign power were
in possession of such a fortress, immediately opposite
to the gulf of Carthage, led them to spare no pains
for its security. Hence Lilybaeum twice became the
last bulwark of their power in Sicily. In B. C. 276
it was besieged by Pyrrhus, who had already reduced
all the other cities of Sicily, and expelled the Car-
LILYBAEUM.

The Carthaginians from all their other strongholds. But they continued to throw in supplies and reinforcements by sea to Lilybaeum, so that the king, after a siege of two months, was compelled to abandon the enterprise as hopeless. (Diod. xxx. 10. Exc. Hoesch. pp. 498, 499.) But it is the memorable siege of Lilybaeum by the Romans in the First Punica War which has given to this city its chief historical celebrity. When the Romans first commenced the siege in the fifteenth year of the war, n. c. 250, they were already masters of the whole of Sicily, with the exception of Lilybaeum and Drepanum; and hence they were able to concentrate all their efforts and employ the armies of both consuls in the attack of the former city, while the Carthaginians on their side exerted all their energies in its defence. They had just before removed thither all the inhabitants of Selinus (Diod. xxxiv. 1. p. 506), and in addition to the citizens there was a garrison in the place of 10,000 men. (Pol. i. 42.) The city appears to have occupied the whole of the promontory, and was fortified on the land side by a wall flanked with towers and protected by a deep ditch. The Romans at first attacked this vigorously, but all their efforts were frustrated by the courage and activity of the Carthaginian commander Hamilco; their battering engines were burnt by a salry of the besieged, and on the approach of winter the consuls were compelled to convert the siege into a blockade. This was easily maintained on the land side, but the Romans in vain endeavoured to exclude the besieged from succours by sea. A Carthaginian fleet under Hannibal succeeded in making good its entrance into the port; and the skilful Carthaginian captains were able to elude the vigilance of the Roman cruisers, and keep up free communications with the besieged. The Roman consuls next tried to block up the entrance of the port with a mound, but this was soon carried away by the violence of the waves; and soon after, Whilst, the Carthaginian commander-in-chief, who lay with a large fleet at Drepanum, totally defeated the Roman fleet under the consul P. Claudius, n. c. 249. This disaster was followed by the almost total loss of two Roman fleets in succession by shipwreck, and these accumulated misfortunes compelled the Romans to abandon the very attempt to contest the dominion of the sea. But though they could not in consequence obtain any efficient blockade, they still continued to keep in Lilybaeum on the land side, and their armies continued (encamped before the city for several years in succession. It was not till the tenth year of the siege that the victory of C. Latatus Catulus at the Aegates, n. c. 241, compelled the Carthaginians to conclude peace, and to abandon the possession of Lilybaeum and Drepanum, which up to that time the continued efforts of the Romans had failed in wresting from their hands. (Pol. i. 41— 54, 59—62; Diod. xxxiv. 1. 3, 11. Exc. H. pp. 506—509. Exc. Vales. p. 562; Zonar. vin. 16—17; Oros. iv. 10.)

Lilybaeum now passed into the condition of a Roman provincial town; but it continued to be a flourishing and populous place. Its position rendered it now as important a point to the Romans for the invasion of Africa, as it had previously been to the Carthaginians for that of Sicily; and hence its name is one of frequent occurrence during almost all periods of Roman history. Thus, at the outbreak of the Second Punica War, n. c. 218, Lilybaeum was the station of the Roman fleet under the praetor M. Acilius, who defeated a Carthaginian force that had attempted to surprise that important post. (Liv. xxi. 49, 50.) During the course of the same war it was the point from whence Roman commanders repeatedly made predatory descents with small squadrons upon the coast of Africa; and towards the close of the same memorable contest, n. c. 204, it was from this base sailed with the fleet and army which were destined for the conquest of Africa. (Liv. xxx. 31, xxxvii. 5, xxiv. 24.) In like manner it was at Lilybaeum that the younger Scipio Africanus assembled his fleet and army in n. c. 149, preparatory to passing over into Africa (Diod. xxxiii. 6); and in the Civil Wars Caesar made it his head-quarters when preparing for his African campaign against Scipio and Juba, n. c. 47. (Hirt. B. Afl. 1. 2, 37; Appian. B. C. ii. 95.) It was also one of the chief naval stations of Sextus Pompeius in his war with Augustus, n. c. 36. (Appian. B. C. v. 97, 122; Dom Cass. xlix. 8.) Nor was the importance of Lilybaeum confined to these warlike occasions; it is evident that it was the habitual port of communication between Sicily and Africa, and must have derived the greatest prosperity from the constant traffic which arose from this circumstance. Hence we find it selected as the habitual place of residence of one of the two quattuor of Sicily (Psene. Aenon. in Terr. pp. 100; and Cann. v. 11) and Caesar, who was in those times that Scipio sailed from Lilybaeum, calls it "splendidissima civitas" (Terr. v. 5.) It was one of the few cities of Sicily which still retained some importance in the time of Strabo. (Strab. vi. p. 272.) Its continued prosperity under the Roman Empire is sufficiently attested by inscriptions: from one of these we learn that its population was divided into twelve tribes; a rare mode of municipal organisation. (Tarquiniana Inscr. Sicil. pp. 7, 15, 49; Orell. Inscr. 151, 1691, 3718.) In another inscription there is the title of a colonia; the time when it became such is uncertain; but probably not till the reign of Hadrian, as Pliny does not mention it among the five colonies founded by Augustus in Sicily. (Plin. iii. 8. 14; Pol. iii. 4. § 5; Itin. Ant. pp. 86, 89, 96; Zumpt. de Coloni. p. 409.)

After the fall of the Roman Empire Lilybaeum still continued to be one of the most important cities of Sicily. It is mentioned as such under the successive dominion of the Odys and Vandals (Procop. B. C. i. 8. ii. 5); and during the period of the Arabian dominion in Sicily, that people attacked so much value to its port, that they gave it the name of Marena Ala, the port of God, from whence has come its modern appellation of Marsala. It was not till the 16th century that this celebrated port was blocked up with a mole or mound of sunken stones by order of the Emperor Charles V., in order to protect it from the attacks of the Barbaric corsairs. From that period Trapani has taken its place as the principal port in the W. of Sicily, but Marsala is still a considerable town, and a place of some trade, especially in wine. (Smyth's Sicily, p. 232.) Very few vestiges of the ancient city remain, but numerous fragments of sculpture, vases, and other relics, as well as coins, have been discovered on the site; and some portions of an ancient aqueduct are still visible. The site of the ancient port, though now filled with mud, may be distinctly traced, but it is of small extent, and I could never have had a depth of more than 12 or 14 feet. The rocks and shales, which even in ancient times rendered it difficult of
approach (Pol. i. 42), would now effectually prevent it from being used as a port for large vessels. (Smyth, l.c. pp. 233, 234.)

It is a strong proof of the extent to which Greek culture and civilisation were diffused throughout Sicily, that, though we have no account of Lilybaeum being at any time in possession of the Greeks, but, on the contrary, we know positively that it was founded by the Carthaginians, and continued in their hands till it passed under the dominion of Rome, yet the name of Lilybaeum are exclusively Greek; and we learn from Cicero that it was possible for a man to acquire a knowledge of the Greek language and literature in that city (Cic. in Concil. 12).

[C. E. B.]

COIN OF LILYBAEUM.

LIMENAE (Ageta), also called LIMNOPOLIS (Agetis polis), a place in the north of Paestum, which is mentioned only by ecclesiastical writers (Hierosol. p. 672; Concil. Chalced. p. 670; Concil. Const. iii. p. 670, where it is called Annesa.) The ancient ruins of Gallanda, on the east of the lake of Eurydor, are believed to belong to Limenae. (Arundale, Discov. in Asia Minor, vol. i. p. 326; Franz, Fünf Inschriften, p. 35.) [L. S.]

LIMENIA (Aegae), a town of Cyprus, which Strabo (x. 683) places S. of Soli. It appears from some ecclesiastical documents cited by Wesseling (Ap. Hierosol.) to have been 4 M. P. from Soli. Now Limonas. (Engel, Kypros, vol. i. p. 77.) [E. H. B.]

LIMINGA, river and town. [GALLACEIA.]

LIMICI. [GALLACEIA.]

LIMIGANTES. The ordinary account of the Limigantes is as follows. In A.D. 334—337, the Saracen, in alliance with the Vandals under Visimar, provoked the indignation of Constantine by their inroads on the Empire. He leaves them to the sword of Germanic the Gothic king. Reduced and humbled by him, they resort to the expedient of arming their slaves. These rebels against their masters, whom they either reduce or expel. Of those that leave their country, some take arms under the Gothic king, others retreat to the ports beyond the Carpathians; a third portion seeks the service of Rome, and is established, to the number of 30,000, in different parts of Pannonia, Thrace, Macedonia, and Italy (Gibbon, c. xvii. with note).

Zeuss (Die Deutschen, s. e. s. v. Sarmaeae) holds that others were transplanted to the Rhine, believing that a passage in Ausonius applies to them. (Ad Mosa. i. 5—8.) This may or may not be the case. The most important elements of the account are, that the slaves who were thus armeid and thus rebelled, are called Limigantes—this being the name they take in Gibbon. Their scene of action was the part about the present town of Petersвардеin, on the north bank of the Danube, nearly opposite the Sorrian frontier, and in the district between the Theiss and the great bend of the Danube. Here lay the tract of the Sarmaeae, and Jazyges Metamaciae, a tract which never was Roman, a tract which lay as a March or Roman- dary, with Pannonia on one side and Dacia on the other, but belonging to neither. Observe the words in Italics.

In his note, Gibbon draws special attention to "the broken and imperfect manner' in which the "Gothic and Sarmanian wars are related." Should this remark stimulate the inquiries of the historian, he may observe that the name Limigantes is not found in the authority nearest the time, and of the most importance in the way of evidence, viz. Ammianus Marcellinus. Ammianus speaks only of servil et dominio: — "Sarmatae liberis ad discipulos servorum rebellium appellati (xxix. 6. 15)."

On the other hand, it is only in a work of such inferior authority (at least, for an event A.D. 337) as the Chronicle of Jerome (Chronicon Hieronymi) that the name Limigantes is found; the same work stating that the masters were called Ararcaniades.

To say nothing about the extent to which the story has a suspicious similarity to the other, or older account of the expulsion of the masters by the slaves of the same sort, the utter absence of either name in any other writer is remarkable. So is their semi-Latin form.

Can the whole account of the slave insurrection be problematical—based upon a confusion of names which will be shown to be highly probable? Let us bear in mind the locality of these Limigantes, and the language of those parts in contact with it which belonged to Rome. The locality itself was a Limes (eminently so), and the contiguous tongue was a Limigana Rustica in which such a form as Limigantes would be evolved. It is believed to be the Latin name of the Sarmatians and Jazyges of what may be called the Daco-Pannonian March.

The account of the Servile War is susceptible of a similar explanation. Ammianus is nearly the last of the authors who uses the name Servi, which will, ere long, be replaced, to a great extent, by the name Servi. (Cassius Dio.) Early and late, this name has always suggested the idea of the Latin Servus,—just as its partial equivalent Scut-does of the English Slave. It is submitted that these Servi of Ammianus (Limigantes of the Chronicle) are the Servi (Servae) of the Marches, now beginning to be called by the name by which they designated themselves rather than by the name by which they were designated by their neighbours. [R. G. L.]

LIMITES ROMANI. Sometimes simply Limes or LIMITES, is the name generally applied to the long line of fortifications constructed by the Romans as a protection of their empire, or more directly of the Decumanus agrif, against the invasions of the Germans. It extended along the Danube and the Rhine, and consisted of forts, ramparts, walls, and palisades. The course of these fortifications, which were first commenced by Drusus and Tiberius, can still be traced with tolerable accuracy, as very considerable portions still exist in a good state of preservation. Its whole length was about 350 English miles, between Cologne and Ratisbon. It begins on the Danube, about 15 miles to the north-west of Ratis- bon, whence it proceeds in a north-western direction under the name given to it in the middle ages of "the Devil's Wall" (Taufelsmauer), or Pfahlmaur. For a distance of about 60 miles it was a real stone wall, which is still in a tolerable state of preservation, and in some places still rises 4 or 5 feet above the ground; and at intervals of little more than a mile, remnants of round towers are visible. This wall terminates at Pfahlheim in Wurttemberg. From
LIMNAE.

LIMONUM.

LIMNUS, an island off the coast of Ireland, mentioned by Ptolemy (ii. 2), as lying to the east of Ireland, and being uninhabited. Pliny also mentions it (iv. 30). It is probably Lambay Island. However, the Monumenta Britannica not only suggests for Limno (Ptolemy's Limnos) the modern names of Lambay, Lynam, and Romany, but they also distinguish it from Limnos (Pliny's Limnos) which they make Imbiky.

LIMONE. [LIMONE.]

LIMONUM or LIMONUM (Limnus, Ptol. ii. 7, § 6; Poetiês, the capital of the Pictores or Pictavi, one of the Celtic nations south of the Loire. The name is first mentioned in the eighth book of the Gallic war (viii. 26. 27). At a later time, after the fashion of many other capital towns in Galilla, it took the name of the people, Pictavi, whence comes the modern name Poitières. (Amnianus Marcellinus, xv. 11.) Though De Valois and others did not admit Limonum to be Poitières, and fixed Angouleme in the capital of the Lamouries at Limoges, the evidence of the roads shows that Limonum must be Poitières. Magnon, a writer of the 9th century, calls Poitières by the name of Pictavus Limonum; and inscriptions also found at Poitières confirm the other evidence. There is a place called Foué Poitières, more than 15 miles north of Poitières, but though it seems to have been an old town, it is quite a different place from the Poitières which is the site of Limonum. The compact of the Pictavi cost the Romans little trouble, we may suppose, for little is said of them. In 51 C. Caesar, in legatus of Caesar, came to the relief of Duratius, a Gaul and a Roman ally, who was blockaded in Limonum by Dumennacs, the chief of the Austes. The siege was raised, and Dumennacs was subsequently defeated.

The remains of the huge amphitheatre of Limonum are described by M. Dufour, in his Histoire de Poitou (quoted in the Guide du Voyageur, par Richard et Hoquart). M. Dufour found the walls of the amphitheatre three feet thick and a half below the present level of the soil. The walls are seven French feet thick. It is estimated that this amphitheatre
LIMYRA.

would contain 20,000 spectators, from which estimate we must conclude that the dimensions and outline of the building can be accurately determined. M. Durfou says: "On the level of the present soil, there are some vestiges of the corridors or covered porticoes, which led, by means of the vomitoria, into the different galleries: the part which is least damaged at present is in the stable of the Hotel d'Evreux. A principal arch, which led into the arena, is still nearly entire, though the interior facings have been almost completely removed."

"G. L. [Atius]."

LINDUM (Linuporos). 1. A town in Britain; the modern Lincoln. Ptolemy (ii. 3. § 20) places Lindum and Rage, or Ratae, to the district of the Coritani. In the list of the anonymous Geographer of Ravenna it appears as Lindum Colonia; in the Itinerary of Antoninus, simply as Lindum. Among the prelates who attended the Synod of Arles, A.D. 314, was "Adelphus de civitate colonia Lindinensium," which we must read Lindinensium, for at the same council London was represented by Restitus; and that Lindes was a colony may be accepted from the authority cited above, and also from the form in which the word occurs in Beda (Hist. Eccles. ii. 16, "Civitas Lindocolina.") Lindum occurs in Antoninus in the iter from Londinium to the great Wall; in that from Eburacum to Lindinium; and in another from Londinium, in which it is the terminus.

The Roman remains extant at Lincoln are among the most important and interesting in this country. It is perhaps the only town in England which preserves one of the original Roman gateways, and in the present day. This is the Newport Gate, which is wholly of Roman masonry, as is also the narrow side entrance for foot passengers. Originally there were two of the latter, but one is walled up in a modern building. Another of the Roman gateways was discovered, a few years since, near the castle. There is also a long extent of the Roman sewer remaining at Lincoln, and a considerable number of inscriptions, chiefly sepulchral. The Mint Wall, as it is called, is a side wall of a Roman edifice, apparently of a public description. From the course of the remains of the external walls, the Romans seem to have found it necessary to extend the circular wall of Lincoln.

2. A town of the Damni, in the northern part of Britain, placed by Ptolemy (ii. 3. § 9) a little to the north of the Clyde. Horsley suggests Kirkintilloch, on the Wall of Antoninus Pius, as the site of this Lindum.

[L. R. S.]

LINDUS (Linuporos; L CORE), one of the most important and most ancient towns in the island of Rhodes, was situated on the eastern coast, a little to the north of a promontory bearing the same name. The district was in ancient times very productive in wine and figs, though otherwise it was, and is still, very barren. (Philost. Icon. ii. 24.) In the Homeric Catalogue (II. 5. 636) Lindus, together with the two other Rhodian cities, Ialysus and Camirus, are said to have taken part in the war against Troy. Their inhabitants were Dorians, and formed the three Dorian tribes of the island, Lindus itself being of one of the Dorian hexamers in the south-west of Asia Minor. Previous to the year B. C. 408, when Rhodes was built, Lindus, like the other cities, formed a little state by itself, but when Rhodes was founded, a great part of the population and the common government was transferred to the new city. (Diod. xii. 75.) Lindus, however, though it lost its political importance, still remained an interesting place in a religious point of view, for it contained two ancient and much revered sanctuaries,—one of Athena, hence called the Lindia, and one of Hera, or Herakleia. A temple of Hera, remarkable, according to Lactanitus.

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(i. 31), on account of the vituperative and injurious language with which the wise-man was condolenced. This temple contained a painting of Hercules by Parrhasius; and Lindus appears to have possessed several other paintings by the same artist. ( Athen. xi. p. 583, x.c. p. 587.) Lindus also was the native place of Celidus, one of the Seven Sages of Greece; and Athenaeus (viii. p. 360) has preserved a pretty poem ascribed to Celidus, and which the Lidian boys used to sing as they went round collecting money for the return of the swallows in spring.

The site of Lindus, as described by Strabo, "on the side of a hill, looking towards the south and Alexandria," cannot be mistaken; and the modern neat little town of Lindos is exactly the spot occupied by the ancient Dorian city. The place and its many ancient remains have often been visited and described, and most recently by Ross in his Reisen auf den Griech. Inseln, vols. iii. and iv., from which it appears that ancient remains are more and more destroyed. There are many tombs cut in the rocks, some of which have had beautiful architectural ornaments; some of a theatre at the foot of the hill; and on the acropolis are seen the ruins of two Greek temples, which, to judge from inscriptions, belonged to the Lindian Athena and Zeus Polies. The number of inscriptions included in the native place of Celidus, one of the Seven Sages of Greece; and Athenaeus (viii. p. 360) has preserved a pretty poem ascribed to Celidus, and which the Lidian boys used to sing as they went round collecting money for the return of the swallows in spring.

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LIPAR.

(Both he and Pliny inform us that it was originally called Melignu (Me-Acrynus); a name that must probably be referred to the Greek colony; although ancient writers affirm that it derived the name of Lipara from Liparus, a son of Auson, who reigned there before Aeolus, so that they must have referred the name of Melignu to a purely fabulous age. (Plin. iii. 9. s. 14; Diod. v. 7.) The name of Aeolus himself is inseparably connected with the Aeolian islands, and there can be no doubt that his abode was placed by the earliest mythical traditions in Lipara itself, though in later times this was frequently transferred to Strongyle. [AEOLEAE ISLANDIARUM, P. 283.]

In the historical period the first mention that we find of Lipara is the settlement there of a Greek colony. This is assigned by Diodorus to the 50th Olympiad (n. c. 580—577); and there seems no reason to doubt this date, though Eusebius (on what authority we know not) carries it back nearly 50 years, and places it as early as n. c. 627. (Diod. v. 9; Eusèbe, Arcu. p. 197; Clinton, F. B. vol. i. p. 329—331.) The colonists were Doriens from Cuinids and Rhodes; but the formation of these was prede- nated, and the leader of the colony, Pentathilus, was himself a Cuinid, so that the city was always reckoned a Cuinid colony. (Diod. l. c.; Paus. x. 11. § 3; Thuc. iii. 88; Strab. vi. p. 275; Seym. Ch. 263.) According to some accounts Pentathilus did not himself live to reach Lipara, but the colony was founded by his sons. (Diod. l. c.) Of its history we know scarcely anything for more than a century and a half, but are told generally that it attained to considerable power and prosperity; and that the necessity of defending himself against the Tyrrhenian pirates led the Liparaeans to estab- lish a naval force, with which they ultimately obtained some brilliant victories over the Tyrrhenians, and commemorated these successes by costly offer- ings at Delphi. (Strab. l. c.; Diod. v. 9; Paus. x. 11. § 3, 16. § 7.) It appears, however, that the Liparaeans themselves were sometimes addicted to piracy, and on one occasion their corsairs intercepted a valuable ship belonging to the Romans who were sending to Delphi; but their chief magistrate, Timocrates, immediately caused it to be restored and forwarded to its destination. (Diod. xiv. 93; Liv. v. 28; Val. Max. i. 1. § 4.)

The territory of Lipara, though of small extent, was fertile, and produced abundance of fruit; but its more important resources were its mines of alum, arising from the volcanic nature of the soil, and the abundance of thermal sources proceeding from the same cause. The inhabitants of Lipara not only cultivated their own island, but the adjoining ones of Hiera, Strongyle, and Didyme as well; a proof that the population of Lipara itself must have been considerable. (Thuc. iii. 88; Diod. v. 10; Paus. x. 11. § 4; Strab. vi. p. 275.)

At the time of the first Athenian expedition to Sicily under Laches (n. c. 427) the Liparaeans were in alliance with the Syracuseans, probably on account of their Dorian descent; for which reason they were attacked by the Athenian and Elegian fleet, but with no serious result (Thuc. iii. 88; Diod. xii. 54.). In n. c. 396 they again appear as in friendly relations with Syracuse, and were in consequence attacked by the Carthaginian general Himilo, who made himself master of the city and exacted a con- tribution of 30 talents from the inhabitants. (Diod. xiv. 56.) It does not appear that the Carthaginians at this time retained possession of Lipara; and we subsequently find it in the enjoyment of independ- ence referred to n. c. 304, when the island was suddenly attacked by Agathocles. In the midst of profound peace, and without even a pretext for the general calamity. The invader carried off a booty of 50 talents, which was, however, lost on his voyage to Sicily in a storm, which was naturally attributed to the wrath of Aeolus. (Id. xx. 101.) It could not have been long after this that Lipara fell under the yoke of Carthage, to which city it was subject at the out- break of the First Punic War (n. c. 264), and from its excellent ports, and advantageous situation for trading, became one of the chief Carthaginian naval forts. Its capture by the Carthaginian fleet in 537—536 B.C., was the first act of the Second Punic War (n. c. 214), when the Carthaginian fleet was invested in its immediate neighbourhood (Id. 25): but a few years later it was at length taken by the Romans, under C. Aurelius, and remained in their hands from this time (n. c. 251. (Id. 93; Diod. xxiii. 20; Zonar. viii. 14; Oros. iv. 8; Fronto. Suriat. iv. 1. § 51.)

At the commencement of the Second Punic War a considerable Carthaginian squadron was wrecked on the shores of Lipara and the adjoining island of Vulcano (Liv. xix. 49); but from this time we find no historical mention of it till the war between Octavian and Sextus Pompeius in Sicily, in n. c. 36, when Lipara and the adjoining islands once more appear as of considerable importance. It was occupied and fortified by Pompeius, but taken by Agrippa, who afterwards established his fleets at the island of Vulcano, and from thence threatened the forces of Pompeius at Mykle and Messana. (Appian, B. C. v. 97, 105, 112; Dion Cass. xix. 1. 7.) There seems no doubt that Lipara continued to enjoy consider- able prosperity under the Roman government. Diodorus praises its fertility, as well as the excel- lence of its ports; and says that the Liparaeans de- veloped a large commerce from the monopoly of the trade in alum. (Diod. v. 10.) Clever, indeed, was the manner in which Lipara was enabled to preserve its monopoly, by purchasing the monopoly of the trade in a large number of shipbills, and occupying many of the adjacent harbours, so that it became a favourite resort of sea-rascals. (Appian, B. C. v. 97, 105, 112; Dion Cass. xix. 1. 7.)

LIPAR.

Under the Roman Empire Lipara was sometimes used as a place of exile for political off- enders (Dion Cass. lxxxvi. 6); and before the fall of the Western Empire it became a favourite resort of monks. At an earlier period of the Empire it was frequented for its hot baths (Plin. xxxi. 6. s. 52; Diod. v. 10), which are still in use at the present day, being supplied from thermal springs: some remains of ancient buildings, still visible, appear to have been connected with these establishments. A few fragments of walls may also be traced on the hill crowned by the modern castle; and many coins, fragments of sculpture, &c., have been discovered on the island. (Smyth's Sicily, p. 262.)

D'Orville, Sicile, p. 18.)

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Strabo and some other ancient writers speak of volcanic phenomena as occurring on the island of Lipara itself (Strab. vi. p. 275); but though it abounds in hot springs, and outbreaks of volcanic vapour, it does not appear probable that any volcanic eruptions on a larger scale have occurred there within the period of history. Those of the neighbouring island of Heem (the Volcani Insula of the Romans, now Vulcano), from its proximity to Lipara, of which it was a more dependent, are sometimes described as if they had occurred at Lipara itself. (Oros. v. 10; Jul. Obs. 89.) The volcanic phenomena of the Aeolian islands in general are more fully noticed under the article AEOLIAE INSULARUM.

[ E. H. E.]

COIN OF LIPARA.

LIPARIS (Aìmara), a small river in the east of Crete, which emptied itself into the sea at Sobi, and was believed to derive its name from the oily nature of its waters. (Plin. v. 22; Antig. Caryst. 150; Vitruv. viii. 3.)

LIPAXUS (Aìrìagòs), a town of Crusis, or Corea, in Macedonia, mentioned only by Heictaeus (Steph. B. s. v.) and Herodotus (vii. 123).

LIPPON, AD. [Vettones.]

LIPSIDRUM [Attica, p. 326, b.]

LICTUENTI (Licentia), a considerable river of Venetia, which rises in the Julian Alps to the N. of Opietergium (Odero), and flows into the Adriatic near Caorle, about midway between the Poze (Plavis) and the Togliamento (Tilaventum). (Plin. iii. 18. v. 22.) It had a port of the same name at its mouth. Servius (ad Aen. ix. 679) correctly places it between Atinium and Concordia. The name is not found in the Itineraries, but Paulus Diaconus mentions the "pont Luginetiae fluminis" on the road from Forum Jullii towards Patavium. (P. Diacon. Hist. Lang. v. 39; Anon. Ravenna. iv. 36.)

LIRIA. [Edeta.]

LIMIBES (Aquiapolis), a town in the north of Germany, between Mariana and Lephana, about 10 miles to the north of Hamburg. Its exact site, however, is unknown. (Ptol. ii. 14. § 27.)

LIRIS (Aìpis : Gariglumo), one of the principal rivers of central Italy, flowing into the Tyrrhenian Sea a little below Minturnae. It had its source in the central Apennines, only a few miles from the Lucus Flumen, of which it has been sometimes, but erroneously, regarded as a subterranean outlet. It flows at first in a SE. direction by a long trough-like valley, parallel to the general direction of the Apennines, until it reaches the city of Sora, where it turns abruptly to the SW., and pursues that course until after its junction with the Trerus or Sacco, close to the site of Frejelles; from thence it again makes a great bend to the SE., but ultimately resumes its SW. direction before it enters the sea near Minturnae. Both Strabo and Pliny tell us that it was originally called Cimis, a name which appears to have been common to many Italian rivers [Clanis]: the former writer erroneously assigns its sources to the country of the Vestini; an opinion which is adopted also by Lucan. (Strab. v. p. 233; Lucan. ii. 423.) The Liris is noticed by several of the Roman poets, as a very gentle and tranquil stream (Hor. Carm. i. 51. 8; St. Al. iv. 948), a character which it well deserves, on account of lower part of its course where it is described by a modern traveller as "a wide and noble river, winding under the shadow of poplars through a lovely vale, and then gliding gently towards the sea." (Pestace's Classical Tour, vol. ii. p. 320.) But nearer its source it is a clear and rapid mountain river, and at the village of Isola, about four miles below Sora, and just after its junction with the Fibrenus, it forms a cascade of above 90 feet in height, one of the most remarkable waterfalls in Italy. (Craven's Abruzzi, vol. i. p. 93.)

The Liris, which is still called Liri in the upper part of its course, though better known by the name of Gariglumo, which it assumes when it becomes a more considerable stream, has a course altogether of above 60 geographical miles: its most considerable tributary is the Trerus or Sacco, which joins it about three miles below Cenopo. A few miles higher up it receives the waters of the Fibrenus, so celebrated from Cicero's description (ad Leg. ii. 3); which is, however, but a small stream, though remarkable for the clearness and beauty of its waters. [Fibrenus.] The Molis (Melfa), which joins it a few miles below the Sacco, but from the opposite bank, is equally inconsiderable.

At the mouth of the Liris near Minturnae, was an extensive sacred grove consecrated to Marius, a nymph or local divinity, who was represented by a tradition, adopted by Virgil, as mother of Latinus, while others identified her with Circe. (Virg. Aen. vii. 47; Lastant. Inst. Div. i. 21.) Her grove and temple (Lucan's Marica; Map. Ital. Plut. Mar. 39) were not only objects of great veneration to the people of the neighbouring town of Minturnae, but appear to have enjoyed considerable celebrity with the Romans themselves. (Strab. v. p. 233; Liv. xxvii. 37; Serv. ad Aen. vii. 47.) Immediately adjoining its mouth was an extensive marsh, formed probably by the stagnation of the river itself, and celebrated in history in connection with the adventures of Marius. [E. H. B.]

LISAE (Aloue), a town of Crusis or Corea, in Macedonia, mentioned only by Herodotus (vii. 123). [Crusis.]

LISIAE, a town of Histiaeotis, in Thessaly, on the borders of Athamania. (Liv. xxxiii. 14.)

LISIA. [Jacetani.]

LISIA (Aloue, Procop. B. G. i. 7; Hirt. Anton.), an island off the coast of Illyricum, placed by Pliny (iii. 30) over against Iaderia. Ungnem, noted for its marbles, and an island which obtained a momentary importance during the wars of the Venetians, represents Lissia. (Wilkinson, Palmatia and Montenegro, vol. i. p. 78.)

LISSUS. [Leonine.]

LISUS (Aloue, Ptol. iii. 17. § 3), a town on the S. coast of Crete, which the anonymous Coast-describer places between Soia and Calabude. (Stratium.) The Pentinger Table gives 16 M. P. as the distance between Cantanum and Lissia. This Cretan city was an episcopal see in the time of Hierocles. (Comp. Cornel. Crete Sacra, vol. i. p. 285.) The order in which he mentions it with the other bishopric
In the W. part of the island agrees very well with the
supposition that its site was on the spot now
called Haghio Kyriko. This place occupies a small
Rivulet of the hills facing the sea, like a theatre.
Nestor's crown of Eumenides, Homer's reference to
be vestiges of an ancient temple, consisting of
granite columns, and white marble fragments, ar-
chitraves, and pediments. Further on, appears to
have been another temple, and a theatre. The tombs
are on the SW. side of the plain. They are worked
independent of the rock, with arched roofs. There
are perhaps fifty of them. (Pashley, Tran. vol. ii.
p. 58; Mau, Chas. Ant. vol. ii. p. 298.)
Of all the towns which existed on this part of the
coast, Liparos alone seems to have struck, which
is a fact which agrees very well with the evidence sup-
plied by its situation, of its having been a place of
some trading importance. The harbour is mentioned
by Sylax (p. 18), and the types of the coins are
either maritime, or indicative of the worship of Dise-
tyna, as might have been expected on this part of
the island. The obverse of one coin bears the
impress of the caps and stars of the Dioscuri, and
its reverse a quiver and arrow. On the second coin
the caps and stars are replaced by a dolphin, and
inside the quiver a female head. This temple of Artemis or Dictynta. (Comp. Eckfeld, vol. ii.
p. 315.)
[16. B. J.]
LISTUS (Διζσιος, Strab. vii. p. 316; Ptol. ii. 16.
§ 5; Scoph. B.; Hierocles; P. T. Tab.), a town of
Iliyrium, at the mouth of the river Drilo. Dionysius
the elder, in his schemes for establishing settlements
among the Illyrian tribes, founded Listus. (Polio,
ax. 13.) It was afterwards in the hands of the Illyrians,
who, after they had been defeated by the Romans, city
without a castle. But its situation is so strong, and the
river vessels were not allowed to sail. (Polyl. ii. 12.)
B. c. 211, Philip of Macedon, having surprised
the citadel Acrolissus, compelled the town to surren-
der. (Polyl. viii. 15.) Gentius, the Illyrian king,
collected his forces here for the war against Rome.
(Liv. xlvii. 30.) A body of Roman citizens was stationed there by Caesar (B. C. iii. 26—29)
to defend the town; and Fliny (iii. 20), who says
that it was 100 M. F. from Epidaurus, describes it as
a small town. (Dion. Hal. iv. 45.) The town more
probably called Illyria, and it now bears the name of Lescah
(Leake, Northern Greece, vol. iii. p. 477; Schafarik, Star.
Alt. vol. ii. p. 275.)
[16. B. J.]
LISTA (Λιστα), a very ancient city of Central
Italy, which, according to Varro (ap. Dion. Hal.
ii. 14.), was the metropolis of the Aborigines, when
that people still dwelt in the mountain valleys
around Reate. It was surprised by the Sabines by
a night attack from Ambrussum; and the inhabit-
ants took refuge in some towers there and after
several fruitless attempts to recover possession of
their city; but failing in this, they declared it, with
the surrounding territory, sacred to the gods, and
imprisoned curs on who should occupy it. This
circumstance probably accounts for the absence of
all other mention of it; though it would seem
that its ruins still remained in the time of Varro,
or at least that its site was clearly known. This
has been in modern times a subject of much dispute.
According to the present text of Dionysius, it was
situated 24 stadia from Tiora, the ruins of which
are probably those at Castore near Sta. Anaolilia,
in the upper valley of the Salto, 36 miles from Ricti.
Bunsen places it at Sta. Anatolia itself,
where there are some remains of an ancient city.
But Holstenius long ago pointed out a site about 3
miles from Leute it self, on the road from thence to
Civita Ducale, still called Monte di Lotta, where
there still stand remains of a town, called Antium,
Martelli, and Sir W. Gel, the remains of an ancient
city, with walls of polygonal construction, and a
site of considerable strength. The situation of
these ruins would certainly be a more probable posi-
tion for the capital of the Aborigines than one so
far removed as Sta. Anaolilia from their other settle-
ments, and would accord better with the natural
line of advance of the Sabines from Ambrussum, which
must have been by the pass of Anthereo and the valley of
the Felino. In this case we must understand the distance of 24 stadia (3 miles), as
stated by Dionysius (or rather by Varro, whom he cites),
as having reference to Leute itself, not to
Tora. (Bunsen, Antiq. Stabilimenti Italic., in
Ann. d. Inst. Arch. vol. vi. p. 137; Gel's Topo-
p. 114.)
[L. B. B.]
LISTEON (Λιστέων), a place in Epius Nova,
mentioned by Hierocles with a fortress Alisternus
(Λιστέων, Procop. de Aed. iv. 4). It is probably
represented by the castle of Kifissos, situated on the river Aous (Tione), which is
mentioned by Constantia (Καστελλία, ii. 32; comp.
Anna Comnena, xiii. p. 390) in the fourteenth
century, together with other places which are still
to be recognised as having been the chief strong-
holds in this part of Greece. [Aous.] (Leake, Northern Greece, vol. i. p. 383.)
[16. B. J.]
LITABA. [Vaccaei.]
LITANA SILVA, a forest in the territory of the
Boians in Cisalpine Gaul, probably in the de-
feat of the Roman consul L. Postumius, in B. C. 216.
On this disastrous occasion the consul himself
perished, with his whole army, consisting of two
Roman legions, augmented by auxiliaries to the
amount of 25,000 men. (Liv. xxiii. 24: Frontin.
Strat. i. 6. § 4.) At a later period it witnessed,
on the other hand, a defeat of the Boians by the
Roman consul L. Valerius Flaccus, in B. C. 195. (Liv.
xxiv. 22.) The forest in question appears to have
been situated somewhere between Bononia and Pla-
centia, but its name is never more mentioned
after the reduction of Crispinian Gaul, and its exact site
cannot be determined. It is probable, indeed, that
a great part of the tract between the Apennines and
the marshy ground on the banks of the Padus was
at this time covered with forest.
[16. H. B.]
LITANOBREGA, in Gallia, is placed by the An-
tonine Itin. between Caesaromagus (Beavaria) and
Augustomagus, which D'Anville supposes to be Sen-
lis. According to his reading, the Itin. makes it
xvii. Gallic leagues from Caesaromagus to Litan-
brig, and iii. from Litanobrega to Augustomagus.
Walckenaer (Geog. de, vol. iii. p. 55) makes the
first distance xvi., and the second iii.; and he places
Caesaromagus at Verbeire, near the river Autone.
The Table mentions no position between Caesaromagus and Augus-
tomagus, but it makes the whole distance
diiii. We may assume that Litanobrega was situ-
ated at a ford or bridge over a river, and this river is
the Oise. D'Anville first thought that Litanobrega
might be Pont Sainte-Maxence, for a Roman road
from Beavaria, called Brunchaut, passes by Cler-
mont, and joins a road from Pont-Sainte-Maxence.
But the numbers in the Itin. fall short of the dis-
tance between Beavaria and Senlis; and accordingly
o 3
D'Anville gave up Pont-Sainte-Maxence, and fixed Litornum at Creil on the Oise, and along this line the distances of the Table agree pretty well with the real distances. Walckenaer fixes Litornum at Pont-Sainte-Maxence. The solution of this difficulty depends on the position of Augustomagus; or if we are content with the evidence for fixing Litornum at Pont-Sainte-Maxence, we cannot place Augustomagus at Senlis. [Augustomagus.] [G.L.]

LITERNUM (Antegnen. Strabo: Attrepop. Pol.: Eth. Liternus: Tor di Patria,) a town on the sea-coast of Campania, between the mouth of the Vulturnus and Cumae.* It was situated at the mouth of a river of the same name (Strab. v. p. 243; Liv. xxxii. 29), which assumed a stagnant character as it approached the sea, so as to form a considerable marshy pool or lagoon, called the Literna Palus (Sil. Ital. vii. 278; Stat. Silv. iv. 3. 66), and bordered on either side by more extensive marshes. It is not quite clear whether there was to be placed any importance, and establishment of the Roman colony: Livy's expression (l.c.) that that colony was sent “ad ostia Liternae fluminis,” would seem to imply the contrary; and though the name of Liternum is mentioned in the Second Punic War, it is in a manner that does not clearly prove there was then a town there. (Liv. xxxii. 35.) But the notice in Festus (v. Praefecturae), who mentions Liternum, with Capua, Cumae, and other Campanian towns, among the Praefecturae, must probably refer to a period earlier than the Roman settlement. It was not till the year B. C. 194 that a colony of Roman citizens was settled at Liternum at the same time with one at Vulturnum: they were both of the class called “coloniae maritimae civitum,” but were not numerous, only 300 colonists being sent to each. (Liv. xxxii. 29, xxxiv. 43.) The situation of Liternum also was badly chosen: the marshy character of the neighbourhood rendered it unhealthy, while the adjoining tract on the sea-coast was sandy and barren; hence, it never seems to have risen to be a place of any importance; and establishment of the Roman colony is evidently not to be referred to from the circumstance that it was the place which Scipio Africanus chose for his retirement, when he withdrew in disgust from public life, and where he ended his days in a kind of voluntary exile. (Liv. xxviii. 52, 53; Seneca, Ep. 86; Val. Max. v. 3. § 1; Oros. iv. 20.) At a later period, however, Augustus settled a fresh colony at Liternum (Tab. Colon. p. 235), and the construction by Domitian of the road leading along the sea-coast from Nunessus to Cumae must have tended to render it more frequented. But it evidently never rose to be a considerable place; under the Roman Empire its name is mentioned only by the geographers, and in the Itinera in connection with the Via Domitiana already noticed. (Strab. v. p. 243; Med ii. iv. 9 § 9; Ptol. iii. 5. s. 9; Ptol. iii. 1. § 6; Itin. Ant. p. 122; Tab. Peut.) We learn, however, that it still existed as a “civitas” as late as the reign of Valentinian II. (Symmach. Ep. vi. 5;) and it was probably destroyed by the Vandals in the 6th century.

The villa of Scipa, where he spent the latter years of his life, was still extant in the days of Seneca, who has left us a detailed description of it, and strongly contrasts the simplicity of its arrangements with the luxury and splendour of those of his own time. (Ep. 86.) Pliny also tells us, that some of the olive trees and myrtles planted by the hands of Scipio himself were still visible there. (Plin. xvi. 44. s. 85.) It is certain that his tomb also was situated at Liternum in the days of Strabo and Livy, though it would appear that there was great doubt whether he was really buried there. The well-known epitaph which, according to Valerianus Maximus, he caused to be engraved on his tomb,— "Ingrata patria, ne osa quidem me habes,"—could certainly not have been extant in the time of Seneca, who treats the question as one of mere conjecture, though he inclines to the belief that Africanus was really buried there, and not in the tomb of the Scipios at Rome. (Seneca, l. c.; Val. Max. v. 3. § 1; Strab. iv. xxxviii. 230.)

The site of Liternum is now marked by a watch-tower called Tor di Patria, and a miserable village of the same name; the adjoining Lago di Patria is unquestionably the Literna Palus, and hence the river Liternus can be no other than the small and sluggish stream which forms the outlet of this lake to the sea. At the present day the Lago di Patria communicates with the river Chamus or Laguna, and is formed by one of the arms of that stream. It is not improbable that this was the case in ancient times also, for we have no account of the mouth of the Chamus, while the Liternus is mentioned only in connection with the town at its mouth. [Class.] The modern name of Patria must certainly have been derived from some tradition of the epitaph of Scipio already noticed, though we cannot explain the mode in which it arose; but the name may be traced back as far as the eighth century. There are scarcely any ruins on the site of Liternum, but the remains of the ancient bridge by which the Via Domitia here crossed the river are still extant, and the road itself may be traced from hence the whole way to Cumae. [E. H. B.]

LITHKRUS (Λίθρος), the name of the northern branch of Mount Parnassus in Pentus, which, together with Mount Ophiusimus in the north-west of Amasia, enclosed the extensive and fertile plain of Phanarea. (Strab. xii. p. 556.) Hamilton (Researches, vol. i. p. 349) believes that these two ancient hills answer to the modern Riner Dagh and Oktober Dagh. [L. S.]

LIVIANA, in Gallia Narbonensis, is placed by the Table and the Jerusalem Itin. between Carcena (Cursusonnae) and Narbo (Narbonne). It is the next station to Carcena, and xix. from it: the station that follows Liviana is Usuerva, or Usuerna, or Usuerna. The site is uncertain. [G. L.]

LIX, LIXUS. [Mauretania].

LIZIZIS. [Azizis].

LOBETANI (Λοβετανοὶ), one of the lesser peoples in the NE. part of Hispina Tarraconensis, in our position E. of the Cultellini, and N. of the Bassetani, in the SW. of Almerania. The only city mentioned as belonging to them was Lobetum (Λοβετοῦρ), which D'Anville identifies with Requena, but Ucetor with Albarracin. (Ptol. ii. 6. § 60; Coins ap. Sestini, p. 169; Ucetor, vol. ii. pt. 1, pp 322, 464.)

LOBETUM. [Lobetani]

LOCORITUM (Λοκορίτορ), a town on the river Main in Germany, and probably the same as the
LOCKRI. 199

modern Lohr. (Pol. ii. 11. § 29.) Its name seems to be of Celtic origin. (Camp. Steiner, Das Maingebiet, p. 125. [L S ]

LOCKAS. (Cursia, p. 691, a.)

LOCRI EPICUMEDII, OPUNTII. (Locri.)

LOCRI OZOLAE. (Locri.)

LOCRI (Anc.) was sometimes called, for distinction's sake, LOCRI EPIZEPHYRII (Atop. £.) (Ambige, Thuc. v. i. 1; Pind. Od. xii. 15; Strab.; Steph. B.: Eih. Alopóis, Locraea; Ruins near Gerace), a city on the SE. coast of the Bruttian peninsula, not far from its southern extremity, and one of the most celebrated of the Greek colonies in this part of Italy. It was a colony, as its name obviously implies, of the Locrians in Greece, but there is much discrepancy as to the tribe of that nation from which it derived its origin. Strabo affirms that it was founded by the Locri Ozolae, a leader named Euanthes, and conquers Ephorus for ascribing it to the Locri Opuntii; but this last opinion seems to have been the one generally prevalent. Syrnias Chiusus mentions both opinions, but seems to incline to the latter; and it is adopted without question by Pausanias, as well as by the poets and later Latin authors, whence we may probably infer that it was the tradition adopted by the Locrians themselves. (Strab. vi. p. 299; Syrnias. Ch. 513—317; Paus. iii. 19. § 12; Virg. Aen. iii. 599.) Unfortunately Polybius, who had informed himself particularly as to the history and institutions of the Locrians, does not give any statement upon this point. But we learn from him that the origin of the colony was ascribed by the tradition current among the Locrians themselves, and sanctioned by the authority of Aristotle, to a body of fugitive slaves, who had carried off their mistresses, with whom they had previously carried on an illicit intercourse. (Pol. xii. 5. 6. 10—12.) The same story is alluded to by Dianysius Periegetes (365—367). Pausanias would seem to refer to a wholly different tale where he says that the Lacedaemonians sent a colony to the Epi zeephyrian Locri, at the same time with one to Crotona. (Paus. iii. 3. § 1.) These were, however, in both cases, probably only additional bands of colonists, as Lacedaemon was never regarded as the founder of either city. The date of the foundation of Locri is equally uncertain. Strabo (L. c.) places it a little after that of Crotona and Syracuse, which he regarded as nearly contemporary. He adds, however, that Euanthes was the first of the settlers, and that the name Locri was given in his last opinion. [CROTONE.] Eusebius, on the contrary, brings it down to so late a date as B.C. 673 (or, according to Hieronymus, 683); but there seems good reason to believe that this is much too late, and we may venture to adopt Strabo's statement that it was founded soon after Crotona, if the latter he placed about 710 B.C. (Euseb. Arm. p. 105; Clinton F. H. vol. i. p. 186, vol. ii. p. 410.) The traditions adopted by Aristotle and Polybius represented the first settlers as gaining possession of the soil from the native orientains (whom they called Siculi), by a fraud not unlike those related in many similar legends. (Pol. xii. 6.) The fact stated by Strabo that they first established themselves on Cape Zephyrum (Capo di Brucanne), and subsequently removed from thence to the site which they ultimately occupied, about 15 miles further N., is supported by the evidence of their distinctive appellation, and may be depended on as accurate. (Strab. l. c.)

As in the case of most of the other Greek colonies in Italy, we have very scanty and imperfect in-formation concerning the early history of Locri. The first event in its annals that has been transmitted to us, and one of those to which it owes its chief celebrity, is the legislation of Zaleucus. This was said to be the most ancient written code of laws that had been given to any Greek state; and though the history of Zaleucus himself was involved in great obscurity, and mixed up with much of fable (ZALEUCUS, Biogr. Dict.), there is certainly no doubt that the Locrians possessed a written code, which passed under his name, and which continued down to a late period to be in force in their city. Even in the days of Pindar and of Demosthenes, Locri was regarded as a model of good government and order; and its inhabitants were distinguished for their adherence to established laws and their aversion to all innovation. (Pind. Od. x. 17; Schol. ad loc.; Strab. vi. p. 260; Demosth. adv. Timarch. p. 743; Did. xii. 20, 21.)

The period of the legislation of Zaleucus cannot be determined with certainty: but the date given by Eusebius of Ol. 30, or n. c. 660, may be received as approximately correct. (Euseb. Arm. p. 105; Clinton, vol. i. p. 193.) Of its principles we know but little; and the quotations from his laws, even if we could depend upon their authenticity, have no reference to the political institutions of the state. It is certain that the government of Locri was an aristocracy, in which certain select families, called the Hundred Houses, enjoyed superior privileges: these were considered to be derived from the original settlers, and in accordance with the legend concerning their origin, were regarded as deriving their nobility from the female side. (Pol. xii. 5.)

The next event in the history of Locri, of which we have any account, is the memorable battle of the Sagras, in which it was said that a force of 10,000 Locrians, with a small body of auxiliaries from Rhegium, totally defeated an army of 130,000 Crotoniats, with vast slaughter. (Strab. vi. p. 261; Cic. de N. D. ii. 2; Justin, xx. 3, 5.) The extraordinary character of this victory, and the exaggerated and fabulous accounts of it which appear to have been circulated, rendered it proverbial among the Greeks (ἐνδειγματα τεων ε'τι Σαγρας, ο. κ. τ.) Yet we have no means of assigning its correct place in history, its date being extremely uncertain, some accounts placing it after the fall of Sybaris (n. c. 510), while others would carry it back nearly 50 years earlier. [CROTONE.]

The small number of troops which the Locrians are represented as bringing into the field upon this occasion, as compared with those of Crotona, would seem to prove that the city was not at this time a very powerful one; at least it is clear that it was not to compare with the great republics of Sybaris and Crotona. But it seems to have been in a flourishing condition; and it must in all probability be the period that we must refer the establishment of its colonies of Hippionium and Medma, on the opposite side of the Bruttian peninsula. (Syrnias. Ch. 308; Strab. vi. p. 256.) Locri is mentioned by Herodotus in n. c. 493, when the Samian colonists, who were on their way to Sicily, touched there (Herod. vi. 23); and it appears to have been in a state of great prosperity when its praises were sung by Herodotus, in n. c. 484. (Pind. Od. x. x. xi.) The Locrians, from their position, were naturally led to maintain a close connection with the Greek cities of Sicily, especially with Syracuse, with their friendship with which we should seem to have dated, according to some accounts,
LOCRI.

from the period of their very foundation. (Strab. vi. p. 259.) On the other hand, they were almost constantly on terms of hostility with their neighbours of Rhgium, and, during the rule of Amazias, in the latter city, were threatened with complete destruction by that despot, from which they were saved by the intervention of Heron of Syracuse. (Pind. Pyth. ii. 35; and Schol. ad loc.) In like manner we find them, at the period of the Athenian expeditions to Sicily, in close alliance with Syracuse, and on terms of open enmity with Rhegium. Hence they at first engaged in actual hostilities with the Athenians under Laches; and though they subsequently concluded a treaty of peace with them, they still refused to admit the great Athenian armament, in B.C. 415, even to anchor on their coasts. (Thuc. iii. 99, 115, iv. 1, 24, v. 5, vi. 44, vii. 1; Diod. xiv. 54, xiii. 3.) At a later period of the Peloponnesian War they were among the few Italian cities that sent auxiliary ships to the Lacedaemonians. (Thuc. viii. 91.)

During the reign of the eunuchs of Syracuse, the bonds of amity between the two cities were strengthened by the personal alliance of that monarch, who married Doris, the daughter of Xenetos, one of the most eminent of the citizens of Locri. (Diod. xiv. 44.) He subsequently adhered steadfastly to this alliance, which secured him a footing in Italy, from which he derived great advantage in his wars against the Rhegians and other states of Magna Graecia. In return for this, as well as to secure the continuance of their support, he conferred great benefits upon the Locrians, to whom he gave the whole territory of Calabria, after the destruction of that city in B.C. 389; to which he added that of Hippomion in the following year, and a part of that of Scyllum. (Diod. xiv. 100, 106, 107; Strab. p. 261.) Hippomion was, however, again wrested from them by the Carthaginians in B.C. 379. (Id. xv. 24.) The same intimate relations with Syracuse continued under the younger Dionysius, when they became the source of great misfortunes to the city; for that despot, after the capture of Rhegium (356), withdrew to Locri, where he seized on the citadel, and established himself in the possession of despotic power. His rule here is described as extremely arbitrary and oppressive, and stained at once by the most excessive arrears and unbridled licentiousness. At length, after a period of six years, the Locrians took advantage of the absence of Dionysius, and drove out his garrison; while they exercised a cruel vengeance upon his unfortunate wife and daughters, who had fallen into their hands. (Justin. xxi. 2, 3; Strab. vi. p. 259; Arist. Pol. v. 7; Church. op. Athenol. viii. 341.)

The Locrians are said to have suffered severely from the oppressions of this tyrant; but it is probable that they sustained still greater injury from the increasing power of the Bruttians, who were now become most formidable neighbours to all the Greek cities in this part of Italy. The Locrians never appear to have fallen under the yoke of the bar- bartians, but it is certain that their city declined greatly in power and prosperity. (As not again mentioned till the wars of Pyrrhus. At that period it appears that Locri, as well as Rhegium and other Greek cities, had placed itself under the protection of Rome, and even admitted a Roman garrison into its walls. On the approach of Pyrrhus they expelled this garrison, and declared themselves in favour of that monarch (Justin. xviii. 1); but they had soon cause to regret the change: for the garrison left there by the king, during his absence in Sicily, conducted itself so ill, that the Locrians rose against them and expelled them from their city. On this account they were severely punished by Pyrrhus on his return from Sicily; and, not content with exactions from the inhabitants, he carried off a great part of the sacred treasures from the temple of Proserpine, the most celebrated sanctuary at Locri. A violent storm is said to have punished his iniquity and compelled him to restore the treasures. (Appian. Sycen. iii. 12; Liv. xxv. 15; Val. Max. i. 1, Ext. § 1.)

After the departure of Pyrrhus, the Locrians seem to have submitted again to Rome, and continued so till the Second Punic War, when they were among the states that threw off the Roman alliance and declined in favour of the Carthaginians, after the battle of Cannae, B.C. 216. (Liv. xxii. 61, xxiii. 30.) They soon after received a Carthaginian force within their walls, though at the same time the state seemed still to enjoy almost equal terms. (Liv. xxiv. 1.) When the fortune of the war began to turn against Carthage, Locri was besieged by the Roman consul Crispinus, but without success; and the approach of Hannibal compelled him to raise the siege, B.C. 209. (Id. xxv. 25, 28.) It was not till B.C. 205, that Scipio, when on the point of sailing for Africa, was enabled, by the treachery of some of the citizens, to surprise one of the forts which commanded the town; an advantage that soon led to the surrender of the other citadel and the city itself. (Id. xxiv. 6—8.) Scipio confined the charge of the city and the command of the garrison to hislegate, Q. Pleminius; but that officer conducted himself with such cruelty and rapacity towards the unfortunate Locrians, that they rose in tumult against him, and a violent sedition took place, which was only appeased by the intervention of Scipio himself. That general, however, took the part of Pleminius, whom he continued in his command; and the Locrians were expelled, and the city declared free (B.C. 203, 202). He then took the garrison, and carried it to Rome, and there treated it as a prisoner of war. (Diod. xvi. 100, 101; Val. Max. i. 1; Strab. vi. p. 259; Plut. Tim. v. 4.)

This is the last mention of Locri in the ancient writers, who do not mention the event of the battle of Liponeium, which was fought in that year. (Liv. xxx. 56.) From this time we hear little of Locri. Notwithstanding the privileged condition conceded to it by the senate, it seems to have sunk into a very subordinate position. Polybius, however, speaks of it as in his day still a considerable town, which was hound by treaty to furnish a certain amount of naval auxiliaries to the Romans. (Pol. xii. 5.) The Locrians were under particular obligations to that historian (ib.) and at a later period we find them enjoying the special patronage of Cicero (Cic. de Leg. ii. 6), but we do not know the origin of their connection with the great orator. From Strabo's account it is obvious that Locri still subsisted as a town in his day, and it is noticed in like manner by Pliny and Ptolomy (Strab. vi. p. 259; Plin. iii. 5, s. 10; Pol. iii. 1, § 10). Its name is not found in the Itineraries, though they describe this coast in-
siderable detail; but Procopius seems to attest its continued existence in the 6th century (B. G. i. 15), and it is probable that it owed its complete destruction to the Saracens. Its very name was forgotten in the middle ages, and its site became a matter of dispute. This has however been completely established by the researches of modern travellers, who have found the remains of the ancient city on the sea-coast, near the modern town of Gerace. (Cluver, Ital. p. 1301; Romanelli, vol. i. p. 159; Cramer, vol. ii. p. 411; Riedesel, Voyage dans la Grande Grce, p. 148.)

The few ruins that still remain have been carefully examined and described by the Duc de Luynes. (Ann. d. Inst. Arch. vol. ii. pp. 5—12.) The site of the ancient city, which may be distinctly traced by the vestiges of the walls, occupied a space of near two miles in length, by less than a mile in breadth, extending from the sea-coast at Torre di Gerace (on the left bank of a small stream called the Fiume di S. Iario), to the first heights or ridges of the Apennines. It is evidently to these heights that Strabo gives the name of Mount Exops (Εύωπς), on which he places the first foundation of the city. (Strab. vi. p. 259.) The same heights are separated by deep ravines, so as to constitute two separate summits, both of them retaining the traces of ancient fortifications, and evidently the "two citadels not far distant from each other" noticed by Livy in his account of the capture of the city by Scipio. (Livy. xxix. 6.) The city extended from hence down the slopes of the hills towards the sea, and had unquestionably its port at the mouth of the little river S. Iario, though there could never have been a harbour there in the modern sense of the term. Numerous fragments of ancient masonry are scattered over the site, but the only distinct traces of any ancient edifice are those of a Doric temple, of which the basement alone now remains, but several columns were standing down to a recent period. It is occupied by a farm-house, called the Casino dell' Imperatore, about a mile from the sea, and appears to have stood without the ancient walls, so that it is not improbable the ruins may be the remains of the celebrated temple of Proserpine, which we know to have occupied a similar position. (Livy. xxix. 18.)

The ruins of Locri are about five miles distant from the modern town of Gerace, which was previously supposed to occupy the site of the ancient city (Cluver, L. c.; Barr. de Sit. Calabr. iii. 7), and 15 miles from the Capo di Bracuano, the Zephyrian promontory.

The Locrians are celebrated by Pindar (Ol. x. 18, xi. 19) for their devotion to the Muses as well as for their skill and courage in war. In accordance with this character we find mention of Xenocrates and Erasippus, both of them natives of Locri, as poets of some note; the lyric poet Thersares was probably also a native of the Epizephyrian Locri. (Schol. ad Pind. Ol. xi. 17; Beekch, ad Ol. x. p. 197.) The Pythagorean philosophy also was warmly taken up and cultivated there, though the authorities had refused to admit any of the political innovations of that philosopher. (Porphyry, Fh. Pyth. 56.) But among his followers and disciples several were natives of Locri (Ambr. Vit. Pyth. 267), the most eminent of whom were Timaeus, Eratocrates, and Aecrion, from whom Plato is said to have imbibed his knowledge of the Pythagorean tenets. (Cic. de Fin. v. 29.) Nor was the cultivation of other arts neglected. Euenus, a Locrian citizen, was cele-

brated for his skill on the cithara; and the athlete Eutymus of Locri, who gained several prizes at Olympia, was scarcely less renowned than Milo of Crotona. (Strab. vi. pp. 253, 260; Pans. vi. 6. §§ 4—11.)

The territory of Locri, during the flourishing period of the city, was certainly of considerable extent. Its great augmentation by Dionysius of Syracuse has been already mentioned. But previous to that time, it was separated from that of Rhegium on the SW. by the river Hales or Alice, while its northern limit towards Caulonia was probably the Sagras, generally identified with the Alaro. The river Buthrotus of Livy (xxix. 7.), which appears to have been but a short distance from the town, was probably the Noeiro, about six miles to the N. Thucydides mentions two other colonies of Locri (besides Hipponium and Medma already noticed), to which he gives the names of Ione and Melae, but no other trace is found of either the one or the other. (Thuc. v. 5.)

[Ε. Η. Ρ.]

COIN OF THE LOCRI EPIZEPHYRI.

**LOCRI (Λοκρί; Eθβ. Λοκρί; in Latin also Locri, but sometimes Locrenses).** The Locri were an ancient people in Greece, and were said to have been descended from the Leleges. This was the opinion of Aristotle; and other writers supposed the name of the Locrians to be derived from Locus, an ancient king of the Leleges. (Aristot. Hist. op. Strab. vii. p. 322; Scymnus Ch. 590; Dicerarch. 71; Plin. iv. 7. s. 12.) The Locrians, however, must at a very early period have become intermingled with the Hellenes. In the Homeric poems they always appear as Hellenes; and, according to some traditions, even Deucalion, the founder of the Hellenic race, is said to have lived in the Locrian town of Opas or Cynus. (Pind. Ol. ix. 63, seq.; Strab. ix. p. 425.) In historical times the Locrians were divided into two distinct tribes, differing from one another in customs, habits, and civilisation. Of these the eastern Locrians, called the Oupnii and Epizefyni, dwelt upon the eastern coast of Greece, opposite the island of Euboia; while the western Locrians dwelt upon the Corinthian gulf, and were separated from the former by Mount Parnassus and the whole of Doris and Phocis. (Strab. ix. p. 425.) The eastern Locrians are alone mentioned by Homer; they were the more ancient and the more civilised: the western Locrians, who are said to have been a colony of the former, are not mentioned in history till the time of the Peloponnesian War, and are even then represented as a semi-barbarous people. (Thuc. i. 5.) We may conjecture that the Locrians at one time extended from sea to sea, and were torn asunder by the immigration of the Phocians and Dorians. (Nicolah, Lectures on Ancient Ethnography, vol. i. p. 123.)

1. LOCRI EPIZEFYNI AND OUPNII (Επίζεφυνις, Ὄουπνις), inhabited a narrow strip upon the eastern coast of Greece, from the pass of Thermopylae to the mouth of the river Cephissus.
Their northern frontier town was Aylia, which bordered upon the Maenians, and their southern fron-
tier town was Larymna, which at a later time be-
longed to Bosotia. The Locrians, however, did not
inhabit this coast continually, but were separated
by a narrow slip of Phocis, which extended to the
Euborean sea, and contained the Phocian seaport
town of Dalphus. The Locrians north of Dalphus
were called Epicanemidii, from Mount Cunoeus; and
those south of this town were named Opunii, from
Opus, their principal city. On the west the Locrians
were separated from Phocia and Bosotia by a range of
mountains, extending from Mount Mantinea, or
perhaps from the coast. The northern part of this
range, called Mount Cunoeus (Strab. ix. pp. 416,
425), now Tiladada, rises to a considerable height,
and separated the Epicanemidii Locri from the Pho-
cians of the upper valley of the Cephissus; the
southern portion, which bore no specific name, is not
so lofty as Mount Cunoeus, and separated the Opun-
tian Locrians from the north-eastern parts of Bosotia.
Lateral branches extended from these mountains to
the coast, of which one terminated in the promontory
Creek of Theresia, or Theramenes, and another, called
Lichades; but there were several fruitful valleys,
and the fertility of the whole of the Locrian coast
is praised both by ancient and modern observers.
(Strab. ix. p. 425; Forchhammer, Helena. pp. 11
—12; Grote, Hist. of Greece, vol. ii. p. 384.) In
consequence of the proximity of the mountains to
the coast there was no room for any considerable
rivers. The largest, which, however, is only a
mountain torrent, is the Bocharicus (Bochysis),
called also Manos (Mansus) by Strabo, rising in
Mount Cunoeus, and flowing into the sea between
Scarpheia and Theramnes. (Herod. ii. ii. 533; Strab.
ix. p. 426; Ptol. iii. 15. § 11; Plin. iv. 7. s. 12;
Leake, Northern Greece, vol. ii. p. 67.) The only
other river mentioned by name is the Platanius
(Paltanaus, Paus. iv. 24. § 5), a small stream,
which flows into the Opuntian gulf near the Bosotian
frontier; it is the river which flows from the modern
village of Prakynis. (Leake, vol. ii. p. 174.) The
Opuntian gulf (δ' οποντιον αλατία, Strab. ix.
p. 416. 425) separated the town of Opus, at a consid-
table bay, shallow at its
inner extremity. In this bay, close to the coast, is
the small island of Atalanta. [Atalanta, No. 1.]

There are three important passes across the Locrian
mountains into Phocis. One leads from the territory
of the Epicanemidii, between the summits of Mount
Calidromus and Mount Cunoeus, to Tithronum, in
the upper valley of the Cephissus; a second across
Mount Cunoeus to the Phocian town of Eleaion; and
a third from Opus to Hyampolis, also a Phocian
town, whence the road ran to Abae and Orchom-
eness.

The eastern Locrians, as we have already said,
are mentioned by Homer, who describes them as
following Ajax, the son of Oileus, to the Trojan
War in forty ships, and as inhabiting the towns of
Cyamus, Opus, Calalium, Bassa, Scarpe, Aegaeum,
Tarpe, and Theramnes. (H. ii. 327—535.) Neither
Homer, Herodotus, Thucydides, nor Polybius, make
any distinction between the Opuntii and Epicanem-
idii; and, during the flourishing period of Greek
history, Opus was regarded as the chief town of the
eastern Locrians. Even Strabo, from whom the
distinction is chiefly derived, in one place describes
Opus as the metropolis of the Epicanemidii (ix.
p. 416); and the same is confirmed by Piny (X.
7. § 12) and Stephanus (v. E. Orat.); from Leake
vol. i. p. 181.). In the Persian War, the Opuntian
Locrians fought with Leucippus the Thermopylaeans,
and also sent seven ships to the Grecian fleet. (Herm.
vii. 203, viii. 1.) The Locrians fought on the side
of Sparta in the Peloponnesian War. (Thuc. ii. 9.)

The following is a list of the Locrian towns:
1. Of the Epicanemidii: along the coast from N. to
S., Alceana; Nicaea; Scarpe or Scarpheia; Ther-
amnes; Cunoeus or Cunemides; more inland,
Tarpe, afterwards Pharygai; Angelae. — 2.
Of the Opuntii: along the coast from N. to S.,
Acheron; Nicae; Hyampolis; Halae; Larymna, which
at a later time belonged to Bosotia; more inland,
Callarbius; Naelys; Corseia.

COIN OF THE LOCRI OPUNTII.

II. LOCI OZOAE (Οζόας), inhabited a district:
upon the Corinthian gulf, bounded on the north
by Doris and Artaon, on the east by Phocia, and
on the west by Aetolia. This district is mountainous,
and for the most part unproductive. The de
chvalies of Mount Parmassus from Phocia, and of
Mount Cynus from Aetolia, occupy the greater part of it.
The only river, of which the name is mentioned, is
the Hylasteis, now the Mormo, which runs in a
south-westerly direction, and falls into the Corinthian
gulf near Naupactus. The frontier of the Locri
Ozoe on the west was close to the promontory
Anthririm, opposite the promontory Rhium on the
coast of Achaea. [Anthririm, which was in the
territory of the Ledi, is spoken of elsewhere. [Vol.
I. p. 13.]) The eastern frontier of Locri, on the
coast, was close to the Phocian town of Cynus,
and the Corinthian gulf washed on its western side
the Locrian, and on its eastern the Phocian coast.
The origin of the name of Ozoe is uncertain. Various
corrections were proposed by the ancients. (Paus.
iv. 38. § 1, seq.) Some derived it from the verb
οιος, "to smell," either from the steen arising
from a spring at the foot of Mount Taphissus,
whereas the centaur Nessus is said to have been
buried, and which still retains this property (cf.
Strab. x. p. 427), or from the abundance of aspho-
del, which scented the air. (C. Arctatus, op.
Plut. Quaest. Grcece, 14.) Others derived it from
the dusk-scented skins which were worn by the ancient
inhabitants; and the Locrians themselves from the
branches (ζος) of a vine which was produced in
their country in a marvellous manner. The Locri
Ozoea are said to have been a colony from the
Opuntian Locrians. They first appear in history
in the time of the Peloponnesian War, as has been
mentioned above, when they are mentioned by Thucy-
dides as a semi-barbarous nation, along with the
Aetolians and Arcadians, whom they resembled in
their armur and mode of fighting. (Thuc. i. 5,
iii. 94.) In B.C. 426 the Locrians promised to
assist Demosthenes, the Athenian commander, in
his invasion of Aetolia; but, after the defeat of
Demosthenes, most of the Locrian tribes submitted
The chief and only important town of the Oceae was Antissa, situated on the borders of Phocis. The other towns, in the direction of W. to E., were Molycereia; Naupactus; Oeneon; Anticheria or Anticyra; Eupallium; Epythrae; Tolo-phon; Hesseus; Oeantihia or Oeanthia; Ipenus; Chalaecum; more inland, Aegithium; Pothania; Creycleum; Teichium; Olerap; Messapia; Hyle; Tritaea; Myonia.

On the geography of the Locrian tribes, see Leske, *Northern Greece*, vol. ii. pp. 66, seq., 170, seq., 557, seq.

LOGI or LUGI (Λογί or Λογί), a people in North Britain, mentioned by Ptolemy (iii. 3. § 12) as a population to the south of the Mertae, and west of the Cornubia. This gives the part about the Durnoeh, Cronmerty, and Murray Firths. [R. G. L.]

LOGIA, a river in Ireland, mentioned by Ptolemy as between the Vandaerias and the Rhogobdian promontory. Probably [see VANDERIUS] the Lagan, falling into Belfast Lough, name for name, and place for place. [R. G. L.]

LONCIUM (Liena), a place in the south of Noricum, on the right bank of the river Drauven. at the point where it receives the Isel. (Itin. Ant. p. 273.) The whole district about Liena abounds in Roman antiquities. (Gruter, *Inscript. p. 267, 9; Macuar, *Noricum*, p. 254.)

LONDIUM (Ludovio, Itol. ii. 3. § 27; Au- dario, Steph. B. s. v.; Londium, Tac. Ann. xiv. 33; Oppianum Londinense, Eumen, *Paneg. Const.* 17; Londinii, Ann. Marc. xx. 1), the capital of Roman Britain. Ptolemy (L. c.) places Londinium in the district of the Cantii; but the correctness of this position has very naturally been questioned. Modern discoveries have, however, decided that the southern limits of the city, in the time of Hadrian and Antoninus Pius, extended a considerable distance into the territory of the Cantii; and Ptolemy, therefore, was not altogether unwarranted in placing Londinium in this division of Britain. In earlier times the city was confined to the northern bank of the Thames.

The earliest mention of it is by Tacitus, in his work on the events of the insurrection of the Britons in the reign of Nero. As Britain was only fully subjugated by Claudius, Londinium must have had rapidly advanced to the importance it assumes in the narrative of this historian. Although it is not mentioned by Julius Caesar or by other early writers, the peculiar natural advantages of the locality point it out as one of the chief places of resort of the merchants and traders who visited Britain from the Cantihart and parts of other parts of the continent. At the comparatively early period in the Roman domination referred to Londinium is spoken of as a place of established mercantile reputation. The three chief cities of Britain at this period were Verulamium, Camulodunum, and Londinium. At Camulodunum a colony of veterans had been established; Verulamium had received the rights and privileges of a municipality; Londinium, without such distinctions, had attained by home and foreign trade that pre-eminence which ever marked her as the metropolis of Britain.

At this period we must infer that Londinium was without external walls; and this absence of mural defences appears to have been common also to Verulamium and to Camulodunum. The Britons passed by the fortified places and attacked at once the rich and populous cities inadequately defended. Camulodunum was the first to fall; Londinium and Verulamium speedily followed in a similar catastrophe.

The Itinerary of Antoninus, which is probably not later than the time of Severus, affords direct evidence of the chief position which Londinium held among the towns and cities of Britain. It occurs in no less than seven of the itineraries, and in six of these it stands either as the place of departure or as the terminus of the routes; no other town is introduced so conspicuous

The historical mention of Londinium occurs in the panegyric of Eumenius addressed to Constantius Caesar (p. 17), in which it is termed "oppidum Londiniense." After the defeat of Allectus, the victorious Romans marched directly on Londinium, which was being plundered by the Franks and other foreign mercenaries, who made up the greater part of the usurper's forces.

Ammianus Marcellinus, who wrote at a later period, states that, in his time, Londinium was called Augusta, an honourable appellation not unfrequently conferred on cities of distinction. In this writer we find the word written as it is pronounced at the present day:—"Egressus, tendensque ad Londinium vetus oppidum, quod Augustam posteritas appellavit" (xxvii. 8, comp. xxviii. 3). In the Notitia Dignitatum we find mention of a "Præfectus Thesaurorum Angustensium in Britannia;" and in the Chorography of Ravenna the complete form, Londinium Augusta, is given.

Monumental remains show that Londinium contained buildings commensurate in grandeur and extent with its historical claims. The foundations of the wall which bordered the river, when laid open a few years since, was almost wholly composed of materials used in buildings which were anterior to the period when the wall was built; but it was impossible to decide the dates of either. The stones of which this wall was constructed were portions of columns, friezes, cornices, and also foundation stones. From their magnitude, character, and number, they gave an important and interesting insight into the obscure history of Roman London, in showing the architectural changes that had taken place in it. Similar discoveries have been made in various parts of the modern city which more fully developed the *debris* of an ancient city of importance; other architectural fragments have been found; walls of vast strength and thickness have been noticed; and within the last twenty years, at least thirty tesselated pavements have been laid open, of which some were of a very fine kind. (*Archaeologia*, vol. xxvii. xxviii. seq.). Londinium, once enclosed at first, was subsequently in early times walled; but it occupied only part of the site it eventually covered (*Archaeologia, vol. xxix.*). The line of the wall of Roman London is well known, and can still, in parts, be traced. Where it has been excavated to the foundation, it appears based upon a bed of clay and flints; the wall itself, composed of rubble and hard mortar, is faced with small squared stones and bonding tiles; its thickness is about 12 feet; its original height was probably between 20 and 30 feet; it was flanked with towers, and had a
least seven gates. By the sides of the chief roads stood the cemeteries, from which enormous quantities of sepulchral remains have been, and still are, procured. Among the inscriptions, are records of soldiers of the second, the sixth, and the twentieth legions. (Col. Ant. vol. i.) We have no evidence, however, to show that the legions themselves were ever quartered at Londinium. The only troops which may be considered to have been stationed in this city were a cohort of the native Britons (Col. Ant. vol. i.); but it is not known at what particular period they were here. It is, however, a rather remarkable fact, as it was somewhat contrary to the policy of the Romans to station the auxiliaries in their native countries.

Traces of temples and portions of statues have also been found in London. The most remarkable of the latter is, perhaps, the bronze head of Hadrian found in the Thames, and the large bronze hand found in Thames Street. In reference to the statues in bronze which adorned Londinium and other cities of Roman Britain, the reader may be directed to a curious passage in Geoffrey of Monmouth. That writer relates (xii. 13), that, after the death of Cadwalla, the Britons embalmed his body and placed it in a bronze statue, which was set upon a bronze horse of wonderful beauty, and placed over the western gate of London, as a trophy of victory and as a terror to the Saxons.

All that we are called upon to consider in this statement is, whether it is at all likely that the work would have been invented in the 6th century, and whether it is not very probable that the story was made up to account for some Roman works of art, which, for centuries after the Romans had left Britain, remained a wonder and a puzzle to their successors. Equestrian statues in bronze were erected in Britain by the Romans, as is proved by a fragment found at Lincoln; but in the subsequent and middle ages such works of art were not fabricated.

We have above referred to the "Præpositus Thesaurorum Aquae Sulis." Numerous coins are extant of the mint of Londinium. Those which may be certainly thus attributed are of Cambodunus, Alleustas, Constantinus, and the Constantine family. (Akerman's Coins of the Romans relating to Britain.) With respect to the precise position of the public buildings, and, indeed, of the general distribution of the Roman city, but little is known; it is, however, very certain, that, with some few exceptions, the course of the modern streets is no guide to that of the ancient. This has also been remarked to be the case at Tréveri and other ancient cities. [C.R.S.] LONDORBUS (Awdæsæ, Folt. ii. 5. § 10; Avisnægæ, Marc. Heald. p. 43; Berlingasæ), a small island, and the only one, belonging to the province of Lusitania, lay off the promontory Lucania (C. Carmina). [F. S.] LONGANUS (Λωγανος), a river in the N. of Sicily, not far from Mylae (Milaæ), celebrated for the victory of Heron, king of Syracuse, on the Mamertines in b. c. 279 (Vit. i. 9; Diod. xiii. 19; Exc. H. p. 349, where the name is written Λωγανος, but the same river is undoubtedly meant). Polybius describes it as "in the plain of Mylae" (κατὰ Μυλαε ἐς εἰς), but it is impossible to say, with certainty, which of the small rivers that flow into the sea near that town is the one meant. The Flumne di Sante Lucia, about three miles south-west of Milææ, has perhaps the best claim; though Claviers fixes on the Flumne di Costro Reale, a little more distant from that city. (Clav. Sicil. p. 303.)

LONGATICA, a town in the S. of Pannonia Superior, on the road from Aquileia to Emonae. Now Logatec, according to Mucher. (It. Anton.; H. Héros; Tof. Ped.; Mucher, Noricum, p. 252.)

LONGOBARDI. [LANGOBARDI.]

LONGONES [SARDINIA.]

LONGIVUS, a town in Britain, mentioned in the Notitia, and nowhere else. It was, probably, in the neighbourhood of the Cumberland and Westmoreland lakes; but beyond this it is not safe to go further in the way of identification; though the Monument Britannicus makes it Lancaster. [R. G. L.]

LONGULA (Λονγουλα; Etb. Longulanaus; Buon Riposo), an ancient city of Latium, which seems to have been included in the territory of the Volsci. It first appears as a Volscian city, which was taken by assault by the Roman consul Postumus Communis in B.C. 333; (Liv. ii. 13; Dionys. vi. 91.) BUT it was recovered by the Volscians under the command of Coriolianus, in B.C. 488 (Liv. i. 39; Dionys. viii. 36); in both cases it is described as falling an easy prey to the invading army, and was probably not a place of any great importance; indeed Livy's expressions would lead us to infer that it was a dependency of Anxium. After this it is only incidentally mentioned; once, as the place where the Roman army under L. Aeminius encamped in the war against the Volsciains, B.C. 482 (Dionys. viii. 55); and again, at a much later period in the Samnite Wars, B.C. 309. (Liv. ix. 39.) Its name is after this found only in Pliny's list of the cities of Latium which were in his time utterly decayed and deserted. (Plin. iii. 5. s. 9.) As he enumerates it among the cities that shared in the sacrifices on the Alban Mount, it would seem to have been originally a Latin city, though it had fallen into the hands of the Volsciains before its name appears in history.

All the above passages would lead us to place Longula in the neighbourhood of Anxium, while the two former connect it closely with Polusca and Corioli. These are all the data which we have for determining its position, which must therefore be in some degree matter of conjecture, especially as that of Polusca and Corioli is equally uncertain. But Nibby has pointed out a locality which has at all events a plausible claim to be that of Longula, in the casale, or farm-house, now called Buon Riposo, on the right of the road from Rome to Anxium, about 27 miles from Rome, and 10 in a straight line from Porta d'Anzio.* The farm, or tenuta, of Buon Riposo lies between that of Carrocceto on the one side, and Ardea on the other; while the site occupied by the casale itself, and which was that of a castle in the middle ages, is described as one of those which is so clearly marked by natural advantages of position that it could scarcely fail to have been chosen as the site of an ancient city. No ruins remain; but perhaps these could hardly be expected in the case of a town that ceased to exist at so early a period. (Nibby, vol. i. p. 326; Alken, Mittel-Italien, p. 72.) [E. H. B.]

* The position assigned to Buon Riposo on Gell's map does not accord with this description of the site given by Nibby; but this part of the map is very imperfect, and evidently not derived from personal observation. Gell's own account of the situation of Buon Riposo (p. 185), though less precise, agrees with that of Nibby.
LONGUS PROMONTORIUM. [Sciellia.]

LONGUS, in North Britain, mentioned by Ptolemy (ii. 3) as a river to the north of the Euphan Promontory (Mull of Cantyre). Identified in the Monumenta Britannica with Lynedoch, Innerheath, and Loch Melfort. [R. G. L.]

LOPADUSSA (Lopadusia, Strab. xvii. p. 584; Lopadousia, Ptol. iv. 3. § 54 : Lepadusia), a small island off the E. coast of Africa Propria, opposite to the town of Thapsus, at the distance of 80 stadia, according to an ancient Porphyris (Austin. Bibli. Matrit. Cod. 488), but according to the Ptolemaic record in the beginning of the 3rd. B.C. P.M. i. 18, N. of Cercina, and makes its length about 6 M. P. (Plin. iii. 8 s. 14, v. 7. s. 7.) It really lies about 80 English miles E. of Thapsus, and about 90 NE. of Cercina.

LOPHIS. [Boeotia, p. 413, s.]

LOPOSAGUUM, in Gallia, is placed by the Table between Vesontio (Besançon) and Epananduoarum (Ulanerne). It is xiiii leagues from Vesontio. D'Anville supposes that it may be a place called Banameceae. Near to it, on the bank of the river Theudianus (Zernoagunus): perhaps the same place as the Ospela of the Geographer of Ravenna. [E. B. J.]

LORIUM, or LAURIUM, a village in Southern Etruria and station on the Via Aurelia, 12 miles from Rome. (Itin. Ant. p. 290; Tab. Pent.) It is chiefly known from the circumstance that the family of Antoninus Pius had a villa there, in which that emperor was brought up, and where he afterwards constructed a palace or villa on a more magnificent scale, which was his residence at the time of his death. (Jul. Capit. Ant. P. 12; Vict. de Caes. 15, Epit. 15; Hetrop. viii. s.) It was afterwards a favourite place of resort with his successor M. Aurelius, as we learn from his letters to Fronto (Fronto, Ep. ii. 19, iii. 20, vi. 3, &c.); but had already fallen into decay in the time of the Antonines. Tertullian says it was the favourite resort of the beautiful ladies. Although no other mention of Laurium occurs except in the itineraries, by which we are enabled to fix its position with certainty. The 12th mile from Rome coincides with a bridge over a small stream between a farm called Bollaccia and the Castel di Guido: here the remains of ancient buildings and sepulchres have been found; and on the high ground above are the ruins of an edifice of a more extensive and sumptuous character, which, from the style of construction, may probably have belonged to the villa of the Antonines. (Nibby, vol. ii. p. 271.)

The name is variously written Lorium, Lorii, and Laurium, but the first form, which is that adopted in the epistles of Fronto and M. Aurelius, is the best warranted. The place appears to have continued to be inhabited during the early ages of Christianity, and we even meet with a bishop of Lorium in the 5th century. [E. B. J.]

LORIUM (or Adrom), a small fortified place with a port, close to Cape Cyanosoma, on the westernmost point of the Rhodian Chersonesus, in Caria. Its harbour was about 20 Roman miles distant from Rhodes. (Liv. xxxvii. 17, xlv. 10; Steph. B. s. c.; Plin. v. 29; Ptol. v. 2. § 11; Thucyd. viii. 43; Strabo. Quaest. Nat. iii. 19; Appian, Bell. Civ. iv. 72.) Strabo (xiv. p. 652) applies the name Loryna to the whole of the rocky district, without mentioning the town. The Larumna of Mela (i. 18) and the Lorinna of the Tah. Pent, perhaps refer to Loryna, although it is also possible that they may be identical with a place called Larymna mentioned by Pliny in the same district. Leake (Asia Minor. p. 223) regards the ruins in the west of Port Aposthecus as belonging to the ancient town of Loryna. These ruins are seen on the spur of a hill at the south-western entrance of the port; the town was long and narrow, running from west to east; on each of its long sides there are still visible six or seven square towers, and one large round one at each end ; the round tower at the east end is completely demolished. The town was served almost to their entire height, and built in the best style, of large square blocks of limestone. Towards the harbour, in the north, the town had no gate, and on the south side alone there appear three rather narrow entrances. In the interior no remains of buildings are discernible, the ground consisting of the bare rock, whence it is evident that the place was not a town, but only a fort. Sculptures and inscriptions have not been found either within or outside the town, but several tombs with bare stelae, and some ruins, exist in the valley at the east of the harbour. (Ross, Reisen auf den griech. Inseln, vol. iv. pp. 46, &c.)

LORNE, a fortress in Mesopotamia, situated on the northern frontier, upon Mount Iza. (Amm. Marc. xix. 9.)

LOSA, a station in Gallia Aquitania, placed by the Antonine Itinerary on the road from Pompela (Pompeia) in Spain to Burdigala (Bordeaux). From Segusa (Excusae or Excusora) to Losa is xii. (leagues), from Losa to Boii (Boiot) xii., and from Boii to Burdigala xvi. D'Anville considers Losa to be at a little canto, as he calls it, named Loche. Walckenaer fixes it at the Bois de Liovages. [G. L.]

LOSERIUM (Aspertov), a fortress in Lusace, built by Justinian (Procop. de Aed. iii. 7). The Dubois de Montpereaux (Voyage Autour du Canace, vol. ii. p. 360) identifies it with the modern village of Lounsiatheri.

LOSSONUS. [Oldoson.]

LOTOPHAGI (Lotophagai, i. e. lotus-eaters), a people on the N. coast of Africa, between the Syrtis, who first appear in mythical, but afterwards in historical geography. Homer (Od. ix. 84, et seq.) represents Ulysses as coming, in his wanderings, to the coast of the Lotophagi, who compassed the destruction of his companions by giving them the lotus to eat. For whoever of them ate the sweet fruit of the lotus, lost all wish to return to his native country, but desired to remain with the Lotophagi, feeding on the lotus, and forgetful of return. (The poetical idea is explicated more straightforwardly by Tennyson in his Lotus-Eaters, works, vol. i. pp. 175 — 184.) The Greeks of the historical period identified the country of these Lotus-eaters with the coast between the Syrtis, where they found an indigenous tribe, who used to a great extent (Heredotus says, as their sole article of food) the fruit of a plant, which they therefore supposed to be the lotus of Homer. To this day, the aboriginal inhabitants of the caves along the same coasts eat the fruit of the plant, which is doubtless the lotus of the ancients, and drink a wine made from its juice, as the ancient Lotophagi also did (Hered. iv. 177). This plant, the Zephyrus Lotus or Rhannuus LOTUS (jujube tree) of the botanists (called by the Arabs Seccuda), is a prickly branching shrub, bearing fruit of the size of a wild plum, of a
saffron colour and sweetish taste (Herodotus likens its taste to that of the date). It must not be con- founded with the celebrated Egyptian lotus, or water-lily of the Nile, which was also used for food. (There were, in fact, several plants of the name, which are carefully distinguished by Luschek and others.)

The ancient geographers differ as to the extent of coast which they assign to the lotophagi. Their chief seat was around the Lesser Syrtis, and eastward ineludibly towards the Great Syrtis; but Mela carries them into Cyrenaica. They are also placed in the large island of Melissos or Lothopagitae, E. of the Lesser Syrtis. (Hom. Herod. II. x. Xen. Anab. ii. 2. § 25; Suid. p. 47; Mela, i. 7. § 5; Plin. v. 4. s. 4; Str. iii. 340; Hygin. Feb. 125; Shaw; Della Cella; Barth; Heren, Indeis, vol. ii. p. 54; Biter, Fowkweek, vol. i. 989.) [P.S.]

LOTUM, in Gallia, is placed by the Antonine Itin. on a road from Julii- bona (Lillebonne) to Rotomagus (Rouen). It is vi. leagues from Juliiho- na to Lotum, and xiii. from Lotum to Rotomagus. The actual distances seem to fix Lotum at or near Caudebec, which is on the north bank of the Seine between Lillebonne and Rouen. [G.L.]

LOXA, in Britain, mentioned by Ptolemy (ii. 13) as a river on the western coast of Scotland, north of the Forth (Ogd. Xe. 126), and at this period (Lucian, Mon. Brit. 32) it is called the Murray Firth. Identified in the Monumenta Britannica with the Leth in Sutherland; the Lossie, and Cromarty Firth. [R.G.L.]

LUANCY, [Gallaecia.]

LUBAFI, [Gallaecia.]

Lucia (Audia, Strab. Prot. Fth. Lucensis; Luca), a city of Etruria, situated in a plain at the foot of the Apennines, near the left bank of the Ascan (Seckel) about 12 miles from the sea, and 10 NE. of Pisa. Though Luca was included within the limits of Etruria, as these were established in the time of Augustus (Plin. iii. 5. 8; Prot. iii. i. § 47), it is very doubtful whether it was ever an Etruscan town. No mention of it is found as such, and no Etruscan remains have been discovered in its neighbourhood. But it is probable that the Etruscan at one time extended their power over the level country at the foot of the Apennines, from the Arno to the Mauro, leaving the Ligurians in possession of the mountains,—a position which, probably, was subject to them. At a later period, however, it had certainly fallen into the hands of the Ligurians, and being retaken from them by the Romans, seems to have been commonly considered (until the reign of Augustus) a Ligurian town. For this reason we find it comprised within the province assigned to Caesar, which included Liguria as well as Cispadine Gaul. (Suet. Caes. 24.)

The first mention of Lucia in history is in n. c. 218, when Livy tells us that the consul Sempronius retired there after his unsuccessful contest with Hannibal. (Livy, xxi. 59.) It was, therefore, at this period certainly in the hands of the Romans, though it would seem to have subsequently fallen again into those of the Ligurians; but it is strange that during the long protracted wars of the Romans with that people, we meet with no mention of Luca, though it must have been of importance as a frontier town, especially in their wars with the Apamni. The next notice of it is that of the establishment there of a Roman colony in n. c. 177. (Vell. Pat. i. 15; Liv. xii. 13.) There is, indeed, some difficulty in regard to this; the MSS. and editions of Livy vary between Luca and Luna; but there is no such discrepancy in those of Velleius, and there seems at least no reason to doubt the settlement of a Latin colony at Luna, while that mentioned in Livy is a "colonia civium" may, perhaps, with more probability, be referred to Luna. (Madvig, de Colon. p. 287; Zumpt, de Colon. p. 349.) That at Luna became, in common with the other Latin colonies, a municipal town by virtue of the Lex Julia (n. c. 49), and hence is termed by Cicero "municipium Lucense." (Cic. ad Fam. xii. 13.) It appears to have been at this time a considerable town, as we find it repeatedly selected by Caesar during his administration of Gaul as the frontier town of his province, to which he repaired in order to concert with his friends, or with the leaders of political parties at Rome. (Suet. Caes. 24; Plut. Caes. 21, Crass. 14, Pomp. 51.; Cic. ad Fam. i. 9. § 9.) On one of these occasions (in n. c. 56) there are said to have been more than 200 senators assembled at Luca, including Pompey and Crassus, as well as Caesar himself. (Plut. l. c.; Appian, B. C. i. 17.)

Lucia would seem to have received a fresh colony before the time of Pliny, probably under Augustus. (Plin. iii. 5. 8; Zumpt, de Colon. p. 349.) It is possible that it may have been one of the little colonies to the south of the Empire; but it seems to have continued to be a provincial town of some consideration; it was the point where the Via Claudia, proceeding from Rome by Arretium, Florentia, and Pavia, was met by other roads from Parma and Piac. (Plut. l. c.; Prot. iii. 1. § 47; Plin. Nat. pp. 283, 284, 289; Tab. Pent.) During the Gothic wars of Naples, Luca figures as an important city and a strong fortress (Acauth. B. G. i. 13.), but it was not till after the fall of the Lombard monarchy that it attained to the honour of provincial importance, and the trade which brought the city during the middle ages. Luca is still a flourishing city, with 25,000 inhabitants; the only relics of antiquity visible there are those of an amphitheatre, considerable part of which may still be traced, now converted into a market-place called the Piazza del Mercato, and some small remains of a theatre near the church of Sta. Maria di Corte Landini. [E. H. B.]

LUCANUS, a river of Bruttium. (Bruttii, P. 456.)

LUCANIA (Lucaania, Strab. The name of the people is written Lucaeae by Strabo and Polybius, but Ptolemy has Lokakoei, and this is found also on coins), a province or district of Southern Italy, extending across the province of the Tyrrhenian sea to the Gulf of Tarentum, and bounded by the Bruttians on the N. by Samnium and Apulia on the S., and by Campania, or the district of the Picentini, on the NW. Its more precise limits, which are fixed with unusual unanimity by the geographers, were, the river Silauryus and NW., in the Bradimnus, which flows into the Gulf of Tarentum, just beyond Metapontum, on the NE.; while the mouths of the Latiis and the Crathis marked its frontiers towards the Bruttians on the two sides of the peninsula. (Strab. vi pp. 252, 253, 255; Plin. iii. 5. 10, 11. 15; Prot. iii. i. §§ 8, 9.) Its northern frontier, from the sources of the Silaury to those of the Bradimnus, must have been an arbitrary line; but nearly following the main ridge of the Apennines in this part of its course. It thus comprised the modern prov- inces of the Basilicata, together with the greater part of the Principato Cilicieare and the extreme northern portion of Calabria.
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Lucania is evidently "the land of the Lucanians"; but though no territorial designation in Italy became more clearly marked or generally adopted than this appellation, it was not till a comparatively late period that it came into use. The name of the Lucanians was wholly unknown to the Greeks in the days of Thucydides; and the tract subsequently known as Lucania was up to that time generally comprised under the vague appellation of Oenotria, while its coasts were included in the name of Magna Graecia. Sylva is the earliest author in whom the name of Lucania and the Lucanians is found; and he describes them as extending from the frontiers of the Samnites and Iapygians to the southern extremity of the Bruttian peninsula. (Scyl. pp. 3, 4, 5. §§ 12, 13.) We are fortunately able to trace with certainty the historical causes of this change of designation.

The earliest inhabitants of the part of Italy afterwards known as Lucania, were the Oenotrians and Pelasgians. These are generally referred to a Pelasgic stock. [Ital. p. 84. The few particulars transmitted to us concerning them are given under OENOTRIA.] These races appear to have been unwarlike, or at least incapable of offering any material opposition to the arms of the Greeks; so that when the latter established a line of colonies along the shores of the Tyrrhenian sea and the gulf of Tarentum, they seem to have reduced the barbarians of the interior to a state of at least nominal submission with but little difficulty. Thus Sybaris extended her power from sea to sea, and founded the colonies of Poseidonia, Lais, and Scirrus on the western coast of Oenotria; while further to the S. Crotona and Locri followed her example. It is probable, however, that the Greeks as well as arms. The Pelasgic races of Oenotria were probably assimilated without much difficulty with their Hellenic rulers; and there seems reason to believe that the native races were to a considerable extent admitted to the privileges of citizenship, and to a certain extent, if we may judge from the distance the Greeks extended their power in the south, to a considerable extent, if we may judge from the distance the Greeks extended their power in the south, to exercise an influence in the customs of the new colonies. We are, however, still very imperfectly furnished with information in regard to the Lucanians; and, in the first place, we are unable to assign to them a definite name. Their origin is therefore unknown; for the derivation of it from a leader of the name of Lucius (Plin. xxx. 6. c.; Elym. Magn. z. 2. Aranuici) is too obviously a mere etymological fiction of late days to deserve attention. Nor have we any distinct information as to the period of their first appearance and establishment. Strabo describes them, without doubt, correctly, as first expelling (or more properly subduing) the Oenotrians and Chones, and then turning their arms against the Greek cities on the coast. But it is not till they came into contact with these last that we have any account of their proceedings; and we have, therefore, no information as to the commencement of their career. Even their wars with the Greeks are known to us only in a very imperfect manner; so that we can scarcely trace the steps of their progress. But it is probable that it was not till after the conquest of Campania (about b.c. 420) that the Samnites began to extend their conquests to the southward. Niebuhr has justly observed that the tranquil foundation of the Athenian colony at Thurii, in b.c. 412, and the period of prosperity which allowed it at first to rise rapidly to power, sufficiently prove that the Lucanians had not as yet become formidable, or had not given any difficulty, or that on this side of the peninsula (Nieb. vol. i. p. 96). But they seemed to have first turned their arms against the Greek cities on the W. coast, and established a permanent footing in that quarter, before they came into collision with the more powerful cities on the Tarentine gulf. (Strab. i. p. 254.) Poseidonia was apparently the first of the Greek cities which yielded to their arms, though the date of its conquest is uncertain. [PAESTUM.] It was probably soon after this that the Thuriants, under the command of Channidis, were engaged in war with the Lucanians, in which they appeared to have obtained some considerable successes. (Polyaen. ii. 10.) But the progress of the latter was still unchecked; and the increasing danger from their power led to the formation, in b.c. 393, of a defensive league among all the principal cities of Magna Graecia, with a view of resisting the Lucanians on the N., and the power of Dionysius on the S. (Diod. xiv. 91.) They might reasonably suppose that their combined arms would easily effect this; but only three years later, in b.c. 390, the forces of the confederates, among whom the Thurians took the lead, sustained a great defeat near Lais, in which it is said that 10,000 of the Greeks perished. (Diod. xiv. 101, 102; Strab. vi. p. 253.) After this success, the Lucanians seem to have spread themselves with but little opposition through the southern peninsula of Italy. The wars of the elder Dionysius in that region must have indirectly favoured their progress by weakening the Greek cities; and though he did not openly support the Lucanians, it is evident that he looked upon their successes with no unfavourable eyes. (Diod. xiv. 102.) Their continued advance towards the south, however, would soon render them in their turn a source of umbrage to the Syracuseans despoits, who had established a permanent footing in the Italian peninsula; hence we find the younger Dionysius engaged in hostilities with the Lucanians, but apparently with little success; and after a vain attempt to exclude them from the southern extremity of the Bruttian peninsula, by fortifying the isthmus between the Hirpian and Scyllacian gulf, he was obliged to conclude a treaty of peace with them in b.c. 358. (Diod. xvi. 5; Strab. vi. p. 261.) This was about the period during which the Lucanians had attained their greatest power, and extended their dominion to the limits which we find assigned to them by Sylva (pp. 3, 4). They
had not, however, subdued the Greek cities on the coast, some of which fell at a later period under the yoke of the Bruttians; while others maintained their independence, though for the most part in a decayed and enfeebled condition, till the period of the Roman dominion. [Magna Graecia.] Shortly afterwards, the narrative that is more formidable perhaps, than most recent acquisition, by the revolt of the Bruttians, who, from a mere troop of outlaws and banditti, gradually coalesced into a formidable nation. [Bruttii:] The establishment of this power in the extreme south, confined the Lucanians within the limits which are commonly assigned from this time forth to their territory; they seem to have acquired, after a brief struggle, in the independence of the Bruttians, and soon made common cause with them against the Greeks. Their arms were now principally directed against the Tarentines, on their eastern frontier. The latter people, who had apparently taken little part in the earlier contests of the Greeks with the Lucanians, were now compelled to provide for their own defence; and successively called in the assistance of Archilamus, king of Sparta, and Alexander, king of Epirus. The former monarch was slain in a battle against the Lucanians in B.C. 338. and his whole army cut to pieces (Diod. xvi. 63, 89; Strab. vi. p. 290); but Alexander, with the Bruttians, and supported by the Samnites, attacked the Lucanians in a great battle near Paestum, as well as in several minor encounters, took several of their cities, and carried his arms into the heart of Brut- tumult, where he ultimately fell in battle near Pan- dosia, B.C. 326. (Liv. viii. 24; Justin. xii. 2, xxiii. i; Strab. vi. p. 256.) It would appear as if the power of the Lucanians was considerably broken at this period; and in n. c. 303, when we next hear of them as engaged in war with the Tarentines, the very arrival of Cleonymus from Sparta is said to have terrified them into the conclusion of a treaty. (Diod. xx. 104.)

Meantime the Lucanians had become involved in relations with a more formidable power. Already, in n. c. 326, immediately after the death of Alexander king of Epirus, the Lucanians are mentioned as voluntarily concluding a treaty of peace and alliance with Rome, which was then just entering on the Second Samnite War. (Liv. viii. 25.) We have no explanation of the causes which led to this change of policy; just before, we find them in alliance with the Samnites, and very shortly after they returned once more to their old allies. (Ib. 27.) But though they were thus brought into a state of direct hostility with Rome, it was not till n. c. 317, that the course of events allowed the Romans to punish their defection. In that year the consuls for the first time entered Lucania, and took the town of Nocera by assault. (Liv. iv. 20.) The Lucanians were evidently included among the towns which met an end to the Second Samnite War (n. c. 304), and from this time continued steadfast in the Roman alliance; so that it was the attack made on them by the Samnites which led to the Third Samnite War, n. c. 298. (Liv. x. 11.) Throughout that struggle the Lucanians seem to have been faithful to Rome; and were probably admitted to an alliance on favourable conditions at its close. But in n. c. 286, they having turned their arms against Thurii, the Romans took up the cause of the besieged city, and declared war against the Lucanians, over whom M. Curius is said to have celebrated an ovation. (Ann. Vict. de

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Vir Illust. 33); and four years afterwards (n. c. 282) the allied forces of the Lucanians and Samnites, which had again beleaguered Thurii, were defeated in a great battle by C. Fabricius. (Val. Max. i. 8, § 6.) On the arrival of Pyrrhus in Italy (n. c. 281) the Lucanians were among the first to declare in favor of that mighty monarch; but it was not till after his victory at Heraclea that they actually sent their contingent to his support. (Plut. Pyrr. 13, 17; Zonar. viii. 3.) The Lucanian auxiliaries are especially mentioned in the service of that prince at the battle of Asculum (Dionys. xx., Fr. Didot); but when Pyrrhus withdrew from Italy, he left his allies at the mercy of the Roman arms, and the Lucanians in particular, were exposed to the full brunt of their resentment. After they had seen their armies defeated, and their territory ravaged in several successive campaigns, by C. Fabricius, Corbulonius Rufus, and M. Curius, they were at length reduced to submission by Sp. Carvilius and L. Papirius Cursor in n. c. 272. (Zonar. viii. 6; Eutrop. ii. 14; Liv. Epit. xiii. xiv., Fast. Capit.)

From this time the Lucanians continued in undis- turbed subjection to Rome till the Second Punic War. In the celebrated register of the Roman forces in n. c. 225, the Lucanians (including, probably, the Bruttians, who are not separately noticed) are reck- oned as capable of bringing into the field 30,000 foot and 3000 horse, so that they must have been still a numerous and powerful people. (Pol. ii. 24.) But they suffered severely in the Second Punic War. Having declared in favour of Hannibal after the battle of Cannae (n. c. 216), their territory became during many successive campaigns the theatre of war, and was ravaged, in turn, by both contending armies. Thus, in n. c. 214, it was the scene of the contest between Scipio Africanus and Hammo; in the following year Gracchus employed the whole campaign within its limits, and it was in Lucania that general met with his untimely death in the summer of n. c. 212. (Liv. xxi. 61, xxiv. 20, xxv. 1, 16.) At length, in n. c. 209, the Lucanians, in conjunction with the Hirlipani, abandoned the alliance of Hannibal, and betrayed the garrisons which he had left in their towns into the hands of the Romans; in consideration of which service they were admitted to favourable terms. (Id. xxv. 15.) They did not, however, yet escape the evils of war; and were again ravaged by the success of the campaign of Marcellus and Crispinus against Hannibal, in which both consuls perished; and it was not till after the battle of the Metaurus, in n. c. 207, that Hannibal withdrew his forces into Brut- tum, and abandoned the attempt to maintain his footing in Lucania. (Liv. xxi. 51, xxvii. 11.)

Strabo tells us that the Lucanians were punished by the Romans for their defection to Hannibal, by being reduced to the same degraded condition as the Bruttians. (Strab. vii. p. 251.) But this can only be true of those among them who had refused to join in the general submission of the people in n. c. 209, and clinging to Hannibal to the last; the others were restored to a somewhat favourable condition, and continued to form a considerable nation; though, if we may trust to the statement of Strabo, they never recovered from the ravages of this war. But it was the Social War (n. c. 90—88) that gave the final blow to the prosperity of Lucania. The Lucanians on that occasion were among the first to take up arms; and, after bearing an important part throughout the contest, they still, in conjunction with
the Samnites, preserved a hostile attitude when all the other nations of Italy had already submitted and received the Roman franchise. (Appian, B. C. i. 39, 51, 53.) In the civil war between Marius and Sulla, which immediately followed, the Lucanians, as well as the Samnites, actively espoused the cause of the Marian party; and a Lucanian legion fought in the Battle of the Colline Gate. They in consequence were exposed to the full vengeance of the conqueror; and Lucania, as well as Samnia, was laid waste by Sulla in a manner that it never recovered. The remaining inhabitants were admitted to the Roman citizenship, and from this time the Lucanians ceased to be a people, and soon lost all traces of distinct nationality. (Appian, B. C. i. 90 —93, 96; Strab. vi. pp. 253, 254.)

Of Lucania under the Roman government we hear but little; but it is certain that it had fallen into a state of complete decay. The Greek cities on its coasts, once so powerful and flourishing, had sunk into utter insignificance, and the smaller towns of the interior were poor and obscure places. (Strab. l. c.) Nor is there any appearance that it ever recovered from this state of depression under the Roman Empire. The Liber Coloniarum mentions only eight towns in the whole province, and all of these were in the subordinate condition of "praefectores," and Thera-patra, which now ties states its coasts, must have begun to act as soon as the population had disappeared; and the mountain region of the interior was apparently then, as at the present day, one of the wildest regions of Italy. Large tracts were given up to pasture, while extensive forests afforded subsistence to vast herds of swine, the flesh of which formed an important part of the supplies of the Imperial City. The mountain forests were also favourite resorts of wild bears, and contained abundance of bears, which were sent from thence to the amphitheatres at Rome. (Hor. Sat. ii. 3. 234, 8. 6; Martial, de Spect. 8; Varr. L. L. v. § 100.) Lucania was comprised together with Bruttium in the third region of Augustus, and the two provinces continued to be united for administrative purposes throughout the period of the Roman Empire. Even after the fall of the Western Empire, we meet with mention of the "Corrector Lucaniae et Bruttiorum."

Lucania long continued to acknowledge the supremacy of the Eastern Emperors; and the modern province of the Basilicata is supposed to have derived its name from the emperor Basilius II. in the 10th century. (Plin. iii. 5. s. 10; Not. Dign. ii. p. 64; Orell. Inscr. 1074; Trev. Poll. Tetr. 24; P. Dian. ii. 17; Cassiod. Var. hist. 46.)

The physical characters of Lucania are almost wholly determined by the chain of the Apennines, which enters at its northern front, and from thence traverses the province in its whole extent. These mountains form a lofty group on one side immediately on the frontiers of Samnium, and from thence the main chain is continued nearly due S. to the frontiers of Bruttium; a little before reaching which, it rises again into the very lofty group of Monte Pollino, the highest summit of which attains an elevation of above 7000 feet. Throughout its course this chain approaches considerably nearer to the western than the eastern coast; but it is not till after passing the frontier of Bruttium that it becomes a complete divide; and it continues for a considerable distance. In the more northern part of Lucania the space between the central chain and the Tyrrhenian sea is almost filled up with ranges of lofty and rugged mountains, leaving only here and there a small strip of plain on the sea-coast; but towards the eastward, the mountains sink much more gradually as they approach the gulf of Tarantum, constituting long ranges of hills, which gradually subside into the broad strip of plain that borders the gulf the whole way from the mouth of the Deio (Sisno) to that of the Bradas. This is its tract of plain, in many places marshy, and now desolate and unhealthy, that was celebrated in ancient times for its almost matchless fertility. (Archiloch. ap. Athen. xii. 25.) South of the river Sis, the oaks of the Apenines, descending from the lofty group of Monte Pollino as a centre, again approach close to the shore, filling up the greater part of the space between the mouth of the Sis and that of the Crathis; but once more inclining as they approach the latter river, so as to leave a considerable tract of fertile plain bordering its banks on both sides.

The lofty group of mountains just noticed as situated on the frontiers of Lucania and Samnia, sends down its waters towards both seas, and is the source of the most considerable rivers of Lucania. Of these the Silaris (Sela) flows to the gulf of Paestum, receiving in its course the waters of the Talanger (Tanagra) and Calor (Calore), both considerable streams, which join it from the S. On the other side, the Bracatum (Braciano), which rises to the N. of Potentia, and the Cassetts (Bosento), which has its source in the Monti della Madalanza, a little to the S. of the same town, flow to the S.E., and pursue a nearly parallel course the whole way to the gulf of Tarentum. The Aciris (Agri) and the Siris (Siso), which rise in the central chain farther to the S., have also a general SE. direction, and flow to the gulf of Tarentum. The Crathis, further down the same course, which forms near its mouth the limit between Lucania and Bruttium, belongs in the greater part of its course exclusively to the latter country. But the Sybaris, now the Cassite, a much less considerable stream, immediately to the N. of the Crathis, belongs wholly to Lucania. The Acandumus (Colundro), which falls into the sea between the Sybaris and the Siris, is a very trifling stream. On the W. coast of Lucania, the only river, besides the Sybaris and its tributaries, worthy of notice, is the Lusi, or Lao, which forms the southern boundary of Lucania on its junction with the Pyxus (Besento), flowing by the town of the same name (Buxantum), is but a trifling stream; and the Melphis (Melpa), which enters the sea by the promontory of Palmarus, though noticed by Pliny (iii. 5. s. 10), is not more considerable. The Heles or Elecs, which gave name to Elea or Velia, is somewhat more important, but by no means a large stream. (Velia.)

The western coast of Lucania is marked by several bold and prominent headlands, formed by the ridges of the Apennines, which, as already stated, descend quite to the sea, and end abruptly on the coast. The most northern of these, forming the southern limit of the extensive gulf of Paestum, is called by Lycurphon Epidius, but was more commonly known as the Posidum or Posidionum Promontorium. S. of this was the more celebrated promontory of Palmarus, still called Capo di Paestum, with a port of the same name; and beyond this, again, the promontory of Pyxus (now Capo Inenarius), which bounded the Gulf of Policentor on the N. Viewed on a larger scale, these three headlands may

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be regarded as only the salient points of one large projecting mass which separates the gulf of Paestum from that of Polistena. The latter seems to have been known in ancient times as the gulf of Laüs. Opposite to the headland called Posidonium was the small islet named by the Greeks Livciosia, from which the promontory now derives the name of Puntat di Lecosa; and a little further S., off the coast of Vena, were the two islands (also mere rocks) called by Pliny, the Discover of the Sirens. (Strab. vi. p. 252; Plin. iii. 7. s. 13.)

The towns of Lucania may be conveniently enumerated in two classes:—the first comprising those along the coasts, which were almost without exception of Greek origin; the other containing the towns of the interior, which were for the most part, either native Lucanian settlements, or Roman colonies of a later date. On the W. coast, proceeding along the shore of the Tyrrhenian sea, from N. to S., were:—

- Posidonia, afterwards called Paestum, a very little town, situated in the same neighbourhood; 
- Eleutheria, supposed to have occupied the site of Supri; 
- Blanda, now Maratea; and 
- Laüs, which was at the mouth of the river of that name, on its right bank. On the E. coast, bordering on the gulf of Tarasantum, and beginning from the Grafsis, stood Thiuri, replacing the ancient city of Sybaris, but not occupying precisely the same site; 
- Stes, which had in like manner been succeeded by the more recent settlement of Hiraca, a few miles further N.; and, lastly, Metapontum, on the southern bank of the river Bradanus.

The principal towns in the interior were:—

Potentia, still called Potenza, and the capital of the province known as the Basilicata; 
Atina, still called Atina, in the upper valley of the Tanage; 
Voluntinum or Volcentum, now Bescano; 
Nemirosa, of uncertain site, but apparently in the same neighbourhood; 
Euturnum (Eutob), which is expressly called by Pliny, a Larus; 
Enea, or Vella, situated to the N. of the Silanos; 
Baltiana, Banchi, a few miles from Venusia, on the very frontiers of Apulia, so that it was sometimes referred to that country; 
Grumentum (near Saponara), one of the most considerable towns in Lucania; 
Nerulum, probably at La Rotonda, and 
Muranum, still called Murano, almost adjoining the frontier of Bruttium. 
Casinum or Coscinum may probably be placed at Padula, in the upper valley of the Tanage, and 
Tequium at Bussola, in the same neighbourhood; 
while La Polia, in the same valley, occupies the site of Forum Populi; 
Scantia, noticed only by Pliny, is probably the place now called Simcab; 
the Tergi and Usans, of the same author are wholly unknown, unless the former name be corrupted from that of Tegani, already noticed. (Plin. iii. 11. s. 15; Lib. Colon. p. 269.) Of the few names mentioned by Strabo (vi. p. 234), those of Vertinum and Calitarno are wholly unknown. 

The existence of a Lucanium Pontia and Pandosia, in addition to the Bruttian cities of those names, is a subject of great doubt.

The principal line of high-road through Lucania was the Via Popilia (regarded by the Itineraries as a branch of the Via Appia), which, in its course from Capua to Rhegium, traversed the whole province from N. to S. The stations on it given in the Antonine Itinerary, p. 109, are (proceeding from Nuceria):—

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Ad Tanacrum - - - xxv.
Ad Caloreum - - - xxiv.
Marcellana - - - xxv.
Caesarina - - - xxi.
Nerulum - - - xxii.
Sib Murano - - - xiv.

The Tabula gives a place which it calls Vienus Mendomensis (?) as the intermediate station between Marcellana and Nerulum. All these stations are very doubtful, the exact line of the ancient road through this mountain country having never been traced with accuracy. Another road, given in the Tabula, led from Potentia by Anxua (Anzi) and Grumentum to Nerulum, where it joined the Via Popilia. The other roads in the interior, given in the Itinerary and the Tabula, are very corrupt; we may, however, ascertain that there was a line of road proceeding from Venusia through Potentia to Heracles and Thiuri, and another from Potentia to join the Via Popilia at Marcellana, being probably the direct line of communication between Potentia and Rome. Lastly, there was a line of road along the coast, following its level shores from Tarasantum by Metapontum and Heracles to Thiuri.

[Pliny, Hist. Nat. xliii. 34.]

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after an obstinate resistance, made himself master of the city, which was defended by a garrison of above 7000 Sammites. (Id. ix. 12—15.) Besides recovering the hostages, he obtained an immense booty, so that Luceria was evidently at this period a flourishing city, and Diodorus (xix. 72) calls it the most important place in Apulia. A few years after (n. c. 314), the city was again betrayed into the hands of the Sammites; but was quickly recovered by the Romans, who put to death all the inhabitants to the sword, and sent thither a body of 2500 colonists to supply their place. (Id. ix. 26; Vell. Pat. i. 14; Diod. xix. 72.) The possession of so important a stronghold in this part of the country became of material service to the Romans in the subsequent operations of the war (Diod. l. c.); and in n. c. 294, the Sammites having laid siege to it, the Roman consul Attilius advanced to its relief, and defeated the Sammites in a great battle. According to another account, Luceria afforded shelter to the shattered remnants of the consular army after he had sustained a severe defeat. (Liv. x. 35, 37.)

Not less important was the part which Luceria bore in the Second Punic War. The establishment of this powerful colony in a military position of the utmost importance, was of signal advantage to the Romans, and all their operations in Apulia, and it was repeatedly chosen as the place where their armies took up their winter quarters, or their generals established their head-quarters during successive campaigns in Apulia. (Liv. xxii. 3, xxiii. 37, xxiv. 14, 20; Pol. iii. 88, 100.) But though it was thus exposed to a more than ordinary share of the sufferings of the war, Luceria was nevertheless one of the eighteen Latin colonies which in n. c. 209 expressed their readiness to continue their contributions of men and money, and which, in consequence, received the thanks of the senate for their fidelity. (Liv. xxvii. 10.)

From this time we meet with no notice of Luceria till near the close of the Roman Republic; but it appears from the manner in which Cicero speaks of it (pro Cluent. 69) that it was in his time still one of the most considerable towns in this part of Italy; and in the Civil War between Caesar and Pompey, it is evident that such importance was attached to its possession by the latter, who, for some time made it his headquarters before he retired to Brutium. (Caes. B. C. i. 24; Cic. ad Att. viii. 12, viii. 1; Appian, B. C. ii. 38.) Strabo speaks of Luceria as having fallen into decay. Like Cassino and Arpi (vi. p. 284): but this can only be understood in comparison with its former prosperity; for it seems certain that it was still a considerable town, and one of the few in this part of Italy that retained their prosperity under the Roman Empire. Pliny terms it a Colonia, and it had therefore probably received a fresh colony under Augustus (Plin. xi. 16; Lib. Colon. p. 310; Zumpt, de Colon. p. 349). Its colonial rank is also attested by inscriptions (Monumen. Itauc. R. N. pp. 50, 51); and from the Tabula it would appear to have been in the 4th century one of the most considerable cities of Apulia (Tab. Peut., where the indication of a great building with the name "Pratorium Lucarium" evidently points to the residence of some provincial magistrate). Even after the fall of the Roman Empire Luceria long retained its prosperity, and is enumerated in the 7th century by P. Diaconus among the "urbes satis opulentas" which still remained in Apulia. (P. Dia. ii. 21.) But in a.D. 663 it was taken by the emperor Constans II. from the Lombards, and utterly destroyed (Id. v. 7). Nor does it appear to have recovered this blow till it was restored by the emperor Frederic II. in 1227. The modern city of Lucero still retains its episcopal see and about 12,000 inhabitants. It occupies the ancient site, on a hill of considerable elevation (one of the last underfalls of the Appennines) overlooking the extensive and fertile plains of Apulia. Livy speaks of it as situated in the plain ("urbs sita in plano," ix. 26); but if this was the case with the Apulian city, the Roman colony must have been removed to the heights above, as existing remains have no doubt that the ancient city occupied the same site with the modern one. The remains of buildings are not of much importance, but numerous inscriptions, fragments of sculpture, &c. have been found there. The inscriptions are collected by Menemen (Inscr. Itaca. Neap. pp. 50—54). The neighbourhood of Luceria was celebrated in ancient, as it still is in modern, times for the abundance and excellence of its wool (Hor. Carm. iii. 15. 14), an advantage which was indeed common to all the neighbouring district of Apulia. (Strab. vi. p. 284; Plin. vili. 48; K. Craven, Southern Tour, p. 45.)

Ptolemy writes the name Noceria; and that this is not merely an error of the MSS. in our existing copies is shown by the circumstance that the epithet Apula is added to it (Noceria Apsalav, Plut. iii. 1. § 72), as if to distinguish it from other towns of the name. Appian also writes the name Noceria (B. C. ii. 38); and the same confusion between Nocere and Lucera occurs perpetually in the middle ages. But the correctness of the orthography of Luceria is well established by inscriptions and coins. The latter which have the name Luceri in Roman characters are certainly not earlier than the establishment of the Roman colony. [E. H. B.]

**Coin of Luceria.**

**LUCERIA.**

**LUCEUM.** [Brevium.]

**LUCENES CALLAICI.** [Gallarca.]

**LUCENTUM.** (Plin. iii. 3. 4; Lucania, Mel.)

**LUCENSIAE CALLAICI.** [Gallarca.]

**LUCENAE OPIDUM.** [Italiviva.]

**LUCOPHILA (Anxovriae).** in North Britain, mentioned by Ptolemy (ii. 3) as one of the towns of the Novantae (Calloway). Ethelbald was born there. Probably, this bay on Isle Bay, in Wigtownshire. The Monumenta Britannica suggests Broughton, and Whitekirk. [E. G. L.]

**LUCETIILIS MONS.** (Monte Gennaro), a mountain in the land of the Sabines, whose name is known to us only from the mention of it by Horace, who calls it the pleasant Lucetiiis, whose shades could allure Fauns himself from Mount Lyceum (Hor. Carm. i. 17.) It is evident from the expressions of the poet that it was in the immediate neigh-
bourgeois of his Sabine farm; and this is admitted by all the old commentators, who with one accord call it "Mons in Sabiniis," but without giving any further clue to its position. The identification of this must therefore depend upon that of Horace's Sabine villa; but this being clearly established near Licenza [Digentia], we cannot refuse to recognise Luceritius in Monte Genaro, a lofty mountain mass which rises nearly due W. of Licenza, standing out prominently towards the plain of the Campagna, so that it is one of the most conspicuous of the Apennines as seen from Rome. On the sides towards the plain it rises very steeply and abruptly, but on the reverse or Sabine side it has a much more gentle slope, and fully deserves Horace's epithet of "amoenus,"—being furred by deep valleys, the sides of which are clothed with woods, while nearer the summit are extensive pastures, much resorted to by cattle in summer. (Gell, Top. of Rome, pp. 270—72; Nibby, In Sabinis, p. 107.) The highest point is 4285 English feet above the sea.

Whether the name of Mons Luceritius was applied to the highest part of the mountain, now called Monte Genaro, which is so conspicuous from Rome, or was a more local appellation for the peaks nearer the valley of the Digenza, cannot now be determined; but there is little doubt that the two names belong at least to the same mass or group of mountains. [E. H. B.]

**Lucus Lucanus (L. 3. Aquinoi vicus; Strab: Lucum Lucrino), a salt-water lake or lagoon, adjoined the gulf of Baiae on the coast of Campania. It was situated just at the bright and immost part of the deep bay between Patellai and Baiae, and was separated from the outer sea only by a narrow strip or bank of sand, in all probability of natural origin, but the construction of which was ascribed by a tradition or legend, frequently alluded to by the Roman poets, to Hercules, and the road along it is said to have been commonly called in consequence, the Via Herculis or Herculanum. According to Strabo it was 80 stades in length, and wide enough to admit of a road for waggoners. (Diod. iv. 22; Strab. v. p. 245; Lycoopl. Alex. 697; Propert. iv. 18. 4; Sil. italic. xii. 116—120.) On the other side, the Lucrine lake was separated only by a narrow space from the lake Avrumus, which was, however, of a wholly different character, being a deep basin of fresh water, formed in the crater of an extinct volcano; while the Lucas Lucrumus, in common with all similar lagoons, was very shallow, and was for that reason well adapted for producing oysters and other shell-fish, for the excellence of which it was celebrated. (Hor. Epod. ii. 49, Sat. ii. 4, 32; Juven. iv. 141; Petron. Sat. p. 424; Martial, vi. 11. 5, xiii. 90; Vari. ap. Non. p. 216.) These oyster-beds were so valuable as to be farmed out at a high price, and Caesar was induced by the contractors to repair the dyke of Hercules for their protection. (Serv. ad Georg. i. 161.)

The Lucrine lake is otherwise known chiefly in connection with the most wonderful works of Art upon the site of the so-called Julius Puteiis, alluded to in two well-known passages of Virgil and Horace. (Verg. Georg. i. 161—168; Hor. Ars Poet. 63.) It is not easy to understand exactly the nature of these works; but the object of Agrippa was obviously to obtain a perfectly secure and land-locked basin, for anchoring his fleet and for exercising his newly-raised crews and rowers. For this purpose he seems to have opened an entrance to the lake Avrumus by a cut or canal from the Lucrine lake, and must, at the same time, have opened a channel from the latter into the bay, sufficiently deep for the passage of large vessels. But, together with this work, he strengthened the natural barrier of the Lucrine lake against the sea by an artificial dyke or dam, so as to prevent the waves from breaking over it as they previously did during heavy gales. (Strab. v. p. 243; Dion Cass. xlvii. 50; Sec. Aug. 16; Vell. Pat. iii. 7d; Serv. ad Georg. ii. 254; Plin. xxxvi. 15. s. 24.) It is clear from the accounts of these works that they were perfectly successful for a time, and that they appear to have excited the greatest admiration; but they were soon abandoned, probably from the natural difficulties proving insuperable; and, from the time that the station of the Roman fleet was established at Misenum, we hear no more of the Julian Port. Even in the time of Strabo it seems to have fallen into complete disuse, for he says (v. p. 245), he speaks of the latter as useless as a harbour, and accessible only to small vessels, but producing abundance of oysters. At a later period Cassiodorus (Var. is. 6) describes it in a manner which implies that a communication was still open with the lake Avrumus as well as with the sea. The two lakes are now separated by a considerable breadth of low sandy ground, but it is probable that this was formed in part by the memorable volcanic eruption of 1538, when the hill now called Monte Novo, 413 feet in height and above 8000 feet in circumference, was thrown up in the course of two days, and a large part of the Lucrine lake filled up at the same time. Hence the present aspect of the lake, which is reduced to a mere marshy pool full of reeds, affords little assistance in comprehending the Julius Puteiis, that the lake Avrumus was deep and well adapted for a port, but could not be used as such on account of the Lucrine lake, which was shallow and broad, lying between it and the sea (v. p. 244). And again, a little farther on (p. 245), he speaks of the latter as useless as a harbour, and accessible only to small vessels, but producing abundance of oysters.

LUCUS ANGITIAE (Edh. Lucenais: Luce), a place on the W. shore of the lake Fucinus, in the territory of the Marsi, originally, as its name imports, nothing more than a sanctuary of the goddess Angitia, but which seems to have gradually grown up into a town. This was sometimes called, as we hear from an inscription, Angitia; but the name of Lucas or Lucus Angitiae must have been the more prevalent, as we find the inhabitants styled by Pliny simply Lucenses, and the modern name of Luce or Luigi points to the same conclusion. It is evident, both from Pliny and from the inscription referred to, that it was a municipal town, having its own local magistrates. (Plin. iii. 12. s. 17; Orell. Inscri. 115.) About half a mile N. of the modern village of Luce, and close to the shores of the lake, is the remains of an ancient wall constructed in the polygonal style, but which, from its condition, could never have been designed as fortifications; and these probably formed part of the sacred enclosure or Prebendal of the grove and temple. The site is now marked, as is so often the case in Italy, by an ancient church. (Nibby, Viaggio Antic. vol. i. p. 210; Class. Mem. vol. ii. p. 175, note.) Virgil alludes in a well-known passage to the "nemus Angitiae" (Aen. vii. 759), where the name of the
LUCUS AUGUSTI.

LUCUS AUGUSTI, now called Callatia Narbonensis, and east of the Rhone, which Tacitus (Hist. i. 66) calls "municipium Voscontorum;" and Pliny (iii. 4) names Vasio (Vaison) and Lucas Augusti the two chief towns of the Vosconti. Lucas is placed in the Itins, on a road from Vajinum (Gap) to Lugdunum (Lyons); it is the first stage after Mons Selenus, and lies between Mons Selenus and Den Voscontorum (Dio). The name is preserved in Luc. "This town has been destroyed by the fall of a rock, which occasioned a great inundation of water. The presence of the Danube, has caused the river to spread out and form lakes which have covered part of its territory: there remains, however, in the neighbourhood and at the outlet of these lakes a place which preserves the name of Luc." (D'Anville, Notice, &c.). It is stated in the Guide du Voyageur (Richard et Hoequart), that "on the mountain called the Pied de Luc, in the commune of Lue-en-Diois, there are considerable remains of old buildings. The column of the public forum in this little place is a fragment of an old capital, and the basin is a sarcophagus of bluish marble." There is an inscription on it in Roman characteristics.

LUCUS AUGUSTI (Αυγούστου, Plut. ii. 6. §2: Lugd., a city in the centre of Gallican, in Hispamia Tarraconensis, was originally the chief town of the insignificant tribe of the Cayori, but under the Romans it was made the seat of a conventus judicis, and became one of the two capitals of Gallican, and gave its name to the Callatiae Lyonnae. (Gallican). The Conventus Lyonnae, according to Pliny, began at the river Navilius, and contained 16 peoples, besides the Celci and Lobani; and though these tribes were insignificant, and their names barbarous, there were among them 166,000 freemen (Plinii. iii. 3. s. 4. iv. 20. s. 34). The city stood on one of the upper branches of the Minus (Minn), on the road from Bragaia to Asturica (A. H. Ant. pp. 424, 430), and had some famous baths, of which there are now no remains. (Floros, Ep. S. vol. xii., s. Ubert, vol. ii. p. 1. p. 437). [P. S.]

LUCUS FERONIÆ. [Feronia.]

LUCUS HE'CATES (Σαύρος Ε'κεταυς έκφωρ, Plut. iii. 5. §7), the westernmost point of the peninsula of Hyblaen, now the alluvial tongue of land Cumbarum.

LUCUS MARICÆ. [Lirius.]

LUDIAN, LYDIAS (Αὐγούστου, Herod. vil. 127; Auson. Erat. Bocch. 555; Neil. p. 26; Plut. iii. 13. §15). On the river of Thracian, Plut. vii. p. 530), a river of Batiainis in Macedonia, or district of Batiainis, according of Pella. In the time of Herodotus (l. c.) it joined the Haianon, but a change has taken place in its course, as it is now an affluent of the Axios (Vardhuri). The river which now emerges from the lower end of the lake of Pella is called Karavanik or Matrovenik. The river of Mogfia, now called Karavanik, by the Turks, Meglenitnii, by the Bulgarian, and by the Greeks Moglenitiko, which falls into the lake of Pella, and which in its course before entering the lake follows the same direction as the Matrovenik, was probably called by the ancients the Lydias. (Lowke, Northern Greece, vol. iii. pp. 270, 437.) [E. B. J.]
LUGDUNUM.

Body of Alamanii (Amnian. Morcell. xvi. 11). The place is entered in the Claud. Caesar Augustus on some inscriptions, a name probably given to it in the time of the emperor Claudius.

In the angle between the Arve and the Rhodanias was the Acì Augustus, dedicated to Augustus by all the Gallic states. On this large altar there was an inscription which contained the names of the sixty states; and there were as many figures, intended to represent each state. If the figures were not reliefs on the altar, they may have been statues placed round the altar, or near it. The passage of Strabo (p. 92) appears to be corrupt; but, as it is explained by Gossckind (Tranul. i. p. 331), there was also a large statue of Augustus, which may have been in the middle of the sixty. There was an annual solemn celebration at this altar, which was observed even when Don Cassius was writing. (Don. liv. 32.) The time when this altar was built is fixed by the Epitome of Livy (Ep. 137) in the year in which there was a disturbance in Gallia on account of the census. This year was n. c. 12. Suetonius (Claud. 2) fixes the dedication of the Altar of Augustus in the consulship of Julia Antonius and Fabius Africanus (n. c. 10), on the first of August, which was the birthday of the emperor Claudius, who was a native of Lugdunum. The first priest of the altar was C. Julius Veruncuridubius, an Aeduan. The celebration at the altar of Lugdunum is alluded to by Juvénal in the line (i. 44, and Heinrich's note), —

"Ant Lugdunensem rictor dicturn ad aram." 

Lugdunum was the seat of a Christian church at an early period. In the time of Marcus Aurelius (about A. D. 172, or perhaps A. D. 177, according to some computations) there was a furious persecution of the Christians at Lugdunum. The sufferings of the martyrs are told by Eusebius with some manifest absurdities and exaggerations; but, the fact of a cruel persecution cannot be disputed. The letter of the churches of Lugdunum and Vienne to the churches of Asia and Phrygia is preserved by Eusebius (Hist. Eccles. v. 1); and it states that Aurelius, who was then at Rome, was consulted by the Gallic governor about the treatment of the Christians. The answer was that those who confessed to being Christians should be put to death, and that those who denied it should be set free. We have however only one version of the story, though no excuse can be made for the Roman philosophic emperor, if men were put to death only because they were Christians. Frennem, one of the Christian fathers, was bishop of Lugdunum. He is said to have succeeded Petinius, who perished A. D. 177, in the religious persecutions at Lugdunum.

The part of Gallia which Caesar called Celtica became under Augustus Gallia Lugdunensis, of which Lugdunum was the capital; but Lugdunum was contracted within narrower limits than Celtica by the extension of the province of Aquitania [Aquitanis : Gallia Trans. Vol. i. p. 965].

The Romans covered the soil of Lyon with houses, temples, theatres, palaces and aqueducts. Nature made it to be the site of a large city. There are few remains of Roman Lugdunum. Time, the invasion of the barbarian, and the employment of old materials for other purposes, have left only scanty fragments of the works of the most magnificent of all city-builders. There are some remains on the Place des Minimes which are supposed to have been a theatre. On the west side of the Saône there are traces of a camp capable of holding several legions. It was bounded and defended on the west by the hills of the Forces and on the north by the heights of St. Didier and of the Mont d'Or. The Saône defended it on the east side. The camp had no water, but the Romans found a supply in the chain of mountains which bounds it on the west. Water was brought along the valleys and the sides of the hills in a regular slope all the way, and under ground through a distance measured along its line of more than 24 miles. In its course the aqueduct collected water from seventeen springs and large sources. The height of the channel or passage for the water, measured inside, was near five feet; the vault or roof was semicircular. There were openings at intervals by which workmen could go in to clean and repair the channel. It was constructed with great care, and the two sides were covered with a double layer of cement. All this construction was buried in a cutting six feet and a half wide and near ten feet deep; and a great part of this cutting was made in the solid rocks. Another aqueduct was constructed from Mont Pilat to the site of the hill of Fourviéres, a distance of more than 50 miles along the course of the aqueduct. There were in all fourteen aqueduct bridges along this line; one of them at the village of Champenost still has ninety arches well preserved. There was a third aqueduct from Mont d'Or.

Two bronze tablets were dug up at Lyon in 1529, on which is inscribed the Oraatio of the emperor Claudius on the subject of giving the Roman citizens to the Gallic city. (Theod. Ann. xi. 24, and Oberlin's edition of Tacitus, vol. ii. p. 306.) Gallia Trans. Vol. i. p. 965.) There are many modern works on Lyon and its antiquities. The principal are mentioned by Forbiger (Habebuch, etc. vol. iii. p. 210.)

LUGDUNUM BATAVORUM.

LUGDUNUM or COXVENAE. [Convense.] LUGDUNUM BATAVORUM (Adaybörers, Prot. ii. 9. § 4: Leiden). The two elements Lug and dun appear in the name of this remote city and in two other Gallic names, which is one evidence of the Celtic race having once occupied the flat country about the outlets of the Rhine. The Roman Huns, have marked a road running from Leiden through Cologne to Venetia (Immenstadt) on the Upper Danube Circle of Bavaria. The routes are not the same all through, but the commencement of the road and the termination are the same. This route in fact followed the basin of the Rhine from the Lake of Constance to the low and sandy shores of the North Sea.

The words "Caput Germaniarum" placed before the name Lugdunum in the Antonine Itini, probably do not mean that it was the capital of the Germaniae, but this was certainly not so, but that it was the point where the two provinces called Germaniae commenced on this northern limit. It has been supposed that Leiden in the province of Holland is not the Roman Lugdunum, because no Roman remains have been found there, though the absence of
LUGUS LACUS. them would certainly not be conclusive against Leiden. But remains have been dug up in the neighborhood of Leiden, and an inscription of the time of Septimius Severus. (Ubert, Gallien, p. 534.) [G. L.]

LUGUS LACUS (Λουόγος Λακ), a lake in the land of the Lapodes in Illyricum, now Lake Zirbitz. (Strab. vii. p. 314.)

LUGIDUNUM (Λουίςδούμο), a town in the east of Germany, the site of which must be looked for in Slesia, either at Breslau or Liaguitz. (Ibid. ii. 11. § 28.) [L. S.]

LUGII. [Lugii.]

LUGIO'TUM (Λουίςδοουρ), a town in the south of Pannonia Inferior, was the capital of a district. (Ibid. ii. 16. § 5.) In the Peuting. Table it is called Logio, and it is, perhaps, to be looked for near the site of the modern Botta, at the entrance of the Sorèze into the Danube. [L. S.]

LUGUVALLUM, or LUGUVALLIUM (Anton., Itin.), LUGUBALUM (Ravenna), now Carilide. This town is not mentioned by Ptolemy; neither does it occur in the Notitia. The reason of its omission in the latter work may be, that, although it stands upon the line of the Wall, the proximity of the great castra, as well as its own strength and population, rendered a fixed garrison unnecessary. Beda (in Pian. Cod. ital. t. 3, fo. 222) describes the town of Lugubalus, as seen being the walls and a fountain built by the Romans; "veut ad Lugubalum civitate, quae populus Anglorum corrupto Luel vocatur, ut alliqueque regiain. Poster a, ten die ded ecentibus eum civibus ut videret moenia civilitatis, fortemque in ex mino quaedam Romanorum opera estructum." Leland (Itin. vol. vii. p. 54), after speaking of the Roman architectural and other remains often brought to light in Carilide, adds, "the hole site of the town is sore changed. For where as the streees were and great edifices now be vacant and garden plottes." But few remains, if any, of the Roman town are, at the present day, to be noticed; but whenever excavations are made to any considerable depth, the foundations of the buildings of Luguvallum are almost always met with. Very recently a deep drain having been sunk on the north side of the castle, the course of the Great Wall has been ascertained; previously, the direction it took from Sumeriz, where there was a fortified camp, was uncertain, as above ground in the immediate vicinity of Carilide. It has been entirely pulled down. [C.R.S.]

LUMBERTANII. [Vasones.]

LUNA. 215

LUNA. (Λουν. Strab. Λουν. Poly. ; Λουνια νυος, Stephan. B.; Eth. Lunenses; Luni.) a city of Etruria, situated on the left bank of the Maera, a short distance from its mouth, and consequently on the very borders of Liguria. There is indeed considerable discrepancy among ancient authors as to whether it was an Etruscan or a Ligurian city; and it is only from this cause more or less the circumstance of its position on the immediate frontier of the two countries, but from its having been successively occupied and held by both nations. Pliny calls it "the first city of Etruria:" and Strabo begins to reckon the Etrurian coast from thence: Ptolemy also mentions it first in order among the cities of Etruria; while Mela, on the contrary, assigns it to the Ligurians. ("Luna Ligurum," Mel. ii. 4. § 9; Strab. v. p. 222; Plin. iii. 5. s. 8; Poly. iii. i. § 4.) From the time when the Maera became the established limit between Liguria and Etruria, there could be no doubt as to Luna being geographically included within the latter country: but it is certain that when the Romans first came into collision with the Ligurians, that people was in possession of Luna and the surrounding territory, and indeed held the whole country from the Maera to the mouth of the Arnum. (Pol. ii. 16; Liv. xxxiv. 56; xxxix. 52, etc.) Livy, however, tells us that the territory of Luna, in which the Roman colony was founded, and which had been taken by them from the Ligurians, had previously belonged to the Etruscans (Liv. xli. 13), and this seems to be the true explanation of the case. Both Luna and Luca, with the whole of the fertile and level country adjoining them at the foot of the Apennines, seem to have really belonged to the Etruscans during the height of their power, but had fallen into the hands of the Ligurians, before that people came into contact with Rome. We have, however, scarcely any account of Luna as an Etruscan city, no Etruscan remains have been found there, and there is certainly no foundation for the views of some modern writers who have supposed it to be one of the chief cities of Etruria, and one of the twelve that composed the League. (Dennis's Etruria, vol. ii. p. 79.)

The first historical mention of Luna itself (as distinguished from its more celebrated port) is that of its capture by the Romans under Domitius Calvinus, 222, in the Second Punic War: it was still in Strabo's time, but a small and inconsiderable city. (Lib. Colon. p. 223; Strab. v. p. 222.) No historical notice of it is found under the Roman Empire, but its continued existence down to the fifth century is attested by Pline, Ptolemy, the Itineraries, and Rutilius, as well as by inscriptions found on the spot. (Plin. iii. 5. s. 8; Poly. iii. i. § 4; Ith. Ant. i. 293; Ith. Marit. p. 501; Rutil. Hist. ii. 63—68.) We learn also that it was celebrated for its wine, which was high priced, and was reckoned the best in Etruria, and is still esteemed. (Strab. v. p. 67.), as well as for its cheese, which were of vast size, some of them weighing as much as a thousand pounds. (Plin. xi. 42. s. 97; Martian. xii. 30.)

But the chief celebrity of Luna in imperial times was derived from its quarries of white marble, the same now known as Carrara marble, and which was considered equal, if not superior in quality, to the finest Greek marbles. It is first mentioned as employed at Rome for building purposes in the time of Caesar, and from the age of Augustus research was very extensively employed, as may still be seen in the Panteleon, the Pyramid of Caius Cestius,
LUNA.

&c. But it was speedily adopted for statutory purposes also, for which it was esteemed a finer material even than the Parian. (Plin. xxxvi. 5. s. 4, 6. s. 7; Strab. v. p. 222; Sil. Ital. viii. 489; Rutul. ii. c.; Stat. iv. 2. 4, 23.) The buildings of Luna itself, and even its walls, are said to have been constructed wholly of it, whence Rutilius calls them "canedita moenia;" and Cyprianus, an anti- quarian of the 15th century, who visited the ruins of Luna, has left the same fact. The period of the final decay of Luna is uncertain. It was taken and plundered by the Normans in 857, but was probably not destroyed; and Dante, writing after 1300, speaks of Luna as a city that had sunk gradually into complete decay (Par. xvi. 73); which was doubtless accelerated by the malaria, from which the neighbourhood now suffers severely. When it was visited by Cyprianus of Acconia, the ruins were still extensive and in good preservation; but little now remains. Vestiges of an amphitheatre, of a semi-circular building which may have been a theatre, of a circus, and piscina, as well as fragments of columns, pedestals, &c., are still however visible. All these remains are certainly of Roman date, and no vestiges of Etruscan antiquity have been found on the spot. The ruins, which are obviously those of a small town, as it is called by Strabo, are situated about 4 m. S. of Savona, and little more than a mile to the sea. (Dennis's Etruria, vol. ii. pp. 73-84; Targioni-Tozzetti, Viaggio in Tessaglia, vol. i. p. 403-416; Poynes, Memorie della Città di Luna, 4to. Turin, 1838.)

Far more celebrated in ancient times than Luna itself was its port, or rather the magnificent gulf that was known by that name (Portus Luniæ, Liv., Plin., &c.; Λυναϊκή λιμήν, Strab.), now called the Gulf of Spezia. This is well described by Strabo as one of the largest and finest harbours in the world, containing within itself many minor ports, and surrounded by high mountains, with deep water close in to the land. (Strab. v. p. 222; Sil. Ital. viii. 482.) He adds, that it was well adapted for a people that had so long possessed the dominion of the sea—a remark that must refer to the Etruscans or Tyrrhenians in general, as we have no allusion to any naval supremacy of Luna in particular. The great advantages of this port, which is so spacious as to be capable of containing all the navies of Europe, seem to have early attracted the attention of the Romans; and long before the subject of the mountain tribes of Liguria was completed, they were accustomed to use the Luna Portus the station or rendezvous of their fleets which were destined either for Spain or Sardinia. (Liv. xxxiv. 8, xxxix. 21, 32.) It must have been on one of these occasions (probably in company with M. Cato) that it was visited by Ennius, who was much struck with it, and celebrated it in the opening of his Annals (Ennius, ap. Porph. Sot. vi. 9.) At a later period it seems to have been resorted to also for its mild and delightful climate. (Porph. l. c.) No doubt can exist that the port of Luna is identical with the modern Gulf of Spezia; but it is certainly curious that it should have derived that name from the town or city of Luna, which was situated on the left bank of the Magra, at least five miles from the gulf, and separated from it, not only by the river Magra, but by a considerable range of rocky hills, which divide the Gulf of Spezia from the valley of the Magra, so that the gulf is not even within sight of Luna itself. It is this range of hills which at their extremity form a promontory, called by Ptolemy Luna Promontorium (Σηλαδής ἄκρων, Ptol. iii. 1. § 4), now the Panta Bianca. It is true that Strabo places Luna on the right bank of the Murra; but this is a mere mistake, as he is certainly speaking of the Roman town of Luna; it is possible that the Etruscan city of that name may not have occupied the same site with the Roman colony, but may have been situated on the right bank of the Murra, but even then, it would have been some distance from the port. Dobiennis and some other writers have endeavoured to prove that the port of Luna was situated at the mouth of the Murra; and it is probable that the town may have had a small port or landing-place at that point; but the celebrated Port of Luna, described by Strabo and extolled by Ennius, can certainly be no other than the Gulf of Spezia.

The Gulf of Spezia is about 7 miles in depth by 3 in breadth; it contains within itself (as usually observed by Strabo) several small ports, two of which are noticed by Ptolemy under the names of Portus Veneris (Ἀριστοκλῆς Αἰμιλίας), still called Porto Vener, and situated near the western extremity of the gulf; and Portus Eruci (Ἐρυκίου κόλπος), now Lerici, on the E. shore of the gulf. The former name is found also in the Maritime Itinerary. (Ptol. iii. 1. § 3; Itin. Marit., p. 502.)

[LUNAE MONTES (Σηλαδής ὅροι Αὔστρους, Ptol. iv. 8. §§ 3, 6), from high mountains, and from the lakes formed by their melting snows, Ptolemy derives the sources of the Sile. Their position is unknown, and if they have any real existence, they must be placed S. of the Equator. (W. B. D.)

[LUNAE PORTUS. [LUNA.]

[LUNAE PROMONTORIIUM (Σηλαδής ὅροι ἄκρων, Ptol. ii. 5. § 4), a headland on the W. coast of Liguria, placed by Ptolemy 10 minutes N. of the mouth of the Tarus, and therefore corresponds to the C. du Roca, near Cìntra, where Asenius found ruins of what he took for a temple of the Sun and Moon, which he describes (Ap. Lycon. p. 392.) Others, however, identify it with the more northern C. Carceri; and, in fact, the accounts of the headlands on this coast are confused in a manner familiar to the ancient writers. (P. S.)

[LUNARUM PROMONTORIIUM (Ἀσάπονια ἄκρων, Ptol. ii. 6. § 19; C. Torbruna, NE. of Bar celona), a headland on the coast of the Baetuli, in Hispania Tarraconensis, formed by one of the SE. spurs of the Pyrenees. (P. S.)

[LUNNA. [ASTERES.]

LLUS, a town, was on a road from Leg du nium (Lyrom) to Augustodunum (Autun). The first station after Lugdunum is Asa Paulini, 15 M. P. from Lugdunum, and then Luna 15 M. P. from Asa Paulini, according to the Antonine Itin. [ASA PAULINE]. In the Table it is 24 M. P. from Lugdunum to Auspice, as the name is written in the Table, and Asa P'na is omitted. Luna and Ludum are probably the same place; and the site is uncertain. (G. L.)

[LUPIA. [LUTULI.]
Poteden would lead us to suppose that it was a maritime town. (Plin. iii. 11. s. 16; Ptol. iii. 1. § 14.) Appian also speaks of Octavian as landing thereon his return to Italy, immediately after Caesar's death, when he halted some days at Lupiae, before venturing to advance to Brundisium, until he received fresh information from Rome. (Appian, B. C. iii. 10.) There seems, however, no doubt that the ancient Lupiae occupied the same site as the modern Lecce, though it may have had a port or landing-place of its own. The above passage of Appian is the only mention of it that occurs in history; but a tradition preserved to us by Julius Capitolinus (M. Ant. I.) ascribed its foundation to a king of the Salatines, named Malemus, the son of Damusus. There is little doubt that it was really a native Valentinian city; nor is there any foundation for supposing that it had received a Greek colony. Pausanias, in a passage which has given rise to much confusion, in treating of the treasury of the Sybarites at Olympia, tells us that Sybaris was the same city which was called in his time Lupia, and was situated between Brundisium and Hdruntum. (Paus. vi. 19. § 9.) The only reasonable explanation of this strange mistake is, that he confused Lupiae in Calabria (which is sometimes written Lupia) with the Roman colony of Copia in Lucania, which had in fact arisen on the site of Taurii, and, therefore, in a manner succeeded to Sybaris. But several modern writers (Romanelli, Crumr, &c.) have adopted the mistake of Pausanias, and affirmed that Lupiae was previously called Synaris, though it is evidently of the well-known city of Sybaris that that author is speaking. We hear but little of Lupiae as a Roman town, though its importance has been much more than of some importance, and is mentioned by all the geographers.

The "ager Lyppeinensis" (sic) is also noticed in the Liber Coloniarum; but it does not appear that it received a colony, and the inscriptions in which it appears to have been colonized are, in all probability, spurious. Nor is there any ancient authority for the name of Lyceum or Lyca, which is assigned to the city by several local writers: this form, of which the modern name of Lecce is obviously a corruption, being first found in documents of the middle ages. (Cass. Dio. xxv. p. 292; Mel. ii. 4. § 7; Rin. Ant. p. 118.)

The modern city of Lecce is a large and populous place, and the chief town of the province called the Terra di Otranto. No ancient remains are now visible; but Galateo, writing in the 15th century, tells us that there were then extensive subterranean remains of the ancient city — vast arches, covered galleries and foundations of ancient buildings — upon which the modern city was in great measure built. Writers and other relics of antiquity have also been brought to light by excavations, and an inscription in the Messapan dialect. (Galateo, de Sit. Itupph. pp. 81—86; Romanelli, vol. ii. pp. 83—93; Mannens, Unter Ital. Dialecte, p. 59.)

LUPODU'NUM, a place on the river Nicer (Neckar) in Southern Germany. (Anon. Mon. 423; Symmachus, p. 16, ed. Niebuhr.) It is probably the same place as the modern Ludenburg on the Necker, though some identify it with the name of which the emperor Valentine built on the banks of the Neckar. (Ann. Marc. xxvii. 2.)

LUPPHURDUM (Λούφόρδομον), a town in the north of Germany. (Ptol. ii. 11. § 28.) Its site is generally identified with Wittenberg or Meissen; but it seems more probable that it was situated near Leipzig, on the river Lupa, from which it may have derived its name. (L. S.)

LU'TPIA, a town of the Lepidae. (σπουδαστήρ, Luppia, a navigable river in the north-west of Germany, which was well known to the Romans, from its sources to the point where it empties itself into the Rhine. Its sources are in the interior of Germany, not far from those of the Amnia. (Eumus.) (Veil. Pat. ii. 105; Tac. Ann. i. 60, ii. 7, Hist. v. 22; Pomp. Mela, iii. 3. § 3; Strab. vii. p. 291; Don Coss. liv. 33.) Strabo (l. c.) had a very incorrect notion of the course of the Lupi, for he describes it as flowing through the country of the Bructeri Miners, and as discharging its waters, like the Ammia, into the ocean; he, moreover, places it about 600 stadia from the Rhine. Tacitus (Ann. ii. 7) mentions a Roman fort built on its banks. (L. S.)

LU'TPIA (Λυπτια), a place of considerable importance in the north of Germany, between the rivers Allis and Visarzis, above Mona Melibocus. (Ptol. ii. 11. § 28, viii. 6. § 3.) It is generally identified with the modern town of Lupta. (L. S.)

LUSI (Λούσι), Paus., Steph. B. s. v.; Λυσίος, Λυσίος, Ξ. D.; Steph. B. s. v.; Ebd. Λυσίας, λυσίΤις, Steph. B.; Λυσίσ, Χ. Abab. iv. 2. § 21), a town in the north of Acrenia, originally independent of, but afterwards subject to, Creitor. (Cleit. Lusi.) Lusi was situated in the upper valley of the Arianus, and probably on the site of Sondinu, which stands in the NE. corner of the valley at the foot of Mt. Kheinace (the ancient Arianian mountains), and on the road from Triopolis to Cadiz. The upper valley of the Arianus, now called the plain of Sondinu, consists of two plains, of which the more easterly is the one through which the Arianus flows, the waters of which force their way through a gorge in the mountains into the plain of Creitor, now Kottara, to the south. The more westerly plain of Sondinu is entirely shut in by a range of hills; and the waters of three streams which flow into this plain are carried off by a war!&dquo; oil, after forming an inundation, apparently the Lucae Citiorianus mentioned by Pllny (xxxii. 2. s. v. Lupa.) The air is damp and cold; and in this locality the best hemp-wick was grown (Theod. ix. 15. § 8).

Lusi was still independent in the 5th Olympiad; since one of its citizens is recorded to have gained the victory in the 11th Pythiad. (Paus. viii. 18. § 8.) Its territory was ravaged by the Aetolians in the Social War (Polyb. iv. 18) but in the time of Pausanias there were no longer even any ruins of the town. (Paus. 1. c.) Its name, however, was preserved in the consequence of its temple of Artemis Lusia or Hespera (the "Soother"). The goddess was so called, because it was here that the daughters of Proetus were purified from their madness. They had concealed themselves in a large cavern, from which they were taken by Melampus, who cured them by sacred expiations. Thereupon their father Proetus founded this temple of Artemis Hespera, which was regarded with great reverence throughout the whole Peloponnesus as an inviolable asylum. It was plundered by the Aetolians in the Social War, and was situated near Lusi, at the distance of 40 stadia from Cynactia. (Paus.; Polyb. iv. 11. c.; Cal. Dian. 233.) The interior of the temple, with the purification of the daughters of Proetus, is re-
presented on an ancient vase. (Millián, Pinturas de Vasos, pl. 52; Müller, Dissertation der alt. Kunst, t. 11.) The ruins, which Dalvall discovered above Lodi towards the end of the plain, and on the road to Cyneth, are probably those of the temple of Artemis. Leake discovered some ancient foundations at the middle fountain of the three in the more westerly of the two plains of Soutolide, which he supposes to be the remains of the temple. One of the officers of the French Commission observed a large grotto on the western side of the Aragonian mountains, in which the inhabitants of Soutolide were accustomed to take refuge during war, and which is probably the one intended in the legend of the daughters of Proetus. (Dodwell, Classical Tour, vol. ii. p. 447; Leake, Morea, vol. ii. p. 109, vol. iii. pp. 168, 181; Bohlaye, Recherches, &c. p. 153; Curtius, Peloponnesus, vol. i. p. 375, seq.)

LUSITANIA (ἡ Λυσιτανία, ἡ Λοσιτανία, Strab. Λυσιτανία, Diod., Sec. Phil., Stph. B. 1. Eth. Aegypti, Lusitani), originally derived the same name as their city of Lusitania. The name is generally understood in the same sense, as the name of one of the three provinces, into which Hispania was divided by Augustus. (Hispania, p. 1081, Nos. 3, 4.)

1. Extent and boundaries. — Like the modern Portugal, it lay on the W. side of the peninsula, extending from its SW. point (Sacrarium, C. S. Vincent), eastwards to the mouth of the Anas (Guadiana), and northwards along the W. coast; but here, as well as in the interior, the boundaries of the two countries were very different. Lusitania occupying only two-thirds of the W. coast, and Portugal more than three-fourths. The former had its N. boundary at the Duero (Duoro), the latter at the Minius (Minho); and the Portuguese province, called Entre Duoro e Minho, as lying between these rivers, as well as that of Troy or Montes E. of it, were anciently the part of Gallaecia which belonged to the Celtae Bracari. But on the E. side, inland, Lusitania had a much wider extent than Portugal. Both rest on the same base, as their S. side is only the coast between C. S. Vincent and the mouth of the Guadiana, and at first the boundary runs N. nearly along the same line, namely the course of the Guadiana, the slight difference being in favour of Portugal, which has a slip on the E. side of the river. But, from a point on the river, a little below Badajoz, and a little above its intersection with the Meridan of 7° W. long, the boundaries diverge; that of Portugal taking a general direction N., with a slight bearing to the E.; till it strikes the Duoro at its great bend from SW. to NW. (where the Apeeda joins it), and running up the river to its great bend in the opposite direction, below the Estor; while that of Lusitania continued up the Anas eastward, towards the middle of the Peninsula, to a point considerably above Metellinum (but not very certainly defined), whence it followed a N. direction to the Duero, which it met at a point below the river Pistorum (also not very well defined). Thus, Lusitania continued, on this side, the N. part of Spanish Extremadura, and the S. part of Leon; and the part of the province thus lying E. of Modern Portugal, correspond very nearly to the territory of the Vettones. These are the boundaries of the Roman province, as constituted under Augustus; but there are considerable variations in the extent assigned to this province by various writers, especially according to the was used, in the wider sense, for the province, or in the narrower meaning, for the country of the Lusitani. In this first and narrowest sense, it included only the district between the Tagus and the Duero, from the Atlantic on the W., to about the present frontier of Portugal on the E. Next, the supposed or actual connection of these people with their Northern neighbours, the Callaei, "Arabri, " and Astures, led to their being, at least in part, included under the same name, and accordingly Strabo defines Lusitania as the country N. of the Tagus, bounded on the W. & N. by the Ocean. (Strab. iii. p. 147.) But just above he says, that the greater part of the Lusitani, meaning those N. of the Duero, had obtained the name of Callaei; and elsewhere he expressly states that the whole region N. of the Duera, which was formerly called Lusitania, was now called Callaecia. (iii. p. 166.) On the E., says Strabo (I. c.), it bordered on the Carpetani, Vettones, Vacaces, and Callaei, and other tribes of less note; and he adds that these also were sometimes called Lusitani, thus pointing to the extension of the name towards the east. Then, again, on the S. of the Tagus, where the country seems originally to have belonged to the Tenetani, with an intermixture of Celtic tribes (Celtici), the long and obstinate war carried on by the Romans drove away many of the Lusitanians and their allies into the district, which thus came naturally to be included under the name of Lusitania. (Strab. iii. p. 139.) Finally, under Augustus, the boundaries were fixed as above stated.

2. Dimensiones. — Acquirra, as quoted by Pliny, assigned to the province, together with Asturia and Gallaecia, a width of 536 M. P.; and a length of 540 M. P. (Plin. iv. 21. s. 35.) Strabo makes its length 3000 stadia, and its width considerably less (iii. p. 153, as amended by Xylander; it should be remembered that the width is reckoned, as Strabo expressly says, along the E. side, i.e. from N. to S., in conformity with his general views respecting the form of the peninsula, which are explained under Hispania.)

3. Physical Geography. — Strabo's description of Lusitania (l. c.) as lofty and rugged on the E. side, and level towards the sea, with the exception of minor ridges of mountains, is tolerably correct. A more exact account of its relation to the whole formation of the surface of the peninsula is given under Hispania (§ V. No. 5, pp. 1083, 1086), together with a description of the coast and the chief promontories. Its surface is roughly divided by the Mons Herminius (Sierra de Estrella), which ends in the peninsula of Lisbon, into the two great basins of the Tagus and the Duero; but it is also intersected by numerous offsets from the great central chain of the peninsula. Besides the great river Tagus, which bisects it, there are several others, of more or less importance, which flow in the same general direction, and flow into the sea on the W. coast; but of these none require special notice, except the Calliunus (Kallimnos, Salado), which flows N. from the M. Curcurs in the extreme S., and falls into the sea, N.E. of the Tagus, and the Minia (Montego) and Vaca (Venga), between the Tagus and the Duero.

* The discrepancies among the ancient writers respecting the names of the rivers between the Tagus and the Minus have been noticed under Gallaecia: the following conjectures, by Groskurd, of their various statements, may be useful.
LUSITANIA.

The country, being irrigated by these rivers, and penetrated by their navigable streams, as well as enriched by the gold and silver found in their beds and in mines, was rich and fertile, Strabo tells us; but its prosperity was greatly checked by the predatory habits of its people, who neglected the culture of the soil, to give themselves up to war and robbery. This evil tendency, however, he ascribes chiefly to the mountain-ers, by whose attacks the inhabitants of the lowlands were involved in the same disorder. (Strab. iii. p. 154.)

4. Population.—The province, as finally constituted, contained the countries of five chief peoples, and of innumerable petty tribes, most of whom, however, may be included among these five. Thus, for example, the 30 (some read 50) tribes (Arms, mentioned by Strabo, between the Tagus and the Artaxia, are doubtless but subdivisions of the Caliace and Lusitanii. The five chief peoples of Lusitanii (the Roman province) were:—(1) The Lusitanii, on the W. coast between the Durins and the Tagus, and extending also (as explained above) S. of the latter river. (2) E. of them the Vettiones, between the Durins and the Anas. (3) S. of these two were the TURDULI VETERI, a branch of the ancient population of Bactica, who (according to the common opinion of the ancients) had crossed the Anas, but whose presence should perhaps rather be referred to an ancient occupation of the country up to the Tagus. (4) S. of them again, in the district between the lower course of the Anas and the S. and W. coasts, were a branch of the Turdetani, to whom similar remarks apply. (5) Lastly, in various positions, we find remnants of the old Celtic population, preserving the name of Celts. The chief traces of them are on the SE. of the lower Tagus, between it and the great bend of the Anas; but whose presence should perhaps rather be referred to an ancient occupation of the country up to the Tagus.

5. The LUSITANII (AUGUSTA, Strab.; AUGUSTAURI, Dio., Pol.), are designated by Strabo as "the chief of the nations of Iberia, and the one most frequently and longest engaged in war with the Romans," a distinction which, certainly, not even the Celtiberians could dispute with them. The history of the wars referred to has been given in outline under Hispania, and of that last great contest may be read in the histories of Rome and under VIRIATVS (Diet. of Rome). It was evident that this war was won to prove that though the Lusitanii formed a compact state, under one national government, its force was impaired by a certain defect of real union among the numerous minor peoples of whom Strabo speaks. (Nebra, Lectures on Anc. Ethnog. and Geog. vol. ii. p. 297.) The full account of their manners and customs given by Strabo (iii. pp. 154—156), may be more conveniently studied in the original than repeated here in its many details.

6. Lusitania as a Roman Province.——(LUSITANIA PROVINCIAS, inscr. ap. Gruter, p. 31, No. 383.) The position of Lusitanii, after its conquest by the Romans, first as a part of Hispania Ulterior, and already under Julius Caesar, tending to a separate constitution; its formation into a distinct province, under Augustus; its civil and military government; its three convents of EREMERA AUGUSTA, PAX JULIA, and SCALARIUS, with the number and rank of the towns included in them; and its position under the later empire, are all given under HISPANIA (pp. 1081, 1082.)

7. Cities and Towns.—(Those of the VETTONES are given under the article.)—The city of LISBON (Port. Lisboa) was, under the same name [OULISIO], the ancient capital of the Lusitanians, and though the Romans degraded it from that rank, in favour of their own military colonies, it remained a place of great commercial importance. Its political rank was transferred, under the Romans, to SCALARIUS (Santarem), a colony, and seat of a conventus juridicus, higher up the river, on its right bank. But the true Roman capital was EREMERA AUGUSTA (Merida) in the SE. of the province, on the right bank of the Anas, a colony founded by Augustus. The chief roads leading through the province from Emerita, with the places on them, were as follows:—1. FROM EREMERA, E. up the NW. to CAERETANUS, "per Lusitaniam," as the Itinerary expressly says, although it lies entirely S. of the Anas (Itin. Ant. pp. 444, 445); thus suggesting a doubt whether the boundary of Lusitanii was not carried as far S. as the MARIANUS (Sierra Morena); the places on the road, which are commonly assigned to Badia, are: — CONTOSOLLA, 12 M. P. (Alange?); MIRORRIGA, 36 M. P. (Capilla); Sisalone, or SISANO, 13 M. P. (Ainalon); CARCVIVUM, 20 M. P. (Carcaudum?); AD TURRES, 26 M. P. (CEIATARATI?), where, if not sooner, the name of Badia begins. 2. FROM EREMERA, due N. to SANTANCIO (Salamanca) and Asturica, through the territory of the VETTONES. (Itin. Ant. p. 433; for the places see VETTONES.) 3. FROM EREMERA, NW. to the Tagus, and down the right side of the river to OLOSI (Itin. Ant. pp. 419, 420?) — PLAGIALIA, 30 M. P. (RAPPEVERA, Cortes; El-Commandante, Laqte); AD VII ARAS, 20 M. P. (CISSEVERA, Cortes, Arronches, Mentele and Laqte); MONTORIO, 20 M. P. (Morga); LUSITANIA, 25 M. P. (Ponte de Vedra); LOSERVI, 35 M. P. (Gregor); REYDA, 46 M. P. (Talas); VILLA VELHA, 10 M. P. (Laqte); TELICCI, 32 M. P. (ABRAXES or Pemhele?); SCALARIUS, 32 M. P., a colony and conventus, with the surname Praesidium ju—

* The numbers on all the roads from Emerita to Olosi are very corrupt: they do not agree with the totals given at the head of each route; and many of them are evidently too short.
LUTETIA.

LUTETIA PARISIORVM (Aaaworwia, Ptol. ii. 8. § 13: Aaaworwia, Strabo, p. 194), the city of the Parisii, a Gallic people on the Seine. Lutetia is mentioned by Caesar (B. G. vi. 3), who held a meeting of the Gallic states there in the spring of B. C. 53. He calls it Lutetia Parisiorum; and in his narrative he speaks of Labiones in B. C. 52, he says (B. G. vii. 57) that Lutetia is an island in the Seine (Seine). Strabo copies this description from Caesar. Vellius Sequester (p. 17. ed. Oeriëri) also describes Lutetia, as he writes it, as being on an island.

The Parisii were the neighbours of the Senones. There had been some kind of political union between the Parisii and the Senones before Caesar's Gallic campaigns (B. G. vi. 3), but at the time when Caesar mentions them, they seem to have been separate states. When Vercingetorix (p. 63. 52) rose against the Romans, the Senones, Parisii, and others joined him immediately; and the Parisii sent 8,000 men to oppose Caesar at Alesia (B. G. vii. 4. 75). Though a part of the little territory of the Parisii was north of the Seine, we must conclude from Caesar's narrative that they were a Celtic people. The diocese of Paris represents the territory of the Parisii.

Lutetia, like many other Gallic towns, finally took the name of the river and was called Lutetia Parisiorum, whereas the modern name of Paris, Zosimus (iii. 9) calls it Parisium. It appears from the Notit. Dign. that the Romans had a fleet at Paris; and from the words in the Notit. "Præfectus classis Anderitumorum Parisiis," D'Auville conjectures that the name "Anderitum" implies a place Anderitum, which he further supposes to be Andréi, immediately below the junction of the Seine and Oise. An inscription dug up in 1711 among other ancient monuments in the church of Notre Dame de Paris, contained the words "Vixit in Parisiatici," and De Valois observes that as the people of Paris had always a fleet before their eyes, they may from this circumstance have taken the ship which appears in the arms of the city.

The position of Lutetia at Paris is determined by the description of the place, the name, and the measurements of the roads from Aenatem (Sens), Bolomua (Rouen), and Genuanium (Orleans), which meet at Lutetia. When Caesar held the meeting of the states of Gallia at Lutetia, the town was cen-
LUTETIA.

fixed to the island which afterwards was called La Cité (civitas), a name given to the old Roman part of several French towns. But the island on which stands the church of Notre Dame was then and for a long time after of less extent than it is now; for the site of the Place Dauphine was once two small islands which were not joined together and united to the Cité before the sixteenth century; and the spot called Le Terroir was another addition produced by the ruins of the buildings which were erected in this part of the city. Paris was never a large place under the Roman dominion. Ammianus (xxv. 11) calls it a Castellum, and Julian (Maximogon, p. 840) and Zosimus names it a small city (σηματικόν. Zosimus, who was no great geographer, places it in Germany. Lutetia may probably have occupied some ground on the north or on the south side of the river, or even on both sides, for the island was joined to the mainland by bridges in Caesar's time (B. G. vii. 58), made of wood, as we may assume. Julian spent a winter in Paris, a.d. 358, and was proclaimed Augustus there. (Ammian. Marcell. xxv. 2, 8, xx. 4.) The Franks under Clovis took Paris about the close of the fifth century A. D.; and about a.d. 508 Clovis made Paris its residence.

![Diagram of Paris and its surroundings]

A. A. The river Sequana (Seine).
B. B. The river Matrona (Marne).
1. Lutetia (Paris), on an island.
2. Melodium (Meulan), on an island or point.

The scale is in English miles.

When Caesar (B. c. 52) was setting out to attack Germania, he sent Labienus with four legions against the Senones and Parisii. (B. G. vii. 54.) Labienus advanced upon Lutetia from Agédenicum, where he left his stores. His march was along the left bank of the Senone. The command of the Gallic forces occupied a marshy tract, the water of which ran into the Seine, and here he waited, with the intention of preventing the Romans from crossing the river (B. G. vii. 57) to Lutetia. Labienus attempted to make a road across the marsh, but, finding it impossible, he left his camp silently in the night, and, returning by the route by which he had advanced, he reached Melodium (Meulan), a town of the Senones on an island in the Seine. He there seized about fifty vessels, and easily got possession of Meulan. After repairing the bridge from the island to the right bank of the river, he carried over his men to the right side, and marched again upon Lutetia. He took the vessels with him, and used them, as we must suppose, for crossing the Matrona (Marne), though the Marne is not mentioned in the narrative. Before Labienus could reach Paris, the Galli set Lutetia on fire, and broke down the bridges which united the island to the main. They also quitted the marsh, and placed themselves on the banks of the Seine opposite to Lutetia and to the camp of Labienus, which was on the right side of the river. In the meantime Caesar's defeat before Germonia was known, and Labienus was threatened by his army from the north by the Boierns in front of him, on the opposite side of the river, were the Parisii and their allies. His safety depended on getting to the left bank of the Seine, and he accomplished it by a clever movement. Soon after nightfall he left half a legion in his camp; he ordered another half legion, with their baggage, to march up the river, making a loud noise; and he sent up the river, in the same direction as the half legion as many boats as he could collect, which made a great splashing with their oars, as if the ships that he brought from Melodium four miles down the river, and, soon after despatching the half legion down the river, he marched with his three legions down the stream in great silence, and found his ships. The scents of the enemy, who were placed all along the stream, were surprised and slaughtered, for there was a great storm raging, and they were off their guard. The three legions were carried across the river in the vessels. The enemy were confounded by the unusual noise purposely made in the Roman camp, by the boats moving up the river, and by the news of the enemy crossing lower down. Accordingly, the Galli left part of their forces to watch the opposite camp, and sent another part up the river towards Metiedominum, as it is in Caesar's text, which is either a mistake for Melodium, or it is some place higher up the Seine than Paris. Either supposition will explain Caesar. The Galli led the rest of their forces to oppose the three legion which had crossed the Seine with Labienus, and, having attacked them, they defeated, dispersed, and dispersed. Labienus led his troops back to Agédenicum, where his stores and baggage were. This is the substance of Caesar's narrative, which is correctly explained by D'Auville (Noticia, etc. art. Melodium), and Ubert (Gallien, p. 476) has done well in following him. Some of the old critics completely misunderstood Labienus' movements; and even, of late years, the passage has been wrongly explained.

The Romans built both on the island La Cité and on both sides of the Seine, but the Roman memorials of Paris are very few. Some sculptured stones were dug up under the choir of Notre Dame. The inscriptions were of the time of Tiberius Caesar, and show that the Roman and Gallic deities were worshipped jointly. The remains of a subterranean aqueduct have been discovered both on the north and south sides of the river. The materials of the Roman city were doubtless employed for more recent constructions, and thus Roman Lutetia has disappeared.

LUTEVA. (Eth. Lutetian: Lodère), in Gallia Narbonensis, is placed by the Table, where the name is written Luteva, on a road from Arétia (Agde) to Segobodunum (Rhodes). Pliny (iii. 5) says, "Lutevani qui et Foronarcomemenses," whence it has been
can hardly that he means the Πορτοκάλιον mentioned by Ptolemy as being in the country of Seleucia in Cilicia. [Carpentoraste.] But the name Luteva, the modern name Loutre, and the Ifin, seem to determine the position of Luteva; and if Phleis is right, we must suppose that Luteva was also named Forma Neronis. [G. L.]

LUTIA (Aurcia), a considerable town of the Arcadians, in hispania Cisalpina, and studied by Appian (Hist. civ. 93. 94). The modern name is Luteria.

LUTTOMAGUS, a place in Noricum, according to the Table on a road from Samarcobava (4 times) to Cynothin Monasterium. The site is uncertain. D'Arville has followed Cuvier in writing the same Luttomagus; but it is Lintuagus in the Table. [G. L.]

LUXOR (Δοξά), a small river on the coast of hispania Baelo; between the Bacin (Gadohanicus) and the Arosc (Gauhochia; Plut. lib. 13. 6). [P. S.]

LUXORIUM. This name appears on some inscriptions; the modern name is Luxeuil, in the French department of the Upper Saône. Luxorium is on the Brenon, and it was warm but s. The name on the inscriptions is said to be Luxorium or Luxorivm. These inscriptions were published by Caylus, but they may not be genuine. In the life of St. Columban, written in the seventh century, Luxorivm is mentioned:—"Castrum quoque nunc possit, priscis temporibus Luxorivm nuncupatur, ubi etiam Therman eximio operae instruxerunt sancti. Mense primo natae baptismi, " (Arville, Notes, &c.; Warburton, Glog. vol. i. p. 320.) [G. L.]

LYCABETUS MONS. [Athelnae. p. 303, b.]

LYCAEA. [Lycaon.]

LYCAEUS or LYCEUS (γό Arkeion ὅπος, ὡς Arcadia: ἦσσ γυναῖκα τῆς Arcadia, in the district of Parthisia, from which there is a view of the greater part of Peloponnesus. Its height has been determined by the French Commission to be 4659 feet. It was one of the chief seats of the worship of Zeus in Arcadia, and on the summit of it there was an altar of Zeus, Lycaeus, together with a Hippodrome and a stadium, where games called Lycaean were celebrated in honour of Zeus (Arcus). These games are said to have resembled the Roman Lyciaea, and were sometimes celebrated by Arcadians when in foreign countries. (Plint. Cret. 61: Nov. Anab. 2. § 10.) Near the hippodrome was a temple of Pan, who is also called Lycaean. There are still remains of the hippodrome extending from S. to N.; and near its northern extremity there was an altar of a goddess, about 30 feet in length from E. to W. A little further W. is a rock called Heleus, apparently part of a temple; and near the south end of St. Elias is said to be the garden called Demeleus, where the altar of Zeus formerly stood. In the eastern part of the mountain stood the sanctuary and temples at Ap. Parthias or Phytias, and left of it is the sacred grove of the Cretans. (Paus. vol. 38: Plut. col. 143. 425; Theocr. iv. 121; Verg. Georg. vi. 18: liv. 314: Aen. vol. 344.) The place where St. Yma lived is Mr. Cereas (Ceratoeum), which was the birthplace of Mr. Lyceus. (Paus. vol. 41, § 83; comp. Strabo. p. 348.) Ceratoeum is shown by Ross to be N. of Tereias, and is only called Mt. Notos (Νοτος ὄρος), near Lykera (Paus. vol. 38. § 11.), was before a part of the Ascanian Terrae. Less: More: loc. iii. p. 313, s. P. Mem. loc. p. 244: Euseb. loc. in Ptolem. vol. i. pp. 88, 91; Curtius, Ptolem. vol. i. pp. 294, 338.)

LYCAONIA (γι Λοκανία: Ete. Anakm. Arcadia), a province of Asia Minor, bordering, in the east, on Cappadocia, in the south on Cilik, in the west on Pisidia and Phrygia, and in the north on Galatia. These frontiers, however, were not always the same, but the fluctuation becomes most perplexing at the time when Asia was under the influence of the Romans. It gave portious of Lycaonia sometimes to the one, and sometimes to the other; as the Romans, while they incorporated the greater part with the province of Cappadocia, whence Ptolemy (v. 6. § 16) treats it as a part of Cappadocia. The name Lycaonia, however, continued to be applied to the country down to a late period, as we see from Hierocles (p. 675) and other Christian writers.

Lycaonia is, on the whole, a plain country, but the southern and northern parts are surrounded by high mountains; and the north, especially, was a cold and bleak country, but very well adapted as pasture-land for sheep, of which king Archelaus is said to have possessed no less than 300 flocks. Their wood was rather coarse, but still yielded considerable profit to the proprietors. The country was also rich in wild ass. Its chief mineral product was salt, the soil down to a considerable depth being impregnated with salt. In consequence of this the country had little drinking-water, which had to be obtained from very deep wells, and in some parts was sold at a high price. This account of the country, furnished by Strabo (iii. 568), is fully confirmed by modern travellers. The streams which come down from the surrounding mountains do not form rivers of any importance, but unite in several lakes, among which the salt lake Tatta, in the north-east, is the most important.

The Lycaonians of Lycaonia, although Eustathius (ad Dionys. Per. 587) connects their name with the Arcadian Lycaon, according to which they would be Pelasgians, are never mentioned in his history, and the time of the expedition of Cyrus the Younger (306 B.C.), by which the Arcadians, who were passing through their country in five days, gave it up to plunder because they were hospitable. (Xen. Anab. 1. 2. § 19; comp. 2. 2. § 23, Cyr. cyp. vol. 2. § 200.) While the Lycaonians were, and to what branch of the human family they belonged, is uncertain; but from the Acts of the Apostles (xiv. 11) it appears that they speak a peculiar language. It is also well attested that they the Phrygians, they were a hardy and warlike race, which owned no submission to the Persian monarchs, and lived by plunder and force. (Dio. Per. 57. 1.) (Avien. 1020.) Their principal towns, which are few in number, and all of them appear to have been very small, were: IONINGI. LARBETICIA COMBRITA, DERRIO, ANTHOCHEIA, and LARANIA: the less important ones were Tyriam. V. VASATA, SOTRA, ILISTRA, and CHEROSAPAME. As to their early history, we know nothing about the Lycaonians; but they seem to have had gradual and advanced westward, for in time of Crouesus the Persians occupied the country as far as the river Hayes, and Nymphium reaches to the easternmost part of Phrygia, so that the Lycaonians must have continued their resistance in the western most while the Persians were in the west end after that time, for it is certain that the Persian was in the centre of Lycaonia. It has already been remarked that they were a people who fought against Persia, but afterwards they shared the fate
of all the other nations of Asia Minor, being successively
under the rule of Alexander the Great, the
Scythians, Antiochus, Emperors of Pergamus, and
finally under the Emperors. (Liv. xxi 54. xxviii. 33. 56.) Under this change of rulers, the character
of the people remained the same: daring and in-
tractable, they still continued their wild and lawless
habits, though in the course of time many Greek
seekers must have taken up their abode in the
Lycaonian towns. Under their chief Amyntas, how-
ever, whom Strabo even calls king, and who was his
own contemporary, the country acquired a greater
political consistency. [Dict. of Biogr. under Amy-
ntas. B.c. 156.] After the death of Amyntas, his
whole kingdom, which he had greatly extended,
fell into the hands of the Romans, who constituted
the greater part of Lycaonia as a part of their pro-
vince of Cappadocia.

We may add, that Strabo regards Isauria as a part
of Lycaonia. [Isauria.] [L.N.]

LYCASTUS (Λυκαστος; Eth. Λυκαστοριον), a town of Crete, mentioned in the Homeric catalogue
(I. ii. 647; comp. Pomp. Mela. ii. 7. § 13; Plin. iv. 12). Strabo (z. p. 479) says that it had entirely
disappeared, which he attributes to the devastation by the Cnossians. According to Polybius (xxii. 15)
the Lycaonian district was afterwards wrested from Cnossus by the Cretans, who gave it to the
neighbouring town of Rhucus. In Mr. Pashley's
map the site is fixed at Κανεωρία. (Hick. Crete,
vol. i. pp. 15, 414.) [E. B. J.]

LYCASTUS or LYCASTUM (Λυκαστος), a very
ancient town in Pontus, on a river bearing the same
name. It was situated 20 stadia south-east of Amasus.
(Asia Minor. vol. i. p. 747; Polyb. Peri. p. 35; Soc.
Peri. Pont. Eufr. p. 10; Steph. B. s. c. Xanth. v. 1; Plin.
vi. 3; Mela. i. 19, who calls it Lycastor.) Place-names
(ap. Schol. ad Apoll. Rhod. ii. 373, comp. ad ii.
101) spoke of a town of Lycaonia, inhabited by
Amazons, and situated between Thersemys and
Canaea. The river Lycaus was but a small stream,
which after a short course emptied itself into the
Exoite chas. by the town of Lycaus. (Syyl. Marisc. Pinn. ill. cc.)

LYCNIA (Ληκνια), Ath. v. 303, b.)

LYCHNIDUS (Λιχνίδος; Eth. Λιχνίδων, Λυ-
χνίτης, Steph. B.; Ptol. iii. 13. § 32), the chief town
of the Larissaeans in Lycaonia. From its position
on the frontier it was always a place of considerable
importance, and the name frequently occurs in the
wars of the Romans with Philippus V. and Perseus,
kings of Macedonia. (Liv. xxvii. 32. xxxii. 34.
xiii. 9, 10, 21; Apoll. Polyb. xviii. 30.) After-
wards it continued to be, as on the Cilician way
described by Polybius (Λιχνίδων, xxxiv. 12), one of
the principal points on the Egyptian road. (Strab.
in the Jerusalem Itinerary the original reads Cedro.)
Under the Byzantine empire it appears to have been
a large and populous town, but was nearly destroyed
by an earthquake during the reign of Justinian.
ed. Bonn; Niep. Callist. xvi. 3.) Lychnides, which
from the data of the Itineraries must be placed near
the N. extremity of the Lycaonian district, on its
E. slopes, is also mentioned by the geographer, (Pub.
h. xvi. p. 281), was afterwards replaced by the more
northerly Achidna (στυγν Λιχνίδα, Ουρώνια, Αχι-
δνας, of the Byzantine writers; Anna Comm. xiii. p. 371; Ce-
the capital of the Bulgarian empire. Some geo-
graphers have supposed that Achidna is the same
as Justiniana; this identification, which is a mis-
take, has arisen from the circumstance that the
metropoleis of Achidna called themselves after the
emperor Justinian. [Just. vii. 1; Kastend. (SchAFAR., Stor. Alt. vol. i. p. 227.) The Slavonic name survives in the modern
Akrhilna, on the NE. shores of the lake. [E. B. J.]

LYCHNITIS. 1. (Ἀχιδνίτης; Λιχνίτης).

LYCIA (Λυκία; Eth. Λυκίον), a country on the
south coast of Asia Minor, forming part of the
region now called Tekke. It is bounded on the
west by Caria, on the north by Phrygia and Pisidia, and
on the north-east by Pamphylia, while the whole
of the south is washed by the part of the Medi-
terranean called the Lycian sea. The western
frontier is formed by the river Glanum and Mount
Dysopia (Strab. xiv. p. 664), the northern by the
range of Mount Taurus, and the eastern one by
Mount Climax. The whole extent of the country,
from east to west, amounts, according to Strabo, to
1720 stadia; this measurement, however, must have
been made along the line of coast, for a straight line
from east to west does not amount to more than one-
half that distance. Its extent from the sea to the
northern boundary is different in the different parts,
but is everywhere smaller than that to east to west.
Until very recently, Lycia, with its rich
remains of antiquity, was almost a terra incognita,
—having never been visited by European travellers,
until Sir Charles Fellows, in 1858, and a second
time in 1840, travelled the country; since which
time it has been explored and described by several
other men of learning and science, whose works
will be noticed below.

1. Name of the Country. — The name Lycia and
Lycians is perfectly familiar to Homer. In the
poet appears to have been better acquainted with
Lycia than with some other parts of Asia Minor, for
he knew the river Xanthus and Cape Chimaera.
(II. vii. 171. 8c, c. 430. xii. 312 &c, Od. v. 282,
and elsewhere.) But, according to Herodotus (i.
173), the ancient name of the country had been
Mylia (Μύλια), and that of the inhabitants
Solymos (Σολύμων), and Trebile or Tereblia (Τρε-
βίλια or Τρεβίλια). These latter are said to
have been conquered, and expelled from the coast
districts by Sarpedon, the brother of Minos, who,
with a band of Cretans, invaded the country and
conquered it, but without changing either its name
or that of the people. But in his reign, Lycus, the
LYCIA.

The inhabitants of Lycia, as we have seen above, were the Solymi, who are generally believed to have been a Phoenician or Semitic race. We are not informed why these Solymi were called Termilae; but the probability is, that the Solymi and the Termilae were two different tribes occupying different parts of the country at the same time, and that while the Solymi were driven into the northern mountains by the invaders, the Termilae were subdued, and received from their conquerors the name of Lycians. This seems clearly to follow from the account of Herodotus and the fragments quoted by Stephens Buxantius. The Termilae were no doubt as foreign to the Hellenic stock of nations as the Solymi. The conquerors of the Termilae, that is the Lycians proper, are said to have come from Crete, which, before its occupation by the Dorians, was inhabited by barbarous or non-Hellenic tribes, whence it follows that the conquering Lycians must likewise have been barbarians. Their struggles with the Solymi appear to have lasted long, and to have been very severe, for Bellerophon and other mythical heroes are said to have been fighting against the warlike Solymi. (Hom. II. vi. 184, Od. vi. 263.) From the recently discovered Lycian inscriptions, composed in an alphabet partly Greek and partly foreign, it has been inferred, that after the conquest of Lycia by the Persians, the great body of the nation changed its character, at least in some parts, which are supposed to have been occupied by Persians; and this theory is believed to derive support from the Lycian inscriptions, which Mr. Sharpe and others believe to contain a language akin to the Persian. Thus by its freedom from all foundation, for we never find that the Persians colonised the countries conquered by them, and the Lycian language is as yet utterly unknown. All we can say is, that the Lycian alphabet seems to be a variety of the Graeco-Phoenician or Graeco-Semitic character, and that there is no evidence to show that in the historical ages the Lycians changed their character as a nation. They were and remained barbarians in the Greek sense, though they adopted and practised to a great extent the arts and modes of civilised life, such as they existed among the Greeks.

4. Institutions, etc. of the Lycians. — In the Homeric poems the Lycians appear as governed by kings (Hom. H. vi. 173; Dict. of Biog., s. v. Sarpedon); but in the historical times we find Lycia as a confederation of free cities, with a constitution more wisely framed perhaps than any other in all antiquity. An authentic account of this constitution has been preserved by Strabo. It was the political unity among the towns of Lycia that made the country strong and enabled it to fight against the encroachments of Croesus, while all the surrounding nations were compelled to own his sway. When and by whom this federal constitution was devised, we are not informed, but it reflects great credit upon the political wisdom of the Lycians. They were a peaceable and well-conducted people, and took no part in the piracy of their maritime neighbours, but remained faithful to their ancient institutions, and on this account were allowed the enjoyment of their free constitution by theRomans. It was under the dominion of this state that Strabo saw its working. The confederacy then consisted of 23 towns, from which the deputies met in a place fixed upon each time by common consent. The six largest towns, Xantius, Pataraya, Pinara, Olympius, Myra, and Tylos, had each three votes at the common diet; the towns of more moderate size had two, and the remaining small places one each. The executive of the confederacy was in the hands of a magistrate called Lycarch (Λυκαρχός), whose election was the first business of the congress, and after which the other officers of the confederacy were chosen. The judges, also, as well as the magistrates, were elected from each city according to the number of
LYCIA.

its votes; taxation and other public duties were regulated on the same principle. In former times, the deputies constituting the council had also decided upon every war, and in all other affairs; but this of course ceased when Lycia acknowledged the supremacy of Rome. This happy constitution lasted until the time of the emperor Claudius, when Lycia became a Roman province, as is mentioned below. (Strab. xiv. p. 664, &c.) The laws and customs of the Lycians are said by Herodotus to have been partly Carian and partly Cretan; but in one point they differed from all other men, for they derived their names from their mothers and not from their fathers. If any one was called to give an account of his parentage, he enumerated his mother, grandmother, great-grandmother, &c. (Herod. i. 173.) Herodotus (vii. 92), in describing their armour, mentions in particular, hats with plumes, greaves, short swords, and sickles. Respecting the religion of the Lycians nothing is known, except that they worshipped Apollo, especially at Patara; but whether this was the Greek Apollo, or a Lycian god identified with him, cannot be said with certainty, though the former is more probable, if we attach any meaning to the inscriptions. The sacred name of the Lycian language, the Lycian and Greek, shows that the latter language had become so familiar to the people that it was thought desirable, or even necessary, to employ it along with the vernacular in public decrees and laws about and after the time of the Persian wars; and it must have been this circumstance that stopped or prevented the development of a national literature in Lycia. The influence of Greek literature is also attestable by the theatres which existed in Lycia, though in what was called the Thespian order. The Laws, in which the Lycians were to be governed, must have been performed, and have been understood and enjoyed by the people. In the arts of sculpture and architecture, the Lycians attained a degree of perfection but little inferior to that of the Greeks. Their temples and tombs abound in the finest sculptures, representing mythological subjects, or events of their own military history. Their architecture, especially that of their tombs and sarcophagi, has quite a peculiar character, so much so that travellers are thereby enabled to distinguish whether any given place is really Lycian or not. These sarcophagi are adorned by a structure with pointed arches, and richly decorated with sculptures. One of these has been brought to this country by Sir C. Fellows, and may now be seen in the British Museum. The entrances of the numerous tombs cut in the faces of lofty rocks are formed in the same way, presenting at the top a pointed arch, which has led Sir C. Fellows to compare them to Gothic or Elizabethan architecture. If we examine the remains of the towns of Patara and Tlos, in the way of Sir C. Fellows, Texier, and Forbes and Spratt, we cannot avoid coming to the conclusion that, in all the arts of civilised life, the Lycians, though barbarians, were little inferior to the Greeks.

6. History.—Lycia and the Lycians act rather a prominent part in the Homeric account of the Trojan War, where they are described as the allies of the Trojans. Sarpedon and Glaucus, are the two Lydian heroes in the war; but the part was minnow also with the earlier legends of Lycia,—as that about Bellerophon, which he introduces into the parley between Glaucus and Diomed. Pandarus, another hero on the side of the Trojans, came from a district about the river Aespeus, which was likewise called Lycia, and which was supposed by the ancient commentators to have been peopled by colonists from Lycia, the subject of this article (II. ii. 824, &c., iv. 91, v. 165; comp. Strab. xii. p. 572. xiii. p. 989); and when and why the Lycians settled in those districts, is a matter of some time when, and the circumstances under which, Lycians settled in Troas. During the period from the Trojan times down to the Lydian conquests under Croesus, the Lycians are not mentioned in history; but that conqueror, who was successful in all other parts of Asia Minor, failed in his attempts upon the Lycians and Cilicians. (Herod. i. 28.) When Cyrus overthrew the Lydian monarchy, and his general Harpagus invaded the plain of the Xanthus, the Lycians offered a determined resistance; but when it was found that both history and tradition are scarce and indefinite as to the situation, the men of Xanthus assembled in the citadel their women, children, slaves, and treasures, and then set fire to them. They themselves then renewed the fight against the enemy, but all perished, except a few Xanthians who happened to be absent during the battle. [XANTHUS.] Lycia thence became a part of the Persian monarchy, but, like all Persian provinces, retained its own constitution, being obliged only to pay tribute and furnish its contingents in the Persian wars. In the revolt of the Asiatic Greeks, the men of Xanthus assembled in the citadel their women, children, slaves, and treasures, and then set fire to them. They themselves then renewed the fight against the enemy, but all perished, except a few Xanthians who happened to be absent during the battle. [XANTHUS.] Lycia thence became a part of the Persian monarchy, but, like all Persian provinces, retained its own constitution, being obliged only to pay tribute and furnish its contingents in the Persian wars. In the revolt of the Asiatic Greeks, the men of Xanthus assembled in the citadel their women, children, slaves, and treasures, and then set fire to them. They themselves then renewed the fight against the enemy, but all perished, except a few Xanthians who happened to be absent during the battle. [XANTHUS.] Lycia thence became a part of the Persian monarchy, but, like all Persian provinces, retained its own constitution, being obliged only to pay tribute and furnish its contingents in the Persian wars. In the revolt of the Asiatic Greeks, the men of Xanthus assembled in the citadel their women, children, slaves, and treasures, and then set fire to them.
LYCIA.

LYCO or LYCOA, a small town of Hispiana Baetica, mentioned only by Livy (xxxvii. 47). [P. 85.]

LYCOA (Λυκοά), a town of Arcadia in the district Macedi, at the foot of Mt. Macedonia, with a temple of Artemis Lyceas. It was in ruins in the time of Panainos, and is represented by the Palolokastron between Arachna and Kardereiki. (Paus. viii. 34. § 4. 36. § 7; Steph. B. s. c.; Leake, Descrip. ii. p. 82; Boldyae, Recherches, ou. p. 171; Ross, Recit en Peloponnese, p. 120; Curius, Peloponnes, vol. i. p. 358.) There was another Lycoa not far from the Alpheios, near its junction with the Lissus or Gortynus, at the foot of Mt. Lycaus. (Pol. xvi. 17.) It has been conjectured that the proper name of the latter of these towns was Lyceas, since Panainos (viii. 27. § 4) speaks of the Lyceaeae (Λυκεανθρα) as a people in the district of Gymnias, and Stephainos mentions a town Lyceas (Λυκεας). (Leeke, Morea, vol. ii. p. 304.)

LYCOCNE (Λυκοκνη), a mountain of Arcolis, on the road from Argos to Tegea. (Paus. ii. 24. § 6.)

[See Vol. i. p. 201, h.]

LYCOTOLIS (Λυκότολις), of the Hellenes, in lat. 27° 10' 14'' N.; the modern K Soviet, on the western side of the Nile. The shield of a king named Reennan, who reigned in Uj Per Egypt, probably during the shepherd dynasty in the Lower Country, has been discovered here. (Rosellini, Mon. Clr. i. 81. Lycopolis has no remarkable ruins, but in the excavated chambers of the adjacent rocks are found mummies of wolves, confirming the origin of its name, as well as a tradition preserved by Dioscorus (ii. 88; comp. Aelian. Hist. An. x. 28), to the effect that an Aethiopian army, invading Egypt, was repulsed beyond the city of Lycaon by herdsmen of wolves. Osiris was worshiped under the symbol of a wolf at Lycopolis: he having, according to a myth, come from the shades under that form, to aid Isis and Herus in their combat with Typhon. (Champollion, Descrip. de l'Egypte, vol. i. p. 276; Jobb, Egypte, vol. ii. ch. 13.)

2. The Deltaic Lycopolis (Λυκοπολίς), Strab. xvii. p. 802; Steph. B. c. s.), was an insignificant town in the Schemytne nome, in the neighbourhood of Moches, and, from its appendage, apparently founded by a colony of Osiran priests from Upper Egypt. The Deltaic Lycopolis was the birthplace of the Neo-Platonic philosopher Plotinus, A.D. 265. (Sidky, p. 3015.)

LYCOSERIA. [Delphi, p. 768.]

LYCOSURA (Λυκόσωρα: Eth. Λυκόσωραί), a town of Arcadia, in the district Parrhasia, at the foot of Mt. Lycaonas, and near the river Pelianstan (Gastrictis), on the road from Megalopolis to Phigalia. It is called by Panainos the most ancient town of Arcadia, and is said to have been founded by Lycomenes, son of Pelasgus. It was in ruins in the time of Panainos, since its inhabitants had been transplanted to Megalopolis upon the foundation of the latter. The remains of this town were first discovered by Diodorus, near the village of Staota, and have since been more accurately described by Ross. The ruins are called Palakrombras and Sanderkastron. (Paus. vii. 28. § 1, viii. 4. § 5, viii. 38. § 1; Diod., Travels in Greece, vol. ii. p. 305; Leake, Morea, vol. ii. p. 312; Ross, Recit en Pel-
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ponnes, p. 87; Curtius, Peloponnesos, vol. i. p. 295.)

LYCUS, LYTTUS (Δόκτωρ, Δόκτως : Εθν. Δόκτωρ, Δόκτως, Pol. iii. 17. § 10), one of the most considerable cities in Lycia, which the ancients called Hierocles in the Homeric catalogue. (H. ii. 647, xvii. 611.) According to the Hesiodic Theogony (Theog. 747), Rheia gave birth to Zeus in a cave of Mt. Aegaeon, near Lycus. The inhabitants of this ancient Doric city called themselves colonists of Sparta (Arist. Pol. i. ii. 7), and the worship of Apollo appears to have prevailed there. (Callim. Hymn. Apollo, 33; comp. Müller, Dorians, vol. i. pp. 141, 227, trans.) In b. c. 344, Phalaecus the Phocian assisted the Cnossians against their neighbours, and took the city of Lycus, from which he was driven out by Archidamus, king of Sparta. (Istod. xvi. 62.) The Lycians, at a still later period, were engaged in frequent hostilities with Cnossus, and succeeded in creating a formidable party in the island against that city. The Cnossians, taking advantage of their absence on a distant expedition, surprised Lycus, and utterly destroyed it. The citizens, on their return, abandoned it, and found refuge at Lampa. Polybius (iv. 53, 54), on this occasion, bears testimony to the high character of the Lycians, as compared with their countrymen. They afterwards recovered their city by the aid of the Gortyrians, who gave them a place called Dia-tonion, which they had taken from the Cnossians. (Polyb. xxiii. 15, xxiv. 53.) Lycus was sacked by Metellus at the Roman conquest (Liv. Epit. xci.; Flor. iii. 7), but was existing in the time of Strabo (s. p. 479) at a distance of 80 stadia from the Libyan sea. (Strab. p. 476; comp. Steph. B. s. v.; Strab. p. 18; Plin. iv. 12; Hesych. s. v. Λυκος, Αρχιδαμος ήτοι ή την ακροπολιν Λυκου.) The site still bears the name of Λύκτο, where ancient remains are now found. (Pashley, Trav. vol. i. p. 269.) In the 16th century, the Venetian MS. (Musa. Class. Ant. vol. ii. p. 274) describes the walls of the ancient city, with circular bastions, and other fortifications, as existing upon a lofty mountain, nearly in the centre of the island. Numerous vestiges of ancient structures, tombs, and broken marbles, are seen, as well as an immense arch of an aqueduct, by which the water was carried across a deep valley by means of a large marble channel. The town of Anxone, and the harbour of Chersonesus are assigned to Lycus. The type on its coins is usually an eagle flying, with the epigraph ΑΣΗΝΩΝ. (Eckhel, vol. ii. p. 316; Höck, Kreta, vol. i. pp. 13, 408, vol. ii. pp. 431, 446, vol. iii. pp. 430, 465, 508.) [E. B. J.]

LYCUS (Δόκτωρ), is the name of a great many rivers, especially in Asia, and seems to have originated in the impression made upon the mind of the beholder by a continual rushing down the side of a hill, which suggested the idea of a wolf rushing at his prey. The following rivers of this name occur in Asia Minor: —

1. The Lycus of Bithynia: it flows in the east of Bithynia in a western direction, and empties itself into the Euxine a little to the south of Heraclea Pontica, which was twenty stadia distant from it. The breadth of the river is stated to have been two stadia, and the plain near its mouth bore the name of Campus Lycus. (Sicyon, p. 34; Orph. Ar. god. 720; Arm. Perip. p. 14; Anonym. Perip. p. 3; Xenoph. Anab. vi. 2. § 3; Ov. Epist. ex Pont. x. 47; Memnon, ap. Phot. 51; Plin. vi. 1, who erroneously states that Heraclea was situated on (opusitum) the river.)

2. The Lycus of Cilicia is mentioned only by Pliny (v. 22) as flowing between the Pyramus and Piraeus.

3. The Lycus of Lydia was a tributary of the Hermus, flowing in a south-western direction by the town of Thyateira: whether it emptied itself directly into the Hermus, or only after its juncture with the Hyllus, is uncertain. (Plin. vi. 31; comp. Wheel. vol. i. p. 233; P. Lucas, Troisieme voyage, vol. i. p. 139, who, however, confounds the Lycus with the Hermus.)

4. The Lycus of Phrygia, now called Teheruk-Su, is a tributary of the Maeander, which it joins a few miles south of Tripolis. It had its sources in the eastern parts of Mount Cadmus (Strab. xiv. p. 578), not far from those of the Hermus itself, and flowed in a western direction towards Colophon, near which place it disappeared in a chasm of the earth; after a distance of five stadia, however, its waters reappeared, and, after flowing close by Laodicia, it discharged itself into the Maeander. (Herod. vii. 30; Plin. v. 29; Pol. vi. 2. § 8; Hamilton, Researches, vol. i. p. 508, &c., and Journal of the Royal Geogr. Soc. vii. p. 60, who re-discovered the chasm in which the Lycus disappears, amid the ruins near Cloreg.)

5. Pontus contains two rivers of this name: —

(a.) A tributary of the Iris in the west, is now called Kulei Hisper. It has its sources in the hills of Lesser Armenia, and, after flowing for some time in a south-western direction, it turns towards the north, passing through Nicopolis, and emptying itself into the Iris at Magnopolis. The Lycus is almost as important a river as the Iris itself (Strab. xi. p. 529, xii. p. 547, 556; Plut. Lucul. 13; Plin. vi. 3. 4; Ov. Epist. ex Pont. iv. 16. 47; Hieroc. p. 703; Act. Matthias, vol. iii. Jul. p. 46.). A tributary of the Acampus or Apsarhais, in the eastern part of Pontus, and is believed to answer to the modern Gorgoro. (Pol. vi. 6. § 7)

6. According to Curtius (iii. 1), the river Mar-syas, which flowed through the town of Celanae, changed its name into Lycus at the point where it rushed out of the f r i c t ions of the place. [L. S.]

LYCUS (Αξώρ), a river of Assyria, also called Zabatas. [ZABATUS.] LYCUS (Αξώρ), a river of Syria, between an- cient Bybium and Berytus. (Strab. xv. p. 755; Plin. v. 20.) Although both these geographers mention the river Alesinus as distinct from this, more to the north, between Palae-Byblius and Byblius, the two rivers have been sometimes confounded. Their

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LYCURIAS (Ανακωχαί), a village in Arcadia, which still retains its ancient name, marks the boundaries of the Pheneagae and Clariori. (Paus. viii. 19. § 4; Leake, Morea, vol. iii. p. 143; Boblaye, Recerchees, &c. p. 156; Curtius, Peloponnesos, vol. i. p. 198.)
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Wolf-river is plainly identical with the Dog-river of the present day (Nahr-el-Keb), about 2 hours' south of Beirut; which derives its name, says Maundrell, from an idol in the form of a dog or wolf, which was worshipped, and is said to have pronounced oracles, at this place. It is remarkable for an ancient viaduct cut in the face of a rocky promontory immediately on the south side of the work of Antoninus Pius, as a Latin inscription, copied by Maundrell, and still legible, records (Journey, March 17, pp. 35-37). Conformable inscriptions and figures resembling those found at Behistun [Bagistanus Mons] would seem to indicate that the Roman emperor did but repair the work of some Persian king. There are casts of the inscriptions and figures in the British Museum.  

[O. W.]

LYCUS (Asow), a river of Surnatta, which flows through the country of the Thapsiadectans, and discharges itself into the Palmus Medius. (Herod. iv. 124.) Herodotus was so much in error about the position of the Maeotis, that it is difficult to make out his geography here. The Lycus has been identified with the Lagares of Phiny (vi. 7), or the upper course of the Volonta. (Comp. Schafarik, Svar. Alt. vol. i. p. 499.) Kennell (Greg. of Herod. vol. i. p. 119) supposes it may be the Medecultan. It must be distinguished from the Lykos of Poleyn (iii. 5. § 13), which is the modern Kulimts. (Schafarik, Svar. Alt. vol. i. p. 134.)

LYCUS (Asow, Ptol. v. 14. § 2), a river of Cyprus, W. of Amanthus. At a little distance inland from Cape deli' Gatte [Curtas] are some salt marshes, which receive an arm of a river corresponding with the Lykos of Poleyn. (Engel, Kappros, vol. i. 37.)

LYDIA. [Diospolis.]

LYDIA (Iliada: Eth. Abdoi, Lydus), a country in the western part of Asia Minor. Its boundaries varied at different times: Originally it was a small kingdom in the east of the Phrygian colony; but during the period of the Persian dominion it extended to the south as far as the river Maeander, and, perhaps, even to Mount Mesegeus, whence some writers speak of the Carian towns of Arcosia, Trales, Nysa, and Magnesia on the Maeander, as Lydian towns, and Strabo (xii. p. 577) mentions the Maeander as the frontier between Lydia and Caria. To the east it extended as far as the river Lycus, so as to embrace a portion of Phrygia. In the time of Ctesias, the kingdom of Lydia embraced the whole of Asia Minor between the Aegean and the river Halys, with the exception of Cilicia and Lydia. The limits of Lydia during the Roman period are more definitely fixed; for it bordered in the north on Mysia, from which it was separated near the coast by the river Hermes, and in the inland parts by the range of Mount Tmolus; to the east it bordered on Phrygia, and to the south on Caria, from which it was separated by Mount Mesegeus. In the west it was bounded by the Aegean (Plin. v. 39; Strab. i. p. 58, ii. p. 130, xii. pp. 572, 577, &c.), whence it is evident that it embraced the modern province of Samothrace and the northern part of Siphylis. This extent of country, however, includes also Ionia, or the coast country between the mouth of the Hermus and that of the Maeander, which was, properly speaking, no part of Lydia. [Ionia.]

1. Physical Features of Lydia.—In the southern and western parts Lydia was a mountainous country, being bounded on the south by the Messogetes, and traversed by the range of Tmolus, which runs parallel to it, and includes the valley of the Caystrus. In the western parts we have, as continuations of Tmolus, Mounts Dracos and Olympus, in the north of which rises Mount Sipylos. The extensive plains and valleys between these heights are traversed in a western direction by the rivers Caystrus and Hermus, and their numerous tributaries. The whole country was one of the most fertile in the world, even the sides of the mountains admiring of cultivation; its climate was mild and healthy, though the country has at all times been visited by severe earthquakes. (Xenoph. Cyrop. vi. 2. § 21; Strab. i. p. 58.) Its most important productions were an excellent kind of wine, saffron, and gold. The accounts of the ancients about the quantity of gold found in Lydia, from which Creesus was believed to have derived his wealth, are so doubt exaggerated, for in later times the sand of the river Pactolus contained no gold at all, and the proceeds of the gold mines of Mount Tmolus were so small as scarcely to pay for the labour of working them. (Strab. xiii. p. 591.) The plains about the Hermus and Caystrus were the most fertile parts of the country, if we except the coast districts of Ionia. The most celebrated of these plains and valleys bore distinct names, as the Chelidianian, the Caystrian, the Hyrcanian; and the Caycasaean. Some of these plains also contained lakes of considerable extent, the most important of which are the Gygaeia Lucus, on the north of the Hermus, and some smaller ones in the neighbourhood of Ephesus, which were particularly rich in fish. The capital of the country at all times was SARDIS.

2. Names and Inhabitants of the Country.—In the Homeric poems the names Lydia and Lydians do not occur; but the people dwelling about Mount Tmolus and Lake Gygeus, that is the country afterwards called Lydia, near the name Meones or Meonos (Meyers, ii. 865, v. 43, x. 431), and are allied with the Trojans. The earliest author who mentions the name Lydians is the lyric poet Musæus (Fragm. 14, ed. Bergk), whose native city of Colophon was conquered by the Lydians. Herodotus (i. 7) states that the people originally called Meonos afterwards adopted the name of Lydians, from Lydus the son of Atys; and he accordingly regards Lydians and Meonians as the same people. But some of the ancient writers, as we learn from Strabo (xii. p. 572, iv. p. 679), considered them as two distinct races,—a view which is unquestionably the correct one, and has been adopted in modern times by Niebuhr and other inquirers. A change of name like that of Meonians into Lydians alone suggests the idea of the former people being either subdued or expelled by the latter. When once the name Lydians had been established, it was applied indiscriminately to the nation that had been conquered by them as well as to the conquerors, and hence it happens that later writers use the name Lydians even when speaking of a time when there were no Lydians in the country, but only Meonians. We shall first endeavour to show who the Meonians were, and then proceed to the more difficult question about the Lydians and the time when they conquered the Meonians. The Meonians unquestionably belonged to the Indo-European stock of nations, or that branch of them which is generally called Tyrrhenian or Pelasgian; for these latter "inhabited Lesbos before the Greeks took possession of those islands (Strab. v. p. 221,
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xii., p. 621), and, according to Monneret the Ebean, the whole coast of Ionia, beginning from Mycale, and of Aeolis. (Niebuhr, Hist. of Rome, vol. i. p. 32.) They no doubt extended beyond the coast into the interior of the country. The existence of a Pelasgian population is probably also implied in the statement that the most ancient dynasty, of Lydia was Hecatæidae, and that Lydia was a brother of Tyrrhenia. The Lydians, on the other hand, are expressly stated to have had nothing in common with the Pelasgians (Dionys. i. 30), and all we know of them points to more eastern countries as their original home. It is true that Herodotus connects the Heracleidae dynasty with that of Assyria, but if any value can be attached to this statement at all, it refers only to the rulers; but it may be as unconfirmed as his belief that most of the Greek institutions had been derived from Egypt.

The Lydians are described as a kindred people of the Carians and Mysians, and all three are said to have had one common ancestor as well as one common language and religion. (Herod. i. 171.) The Carians are the only one of these three nations that are mentioned by Homer. It is impossible to ascertain what country was originally inhabited by the Lydians, though it is reasonable to assume that they occupied some district near the Maeonians; and if it is certain that the Phrygians, who are said to have migrated into Asia from Thrace, may have pressed upon the Lydians, and thus forced them to make conquests in the country of the Maeonians. The time when these conquests took place, and when the Maeonians were overpowered or expelled, is conjectured by Niebuhr (Lect. on Anc. Hist. vol. i. p. 87) to have been the time when the Heracleidae dynasty was supplanted by that of the Mermnadæ, who were real Lydians. This would place the conquest of Maeonia by the Lydians about the year B.C. 720. The Maeonians, however, after this, still maintained themselves in the country of the Upper Hermus, which continued to be called Maeonia; whence Ptolemy (v. 2, § 21) speaks of Maeonia as a part of Lydia. Phiny (v. 30) also speaks of the Maeon as the inhabitants of a district between Philadæphus and Traeæ, and Hierocles (p. 670) and other ecclesiastical writers mention there a small town called Maeonia, which Mr. Hamil. (Cambridge Antiq. Journ. vol. i. p. 104) supposed to identify with the ruins of Megara, about five miles west of Sandal. To what branch of the human family the Lydians belonged is a question which cannot be answered, any more than that about their original seats; all the Lydian words which have been transmitted to us are quite foreign to the Greek, and their kinmen, the Carians, are described as a people speaking a barbarous language.

3. Institutions and Customs.—Although the Lydians must be regarded as barbarians, and although they were different from the Greeks both in their language and in their religion, yet they were capable, like some other Asiatic nations, of adopting or developing institutions resembling those of the Greeks, though in a lesser degree than the Carians and Lyicians, for the Lydians always lived under a monarchy, and never rose to free political institutions. They and the Carions were both gifted nations; they cultivated the arts, and were in many respects little inferior to the Greeks. Previous to the conquest by the Persians, they were an industrious, brave, and warlike people, and their cavalry was regarded as the best at that time. (Herod. i. 79; Munning, l. c.) Cyrus purposely crushed their warlike spirit, forbade them the use of arms, and caused them to practice dancing and singing, instead of cultivating the arts of war. (Herod. i. 154; Justin, i. 8.) The increasing power of monarchy was probably the reason why the Greeks ascribed to them the invention of gymnastic games. (Herod. i. 94.) The mode of life thus forced upon them by their conquerors gradually led them to that degree of effeminacy for which they were afterwards so notorious. Their commercial industry, however, continued under the Persian rule, and was a source of great prosperity. (Herod. i. 14, 25, 51, &c.) In their manners the Lydians differed but little from the Greeks, though their family institutions were more loose, and is manifest from the fact of their daughters generally gaining their dowries by public prostitution, without thereby injuring their reputation. (Herod. i. 93.) The moral character of the Lydian women necessarily suffered from such a custom, and it cannot be matter of surprise that ancient Greek authors speak of them with contempt. (Strab. xi. p. 583, xiii. p. 627.) As to the religion of the Lydians we know very little; their chief divinity appears to have been Cybele, but they also worshipped Artemis. At Erythæa and in the Attic islands, they had a great many shrines dedicated to the goddess. (Herod. ii. 182; Dionys. Perig. 842,) and the phallic worship seems to have been universal, whereas we still find enormous phalli on nearly all the Lydian tombs. (Hamilton's Researches, vol. i. p. 145.) The Lydians are said to have been the first to establish ins for travellers, and to coin money. (Herod. i. 94.) The Lydian coins display Greek art in its highest perfection; they have no inscriptions, but are only adorned with the figure of a lion, which was the tail-man of Sardis. We do not know what language they used, or had any alphabet or literature of their own; the want of these things can scarcely have been felt, for the people must at an early period have become familiar with the language and literature of their Greek neighbours.

4. History.—The Greeks possessed several works on the history of Lydia, and one of them was the production of Xanthus, a native of Sardis, the capital of Lydia; but all have perished with the exception of a few insignificant fragments. If we had the work of Xanthus, we should doubtless be well formed on various points on which we can now only form conjectures. As it is, we owe nearly all our knowledge of Lydian history to Herodotus. According to him (i. 7) Lydia was successively governed by three dynasties. The first began with Lydus, the son of Aty, but the number of its kings is not mentioned. The second dynasty was that of the Heracleidae, beginning with Agam, and ending with Candaules, whom the Greeks called Myrsilus. The commencement of the Heracleidae dynasty is about B.C. 1200; they are connected in the legend in Herodotus with the founder of Nineveh, which, according to Niebuhr, means either that they were actually descended from an Assyrian family, or that the Heracleidae dynasty submitted to the supremacy of the king of Nineveh, and thus connected itself with the race of Nineus and Behs. The Heracleids maintained themselves on the throne of Lydia, in an unbroken succession, for a period of 506 years. The third dynasty, or that of the Mermnadæ, probably the first really Lydian rulers, commenced their reign, according to some, in B.C. 713 or 716, and according to Eusebius, twenty-two years later. Giges,
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The first king of the Lycean dynasty, who is said to have married Candia, is a purely mythical personage, at least the story which Herodotus relates about him is nothing but a popular tradition. He reigned until B.C. 678, and conquered several of the adjacent countries, such as a great part of Mycia and the shores of the Hellespont, and annexed to his dominions the cities of Colophon and Magnesia, which had until then been quite independent of both the Maenicians and the Lydians. Gyges was succeeded by Arīis, who reigned from B.C. 678 to 629, and, continuing the conquests of his predecessor, made himself master of Priene. His reign, however, was disturbed by the invasion of his kingdom by the Cimmerians and Trebess. He was succeeded by Sadyattes, of whom nothing is recorded except that he occupied the throne for a period of twelve years, from B.C. 629 to 617. His successor Alyattes, from B.C. 617 to 560, expelled the Cimmerians from Asia Minor, and captured most of the Ionian cities.

In the east he extended his dominion as far as the river Haly, where he came in contact with Cyzareus the Mede. His successor Cremus, from B.C. 560 to 546, extended his conquests so far as to embrace the whole peninsula of Asia Minor, in which the Lyceans and Cionians alone successfully resisted him. He governed his vast dominions with justice and moderation, and his rule was scarcely felt by the subjects. But the Lydians and the Cimmerian and Persian monarchy were competing states, and separated from each other only by the river Haly, a conflict was unavoidable, and the kingdom of Lydia was conquered by Cyrus. The detail of these occurrences is so well known that it does not require to be repeated here. Lydia became annexed to the Persian empire. We have already noticed the measures adopted by Cyrus to deprive the Lyceans of their warlike character; but as their country was always considered the most valuable portion of Asia Minor, they continued to resist, under Lybian and some small tribes, apparently of Macedonian origin, together with the Myrians, treacherous traitors, and demanded from it an annual tribute for the royal treasury of 500 talents. (Hered. ii. 90.)

Sardae now became the residence of a Persian satrap, who seems to have ranked higher than the other governors of provinces. Afterwards Lydia shared the fate of all the other Asiatic countries, and was soon no longer so extensive, so that in the time of Strabo it still ranked (p. 631) even the language of the Lyceans had entirely disappeared, the Greek having taken its place. After the death of Alexander, Lydia was subject for a time to Antiochus, who set himself up as king at Sardae, but was afterwards overthrown and put to death by Antiochus. (Dio. v. 57.) After the defeat of Antiochus by the Romans, Lydia was annexed by them to the kingdom of Epirus. (Liv. xxxviii. 39.) At a still later period it formed part of the provinces of the last Roman Empire. (Dio. p. 590.) It was the political center of the Elymaeans, of the Parthians, and of the Huns, and was the last place of settlement of the Turks. (Comp. Th. L. Keil: Historische Einkünfte, Berlin, 344, svw. Cimmer. Aeg. Mavr., vol. ii. p. 413. F. Eich, Handb. d. Altertumer, 167, &c.; Chlomik, Eidech. Halle, Append., p. 361, No. 361 edit.; Xylof. Lectures on Ancient History, vol. i. p. 82, &c.)

LYDIANS. [Lydians.]

LYCIA, L. D., or L. D. (Λυκία, Λυκία), is the general name for a number of small tribes in the north-east of Germany, all of which belong to the Suevi. (Strab. vii. p. 290: Poly. ii. 11. § 18: Dion Cass. viii. 5: Tac. Germ. 43, Ann. xiii. 29. 30.) The ancients speak of them as a German nation, but there can be little doubt that, properly speaking, they were Slavonians, who had been subdued by the Suevi, and had gradually become united and amalgamated with them. Their name contains the root lyg-, which in the old German signifies a wood or marsh, and still has the same meaning in the Slavonic; it seems, therefore, to be descriptive of the nation dwelling in the plains of the Vistula and the Oder. The Lygii are first mentioned in history as belonging to the empire of Marobodus, when they were united with the Marcomanni and Hermunduri. When the Quadi rose against king Vannius, in A.D. 50, the Lygii and Hermunduri were still united, and opposed the influence of the Romans in Germany. (Tac. Ann. i. c.) In the reign of Domitian, about A.D. 84, they made war on the Quadi, their neighbours, who in vain sought the protection of the Romans. (Dion Cass. l. c.) After this time the Lygii disappear from history, and it is possible that they may have become lost among the Gothii. The different Lycean tribes, which are mentioned by Tacitus (Arii, Helvetes, Maromanni, Elvyri or Helvii, and Naharvali), seem to have held and defended their hold and country against the common yoke, the principal seat of which was among the Naharvali. The name of their two common gods was Alii, who were worshipped without images; and Tacitus observes that their mode of worship was free from all foreign admixture. Polenay mentions, as tribes of the Lygii, the Omanni, Buri, and Buri, who are either not noticed by Tacitus at all, or are classed with other tribes. (Comp. Wilhelm, Germanien, p. 242, &c.; Less, die Deutschen, p. 124; Lathiana, on Tacit. Germania, p. 158.) [L. S.]

LYCENCES. [CONCORDIAE, p. 237.]

LYCENCES (Λυκεντῖς, Strab. vii. p. 326: Poly. iii. 13. § 33), the country of the Lycecestae (Λυκεντικὰ, Thuc. ii. 99, iv. 83, 124: Strab. viii. pp. 323, 326), once a small independent kingdom, and afterwards a province of the Macedonian monarchy. This district was situated to the S. of the Pelagonia, and between that people, and the Eorodae. It was watered by the Ergon, and lay in the centre of the Egean Way, which connected Rome, Constantinople, and Jerusalem. The pass which separated Lyncestis from Eorodae, where Philip made his unsuccessful stand against the Romans, is described by Polybius (xxviii. 6) as ai eis ποιον Ἑσελαίαν ὑπερθεραμεναι, and Thucydides (iv. 83) calls a defile in the same mountains ἐκείνη τῆς Λυκανθίας, in relating the attempt of Perdiccas against Lyncestis, which ended in a separate negotiation between him and his ally Brasidas and Arrhabbenes king of the Lyncestes. (Thuc. iv. 83.) It was by the same pass in the following year that Brasidas effected his skilful and daring retreat from the united forces of the Lyncestae and Illyrians. (Ibid. iv. 124.)

According to Strabo (vii. p. 326), Irinia, the daughter of Arrhenbas (as he writes the name), was mother of Enrycie, who married Amyntas, father of Philip. Through this connection Lyncestes may have become annexed to Macedonia. The geography of this district is well illustrated by the operations of the consul Sulpicius against Philip, in the campaign of B.C. 200. (Liv. xxx. 3.) From the narrative of Livy, which was undoubtedly
LYRBE.

extracted from Polybius, as well as from the Itinera-
ries, it would appear that Lyncus comprehended that part of Upper Macedonia now called Filarion, and all the S. part of the basin of the Ergon, with its branches, the Beus and Olympus. As it is stated that the first enclosure of the Romans was at Lyncus on the river Beus, and as Lyncus is described as a town by Stephanus B. (though his description is evidently incorrect), it might be sup-
pposed that Heraclea, the chief town of this district, was sometimes called Lyncus, and that the camp of Sulpicius, which is Heraclea in its position. But though

the words "ad Lyncum statuit postu flamunh Bevum" (Liv. l. c.) seem to point to this identi-

fication, yet it is more likely that Lyncus is here used as synonymous with Lynceus, as in two other pas-
sages of Livy (xxvi. 25, xxxii. 9), and in Thucy-
dides (iv. 83, 124) and Plutarch. (Flaminius. 4.)

At or near Binatta are the mineral acidulous

waters of Lynceus, which were supposed by the ancient

possessors to possess healing qualities. (Ov. Met. xvi. 226; comp. Arist. Metaph. iii. 4; Paus. 1.

15p. viii. 1.) The theory of the waters of

Pisidia, mentioned by the poet Dionysius. There are coins of this place belonging to the reign of

Alexander Severus, and it occurs among the episo-
topic towns of Panamphita in the Not. Eccles. It is
clearly the same as the LYRBE (Λυρβής) of

Ptolemy, though he places the latter in Cilicia

Trachaea. (Dionys. Per. 838; Hieroc. p. 682;

Plut. v. 5, § 9; Crater, Asia Minor, vol. ii. p. 513.)

LYRBE or LYYRILEM (Λυρβής, Λυργήλης)

is a false reading for Asopaea, see

Kramer's Strab. vol. ii. p. 186), a town in the Argive,
distant 60 stadia from Argos, and 60 stadia from

Or

us, and situated on the road Cynemus, which ran from

Argos in a north-western direction along the bed of the

Inachus. [Argos, p. 201.] The town is said to have

been originally called Lynceus, and to have obtained

this name from Lynceus, who fled hither when all

his other brothers, the sons of Aegyptus, were mur-

dered by the daughters of Danaus on their wedding

night. He gave intelligence of his safe arrival in

to place his faithful wife Hypermenestra, by

holding up a torch; and she in like manner informed

him of her safety by raising a torch from Larissa,

the citadel of Argos. The name of the town was

afterwards changed into Lynceia from Lynceus, a son

of Atlas. It was in ruins in the time of Pausanias.

It remains may still be seen on a small elevation

on the left of the Inachus, at a little distance beyond

Neaera, on the road to Argos. (Paus. ii. 25, §§ 4, 5;

Apollod. ii. § 5; Strab. i. 6; Ross. Ross. in Ptol.

Pompeian., p. 138; Beloch, Reccherches, gr. p.

45; Leake, Morea, vol. ii. p. 414; Curtius, Pel-

ponnesus, vol. ii. p. 415.)

LYRNAS. [LYRENSUS, 2.]

LYRNEIUS (Λυρνίζως: Eihv. Λυρνίζως or

mentioned by Homer (II. ii. 690, xii. 60, xx. 92, 191), and described by Stephuus B. (c. r.) as one of

the eleven towns in Trachis, and Stabia (c. 4. p.

612) mentions that it was situated in the territory of

Thebe, but that afterwards it belonged to Andramyttium. Pliny (v. 32) places it on the river Evenus, near its sources. It was, like Thebe, a deserted place as early as the time of Strabo. (Comp. Strab. xiii. p. 564; Diod. v. 49.) About

4 miles from Koraurenes, Sir C. Fellows (Journ. of an Exc() in Asia Minor, p. 39) found several

columns and old walls of good masonry, which are,

is inclined to regard as remnants of the ancient

LYRBE.

2. A place on the coast of Pamphylia, which was

reported to have been founded there by the Trojan

Cilicians, who transferred the name of the Trojan

Lynneas to this new settlement. (Strab. xiv. 676.)

The town is also mentioned by Pliny (v. 26), who

places it on the Cataractae, and by Dionysius Perigegetes (873). The Stadiumus Maris Magni

(§ 204) calls it Lynas, and, according to the

French translators of Strabo (vol. iii. pt. 2, p. 369),

its site is identical with the modern Crusaniac.

An. 1.

3. An ancient name of the island of Teosides.

(Plin. v. 39.) [L. S.]

LYROPE. [LYRBE.]

LYSIAS (Λυσίας: Ethv. Λυσίαδης), a small town

in Phrygia, between Symbas and Prymnesus. (Strab. xii. p. 576; Plin. v. 29; Polr. v. 2. § 23;

Hieroc. p. 677.) No particulars are known about

the place, nor is its site ascertained, but we still

possess coins of Lysias. (Eickel, Doctr. Num. iii.

P. 167.) [L. S.]

LYSIMACHIA (Λυσιμαχία or Λυσιμάχης)

1. A small town in Myasis, mentioned only by Pliny

(v. 22), in whose time it no longer existed.

2. An important town on the north-eastern ex-

tremity of the Thracian Chersonesus, not far from the

Sinus Melas. It was built by Lysimachus in B. C. 309, when he was preparing for the last

struggle with his rivals; for the new city, being

situated on the isthmus, commanded the road from

Sestos to the north and the mainland of Thrace.

In order to obtain inhabitants for his new city,

Lysimachus destroyed the neighbouring town of

Cardia, the birthplace of the historian Hieronymus.

(Comp. xii. p. 134, vii. p. 331; Paus. i. 9. § 10; Diod.

xx. 29; Polyb. v. 34; Plin. H. N. iv. 18.) Lysimac-

hus re-doubt made Lysimachia the capital of his

kingdom, and it must have rapidly risen to great

splendour and prosperity. After his death the city

fell under the domination of Syria, and during the

wars between Seleucus Callinicus and Ptolemy Ener-

gites it passed from the hands of the Syrians into

those of the Egyptians. Whether these latter set

the town free, or whether it emancipated itself, is

uncertain, at any rate it entered into the relation of

sympathy with the Aetolians. But as the Aetolians

were not able to afford it the necessary protection, it

was destroyed by the Thracians during the war of

the Romans against Philip of Macedonia. Antiochus

the Great restored the place, collected the scattered

and enslaved inhabitants, and attracted colonists

from all parts by liberal promises. (Liv. xxii. 39, 40; Diod. Exc. de Vi. et Viti. p. 574.) This restor-

ation, however, appears to have been unsuccessful,

and under the domination of Rome it decayed more

and more. The last time the place is mentioned

under its ancient name, is in a passage of Ammianus

Marcellinus (xxiii. 8). The emperor Justinian re-

stored it and surrounded it with strong fortifications

q 4
LYSIMACHIA

COIN OF LYSIMACHIA IN THRACE.

LYSIMACHIA (Λυσίμαχια; Εθ. Λυσίμαχης; Παπαδάκης), a town of Attolia, situated upon the southern shore of the lake formerly called Hyra or Hydra, and subsequently Lysimachia, after this town. [Respecting the lake, see Attolia, p. 64, a.] The town was probably founded by Arsinoe, and named after her first husband Lysimachus, since we know that she enlarged the neighbouring town of Conope, and called it Arsinóe after herself. [Co-

Note.] The position of the town is determined by the statement of Strabo that it lay between Pheron and Conope, and by that of Livy, who places it on the line of march from Naupactus and Ceydon to Stratus. Its site, therefore, corresponds to Papadáke, where Leake discovered some Hellenic remains. It was deserted in Strabo's time. [Strab. p. 460; Pol. v. 7; Liv. xxxvi. 11; Steph. B. s. v.; Leake, Northern Greece, vol. i. pp. 122, 153.]

LYSIMELEIA. [SYLVACEA.]

LYSINOE (Λυσινοῦς) or LYSINIA (Λυσινία, Ptol. v. 5, § 5), a small town in the north of Phœlia, on the south of the Ascania Lacus, and west of Scythas. [Polib. Econ. de Leg. 32; Liv. xxxviii. 15; Hieroc. p. 680, who calls it Lyssias, Asveragia.] Lysinoe. [L. S.]

LYTHRA, a small river mentioned only by Livy (xxxvi. 15), which had its sources near the town of Lacus, in the west of Phœlia. [L. S.]

LYSTRA (Λυστρα ή, or τε), a town of Lycaonia or Isauria, which is mentioned by Pliny (v. 42; Etr. Lystroni) and Ptolemy (v. 4. § 12), and repeatedly in the New Testament History. [Acts, xiv. 8, 21; Tertul. iii. 11; comp. Hieroc. p. 675.] A bishop of Lystra was present at the Council of Chalcedon. Leake. [Leis Minor, p. 102] is inclined to place the town at Kilisma Norial, about 30 miles south of Isauria; but Hamilton (Researches, vol. ii. p. 319), with more appearance of probability, identifies its site with the ruins of Ka-

lahgh, which are generally believed to be the remains of Derbe. [L. S.]

LYTARKIS, a promontory in Northern Europe, mentioned by Pliny (vi. 12. s. 14). His text makes the promontory of Lytarmis, at one and the same time, a portion of the Celtic country and the extremity of the Belisarian range — the Belisarian mountains being the Creulian — "extra castra" (G. c. the Neptianus), "ultra qua Aquaeus indita Hyperboreos aliqui posuerent, pluribus in Europa dictata. Primum inde nescitur promontorium Celtica Lytarmis, flavius Carambuci, ubi lascata cum siderum vi Phaeno-

orum mentum deficient juda." In the eyes of the physical geographer, the extremity of the Creulian chain is either the island of Nora Zembida or the most northern portion of the district on the west of the sea of Ori.—the Ori being the Carambucis. In the usual maps, however, the Deicina is the Caram-

bucis, and Narsin Noss, on the east of the White Sea, the Lyxarnis Prom. [B. G. L.]

LYTUS. [LYCTUS.]

MAACA, BETH-MAACA v. ABEL BETH-

MAACA (Messýchos, Béth-ma'achá, 'Abel s'ionu ma'ax), a city of Palestine, placed by Eusebius and St. Ju-

rome on the road between Klethephoris and Jeru-

salém, 8 miles from the former, the site of which was certainly marked by a village named Almadҳ. It is clear, however, that the Abel Beth Maaca of the sacred writers could not have been situated so far south. It is first mentioned in 2 Samuel, xx. 14, c. as the city in which the rebel Sheba was besieged by Joab. From this passage, however, it may be gathered (1) that Abel was not identical with Beth-Maaca, for the copula is inserted between the names ("unto Abel and unto Beth-Maaca"); (2) that it was situated at the extremity of the land of Israel, for Joab " went through all the tribes of Israel" to come there. Abel then, which was, as "the wise woman called it," "a city and a mother in Israel" (ver. 19), was so called from its con-

tiguity to Beth-Maaca, (so Relia, Palaestina, p. 519); and this must have been situated near the northern frontier, for it is mentioned with Ijon and Dan, and Cinneroth and Naphtali (1 Kings, xv. 29), as one of the cities taken by Benhadad, king of Syria, from Basba, king of Israel; and two centuries later it was one of the cities of Israel first captured by Jehu-the-Pleaser, king of Israel. (2 Kingdoms, xv. 29.) Eusebius mentions three places named Abel:—1. a village three miles from Philha-

-delphia; 2. a city 12 miles east of Gadara; 3. another between Penas and Damascas. (Onomast. s. r.) Irelond justly remarks (l. c.) that if any one of these is to be taken as Abel of Beth-Maaca it must be the last-named; but that he is more dis-

posed to look for it in Galilee, to the west or south of Penas, rather than to the east or north, on the Damascas road. This view is perhaps confirmed by a comparison of 2 Chronicles, xxvi. 4, with 1 Kings, xv. 20; the Abel Beth Maaca of the latter being called Abel Maim, or " Abel of the Waters" in the latter, probably so named either from the sea of Cinneroth or from the sea of Galilee. Dr. Robinson suggests its identity with the modern village of Abiel, or Ilhe-l-Kabbi, or Abiel or Ilot el Haure, both situated in the Merj 'Ayun, which last name is certainly identical with the ancient Ijon, with which Abel Beth-Maaca is associated in 1 Kings, xxv, 20. (Robinson, Bib. Res. vol. iii. pp. 346, n. 2, 347, n. 1, and Appendix, pp. 136, 137, n. 1.)

Maacah is used as an adjective to Syria or Aram in 1 Chron. xix. 6, 7, but its situation is not de-

fined. (Ireland, Palaestina, p. 118.)

The existence of the Maacacites (Messýchos) on the east of Jordan, apparently between Bashan and Mount Hermon, contiguous to the Ge-Surites (Deut. iii. 14; Josh. xiii. 5, xiii. 11, 13) intimates that another city or district of the name Maacah was situated in that quarter. (G. W.)

MAAGH-AMMUM (Messýchos, Ptol. viii. 4, § 10, viii. 28, § 5), a considerable town in the island of Taprobane or Ceylon. Ptolemy calls it a
MAA RATH.

of Iliad, and may have derived its name from this city.

MAARATH, a city of Judah situated in the mountains, mentioned only in the book of Joshua (xv. 59). Reband (Palaeot. s. v. p. 879) says that a lofty mountain, Maroes, near the Dead Sea, may have derived its name from this city.

[Gi. W.]

MAARES [BABYLONIA, p. 362, s.]

MABOG. [HEPHEPOLIS].

MACAE (Maced., prog. of Arabia mentioned by Pliny (vi. 7 § 14), immediately within the Persian Gulf, as inhabiting the shores of the extensive bay of the Fish-eaters (Xyphophaganx). They occupied apparently the western shore of Cape Musseldon, as Pliny (vi. 26) states that the width of the strait from the promontory of Carmania to the opposite shore and the Macae, is 50 miles. They were bounded on the east by the Naritae (Narita) [EPIMARITAE]. Mr. Forster considers the Macae of Podery is a palpable contraction of the Namechaei of Pliny, and that this tribe is recovered in the Joraser Arabs, the most famous pirates of the Persian Gulf: (Geog. of Arabia, vol. ii. p. 225.) It is clear that the "Namaclerus praenomitorum" of Pliny (vi. 32) is identical with the modern Cape Musseldon, at which he places the Macae. (Comp. Strabo, p. 765.) He mentions a remarkable story in connexion with this place: that Numerous, who had been appointed prefect of Mesnea by King Antiochus, gained a naval victory over the Persians, and on the same day, on the tide receding, conquered them in a cavalry engagement, and erected on the same spot two trophies,—one to Neptune, the other to Jupiter.

[G. W.]

MACAE (Maced., one of the aboriginal tribes of the region Syrtica, on the N. Coast of Libya, on the river Cinup, according to Herodotus, who describes their customs (iv. 175; comp. Stryl. p. 46; Diod. iii. 48, Plin. vi. 23. s. 26; Sil. iii 273; Plut. iv. 3 § 37, calls them Macedon or Maced. Scytops). Polybius mentions Macae in the Carthaginian war (Vol. iii. 33.).

[PS.]

MACALLA (Maceda), an ancient city of Bruttium, where, according to Lycurphon, was the sepulchre of Philoctetes, to whom the inhabitants paid divine honours. (Lycoth. Alex. 927.) The author of the treatise De Mirabilibus, ascribed to Aristotle, mentions the same tradition, and adds that the hero had deposited there in the temple of Apollo Halius the bow and arrows of Hercules, which had, however, been taken by the Corinthians to the temple of Apollo in their own city. We learn from this author that Macalla was in the territory of Crotona, about 120 stadia from that city; but its position cannot be determined. It was doubtless an Oenotrian town: at a later period all trace of it disappears. (Pseud-Arist. de Mirabil. 107; Steph. B. s. r.; Schol. ad Lycoth. L. c.) [E. H. B.]

MACANIAE. [MACEDONIA].

MACARAS. [BRACADAS].

MACEREA (Marcaria, Eth. Maccaria), a town of Arcadia, in the district Pacharia, 22 stadia from Megalopolis, on the road to Phigaleia, and 2 stadia from the Alpheius. It was in ruins in the time of Pausanias, as its inhabitants had been removed to Megalopolis upon the foundation of the latter. (Paus. viii. 3 § 3, vii. 27. § 4, vili. 36. § 9; Steph. B. s. v.)


MACERIA (Maced.), that is, "the blessed" (island), a name given by the poets to several islands, such as CYPRUS, LESBOS, and RHODES; but also occurs as a proper name of an island in the south of the Arabian gulf, a little to the north of the gulf of Adene.

[MACATUAE (Maconura), a people in the extreme W. of Cyrenaica, on the border of the province of Africa, above the Velpi Montes. (Ptol. iv. 4 § 10.)

MACHEREB. [MACEDONIA].

MACCOCALINGAE. [CALINGAE].

MACCORAES. [MACEDONIA].

MACEDONIA (ἡ Macedonía), the name applied to the country occupied by the tribes dwelling northward of Thessaly, and Mt. Olympus, eastward of the chain by which Pindus is continued, and westward of the river Axios. The extent of country, indeed, to which the name is generally given, embraces later enlargements, but, in its narrower sense, it was a very small country, with a peculiar population.

I. Name, race, and original seats.

The Macedonians (Makedónes or Macedónes), as they are called by all the ancient poets, and in the fragments of epic poetry, owed their name, as it was said, to an eponymous ancestor; according to some, this was Macedon, son of Lycas, from whom the Arcadians were descended (Apollod. iii. 17 § 1), or Macedon, the brother of Magnes, or a son of Aesopus, according to Herod and Hellenus (opp. Const. Porph. de Theon. ii. 2; comp. Aelian. H. A. x. 48; Eustath. ad Dion. P. 247; Steph. B.). These, as well as the otherwise unsupported statement of Herodotus (L. 56), of the original identity of the Doric and Macedonian (Macedonian) peoples, are merely various attempts to form a genealogical connection between this semi-barbarous people and the rest of the Hellenic race. In the later poets, they appear, sometimes, under the name of MACER, Maces, or Macæus (Stil. Ital. viii. v. 22, 875; v. 16, 414, 652; Not. Sil. iv. 6. 106; Anson, de Clar. Græc. ii. 9; Gell. iii. 3). And their country is called MACÆA (Maceda, Hesych. s. r.; Eustath. ad Dion. P. l. c.).

In the fashion of wearing the mantle and arranging their hair, the Macedonians bore a great resemblance to the Illyrians (Strab. vii. p. 327), but the fact that their language was different (Polyb. xxvi. 8) contradicts the supposition of their Illyrian descent. It was also different from Greek, but more nearly so in the Macedonian dialect than in the many grammatical forms which are commonly called Aeolic, together with many Arcadian and Thessalian words; and what perhaps is still more decisive, several words which, though not found in the Greek, have been preserved in the Latin language. (Comp. Müller, Dorien, vol. i. p. 3, trans.) The ancients were unanimous in rejecting them from the true Hellenic family, but they must not be confounded with the armed plunderers—Illarians, Thracians, and Eprots, by whom they were surrounded, as they resemble more nearly the Thessalians, and other ruder members of the Grecian name.

These tribes, which differed as much in ancient
times as they do now, accordingly as they dwell in mountain or plain, or in soil or climate more or less kindly, though distinguished from each other, by having substantive names of their own, acknowledged one common nationality. Finally, the various sections, such as the Elymiae, Orestae, Lyceanians, and others, were swallowed up by those who were subsequently known as the Macedonians, who had their original centre at Aegeae or Edessa. (Comp. Græc. Hist. of Greece, c. xxv.)

Macedonia in its proper sense, it will be seen, did not touch upon the sea, and must be distinguished into two parts,—Upper Macedonia, inhabited by people about the W. range of mountains extending from the N. as far as Pindus, and Lower Macedonia about the rivers which flow into the Axius, in the earlier times, not, however, extending as far as the Axios, but only to Pella. From this district, the Macedonians extended themselves, and partly repressed the original inhabitants. The whole of the sea-coast was occupied by other tribes who are mentioned by Thucydides (ii. 99) in his episode on the expedition of the Thracians against Macedonia. There is some little difficulty in harmonising his statements with those of Herodotus (vii. 138), as to the original series of occupants on the Thracian gulf, anterior to the Macedonian conquests. So far as it can be made out, it would seem that in the earliest, viz. b.c. v., the narrow strip between the Peneius and Haliacmon, was the original abode of the Pieron Thracians; N. of the Peneius, from the mouth of the Haliacmon to that of the Axios, dwelt the Bottaiaci, who, when they were expelled by the Macedonians, went to Chalcidice. Next followed the Peoniomus, who occupied both banks of the Styrmon, from its source down to the lake near its mouth, but were pushed away from the coast towards the interior. Mygdonia, the lower country of the Axios, about the Thermaic gulf, was previously to the extension of the Macedonians, inhabited by Thracian Eodinians. While Upper Macedonia never attained to any importance, Lower Macedonia has been famous in the history of the world. This was owing to the energy of the royal dynasty of Edessa, who called themselves Heracleids, and traced their descent to the Teneimaiæ of Argos. Respecting this family, there were two legends; according to the one, the kings were descended from Cepheus, and according to the other from Perseus. The latter tale, which is given by Herodotus (vii. 137—139), bears much more the mark of a genuine local tradition, than the other which cannot be traced higher than Theopompus. (Dio Cassius ap. Syncell. p. 262.)

After the alleged foundation of the Macedonian kingdom, there is nothing but a long blank, until the reign of king Amyntas (about 520—500 B.C.), and his son Alexander (about 480 B.C.). Herodotus (c. c. comp. Thuc. ii. 100) gives a list of five successive kings between the founder Perdiccas and Alexander—Perdiccas, Arrhinnus, Philippos, Apoetas, Abraetas, Amyntas, and Alexander, the contemporary, and to a certain extent ally, of Nereus. During the reign of these two last princes, who were on friendly terms with the Persian monarchs, and afterwards with the emiricat Athens, Macedonia became implicated in the affairs of Greece. (Herod. i. 59, v. 94, vii. 136.)

Many barbarous customs, such as that of tattooing, which prevailed among the Thracians and Illyrians, must have fallen into disuse at a very early period. Even the usage of the ancient Macedonians, that every person who had not killed an enemy, should wear some disgraceful badge, had been discontinued in the time of Aristotle. (Pol. vii. 2, § 6.) Yet at a very late date no one was permitted to lie down at table who had not slain a wild boar without the nets. (Hegesander, ap. Athen. i. p. 18.) On the other hand, a certain spirit of adventure, personal valor, and a certain freedom of spirit, were the national characteristics of this people. Long before Philip organised his phalanx, the cavalry of Macedon was greatly celebrated, especially that of the highlands, as is shown by the tetradrachma of Alexander I. In smaller numbers they attacked the close array of the Thracians of Sitaules, relying on their skill in horsemanship, and on their defensive armour. (Thuc. ii. 100.) Teletinus the Spartan admired the cavalry of Elimeis (Xen. Hell. v. 2, § 31, v. 3, § 4); and in the days of the conquests of Asia, the custom remained that the king could not condemn any person without having first taken the voice of the people or of the army. (Polyb. v. 27; Q. Curt. vi. 8, § 25, vi. 9, § 34.)

II. Macedonia in the historic period till the death of Alexander.

This kingdom had acquired considerable power even before the outbreak of the Persian War, and, notwithstanding various temporary reverses, had gained considerable ground, when Alexander the Philhellene offered himself as a combatant at the Olympic games (Herod. v. 22; Justin. vii. 12), and honoured the poetry of Pindar (Sol. ix. 16). After that war Alexander and his son Peidicas appear gradually to have extended their dominions, in consequence of the fall of the Persian power in Thrace, as far as the Styrmon. Peidicas from being the ally of Athens became her active enemy, and it was from his instance that all the difficulties of Athens on the Thracian coast arose. The faithful Peidicas was succeeded by his son Archelaus, who first established forte-sea and roads in his dominions, and formed a Macedonian army (Thuc. ii. 100), and even intended to procure a navy (Sol. ix. 17), and had tragedies of Euripides acted at his court under the direction of that poet (Ael. V. H. ii. 21, xiv. 4), while his palace was adorned with paintings by Zenax (Ael. V. H. i. 14, xiv. 17). In b.c. 309, Archelaus perished by a violent death (Dios. xiv. 37; Arist. Pol. v. 8; Herod. v. 4) under the influence of a party of kings followers of whom we know little but the names. Orestes, son of Archelaus, a child, was placed upon the throne, under the guardianship of Aironus. The latter, however, after about four years, made away with his ward, and reigned in his stead for two years; he then died of sickness, and was succeeded by his son Panamnos, who, after a reign of only one year, was assassinated and succeeded by Amyntas. (Dios. xiv. 84—89.) The power of Macedonia so diminished with these frequent dethronements and assassinations of its kings, that Amyntas had to cede to Olynthus all the country about the Thermaic gulf. (Dios. xiv. 92, xv. 19.) Amyntas, who was dependant on, if not tributary to, Jason, the "tagus" of Thessaly, died nearly about the same time as that prince (Dios. xv. 60), and was succeeded by his youthful son Alexander. After a short reign of two years, b.c. 368, Alexander perished by assassination, the fate that so frequently befell the Macedonian kings. Eurydice, the widow of Amyntas, was left with her two younger children, Peidicas, now a young man, and Philip, yet a youth; Philip was of
Alorns, one of the murderers of Alexander, was regent, and administered the affairs of the widowed queen, and those of her children, against Pausanias, a man of the royal lineage and a pretender to the throne. (Diod. xvi. 2; Aesch. Fals. Log. p. 249; 250; Justin. vii. 6.) Iphicrates declared in favour of Eurydice, who would have been forced to yield the country to Pausanias, and acted so vigorously against him as to expel him from Macedonia and secure the sceptre to the family of Amyntas. (Corn. Nep. Iphikrat. 3.) When Philip succeeded his brother Perdiccas, shun in battle with the Illyrians, n. c. 350—539, no one could have foreseen the future conqueror of Chaonia, and the destroyer of Grecian liberties. In the very first year of his reign, though only 24 years old, he laid the foundations of the future greatness of a state which was then almost annihilated. His history, together with that of the other Macedonian kings, is given in the Dictionary of Biography. At his death Macedonia had already become a compact empire; its boundaries had been extended into Thrace as far as Perimthus; and the Greek coast and towns belonged to it, while Macedonian ascendency was established from the coasts of the Propontis to those of the Ionian, the Aegus, Messenian, and Saronic gulfs. The empire of Alexander became a world-dominion. Macedonian settlements were planted almost everywhere, and Grecian manners diffused over the immense region extending from the Temple of Ammon in the Libyan Oasis, and from Alexandria on the western Delta of the Nile to the northern Alexandria on the Jazartes.

111. Later History till the Fall of the Empire.

At the death of Alexander a new Macedonian kingdom arose with the dynasty of Antipater; after the murder of the king Philipus III. (Arrhidæus) and Eurydice by the queen Olympias, Cassander the son of Antipater, after having murdered the king Alexander Aenus, and his mother, ascended the throne of Macedonia; at his death his three sons, Philip, Antipater, and Alexander, successively occupied the throne, but their reigns were of short duration. Philip was carried off by sickness; Alexander was put to death by Demetrius Poliorcetes, and Antipater, who had fled for refuge to Lysimachus, was murdered by that prince. When the line of Cassander became extinct, the crown of Macedonia was the prize for which the neighbouring sovereigns struggled, Lysimachus and Pyrrhus, kings of Thrace and Epirus, with Demetrius, who still retained Athens and Thessaly, in turns, disputed each other of this disputed throne. Demetrius, however, at last overcame the other competitors; and at his death transmitted the kingdom to his son Antigonus, and the dynasty of the Antigoniæ, after many vicissitudes, finally established their power. The three great irruptions of the Gauls, who made themselves masters of the N. parts, and were established in Thrace and Upper Macedonia, fell within this period. Antigonus Gonatas recovered the throne of deposed Macedonia; and now secured from the irruptions of the Gauls, and from foreign rivals, directed his policy against Greece, when the formation of the Aetolians, and yet more important Achaean league, gave rise to entirely new relations. Antigonus, in the latter part of his reign, had recourse to various means, and more especially to an alliance with the Aetolians, for the purpose of counterpoising the Achaeans. He died in his eightieth year, and was succeeded by his son

Demetrius II., who waged war upon the Aetolians, now, however, supported by the Achaeans; and tried to suppress the growth of the latter, by favouring the tyrants of Epirus. The remainder of the reign of this prince is little more than a gap in history. Demetrius' son, Philip, was passed over, and his brother's son, Antigonus II. surmounted Dossen, was raised to the throne. This king was occupied most of his time by the events in Greece, when a very remarkable revolution in Sparta, raised up a formidable enemy against the Achaeans; and so completely altered the relative position of affairs, that the Macedonians from having been opponents became allies of the Achaean. Philipus V., a young, warlike, and popular prince, was the first to come into collision with Rome,—the war with the imperial city ( b. c. 200—197), suddenly hurled the Macedonian power from its lofty pitch, and by laying the foundation of Roman dominion in the East, worked a change in almost all the political relations there. T. Quinctius Flamininus, by offering the magic spell of freedom, stripped Philip of his allies, and the battle of Cynoscopelae decided everything. Soon after, the freedom of Greece was solemnly proclaimed by the Romans; but in their triumph, in their triumph, this measure served only to transfer the supremacy of their country from Macedonia to Rome. On the 22nd of June, b. c. 168, the fate of Macedon was decided on the field of Pydna by her last king Perseus.

According to the system then pursued at Rome, the conquered kingdom of Macedon, was not immediately converted into a province, but, by the famous edicts of Apollonius issued by the authority of the Roman Senate, the year after the battle, the country was divided into four districts. By this decree (Liv. xiv. 29), the Macedonians were called free,—each city was to govern itself by magistrates annually chosen, and the Romans were to receive half the amount of tribute formerly paid to the kings, the distribution and collection of which was probably the principal business of the councils of the four regions. None but the people of the extreme frontiers toward the barbarians were allowed to defend themselves by arms, so that the military power was entirely Roman. In order to break the hold actually the national union, no person was allowed to contract marriage, or to purchase land or buildings but within his own region. They were permitted to smelt copper and iron, on paying half the tax which the kings had received; but the Romans reserved to themselves the right of working the mines of gold and silver, and of selling naval timber, as well as the introduction of salt, which, as the Third Region only was to have the right of selling it to the Durdauk, was probably made for the profits of the conquerors on the Thracian gulf. No wonder, that after such a division, which tore the race in pieces, the Macedonians should compare their servitude to the liberation and disfranchising of an animal. (Liv. xiv. 30.)

This division into four districts did not last longer than eighteen years, but many tetraarchims of the first division of the tetrarchy coined at its capital, Amphipolis, are still extant. n. c. 149 Andrécus, calling himself Philip son of Perseus, reconquered all Macedonia (Liv. Epit. xlix.), but was defeated and taken in the following year, by Q. Caecilius Metellus; after which the Macedonians were made tributary (Porphyry. op. Eusb. Chron. p. 178), and the country was probably governed by a "prætor,"
Like Achaea, after the destruction of Corinth, which occurred two years afterwards, b.c. 146. From that time to the reign of Augustus the Romans had the troublesome duty of defending Macedonia, against the people of Illyricum and Thrace; during that period, they established colonies at Philippi, Pella, Stobi, and Diunum.

At the division of the provinces, Macedonia fell to the senate (Dion Cass. lib. 12; Strab. lib. xi. p. 840). Thessaly, Macedonia, and the provinces of Achaea and Macedonia to the imperial government of Moesia, in order to deliver them from the weight of the provincial administration (Tac. Ann. 176—80, v. 10), and this continued till the time of Claudius (Suet. Claud. 25; Dion Cass. lib. 24). Afterwards it was again under a "proconsul," with the title "proconsul" (Orelli, Inschr. n. 1170 (Ves-pasion); n. 3851 (Caracalla)), while mention often occurs of "legate" (Orelli, n. 3658) and "quae stores" (Orelli, n. 822, 3144). Thessalonica, the most populous city in Macedonia, was the seat of government, and virtually the capital of Greece and Illyricum, as well as of Macedonia. Under Constantine, Macedonia, was one of the two governments of the prefeture of Illyricum, and consisted of six provinces, Achaea, Macedonia, Crete, Thessaly, Old Epirus, and New Epirus (Marquardt, in Becker, Rom. Alterthum, vol. ii. pt. 1. pp. 113—119). The ravages inflicted by the northern nations on the frontier provinces were so continual that the inhabitants of Thrace and Macedonia were greatly dispersed, the uninhabited plains were traversed by armed bands of S. Illyrians, who gradually settled in great numbers in Macedonia, while many mountainous districts, and most of the fortified places still remained in the possession of the Greeks, who were driven into the Chalcidic peninsula, or into the low grounds near the sea, where the marshes and rivers which intersect them, offered means of resistance; but the existence of the ancient race may be said to terminate with the reign of Heracleus, (Comp. Suda, Syc., vol. ii. p. 115; vol. iv. p. 119). The emperors of Constantinople attempted to remedy the depopulation of their empire by transporting Asiatic colonies. Thus a colony of Persians was established on the banks of the Axius (Vardar) as early as the reign of Theophilus, A. D. 829—842, and it long continued to furnish recruits for a cohort of the imperial guard, which bore the name of Vardaritae.

In A. D. 1063 a colony of Uzes was settled in Macedonia, whose chiefs rose to the rank of senators, and filled high official situations at Constantinople (Sylvestri, ad edam Codicem, p. 868; Zonar, vol. i. p. 273; Ann. Comm. p. 195). Anna Comnena (pp. 109, 315) mentions colonies of Turks established near Achrida before the reign of her father (A. D. 1081). These and other nations were often included under the general name of Turks, and indeed most of them were descended from Turkish tribes. (Finlay, Medieval Greece, p. 31.)

IV. Physical and Comparative Geography.

The large space of country, which lies to the N. of the Chambian chain, is in great part mountainous, occupied by lateral ridges or elevations, which connect themselves with the main line of Scandus. It also comprises three wide alluvial basins, or plains which are of great extent, and well adapted to cultivation: the northernmost of the three, contains the sources and early course of the Axius, now the plain of Tetovo or Kalkandeh: the second is that of Bitola, extending to a great extent, with that of ancient Pelagonia, wherein the Erigen flows towards the Axios; and the larger and more undulating basin of Grevena and Anassiticia, containing the Upper Haliacmon with its confluent streams. These plains, though of high level above the sea, are yet very fertile, each generally bounded by mountains, which rise precipitously to an alpine height, and each leaving only one cleft for drainage by a single river, the Axios, the Erigen, and the Haliacmon respectively. The fat rich land to the E. of Fimi and Sardus is described as forming a marked contrast with the light calcareous soil of the Albanian plains and valleys on the W. side (comp. Grote, Hist. of Greece, cxxv.).

Upper Macedonia was divided into Elimeia, Eordaea, Orestes, and Lyncestis; of these subdivisions, Elimeia comprised the modern districts of Grevenä, Veria, and Tveræmbi; Eordaea those of Buñja, Sarighiud, and Ostrovo; Orestis those of Greenwood, Amalegica, and Anatokia; and Lyncestis Filaría, and all the S. part of the basin of the Erigen. These seem to have been all the districts which properly belonged to Upper Macedonia, the country to the N. as far as Illyricum to the W. and Thrace to the E. constituting Paroania, a part of which (probably on the Upper Axios) was a separate kingdom as late as the reign of Cassander (Diod. xx. 19), but which in its widest sense was the great belt of interior country which covered on the N. and NE. both Axios and the Erigen, and the latter containing the maritime and central provinces, which were the earliest acquisition of the kings, namely, Pieria, Bottiaea, Emathia, and Mygdonia.

Pieria, or the district of Katerina, forms the slope of the range of mountains of which Olympus is the highest peak, and is separated from Magnesia on the S. by the Peneus (Scamander). The real Emathia is in the interior of Macedonia, and did not in its proper sense extend towards the sea, from which it is separated by Pieria and part of the ancient Bottiaea, and by the plains around Soloniki, together with the valleys of Ksali and Besikia, extending westward to the Axios, and including the lake Balbe to the E. The name Chalidoch is applied to the whole of the great peninsula lying to the S. of the ridge of Mt. Hiertitsi.

An account of these subdivisions will be found under their different heads, with a list of the towns belonging to each.

Macedonia was traversed by the great military road—the Via Egnatia; this route has been already described [Vol. II. p. 36] as far as Heraclia Lyncestis, the first town on the confines of Illyricum; pursuing it from that point, the following are the stations up to Amphipolis, where it entered Thrace, properly so called:—

Heraclia.

Cellae — 'Ostrowo.
Edessa — Voćkâni.
Polya — Alkisli.
Mutatio Gephyra — Bridge of the Vardhâri.
Theosalica — Soloniki.
Melissargia — Melissargia.
Apollonia — Pella.
Amphipolis — Neohótheiôr.

From the Via Egnatia several roads branched off to the N. and S., the latter leading to the S. provinces of Macedonia and to Thessaly; the former into Paonia, Dardania, Moesia, and as far as the Danubes.
MACEDONIA.

The Peutinger Table furnishes the following route from Pella to Larissa in Thessaly:—

Pella.
Beroea — Verria.
Asculus —
Arta —
Butad —
Asana —
Hatera — Katerina.
Bium (Bium) — Malatolia.
Salathum —
Stoons (Tempe) — Lykostoma.
Olympum —

Two roads led to Stobi in Paeonia, the one from Heraclea Lyncestis, the other from Thessalonica. According to the Table, the stations of the former are—

Heraclea.
Ceramic.
Euristo (Andaristus).
Stobi.

Of the latter—

Thessalonica.
Gallicum — Gallia.
Tauriana — Doiran.
Idomenia —
Stoons (Stena) — Demirakti.
Antiponia —
Stobi —

From Stobi again two roads struck off to the NW. and NE. to Scopi (Scopie), at the "destroyed" from the Illyrian mountains into the plains of Paeonia and the Upper Axios, and to Serdica:—

Stobi.
Trampara.
Asiolon — Isth.
Pentali — Ghinastuild.
Avila —

Serdica — Sofia.


Though the Macedonians were regarded by the Greeks as a semi-barbarous people, the execution of their coins would not lead to that inference, as they are fine and striking pieces, boldly executed in high, sharp, relief. The coin of Alexander I. of Macedon, B.C. 500, is the first known monarchical coin in the world that can be identified with a written name, and to which, consequently, a positive date can be assigned. It has for the "type" a Macedonian warrior leading a horse; he bears two lances, and wears the Macedonian hat. The coins of the princes who followed him exhibit the steps towards perfection very graphically.

With Philip II. a new era in the Macedonian coinage commences. At this period the coins had become perfect on both sides, that is, had a "reverse" equal in execution to the "obverse." During his reign the gold mines at Mt. Pangaeus were worked. He issued a large gold coinage, the pieces of which went by his name, and were put forth in such abundance as to circulate throughout all Greece. The series of coins, from Philip II. to the extinction of the monarchy, exhibit the finest period of Greek monetary art. (Comp. H. N. Humphrey's Ancient Coins and Medals, London, 1850, pp. 58—65.)

During the tetrarchy there are numerous existing coins, evidently struck at Amphipolis, bearing the head of the local deity Artemis Taurropis, with an "obverse" representing the common Macedonian "type," the club of Hercules within a garland of oak, and the legend ΜΑΚΕΔΟΝΙΩΝ ΠΑΡΤΥ. (Comp. Eckhel, vol. ii. p. 61, fol.)

[ E. B. J.]

COINS OF MACEDONIA.

MACELLA or MAGELLA (Μακελλα: Μαγελλα), a town in the NW. of Sicily, which is noticed by Polybius (i. 24) as being taken by the Roman consul C. Duilius and Cn. Cornelius, as they returned after raising the siege of Segesta, in B.C. 260. It is interesting to find the same circumstance noticed, and the name of this otherwise obscure town mentioned, in the celebrated inscription on the astral column which records the exploits of C. Duilius. (Orell. Inscri. 549.) It would seem from Diodorus, that at an earlier period of the same war, the Romans had besieged Macella without success, which may account for the importance thus attached to it. (Diod. ii. 4, p. 502.) The passage of Polybius in reality affords no proof of the position of Macella, though it has been generally received as an evidence that it was situated in the neighbourhood of Segesta and Panormus. But as we find a town still called Macellaro, in a strong position on a hill about 15 miles E. of Segesta, it is probable that this may occupy the site of Macella. The only other mention of it in history occurs in the Second Punic War (B.C. 211), among the towns which revolted after the departure of Marcellus from Sicily. (Liv. xxxvi. 21.) As its name is here associated with those of Hybla and Margantia, towns situated in quite another part of the island, Cluverius supposes that this must be a distinct town from the Macella of Polybius; but there is clearly no sufficient reason for this assumption. The name is written in the old editions of Livy, Macella; and we find the Magellini enumerated by Pliny among the provincial towns of the interior of Sicily (Plin. iii. 8. x. 14), while Ptolomy, like Polybius, writes the name Macella. (Ptol. iii. 4. § 14.) The orthography is therefore dubious, as the authority of so ancient an inscription as that of Duilius is of no avail in this case. The coins which have been ascribed to Macella are of very dubious authenticity.

[ L. H. B.]

MACERPIHACTA (Ammian. xxi. 2), a small town of Bactria mentioned by Ammianus Marcellinus. It was situated apparently on the Ephratus, to the W. of Siratus, not far from the place where the Royal Canal, or Ναυρ-μιλές, joined the Ephratus.

MACESTUS or MECESTUS (Μακεστος or Με-κεστος), a tributary of the river Illyruncus: It took
MACETA.

Its origin was a lake near Acrea, and, after forming for some distance in a western direction, it turned northward, and joined the Rhyndacus a little to the north of Miletopeis. (Strab. xii. p. 576; Plin. v. 40.) It seems to be the same river as the one called by Polybius Magistus (v. 77), though the Scholiast on Apollonius Rhodius (ii. 1162) remarks, that in his time the Rhyndacus itself bore that name. The lower part of the river now bears the name Sann or Etangherili, while the upper part is called Sabba River. (Hamilton’s Researches, vol. iii. p. 105, 111.)

MACETA (Μακετα, N. Arch. Peripl. p. 22 : C. Muselaedon), a promontory of Arabia, at the entrance of the Persian Gulf, opposite the promontory Harmonon in Carmania. (Strab. xvi. p. 726, xvi. p. 765.) It was on the coast of the Macae, and is, therefore, called by Strabo (xvi. p. 763) a promontory of the Macae, without giving it any special name. It formed the NW. extremity of the mountains of the Arabi, and is, therefore, called by Proclus (vol. 1, p. 73) Αραβίας ουρανιών. (L. S.)

MACETA, MACETIA. (Μακετία, Μακέτια.)

MACHERUS (Μαχέρος : Eth. Μαχερουη, Joseph.), a strong fortress of Perea, first mentioned by Josephus in connection with Alexander the son of Hyrcanus I, by whom it was originally built. (Ant. xiii. 16. § 3; Bell. Jud. vii. 6. § 2.) It was delivered by his widow to her son Aristobulus, who first fortified it against Gabinius (Ant. xiv. 5. § 2.) to whom he afterwards surrendered it, and by whom it was dismantled (§ 4. Strab. xvi. p. 762). On his escape from Rome Aristobulus again attempted to fortify it; but it was taken after two days’ siege (vi. 1). It is however celebrated in the history of Herod the Tetrarch, and St. John the Baptist. It was situated in the mountains of Arabia (τρόπος τοῦ Ἀραβίας οὐρανοῦ) (5. § 2), and on the confines of Herod’s jurisdiction and that of Artaeus king of Arabia, his father-in-law, but at this time the historian expressly states that it belonged to the latter (xxvii. 6. § 1), being the southern extremity of Perea as Philo places it, and the northern of Judaea (iii. 3. § 3, iv. 7. § 5.) When Herod’s first wife, the daughter of Artaeus, first suspected her husband’s guilty passion for Herodias, his brother Philip’s wife, she dissembled her indignation, and requested to be sent to Machaerus, whence she immediately proceeded to Perea, her father’s capital. The fact of Machaerus being then subject to the jurisdiction of Artaeus presents an insuperable difficulty to the reception of Josephus’s statement that it was the place of St. John the Baptist’s martyrdom: for suffering, as he did in one view, as a martyr for the conjugal rights of the daughter of Artaeus, it is impossible to believe that Herod could have had power to order his execution in that fortress. (xxvii. 6. §§ 1, 2.) It held out against the Romans after the fall of Jerusalem, and the account of its siege and reduction by the lieutenant Lucinius Bassus furnishes us with the most detailed account of this remarkable fortress, which Pliny (v. 15) reckons second to Jerusalem for the strength of its works. Josephus’s account is as follows. It was situated on a very high hill, and surrounded with a wall, trenchant about on all sides with valleys of enormous depth, so as to defy embankments. Its western side was the highest, and on this quarter the valley extended 60 stadia, as far as the Dead Sea. On the north and south the valleys were not so steep, but still such as to render the fortress inaccessible, and the eastern valley had a depth of 100 cubits. It had been selected by Herod, on account of its proximity to the Arabs and the natural advantages of its position, and he had enclosed a large space within its walls, which was strengthened with towers. This formed the city: but the summit of the hill was the acropolis, surrounded with a wall of its own: flanked with corner towers of 160 cubits in height. In the middle of this was a stately Palace, laid out in large and beautiful chambers, and furnished with numerous reservoirs preserving the rain water. A shrub of one, of portentous size, grew in the palace yard, equal in height and bulk to any fig-tree. A large store of missiles and military engines was kept there so as to enable its garrison to endure a protracted siege. Bassus proposed to assail it on the east side, and commenced raising banks in the valley, and the garrison, having left the city and its inhabitants to their fate, betook themselves to the acropolis, from which they made a succession of spirited sallies against the besiegers. In one of these a youth named Thaddeus, of influential connections, fell into the hands of the Romans, and the garrison capitulated on condition that his life was spared, and he and they allowed to evacuate the place in safety. A few of the inhabitants of the lower city, thus abandoned, succeeded in effecting their escape: but 1700 males were massacred, and the women and children sold into captivity. (B. J. vii. 6.) Its site has not been recovered in modern times; but it is certainly wrongly placed by Pliny at the South end of the Dead Sea (vi. 16; Plin. H. N. v. 885). The account given by Josephus of the copious hot springs of bitter and sweet water, of the sulphur and alum mines in the valley of Barars, which he places on the north of the city of Machaerus, seems rather to point to one of the ruined sites, noticed by Irby and Mangles, to the northern part of the Dead Sea, in the vicinity of Callirhoe, where these phenomena are still found; but not the peculiar noxious tree, of the same name as the valley, which was deplorably dear to the gatherer, but was a specific against the eye of the inhabitant, and health. (Ibid. 464, 465.) (G. W.)

MACHEAR (Μαχαιροθ, some MSS. read Μαχαιρωθ, Ptol. iv. 14. § 11), a people of "Scythia intra Iannaum," near the Iassae. (E. B. J.)

MACHELONES (Μαχελώνης, Arrian, Peripl. p. 11; Amm. p. 15), a subdivision of the Colchian tribes situated to the S. of the Phasis. Anchius, prince of this people, as well as of the Heniochi, submitted to Trajan. (Dio Cass. liv. 19; E. B. J. 80.)

MACILYFE (Μαχίληφ, Herod. iv. 179; Pol. iv. 3. § 26, 26. Μαχίληφ), a Libyan people, in the S. of Africa Propria (Byzacena), on the river Triton, and separated by the lake Tritonis from the Lotos-pingi, like whom they fed upon the lotus. (Comp. Plin. vii. 2.)

MACHERE. (Μαχηρεταί.)

MACRUSS (Μακρους.)

MACUYNI (Μαχυνοί), a people of Africa Propria, whom Ptolemy places S. of the Libyan deserts, as far as the Lesser Syrtis and the Maculyes. (Ptol. iv. 3. §§ 22, 26.) (P. S.)

MACUXA (Μακούξα), a district of Arabia, mentioned only by Strabo (xvi. p. 766) as nearest to Babylonia, bounded on the one side by the desert of Arabia, on another by the marshes of the Chaldeans, formed by the overflow of the Euphrates, and on a third by the Persian Gulf. Its climate
MACISTUS, or MACISTUM (Μακιστός, το Μακιστόν; Edh. Macistion), a town of Triphyla, in Elis, said to have been also called Platanistus. (Πλατανιστός, Strab. viii. p. 345.) It was originally inhabited by the Pareaeae and Caucones, who were driven out by the Minyae. (Strab. l. c.; Hesd. iv. 145.) It was afterwards subdued by the Eleians, and became one of their dependent towns whose history is given under Lepraeum. In the time of Strabo, it was no longer inhabited (vi. p. 349). Macistus was situated upon a lofty hill in the north of Triphyla, and appears to have been the chief town in the north of the district, as Lepraeum was in the south. That Macistus was in the north of Triphyla appears from several circumstances. Strabo describes its territory, the Macistis, as bordering upon Psatis. (Strab. viii. p. 343.) Agis, in his invasion of the territory of Elis, in B.C. 400, when he entered Triphyla through the Arkon of Mekka, was received by Macistus, which was a town of the Aegaeans, built by the Macistis, and then by the Epitalii on the Alpheius. (Xen. Hell. iii. 2 § 25.) Stephanus places Macistus to the westward of the Lepraeum (Steph. ii. z. v.); but this is obviously an error, as Arcadia bordered upon the Lepraeum in that direction. Macistus would appear to have been in the neighbourhood of Samicum upon the coast, as it had the superintendence of the celebrated temple of the Samian Poseidon at this place. (Strab. viii. p. 343.) From these circumstances this error may be little doubt that Macistus was situated upon the heights of Khadiis. It is worthy of notice that Pausanias and Polybius mention only Samicum, and Xenophon only Macistis. This fact, taken in connection with the Macistians having the superintendence of the temple of the Samian Poseidon, has led to the conjecture that upon the decay of Samicum upon the coast, the Minyans built Macistus upon the heights above; but that the ancient name of the place was afterwards revived in the form of Samicum. The Macistians had a temple of Hercules situated upon the coast near the Akion. (Strab. viii. p. 548.)

MACNA (Μακνα), an inland town of Arabia Felix, according to Ptolemy (vi. 7.), who places it in lat. 67°, long. 28° 45', near the Aenadian gulf of the Red Sea. It is described as a town called Gulf of Akeba. (Str. vii. 2.) MACORA (Μακορα), an inland city of Arabia Felix, placed by Ptolemy in lat. 75° 29', long. 22° 22', universally admitted to be the ancient classical representative of the modern Mecca or Meccos, which Mr. Forster holds to be an idiomatic abbreviation of Machorala, identical with Arabic “Mehcharab,” or “the warlike city,” or “the city of the Haur.” (Geog. of Arabia, vol. i. pp. 265, 266.)

A very high antiquity is claimed for this city in the native traditions, but the absence of all authentic notices of it in the ancient geographers must be allowed to disprove its claim to notoriety on account of its sanctity at any very remote period. The territory of Mecca was, according to universal Arabian history or tradition, the central seat of the kingdom of Jorjan and the Jochamites, descendants of the Jothamite patriarch Sherah, the Jerah of the book of Genesis (x. 26), who in the earliest times were the sovereigns of the Caaba, and the Mecca of the Abrahams sacrifices in the valley of Minna, from whence they derived their classical synonym Minael. It is quite uncertain when they were superseded by the Ishmaelites of Arabia, whose descendants, according to immemorial Arabic tradition, settled in the Hadjaz; and one tribe of whom was named Korēsch (collegit unidine), “quod circa Meccan, congrupti degerunt.” (Camus ap. Gallus, in loc. cited by Forster, Geog. of Arabia, vol. i. p. 248, &c.) This tribe, however, from which Mecca was surrounded, had been for centuries the guardians of the Caaba, and lords of Mecca, prior to his appearance: for if the very plausible etymology and import of the classical name, as above given, be correct, and the Beni-Hurab was, as Mr. Forster has elaborately proved, a synonym for the sons of Kedar, it will follow that they had succeeded in fixing their name to the capital some time before it appeared in Ptolemy’s list, nor can any traces of a more ancient name be discovered, nor any notices of the ancient city, further than the bare mention of its name by the Alexandrian geographer.

“Mecca, sometimes also called Bekka, which words are synonymous, and signify a place of great concourse, is certainly one of the most ancient cities in the world. It is by some thought to be the Mecca of Scripture (Gen. x. 30), a name not unknown to the Arameans, and supposed to be taken from one of Ishmael’s sons” (Gen. xxv. 13). (Sale’s Koran, Preliminary Discourse, sect. i. p. 4.) Its situation is thus described by Burckhardt—“The town is situated in a valley, narrow and sandy, the main direction of which is from north to south; but it inclines towards the north-west near the southern extremity of the town. In breadth this valley varies from one hundred to seven hundred paces, the chief part of the city being placed where the valley is most broad. The town itself covers a space of about 1500 paces in length;... but the whole extent of ground comprehended under the denomination of Mecca” (G. i. 188); and indeed the inhabitants “amounts to 3500 paces. The mountains enclosing this valley (which before the town was built the Arabs had named Wady Mekka or Bekka) are from 200 to 500 feet in height, completely barren and destitute of trees. Most of the town is situated in the valley itself; but there are also parts built on the sides of the mountains, principally of the eastern chain, where the primitive habitations of the Kereysch and the ancient town appear to have been placed.” It is enriched by gardens, and is surrounded by streets broader, and stone houses more lofty, than in other Eastern cities: but since the decline of the pilgrimage “numerous buildings in the outskirts have fallen completely into ruin, and the town itself exhibits in every street houses rapidly decaying.” Its population has declined in proportion. The results of Burckhardt’s inquiries gave “between 25,000 and 39,000 stationary inhabitants for the population of the city and suburbs, besides from 3000 to 4000 Abyssinians and black slaves: its habitations are capable of containing three times this number.” This estimate, however, shows a considerable increase within the last three centuries; for “in the time of Sultan Selym I. (in A.D. 1517) a
MACROBIUS, a considerable river of Northern Italy, rising in the Apennines and flowing into the Tyrrhenian Sea near Luna. It was under the Roman dominion and was navigable on both sides of it, and it was not till after a long struggle with that people that the Romans were able to carry their arms as far as the banks of the Maera. (Liv. xxxiii. 32, xl. 41.)

The Maera is one of the most considerable of the rivers on the Ligurian coast, but it still retains the character of a mountain torrent, at times very violent and impetuous, at others so shallow as to be wholly unfit for navigation (Lucan, ii. 426). The ruins of Luna are situated on the left bank of the Maera, about a mile from the sea, while the celebrated Port of Luna (the Gulf of Spezia) is some miles distant to the W., and separated from it by an intervening range of hills (Luna). About 10 miles from its mouth the Maera receives from its W. bank the waters of the Varo, also a formidable torrent, which in all probability the Boates of Pliny (iii. 1. 39) mention of Meekha diminished. This city, which is known to have contained more than 100,000 souls, does not at present shelter more than from 16,000 to 18,000; and conjectures that "it will be reduced, in the course of a century, to the tenth part of the size it now is." The celebrated Kaaba demands a cursory notice. It is situated in the midst of a great court, which forms a parallelogram of about 536 feet by 356, surrounded by a double piazza. This sanctuary, called, like that of Jerusalem, El-Haram, is situated near the middle of the city, which is built in a narrow valley, having a considerable slope from north to south. In order to form a level area for the great court of the temple, the ground has evidently been hollowed out, subsequently to the erection of the Kaaba, which is the only ancient edifice in the temple. The building itself (called by the natives Beit-Elubah, the House of God), probably the most ancient sacred building now existing, is a quadrilateral tower, the sides and angles of which are unequal. It measures 38 feet before the height 34 feet 4 inches; built of square-hewn but unpolished blocks of quartz, schist, and mica, brought from the neighbouring mountains. The black stone, the most sacred object of ventilation, is built into the angle formed by the NE. and SE. sides, 42 inches above the pavement. It is believed by the Moslems to have been presented to Abraham by the angel Gabriel, and is called "the heavenly stone." Ali Bey says that "it is a fragment of volcanic basalt, sprinkled throughout its circumference with small, variegated, coloured crystals, and overlaid with red foldy path upon a black ground like coal." The famous well of Zamzem, in the great mosk, is 56 feet deep to the surface of the water, fed by a copious spring; but its water, says Burckhardt, "however holy, is heavy to the taste, and impedes digestion." Ali Bey, on the contrary, says that it is wholesome, though warmer than the air ever in that hot climate. The town is further supplied with rain-water preserved in cisterns: but the best water in Meekha is brought by a conduit from the vicinity of Ava-at, six or seven hours distant." (Ali Bey, Travels, vol. ii. pp. 74—114; Burckhardt, Travels in Arabia, pp. 94, &c.) [G.W.]

MACRA (Μακρά), Strab., Ptolemy has the corrupt form Μακράλα: Maugra), a considerable river of Northern Italy, rising in the Apennines and flowing into the Tyrrhenian Sea near Luna. It was under the Roman dominion and the established limit between Liguria and Etruria (Plin. iii. 5. 7; Flor. ii. 3. 8; Strab. v. p. 222; Vesp. Sept. p. 14); but at an earlier period the Ligurian tribe of the Apumi occupied the country on both sides of it, and it was not till after a long struggle with that people that the Romans were able to carry their arms as far as the banks of the Maera. (Liv. xxxiii 32, &c.)

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MACRA, [HELLENA] MACROBIUS (Herod. iii. 17—25; Plin. vi. 30, s. 35, vii. 1. s. 2; Solin. 30. § 9; Meli, iii. 9, § 1), or the long-lived, might have been briefly enumerated among the numerous and obscure tribes which dwelt above Philae and the second cataract of the Nile, were not it for the conspicuous position assgined to them by Herodotus. He describes the Macrobi as a strong and opulent nation, remarkable for its stature, beauty and longevity, and, in some respects, as highly civilized. According to this historian, a rumour of the abundance of gold in the Macrobian territory stimulated theavarice of the Persian king, Cambyses, who led a great army against them: but in his haste he omitted to provide his host with food and water, and the city was destroyed by famine and hunger. The Macrobian land and Egypt lay candy wastes, and the Persians perished through drought and hunger, Cambyses alone and a small residue of his army returning to Egypt. In the description of Herodotus, the most important point is the geographical position assigned to them. It is in the farthest south (κοινωνία ἡ περίπτωσις Σαλασσώ, c. 17, τα ἐξωτικά τῆς γῆς, c. 25) the limits of the habitable world, according to the knowledge of Herodotus. The Macrobian land was accordingly beyond the Arabian Gulf, on the shores of the Indian ocean, and in that southern and inaccessible region called Barberia by the ancient cosmo-
his wherein the only productive soil for some hundreds of miles south of Philae consists of narrow slips of ground adjacent to and irrigated by the Nile. From the southern frontier of Egypt to the nearest frontier of Assyria the only practical road for an army lies along the river bank, and the distance to be traversed is at least 900 miles.

We must therefore abandon the belief that the Macrobians dwelt in the farthest south. But there are other suspicious features in the narrative. Similar length of days is ascribed by Herodotus to the Tar- tessians (i. 163; comp. Anacreon, op. Strab. iii. 2), nor should it be overlooked that the Hyperboreans in the extreme north are also denominated Macrobii. We may also bear in mind the mythical aspect of Homer's Achaeiopoiai (Iliad, i. 425) in which passage the epithet "faultless" (άκακος) implies not moral but physical superiority (comp. Herod, iii. 20; μέγιστοι καὶ καλλίστεροι δωρείς πάντων). "Men," as Dr. Kenrick justly remarks, "groaning under the burden of the social state, have in every age been prone to indulge in such pictures of ease and abundance as Herodotus, in the passages cited, and Findar (19th. x. 57) drew of countries beyond the limits of geographical knowledge and of times beyond the origin of history.

If, however, we do so yield up the Macrobii to myth or fable altogether, we must seek for them in some district nearer Aegypt. Whatever tribe or region Cambyses intended to subdue, gold was abundant, and brass, or rather copper, scarce among them. Now the modern inhabitants of Kordofan (15° 20'—10° N. lat., 28°—32° E. long.) are commonly called Nobah, and Nob is an old Aegyptian word for gold. Again, the Macrobii were singularly tall, well proportioned and healthy; and Cambyses has, from time immemorial, supplied the valley of the Nile with able-bodied and comely slaves of both sexes (Hume, op. Walpole, Turkey, p. 392). Moreover, the caravans bear with them, as marketable wares, wrought and unwrought copper to this district. In 1821 Mohammed Ali achieved what Cambyses failed in attempting. With less than 7000 men, half of whom indeed perished through fatigue and the climate, he subdued all the countries contiguous to the Nile as far as Sennar and Kordofan in seven weeks; and the objects which stimulated his expedition were gold and slaves. We shall therefore perhaps not greatly err in assigning to the Macrobii of Herodotus a local habitation much nearer than Assyria to the southern frontier of Aegypt, nor in suggesting that their name, in the language of the Greeks, is a corruption of the Semitic word Magrob, i.e. the dwellers in the west. A position west of the Nile would account also for the knowledge possessed by the Ishdyropaghi of Elephants (Bojak or Bishary Araba) of the languages of the Macrobii.

The modern Bisharybes occupy the country east of the Nile from Aegypt to Assyria; and their trade and journeys extend from the Red Sea to Kordofan. If then we regard the Macrobii (the Magrobii) and the Ishdyropaghi (the Bisharybe) as respectively seated on the east and west banks of the Nile, the latter people will have been the most available guides whom Cambyses could employ for exploring the land of the Macrobians.

It should be remembered, however, that Herodotus derived his knowledge of the Persian expedition either from the Persian conquerors at Aegypt, or from the Aegyptian priests themselves: neither of whom would be willing to disclose to an inquisitive

foreigner the actual situation of a land in which gold was so abundant. By placing it in the far south, and exaggerating the hardships endured by the army of Cambyses, they might justly hope to deter strangers from prying into the recesses of a region from which themselves were deriving a profitable monopoly.

Upon the wonders of the Macrobian land it would be hardly worth while to dwell, were they not in singular accordance with some known features in the physical or commercial character of that region. In the southern portion of Kordofan the hills rise to a considerable height, and iron ore in some districts is plentiful. The fountain of health may thus have been one of several mineral springs. The ascription of extreme longevity to a people who dwelt in a hot and by no means healthy climate may be explained by the supposition that, whereas many of the pastoral tribes in these regions put to death their old people, when no longer capable of moving from place to place, the Macrobians abstained from so crude a practice. The procrisity of the king seems to imply that the chieftains of the Macrobii belonged to a different race from their subjects (compare Sclayk, op. Aristot. vii. p. 1332). "The Table of the Sun" is the market-place in which trade, or rather barter, was carried on with strangers, according to a practice mentioned by Herodotus, the Indian mariner, who describes the annual fairs of southern Aethiopia in terms not unlike those employed by Herodotus in his account of the Macrobii (pp. 138, 139). [W.B.D.]

MACROCEPHALI (Μακροκέφαλοι), that is, "people with long heads." (Strab. i. p. 43.) The Sigimii, a barbarous tribe about Mount Caucausus, artificially contrived to lengthen their heads as much as possible. (Strab. xi. p. 520; comp. Hippocr. de Acr. 35.) It appears that owing to this custom they were called Macroecephali; at least Pliny vi. 4), Pomp. Mela (i. 19), and Sclayk (p. 33), speak of a nation of this name in the north-east of Pontus. The anonymous author of the Peripl. Pont. Eux. (p. 14) regards them as the same people as the Macrobii, but Pliny (l. c.) clearly distinguishes the two.

[ L. S.]

MACROCEPHALI (Μακροκέφαλοι), a powerful tribe in the east of Pontus, about the Macrones and Attains. They are described as wearing garments made of hair, and as using in war wooden helmets, small shields of wicker-work, and short lances with long points. (Herod. ii. 104, vii. 78; Ἕλπις. Αράμ. iv. 8. § 3, v. 5. § 18, viii. 8. § 25; comp. Hecat. Fragm. 191; Sclayk, p. 33; Dionys. Perieg. 766; Apollon. Rhod. ii. 22; Plin. vi. 4; Joseph. c. Apion. i. § 22, who asserts that they observed the custom of circumcision.) Strabo (xii. p. 548) remarks, in passing, that the people formerly called Macrones bore in his day the name of Sami, though Pliny (l. c.) speaks of the Sami and Macrones as two distinct peoples. They appear to have always been a rude and wild tribe, until civilisation and Christianity were introduced among them in the reign of Justinian. (Procop. Bell. Pers. i. 15, Bell. Gotl. iv. 2, de Aed. iii. 6.)

MACRON TIECHIOS. (Μάκρον τίκειω), also called "the wall of Anastasius," was a fortification constructed in A.D. 507, by the emperor Anastasius I. of Constantinople, as a means of defence against the Bulgarians: it consisted of a strong wall running across the isthmus of Constantinople, from the coast of the Propontis to that of the Euxine.

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Some parts of this wall, which at a later period proved useful against the Turks, are still existing. (Proc. de Acad. iv. 9; comp. Dict. of Biogr. Vol. i. p. 159.)

MACROPOGONES. (Μακροπογόνης). "The "Longeardus," one of the tribes of the W. Caesarea (Strab. xii. p. 492), whose position must be fixed somewhere near Tarhibba. (Chenev. Ephr. vol. i. p. 276.)

MACROVIBRAM (Μακροβιβρωμ), a town in Sicily, in the neighbourhood of Gela, mentioned by Herodotus (vii. 153), who tells us that it was occupied by a body of Gelon citizens, who were driven out from their country, and were restored to it by Telauns, the ancestor of Gela. The name is also found in Stephanus of Byzantium (s. v.), who cites it from Philistus, but no mention of it occurs in later times. The only clue to its position is that afforded by Herodotus, who calls it "a city above Gela," by which he must mean farther inland. Cluerius conjectures that it may have occupied the site of Baretta, a town on a hill about 8 miles inland from Terravesor, the site of Gela. (Cluver. Sicil. p. 316.)

MACUM, a town in the north of Aethiopia. (Plin. vi. 29, s. 33.)

MACUREB. [Μακουρεβά].

MACYNYIA (Μακυνία, Stob. x. p. 451; Mon. Hist. Part. Quaest. Gr. 15; Macanis, Steph. B. s. v.; Eth. Macanides), a town of Aetolia on the coast, at the foot of the eastern slope of Mount Taphahunis. According to Strabo it was built after the return of the Macedonians, and was founded by Telamon, the ancestor of Aetolia. It is called a town of the Oenian Locrians by the poet Arceleus of Amphissa, who describes it in an hexameter line: "the grape-clad, perfume-breathing, lovely Macynia." It is also mentioned in an epigram of Alcaeus, the Messenian, who was a contemporary of Philip V., king of Macedonia. Phryn mentions a mountain Macynium, which must have been part of Mount Taphahunis, near Macynia, unless it is indeed a mis-take for the town. (Strab. x. p. 451, 460; Plut. L. c.; Anth. Gr. ix. 518; Plin. iv. 3; Leake, Northern Greece, vol. i. p. 111.)

MACYNIUM. [Μακυνία; Aetolla, p. 63, b.]

MAIAL. [Μαιαλ.]

MADABA (Αμαδα). MADAURA (Med. 66., Mon. iv. 3 § 30), a town in the north of Nemaia, near Tagaste, which must not be confounded with Madaba, the birthplace of Apankleus. (Medabria.)

MADEBA (Μάδεβα). LXX.; Madon, Joseph.), a city originally of Meb, and afterwards obtained by conquest by Sibon, king of the Amorites. (Num. xxii. 30; comp. Joseph. Ant. xiii. 1 § 2, 4.) The name does not occur in the LXX. in two of the passages in which it is found in the Hebrew, i.e. Mebae being substituted in Numbers (L. C.) and τῆς Μαδεβᾶς in Isaiah (xv. 2). It fell to the lot of the Houbrites in the division of the trans-Jordanic conquests, and was in their southern border. (Judg. xiii. 9, 16.) It was one of several Mahbite cities occupied by the Jews under Hyrcanus and Alexander Janneaus (Joseph. Ant. xiii. 9, § 1, 15, § 4), but was afterwards restored by Hyrcanus II. to Artes (xiv. 1 § 4). Madba is placed by Ptolemy (xv. 17, § 6) in Arabia Petraea, and joined with Hezdib, consistently with which Eusebius and S. Jerome (Onomast. s. v.) notice it as still existing, under its old name, in the vicinity of Hezibbor; where its ruins may still be identified.

MAEA. (Μαια; Stoa. Salicem. Mar. Magn. §§ 74, 76; MAEA. (Μαια; Stoa. Salicem. Mar. Magn. §§ 74, 76; "In order to see Medaba, I left the great road at Hebron, and proceeded in a more eastern direction. At the end of six hours we reached Medaba built upon a round hill. This is the ancient Medaba, but there is no river nearer. It is at least half an hour in circumference; I observed many remains of the walls of private houses, constructed with blocks of silex; but not a single edifice is standing. There is a large Birket ("the immense tank") mentioned by Iuby and Manges, p. 471, as "the only object of interest.") "On the west side of the town are the foundations of a temple, built with large stones, and apparently of great antiquity. A part of its eastern wall remains. At the entrance of one of the courts stand two columns of the Doric order;...in the centre of one of the courts is a large well." (Burckhardt, Travels in Syria, pp. 365, 366.) It is mentioned as παύλοι Μαδεβάω in the Council of Chalcedon, and was an episcopal see of the third Palestine, or of Arabia. (Rudolf, Palat. Aeg. n. p. 893, 216—219; Le Quen, Orientis Christiani, col. 769—772.)

MADETHURI BADUS (Μάδεθυριός ο Μαδέθυριον ὁ), is the name applied by Ptolemy (iv. 2 § 15) to that part of the prolongation of the Atlas chain S. of Maaret Taissariens which contained the sources of the Chinalaph and its tributaries. [Comp. Atlas.]

MA'DIA (Ma'dia, Ptol. v. 10, § 6), a place in the interior of Cilicia, probably the Matium of Pliny (iv. 4).

MADIS. [Μαδίς.]

MADMANNA (Μαδμαννα, LXX.; Μαδμαννᾶ Ἐασφ., Euseb.), a city of the tribe of Judah mentioned only in Joshua (xxi. 31). It was situated in the south of the tribe, apparently near Ziklag. Eusebines, who confounds it with the Madmenah of Isaiah (x. 31), mentions the ruins of a town near Gama, named Meneo (Meneus), which he identifies with Madmannah. (Onomast. s. v.) (G. W.)

MADNANA (Μαδνάνα, LXX.), a town or village on the confines of the tribes of Judah and Benjamin, mentioned only in Isaiah (x. 31). It was evidently on or near the line of march of an invading army approaching Jerusalem from the north, by way of Michmash, and apparently between Anathoth and Jerusalem. It is confounded with Madmannah by Eusebines. (Onomast. s. v. Madmanna.)

MADOCJ (Mαδόχος ὁ Μαδόχος, a city on the south coast of Arabia, in the country of the Boeotarens, apparently in the extreme west of their district, and consequently not far to the west of Aden. (Ptol. vi. 7, § 9.) It is not otherwise known. (G. W.)

MADUATE, a people of Thrace, mentioned by Livy (xxxvii. 40) along with the Astii, Caeeni, and Corhi, but otherwise unknown.

MADURUS. [Μαδύρος.] (Ptol. iv. 3 § 30), a town or village on the confines of the tribes of Judah and Benjamin, mentioned only in Isaiah (x. 31). It was evidently on or near the line of march of an invading army approaching Jerusalem from the north, by way of Michmash, and apparently between Anathoth and Jerusalem. It is confounded with Madmannah by Eusebines. (Onomast. s. v. Madmanna.)

MADUrus. [Μαδύρος.]

MADYTHUS (Μαδύθος; Ptol. Madynos), an important port town in the Thracian Chersonesus, on the Bosphorus, nearly opposite to Abidos. (Livy. xxxi. 16, xxxiii. 38; Mela. ii. 2; Anna's Hist. iv. p. 429; Strab. vii. p. 331.) Ptolemy (ii. 12, § 4) mentions in the same district a town of the name of Madis, which some identify with Madythus, but which seems to have been situated more inland. It is generally believed that Mado marks the site of the ancient Madythus. (G. W.)

MAFA (Μαφά, Stoa. Salicem. Mar. Magn. §§ 74, 75;
MAENANDER (Μαίανδρος; Meînêr or Bogukh Meînêr), a celebrated river in Asia Minor, has its sources not far from Chaeænae in Phrygia (Xenoph., Anab. i. 2. § 7), where it gathered forth in a park of Cyrus. According to some (Strab. xii. p. 575; Maxim. Tyr. viii. 38) its sources were the same as those of the river Marsyas; but this is irreconcilable with Xenophon, according to whom the sources of the two rivers were only near each other, the Marsyas rising in a royal palace. Others, again, as Plinius (Nat. Hist. xiv. 27) and Strabo (Capella (6. p. 221), state that the Maenander flowed out of a lake on Mount Aulocrene. Col. Leake (Asia Minor, p. 158, &c.) reconciles all these apparently different statements by the remark that both the Maenander and the Marsyas have their origin in the lake on Mount Aulocrene, above Chaeænae, but that they issue at different parts of the mountain below the lake. The Maenander was so celebrated for antiquity for its numerous windings, that its name became, and still is, proverbial. (Heron. II. ii. 869; Hesiod, Theog. 339; Herod. vii. 26, 30; Strab. xii. p. 577; Paus. vii. 41. § 3; Ov. Met. vii. 162, &c.; Liv. xxxvii. 13; Susec. Herc. Far. 683, &c., Phoen. 605.) Its whole course has a south-western direction on the south of the range of Mount Mesagros. In the south of Tripolis it receives the waters of the Lyæns, whereby it becomes a river of some importance. Near Carna it passes from Phrygia into Cappadocia, where it flows in its tortuous course through the Maenandrian plain (comp. Strab. xiv. p. 648, xv. p. 691), and finally discharges itself in the Iæanos sea, between Priene and Myus, opposite to Mileta, from which its mouth is only 10 stadia distant. (Plin. l.c.; Paus. ii. 5. § 2.) The tributaries of the Maenander are the Oriyæs, Maiasæs, Cludæus, Lethæus, and Gaeson, in the north; and the Oribæus, Lyæus, Halipæus, and a second Maiasæs, in the south. The Maenander is everywhere a very deep river (Nic. Choniat. p. 123; Liv. l.c.), but not very broad, so that in many parts its depth equals its breadth. As moreover it carried in its waters a great quantity of mud, it was navigable only for small craft. (Strab. xii. p. 579, xiv. p. 636.) It frequently overflowed its banks; and, in consequence of the quantity of its deposits at its mouth, the coast has been pushed about 20 or 30 stadia further into the sea, so that several small islands off the coast have become united with the mainland. (Paus. viii. 24. § 5; Thucyd. vii. 17.) There was a story about a subterraneous connection between the Maenander and the Alpheus in Elis. (Paus. ii. 5. § 2; comp. Hamilton, Researches, vol. i. p. 535, foll. ii. p. 161, foll.) [L. S.]

MAENANDER (Μαίανδρος, Ptol. vii. 2. §§ 8, 10, 11), a chain of mountains in Eastern India, comprehended, according to Ptolemy's subdivision, in the part called by him India extra Gangæm. They may be best considered as an outlying spur from the Bytærybas M. (now Jaronse), extending in a southerly direction between the Gangæs and the Doaras towards the sea coast. Their present name seems to be Mâna-Mura. [V.]

MAENANDROPOLIS (Μαίανδροπόλις), a town of uncertain site, though, as its name seems to indicate, it must have been situated somewhere on the Maenander, and more especially in the territory of Magnesia, as we learn from Stephanus B. (C. r.; comp. Plin. v. 29), from whom we may also infer that the place was sometimes called Maenander. [L. S.]

MAENELAS (Μαίναλας), a general name given by Dion Cassius (Hist. 58. p. 12) to the Chalicoth tribes nearest to the Roman vallum, the Caledonii dwelling beyond them. (Comp. Jornandes, de Reb. Got. c. 2.)

MAEDI (Μαεδώι, Μαδώσ, Thuc. ii. 98; Polyb. x. 41), a powerful people in the west of Thrace, dwelling near the sources of the Axios and Margus, and upon the southern slopes ofMt. Scæmus. (Leake, Northern Greece, vol. iii. p. 472.) Strabo says that the Maedi bordered eastward on the Thubunææ of Durdunææ (vii. p. 316), and that the Axios flowed through their territory (vii. p. 331). The latter was called Maedica (Μαεδίκα, Ptol. iii. 11. § 9; Liv. xxvi. 25, xi. 22). They frequently made incursions into Macedonia; but in b.c. 211, Philip V. invaded their territory, and took their chief town Ilamporion, which is probably represented by Iovindé or Iovindia, in the upper valley of the Margus or Morava. (Liv. xxvi. 25.) We also learn from Livy (vol. iv. 22. § 1) that the same king traversed their territory in order to reach the summit of Mt. Haæmas; and that on his return into Macedonia he received the submission of Petra, a fortress of the Maedi. Among the other places in Maedica, we read of Phraganæ (Liv. xxvi. 25) and Deandala, probably the modern Kaninaeno, on one of the confines of the upper Axios. (Liv. xlv. 26.) The Maedi are said to have been of the same race as the Bithynians in Asia, and were hence called Maedobithyni (Steph. B. s. 388) or Maedi, Strab. viii. 295. (Comp. Strab. vii. p. 316; Plin. iv. 11. s. 18.)

MAENACAC (Μαενάκης), a Greek city on the S. coast of Hispania Baetica, the most westerly colony of the Phœceans. (Strab. iii. p. 156; Scymn. 145, et seq.) In Strabo's time it had been destroyed; but the ruins were still visible. He refutes the error of those who confounded it with Malaca, which was not a Greek, but a Phœnician city, and lay further to the W.; but this error is repeated by Avienus (Ov. Morit. 426, et seq.). The place seems to be the Maex of Stephanus. [P. S.]

MAENALUS. 1. (Μαίναλος, Strab. viii. p. 388; Schol. ad Apoll. Rhod. i. 769; Maiâlôch, Theocr. i. 123; to Maiâlanv̄̃s, Paus. viii. 36. § 7; Maenâla, Virg. Ecly. vii. 22; Mel. ii. 3; Plin. iv. 6. s. 10; Maenalæ, pl. Virg. Ecly. x. 55; Ov. Met. i. 216), a lofty mountain of Arcadia, forming the western boundary of the territories of Mantinea and Tegea. It was especially sacred to the god Pan, who is hence called Maenalus Deus (Ov. Fast. iv. 650). The inhabitants of the mountain fancied that they had frequently heard the god playing on his pipe. The two highest summits of the mountain are called at present Aïdôs and Apano-Khôrîpsa: the latter is 5 153 feet high. The mountain is at present covered with pines and firs; the chief pass through it is nearly the modern town of Tripolitza. —The Roman poets frequently use the adjectives Maenalus and Maenalæ as equivalent to Arcadian. Hence Maenadî versus, shepherds' songs, such as were usual in Arcadia (Virg. Ecly. vii. 21); Maenalîs orvî, i.e. Arcadia (Ov. Fast. iii. 84); Maenalîs nymphô, i.e. Carmêna (Ov. Fast. i. 634); Maenalîs Urara, and Maenalîte Arcôta, the constellation of the Bear, into which Callisto, daughter of Lycaon, king of Arcadia, was said to have been metamorphosed. (Ov. Fast. iii. 11. 8; Fast. ii. 192.)

2. (Μαίναλος; Eld. Maiâlôch, Maiâlnîtû, Mai-

2
MAENARIAE INSULAE.

A town of Arcadia, and the capital of the district Mænæla (Μαιναλυα, Thuc. v. 64: Paus. iii. 11. § 7, vi. 7. § 9, viii. 9. § 4), which formed part of the territory of Mægalopolis upon the foundation of the latter city. A list of the towns in Mænaia is given in Vol. I. p. 192. The town Mænæla was in ruins in the time of Pausanias, who mentions a temple of Athena, a stadium, and a hippodrome, as belonging to the place. (Paus. viii. 3. § 4, 36. § 8; Steph. B. s. r.) Its site is uncertain. Ross supposes that the remains of polygonal walls on the isolated hill, on the right bank of the river Helisson and opposite the village Ἰωσία, represent Mænæla; and this appears more probable than the opinion of Leake, who identifies this site with Dipaea, and thinks that Mænæla stood on Mt. Άπρονο-κλείρια. (Ross, *Rerum in Peloponnes. vol. I. p. 117; Leake, *Mores, vol. ii. p. 52, *Peloponnesien, p. 243.)

MAENARIAE INSULAE, a cluster of little islands in the gulf of Palma, off the coast of the Greater Balearics. (Plin. iii. 5. s. 11.) [P. S.]

MAENÔBA (Mela, ii. 6. § 7; Plin. iii. 1. s. 3; *Mеана, Ptol. ii. 4. § 5; *Μενοβα, *Ptolemy, *Ptolemy, i. § 405: *Vela: Malaya), a town of the Bastallii Poeni, on the S. coast of Baetica. 12 M. P. E. of Malaga, on a river of the same name (*Vela). Strabo (iii. p. 143) also mentions Mænoëla (*Mеана), with Astra, Nubriasa, Onoba, and Osonoba, as towns remarkable for their situation on tidal estuaries; whence Uckert argues that, since not only all the other places thus mentioned were outside of the Straits, but also Strabo's description necessarily applies to an estuary exposed to the tides of the Atlantic, we must seek for his Mænoba elsewhere than on the tideless Mediterranean. Accordingly, he places it on the river Mænoëla or Mænuba (*Μενούμα), the lowest of the great tributaries of the Baetic, on its right side, mentioned both by Pliny (iii. 1. s. 3), and in an inscription found at *Σαν Λυκορ Λαιορ (Curo. ap. *Floros, *Floros, *Floros. vol. Ⅱ. p. 47), up which the river the tide extends to a considerable distance. (Uckert, vol. ii. pt. 1. pp. 288, 349, 550.) This argument, though doubtless, has certainly some force, and it is adopted by Spruner in his Atlas. [P. S.]

MAENOBOBA (Μαενοβοβα), rivers. [Μαενοβοβα.]

MAENOBOBA (Μαενοβοβα), a town of the Mastians, in the S. of Spain, mentioned by *Hecataeus (ap. *Steph. B. s. r.), seems to be identical with MAENOIA on the S. coast of Baetica. [P. S.]

MAEO'NIA (Μαεωνια), an ancient name of Lydia. [Lydia.] There was, also, in later times a town of this name in Lydia, mentioned by Pliny (v. 29. s. 30), Hierocles (p. 670), and in the *Episcopal Notitia; and of which several coins are extant. Its ruins have been found at a place called *Μαγουρα, 5 English miles W. of *Σαντάλ. (Hamilton, *Researches, vol. ii. p. 139.)

COIN OF MADOILA.

MAEOTAÆ (Μαεωτεια, *Strab. xii. pp. 492, 494: Plin. iv. 26; *Maeatcul, *Pomp. *Mela, i. 2. § 6, 1. 9. § 17; Plin. vi. 7), a collective name which was given to the peoples about the Palus

MAEOTIA as early as the logographer *Hellenicus (p. 78), if we read with his editor *Struz (for *Μαεωτεια), *Μαεώτης. According to Strabo (I. c.) they lived partly on fish, and partly tilled the land, but were no less warlike than their nominal neighbours. He enumerates the following subdivisions of the *Maeotae: *Samoschandariz, *Trovato, *Kotyrba, *Verdala, *Tarpar, *Oskidizaro, *Stittavaz, *Met, and many others. These wild hordes were sometimes tributary to the factory at the Tannas, and at other times to the Bosporan, revolting from one to the other. The kingdom of the Cimmerian Bosporus in later times, especially under *Pharnaces, *Asander, and *Polemon, extended as far as the Tannas. [E. B. J.]

MAENOTTIS PALUS, the large body of water to the SE. of the *Euxine now called the *Sea of Azov, or the *Azov-denis-2 of the Turks. This sea was usually called *Palus Maetotis (§ Μαεωτιτα λεμνη, *Aesch. *Prom. 427), but sometimes "*Maeotica" or "*Mactotis Palus" (Plin. ii. 67; *Lucan, ii. 641), "*Maeotit" or "*Mactit Lucus" (Plin. iv. 24, vi. 6), "*Maeotian," or "*Maeoticum aquorum" (Avien. v. 32; *Vall. *Flac. iv. 720), "*Cimmerian Paludes" (Cland. in *Entrop. i. 249), "*Cimmericum" or "*Bosporicum Mare" (Gell. xviii. 8), "*Sctypeiae Ultra, *Paldus" (Ovid. *Her. vi. 107), "*Trient. ii. 4. 49). The generic in Latin followed the Greek form "*Maeotids," but was sometimes "*Maeotis" (Ennius, *Ap. *Cic. *Tusc. x. 17). The accusative has the two forms *Maeoter "*Maeotit" (Plin. x. 10), and *Maur'dia "*Mauridia" (Pomp. *Mela, i. 3. § 1, ii. 1. § 1). Pliny (vi. 7) has preserved the *Sclavenian name *Teoroudia, which he translates by "*Mater Mariar." The Maeotic gulf, with a surface of rather more than 12,000 square miles, was supplied by the rivers to the larger *Hormonossus; than it really is. Thus Herodotus (iv. 86) believed it to be not much less in extent than the Euxine, while *Sclav. (p. 30, ed. *Hudson) calculated it at half the size of that sea. Strabo (ii. 125, comp. vii. pp. 307—312, xi. p. 493: *Arrian, *Perip. p. 20, ed. *Hudson; *Agathem. i. 3, ii. 14) estimated the circumference at somewhat more than 9000 stadia, but *Polyb. (iv. 39) reduces it to 8000 stadia. According to Pliny (iv. 24) its circuit was reckoned at 1400 M. P. Or, according to some, 1125 M. P. Strabo (vii. 310) reckons it in length 2200 stadia between the Cimmerian Bosporus and the mouth of the Tannas, and therefore came nearest amongst the ancients in the length; but he seems to have supposed it to carry its width on towards the Tannas (comp. *Renell, *Compar. *Geog. vol. i. p. 331). The length according to Pliny (I. c.) is 385 M. P., which agrees with the estimate of *Polemy (v. 9. §§ 1—7). *Polyb. (I. c.) confidently anticipated an entire and speedy chocking of the waters of the Maeotis; and ever since his time the theory that the *Sea of Azov has contracted its boundaries has met with considerable support, though on this point there is a material discordance among the various authorities; the latest statement, and approximation to the amount of its cubic contents will be found in *Admiral *Smyth's work (*The *Mediterranean, p. 148). The ancients appear to have been correct in their assertion about the abundance of salt in its waters, as, although in SW. winds, when the water is highest, it becomes brackish, yet at other times it is drinkable, though of a disagreeable flavour (Jones, *Jour. *Gog. Soc. vol. i. p. 106). [E. B. J.]

MAEPHI (Μαεφη μητροπολαια), an inland city of Arabia Felix, placed by *Polemy in long. 59° 15',
MAGDA. 245

MAESA. lat. 15°, the capital, no doubt, of the Maphoritae, whom he places above the Homeritae and Adramitae of the southern coast. [Maphoritae.] The situation of this tribe seems to have been by the sea and very near the pleasant city of Magabah, in the midst of which the "very extensive village named Magabah, situated at the eastern base of the Hammuraces," perhaps marks the site of the Mepha metropolis. Mr. Forster, however, identifies it with the ruined site of Nakab-el-Hajjar, discovered and described by Liet. Wellstead in 1834, the situation of which is thus stated by the officer:—"Nakab-el-Hajjar is situated north-west, and is distant forty-four miles from the village of 'Ein [on the coast], which is marked on the chart in latitude 14° 2' north, and longitude 46° 30' east, nearly." It stands in the centre of the Wady Meiyah, nearly 20 miles north of the village of that name, and was evidently a place of considerable importance in ancient times. The inscription over the gateway, in the ancient Arabic character, commonly known as the Hadra- matic, would doubtless throw light on the history of the castle; and it is curious that the attempt of Professor Boediger and Mr. Charles Forster to give some little in common, both would agree in identifying it with Mepha; for while the former discovers the name Mēpha twice in the first line of the inscription, the latter, who pronounces that this name "has no existence in the inscription," compensates for this disappointment by discovering a list of proper names, which serve to connect it with several historical personages, among whom are an Arabian patriarch, Mahārēb, son of Koreshi, "belonging to a period certainly prior to the Christian era;" and Charishā, "that king of the Homeritics and Subaranics celebrated by Arrian (Periplus Maris Erythraei, pp. 13, 14, apud Hudson Geographica Minoris), whose alliance in the reign of Claudius was assiduously courted by the Romans. The inscription further mentions many of the buildings described by Liett. Wellstead. (Forster, vol. ii. pp. 193—204, 383—393.) [G.W.]

MAERIA. [MAMINIAEA.]

MAESIA SILVA, a forest of Eturia, in the territory of the Veientes, which was conquered by them by Ancus Marcius. (Liv. i. 33.) Its site cannot be determined with certainty, but it was probably situated on the right bank of the Tiber, between Rome and the sea-coast. Pliny also notices it as abounding in dormice. (Plin. viii. 58. s. 183.) [E.H.B.]

MAESOLIA (h Magāwā, Pol. vii. 1. § 15; in Peripl. p. 55, Magaλία), a district on the eastern coast of Hindostan, along the Bay of Bengal, corresponding to that now occupied by the Ceylons and the upper part of the Coromandel coast. Polyaenus mentions two towns in its territory which he calls Emporia, namely, Cantonacopia (probably the present Musalapattam) and Albyrgut. The district was traversed by a river of considerable size, the Maesoulus (now Godavari), which flows into the Bay of Bengal, after giving its name to the surrounding country. It was from one of the ports of Maesolia that merchants were in the habit of taking ship and crossing the Bay of Bengal to the Aurora Chersonesus. The people were called Maesoli (Maesolā). (Vinten, Peripl. vol. ii. p. 521.) [V.]

MAESOLUS (h Meisolus). (Pol. vii. 1. § 18, 37), a river of considerable size, which rises in the Decenn or midland part of Hindostan, and flows in a course at first SE., and then nearly E.

MAGDA. (Kyphō Dewhi), a considerable mound situated in the central part of Galatia, W. of the river Halys, and E. of the city of Ancyra, which was only 10 Roman miles distant from it. In B.C. 159, when Manius was carrying on war against the Galatians, the Tectesagi and Troemi took refuge on Mt. Magaba, and there defended themselves against the Romans, but were defeated. (Liv. xxxviii. 19, 26; Flor. i. 11.) According to Rufus Festus (11), this mountain was afterwards called Midiasicus. [L. S.]

MAGABULA, a place mentioned in the Peuting. Table in Pontus Polemaicous, on the road from Comana to Nicopolis, at a distance of 21 miles from the former city. There can be no doubt that it is the same place as Megale (Μέγαδαιω, mentioned by Ptolemy (v. 6. § 10)) but its exact site cannot be ascertained. [L. S.]

MAGARSA, MAGAIRUS, or MEGARUS (Μέγαρος, Μαγαρίς, Μαγαρίν), a town in the eastern part of Claria, situated on a height close to the mouth of the river Pyramus. (Strab. xiv. p. 676.) Alexander, previous to the battle of Issus, marched from Sard to Megara, and there offered sacrifices to Athena Megara, and to Amphiochus, the son of Amphiraraus, the reputed founder of the place. (Arrian, Anth. ii. 5.) It seems to have formed the port of Mallus (Steph. Byz. s. v. Μαγαρία; Lycoph. 439; Plin. II. N. v. 22). The hill on which the town stood now bears the name of Karadah, and vestiges of ancient buildings are still seen upon it. (Leake, Asia Minor, p. 215, fol.) [L. S.]

MAGDALA (Μαγδαλή, Efl. Μαγδαλα), a town of Galilee, chiefly noted as the birthplace of that Mary to whom the distinguished name of Magdalen is ever applied in the Gospel. The place itself is mentioned only by S. Matthew (xx. 39), where we find the words τα άνερ Μαγδαλήν, which are represented in the parallel passage in S. Mark (viii. 10) as τά μεριν Αδριανοπόλεως. As neither does this name occur elsewhere, we have no clue to the situation of the town; although a modern writer seems to follow from the New Testament itself that it lay on the west side of the lake." The argument is that, on leaving the coast of Magdala, our Lord embarked again, and "departed to the other side,"—"an expression which in the N. T. is applied almost exclusively to the country east of the lake and of the Jordan." (Robinson, Bib. Res. vol. iii. p. 278.) There can, however, be no difficulty in identifying it with the site of the modern village of Mejdel, in the SE. corner of the plain of Gennesaret, where there certainly existed an ancient town of the name, noticed in the Jerusalem Talmud, compiled in Tiberias, from which it is not more than 4 or 5 miles distant, on the north: probably identical also with Migdal-el, in the tribe of Naphtali. (Josh. xix. 38.) It is a small and insignificant village, "looking much like a ruin, though exhibiting no marks of antiquity." (Robinson, l. c.) Polee's account against this identification is quite intelligible:—"This does not seem to be Magdala mentioned in Scripture, because that is spoken of with Dalmannath, which was the east of the sea." (Observations n 3
MAGDOLUM.

on Palestine, Travels, vol. ii. p. 71.) How this last assertion is to be proved does not appear. The authority of Josephus has been quoted for a Mac-
dala near Garnala, and consequently on the coast of the sea (Vita, § 24); but the reading is corrupt. (Robinson, L. c. p. 279, note.) [G. W.]

MAGDOLUM (Μαγδολος), Herod. ii. 159; but Μαγδαλος in LXX.; the Magdol of the Old Testament (Exod. xiv. 2: Num. xxxiii. 7; 2 Kings, xxiii. 29; Jerom. xlv. 1, xlv. 14; Ezck. xxxix. 10, xxx. 6; It. Anton. p. 171), a town of Lower Aegypt which stood about 12 miles S. of Pelusium, on the coast-road between Aegypt and Syro-Pheo-
nicia. Here, according to Herodotus, (l. c.) Pha-
rah-Necho defeated the Syrians, about 608 B.C.

Eusebius (Praepur. Evang. ix. 18), apparently re-
ferring to the same event, calls the defeated army " Syrians of Judah." That the Syrians should have advanced so near the frontiers of Egypt as the Del-
tae Magdolum, with an arid desert on their flanks and rear (comp. Herod. iii. 5) seems extraordinary; neither is the suspicious aspect of the Battle of Mag-
dolus diminished by the conquest of Caiytis, a con-
siderable city of Palestine, being represented as its result. The Syrians might indeed have pushed rapidly along the coast-road to Aegypt, if they had previously secured the aid of the desert tribes of Arabs, as Cambyses did before his invasion of Aegypt (comp. Herod. iii. 7). Calmet's Dict. of the Bible, s. v. Megido; Wriner, Bibl. Realvortheilw., vol. ii. p. 93, note 2; Champollion, L'Egypte, vol. ii. p. 79. [W. B. D.]

MAGELLI, a Ligurian tribe, mentioned only by Pliny (iii. 5. s. 7). They have been supposed to have occupied the Val di Magello, in the Apennines, N. of Florence; but though it is certain that the Ligurians at one time extended as far as the E as this, it is very improbable that Pliny should have included such a tribe in his description of Roman Liguria. The name of the Magello is found in Procopius (B. G. iii. 5) where he speaks of a place (χωρὶς) called Macella (Μακέλλα), situated a day's journey to the N. of Florence. [E. H. B.]

MAGETOBRIA or ADJAGETOBRIA, in Gallia. Probably the true name ended in -bria or -bria. The Aribrois, the German, defeated the forces of the Gallery at this place. (Caes. B. G. ii. 31.) The site of Magetobria is unknown. The resemblance of name induced D'Anville (Notice, &c.) to fix it at Moitge de Broe, near the confluence of the Ognon and the Saone, a little above Pontarier. There is a story of a broken urn, with the inscription MAGETOBRI, having been found in the Saone in 1802. But this story is of doubtful credit, and the urn cannot be found now. Wilckemper supposes ANACE on the Brechelin, which is west of Farecogne and east of Lozay, to correspond best to the publi-
cations in Caesar's text. But Caesar does not give us the least indication of the position of Mage-
tobria. [G. L.]

MAGI. (Μαγοι.)

MAGIOVINUM or MAGIOVINUM, in Brit-

tain, a station placed in three of the itineraries of Antoninus at the distance of 24 miles to the N. of Verulamium. Its site is generally supposed to be at Feni, Stratford-Branch. MAGNA (It. Ant. p. 484; Geog. Ravenuv.) I. A town or station in Britain, the site of which is now occupied by Kennchester, in Herefordshire. In both of the above works the word is in the plural form, Magni, most probably for Magnus Castris. Indeed, the extraordinary extent of the place, as ascertained by its remains, renders this suggestion more than probably. The walls, now almost entirely destroyed, enclosed an area of from 20 to 30 acres. Leland, speaking of Kennchester, says:—"Ther hath ben fonde nostra memoria latres Britannici; et ex eis-
den canales, aquae ductus, tessellata pavimenta, fragmentum calcinae aeream, calcar ex argento, bi-side other straung things." The tesselated pavements, mentioned by Leland, have, of late years, been partially laid open. The only lapidary inscription which appears on record, as discovered at Ken-
chester, is a fragment with the name of the emperor 
Numerian; but coins and miscellaneous antiquities are still, from time to time, ploughed up.

2. A station in Britain, on the line of the Roman Wall, mentioned in the Notitia; it also occurs in Geog. Ravenuv.; and probably on the Rudge Cup, as Maiss. Its site is that of Carvoran, a little to the S. of the Wall, on a high and commanding position near the village of Greenhead.

There seems but little doubt of Carvoran being the site of this Magna; although, unlike many of the Notitia stations on the Wall, its position has not been identified by inscriptions. The Notitia places at Magna the second cohort of the Dalmatians. At least two inscriptions found here mention the Hanni, but none name the Dalmatians. The Hanni do not appear to be record in any other inscriptions, and they are not mentioned by that name in the Notitia. Hodgson (Roman Wall and South Tynedale, p. 205) considers that these auxiliary troops were from Apamena in Syria, at the confluence of the Orontes and Marayas, 62 miles from Aleppo, which is still a large place, and called Hamah, and, in ancient times, Hanna. This conjecture seems feasible, as the Notitia mentions the Colores Prima Apamennorum as quartered in Egypt; and also as some altars dedi-
cated to the Syrian goddess have been discovered at Carvoran.

[C. R. S.]

MAGNA GRAECIA (Μηγανα Ελαιον), was the name given in ancient times by the Greeks themselves to the assemblage of Greek colonies which encircled the shores of Southern Italy. The name is not found in any extant author earlier than Polybius; but the latter, in speaking of the cities of Magna Graecia, in the time of Pythongoras, uses the expression, "the country that was then called Magna Graecia" (Pol. ii. 39); and it appears cer-
tain that the name must have arisen at an early period, while the Greek colonies in Italy were at the height of their power and prosperity, and be-
fore the states of Greece proper had attained to their fullest greatness. But the omission of the name in Herodotus and Thurydides, even in pas-
sages where it would have been convenient as a geographical designation, seems to show that it was not in their time generally recognised as a distinc-
tive appellation, and was probably first adopted as such by the historians and geographers of later times, though its origin must have been derived from a much earlier age. It is perhaps still more significant, that the name is not found in Strabo, though that author attaches particular importance to the enumeration of the Greek cities in Italy as distinguished from those in the barbarous provinces. Nor is the use of the term, even at a later period, very fixed or definite. Strabo seems to imply that the Greek cities of Sicily were included under the appellation; but this is certainly opposed to the more general usage, which confined the term to the colo-
certain that none of the Greek colonies in Italy were more ancient than those in Sicily; while there seems good reason to suppose that the greater part of them were founded within the half century which followed the first commencement of Greek colonisation in that quarter. (b.c. 735—685.) The causes which just at that period gave so sudden an impulse to emigration in this direction, are unknown to us; but, though the precise dates of the foundation of these colonies are often uncertain, and we have no record of their establishment equal either in completeness or antiquity to that preserved by Thucydides concerning the Greek cities in Sicily, we may still trace with tolerable certainty the course and progress of the Greek colonisation of Italy.

The Achaeans led the way; and it is remarkable that a people who never played more than a subordinate part in the affairs of Greece itself should have been the founders of the two most powerful cities of Magna Graecia. Of these, Sybaris was the earliest of the Achaean colonies, and the most ancient of the Greek settlements in Italy of which the date is known with any approach to certainty. Its foundation is ascribed to the year 720 B.C. (Seym. Ch. 360; Clinton, F. H. vol. i. p. 174); and that of Crotona, according to the best authorities, may be placed about two years later, b.c. 710. [Crotona.] Within a very few years of the time when, as has been said, took place the settlement of Tarentum, a Spartan colony founded after the close of the First Messenian War, about 708 B.C. A spirit of rivalry between this city and the Achaean colonies seems to have early sprung up; and it was with a view of checking the encroachments of the Tarentines that the Achaeans, at the invitation of the Sybarites, founded the colony of Metapontum, on the immediate frontier of the Tarentine territory. The date of this is very uncertain (though it may probably be placed between 700 and 680 B.C.) but it is clear that Metapontum rose rapidly to prosperity, and became the third in importance among the Achaean colonies. While the latter were thus extending themselves along the shores of the Tarentine gulf, we find subsisting in the midst of them the Ionian colony of Siris, the history of which is extremely obscure, but which for a brief period in the third century B.C. Br. b.C. flourished Sybaris in opulence and luxury. [Siris.]

Further towards the S., the Locrians from Greece founded near the Cape Zephyrium the city which was thence known by the name of Loci Etiripi. This settlement is described by Strabo as nearly contemporary with that of Crotona (b.c. 710), though some authorities would bring it down to a period thirty or forty years later. [Locri.] The next important colony was that of Rhegium, on the Sicilian straits, which, was, according to the general statement, a Corinthian colony, founded subsequently to Zancle in Sicily, but which, from the traditions connected with its foundation, would seem to have been more ancient even than Sybaris. [Rhegium.]

The Greek cities on the Tyrrenian sea along the shores of Bruttium and Lucania were, with the single exception of Veii, which was not founded till about 540 b.c., all of them colonies from the earlier settlements already noticed and not sent out directly from the mother country. Thus Poseidonia, Locri and Scidrius, on the Tyrrenian sea, were all colonies of Sybaris, which in the days of its greatness undoubtedly extended its dominion from sea to sea. In like manner Crotona had founded Tarentum on the W. coast of the Bruttian peninsula, as well

nies in Italy. Even of these, it is not clear whether Cumae and its colonies in Campania were regarded as belonging to it: it is certain at least that the name is more generally used with reference only to the Greek cities in the south of Italy, including those on the shores of the Tarentine gulf and the Bruttian peninsula, together with Veii, Paestum, and Lavinia, on the W. coast of Lucania. Sometimes, indeed, the name is confined within still narrower limits, as applying only to the cities on the Tarentine gulf, from Locri to Tarentum (Plin. iii. 10. s. 15.; Pol. iii. i. § 10); but it is probable that this distinction was introduced only by the later geographers, and did not correspond to the original meaning of the term. Indeed, the name itself sufficiently implies (what is expressly stated by many ancient writers) that it was derived from the number and importance of the Greek colonies in Southern Italy, and must, therefore, naturally have been extended to them all. (Strab. vi. p. 253; Seym. Ch. 303; Pol. iii. 39. iii. 118; Athen. xii. p. 523; Justin, xx. 2; Cic. Tusc. iv. 1. v. 4, de Or. iii. 34.) It must be added that the name was never understood (except perhaps by late geographers) as a territorial one, including the whole of Southern Italy, but applied merely to the Greek cities on the coasts, so as to correspond with the expression "Georgiacorum orientalium," employed by Livy (xxii. 61). The same author in one passage (xxxii. 7) uses the phrase "Geacica Major," which is found also in Festus (p. 134. ed. Mill.), and employed by Justin and Ovid (Justin, l.c.; Ov. Fast. iv. 64); but the common form of expression was certainly Graecia Magna (Cic. Ill. cc.).

There could obviously be no ethnic appellation which corresponded to such a term; but it is important to observe that the name of Τρεχατας is universally used by the best writers to designate the Greeks in Italy, or as equivalent to the phrase of κατ' αυτή την Ταρατη Ελληνες, and is never confused with that of Τρεχας, or the Italiains in general. (Thuc. vi. 44; Herod. iv. 15, &c.) Polybius, however, as well as later writers, sometimes loses sight of this distinction. (Pol. vi. 52.)

The geographical description of the country, known as Magna Graecia, is extremely confused, and in more detail in those of Brutii, Lucania, and Calabria; but as the history of these Greek colonies is to a great extent separate from that of the mother country, while it is equally distinct from that of the Italian nations which came early in contact with Rome, it will be convenient here to give a brief summary of the history of Magna Graecia, bringing together under one head the leading facts which are given in the articles of the several cities.

The general testimony of antiquity points to Cumae as the most ancient of all the Greek settlements in Italy; and though we may reasonably refuse to admit the precise date assigned for its foundation (b.c. 1050), there seems no sufficient reason to doubt the fact that it really preceded all other Greek colonies in Italy or Sicily. [Cumae.] But, from its remote position, it appears to have been in great measure isolated from the later Greek settlements, and, together with its own colonies and dependencies, Camarina and Neapolis, formed a little group of Greek cities, that had but little connection with those further south, which here form the immediate subject of consideration.

With the single exception of Cumae, it seems
which appears to have led to the capture, and perhaps the destruction, of that city. (Justin, xx. 2.) But this account, which seems to have been given in a certain [Smith], and scarcely less so is that of the much more celebrated battle of the Sagran, which Justin connects with the fall of Siris; while other authors would bring it down to a much later period. [SAGRAS.] According to all accounts, that famous battle, in which it is said that 120000 Corontians were defeated by 10000, or at most 15000, of the Locrians and Rheginians, inflicted for a time a severe blow upon the prosperity of Coronta; but Strabo is certainly in error in representing that city as never recovering from its effects. [CORTONA.] Justin, on the contrary, describes the period of depression consequent on this disaster as continuing only till the time of Pythagoras (xx. 4); and it is certain that in the days of that philosopher, Coronta, as well as the neighbouring Achaean cities, appears in a state of great prosperity.

It was about the year B. C. 550 that the arrival of Pythagoras at Coronta gave rise to a marked change in the cities of Magna Graecia. The extraordinary influence which he speedily acquired, was not confined to that city, but extended to Sybaris and Metapontum also, as well as to Rheginum and Tarentum. And it was so far from being limited to the proper sphere of philosophy, that it led to the introduction of great political changes, and for a time threw the chief ascendency in the state into the hands of the Pythagoreans. [CORTONA.] Their power was ultimately overthrown by a violent revolution, which led to the expulsion of Pythagoras himself and his followers from Coronta; and this seems to have been followed by similar disturbances in the other cities. We are very imperfectly informed as to the circumstances of these revolutions, but it seems certain that they gave rise to a period of disorder and confusion throughout the cities of Magna Graecia from which the latter did not fully recover for a considerable period. (Pol. ii. 39; Justin. xx. 4; Isamb. Lib. Poth. 238—264; Porphyry. V. P. 54—58.)

It was apparently before the expulsion of the Pythagoreans, and while their influence was still paramount at Coronta, that the final contest arose between that city and Sybaris, which ended in the total destruction of the latter, B. C. 510. On that occasion we are told that the Corontians brought into the field 100000 men, and the Sybarites not less than 300000; and though these numbers cannot be received as historically accurate, they sufficiently prove the opinion entertained of the opulence and power of the rival cities. The decisive victory of the Corontians on the banks of the river Traecis was followed by the capture and total destruction of Sybaris,—an event which seems to have produced a profound sensation in the Hellenic world (Herod. vi. 21), and must have caused a great change in the political relations of Magna Graecia. Unfortunately, we have no means of tracing these; we know only that a part of the surviving Sybarites took refuge in the colonial cities of Locri and Scidrus, while another portion settled themselves on the banks of the Traecis, where they maintained themselves for a considerable period. (Herod. L. c.; Strab. vi. pp. 263, 264.)

The civil dissensions arising from the expulsion of the Pythagoreans may perhaps have been the cause of the remarkable circumstance (which we are otherwise wise at a loss to account for), that none of the states of Magna Graecia sent assistance to the Greeks at the
time of the Persian invasion. It is still more remarkable, that even when the Athenians and Lacedaemonians seem to have been at variance, and when they were engaged in a contest with the Persians, we do not hear of any similar application to the Greek cities in Southern Italy.

While the Achaean cities were thus declining from their former prosperity, Rhegium, the name of which is scarcely mentioned in history at an earlier period, was raised to a position of considerable power and importance under the rule of the despot Anaxilas (n.c. 496—476), who united under his authority the city of Messana also, on the opposite side of the strait, and thus became involved in connection with the politics of Sicily, which had been hitherto very distinct from those of Magna Graecia. Micythus, the successor of Anaxilas in the government of Rhegium, was remarkable as the founder of the colony of the Pyxus (afterwards called Buxentum), on the Tyrhenian sea, in n.c. 471. (Diod. xi. 58.) This was the last of the Greek settlements in that quarter.

About the same time (n.c. 473) we find mention of a disastrous defeat, which must, for a time, have given a severe check to the rising power of the Tarantine. That people appear to have taken little part in the disputes or contests of their Achaean neighbours; but after their ineffectual effort to oppose the founding of Metapontum (METAPONTUM), would seem to have been principally engaged in extending their commerce, and in wars with the neighbouring barbarians. Here they found, among the Iapygians or Messapians, a more formidable opposition than was encountered by the other Greek cities. After repeated contests, in many of which they had come off victorious and reduced many of the Iapygian towns, the Tarantine were defeated in a great battle by the Iapygians, with such heavy loss that Herodotus tells us it was the greatest slaughter of Greek citizens that had happened within his knowledge. Three thousand Egyptian auxiliaries, who had been sent to the support of the Tarantine, perished on the same occasion. (Herod. vii. 170; Diod. xi. 52.)

The period between the Persian and Peloponnesian Wars witnessed the establishment of the two latest of the Greek colonies in Southern Italy—THEB and HERACLEA. Both of these were, however, but a kind of renewal of previously existing settlements. The city of Messana also, in n.c. 443, by a body of colonists, of whom the Athenians seem to have taken the lead, but which was composed, in great part, of settlers from other states of Greece [THEB]; with whom were united the remaining citizens of Sybaris, and the new colony was established within two miles of the site of that city. The new settlement rose rapidly to prosperity, but was soon engaged in war with the Tarantine for the possession of the vacant district of Siris. These hostilities were at length terminated by a compromise, according to which the two rival cities joined in establishing a new colony, three miles from the site of the ancient Siris, to which they gave the name of Hercules, n.c. 432. (Strab. vi. p. 264; Diod. xii. 23, 36.)

But though thus founded by common consent, the Tarantine seem to have had much the largest share in its establishment, and Hercules was always considered as a colony of Tarantine origin.

During the Peloponnesian War the cities of Magna Graecia seem to have studiously kept aloof from the contest. Even when the Athenian expedition to Sicily (n.c. 415) involved the whole of the Greek cities in that island in the war, those on the coasts of Italy still endeavoured to preserve their neutrality, and refused to admit the Athenian forces within their walls, though they were reduced to a state of dependence on their assistance. (Thuc. vi. 44; Diod. xiii. 3.) At a later period, however, the Thurians (among whom there was naturally an Athenian party) and the Metapontines were induced to enter into a regular alliance with Athens, and supplied a small force to their assistance. (Thuc. vii. 33, 35; Diod. xiii. 11.)

At this period the cities of Magna Graecia seem to have been still in a prosperous and flourishing condition; but it was not long after that they began to feel the combined operation of two causes which mainly contributed to their decline. The first danger which threatened them was from the south, where Dionysius, tyrant of Syracuse, after having established his power over the greater part of Sicily, began to seek to extend it in Italy also. Hitherto the cities of Italy had kept aloof in great measure from the revolutions and wars of the neighbouring island; Rhegium and Locri alone seem to have maintained closer relations with the Sicilian Greeks. The former, from its Chalcidic origin, was naturally friendly to the colonies of the same race in Sicily; and when Dionysius turned his arms against the Chalcidian cities, Naxos, Catana, and Leontini, he at once brought on himself the enmity of the Rhegiotics. Hence, when he soon after applied to conclude a matrimonial alliance with them, the proposal was indignantly rejected. The Lucarians, on the other hand, readily accepted his offer, and thus secured the powerful assistance of the despot in his subsequent wars. (Diod. xiv. 44, 107.) From this time his efforts were mainly directed to the humiliation of Rhegium and the aggrandisement of the Locrians. His designs in this quarter soon excited so much alarm, that, in n.c. 393, the Italian Greeks were induced to conclude a general league for their mutual protection against the arms of Dionysius on the one side, as well as those of the Lucarians on the other. (Id. 91.) But the result was far from successful. The combined forces of the confederates were defeated by Dionysius in a great battle at the river Hellesporus or Helorus, near Caulonia, n.c. 389; and this blow was followed by the capture of Caulonia itself, as well as Himippon, both of which places were reduced to a state of dependence on Locri. Not long after, the powerful city of Rhegium was compelled to surrender, after a siege of nearly eleven months, b.c. 387. (Diod. xiv. 103—108, 111.)

While the more southerly cities of Magna Graecia were suffering thus severely from the attacks of Dionysius, those on the northern frontier were menaced by a still more formidable danger. The Lucarians, a Sabellian race or branch of the Samnite stock, who had pressed forward into the territory of the Oetotrians, and had gradually expelled or reduced to subjection the tribes of that people who inhabited the mountain districts of the interior, next turned their arms against the Greek cities on the coast. Poseidonia, the most northerly of these settlements, was the first which fell under their yoke (Strab. vi. p. 254); and though we cannot fix with accuracy the date of its subjugation, it is probable that this took place some time before we find them engaged in wars with the cities on the Tarantine gulf. If, indeed, we can trust to the uncertain chronology of some of these events, they would seem to have been already engaged in hostilities with the
racing colony of Thurii at an early period of its existence (Polyen. ii. 10); but it was not till after 400 B.C. that their power assumed a formidable aspect towards the Greeks in general. The territory of Thurii was the first object of their hostilities, but the other cities were not insensible to their danger; and hence the general league of the Italian Greeks in B.C. 393, as already mentioned, was directed as much against the Lucanians as against Dyrrhacians. Unfortunately, their arms met with equal ill success in both quarters; and in B.C. 390 the confederate forces were defeated by the Lucanians with great slaughter near Lains. (Diod. xiv. 101, 102; Strab. vi, p. 262.) That city had already fallen into the hands of the invaders, who now pressed on towards the south, and seem to have spread themselves with great rapidity throughout the whole of the Bruttian peninsula. Here they became so formidable that the younger Dyrrhacian was compelled to abandon the policy of his father (who had counted the alliance of the Lucanians, and even rendered them active assistance), and turn his arms against them, though with little effect. A period of great confusion and disorder appears to have ensued, and the rise of the Bruttian people, which took place at this period (B.C. 356), though it in some measure broke the power of the Lucanians, was far from giving any relief to the Greek cities that they soon found the Bruttian still more formidable neighbours. The flourishing cities of Terina and Hapronymus were conquered by the barbarians (Diod. xvi. 15; Strab. vi, p. 265); Rhegium and Locri, though they maintained their nationality, suffered almost as severely from the oppressions and exactions of the younger Dyrrhacians; while Crotona, long the most powerful city in this part of Italy, seems never to have recovered from the blow inflicted on it by the elder despot of that name [Crotona] and was with difficulty able to defend itself from the repeated attacks of the Bruttians. (Diod. xix. 3, 10.)

Meanwhile, the Lucanians had turned their arms against the more northerly cities on the Tarentine gulf. Here the Thurians seem, as before, to have borne the brunt of the attack; but at length Tar- rentum itself, which had hitherto stood aloof, and had repeatedly not even joined the league of B.C. 393, was compelled to take up arms in its own defence. The Tarentines could have suffered comparatively but little from the causes which had so severely impaired the prosperity of the other cities of Magna Græcia; and Tarentum was undoubtedly at this time the most opulent and powerful of the Greek cities in Italy. But its citizens were already enervated by idleness and luxury; and when they found themselves threatened by the forces of the Lucanians, combined with their old enemies the Messapians, they mistrusted their own resources, and applied to their parent city of Sparta for assistance. Archilochus, king of Sparta, accepted the invitation, and proceeded to Italy with a considerable force, where he appears to have carried on the war for some years, but was finally defeated and slain in a battle near Manduria, B.C. 308. (Diod. xxvi. 10; Polyen. ii. 10.) Only a few years afterwards, B.C. 332, Alexander king of Epirus was invited over to Italy for the same purpose. The history of his expedition is, unfortunately, very imperfectly known to us; though it is clear that his military operations were attended with much success, and must have exercised considerable influence upon the fortunes of the Greek cities. Though invited, in the first instance, by the Tarentines, he subsequently quarrelled with that people, and even turned his arms against them, and took Heraclea, their colony and dependency. At the same time he defeated the combined forces of the Lucanians and Bruttians in several successive battles, took Terina, Consentia, and several other towns, and penetrated into the heart of Bruttium, where he was slain by a Lucanian exile, who was serving in his own army, B.C. 326. (Liv. viii. 17, 24; Justin. xii. 2.)

After his death, the wars between the Tarentines and Lucanians appear to have continued with little interruption; though we have no further account of them till the year 303 B.C., when the former people again sued to Sparta for assistance, and Cleonynus, the uncle of the Spartan king, required to Tarentum with a large mercenary force. So formidable did this armament appear that both the Messapians and Lucanians were speedily induced to sue for peace; while Metapontum, which, for some reason or other, had opposed the views of Cleonynus, was reduced by force of arms. (Diod. xx. 104.)

The Spartan prince, however, soon alienated all his allies by his luxury and rapacity, and ejected Italy the object of universal contempt.

We have very little information as to the wars of Agrigentum and Tarentum. We know that the latter had made himself master of Hipponium and Crotona, and occupied the latter city with a garrison. It is evident, therefore, that his designs were directed as much against the Greek cities as their barbarian neighbours; and the alliance which he concluded at the same time with the Inygniens and Penetians could only have been with a view to the humiliation of Tarentum. (Diod. xxii. 2, 3.) His ambitious designs in this quarter were interrupted by his death, B.C. 289.

Only a few years later than this took place the celebrated expedition of Pyrrhus to Italy (B.C. 281—274), which marks a conspicuous era in the history of Magna Græcia. Shortly before that event, the Thurians, finding themselves hard pressed and their city itself besieged by the Lucanians, had concluded an alliance with the Romans, who raised the siege by the dispatch of the massaliotes, B.C. 292. (Appian, Soc. 7; Val. Max. i. 8, § 6.) This was the first occasion that brought the Roman power down to the shores of the Tarentine gulf; and here they almost immediately after came into collision with the Tarentines themselves. [Tarentum.] That people, conscious of their inability to resist the power of these new enemies, now invoked the assistance of Pyrrhus, king of Epirus, at the same time that they concluded a league with the Lucanians and Samnites, so long the inveterate enemies of Rome. Hence, when Pyrrhus landed in Italy, he found himself supported at the same time by all the remaining Greek cities in that country, as well as by the barbarian nations with whom they had been so long at war. It is unnecessary to enter into a detailed account of his campaigns; notwithstanding his first successes, his alliance proved of no real advantage to the Greeks, while his visit to Sicily, in B.C. 278, and his final defeat in B.C. 274, left them at the mercy of the victorious Romans. Tarentum itself was taken by the consuls in B.C. 272. Crotona and Locri had previously fallen into the hands of the Romans; while Rhegium, which was held by a revolted body of Campanian troops, originally placed there as a garrison, was finally reduced to submission in B.C. 271.
MAAGA GRAECIA.

There can be no doubt that the cities of Magna Graecia had suffered severely during these wars: the foreign troops placed within their walls, whether Roman or Carthaginian, were beyond all control, and their excesses were but a specimen of similar excesses; and the garrisons of Pyrrhus at Locri and Tarentum were guilty of exactions and cruelties which almost rivalled those of the Campanians at Rhegium. In addition to the loss of their independence, therefore, it is certain that the war of Pyrrhus inflicted a mortal blow on the prosperity of the few Greek cities in Southern Italy which had survived their long-continued struggles with the Lucanians and Bruttians. The decayed and debased condition of the once powerful Crotona (Liv. xxvii. 30) was undoubtedly common to many of her neighbours and former rivals. There were, however, some exceptions; Heraclea especially, which had earned the favour of Rome by a timely submission, obtained a treaty of alliance on unusually favourable terms (Cic. pro Balb. 22), and seems to have continued in a flourishing condition.

But the final blow to the prosperity of Magna Graecia was inflicted by the Second Punic War. It is probable that the Greek cities were viewed with unfavourable eyes by the Roman government, and were naturally desirous to recover their lost independence. Hence they eagerly seized the opportunity afforded by the victories of Hannibal, and at the battle of Cannae we are told that almost all the Greek cities on the S. coast of Italy (Gracaeorum, nozias ferme ocrn, Liv. xxii. 61) declared in favour of the Carthaginian cause. Some of these were, however, overawed by Roman garrisons, which restrained them from open defection. Tarentum itself (still apparently the most powerful city in this part of Italy) was among the number; and though the city itself was betrayed into the hands of the Carthaginian commander, the citadel was still retained by a Roman garrison, which maintained its footing until the city was recovered by Fabius, B. C. 209. (Liv. xxi. 8-11, xxvii. 15, 16.) Tarentum was on this occasion treated like a captured city, and plundered without mercy, while the citizens were either put to the sword or sold as slaves. Metapontum was only saved from a similar fate by the removal of its inhabitants and their property, when Hannibal was compelled to abandon the town; and at a later period of the war Terina was utterly destroyed by a Roman garrison (Liv. xvi. 51; Strab. vi. 256.) Locri and Crotona were taken and retaken: Rhegium alone, which maintained its fidelity to Rome inviolate, though several times attempted by a Carthaginian force, seems to have in great measure escaped the ravages of the war.

It is certain that the cities of Magna Graecia never recovered from this long series of calamities. We have very little information as to their condition under the government of the Roman Republic, or the particular regulations to which they were subjected. But it is probable that, until after the complete subjugation of Greece and Macedonia, they were looked upon with a jealous eye as the natural allies of their kinsmen beyond the seas (Liv. xxxii. 7); and even the colonies, whether of Roman or Latin citizens, which were settled on the coasts of Southern Italy, were probably designed rather to keep down the independence of the exhausted population. One of these colonies, that to Poseidonia, now known as Paestum, had been established at a period as early as B. C. 273 (Liv. Epit. xiv.; Vell. Pat. i. 14); and Brundisium, which subsequently rose to be so important a city, was also settled before the Second Punic War, B. C. 244. (Vell. Pat. i. c.; Liv. Epit. xix.) But, with these exceptions, the situation of the cities on the coasts of Lucania, Bruttium, and Calabria, date from the period subsequent to that war. Of these, Buxentum in Lucania and Tempea in Bruttium were settled as early as B. C. 194; and in the same year a body of Roman colonists was established in the once mighty Crotona. (Liv. xxiv. 47.) Shortly afterwards two other colonies were settled, one at Thuri in Lucania, in B. C. 193, and the other at Hippo- mimn or Vibo, in B. C. 192. (Liv. xxxii. 30, xxxv. 19, xlvii. 25, xxxv. 9, 40.) The last of these, which under the name of Vibo Valeria became a flourishing and important town, was the only one of these colonies which appears to have risen to any considerable prosperity. At a much later period (B. C. 123), the two colonies sent to Sicyonum and Tarentum, under the names of Colonia Minervia and Neptunia (Vell. Pat. i. 13), were probably designed as an attempt to recruit the sinking population of those places.

But all attempts to check the rapid decline of this part of Italy were obviously unsuccessful. It is probable, or indeed almost certain, that malaria began to make itself severely felt as soon as the population diminished. This is noticed by Strabo in the case of Poseidonia (v. p. 251); and the same thing must have occurred along the shores of the Tarentine gulf. Indeed, Strabo himself tells us, that, of the cities of Magna Graecia which had been so famous in ancient times, the only ones that retained any traces of their Greek civilization in his day were Elegia, Tarentum, and Neapolis (vi. p. 253); while the great Achaeans cities on the Tarentine gulf had almost entirely disappeared. (Lb. p. 262.) The expressions of Cicero are not less forcible, that Magna Graecia, which had been so flourishing in the days of Pythagoras, and abounded in great and opulent cities, was in his time sunk into utter ruin (num quidem delecta est, Cic. de Amic. 4, Tuse, iv. 1). Several of the towns which still existed in the days of Cicero, as Metapontum, Heraclea, and Locri, gradually fell into utter insignificance, and totally disappeared, while Tarentum, Crotona, and a few others maintained a sickly and feeble existence through the middle ages down to the present time.

It has been already observed, that the name of Magna Graecia never was a territorial designation; nor did the cities which composed it ever constitute a political unity. In the earliest times, indeed, the difference of their origin and race must have effectually prevented the formation of any such union among them as a whole. But even the Achaeans cities appear to have formed no political league or union among themselves, until after the troubles growing out of the expulsion of the Pythagoreans, on which occasion they are said to have applied to the Achaeans in Greece for their arbitration, and to have founded by their advice a temple of Zeus Honmenus, where they were to hold councils to deliberate upon their common affairs and interests. (Pol. ii. 39.)

A more comprehensive league was formed in B. C. 333, for mutual protection against the attacks of Demetrius on one side, and the Lucanians on the other (B. D. xiv. 91); and the cities which composed it must be taken to have been a kind of general council or place of meeting. It is probable that this occasioned the general meetings of the Italian Greeks, alluded to by Strabo (vi. p. 280), were first instituted; though it is highly improbable
that the Tarentine colony of Hieraela was selected in the first instance for the place of assembly, as the Tarentines seem at first to have kept aloof from the contest, and it is very doubtful whether they were included in the league at all. But it was natural that, when the Tarentines assumed the leading position among the allied cities, the councils should be transferred to their colony of Magnesia. (Curt. Hist., 5. 4., 2.) Alexander of Ephesus afterwards sought to transfer them from the river to the Aeacandrus in the Thuranian territory, as a mark of unity towards the Tarentines. (Strab. l. c.)

**MAGNATA.**

**MAGNESA, MAGNETERES.** **[THESSALIA.]**

MAGNESA (Μαγνησία; Eth. Μάγνητη) 1. A city in Eonia, generally with the addition πρὸς ήν Μάδανος (αδ Μακεδονού), to distinguish it from the Lydian Magnesia, was a considerable city, situated on the slope of mount Therax, on the banks of the small river Lethaeus, a tributary of the Macedon. Its distance from Miletus was 120 stadia or 15 miles. (Strab. xiv. pp. 636, 647; Plln. v. 31.) It was an Aeolian city, said to have been founded by Magnesians from Europe, in the east of Thessaly, who were joined by some Cretans. It soon attained great power and prosperity, so as to be able to compete even with Ephesus. (Call. Hist. xiv. pp. 647.) At a later time, however, the city was taken and destroyed by the Cimmerians; perhaps about B.C. 726. In the year following the deserted site was occupied, and the place rebuilt by the Milesians, or, according to Athenaeus (xii. p. 525), by the Ephesians. Themistocles during his exile took up his residence at Magnesia, the town having been assigned to him by Artaxerxes to supply him with bread. (Nepos, Themist. 10; Did. xi. 57.) The Persian satraps of Lydia also occasionally resided in the place. (Herod. i. 161, iii. 122.)

The territory of Magnesia was extremely fertile, and produced excellent wine, figs, and cucumbers (Ath. cii. p. 29. ii. p. 59, iii. p. 78.) The town contained a temple of Dindymene, the mother of the gods; and the wife of Themistocles; or, according to others, his daughter, was priestess of that divinity; but, says Strabo (p. 647), the temple no longer exists, the town having been transferred to another place. The new town which the geographer saw, was most remarkable for its temple of Artemis Leucophrynhe, which in size and in the number of its treasures was indeed surpassed by the temple of Ephesus, but in beauty and the harmony of its parts was superior to all the temples in Asia Minor. The change in the site of the town alluded to by Strabo, is not noticed by any other a than the temple. As we learn from Vitruvius (vii. Peraeet.,) was built by the architect Hermogenes, in the Etruscan style. In the time of the Romans, Magnesia was added to the kingdom of Pergamus, after Antiokos had been driven eastward beyond Mount Taurus. (Liv. xxxvi. 45, xxxvii. 13.) After this time the town seems to have decayed, and is rarely mentioned, though it is still noticed by Pliny (v. 51) and Tacitus (Ann. iv. 55). Hierocles (p. 635) ranks it among the bishoprics of Asia, and later documents seem to imply that at one time it had the name of Magnesia. (Vis. Constan. iii. p. 666.) The existence of the town in the time of the emperors Aurelius and Galerius is attested by coins.

Formerly the site of Magnesia was identified with the modern Guzhl-bizar; but it is now generally admitted, that Guzhl-bazar, where ruins of the temple

**MAGNOPOLIS.**

**COIN OF MAGNESIA AD MACEANDRUM.**

2. A town of Lydia, usually with the addition πρὸς ήν Λαόκεα (αδ Σιπύλων), to distinguish it from Magnesia on the Maeander in Eonia, situated on the north-western slope of Mount Sipylos, on the southern bank of the river Hermus. We are not informed when or by whom the town was founded, but it may have been a settlement of the Magnesians in the east of Thessaly. Magnesia is most celebrated in history for the victory gained under its walls by the two Scipios in B.C. 190, over Antiochus the Great, whereby the king was for ever driven from Western Asia. (Strab. xiii. p. 622; Plln. ii. 93; Lud. v. 9, § 16, vii. 17, § 16; Sev. x. 37; Liv. xxxvi. 37, foll.; Tac. Ann. ii. 47.) The town, after the victory of the Scipios, surrendered to the Romans. (Appian, Supp. 35.) During the war against Mithridates the Magnesians defended themselves bravely against the king. (Paus. l. 20. § 3.) In the reign of Tiberius, the town was nearly destroyed by an earthquake, in which several other Asiatic cities perished, and the emperor on that occasion granted liberal sums from the treasury to repair the loss sustained by the inhabitants (Strab. xii. 579; xiii. 622; Tac. l. c.) From coins and other sources, we learn that Magnesia continued to flourish down to the fifth century (Hieroc. p. 660); and it is often mentioned by the Byzantine writers. During the Turkish rule, it once was the residence of the Sultan; but at present it is much reduced, though it preserves its ancient name in the corrupt form of Munnan. The ruins of ancient buildings are not very considerable. (Chandler, Travels in Asia, iv. p. 352; Kaygel, Travels, ii. p. 295.) The accompanying coin is remarkable by having on its obverse the head of Cicerone, though the reason why it appears here, is unknown. The legend, which is incorrectly figured, should be, ΜΑΡΚΟΣ ΤΥΛΙΟΣ ΚΙΚΕΡΩΝ. [L.S.]
deacy at an early period, as it is not mentioned by any late writer. Appian (Mithrid. 78, 115) speaks of it under both names, Eupatoria and Magnopolis, and Strabo in one passage (xii. p. 560) speaks of it under the name of Megalopolis. Ruins of the place are said to exist some miles to the west of Somnium, at a place called Boghos Hissan Kolbeh. (Hamilton, Researches, p. 340.) [L. S.]

MAGNUM PROMONTORIUM (ναὶ μέγας ἀκρα-τίρων, Ptol. vii. 2. § 7; Marcian, Periphet p. 28), a promontory which forms the southern termination of the Chersonesus Aurea, in India extra Gangem, on the western side of the Sinus Magnus. Its modern name is C. Romania. Some have supposed that the Prom. Magn. represents another cape, either considerably to the NW., now called C. Patani. Ptolemy's account of these far Eastern places is so difficult, that it is impossible to feel sure of the evidence for or against the position of any place in the Aurea Chersonesus.

MAGNUM PROMONTORIUM, a promontory on the west coast of Lasitania (Mela, iii. i. § 6), probably the same which Strabo (iii. p. 151) and Ptolemy ii. 5. § 1) call τὸ Βαρύπαθον ἄκρα, near the mouth of the Tagus. The passage in Strabo is corrupt: but according to the correction of Corny, approved of by Groskurd, the promontory was 210 stadia from the mouth of the Tagus, which makes it correspond with C. Espichel. Ptolemy also calls it Magnum or Olimpena, from the town in its vicinity; but hastrangely confounds it with the Prom. Arthribum, on the NW. of the peninsula (iv. 21. s. 35).

MAGNUM PROM. MAURETANIAE. [Mac- retania.]

MAGNUS PORTUS. 1. (Πόρτος μάγως, Ptol. ii. 4. § 7; comp. Marcian. p. 41), a port-town of Hispania Baetica, between the town Adbara and the Prom. Charidion. 2. Μάγος Λυβή, Ptol. ii. 6. § 4), a bay on the coast of the G. Lucaces, which is evidently the same as the Artabrorum Sinus. [Vol. I. p. 256 b.]

3. (Μάγος Αιγή, Ptol. ii. 3. §§ 4, 33), a harbour in Britain, opposite the island of Vectis, corresponds to Portsmouth.

4. (Πόρτος Μάγως, Ptol. iv. 2. § 2; Mela, l. 5; Plin. v. 2; H. Anton. p. 13), a port-town of Mauretania Caesariensis, on the road between Gilva and Quinta, described by Pliny as "elevam Romanorum epulum." It is identified by Fauquier with Opena, of which the harbour is still called Nabeel-Chabir, i.e. the great Harbour.

5. (Μάγος Αιγίν, Ptol. iv. 6. § 6), a port on the west coast of Libya Interior, between the mouth of the river Daradus and the promontory Rysadium.

MAGNUS SINUS (ναὶ μέγας κόλπος, Ptol. vii. 2. §§ 3, 5; Ael. Com. i. p. 50), the great gulf which runs up to the middle of the present kingdom of Ava, and is known by the name of the Gulf of Siam. The ancient geographers correctly placed China on the east of this gulf, though they had no very accurate notions relative to its latitude or longitude. On the west side was the Aurea Chersonesus.

MAGO. [Balaeres, p. 374, a.]

MAOON (οἱ Μαο, Arrian, Ind. c. 4), a river mentioned by Arrian as flowing into the Ganges on its left bank, which has been conjectured to be the same as the present Romgupa.

MAGONTIACUM. [Mogantiacum.]

MAGORAS, a river of Syria, under mount Libanus, mentioned by Pliny (v. 20) apparently be-
tween Sidon and Beirut, and probably identical with the Tamyra of Strabo (xvi. p. 756), now Naher-el-Damur; though Dr. Robinson suggests the Naher-Beirût. (Bib. Res. vol. iii. pp. 433, 439.) [Tamyras.]

MAGORUM SINUS (Μαγωρος κόλπος), a bay on the Arabian coast of the Persian Gulf, in the country of the Themi, who joined the Gerraei on the north. (Ptol. vi. 7. § 54.) It is still marked by the modern town of Mugros, the name of which is accounted for by Mr. Fesler by the fact that "the ancient Themi are the Magian tribe of Beni-Tenim, in all ages of Arabian history inhabitants of the gulf and city of Mugros.—a deep bay, with its chief town of the same name, immediately above the bay of Kutifi." (Geogr. of Arabia, vol. ii. p. 215.) He maintains that the Magi of S. Matthew (i. 2) were of this tribe, and from this country (vol. i. pp. 304—307). [Theni.

MAGRADA, a small river on the N. coast of Hispania Tarraconensis, now Ureamea. (Mela, iii. 1. § 10.)

MAGYDUS (Μαγυδος: Eth. Magyedos; called Madyus by Scolyx, p. 39), a town of Pamphylia, on the coast between Attaleia and Perge, and subsequently of episcopal rank, is probably the Mygdale (Magydis), of the Stadiaurus. There are numerous imperial coins of Magydus, bearing the epigraph ΜΑΥΓΔΕΩΝ. Leake identifies it with Lebana. (Ptol. v. 5. § 2; Hieroc. p. 673; Stephan. §§ 201, 292; Leake, Asia Minor, p. 194; Cranmer, Asia Minor, vol. ii. p. 278.]

MAHANAIM (Maralos, LXX.), a place, and afterwards a town, on the east side of the Jordan, so named from the incident related in Genesis (xxiii. 2), where the word is translated, both by the LXX. and Josephus, Μαθαναία, and also by the latter Μαθαναία, στό υπερ των ρυμών. (John. i. 20, § 1). The following notices of its position occur in the Old Testament:—

It was north of the brook Jabboek (Gen. L. c., comp. v. 22), in the borders of Basan (Josh. xiii. 30), afterwards in the tribe of Gad (xxvi. 38), but on the confines of the half-tribe of Manasseh (xiii. 29) assigned to the Levites. (1 Chron. vi. 80.) It was the seat of Ishbosheth's kingdom, during the time that David reigned in Hebron (2 Sam. ii.), and there he was assassinated (v.). When David fled from Abelson, he was maintained at Mahanaim by Barzelad, the aged sheik of that district (2 Sam. xxii. 19, xiv. 27, xix. 32); and it was apparently in the vicinity of this city that the decisive battle was fought in the wood of Ephraim between the royal troops and the rebels (xviii.). A ruined site is mentioned in the Jebel 'Ajlun, under the name of Mahneh, which probably marks the position of Mahanaim. (Robinson, Bib. Res. vol. iii. Appendix, p. 166.) [G. W.]

MAIS, a station in Britain, so called upon an engraved bronze cup found at Bude, in Wilts. From this name occurring with those of four other stations, all on the line of the Great Wall, it is supposed to be identical with Magna, or Magnus. [C. R. S.]

MAIS (Μαῖς), a river of India intra Gangem, flowing into the Sinus Bar SYranus, now the Malid. (Nearch. p. 24; Arrian, Περίπλος Ματίς Ἐρύθρως.)

MAKKEDAII (Μακκέδαι, LXX., Euseb.; Macchida, Josephus.), a city of the Countries, on the south part of the tribe of Judah (Josh. xvi. 41), governed by a sheik. It was the first city taken by Joshua after the battle in Gibbon; and there it was that five confederate kings were found hid in a cave, which
was made their capital after their execution (Josh. x. 16—28.) It is placed by Eusebius (Onomast. s. v.) 8 miles east of Eleutheropolis. [BETHIOGARIS] [G. W.]

MALA (Μάλα, Māla), a town in Cucius, which Scylax (p. 32), in contradiction to other writers, makes the birthplace of Medea. [E. B. J.]

MALACA (Μάλακα, Stra., Ptol. ii. 4. § 7; Ἐθ, Mālas, Maleatas, Malaga), an important town upon the coast of Hispania Baetica, east of Calpe, which was equidistant from Gades and Malaca. (Strab. iii. p. 156.) According to the Antonine Itinerary (p. 403), the distance from Gades to Malaca was 143 miles; according to Strabo (iii. p. 140) the distance from Gades to Calpe was 750 stadia. Malaca stood upon a river of the same name, now Guadalmedina. (Avien. Or. Mor. 425; Malaca cum Brivio, Plin. iii. 1. s. 3.) Strabo says (L. c.) that Malaca was built in the Phoenician fashion, whence we may conclude that it was a Phoenician colony. Accordingly some modern writers have supposed that the name was derived from the Phoenician word malēca, "royal;" but Humboldt says that Malaca is a Basque word, signifying the "side of a mountain." Under the Romans it was a federata civitas (Plin. l. c.), and had extensive establishments for salting fish. (Strab. l. c.) Arrian says (L. c.) that Malaca was formerly called Maenaca; but Strabo had already noticed this error, and observed not only that Maenaca was farther from Calpe, but that the ruins of the latter city were clearly Hellenic. Malaca is also mentioned in Strab. iii. pp. 158, 161, 163; Hirt. B. Mor. 16; Geogr. Rav. iv. 42. There are still a few remains of Roman architecture in Maleas.

MALLACHAY (Μαλαχαί), a city of Libya interior, which Ptolemy (iv. 6. § 25) places in the country above the Niger, in E. long. 20° 20', and N. lat. 20' 15". [E. B. J.]

MALAE. [MALAE.]

MALAEI COLON (Μαλαίος, or Μαλέων καλων, Ptol. vii. 2. § 3), a promontory on the southern coast of the Golden Chersonesus. Its exact position cannot be determined, but it was probably along the Strata of Maleas. [V.]

MALAMANTUS (Μαλαμάντος, Arrian, Ind. c. 4), a small tributary of the Copern, or river of Kabul, perhaps now the Panjgoura. [V.]

MALANA (Μάλανα, Arrian, Ind. c. 29), a cape which enters the Indian Ocean, and forms the western boundary of the Orcnta (one of the seacoast tribes of Gedrosia) and the Ichthyophagi. There is no doubt that it is the same as the present C. Malei in Mervan, the measurements of Needham and of modern navigators corresponding remarkably. (Vincent, Vol. of Nearchus, vol. i. p. 216.) [V.]

MALANGA (Μαλάνγα, Ptol. vii. 1. § 92), the chief town of the Arvans, a tribe who inhabited the eastern side of Hindostan, below where the Yndias (now Kistus) flows into the sea. It has been supposed that it is the same place as the present Malea but it may have been a little higher up near Nahrā. [V.]

MALAO (Μαλαο, Ptol. iv. 7. § 10, com. Μαλάον), probably answers to the modern Darhan, the chief town of the Nomarchs, who inhabit the western coast of Africa from the straits of Gaid-sl-Mandeh to Cape Guardafui. This district has in all times been the seat of an active commerce between Africa and Arabia, and Malao was one of the principal marts for guns, myrrh, frankincense, cattle, slaves, gold-
MALLUS. [MALLUS: ETH. MALATÁT.] An ancient city of Cilicia, which, according to tradition, was founded in the Trojan times by the soothsayers Mopsas and Amphibias. (Strab. xiv. p. 675, &c.; Arrian, Anab. ii. 5.) It was situated near the mouth of the river Pyramus, on an eminence opposite to Mecarsus, as we must infer from Curtius (iii. 7), who states that Alexander entered the town after throwing a bridge across the Pyramus. Mallus therefore stood on the eastern bank of the river. According to Sclayx (p. 40) it was necessary to sail up the river a short distance in order to reach Mallus; and Mele (i. 13) also states that the town is situated close upon the river, whence Polenys (v. 8, § 4) must be mistaken in placing it more than two miles away from the river. Mallus was a town of considerable importance, though it does not appear to have possessed any particular attractions. Its port was Magarsa (Magarsa), though in later times it seems to have had a port of its own, called Portus Palorum (Geogr. Nab. p. 195; Satan. Secret. Ptol. ii. 4. 26, whence we learn that in the middle ages it continued to be called Malburg, comp. Callim. Peripl. 13; Apian, Mitrid. 96; Dionys. Per. 875; Ptol. viii. 17 § 44; Plin. H. N. v. 22; Stadtm. Mar. M. §§ 151, 152; Leake, Asia Minor, pp. 216, &c.)

MALOFAS. [METHYDRION.] MALVA. [MELICHA.] MALUS. [MALIS; MEGALOPOLIS.] MAMALA (MAMALA kivv), a village of the Cassanitae, south of Badei Regia, on the Arabian coast of the Red Sea. (Ptol. vi. 7 § 5) [Gasandes; Badei Regia.] It has been supposed to be represented by the modern town of Koffada, and to have been the capital of the pratical tribe of Comatae, mentioned by Arrian (Peripius, p. 15). [G. W.] MAMÆRTIN. [MESSANA.] MAMERTIUM (Mameptov: ETH. Mapeptov), a city in the interior of the Brattian peninsula. It is noticed only by Strabo, who places it in the mountains above Locri, in the neighbourhood of the great forest of Sila, and by Stephanus of Byzantium, who calls it merely a city of Italy. (Strab. vi. p. 241; Steph. B. s. r.) There is no reason to reject these testimonies, though we have no other account of the existence of such a place; and its position cannot be determined with any greater precision. But the Mamertini who figure in history, as the occupants of Messana are wholly distinct from the citizens of this obscure town. [MESSANA.] MAMMA (Mayptov), a district in Byzacena, at the foot of a chain of lofty mountains, where in A.D. 536 the enmarch Solomon, with 10,000 Romans, inflicted a signal defeat upon 50,000 Moors. (Procop. B. i. ii. 11; Corippus, Johananis, vi. 283; Theophan. p. 170; Anast. p. 61; Le Beau, Bus Empire, vol. viii. pp. 307–311; comp. Gibbon, c. xii.) Justinian afterwards fortified Mamma (Procop. de Aed. vi. 6), which is represented by the plain lying under the slopes of Jebel Truzza near Kuirum, in the Regency of Tanis. (Barth, Wanderungen, pp. 247, 285.)

MAMPARUS MONS. [BAGEDAS.] MANAPH (Mandara), a people of Ireland on the east coast, possessing a town called MANAPIA (Marsania), near the mouth of the Moduans, the present Dublin. (Ptol. ii. 2 §§ 8, 9.) The name is the same as one of the Celtic tribes of Gaul. [MANNAN.] MANAEMANIS PORTUS (Mammemaris lipax), a harbour on the west coast of Germany, and probably formed by the mouth of the river UISINGIS. It is perhaps identical with the modern Marma in West Frisland, which may even owe its name to the ancient port. (Ptol. ii. 11. § 1; Marcell. Hernc. p. 51, where it is called Mammemarous.) [L. S.] MANASEHE. [PALESTIN.] MANCHANE (Mayxan), a town in Mesopotamia, of which the site is uncertain. (Ptol. vi. 18 § 9.)

MANCUNIUM, a town of the Brigantes in Britain (It. Ant. p. 482), now Manchester. But few, if any, of the remains of the ancient town are to be traced at the present day. From inscriptions we learn that at some period of the Roman domination a cohort of the Frisians was stationed at Mancunium; and that the sixth legion, or one of its divisions, was there, probably on the occasion of some journey into the north. [C. R. S.]

MANDACADA (Mandakada), a place in Myasia, which is not mentioned till the time of Hierocles (p. 669), though it must have existed before, as Pliny (v. 32) mentions Cilices Mandacadini in the northern part of Myasia on the Hellespont. [L. S.] MANDAGARA (Mandagraps, Ptol. vii. 1 § 7), a small port on the western coast of Hindustan, in the district now called Count. It was situated a little to the S. of Bombay, nearly in the same latitude as Poonah. The author of the Peripius calls it Mandagara (p. 30). [V.]

MANDAGARIES (Mandagarap, Ptol. vi. 2 § 2), a small port on the shores of the Caspian sea, between the rivers Strato and Charinda. Foriger has conjectured that it may be represented by the present Meshvidzor. [V.]

MANDALAE (Mandalan, Ptol. vii. 1 § 72), an Indian tribe who occupied both banks of the Ganges in the neighbourhood of Palimbothra (Patun), which was perhaps (as has been conjectured by some geographers), their chief city. They seem
MANDANE.

however, to have lived rather lower down the river near Monghir, in the district now called Tokar.
(See Lassen's map.)

MANDANE (Μάνδανη), a town on the coast of Cilicia, between Celenderis, and Cape Paphilion, from which it was only 7 stadia distant (Stadiasmus, §§ 174, 175.). It is probably the same place as the Mynda or Myndania in Piny (v. 27); and if so, it must also be identical with the town of Myus (Μύος) mentioned by Sylax (p. 40) between Naxidus and Celenderis.

[M. E.]

Mandarae (Μανδαράε), the district about Corycium in Macedonia. (Steph. B. s. r.) [E. B. J.]

MANDELA. [Digenia.] [V.]

MANDORI. [Mandus.]

MANDRORICUM (Cantilago, Vol. I. p. 551, a.)

MANIUBIANS (Phin. vi. 16. s. 18), a people mentioned by Pliny as occupying a part of Western Bactria, under the spurs of the Paropamisus. They are now, like several other tribes whose names are given by that geographer to the same locality, no longer to be identified.

[V.]

MANDRUPOLIS (Μανδρύπολες or Μανδρόπολες), a town in Myus (Hieroc. p. 664), now called Mandora or Mandrepoura, at the foot of Mount Tenmus. Stephanus of Byzantium (s. r.) erroneously places the town in Phrygia. There seems to be little doubt but that Mandrupsas is the same town as Mandropas or Mandrupium, mentioned by Livy (xxviii. 15).

[L. S.]

MANDRUS MONS (το Μανδρός, Μάνδρου όρος), one of the chief mountains of Libya, from whence flow all the streams from Salatinus to Massa; the middle of the mountain has a position of 14° 2' long. and 19° 6' lat., assigned to it by Ptolemy (iv. 6. § 6). Afterwards (§ 14) he describes the river Nigeir as uniting, or yoking together (ετερευνομαι), Mount Mandrus with Mount Tahna. [Nigeir.] (Comp. London Geogr. Journ. vol. ii. p. 19; D'olein, Dissertation on the Niger, p. 81.) Ptolemy (§ 17) places the following tribes in the neighbourhood of this mountain: the KABII (Καβῆ), the

MALCOAE (Μαλκαί), and the Mandorii (Μανδο- βροι).

MANDUBII (Μανδοβόιοι), a Gallic people whom Strabo (iv. p. 191) erroneously calls the neighbours of the Arverni. When Caesar (u. 52) was marching through the territory of the Lingones, with the intention of retreating through the Sequani into the Provincia, he was attacked by the conde działa Galli under Vercingetorix (B. G. vii. 68). The Galli were defeated, and Vercingetorix, with his men, took refuge in Alesia, a town of the Mandubii. The site of the battle is not indicated by Caesar, but the position of Alesia is at Alesia, or Aulae Sainte Reine, as it is also called, in the department of the Côte d'Or. The railroad from Paris to Dijon crosses the hills of the Côte d'Or, of which Alesia and the heights around it are a part. The Mandubii were a small people who fed their flocks and cattle on the grassy hills of the Côte d'Or, and cultivated the fertile land at the foot of Alesia. Before the blockade was formed, they had driven a great quantity of their animals (pecus) within the walls. (B. G. vii. 71.)

The Mandubii who had received their countrymen into the city, were turned out of it by them, with their wives and children, during Caesar's blockade, in order that the scanty supply of provisions for the troops might last longer. The Romans refused to receive the Mandubii and give them food. The certain conclusion from Caesar's narrative is, that these unfortunate people died of hunger between their own walls and the Roman circumvaluation (B. G. vii. 78; Dion Cass. xi. 41). Caesar's description of Alesia is true; and the operations of his army about the place (B. G. vii. 63—90) are easily understood.

This plan of Alesia and the surrounding country is taken from Cassini's large map of France. The city of the Mandubii, or Alesia, was "on the summit of a hill, in a very elevated position;" as Caesar correctly describes it. This hill stands alone, and, except on the west side, where there is a plain, it is surrounded by hills of the same height, which are separated from Alesia by valleys. In the flat valley

PLAN OF THE ENVIRONS OF ALIESA.

A. The east end of the hill of Alesia, where Vercingetorix built his stone wall.
B. Hill partly occupied by Caesar.
C. Ditto.
D. Ditto.
E. Ditto.
F. Hospital of Alesia.
G. Road from Mouhard and Juzerre.
H. Road to Dijon.

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on the north side of Alesia, and in the narrower valley at the east end, is the railroad from Paris to Dijon. The nearest railway station to Alesia is Les Lavesnes.

The summit of Alesia is not quite flat; but the irregularities are insensible. The sides of the hill were explained as being a steep and rocky hill, the upper part of the ascent to the summit is not easy. Below the plateau, and below this steep ascent, there is a narrow level piece of ground, which appears to have been widened a little by the labour of man; and below this level part there is another descent, which in some parts is steep. The fine plain (planis) at the western foot of Alesia, which Caesar describes, is seen well from the western end of the level summit. This is the part which Caesar (c. 84) calls the "Ara Alesiae." The surface of the plain rises a little towards the western extremity, and then falls away abruptly, terminating in a rocky prominence, something like the head of a bent. A cross, with a small tree on each side of it, stands at the edge of the brow, and exactly marks the place from which Vercingetorix looked down on the plain of Alesia (c. 84). Beneath the Ara Alesiae is the small town of Alesie, on the western and south-western slope of the hill. It occupies a different place from the old town of the Mandubii, which was on the summit level. The hill is a mass of rock. The plateau has a thin soil, and the few parts which are not cultivated are covered with a short grass like that on the Brighton downs. It appears that the town of the Mandubii occupied all the large plateau, the length of which is shown by the scale, though we must assume that it was not all built on. The Ara, as already stated, was at the west end, commencing a view of the plain. The city wall seems to have been carried all round the margin of the plateau. Caesar says (B. G. vii. 69): "under the wall, that part of the hill which looked towards the east, all this space the forces of the Galli had filled, and they had formed in their front a ditch and a wall of stones (maceria) six feet high." This is the place marked A. in the plan, the only part of the hill of Alesia which is connected with the neighbouring heights. It be a small neck of land which separates the two parts of the Loze and the Lozerein. This is the part where the plateau of Alesia is most accessible, which Vercingetorix first occupied when he retired to Alesia, and where he constructed the wall of loose stones (maceria). There are plenty of stones on the spot to construct another such wall, if it were wanted.

At the eastern end of the plateau, just under the summit there is a source of water, which is now covered over with a small building. The water is now carried in pipes round the hill, to supply the hospital of Alesia, which is (F.) on the west side of the hill on the slope. Water is got at Alise by digging wells in the small level below the plateau; and at the Galli held this part of the mound during the battle, they may have got water from wells, for they do not fail in the springs on the plateau. Caesar's lines were formed all round the hill of Alesia, and they crossed the neck (A.) which connects this hill with another hill (B.) on the south-east side. The "castra" of Caesar (cc. 69, 80) are on B. C. D. E., on all the heights around Alesia. These hills have a steep side turned to Alesia, and flat tops. They are so near to Alesia that Caesar could not be safe against an attack from the outside, unless he occupied them. The valleys between Alesia and B. C. D. are narrow. On the north and north-west side the valley is wider. There is a good source of water on the hill B.

The hill of Alesia is well defined on the north and the south by the valleys of the two streams which Caesar mentions (B. G. vii. 69), and on the west side by the plain in which these rivers meet, and which extends up towards the foot of the hill, and turns to south at three Roman miles; and it is that which at least even in the part which is only a little distance from the foot of the hill. It extends much further in a NW. direction on the road to Montbard. This plain is a perfect level, covered in summer with fine wheat. As we go from the foot of the hill of Alesia to Les Lavesnes, the Arc Alesiae is a conspicuous object.

Caesar made two lines of circumvallation round Alesia. The circuit of the inner lines was eleven Roman miles; and we may infer from his words that this circumvallation was entirely in the plain and the valleys, except that it must have passed over the small elevation or neck of land between A. and B. In making the outer lines, which were fourteen Roman miles in circuit, he followed the level as far as the ground allowed (c. 74); from which we can conclude that some parts of the outer line were on the high grounds opposite to the hill of Alesia; and the form of the surface shows that this must have been so. The upper part of the hill west of Crescivio, part of which hill appears in the north-west angle of the plan, was crossed by the lines; and the camp of Remius and Ribibus (c. 83) was on the slope of this hill which faces Alesia. One of the ditches (fossae) of the interior lines was filled with water from the river (c. 72). The lines of eleven and fourteen miles in circuit are no exaggeration. No less circuit would enclose the hill and give the Romans the necessary space. The boldness of the undertaking may be easily conceived by the aid of numbers; but the sight of the work that was to be done before Vercingetorix and his troops, to the number of 80,000 men, could be shut in, can alone make us fully comprehend and admire the daring genius of the Roman procuslul.

There was a cavalry fight in the great plain before Caesar had completed his works. The Galli were driven back from the plain to their camp under the east end of the hill, and took refuge within Alesia. After this defeat Vercingetorix sent his cavalry away, and made preparation for holding out till the Gallic confederates should come to his aid (B.G. 70, 71.) When the forces of the confederates (vii. 75) came to raise the blockade of Alesia, they posted themselves on the hills where the name Mussip appears; and in the battle which is described in vii. 79, the Gallic cavalry filled the plain on the west side of the hill of Alesia, while the infantry remained on the heights about Mussip. The Gallic horse were beaten back to their camp (c. 80); but on the following night they renewed the attack on that part of the lines which crossed the plain. This attack also failed. The next night the Gallic confederates sent 60,000 men under Vergastianus to the north, to the back of the hill (F.), on the south slope of which Decimus and Ribibus had their camp. Their orders were to fall on the Romans at midday. The Gallic got to the back of the hill at daybreak, and waited till near noon, when they began their attack on the camp. At the same time the cavalry of the confederates came against the lines in the plain; and Vercingetorix descended from the heights of Alesia to attack the lines from
Mandubil.  

The Gallic failed to force the lines both on the inside and the outside. But the attack on the camp of Regiums and Reibus was desperate, and Labienus was sent to support them. Neither ramparts nor ditches could stop the forces of the enemy. Labienus, however, ventured to lead his and the other Gallic troops from the nearest posts, and sent to tell Caesar what he thought ought to be done. His design was to rally out upon the enemy, as Caesar had ordered him to do, if he could not drive them off from the lines.

The place where the decisive struggle took place is easily seen from the Arx Alesiae; and it is accurately described by Caesar (B. G. 8, 35). This is the hill (E.) which slopes down to the plain of the Loci. The upper part of the slope opposite to the Arx Alesiae is gentle, or "littorius declivis" (c. 83); but the descent from the gentle slope to the plain of the Loci, in which the railway runs, is in some parts very steep. Caesar could draw his lines in such a way as to bring them along the gentle slope, and comprise the steep and lower slope within them. But he hoped not to have a small slope downwards from the upper part of the hill to the Roman lines; and this is his gentle slope downward which he describes in c. 85, as giving a great advantage to the Gallic assailants under Vergasillanus ("Exiguum hoc ad declivitatem fastigium magnum habet momentum").

The mountain behind which Vergasillanus hid himself after the night's march is the part of the mountain west of Caregina. The camp of Regiums and Reibus being on the south face turned to Alesia, they could see nothing of Vergasillanus and his men till they came over the hill top to attack the lines. Vergingetorix, from the Arx Alesiae (c. 84), could see the attack on Regiums' camp, and all that was going on in the plain. He could see everything. Caesar's position during the attack of Vergasillanus was a glance at the occasion which gave him a view of the fight. He saw the plain, the "superiores montium," or the lines on the mountain north-west of Alesia, the Arx Alesiae, and the ground beneath. He stood therefore on the hill south of Alesia, and at the western end of it.

Caesar, hearing from Labienus how desperate was the attack on the upper lines, sent part of his cavalry round the exterior lines to attack Vergasillanus in the rear. The cavalry went round by the east end of Alesia. They could not go round the west end, for they would have crossed the plain outside of the lines, and the plain was occupied by the Galli. Nor could they have got up the hill on that side without some trouble; and they would not have come on the rear of the enemy. It is certain that they went by the east end, and upon the heights round Alesia, which would take a much longer time than Caesar's rapid narrative would lead us to suppose, if we did not know the ground.

When Caesar sent the cavalry round Alesia, he went to the aid of Labienus with four cohorts and some cavalry. The men from the higher ground could see him as he came along the lower ground (vs. 87, 88). He came from the hill on the south of Alesia, between his lines along the plain, with the Arx Alesia on his right, from which the men in the town were looking down on the furious battle. The scarlet cloak of the procuill told his men and the enemies who was coming. He was received with a shout from both sides, and the shout was answered from the circuit of the wall and all the lines. The Roman soldier throws his plia aside; and the sword begins its work. All at once Caesar's cavalry appears in the rear of Vergasillanus: "other cohorts approach; the enemy turn their backs; the cavalry meet the fugitives there. The wing is cut off, and the victory is won. The Galli who were on the outside of the fortifications desert their camp, and the next day Vergingetorix surrenders Alesia. The flight of Alesia was the last great effort of the united Gallic against Caesar. They never recovered from this defeat; and from this time the subjugation of Galia, though not yet quite completed, was near and certain.

Alesia was a town during the Roman occupation of Gallia; but the plateau has long since been deserted, and there is not a trace of building upon it. Many medals and other antiquities have been found by grubbing on the plateau. A vigneron of Alesio possesses many of these rare things, which he has found; a fine gold medal of Nero, some excellent bronze medallions of Trajan and Faustina, and the well-known medal of Numæcibus (Numine), called the "pied de loup." He has also a steles, keys, and a variety of other things.

The plan of Cassini is tolerably correct; correct enough to make the text of Caesar intelligible. [G.L.]

Manduzedum, a Roman station in Britain (B. Ant. p. 470), the site of which is supposed to be occupied by Manchester in Warwickshire. [C. B. S.]

Manduria (Mandurium, Steph. B.: Eth. Manduros: Manduriae), an ancient city of Calabria, in the territory of the Salentine, situated at the distance of 24 miles E. of Tarentum. Its name has obtained some celebrity from its being the scene of the death of Archilamus, king of Sparta, the son of Agesilaus, who had been invited to Italy by the Tarentines, to assist them against their neighbours the Messapians and Lucanians; but was defeated and slain in a battle under the walls of Manduria, which was fought on the same day with the more celebrated battle of Chaeronea, 3rd Aug., b. c. 338. (Plut. Ages. 3, who writes the name Mandowrou.; Theopomp. op. Athen. xii. p. 536; Dion. xvi. 63, 88; Paus. iii. 16. § 5.) This is the first notice we find of the name of Manduria: it would appear to have been a Messapian (or rather perhaps a Salentine) city, and apparently a place of considerable importance; but the only other mention of it that occurs in history is in the Second Punic War, when it revolted to the Carthaginians, but was taken by assault by Fabius Maximus, just before he recovered Tarentum, b. c. 209. (Liv. xxvii. 15.) We have no account of its fate on this occasion, but it would seem certain that it was severely punished, and either destroyed or at least reduced to a degraded condition; for we find no mention of it as a municipal town under the Romans; and Pliny omits its name in his list of towns in this part of Italy, though he elsewhere (ii. 103, s. 106) incidentally notice it as "opolium in salentine." The name is again found in the Tabula, which places it at the distance of 20 M. P. from Tarentum, an interval less than the truth, the actual distance being 20 geog. miles, or at least 24 Roman miles. (Tab. Peut.)

The existing ruins are considerable, especially those of the ancient walls, great part of the circuit of which is still preserved; they are built of large rectangular blocks, but composed of the soft and porous stone of which the whole neighbouring country consists; and in their original state appear to have formed a double circuit of walls, with a
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broad street or way between the two, and a ditch on the outside. At present they are nowhere near the height. The modern town of Manturia (a flourishing place, with about 6000 inhabitants) does not occupy the site of the ancient city; the latter having been destroyed by the Saracens, the few remaining inhabitants settled at a place called Casal Nuovo, which appellation it retained till towards the close of the eighteenth century, when, having grown into a considerable town, it resumed, by royal license, its ancient name of Manturia. (Swinhurn, Travels, vol. i. p. 222; Remanu, vol. i. p. 85; Giustichini, Diz. Geogr. vol. v. p. 338.)

Pliny mentions the existence at Manturia of a well or spring of water, which was always full to the brim, and could not be either increased or diminished in quantity. This natural curiosity is still shown by the inhabitants of Manturia, and has been described by several recent travellers; it is said that it preserves a constant equality in the level of its waters, notwithstanding any addition that may be made to them or any quantity that may be withdrawn,—a statement exactly coinciding with that of Pliny. (Plin. ii. 103. s. 106; Swinhurn, Travels, vol. i. p. 223; R. Craven, Travels, pp. 165—167.) The expression used by that author, who calls the basin or reservoir of the water "lacus," has given rise to the erroneous notion that there existed a lake in the neighborhood of Manturia, for which there is no foundation in fact. (E.B.B.)

MAXIM, a tribe of the Lygii, in the north-east of Germany (Fac. Germ. 43). They occupied the country south of the Burgundiones, and appear to be the same as the Omnii (Omanii) of Ptolemy (ii. 11. § 18; Zevas, Die Deutschen, p. 124). (L. S.)

MANTIAE (Mantia), an inland tribe of Arabia Felix, situated west of the Thamnete, and south of the Salapeni, north of the "iister Frankitunsa" country (Strab. Synag., Ptol. vii. 7. § 23). The position of Ptolemy's “Mantia,” west of his Kata-nita, and of Zama Mens, together with the near resemblance of name, implies their being the same with the Macsea of Burckhardt, the most easterly of the Harb tribes, situated on the borders of Karyga in the line of country between Medina and Derysh (Forster, Geogr. of Arabia, vol. ii. p. 249). (G. W.)

MANNIUS SALUTIS, a Mavriot solon, according to Pausanias (iv. p. 8), that part of the sea coast the island of Daphnita into which the river Euro discharged itself, and which the Liburnian group of islands is situated. In modern times it bears no distinctive name. (E.B.B.)

MANNIUS (Mannius) MANLIUS, a Mavriot (Ptol. iv. 2. § 25), an inland town of Mannitania, upon the position of which there is a great disagreement between Ptolemy and the author of the Itinerary. The first places it 10' to the W. of Oxyrhynchos, and the latter 18 M. P. to the E. of that place. The modern Bidana, on the slopes of the Lesser Atlas, preserving the ancient name, may be presumed to represent the old town, both of Ptolemy and the Itinerary, in which a Christian community was established. (Augustin. Ep. cxxxi.; Morelli, Africa Christiana, vol. i. p. 211.) Strabo (Travels, pp. 62—64) found remains of Roman architecture, and an inscription, which he refers to some of the descendants of Cn. Pompeius (Bart., Wunderw., p. 58, 207.) (E.B.B.)

MANNARIHUM, in north Gallia, is placed by the Antonine Itin. on a road which leads from Loculianum through Trajectum (Utrecht) to Carvo (Carvios). It is 15 M. P. from Trajectum to Manturia, and 16 M. P. from Mannaritium to Carvo. Mannaritium may be Mauren. But other places have been suggested. (G. L.)

MANTALI (Mantala, Ptol. v. 10. § 6), a place on the coast of Colchis, whose name has been traced in the modern Mangrelia. (E.B.B.)

MANTALA, a place in Gallia Narbonensis, on the road from Vienna (Vienna) to Durania (Mantua in Terracina); it is the next station after Lentinum (Lenticum), and 16 M. P. from it. The Antonine Itin. and the Table agree as to the position of Mantula. The site of the station Mantula may be, as D'Anville suggests, at a place on the Ilre, named Grosi, which is commanded by an old building named Montalum. (G. L.)

MANTIANA LACUS. [ABINSA.]

MANTINEIA (Mantineia; Edh. Mantinias, Mantinceans; Psaleopolis), one of the most ancient and powerful towns in Arcadia, situated on the borders of Argolis, S. of Orchomenus, and N. of Tegea. Its territory was called MANTINEAE (Mantinae). The city is mentioned in the Homeric catalogue as Mantine (Mantius), and, according to tradition, it derived its name from Mantinea, a son of Lycaon. (Hom. II. i. 607; Ptol. v. 56; Paus. viii. 8. § 4.) Mantinea originally consisted of four or five distinct villages, the inhabitants of which were collected into one city. (Xen. Hell. v. 2. § 6, seq.; Strab. viii. p. 337; Digl. xv. 5.) If Strabo is correct in stating that this incorporation was brought about by the Arcives, we may conjecture, with Mr. Grote, that the latter adopted this proceeding as a means of providing some check upon their powerful neighbours of Tegea. The political constitution of Mantinea is mentioned by Polybius as one of the best in antiquity; and the city had acquired so great a reputation at an early period, that the Cyrenaeans, in the reign of Battus III. (n. c. 550—530), when weakened by internal seditions, were recommended to apply to the Mantineans, who sent to them Democles to settle their constitution. (Ptol. vi. 43; Herod. iv. 161.) Some time before the Persian wars, Mantinea, like the other Arcadian towns, had acknowledged the Spartan supremacy; and accordingly the Mantineans, according to Pausanias (iv. sec.), were included among the allies of Sparta. Five hundred of their citizens fought at Thermopylae, but their contingent arrived on the field of Platea immediately after the battle. (Herod. vii. 202, ix. 77.) In the Peloponnesian War, Mantinea was at first a member of the Peloponnesian confederacy; but several causes tended to estrange her from the Spartan alliance. Mantinea and Tegea were, at this time, the two most important Arcadian states, and were frequently engaged in hostilities. In n. c. 423, they fought a bloody and indecisive battle, which is mentioned by Thucydides (iv. 134). Tegea, being oligarchically governed, was finally attached to Sparta; whereas Mantinea, from her possessing a democratic constitution, as well as from her hatred to Tegas, was disposed to desert Sparta on the first favourable opportunity. In addition to this, the Mantineans had quarrelled with the Tegeans over the possession of certain islands, and had garrisoned a fortress at Cyperna, near the site where Megalopolis was afterwards built. Well aware that the Laconians would not allow them to retain their recent acquisitions, as it was the policy of Sparta to prevent the increase of any political power in the Peloponnesus, the Mantin-
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neians formed an alliance with Argos, Elis, and Athens, in c. 421, and thus became involved in war with Sparta. (Tuc. v. 29, 33, 47.) This war was brought to a close by the decisive battle fought near Mantinea, in June, 418, in which the Argives, Moreans, and Athenians were defeated by the Lacedaemonians under Agis. This battle was fought to the S. of Mantinea, between the city and the frontiers of Tegea, and is the first of the five great battles bearing the name of Mantinea. The Mantineans now concluded a peace with Sparta, renouncing their domination over the districts in Arcadia, which they had conquered. (Tuc. v. 65, seq.)

Mantinea continued an unwilling ally of Sparta for the next 33 years; but in the second year after the peace of Antalcidas, which had restored to the Spartans a great part of their former power, they resolved to crush for ever this obnoxious city. Accordingly, they required the Mantineans to raise their walls; and upon the refusal of the latter, they marched against the city with an army under the command of their king Agesipolis (b.c. 385), alleging that the truce for 30 years had expired, which had been concluded between the two states after the battle of 418. The Mantineans were defeated in battle, and took refuge in the city, prepared to withstand a siege; but Agesipolis having raised an embankment across the river Opheis, which flowed through Mantinea, forced back the waters of the river, and thus caused an inundation around the walls of the city. These walls, being built of unbaked bricks, soon began to give way; and the Mantineans, fearing that the city would be taken by assault, were obliged to yield to the terms of the Spartans, who required that the inhabitants should quit the city, and be dispersed among the villages, from the concourse of which the city had been originally formed. (Xen. Hell. v. c. 6. 7.; Diod. xv. 5.; Ephorus, ap. Harpocrat. s. v. Μάντινεια ἄνωθεν; Pol. iv. 27; Pans. viii. 8. 7. seq.) Of the forces of Mantinea shortly before this time we have an account from the orator Lysias, who says that the military population or citizens of Mantinea were not less than 300,000, and were divided into 10 tribes, the free population of the Mantinean territory. (Lysias, ap. Diod. p. 531; Clinton, F. H. vol. ii. p. 416.)

The Mantineans did not long remain in this dispersed condition. When the Spartan supremacy was overthrown by the battle of Leuctra in 371, they again assembled together, and rebuilt their city. They took care to exclude the river from the new city, and to make the stone substructions of the walls higher than they had been previously. (Xen. Hell. vi. 5. 3; Pans. viii. 8. 10; Leake, Morea, vol. iii. p. 73.) The Mantineans took an active part in the formation of the Arcadian confederacy, and in the foundation of Megalopolis, which followed immediately after the restoration of their own city; and one of their own citizens, Lycomedes, was the chief promoter of the scheme. But a few years afterwards the Mantineans, for reasons which are not distinctly mentioned, quarrelled with the supræme Arcadian government, and formed an alliance with their inverteate enemies the Spartans. In order to put down this new coalition, Epaminondas marched into the Peloponnesus; and Mantinea was again the scene of another great battle (the second of the five alluded to above), in which the Spartans were defeated, but which was rendered still more memo-

rable by the death of Epaminondas. ( Xen. Hell. vi. 5; Diod. xv. 94.) The site of this battle is described below. The third and fourth battles of Mantinea are only incidentally mentioned by the ancient writers: the third was fought in 295, when Demetrias Poliorcetes defeated Archidamus and the Spartans (Plut. Demot. 35); the fourth in 242, when Aratus and the Achaeans defeated the Spartans under Agis, the latter falling in the battle. (Pans. viii. 10. 1.; Plut. Arat. 5.)

Mantinea continued to be one of the most powerful towns of Arcadia down to the time of the Achaean League. It at first joined this league; but it subsequently deserted it, and, together with Orchomenus and Tegea, became a member of the Aetolian confederacy. These three cities at a later time renounced their alliance with the Achaeans, and entered into a close union with Sparta, about n. c. 228. This step was the immediate cause of the war between the Achaeans and the Spartans, usually called the Cœlebian War. In 226, Aratus surprised Mantinea, and compelled the city to receive an Achaean garrison. The Mantineans soon afterwards expelled the Achaeans, and again joined the Spartans; but the city was taken a second time, in 224, by Antigonus Doson, whom the Achaeans had invited to their assistance. It was taken by assault, with great severity. It was abandoned to plunder, its citizens were sold as slaves, and its name changed to Antigonia (Ἀντιγονεία), in compliment to the Macedonian monarch (Pol. ii. 57, seq.; Plut. Arat. 45; Pans. viii. 8. § 11.) In 207, the plain of Mantinea was the scene of a fifth great battle, between the Achaean forces, commanded by Philopoemen, and the Lacedaemonians, under the tyrant Machonius, in which the latter was defeated and slain. An account of this battle is given by Polybius, from whom we learn that the Achaean army occupied the entire breadth of the plain S. of the city, and that their light-armed troops occupied the hill to the E. of the city called Alesium by Pausanias. The Lacedaemonians were drawn up opposite to the Achaeans; and the two armies thus occupied the same position as in the first battle of Mantinea, fought in the Peloponnesian War. (Pol. xi. 11.) The Mantineans were the only Arcadian people who fought on the side of Augustus at the battle of Actium. (Pans. viii. 8. § 12.)

The city continued to bear the name of Antigonia till the time of Hadrian, who restored to it its ancient appellation, and conferred upon it other marks of his favour, in honour of his favourite, Antinous, because the Bithynians, to whom Antinous belonged, claimed descent from the Mantineans. (Pans. viii. 8. § 12, viii. 9. § 7.)

The territory of Mantinea was bounded on the W. by Mt. Maenalus, and on the E. by Mt. Artemisium, which separated it from Argolis. Its northern frontier was a low narrow ridge, separating it from Orchomenia; its southern frontier, which divided it from Tegea, was formed by a narrow part of the valley, hemmed in by a projecting ridge from Mt. Maenalus on the one side, and by a similar ridge from Mt. Artemisium on the other. (See below.)

The territory of Mantinea forms part of the plain now called the plain of Tripolitzi, from the modern town of this name, lying between the ancient Mantinea and Tegea, and which is the principal place in the district. This plain is about 25 English miles in length, with a breadth varying from 1 to 8, and includes, besides the territory of Mantinea, that of
Ochricampi and Caprycas on the N., and that of Tegae and Pallantium on the S. The distance between Mantinea and Tegae is about 10 English miles in a direct line. The height of the plain where Mantinea stood is 2,067 feet above the level of the sea. Owing to its situation, Mantinea was a point of vantage, and its presence and its trench was the scene of many important battles, as has been already related. It stood upon the river Ophis, near in the centre of the plain of Tripolitida as to length, and in one of the narrowest parts as to breadth. It was enclosed between two ranges of hills, on the E. and W., running parallel to Mts. Artenianum and Mantiara respectively. The eastern hill was called Alasmum (Αλασμόν, Paus. viii. 10. § 1), and between it and Artenianum by the plain called by Pausanias (viii. 7. § 1) τὸ ἄχριβον τῆς οίκου, or the "Uncultivated Plain." (viii. 8. § 1.) The range of hills on the W. had no distinct name; between them and Mt. Maenalus there was also a plain called Alecineum (Αλέκινεων, Paus. viii. 12. §§ 2.)

Mantinea was not only situated entirely in the plain, but nearly in its lowest part, as appears by the courses of the waters. In the peculiar situation of its fortifications it differs from almost all other Greek cities of which there are remains, since very few other Greek cities stood so completely in a plain. It is now called Palyopoli. The circuit of the walls is entire, with the exception of a small space on the N. and W. sides. In no place are there more than three courses of masonry existing above ground, and the height is so uniform that we may conclude that the remainder of the walls was constructed of undressed blocks. The city had 9 or 10 gates, the approach to which was carefully defended. Along the walls there were towers at regular distances. Lake reckoned 118 towers, and says that the city was about 21 miles in circumference; but Ross makes the city considerably larger, giving 129 or 130 as the number of the towers, and from 28 to 30 stadia, or about 31 English miles, as the circuit of the city. The walls of the city are surrounded by a ditch, through which the river Ophis flows. This stream is composed of several rivulets, of which the most important rises on Mt. Alesium, on the E. side of the city: the different rivulets unite on the N.W. side of the town, and flow westward into a katalixhira. Before the capture of Mantinea by Agesippos, the Ophis was made to flow through the city; and it is probable that all the water-courses of the surrounding plain were then collected into one channel above the city. Of the buildings in the interior of the city, described by Pausanias, few remains are left. Nearly in the centre of the city are the ruins of the theatre, of which the diameter was about 240 feet; and west of the theatre, Ross observed the foundations of the temple of Aphrodite Symmachia, which the Mantineians erected to commemorate the share they had taken in the battle of Acastum. (Paus. viii. 9. § 6.)

The territory of Mantinea is frequently described by the ancient writers, from its having been so often the seat of war; but it is difficult, and almost impossible, to identify any of the localities of which we read, from the disappearance of the sanctuaries and monuments by which spots are indicated, and also from the nature of the plain, the topography of which must have been frequently altered by the change of the water-courses. On the latter subject a few words are necessary. The plain of Tripolitida, of which Mantinea formed part, is one of those valleys in Arcadia, which is so completely shut in by mountains, that the streams which flow into it have no outlet except through the chasms in the mountains, called katavdhira. [Arcadia.] The part of the plain which formed the territory of Mantinea is at a much lower level, that there is not, in some parts, a sufficient slope to carry off the waters; and the land would be overflowed, unless trenches were made to assist the course of the waters towards some one or other of the katavdhira which nature has provided for their discharge. (Vol. xi. 11.) Not only must the direction of these trenches have been sometimes changed, but even the course of the streams was sometimes altered, of which we have an interesting example in the history of the campaign of 418. It appears that the regulation of the mountain torrent on the frontiers of Mantinea and Tegea, was a frequent subject of dispute and even of war between the two states; and the one frequently inundated the territory of the other, as a means of annoyance. This was done in 418 by Aegus, who let the waters over the plain of Mantinea (Thuc. v. 65). This river can only be the one called Ophis by the Generals of the Gauls. It rises in a little N. of Tegae, and after flowing through Tegea, falls now into a katavdhira north of the hill Scone. In general the whole plain of Mantinea bears a very different aspect from what it presented in antiquity; instead of the wood of oaks and cork-trees, described by Pausanias, there is now not a single tree to be found; and no poet would now think of giving the epithet of a lovely "(καλντοστα)" to the naked plain, covered to a great extent with stagnant water, and shot in by gray treeless rocks. (Ross, Reisen im Peloponnes, p. 128.)

About a mile N. of the ruins of Mantinea is an isolated hill called t curtzal; north of which again, also at the distance of about a mile, is another hill. The latter was probably the site of the ancient Mantinea, and was therefore called Trolis (TriDa) in the time of Pausanias (viii. 12. § 7). This appears to have been one of the five villages from the inhabitants of which the city on the plain was peopled.

There were several roads leading from Mantinea. Two of these roads led north of the city to Orchomenus: the more easterly of the two passed by Troilos, just mentioned, the fountain of Alkmeneia, and a deserted village named Μανία (Μανία), 30 stadia from Troilos: the road on the west passed over Mt. Ancisia, on the northern slope of which was the temple of Artemis Hymnia, which formed the boundary between Mantinea and Orchomenus. (Paus. viii. 12. §§ 5—9. comp. viii. 5. § 11.)

A road led from Mantinea on the W. to Methydrium. It passed through the plain Alcimened, which was 30 stadia from the city, above which was Mount Ostracina; then by the fountain Cissa, and, at the distance of 40 stadia from the fountain, by the small place Petrosaka (ον Πετροσάκα), which was on the confines of the Mantinean and Megalopolitian territories. (Paus. viii. 12. §§ 2—4.)

Two roads led from Mantinea southwards,—the one SE. to Tegae, and the other SW. to Pallantium. On the left of the road to Tegae, called Νεκης (Νέκης) by Polyb. (xi. 11. § 5), just outside the gates of Mantinea, was the hippodrome, and a little further on the stadium, above which rose Mount Alcinodon: at the spot where the mountain ceases was the temple of Ascleion Hippias, which was 7 stadia from the city, as we learn from Polys.
A. Road to Orchomenos.
B. Road to Orchomenus.
C. Road to Methyrium.
D. Road to Tegea.
E. Road to Pallantium.
F. Road to Argos, called Prinias.
G. Road to Argos, called Climax.

PLAIN OF MANTINEA.
bious (ix. 11. § 4, comp. vii. xi. 14. § 1). Here commenced the ditches, which is said by Polyb. to have led across the Mantinian plain to the mountains bordering upon the district of the Elisophii (ἡ τούτων Ἐλισσοτής Χώρα, Πολλ. vi. xi. 11. § 6, comp. iv. 15. § 7, 164).* Beyond the temple of Pausanias there was a forest of oaks, called Πέλαγος (Πέλαγος), through which ran the road to Tegea. On turning out of the road to the left, at the temple of Pasion, one found at the distance of 5 stadia the tombs of the daughters of Pelias. Twenty stadia further on was a place called Πνημονών (Πνημονών). This was the main west part of the plain between Tegea and Mantinia, the road being shortened by the hill Scopé on the W. and a similar projecting rock on the E. Here was the tomb of Arethusa, who was said to have been slain in a narrow pass by Lycurgus (στενοῦ ἐν δύσκ. Ημ. ἴ. vii. 143).† This narrow valley, shut in by the two projecting ridges already mentioned, formed the natural frontier between the territories of Mantinia and Tegea. The boundary between the two states was marked by a round altar on the road, which was about four miles distant from Mantinia, and about six miles from Tegea. It was here that the Lacedaemonian army was posted, over which Eumomionidas gained his memorable victory. He had marched from Tegea in a north-westly direction, probably passing near the site of the modern Tripolicti, and then keeping along the side of Mt. Meros. He attacked the enemy on their right flank, near the projecting ridge of Mt. Meros, already described. It was called Scopé (Σκόπη, now Μυρίλικ), because Eumomionidas, after receiving his mortal wound, was carried to this height to view the battle. Here he expired, and his tomb, which Pausanias saw, was erected on the spot. (Paus. viii. 11. §§ 6, 7; for an account of the battle see Grote, vol. xi. p. 464 seq.)

The road from Mantinia to Pallantium ran almost parallel to the road to Tegea till it reached the frontiers of Tegecont. At the distance of one stadium was the temple of Zeus Charmn. (Paus. viii. 10. 13. § 8.)

Two roads from Mantinia east wards to Argos,

* This ditch must have terminated in a kata-
  νάρκθη, probably in one of the kataνάρκοντα on the W.
  side of the plain at the foot of the Mæbanian
  (Elisophii) mountains. On the other side of these mountains is the
  village and river named Hellen; and as the El-
  isophii are not mentioned in any other passage, it
  has been proposed to read ταῖονταντα instead of
  ταῖονταντα. (Ross, p. 127.) Leake has con-
  jected, with some probability, that Elisophii may be
  the corrupt etymology of Elonym (Ἐλομήν), a
  place only mentioned by Xenophon (Hell. vi. 5.
  § 13), who places it on the confines of Orchomenus
  and Mantinia. Although Leake places Elonym at
  Lerkhli, on the NW frontier of Mantinia, he
  conjectures that the whole plain of Alkmeneon may
  have belonged to it. (Leake, Peloponnesian, p.
  350.)

† Leake imagines that Phoeon was situated on a
  side road, leading from the tombs of the daughters
  of Pelias. But Ross maintains that Phoeon was
  on the high-road to Tegea, and that Pasion has
  only mentioned by anticipation, in viii. 11. § 1, the
  altar forming the boundary between Mantinia and
  Tegeac, the more proper place for it being at the
  close of § 4.

MANTINIA

MANTINIA

called PRINCS (Πρόνος) and CLIMAX (Κλαμάς), at the
  "Ladder," respectively. (Paus. viii. 6. § 4.)

The latter was so called from the steps cut out of
  the rock in a part of the road; and the Prins prob-
  ably derived its name from passing by a large
  hołm-oak (p. 316), or a small wood of holm-oaks;
  but the roads do not appear to have borne these
  names till they entered Mantiniae. There are only
  two passes through the mountains, which separate
  the Argive plain from Mantinia, of which the
  southern and the shorter one is along the course
  of the river Charadrus, the northern and the longer
  one along the valley of the Inachus. Both Ross and
  Leake agree in making the Prins the southern
  and the Climax the northern of these two roads,
  contrary to the conclusions of the French surveys.
  Both roads quitted Argos at the same gate, at the
  hill called Deiras, but then immediately parted in
  different directions. The PRINCS, after crossing the
  Charadrus, passed by Onosi, and then ascended
  Mount Artemision (Μαρτινίσιος), on the summit of
  which, by the road-side, stood the temple of Artemis.
  It was here the boundaries of Mantinia and Argolia.
  (Paus. iv. 25. §§ 1—3.) On descending this moun-
  tain the road entered Mantinia, first crossing through
  the lowest and most marshy part of the "Argon,
  or "Uncultivated Plain," so called because the
  waters from the mountains collect in the plain and
  render it unfit for cultivation, although there is a
  kataνάρκθη to carry them off. On the left of the
  plain were the remains of the camp of Philip, son
  of Amyntas, and a village called NESTANE (Νστάνας),
  probably near the modern village of Τείπιλα. Near
  this spot the waters of the plain entered the
  kataνάρκθη, and are said not to have made their
  exit till they reached the sea off the coast of the
  Argos. Below Nestane was the "Dancing-
  place of Maera" (Χορός Μαίρας), which was only
  the southern arm of the Argon Plain, by means
  of which the latter was connected with the great
  Mantinia plain. The road then crossed over the foot
  of Mount Alysium, and entered the great Mantinia
  plain near the fountain Arna on the distance of 12
  stadia from the city. From thence it passed into
  the city by the south-eastern or Tegeacan gate. (Paus.
  viii. 6. § 6—viii. 8. § 4.)

The other road, called CLIMAX, ran from Argos in a
  north-western direction along the course of the
  Inachus, first 60 stadia to Lycurga, and again 60
  stadia to Omece, on the frontiers of Sikyon and
  Phliusia. (Paus. vii. 22. §§ 4—6.) It then crossed
  the river, on the descent of which into Mantinia
  were the steps cut out of the rock. The road
  entered Mantinia at the upper or northern corner
  of the Argon Plain, near the modern village of
  Σάνγα. It then ran in a south-western direction, along
  the western side of Mount Alysium, to a place called
  MELANGEXE (μῆλανγεξες), from which drinking-
  water was conducted by an aqueduct to Mantinia,
  of which remains were observed by Ross. It cor-
  responds to the modern village of Τικαρνη, which is

COIN OF MANTINIA.
spear to signify in the Albanian language "abounding in springs." The road next passed by the fountain of the Melistantae (Melistantae), where were temples of Dionysus and of Aphrodite Melisane; this fountain was 7 stadia from the city, opposite Poils or Old Mantinea. (Paus. viii. 6. §§ 4, 5.) The preceding account is rendered clearer by the map on p. 263.

(For the geography of Mantinices, see Leake, Morea, vol. i. p. 100, seq.; vol. iii. p. 44, seq.; Ptolomaeisinos, p. 369, seq.; Ross, Reisen im Peloponnes, vol. i. p. 121, seq.; Curtius, Ptolomaeisinos, vol. i. p. 232, seq.)

MANTUA (Mantua: Etr. Mantannae: Mantona), a city of Cisalpine Gaul, situated on the river Mincus, on an island formed by its waters, about 12 miles above its confluence with the Padus. There seems no doubt that it was a very ancient city, and existed long before the establishment of the Gauls in this part of Italy. Virgil, who was naturally well acquainted with the traditions of his native place, tells us that its population was a mixed race, but the bulk of the people were of Etruscan origin; and Pliny even says that it was the only city beyond the Padus which was still inhabited by an Etruscan people. (Verg. Aen. x. 201—205; Plin. iii. 19. s. 29.) We are not told whether it was a native Gallic or a native Etruscan town; the city seems to have been a confluence of the elements, and it is not easy to understand the exact meaning of his expression that it consisted of three "gentes," and that each gens comprised four or five "populi;" but it seems certainly probable that this relates to the internal division of its own territory and population, and has no reference (as Miller has supposed) to the twelve cities founded by the Etruscans in the valley of the Padus. (Miller, Etrusker, vol. i. p. 127; Nieburgl, in loc. p. 296, note 737.) The Etruscan origin of Mantua is confirmed by its name, which was in all probability derived from that of the Etruscan divinity Mantus, though another tradition, adopted by Virgil himself, seems to have derived it from a prophetic nympha of the name of Mantus. (Serv. ad Aen. l. c.; Schol. Veron. ad loc. p. 103, ed. Keil.) According to one of the oldest scholars on Virgil, both Varro Lipsius and Caesina, in their Etruscan histories, ascribed the foundation of Mantua to Tarchon himself, while Virgil represents Ocnus, the son of Manto, as its founder. (Verg. Aen. x. 200; Schol. Veron. l. c.) The only historical fact that can be considered as resulting from all these statements is that Mantua really was an Etruscan settlement, and that for some reason (probably from its peculiar and inaccessible situation) it retained much of its Etruscan character long after this had disappeared in the other cities of Cisalpine Gaul.

After the settlement of the Gauls in Northern Italy, Mantua was probably included in the territory of the Cenomani (Ptol. iii. 1. § 31); but we find no mention of its name in history, nor do we know at what period it passed under the Roman dominion. From an accidental passage in Virgil, both Varro Lipsius and Caesina, in their Etruscan histories, ascribed the foundation of Mantua to Tarchon himself, while Virgil represents Ocnus, the son of Manto, as its founder. (Verg. Aen. x. 200; Schol. Veron. l. c.) The only historical fact that can be considered as resulting from all these statements is that Mantua really was an Etruscan settlement, and that for some reason (probably from its peculiar and inaccessible situation) it retained much of its Etruscan character long after this had disappeared in the other cities of Cisalpine Gaul.

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MAOGAMALCHIA (Ammon., xxiv. 4), a place in Mesopotamia, attacked and taken by Julfian. It was distant about 90 stadia from Ctesiphon. (Zosim. iii. 21.) It appears to have been strongly fortified and well defended. Zoisius evidently alludes to the same place (L.c.), though he does not mention it by name. [V.]

MAON (Màwz), a city of Judah, in the mountains, south of Hebron. It is joined with Carmel, and Ziph, and Juttah (Josh. xv. 55), known only as the residence of Nabib and Abigail (1 Sam. xxv. 2). "The wilderness of Maon, in the plain on the south of Jeshimon," is identical with or contiguous to the wilderness of Ziph, where David and his men hid themselves in the strongholds from the malice of Saul (xxiii. 14—25). It is placed by Eusebius in the east of Dorama (Onomast. s. r.) Its site is marked by ruins, still called Mawin, situated between Carmel and Zeph, half an hour south of the former. [CARMEL, Vol. i. p. 521.] [G. W.]

MAPHARITIS (Mafjarita), a district of Arabia Felix, lying about the city of Sava (Zwisch), which is placed by Arrian three days' journey from Maza, on the Red Sea. [M. W.] He mentions the king's name, Cebades (Xelades). (Periplus Maris Eryth. p. 13.) The Sava of Arrian is probably identical with the Sapphara or Saphar of Ptolemy (Σαφφαρα αι, Σαφφαρι μητροπολις, vi. 7. §41), the capital of a tribe named by him Sapharitis (Σαφαρίτας), the Mapharitis of Arrian. They are distinct from the Maphoritae of Ptolemy. [G. W.]

MAPHORITAE (Maporita), a people of Arabia Felix, placed by Ptolemy above, i.e. north of, the Richini, and west of the outer Frankincense country (ά χρώς Σαμωροφόρος), contiguous to the Charran-mamitate (vi. 7. §25). The similarity of name indicates a connection between this tribe and the Mapha metropolis of the same geographer; the same as the "Iphime metropolis" of Arrian, which he places 9 days journey east of his Maporitis region, and therefore 12 days from the Red Sea. It was the capital of Charazael, the lawgiver of the Hemonites and their neighbours the Sabaitae, styled the friend of the Roman emperors, to whom he is said to have sent frequent embassies. [MAIPHIA] The district is probably that now known as Wady Maghfa, in the midst of which is situated the remarkable ruins now called Nabiib-el-Hajjar, which are supposed to mark the site of the metropolis. This fruitful valley commences above the ruins in question and is well cultivated throughout. It is thus described by Leitl. Welsch, who traversed its southern part in 1835:— "Nabiib-el-Hajjar (ancient Mapollha, g. r.) is situated north-west, and is distant 48 miles from the village of Ain, which is marked on the chart in latitude 14° 2" north, and longitude 46° 30' east, nearly. It stands in the centre of a most extensive valley, called by the natives Wady Maghfa, which, whether we regard its fertility, population, or extent, is the most interesting geographical feature we have yet discovered on the southern coast of Arabia. Taking its length from where it opens out on the sea to the town of 'Abeha, it is 4 days' journey, or 75 miles. Beyond this point I could not exactly ascertain the extent of its productions; various native authorities give it from 5 to 7 additional days. Throughout the whole of this space it is thickly studded with villages, hamlets, and culti-

vated grounds. In a journey of 15 miles, we counted more than thirty of the former, besides a great number of single houses." (Wellsted, Travels in Arabia, vol. i. p. 436.) [G. W.]

MAPONIS, in Britain, occurring in Geogr. Ravenn. among the diversa best, with no other clue to its locality. An inscription to a topical deity, Mapon (I. Mapone), discovered at Hampton in Cumberland; and another (Apollini Mapon) at Rilechester, in Lancashire, merely strengthen the probability of the existence of a place so called in Britain, without disclosing its situation. Maporiton also appears in Geogr. Ravenn, among the towns in the north of Britain. [C. E. S.]

MARABUS (Marasa, Marâbî, Ptol. v. 9, § 2), a river of Sarmatia, which Rheidbach has identified with the Manych, an affluent of the Don, on the left bank of that river. Some have considered the Manych to represent the Acharbious (Agaebios), but Strabo (xi. p. 506) expressly says that the latter discharges itself into the Mæotis. (Schafer, Sarm. Ant. vol. i. pp. 60, 600.) [E. B. J.]

MARACANDA (Mara'skada, Strab. xi. p. 517; Arrian. iii. 30. iv. 5; Ptol. vi. 11. §9), the capital of Sochidiana, now Sowarqand. It is said by Strabo to have been one of the eight cities which were built in those parts by Alexander the Great. Ptolemy places it in Bactria. Arrian (iii. 30) states that it contained the palace of the ruler of the Sogdian, but does not apparently credit the story that Alexander had anything to do with the building of it. Curtius states that the city was 70 stadia in circumference, and surrounded by a wall, and that he had destined the province for his favourite, Cittus, when the unfortunate quarrel took place in which he was slain (vol. i. § 28). Professor Wilson (Ar. Asiat., p. 165) considers that the name has been derived from the Sasanit. Sarvar-kaanda, "the warlike province." In many of the old editions the word was written Parakanda, but there can be no doubt that Maracanda is the correct form. Sowarqand has in all ages a great entrepôt for the commerce of Central Asia. [V.]

MARANTAEA (Maranta, Strab. xvii. p. 776; Marasanæ), an ancient people on the W. coast of Asia, near the corner of the Aethiopian Sinus, destroyed by the Harranci. [V.]

MARAPHH (Marapha, Herod. i. 125), one of the three tribes into which the highest class of the ancient Persians was divided, according to Herodotus. The other two were the Pasargadæ and the-Ma-pi. [V.]

MARATHA (Marâtha), a village of Arcadia, in the district Cythiera, between Buphagium and Gortys, perhaps represented by the ruin called the Castle of Liokhan. (Panath. viii. 28. § 1; Leake, Moræ, vol. ii. p. 66, Peloponnesica, p. 232.)

MARATIHE, a small island near Corcyra, mentioned only by Pliny (iv. 12. s. 19).

MARATHIUM (Marphtiâ: Kth. Mapaphil-ôs), an Ionian town on the coast of Lydia, south of Ephesus, and not far from the frontiers of Caria, whence Stephonius (e. c.) calls it a town of Caria. (Sylvak, p. 5; Phin. H. N. v. 31.) The town at one time belonged to the Samians, but they made an exchange, and, giving it up to the Ephesians, received Naopis in return. (Strab. xiv. 639.) Col. Leake (Jata Minor, p. 261) believes that a few ancient ruins found at a place called Skalakana mark the site of Marathium, though others regard them as remains of Tygela. [L. S.]
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MARATHON (Μαραθώνα: Eih, Μαραθώνα), a small plain in the NE. of Attica, containing four places, named MARATHON, PROBATHUS (Προβαθ- θος), KERKYRAMUS (Κερκυραμος), TRICORYTHUS (Τρικόρυθος), or Τριτρωρον, Τριτρωφος; Eih. Τριτρωρο- στα), and OMOE (Ομοη: Ειθ. Όμοην), which originally formed the Tetrapolis, one of the 12 dis-

tricts into which Attica was divided before the time of Theseus. Here Xuthus, who married the daughter of Erechtheus, is said to have reigned; and here the Heracleidae took refuge when driven out of Pelopon-

nesus, and defeated Eurystheus. (Strab. viii. p. 383: i. 10. 14. B. c. Τετράπολις. The Marathonians claimed to be the first people in Greece who paid divine honours to Hercules, who possessed a sanctuary in the plain, of which we shall speak presently. (Paus. i. 15. § 3, i. 35. § 4.) Marathon is also celebrated in the legends of Theseus, who conquered the ferocious bull, which used to devastate the plain. (Pint. Thes. 14; Strab. i. p. 399, i. 27. § 10.) Marathon is mentioned in the Homeric poems in a way that implies that it was then a place of importance. (Od. viii. 80.) Its name was derived from an eponymous hero Marathon, who is described by Pausanias as a son of Epopes, king of Sicyon, who fled into Attica in consequence of the cruelty of his father (Paus. i. I § 1, i. 6. § 5, i. 15. § 3, i. 32. § 4). Plu-

tarch calls him an Arcadian, who accompanied the Dioscuri in their expedition into Attica, and vol-

untarily devoted himself to death before the battle. (Thes. 32.)

After Theseus united the 12 independent districts of Attica into one state, the name of Tetrapolis gradually fell into disuse; and the four places of which it consisted became Attic deme,—Mar-

athon, Tricorythus, and Omoe belonging to the tribe Acentis, and Probathus to the tribe Pandionis; but Marathon was so superior to the other three, that its name was applied to the whole district down to the latest times. Hence Lucian speaks of "the parts of Marathon about Omoe" (Μαραθώνας τα τετραπόλει την Ομοήν, Λεύρον-Μενηπ, 13.).

Few places have obtained such celebrity in the history of the world as Marathon, on account of the victory which the Athenians here gained over the Persians in m. 490. Hence it is necessary to give a detailed account of the topography of the plain, in which we shall follow the admirable description of C. C. Leake, who has furnished us with additional information from Mr. Finlay and other writers.

The plain of Marathon is open to a bay of the sea on the east, and is shut in on the opposite side by the heights of Brilessus (subsequently called Pente-

Ticus) and Diairia, which send forth roots extending to the sea, and bounding the plain to the north and south. The principal shelter of the bay is afforded by a long rocky promontory to the north, anciently called CYND cirka (Κυνοκορα, Hesych. Phot. s. v.) and now Stomi. The plain is about 6 miles in length and half that breadth in its broadest part. It is somewhat in the form of a half-moon, the inner curve of which is bounded by the bay, and the outer by the range of mountains already described. The plain, described by Aristophanes as the "pleasant mead of Marathon" (Λατρα κτιτοι Μαραθώνα, Aris. 246), is a level green expanse. The hills, which rise from a level plain, are crowned in cien times with olives and vines (Nomm. Diozy, xiii. 84, xlvi. 18). The plain is bounded at its southern and northern extremities by two marshes, of which the southern is not large and is almost dry at the conclusion of the great heats; while the northern, which is much larger, offers several parts which are at all seasons impassable. Both, however, have a broad fringe, and a narrow strip of land between them and the sea. A river, now called the river of Marathon, flows through the centre of the plain into the sea.

There are four roads leading out of the plain. 1. One runs along the coast by the south-western ex-

tremity of the plain. (Plan, aa.) Here the plain of Marathon opens into a narrow maritime plain three miles in length, where the mountains fall so gradually towards the sea, that it is impossible to define the communication between the Ma-

rathonian and the Messogian. The road afterwards passes through the valley between Pentelicus and Hymettus, through the ancient demes of Pallene. This is the most level road to Athens, and the only one practicable for carriages. It was the one by which Peisistratus marched to Athens after landing at Marathon. (Heracl. i. 62.) 2. The second road runs through the pass of Frimi, so called from a small village of this name, situated in the southern of the two valleys, which branch off from the in-

terior of the plain. (Plan, bb.) This road leads through Cephisia into the northern part of the plain of Athens. 3. The third road follows the vale of Marathóna, the northern of the two valleys already named, in which lies the village of the same name, the largest in the district. (Plan, cc.) The two valleys are separated from one another by a hill called Kotrein (Plan, 3), very rugged, but of no great height. This third road leads to Aphiadna, from which the plain of Athens may also be reached. 4. The fourth road leaves the plain in the north-east by a narrow pass (Plan, dd) between the northern marsh and a round naked rocky height called Mt. Karkiki or Suorokorikini. (Plan, 4.) It leads to Ilhamus; and at the en-

trance of the pass stands the village of Lower Suli. (Plan, 12.)

Three places in the Marathonian district particularly retain vestiges of ancient deme. 1. Frimi, which Leake supposes to be the site of the demes of Marathon. It lies upon a height fortified by the ravine of a torrent, which descends into the plain after flowing between Mt. Argalki and Aforitsi, which are parts of Mt. Brilessus or Pentelicus. (Plan, 1, 2.) A little below Frimi are seen four artificial tumuli of earth, one considerably larger than the others; and in a pass at the back of the hill of Kotrimi, which leads from the vale of Frimi into that of Marathóna, there are some remains of an ancient gate. Near the gate are the foundations of a wide wall, 5 feet in thickness, which are traced for nearly 3 miles in circumference, enclos-

ing all the upper part of the valley of Frimi. These ruins are now known by the name of Νυμφαία της γοαίας (the old woman's sheepholf). Near the ruined gate Leake observed the remains of three statues, probably those which were erected by Herodes Atticus to three favourite servants. (Philol. Soph. ii. 1. § 10.) Marathon was the demes of Herodes, who also died there. The wall mentioned above was probably built by Herodes, to enclose his property; for it would seem from Pliny that Marathon was never considered as a town or village a century before the time of Herodes. ("Rhamnum pagus, locus Marathon," Plin. iv. 7. 11.) The early disappearance of the ancient town of Marathon would easily cause it "name to be
 MARATHON.

transferred to another site; and it was natural that the celebrated name should be given to the principal place in the district, thus varying the quarters of a mile to the south-east of the tumulus of Evroni there is a rising ground, upon which are the traces of a Hellenic wall, apparently the peribolus of a temple. This was probably the temple of Hercules (Plan, 10), in whose sacred enclosure the Athenians were encamped before the battle of Marathon. (Herod. vi. 108.)

2. There are several fragments of antiquity situated at the head of the valley of Marathon at a spot called Isin, which is no doubt the site of the ancient Ormoc, one of the four demi of the district. The retired situation of Ormoc accounts for its omission by Strabo in his enumeration of the demi situated near the coast (ix. p. 399).

3. There are also evident remains of an ancient demi situated upon an inselated height in the plain of Solo, near the entrance of the pass leading out of the Marathonian plain to Solo. These ruins are probably those of Trieroythus, the situation of which agrees with the order of the maritime demi in Strabo, where Trieroythus immediately precedes Rhamnus. We learn from Aristophanes and Suidas that Trieroythus was doomed by pirates from a neighboring marsh (καίσαρι ἐν ημι-Τριερώτης, Aristoph. Lysistr. 1032; Suidas, s. v. καισαρί); and at the present day the inhabitants of Lower Solo in the opposite, driven by this plague and the heat, are into the upper village of the same name. The town was probably called Trieroythus from the triple peak on which its citadel was built.

The site of Probaldinthus is uncertain, but it should probably be placed at the south-west extremity of the Marathonian plain. This might be inferred from Strabo's enumeration, which mentions first Probaldinthus, then Marathon, and lastly Trieroythus. Between the southern marsh and Mt. Argoleti there are foundations of buildings at a place called Tahori, which is, perhaps, a corruption of Probaldinthus. Close to the sea, upon a rising ground in the marsh, there are some ancient remains, which may, perhaps, be those of the temple of Athene Hellea (Plan, 11), which epithet the goddess is said to have derived from the marsh of Marathon, where the temple was built. (Schol. ad Paus, xli. 10. 1; cf. Porph. M. s. v. Athene Hellea.)

The principal monument in the Marathonian plain was the tumulus erected to the 192 Athenians who were slain in the battle, and whose names were inscribed upon ten pillars, one for each tribe, placed upon the tomb. There was also a second tumulus for the Plataeans and slaves, and a separate monument to Mytilaeans. All these monuments were seen by Pausanias 600 years after the battle (i. 32. § 3). The tumulus of the Athenians still exists. It stands in the centre of the plain, about half a mile from the sea-shore, and is known by the name of Soro (δ Σώρος), the tomb. (Plan, 13.) It is about 30 feet high, and 200 yards in circumference, composed of a light mould mixed with sand, amidst which have been found many brazen heads of arrows, about an inch in length, of a trilateral form, and pierced at the top with a round hole for the reception of the shaft. These are also found, in still greater numbers, fragments of black flute, rude-shaped by art, which have been usually considered fragments of the arrow-heads used by the Persian archers; but this opinion cannot be received, as shits of the same kind abound in other parts of Greece, where no Persian is reported to have set foot; and, on the other hand, the Athenians have been known to sharpen their pumice or flint. At a very small distance from this tumulus Leake noticed a small heap of earth and stones, which is, perhaps, the tomb of Plataeans and Athenian slaves. At 500 yards north of the great tumulus is a ruin called Pyrgo (Πυργος), consisting of the foundation of a square monument, constructed of large blocks of white marble; it is apparently the monument erected in honour of Miltiades. (Plan, 14.)

We learn from Philochorus that there was a temple of the Pythian Apollo at Marathon (ap. Schol. ad Soph. Oed. Col. 1047); and Demosthenes relates that the sacred vessel was kept on this coast, and that once it was carried off by Philip. (Phil. i. p. 49.)

Pausanias (i. 32. § 3, seq.) mentions in the plain several natural objects, some of which have been noticed already. The lake at the northern extremity of the plain he describes "as for the most part marshy, into which the flying barbarians fell through their ignorance of the ways; and here it is said that the principal slaughter of them occurred. Beyond the lake (辖γρα της Λίμνης) are seen the staves of stone for the horses of Artaphernes, together with vestiges of a tent upon the rock. A river flows out of the lake which, within the lake, affords water fit for cattle to drink; but, towards the place where it enters the sea, becomes salt and full of sea-fishes. At a little distance from the plain is a mountain of Pan, and a cavern worthy of inspection; the entrance is narrow; but within are apartments and baths, and that which is called the goat-stand (ειδωλος των Παν) together with rocks very much resembling goats." Leake observes that the marshy lake, and the river, which, becoming salt towards the mouth, produces sea-fishes, are precisely as Pausanias describes them. The marsh is deepest towards the foot of Mt. Koruki, where several springs issue from the foot of the rocks on the right side of the road leading from the great plain to Lower Solo. These springs are apparently the fountain Macaria (Plan, 5), which Pausanias mentions just before his description of the marsh. It derived its name from Macaria, a daughter of Hercules, who devoted herself to death in behalf of her sons, and lived 'under a rock' (περατών τον Μακαραν, περατωτον Μακαριν). The spring, which has its origin in these springs, is traced through the marsh into a small salt lake (Plan, 9), supplied by subterraneous sources, and situated on the south-eastern extremity of the marsh, under a rocky ridge, the continuation of C. Stomi. Both the ridge and salt lake are known by the name of Dhrakoniria (δ Πρακσιονείρια, i. e. the monster-waters, so called from its size, since Πρακσιονείρια is a common expression among the modern Greeks for any marvellous object). On the eastern side of the great marsh Leake noticed a small cavern in the side of Mt. Dhrakoniria, which is perhaps the place called by Pausanias "the stables of Artaphernes." Leake supposes that the Persian commanders were encamped in the adjoining plain of Trieroythus. The mountain and cavern of Pan, above described, would appear, from the description of Pausanias, to have been a little further removed from the plain than the marsh and salt lake. Hence they may be placed in Mt. Koruki.
The exact ground occupied by the Greek and Persian armies at the battle of Marathon can only be a matter of conjecture. Col. Leake, whose account is both probable and consistent, though Mr. Fichy differs from him, supposes that the Athenian camp was in the valley of Triand near its opening into the plain; that on the day of battle the Athenian line extended from a little in front of the Heraclium, at the foot of Mt. Argali, to the bend of the river of Marathon, below the village of Sefi; and that the Persians, who were 8 stadia in front of them, had their right resting on Mt. Korski and their left extending to the southern marsh, which prevented them from having a front much greater than that of the Athenians. (See Plan, AA, BB.) When the Persians defeated the Athenian centre, they pursued the latter up one or both of the two valleys on either side of Mt. Kotrón, since Herodotus says that the pursuit continued quite into the interior (καὶ ἐν τῷ πεδίῳ). Nearly at the same time the Persian left and right were defeated; but instead of pursuing them, the Athenians returned towards the field to the aid of their own centre. The Persian right fled towards the narrow pass leading into the plain of Trἰcorυθνος; and here numbers were forced into the marsh, as Pausanias relates.


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**PLAN OF THE PLAIN OF MARATHON.**

A A. Position of the Greeks on the day of the battle.
B B. Position of the Persians on the day of the battle.
1. Mt. Argali.
5. Mt. Dhrakonéra.
7. Great Marsh.
8. Fountain Kezaria.
9. Salt lake of Dhrakonéra
10. Heraclium
11. Temple of Athena Heliotri.

**Reads:**

a a. To Athens, between Mt. Pentelicus and Hy-mettus through Pallene.
b b. To Athens, through Cephisia.
c c. To Athens, through Aphidna.
d d. To Marathon.

MARATHUS (Μαραθοῦς: *Eh. Μαραθηναῖς al. Μαραθίαν*), a city on the coast of Syria, north of Arabia, placed by Ptolemy in the district of Cassiotes, which extended as far north as Antioch. It is joined with Envydra, and was a ruin in Strabo’s time. It was on the confines of Phoenice, and the district was then under the dominion of the Aradians (Strab. xvi. p. 753; comp. Plin. v. 20), who had been foiled in a former attempt to reduce it to their power. The story, as given in a fragment of Diodorus (lib. xxxii. vol. x. p. 76—78, ed. Bépont; vol. ii. p. 593, ed. We s.), is as follows. The people of Arades having
seized what they considered a favourable opportunity for the destruction of the people of Marathus; set upon the city, and burned it, on the advice of Alexander the Great, whose minister, Tyre, captured the city and killed many of its inhabitants. By the treaty of Sestos, which followed, Marathus was granted the name of "Tartus," and a part of its territory was ceded to Syria.

In the time of Pliny, the city was considered to be the home of one of the Twelve Gods, and was visited by Tiberius and Caligula. It was noted for its mineral springs, which were believed to have healing properties. The city was also famous for its port, which was used by the Romans as a naval base.

In the Middle Ages, Marathus was a centre of trade and commerce, and was noted for its wool and woolen goods. It was also a centre of learning, and was home to a number of schools and universities.

Marathus was conquered by the Turks in the 14th century, and was later occupied by the Greeks. It was finally abandoned in the 18th century, and is now a ruin.

The site of Marathus is located on the coast of the modern Lebanon, about 30 miles south of Beirut. It is marked by a small ruin, which is located on the site of a modern town called Maratet.

The ruins of Marathus are located on a hillside, and are surrounded by a number of modern buildings. The ruins include a number of temples, a theatre, and a stadium.

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MARCILIANA. Fritigern and the Roman governor of Marcianopolis, Lajacius,—which became the signal of a long and destructive war. (Annu. Marc. xxxxi. 5, § 4, Zosim. iv. 10, 11.) Marcianopolis afterwards became Peristhilia or Pressthlava (Пеpисθλαβα), the capital of the Bulgarian kingdom, which was taken A. D. 971 by Sviatoslaff the Russian, and again by John III Komnenus, when 5,000 Russians were put to the sword, and the sons of the Bulgarian king resented from an ignominious prison, and invested with a nominal diadem. (Gibbon, c. iv.; Schafarik, Stan. Alt. vol. ii. pp. 187, foll. 216; Finlay, Byzantium Empire, pp. 408—413.) The site of the ancient town must be sought for in the neighbourhood of Pravdi. For coins of Marcianopolis, both autonomous and imperial, see Eckhel, vol. ii. p. 15. [E. B. J.]

MARCILIANA, a station on the Via Popilia, in Lucania, where, according to the Tabula, that road (which led directly S. from Campania into Brutium) was joined by a branch from Potentia. The name is corrupted both in the Tabula and in the Antonine Itinerary; but there can be no doubt that the place meant is the same called by Cassiodorus "Marciiamum," which was a kind of suburb of the town of Consilinium, where a great fair was held. (Itin. p. 110; Telec. Pont.; Cassid. Farr. viii. 33.) The site is still called Marciliana, in the valley of the Tanager, between La Sula and Padula. (Roncalli, vol. i. p. 405.) [E. B. J.]

MARCIANA (Μαρκιανα), a town of Campania, in the district of the Picentini, situated on the N. shore of the gulf of Pozzuoli, between the Sirenum Insulae and the mouth of the Isarus. (Strab. v. p. 251.) It is mentioned by no writer except Strabo, who tells us that it was a colony founded by the Tyrrenians, but subsequently occupied, and in his day still inhabited, by the Samnites. As he adds that the distance from thence through Nuceria to Pompeii was not more than 120 stadia (15 Roman miles), he appears to have regarded this as the point from whence the passage of the instumus (as he calls it) between the two bays began; and it may therefore be placed with some plausibility at Vetrici. (Cluver, Itel. p. 1190; Roncalli, vol. iii.) Some an- cient maps have discovered it there; though these may seem to indicate the site of Roman villas rather than of a town. [E. H. B.]

MARCUS MONS (τὸ Μάρκους ὄρος) was, according to Plibarch, the name of the place which was the scene of a great defeat of the Volscians and Latins by Camillus in the year after the taking of Rome by the Gauls n. c. 389. (Plut. Camill. 39, 34.) Diodorus, who calls it simply Marcus or Marcium (τὸ κάλυμμου Μάρκους, xiv. 107), tells us it was 200 stadia from Rome; and Livy, who writes the name "א מוקוים", says it was near Lanuvium. (Liv. vi. 2.) The exact site cannot be determined. Some of the older topographers speak of a hill called Colte Marzo, but no such place is found on modern maps; and Gell suggests the Colle di Due Torri as the most probable locality. (Gell, Top. of Rome p. 311.) [E. B. H.]

MARCODAVA (Μαρκοδάβα), Ptol. iii. 8, § 7), a town of Dacia, the remains of which have been found near Tharda. (Sestini, Viaggio, p. 105.) [E. B. J.]

MARCODURUM, in North Gallia. Some of the cohorts of the Ubii were cut to pieces by the troops of Civils at Marcodurum, which as Tacitus observes (Hist. iv. 28) is a long way from the bank of the Rhine. The termination durae indicates a place on a river; and Marcodurum seems to be Duroc on the Rhine. The Frank kings are said to have had a palace there, named Duris Villa or Dura. [G. L.]

MARCOMAGUS, a place in North Gallia on a road from Augusta Trevirorum (Triéres) to Agrippina Civitas (Colgone). It appears both in the Antonine Itin. and in the Table. Marcemagus is Mar- corum. It is either or M. P. from Colgone; the numbers are not certain. [G. L.]

MARCOMANNI (Μαρκομάνοι, Μαρχομάνοι, or Μαρκομανοί), a name frequently occurring in the ancient history of Germany, sometimes as a mere appellative, and sometimes as a proper name of a distinct nation. Its meaning is border-men or march-men, and as such it might be applied to any tribe or tribes inhabiting and defending a border country. Hence we must be prepared to find Marcocmanni both on the western and southern frontiers of Germany; and they might also have existed in the east, or on any other frontier. Marcocmanni are first mentioned in history among the tribes with which Arvistinus had invaded Gaul, and which were defeated and driven back across the Rhine by J. Caesar, n. c. 58 (Cass. Bell. Gall. i. 51). These Marcocmanni, therefore, appear to have been the marchmen on the Ilaecian frontier, perhaps only the lower part of the Main. They are again mentioned during the campaigns of Drusus in Germany, from n. c. 12 to 9, by Florus (iv. 12), who seems to place them somewhat farther in the interior. Only a few years later, we hear of a powerful Marcocmannian kingdom in Boiorum or Bohemia, governed by Maroboduus; and we might be inclined to regard these Marcocmanni as quite a different people from those on the Rhine and Main, that is, as the marchmen on the southern frontier,—were it not that we are expressly told by Tacitus (Germ. 42), Paterculus (ii. 105), and Strabo (vii. p. 290), that their king Maroboduus had emigrated with them from the west, and that, after expelling the Celtic Boii from Bohemia, he established himself and his Marcocmanni in that country. (Comp. Ptol. ii. 11, § 25.) If we remember that the kingdom of the Marcocmanni in Bohemia was fully organised as early as A. D. 80, when Tiberius was preparing for an expedition against it, it must be owned that Maroboduus, whose work it must, have been a man of unusual ability and energy. Henceforth the name of the Marcocmanni appears in history as a national name, though ethnologically it was not peculiar to any particular tribe, but was given to all the different tribes which the Marcocmannian conqueror had united under his rule. The neighbouring nations whom it was impossible to subdue were secured by treaties, and thus was formed what may be termed the great Marcocmannian confederacy, the object of which was to defend Germany against the Romans in Pannonia. But the Marcocmanni soon came also into collision with another German confederation, that of the Cherusci, who regarded the powerful empire of Maroboduus as not less dangerous to the liberty of the German tribes than the aggressive policy of the Romans. In the ensuing contest, A. D. 17, the Marcocmanni were humbled by the Cherusci and their allies, and Maroboduus implored the assistance of the emperor Tiberius. The aid was refused, but Drusus was sent to mediate peace between the hostile powers. (Tac. Ann. ii. 45, 46.) During this mediation, however, the Romans seem to have stirred up other enemies against the Marcocmanni; for two years later, A. D. 19, Cataulica, a young chief of the Gotthones,
invaded and conquered their country. Marcomanni fled, and demanded the protection of Titius, who offered to give a safe retreat in Italy. He there spent the remaining eighteen years of his life, while the throne of the Marcomanni was left to Cataulus. [Dict. of Biogr. art. Marcomannus.] But the latter, too, was soon expelled by the Hermunduri, and ended his life in Gaul. (Tac. Ann. ii. 62, 63.) The Marcomanni, however, like the Quadi continued to be governed by kings of their own, though they were not quite independent of the Romans, who often supported them with money and more rarely with troops. (Tac. Germ. 42.) They appear to have gradually extended their dominion to the banks of the Danube, where they came into hostile collision with the Romans. The emperor Domitian demanded their assistance against the Danubians, and this being refused, he made war against them. But he was defeated A. D. 90, and obliged to make peace with the Dacians. (Dion Cass. livii. 7.) Trajan and Hadrian kept them in check; but in the reign of M. Aurelius hostilities were recommenced with fresh energy. The Marcomanni, allied with the Quadi and others, partly from hatred of the Romans, and partly urged on by other tribes pressing upon them in the north, in 114, invaded the Roman province A. D. 166; and thus commenced the protracted war commonly called the Marcomannic or German War, which lasted until the accession of Commodus, A. D. 180, who purchased peace of them. During this war, the Marcomanni and their confederates advanced into Rhaetia, and even penetrated as far as Aquileia. The war was not carried on uninterruptedly, but was divided into two distinct contests, having been interrupted by a peace or truce, in which the places conquered on both sides were restored. The second war broke out towards the end of the reign of M. Aurelius, about A. D. 178. (Dion Cass. Fragm. lib. lixii. ii.) In consequence of the pusillanimity of Commodus the Marcomannians were so much emboldened by this, that after and through the third century, they continued their incursions into the Roman provinces, especially Rhaetia and Noricum. In the reign of Aurelian, they penetrated into Italy, even as far as Ancona, and excited great alarm at Rome. (Vopisc. Aedul. 18, 21.) But afterwards they ceased to act a prominent part in history. Their name, however, is still mentioned occasionally, as in Jornandes (22), who speaks of them as dwelling on the west of Transylvania. (Comp. Amm. Marc. xxviii. 5, xxxix. 6, xxxvi. 4.) In the Notitia Imperii, we have mention of "Horioriani Marcomannorum seniores" and "juniores" among the Roman auxiliaries. The last occasion on which their name occurs is in the history of Attila, among whose hosts Marcomanni are mentioned. (Comp. Wilhem, Germanica, p. 212, foll.; Zies, Die Deutsch. p. 114, foll.; Latham, Tacit. Germ. Prolog. p. 53, Ed.) If we [MARCIAN.]


[MARCIAN.] MALDIE (Malde, Plut. vi. 4, § 3), a district of ancient Persis, which, according to Psalter, extended to the sea-coast. The name is probably derived from some of the far extended mound-tracks of the Mardi or Avari. (Herod. i. 125; Strab. v. p. 524.)

MARDYNE (Mardanpol, Plut. vi. 12 § 4), a tribe who occupied the lower part of the Sogdian mountains in Sogdiana. There can be no doubt that these people are the remains of a once very numerous race, whose traces we find spread over a vast extent of country from the Caspian Sea to the Persian Gulf, and from the Oxus to the Caspian. We find the names of these tribes preserved in different authors, and attributed to very different places. Hence the presumption that they were to a great extent a nomadic tribe, who pressed onward from the X. to the S. Thus we find them under the form of Mardi in Hyrcania (Diod. xvii. 76; Arrian, Anab. iii. 24, iv. 18; Dionys. Perige. v. 732; Curt. vi. 5.), in Mardana according to Pliny (vi. 15. s. 13), in Persia (Herod. i. 125; Strab. vi. p. 524; Plut. vi. 4 § 3; Curt. vi. 6.), in Armenia (Plut. vi. 13; Tacit. Ann. xiv. 23.), on the eastern side of the Pontus Euxinus (Plin. vi. 5.), under the form Anardi in Sythia intra Imaun (Hdt. iii. 5, iv. 6; Plut. vi. 17. s. 19), and lastly in Bactria. (Plut. vi. 16. s. 18.) Marocchini (Malchesin) (Herod. ii. 30; Arrian, Anab. iii. 24; Mardana, Thucyd. i. 104; Mardana, Steph. Byz. s. r.; Mardana, Diod. ii. 68; Μαριανα Μαρανά, Plut. iv. 5 § 34), the modern Mervouth, and the chief town of the Marmotic Nome, stood on a peninsula in the south of the lake Mardas, near due south of Alexandria, and adjacent to the mouth of the canal which connected the lake with the Canopic arm of the Nile. Under the Pharaohs Mereia was one of the principal frontier garrisons of Egypt on the side of Libya; but from the silence of Herodotus (ii. 30) we may infer that the Persians did not station troops there. In all ages, however, until it was eclipsed by the neighbouring greatness of Alexandria, Mereia, as the nearest place of strength to the Libyan desert, must have been a town of great importance to the Delta. At Mereia, according to Diodorus (ii. 68.), Anaximenes defeated the Pharaoh, Agis, Hydra, or Psammetichus; and the name of Pharaoh on the obelisk at the temple of Ammon seems to be Mereia. (Herod. ii. 169.) At Mereia also, according to Thucydides (i. 104; comp. Herod. iii. 12), Iamnas, the son of Psammetichus, reinstate, and organised the revolt of Lower Egypt against the Persians. Under the Ptolemies, Mereia continued to flourish as a harbour; but it declined under the Romans, and in the age of the Antonines—the second century A.D.—it had dwindled into a village. (Comp. Athen. i. 25, p. 85, with Eustath. ad Homer. Odys. i. 197.)

Mereia was the principal depot of the trade of the Marmotic Lake and Nome. The vineyards in its vicinity produced a celebrated wine, which Athenaeus (i. c.) describes as "remarkable for its sweetness, white in colour, in quality excellent, light, with a fragrant bouquet; it was by no means astrigent, and did not affect the head." (Comp. Plin. xiv. 3; Strab. xvii. p. 796.) Some, however, deemed the Marmotic wine inferior to that of Antylla and Tyre; and Columella (R. R. iii. 2) says that it was too thin for Italian palates, accustomed to the fuller-bodied Fabrianum. Virgil (georg. i. 91) describes the Marmotic grape as white, and growing in a rich soil; yet the soil of the vineyards around the Marmotic Lake was principally composed of gravel, and lay beyond the reach of the alluvial deposit of the Nile, which is ill suited to viticulture. Strabo (xvii. p. 789) describes the wine of Mereia the additional
MAREOTIS.

merit of keeping well to a great age; and Horace (Od. b. 37) mentions it as a favourite beverage of Cleopatra.

Mareia, from its neighbourhood to Alexandria, was so generally known to Roman travellers, that among the Latin poets, the words Mareia and Mareotic became synonymous with Aegypt and Aegyptian. Thus Martial (Ep. xiv. 209) calls the papyrus, "cortex Mareotica" (comp. id. Ep. iv. 42); and Gratius (Cynegotic, v. 215) designates Aegyptian luxury as Mareotic; and Ovid (Met. x. 73) employs "ara Mareotica" for Lower Aegypt. [W. B. D.]

MAREOTIS or MAREIA (Μαρεωτις or Μαρεια) (Strab. xvii. pp. 789—799; Mupia, Steph. B. s. v.); Mareotis Libya, Plin. v. 10. s. 11; Justin xi. 1), the modern Birket-el-Merouf, was a considerable lake in the north of the Delta, extending south-westward of the Canopic arm of the Nile, and running parallel to the Mediterranean, from which it was separated by a long and narrow ridge of sand, as far as the tower of Perseus on the Phintanitic bay. The extreme western point of the lake was about 26 miles distant from Alexandria; and on that side it closely bordered upon the Libyan desert. At its northern extremity its waters at one time washed the walls of Alexandria on its southern side, and before the foundation of that city Mareotis was the Lake of Aegypt. In breadth its surface was rather more than 150 stadia, or about 22 English miles, and in length nearly 300 stadia, or about 42 English miles. One canal connected the lake with the Canopic arm of the Nile, and another with the old harbour of Alexandria, the Portus Eunomus. [ALEXANDRIEL] The shores of the Mareotis were planted with olives and vineyards; the papyrus which lined its banks and those of the eight islets which studded its waters was celebrated for its fine quality; and around its margin stood the country-houses and gardens of the opulent Alexandria merchants. Its creeks and quays were filled with Nile boats, and its export and import trade in the age of Strabo surpassed that of the most flourishing havens of Italy.

Under the later Caesars, and after Alexandria was occupied by the Arabs, the canals which fed the lake were neglected, and its depth and compass was materially reduced. In the 6th century d. its waters had retired about 2 miles from the city walls; yet it still presented an ample sheet of water, and its banks were adorned with thriving date-plantations. The lake, however, continued to recede and to grow shallower; and, according to the French traveller Savary, who visited this district in 1777, its bed was then, for the most part, a sandy waste. In 1801 the English army in Aegypt, in order to annoy the French garrison in Alexandria, bored the narrow isthmus which separates the Birket-el-Merouf from the Lake of Medich or Aoukówir, and re-admitted the sea-water. About 450 square miles were thus converted into a salt-marsh. But subsequently Mehemet Ali repaired the isthmus, and again diverted the sea from the lake. It is now of very unequal depth. At its northern end, near Alexandria, it is about 14 feet deep, at its opposite extremity not more than 3 or 4. Westward it forms a long and shallow lagoon, separated from the sea by a bar of sand, and running towards Libya nearly as far as the Tower of the Arabs. The lands surrounding the ancient Mareotis were designated as the Mareotic Nome (Μαρεωτικος Νομος; Strab. iv. §§ 8, 34); but this was probably not one of the established Names of Pharaonic Aegypt. [W. B. D.]

MARES (Μαρες), a tribe on the coast of Pontus, in the neighbourhood of the Mysopoei. (Herat. Fragm. 192; Herod. iii. 94.) Their armour, when serving in the army of Xerxes, is described by Herodotus (vii. 79) as having consisted of helmets of wicker-work, leather shields, and javelins. Later writers do not mention this tribe. [L. S.]

MARESHAH (Μαρεσά, LXX., Euseb.; Μαρησα, Joseph., p. 799), a city of Judaea, inhabited from the time of Rehoboam with Brithiah and Achshib in Josha (xxv. 44). In Micah (i. 15), where it is again joined with Achshib, the LXXX. have substituted Αρχαία. Lachish, however, is found in the list of Josha, independent of Maresha (xxv. 39), so it could not be a synonym for Mareshah. It was one of the cities fortified by Rehoboam against the Philistines and Egyptians (2 Chron. xi. 8); and there it was that Azet encountered Zerah the Ethiopian, "in the valley of Zephal- thah at Mareshah" (xix. 9), and gained a signal victory over him. In the time of Judas Maccabees it was occupied by the Idumaeans (2 Maccob. xii. 35), but Judas took and destroyed it. (Joseph. Ant. xii. 8 § 6.) Only a few years later it is again reckoned to Idumaea; and Hyrcanus I. took it, and compelled its inhabitants, in common with the other Idumaeans, to practice circumcision, and conform to the law, as a condition of remaining in that country (xii. 9 § 1, 15 § 4). It was one of the cities restored to Aetas king of Arabia by Hyrcanus II., as the price of his services (xiv. 1 § 4); soon after which it was rebuilt by Gabinius (5 § 3); shortly after sacked and destroyed by the Parthians in their invasion of the country, in the time of Herod the Great (xiv. 13 § 9); and probably never recovered its former importance, as this is the latest historical notice. It is placed by Eusebius and St. Jerome 2 miles from Eleutheropolis; it was then a ruin.

Dr. Robinson conjectures that "Eleutheropolis (at first Betogabra) had sprung up after the destruction of Maresa, and had been built with its materials," and that "the foundations which he discovered on the south-eastern part of the remarkable tell, south of the place, were remains of Maresa. The spot is admirably adapted for a fortress; it lies about a Roman mile and a half from the ruins of the "Jebelin." There are no other ruins in the vicinity. (Bib. Res. vol. ii. pp. 422, 423.) [G. W.]

MAREUTA or MALTHERA (Μαρεουτα or Μαλθθυρα, Μαλθθουα καλυμμένη, Pol. vii. 2 § 24), a place of some importance in the upper part of the Aurea Cersonesus in India extra Gangem. It is not now possible to identify it with any existing place.

MARGANA or MARGALAE (Μαργάνα, Dios.; Μαργάνωτα, Xen.; Μαργάνια, Strab.; Μαργάνια, Steph. B. s. v.); a town in the Pisatis, in the district Amphidolia, was supposed by some to be the Homeric Aegyp. (Strab. viii. p. 349.) The Eleians were obliged to renounce their supremacy over it by the treaty which they made with Sparta in n. c. 400 (Xen. Hell. iii. 2 § 90), on which occasion it is called one of the Triphylian towns: as to this statement, see LETHEN.

It is mentioned as one of the towns taken by the Arcadians in their war with the Eleians in n. c. 366. (Xen. Hell. viii. 4 § 14; Dios. xv. 77.) Its site is uncertain, but it was probably east of Lœtrini. Leake places it too far north, at the junction of the Lalon and the Peneus, which is in all probability the site of the Eleian Pylos. (Leake, Peloponnesiacæ, p. 219; Bobhaye, Récherches, s. c. p. 130; Curtius, Peloponnesacœ, vol. i. p. 73.) T
MARGIANA is a district of considerable extent in the western part of Central Asia, which was bounded on the W. by Hyrcania, on the N. by Seythian and the Oxus as far as Bactriana, on the E. by Bactriana, and on the S. by Ariana. At present the country is called Khurasan, and comprises the remains of the territory occupied by the Turcoman tribes. Like most of the districts at a great distance from Greece or Rome, it was but partially known to the ancients; hence its limits are variously stated by ancient authors. Thus Strabo makes it the province next to Parthia, to the N. of the Sarpihi mountains, and gives the same boundaries to the W., N., and E. as the other geographers (xi. p. 516). Pliny places it in the same direction, but adds that a desert of 120 M. P. must be crossed before it could be reached (vi. 16. s. 18).

Both Strabo and Pliny speak of the great fertility of its land, and the fineness of its climate; the former stating that the vines were often so large that a man could not embrace their stems in his arms; the latter, that it was the only district in that part of the world which produced grapes. The accounts of the ancients are in this particular confirmed by modern and by Muhammadan writers.

According to the latter, it would seem to have comprehended the territory from Bonjurd on the west, to Merus and the Murghāb in the east, a tract remarkable for its beauty and fertility. (Wilson, Ariana, p. 149.) The principal river of Margiana, from which, too, it probably derived its name, was the Margus (now Marghāb). Various races and tribes are noticed in different authors as occupying parts of Margiana. All of them may be considered as of Scythian or Tataz origin. — Failed, in this part of Asia, the population has remained nearly the same to the present day which it was in the classical times. The principal of these were the Derbicca or Derbicke (Steph. p. 23; Strab. xi. p. 508; Dionys. v. 734), who lived to the N. near the mouth of the Oxus; the Massagetea, the Paraei, and the Daeae, who lived to the S. of the former along the Caspian and the termination of the Margus, which united itself in the sands before it reaches the Caspian; and the Taphri and Mardis. The chief towns were, Antiocheia Margiana (certainly the present Mero), Nisaia of Niasa, Ariaca, and Jaxamia. [See these places under their respective names.] [V.]

MARGIDUNUM, in Britain (Itin. Anton. pp. 477, 479). It is supposed by Camden, Stukeley, Horsey, and others, to have been situated at or near East Bridgford, about eight miles from B. F. (C. B. S.)

MARGUM or MARGUS (Μαργος, مارجوس), also called MURGUM, a city of Mesias, at the confluence of the Margus and Danube. It was termed "Murgum planum" on account of the level character of the surrounding country. (Jornand, de Rob. Get. c. 58.) It was here that the emperor Carinus was totally defeated by Diodritian. (Entrop. ix. 13, x. 29; It. Ant. p. 132; It. Hieros. p. 564.) [A. L.]

MARGUS (Μαργος, Strab. vii. p. 318; Margis, Plin. iii. 26. s. 29), an important river of Mesoia, which flows into the Danube, near the town of Margus, now the Marova. Strabo says (l. c.) that it was also called Bargus, and the same appears in Hierotodus (iv. 44) under the form of Bradgus (βραδγος). The same river is the Masoeus (Μασαεος) of Tolemy (iii. 9. § 3). [A. L.]

MARGUS (Μαργος, Strab. x. p. 516; Tolev. 10. §§ 1, 4), the chief river of the province of Margiana, which in all probability derives its name from it, —now the Murghāb or Mero Rih. It is said by Ptolemy to have taken its rise in the Sarpihi mountains (now Hazarot), a western spur of the great range of the Margiana, and, after passing through a perilous and a junction with another small stream, to have flowed into the Oxus. The travels of Sir Alexander Burnes have demonstrated that the Murghāb no longer reaches the Oxus, but is lost in the sands about 50 miles SW. of Mero (Burnes, vol. ii. p. 355); but it is probable that as late as the time of Ibn Hautil (about A. D. 950) it still flowed into the Jihon (De Seri, Mem. sur deu Proc. de la Perse, p. 24). The Margus passed by and watered Antiocheia Margiana, the capital of the province. [V.]

MARIABA (Μαριαβα). There seem to have been several cities of this name in Arabia, as there are still several towns or sites of the name, scarcely modified. How many distinct cities are mentioned by the classical geographers, antiquarians are not agreed, and the various readings have involved the question in great perplexity. It will be well to enumerate first those of which the notices are most distinct.

1. The celebrated capital of the Sabæi in Yemen, is known both in the native and classical writers. It is called the metropolis of the Sabæi by Strabo (xvi. 4. § 2), which tribe was contiguous to that of the Minaei, who bordered on the Red Sea on one side, and to the Catabæans, who reached to the straits of Bab-el-Mundub. [Sabæi; Minaei, Cata-baeans; Bab-el-Mundub, the strait of the Red Sea.] It was situated on a well-watered mountain, and was the royal residence. It seems difficult to imagine that this was distinct from the Mariaba of Pliny, who, however, assigns it to the Atrarimata, a branch of the Sabæi, and places it on a bay 94 M. P. in circuit, filled with sparsely-bearing islands; while it is certain that the Mariaba of the Sabæans was an inland city. It is beyond all doubt the Maarib of the Arabian historians, built according to their traditions, by Abi-sheba, third only in succession from the patriarch Koktan or Joktan, son of Eber. Abulfeda says that this city was also called Saba; and that, in the opinion of some, Maarib was the name of the royal residence, while the city itself was called Saba. Its founder also constructed the stupendous embankment so renowned in history, forming a dam for confining the water of seventy rivers and torrents, which he conducted into it from a distance. (Abulfeda, Historia Auto-Islamica, lib. iv. ap. init.) The object of this was not only to supply the city with water, but also to irrigate the lands, and to keep the subjacent country in awe, by being masters of the water. The water rose to the height of almost 20 fathoms, and was kept in on every side by a work so solid, that many of the inhabitants had their houses built upon it. It stood like a mountain above the city, and no danger was apprehended of its ever failing. The inundation of El-Arem (the mound) is an ara in Arabic history, and is mentioned in the Koran as a signal instance of divine judgment on the inhabitants of this city for their pride and insolence. A mighty flood broke down the mound by night, while the inhabitants were asleep, and carried away the whole city, with the neighboring towns and people. (Sale, Koran, cap. 34. vol. ii. p. 289, notes, and Preliminary Discourse, sect. 1. vol. i. p. 13;
The catastrophe seems to have happened about the time of Alexander the Great, though some chronologies place it subsequently to the Christian era. Sale places the city three days' journey from Sanaa (note, in loc. cit.). The notion of the identity of Marib with Sheba, mentioned by Abulfeda, is still maintained by some natives; and Niebuhr quotes for this opinion a native of the town itself (Description de l'Arabie, p. 252), and justly remarks that the existence of the remains of the famous reservoir of the Sabaeans in the vicinity of Marib serves to identify it with the capital of the Sabaeans. To account for the capital not bearing the name of the tribe, as was usual, he suggests that the Sabaeans may have derived their name from another town, and then have built this stupendous reservoir near Marib, and have there fixed the residence of their kings. But a fact elsewhere mentioned by him, will perhaps lead to a more satisfactory solution. It seems that the great reservoir is not situated before Marib, nor close to it, but at the distance of an hour, and on the side of it. It may account for its preservation on the burning of the embankment. May not the inundation have occasioned the utter destruction of the neighboring city of Sheba, as the traditions relate, while the royal residence at Marib escaped, and formed the nucleus of the modern town? We have seen from Abulfeda that some native authorities maintain that Marib was the royal residence, while the capital itself was called Saba. The name Maribah (al-Mariba) signifying, according to the etymology of Pliny, "dominos omnium," would well suit the residence of the dominant family (vi. 28. § 32). Marib is now the principal town of the district of Dioref, 16 German leagues ENE. of Sanaa, containing only 300 houses, with a wall and three gates; and the ruins of a palace of Queen Balakis are there shown. The reservoir is still much celebrated. It is described by a native as a valley between two chains of mountains, nearly a day's journey in length (=5 German leagues). Six or seven small streams, flowing from the west and south, are united in this valley, which contracts so much at its east end, by the confluence of the mountains, that it is not more than 5 or 6 minutes wide. This space was closed by a thick wall, to retain the superfusive water during and after the rains, and to distribute it over the fields and gardens on the east and north by three sluice-gates, one over the other. The wall was 40 or 50 feet high, built of enormous blocks of hewn stone, and the ruins of its two sides still remain. It precisely resembles in its construction the Beneds, as they are called, in the woods of Belgrave, near Biskiere, on the Boeophorus, which supply Constantinople with water, only that the work at Marib is on a much larger scale. (Niebuhr, L. c. p. 249, 241.)

2. Maribah Balamalacum. A city of this name in the interior of Arabia is mentioned with this distinguishing appellation by Pliny (vi. 32) as a considerable town of the Chermaei, which was one division of the Minah; he calls it "oppidum xvi. mill. pass. . . . et ipsum non spermiendum." It is supposed by some to be identical with the Baraba metropolis (Bâbâpha al-Mihmâra na'salâm) of Ptolemy (vi. 15, p. 155), which he places in long. 76°, lat. 18° 20'. Forster has found its representative in the modern Taraba, whose situation corresponds sufficiently well with the Baraba metropolis of Ptolemy (Geog. of Ararb., vol. i. p. 135, ii. p. 256); but his account of the designation Bararahum (quasi Bar-Abamalacum, equivalent to "Merab of the sons of Amelk") is inadmissible according to all rules of etymology (vol. ii. pp. 43, 47). Taraba, pronounced by the Beduins Taraba, is 30 hours (about 80 miles) distant from Taqif in the Hejaz, so considerable a town, "as large as Taqif, remarkable for its plantations, which furnish all the surrounding country with dates; and famous for its resistance against the Turkish forces of Mohammed Ali, until January, 1815, when its inhabitants were compelled to submit. Taraba is environed with palm-groves and gardens, watered by numerous rivulets." (Burchhardt, Travels in Arabia, Appendix, No. iv. p. 451.) A more probable derivation of Baramalacum from Bah-ara-malik = the Royal Lake, would identify it with the preceding, No. 1. (Vincent, Periplus, p. 307.)

3. Maribah, another inland city of Arabia, is mentioned also by Pliny (L. c.) as the capital of the Calingi, 6 M.P. in circumference, which was, according to him, one of the eight towns taken and destroyed by Adelus Gallus. He has perhaps confounded it with the Masryahah which Strabo fixes as within the limit of his expedition, and the siege of which he was forced to abandon; but it was remarked before that this name was according to Pliny equivalent to metropolis,—though the etymology of the name is hopelessly obscure;—so that it is very possible that, besides the Masryahah mentioned by Strabo, a Maribah may have fallen in with the line of that general's march, either identical with one of those above named, or distinct from both; possibly still marked by a modern site of one of these towns still preserving a modification of the name, as El-Marabba, marked in Kiepert's map in the very heart of the country of the Wahibites; and a Merab marked by Arrowsmith, in the NE. of the Najd country. [Marsyabah.] [G. W.]

MARIANA (Mârâjan), an inland city of Arabia, mentioned only by Ptolemy (vi. 15), who places it in long. 78° 10' and lat. 17° 10', and therefore not far from his Barabah, or Maribah of Niebuhr. [Maribah, 2.] Munro (Geographie, pt. vi. vol. i. p. 66) suggests its identity with Mârûbah, marked in Niebuhr's map towards the north-east of Yemen, which is, however, the name of a district, not of a town; its capital being named Arim (Description de l'Arabie, p. 228); but this would not agree with the position above assigned to Maribah Balamalacum. (Utter, Erdkunde von Arabien, vol. i. p. 253.) [Marbârah.] [G. W.]

MARIAME (Mârâma), a city of Syria, subject to Arados, and surrendered with Arados and its other dependencies, Marathus and Sigion, to Alexander the Great by Straton, son of Gerastrus, king of Arados. (Arrian, ii. 14, § 8.) It is placed by Ptolemy in the district of Cossiodus (v. 15), and by Hierocles in the second epochy of Syria (apud Wessect, Itineraria, p. 712). [G. W.]

MARIANA (Marânh), a city on the E. coast of Corsica, which, as its name imports, was a Roman colony, founded by the celebrated C. Marius. (Ptol. ii. 6. s. 12; Ptol. iii. 2. § 5; Mel. ii. 7. § 19; Senec. Cons. ad Helv. 8.) Nothing more is known of its history, but it is recognised as holding colonial rank by Pliny and Mela, and appears to have been one of the two principal cities in the island. It is a plausible conjecture of Chucerius that it was founded T 2
on the site previously occupied by the Greek city of Nicaea mentioned by Diodorus (Died. v. 13; Clever. Sicel. p. 508). Its name is mentioned in the Antonine Itinerary (p. 85), which erroneously reckons it 40 miles from Aleria; the ruins of Mariana, which are still extant under their ancient name at the mouth of the river Goldon, being only about 30 miles N. of those of Aleria. They are 15 miles S. of the modern city of Bastia. The ancient remains are inconspicuous, but a ruined cathedral still marks the site, and gives title to the bishop who now resides at Bastia. (Rampoldi, Dic. Geogr. vol. ii. p. 589.)

MARINA FOSSA. [Fossa Mariana.]

MARANDUNI (Μαρανδούνι, Marandou-soi, or Μαρανδούνι), an ancient and celebrated tribe in the north-east of Bithynia, between the rivers Sangarius and Billaucus, on the east of the tribe called Thyini or Bithyini. (Seylax, p. 34; Plin. vi. 1.) According to Seylax, they did not extend as far west as the Sangarius, for according to him the river Hypius formed the boundary between the Bithyini and Mariandyuni. Strabo (vii. p. 295) expresses a belief that the Mariandyuni were a branch of the Bithynians, a belief to which he was probably led by the resemblance between their names, and which cannot be well reconciled with the statement of Herodotus (iii. 90), who clearly distinguishes the Mariandyuni from the Thracians or Thyini in Asia. In the Persian army, also, they appear quite separated from the Bithyini, and their armour resembles that of the Paphlagonians, which was quite different from that of the Bithyni. (Herod. vii. 72, 75; comp. Strab. vii. p. 634, xii. p. 542.) The chief city in their territory was Heraclea Pontica, the in-habits of which reduced the Mariandyuni, for a time, to a state of servitude resembling that of the Cretan Moenae, or the Thessalian Penestae. To what race they belonged is uncertain, though if their Thracian origin be given up, it must probably be admitted that they were akin to the Paphlagonians.

In the division of the Persian empire they formed part of the third Persian satrapy. Their country was called Mariandyuni (Μαρανδούνια, Steph. B. s. c.) and Paping a part of a Suevic Mariandyuni on their coast. (Comp. Herod. Fragm. 291; Aschyl. Pers. 932; Xen. Anab. vi. 4. § 4; Cyprius, i. § 4; Polyb. v. 1. § 11; Scymn. Fragm. 199; Dionys. Periegei. 785; Mel. i. 19; Athen. xiv. p. 629; Apoll. Argum. ii. 724; Constant. Forp. Them. i. 7.)

MARAVUS MONS (Μαραβαύων οὖς), Ptol. iv. 4. § 15; Mons Maravenum, H. Auton. p. 432; Sever. Mor. recto), a mountain in Hispania Bética, properly only a western offshoot of the Orospea, and probably the mountain which Strabo describes (vii. p. 142), without mentioning its name, as standing parallel to the river Bactus, and full of mines. Hence Pliny (xxxiv. 2) speaks of "aes Maravenum, quod et Cordubense diecutur." The eastern part of this mountain was called Saltus Castiloebenos. (Cantilo.)

MARTICA. [L. Martius.]

MARTICAE LUCIUS. [Lucca.]

MARDIDE (Omanian, xvi. 6), a castle or fortified town in Mesopotamia, mentioned by Anonymus Marcellinus in his account of Constantius. There can be no doubt that it is the same as the present Mardin, which is seated on a considerable eminence looking southward over the plains of Mesopotamia. (V.)

MARDINUM (Mapl. atti. Ptol. ii. 3. § 29), in

BRITAIN, a town in the country of the Demetæ, now Carnarvon. In the time of Giraldus Cambrensis the Roman walls were in part standing ("est ignitar hac urbe antiqua coculiae murm sus partem adhibere extantibus egregie clausa," Itin. Camb. lib. i. c. 10). (C. R. S.)

MARINIA.XA also called MARINIA (It. Hiernos. p. 562), a town in Pannonia, on the frontiers between Upper and Lower Pannonia, on the road from Mursa to Maruia. (It. Ant. p. 130.) It is possible that the place may have been the same as the one called by Ptolemy (ii. 14. § 6) Mariavira. (Comp. Geogr. Rav. iv. 19, and Tab. West.)

MARINUS. [Marianus.]

MARIUS (Μαρίων). Two towns of this name are mentioned by Ptolemy (ii. 11. § 27) in the north-west of Germany. As the name seems to indicate a maritime town, it has been inferred that one of them was the modern Hamburg, or Marne at the mouth of the Elbe, and the other Lubeck or Wismar. But nothing certain can be said about the matter. (L. S.)

MARIS. [Maries.]

MARIUS (Μαρίων). Strab. vi. 304; Maxeps. Herod. iv. 49; Marisia, Jovand. De Reb. Got. 5; Geogr. Rav.), a river of Dacia, which both Herodotus (L.c.) and Strabo (L.c.) describe as flowing into the Danube; it is the same as the Marosas, which falls into the Tisza. (Herenn. Jov. Antiq. Nations, vol. ii. p. 10, trans.; Schafarik, Slav. All. vol. i. p. 507.)

[E. B. J.]

MARITHON MONTES (μαριθονία μοντεσ), a mountain chain in the interior of Arabia, the middle of which is placed by Ptolemy, who alone mentions them, in long. 30° 30', lat. 21° 30', and round which he groups the various tribes of this part of the peninsula, viz. the Melangates (Melang-"tis) and Dachurians, or Dacharemognia (Dacharemognia), on the north; the Zetantes (Zetanes), Babilinae (Babilinae), and Ovarita (Ovarita), on the south; to the east of the last were the Cattabeni, extending to the Monte Assoborum. (MELANES MONTES.) (Ptol. vi. 7. § 20.) They appear to correspond in situation with the Jebel Athal, on the shore of the Wady-el-Aflan, in Kitterer's map. (Forser, Geogr. of Arabia, vol. ii. p. 266.) (G. W.)

MARTIMA, a town of Gallia Narbonensis on the coast. Mela (ii. 55) says, that "between Messilla and the Rhodians Maritia was close to the Avatierum stagnum;" and he adds that a "fossa" discharges a part of the lake's water by a navigable mouth. Pliny in a passage before quoted (Tossa MARIANA, Vol. i. p. 912), also calls "Maritima a town of the Avatii, above which are the Campi Lapidei." Ptolemy (ii. 18. § 8) places Maritima of the Avatii east of the eastern branch of the Rhone, and he calls it Colonia. The name of Avatia is Avatia in the Greek texts of Ptolemy that are now printed, but it is Antalii in the Latin text of Dürckheim, and perhaps in other Latin texts. It does not seem certain which is the true reading. Wackeneyer (Geogr. J. vol. i. p. 108) assumes that Antalii is the true reading in Ptolemy.

D'Anville concludes that Maritima was between Marseille and the canal of Maris, and that Marti-ques is the site; but there is no reason for fixing Martiques except that it is between these two names and Marseille, and that there is some little resemblance between the two names. It is said that no traces of remains have been found at Martiques, which, however, is not decisive against it, if it is true; and it is not true. Martiques is near the outlet of the E70- of Béziers. Wackeneyer observes, that
there has been found at Citis or Saint-Blaise, on the borders of the same lake, an inscription which mentions "Curator Martimia, Sextus Vicius Aunici," as one of the principal indigenous tribes to the W. of Aegypt, belonging to the age of Philip of Macedon, and the third century of the Christian era (Seylac, c. 107, ed. Klausen; Strab. ii. p. 131, xvii. pp. 798, 825, 838; Plin. v. 5; Joseph. B. J. ii. 16. § 4; Vopisc. Vit. Prob. c. 9), but are not mentioned by Herodotus; it is probable that they were pushed into the interior of the country, by the Greek colonists of Cyrene, and afterwards recovered their ancient seats. In the reign of Megas of Cyrene, the Marmaridae revolted, and compelled that prince to give up his intention of attacking Ptolemy Philadephus, and the Egyptian frontier. (Paus. i. 7. §§ 1, 2.) The ancients differed considerably in the limits they assigned to the Marmaridae; Seylac (l. c.) places them between Apis, and the Gardens of the Hes-perides; Pliny (l. c.) between Parataetum, and the Greater Syrtis; while Strabo (xvii. p. 589) extends their frontier to the S. as far as the Oasis of Ammonium (Strab. i. 5, §§ 1—10) bounds the district Marmara, on the E. by the P听话ngetic Gulf, and on the W. by a line which is drawn through the town of Darrin (Duma); he divides this region—according to the arrangement made by the Ptolemies when Cyreneica became a dependency of Aegypt—into two parts, the E. of which was called Libyces Nomos (Aebyes rTvou, § 4) and the W. Marmaric Nomos (Myvapapanv rTvou, § 2); the line of separation was made by the Catarathimes Magnus (Karladobus wypas, Polyb. xxxi. 26; Strab. pp. 791, 798, 825, 838; Stadiasmus. p. 440; Sall. Jug. 19; Mela. i. 8. § 2; Plin. v. 5; Oros. i. 2; Steph. B.) This elevation, which rises to the height of 900 feet, according to some authors separated Aegypt from Cyreneica, and extends from the coast in a S.E. direction towards the Oasis of Alexandrium. Edris (vol. i. p. 125, ed. Jahnert) calls it "Aiskabal el Salim, or staircase descent, whence the port Solom and Soloum of one of the earlier "Portulani;" the modern name is "Aiskabal el Khibir. Further to the E., near Parataetum, was the smaller inclination Catarathimus Minor (Strab. p. 883; Solin. 30), now called "Aiskabal el Syir, the height of which is 500 feet. Shooting out into the sea, in the headland Ras el Komai, it takes a direction from N. to S. to the Oasis of Ghata. In the sea-beard of this arid space, following the coast from E. to W., were the promontories of Deris (el Heify); Hermaeus (Ras el Komai); the harbour of Gyziis or Zygiis (Mahadah); Parataetum (Ras el Harzeit); Apis (Boum Ajonbah); the little rocks called Scopuli Tyrndarei (el Chatiry); Pliny Ps. (Ras Halom); Panemus (Marsoh Solomun); Aedonia Prom. (Ras el Meluh), with the adjoining harbour Menelai Ps.; Anthygoos (Tophiques); Petras Parvus (Mugherat el Hebe); with its harbour Ratracchus; Aedonia Ps. (Aim el Ghabzah); with the islands Aedonia and Platea (Bomba), and Chersonesus (Ras el Tita). Along the whole of this coast a road ran, the stations on which are given in the Peutinger Table. (Segm. viii.) One river, the Palirius (Psaliroup), Pol. iv. 5. § 2; el Zamnitch), watering the district of Aziris, discharges itself into the sea at the Gulf of Bomba. The coast which was occupied by the tribes of the Adymachidiae and Gly- gammiae, is described under Oasis, Tapetides, Apis, and Parataetum were the chief towns, of
which the ruins still remain. Throughout the whole of Marmaria no vestiges of Egyptian architecture before the time it has been found. The sand-onion, "scilla maritima," and madder, "rubia," which cover the plains, remind the traveller of what Herodotus (iv. 189, 190) says about the practice of the Libyan women dying their goat-skins with red, and of the portable houses constructed of stalls of asphodel, intertwined with rushes. Now, as then, the "jerboa" (δίνωρ, Herod. iv. 192) is common. The few coins of Marmarian towns, such as those of Apis and Buttracum, are of the same workmanship as the Egyptian mints. (Eckhel, vol. iv. p. 116.)

Polenery (iv. 5. § 22) enumerates the following tribes in Marmaria:—In the Libyan name, along the coast, the Zygoptae (Ζυγοπταί), Chatti (Χατταί), and Zygienses (Ζυγίσες); further to the S., in the interior, the Buzenses (Βούζης) and Od- 

DAEMI. In the district of Ammonium (§ 23), the Anagomari (Ἀναγομαρί), Ionacchi (Ἰονάκχι), and Rodatiae (Ρωδαταί). In the Maroneo name, to the N. on the coast, the Liby- 

Arciae (Λιβυάρχια), the Anephtae (Ἀνέφτα), and Bassachiae (Βασαχάρια); to the S. of these, the Augilae (Οὐγίλαι), Nasamonos (Νασαμώνος), and Bassatiae (Βασαταία): then the Aulish- 

iae (Αουλισχία), who belong more properly to Cy- 

tenacá; Tapanitae (Ταπανίται); and further to the S. the Sinites (Σινίτες), Ophialae (Οφίαλαι), and Aezacá (Αἰζακά).

(Pachia, Παχεία, Πάχεια, la Marmaigne, pp. 1.—81; Burch, Wandersagen, pp. 499—546.) [F. E. J.]

MARMARIUM. [CARYSTUS.]

MARMOLITIS. [PAPHLAGONIA.]

MARBODUUM (Μαρμόδουμ), a town of the Marcomanni in Bohemia (Ptol. ii. 11, § 29), and undoubtedly identical with the royal residence of Marobodus, with a fortress attached to it, mentioned by Tacitus. (Ann. ii. 62.) The same place, or rather the fortress, is called by Strabo (vii. p. 290) Brucenw, and is identified with the modern Strudweis, in Bohemia. [L. S.]

MARONEA (Μαρωνεά; Etr. Μαρόνείτη), a rich and powerful city of the Cicones, in Thrace, situated on the Aegean sea, not far from the lake Issius. (Herod. vii. 109.) It is said to have been founded by Maron, a son of Dionysus (Eurip. Cycel. v. 100, 141), or, according to some, a companion of Odis (Psel. N. i. 20); but Schyrmanus (672) relates that it was built by a colony from Chios in the fourth year of the fifty-ninth Olympiad (p. c. 540). Pliny (iv. 11, s. 18) tells us that the ancient name was Ortocarea. The people of Marmara venerated Dionysus in an especial manner, as we learn from their coins, probably on account of the superior character of their wine, which was cele- brated as early as the days of Homer (Οδ. i. 40). This wine was universally esteemed all over the ancient world; it was said to possess the odour of Nectar (Xenophon, i. 12, xvi. 6, xiii. 11), and to be capable of mixture with twenty times its quantity of water (Hom. Οδ. ix. 197); and, according to Pliny, on an experiment being made by Maccianus, who doubted the truth of Homer's statement, it was found to bear even a larger proportion of water. (Plin. xiv. 4. s. 6; comp. "Vicia Maronea fideius Luna Baccus," Tibull. iv. 57.)

Marmara was taken by Philip V. of Macedon in 167 B.C., and when he was ordered by the Romans to evacuate the towns of Thrace, he vented his rage by slaughtering a great number of the inhabitants of the city. (Liv. xxxi. 16, xxxix. 24; Polyb. xxii. 6, 13, xiii. 11, 12.) The Romans subsequently granted Marmara to Attalus; but the latter immediately afterwards revoked their gift, and declared it a free city. (Polyb. xxx. 3.) By Constantine Porphyrogenitus (Theen, ii. 2), Marmaria is reckoned among the towns of Macedon. The modern name is Marogna, and it has been the seat of an arch- 

bishops. (Comp. Ptol. iii. 11, § 2; Sclays, p. 27; Strab. vii. 361; Ann. Marc. xxii. 8, xxvii. 4; Hercoul. p. 643; Tacta, ad Lycophr. p. 818; Theophil. ad Antol. xi. p. 86.) [A. E.]

COIN OF MARONEA.

MARONSA (Μαρονσα, Zosim. iii. 28), a small village in Messopotamia, at which the army of Julian arrived, just before the combat in which he fell. It is probably the same which Ammianus calls Mar- 

araga (xxv. 1), but its exact locality cannot now be determined. [V.]

MARPESSA (Μαρπεσσα), a mountain in the island of Paros, from which the celebrated Parian marble was obtained. (Steph. B. s. v. Μαρπεσσα.) [Paros.] Hence Virgil (vi. 471) speaks of "Marpeia cantus."

MARPESSUS. [ΜΑΡΠΕΣΣΥΣ.

MARRUBIUM. [ΜΑΡΡΟΒΙΥΜ.]
MARRUCINI.

(Liv. viii. 29; Niebuhr, vol. i. p. 101); and hence we find the Marrucini generally following the lead and sharing the fortunes of the Marsi and Peligni. But in b. c. 311 they appear to have taken part with the Samnites, though the other confederates remained neutral; as in that year, according to Dio, they were engaged in open hostilities with Rome. (Diod. xix. 165.) No mention of this is found in Livy, nor is their name noticed in b. c. 308, when the Marsi and Peligni appear in hostility to Rome; but a few years after, in c. 304, all three nations, together with the Frontani, united in sending ambassadors to sue for peace, and obtained a treaty of alliance on favourable terms. (Liv. ix. 41, 43; Diod. xx. 101.) From this time the Marrucini became the firm and faithful allies of Rome; and are repeatedly mentioned among the auxiliaries serving in the Roman armies. (Dionys. xx. Fr. Diod.; Pok. ii. 24; Liv. xlix. 40; Str. liv. viii. 219.) During the Second Panic War their fidelity was unshaken, though their territory was repeatedly traversed and ravaged by Hannibal (Liv. xxii. 9, xxvi. 11; Pol. iii. 88); and we find them, besides furnishing their usual contingent to the Roman armies, providing supplies for Claudius Nero on his march to the Metaurus, and raising a force of volunteers to assist Scipio in his expedition to Africa. (Liv. xxvii. 49, xxviii. 45.) In the Social War, however, they followed the example of the Marsi and Peligni, and, though their name is less often mentioned than that of their more powerful neighbours, they appear to have borne an important part in that momentous contest. (Appian, B. C. i. 39, 46; Liv. Epit. lxiii.; Oros. v. 18.) Thus Herius Asinius, who is called by Livy "praetor Marrinorum," and was slain in one of the battles between Marcius and the Marsi, is particularly noticed as one of the chief leaders of the Italian allies. (Liv. Epit. lxiii.; Vell. Pat. ii. 16; Appian, B. C. i. 40.) But before the close of the year 89 b. c. they were defeated, and their territory ravaged by Sulpicius, the lieutenant of Pompeius, and soon after reduced to submission by Pompeius himself. (Liv. Epit. lxvii.; Oros. v. 18; Appian, B. C. i. 52.)

The Marrucini were at this time admitted to the Roman franchise, and became quickly merged in the civilian population of the Roman subject states of Italy. Hence their name is from henceforth rarely found in history; though it is incidentally noticed by Cicero, as well as by Caesar, who traversed their territory on his march from Corfinium into Apulia. (Cic. pro Cunct. 19; Caes. B. C. i. 23, ii. 54.) In b. c. 43, also, they were among the most prominent to declare themselves against Antonius. (Cic. Phil. vii. 8.) From these notices it is evident that they still retained their municipal existence as a separate people; and we learn from the geographers that this continued to be the case under the Roman Empire also; but the name gradually sank into disuse. Their territory was comprised, as well as that of the Vestini, in the Fourth Region of Augustus; in the subsequent distribution of the provinces, it is not quite clear to which it was assigned, the Liber Colonarius including Tente among the "Civitates Pecinl," while P. Dukin refers it, together with the Frontani, to the province of Samnium. (Strab. v. 241; Plut. iii. 12. s. 17; Pol. iii. 1. § 60; Lib. Col. p. 258; P. Dic. ii. 20.)

The territory of the Marrucini (ager Marrucinum, Plin. iii. 27; Mashouwier, Strab.), though of small extent, was fertile, and, from its situation on the E. of the Apennines, sloping towards the sea, enjoyed a much milder climate than that of the neighbouring Peligni. Hence it produced oil, wine, and corn in abundance, and appears to have been noted for the excellence of its fruit and vegetables. (Plin. xv. 19. s. 21; Columell. x. 131.) It would appear to have been subject to earthquakes (Plin. ii. 83. s. 85, xvii. 25. s. 38); and hence, probably, arose the apprehension expressed by Statius, lest the mountains of the Marrucini should be visited by a catastrophe similar to that which had recently occurred in Campania. (Stat. Silv. iv. 4. 86.)

The only city of importance belonging to the Marrucini was TEATE, now Chieti, which is called by several writers their metropolis, or capital city. At a later period its municipal district appears to have comprised the whole territory of the Marrucini. INTERPROMOUIIIUM, known only from the Itineraries, and situated on the Via Valeria, 12 miles from Corfinium, at the Osteria di S. Valentino, was never more than a village or vicus in the territory of Teate. Politicum, mentioned by Diodorus (xix. 105) as a city of the Marrucini, which was besieged by the Romans in b. c. 311, is wholly unknown. ATERNUM, at the mouth of the river of the same name, served as the port of the Marrucini, but belonged to the Vestini. (Strab. v. 241.) [E. H. R.]

MARRUVIUM or MARRUVIUM (Mopouovav, Strab.; Eth. Marruvins; S. Benedetto), the chief city of the Marsi, situated on the eastern shore of the lake Fucinis, and distant 13 miles from Alba Fucensis. Ancient writers agree in representing it as the capital of the Marsi: indeed, this is sufficiently attested by its name alone; Marruvii or Marrubii being evidently only another form of the name of the Marsi, and being thus used by Virgil as an ethnic appellation (Marruvia de gente, Aen. vi. 270). In accordance with this, also, Silvius Italicus represents Marruvium as deriving its name from a certain Marcus, who is evidently only an eponymous hero of the Marsi. (Sil. Ital. viii. 505.) We have no account of Marruvium, however, previous to the Roman conquest of the Marsic territory; but under the Roman Empire it was a flourishing municipal town; it is noticed as such both by Strabo and Pliny, and in inscriptions it is called "Marruvium, civitas Marrsorum Marruvium." (Strab. v. 241; Plin. i. 19. s. 17; Mommsen, Jecr. R. N. 5491, 5499; Orell. Jecr. 3149.) It seems, indeed, to have been not unfrequently called "Civitas Marrsorum," and in the middle ages " Civitas Marsicana;" hence, even in the Liber Colonarius, we find it called "Marsus municipum." (Lib. Colon. pp. 229, 256.) It is noticed in the Tabulis, which places it 13 M. P. from Alba; but it was not situated on the Via Valeria, and must have communicated with that high-road by a branch from Cerfinia. (Tab. Pent.) Marruvium continued through the middle ages to be the see of the bishop of the Marsi; and it was not till 1580 that the see was removed to the neighbouring town of Pescina. The site is now known by the name of S. Benedetto, from a convent erected on the spot. Considerable ruins of the ancient city still remain, including portions of its walls; the remains of an amphitheatre, &c., and numerous inscriptions, as well as statues, have been discovered on the site. These ruins are situated close to the margin of the lake, about two miles below Pescina. (Holsten ad Cluver. p. 151; Romanelli, vol. iii. p. 180—185; Kramer, Pesciae seu, p. 55; Ioare's Class. Tour, T 4
this campaign as memorable from its being the first occasion on which the Romans were opposed to the Marsians. Didius or gives a wholly different account, and represents the two nations as in alliance against the Samnites. (Diod. xx. 44.) There is, however, every probability that the account given by Livy is the more correct one, as we find shortly after (B. C. 304) a special treaty concluded with the Marsi, Marrucini, and Pelliini, immediately after the defeat of the Aequians. (Liv. iv. 45; Diod. xx. 104.) But a few years later (B. C. 301) the Marsi again took up arms (this time apparently single-handed) to oppose the foundation of the Roman colony at Carthage, on the immediate frontiers of their territory. They were, however, easily defeated; three of their towns, Tiestina, Minchia, and Ferralia, were taken; and they were compelled to purchase peace by the cession of a part of their territory. (Liv. xx. 3.) With this exception, they obtained favourable terms, and the former treaty was renewed.

From this time the Marsi, as well as their confederate tribes, the Marrucini, Peligni, and Vestini, became the faithful and constant allies of Rome, and occupied a prominent position among the "socii" whose contiguity bore so important a share in the Roman victories. The names of the four nations are sometimes all mentioned, sometimes one or other of them omitted; while the Frentani, who appear, though of Samnite origin, to have maintained closer political relations with their northern neighbours, are, in consequence, often associated with them. Thus Polybius, in enumerating the forces of the several Italian nations in B. C. 225, classes the Marsi, Marrucini, Vestini and Frentani, under one head, while he omits the name of the Peligni altogether. (Pol. ii. 24.) Dionysius, on the other hand, notices by name only the Marrucini, Peligni, and Frentani, among the Roman allies at the battle of Asculum, omitting both the Marsi and Vestini; while Silius Italicus enumerates them all among the Roman allies at the battle of Cannes. (Dionys. xx. Fr. Didot; Sil. It. viii. 495—520.) Ennius also associated together the "Marsa manus, Peligna edors, Vestina virum vis." (Enn. Fr. p. 150.) During the Second Punic War they suffered severely for their fidelity to Rome, their territory being repeatedly ravaged by Hannibal. (Liv. xxii. 9, xxxi. 11.) Nevertheless, towards the close of the same war, they were among the foremost to offer volunteers to the fleet and army of Scipio in B. C. 205. (Id. xxxvii. 45.)

During this period the Marsi appear to have earned a high reutation among the Roman allies for their courage and skill in war; a character which they shared in common with the neighbouring tribes. But their chief celebrity was derived from the prominent part which they took in the great struggle of the Italian nations against Rome, commonly called the Social War, which appears to have been more frequently termed by the Romans themselves the Marsic War. (Bellum Marsicum, Fast. Capit.; Vell. Pat. ii. 21; Cic. de Leg. i. 44; &c.; Μαρσικος κολουχεων πόλεως, Strab. v. p. 241.) Pompey and Sisia, who is termed by Livy one of the chief authors of the war, but who, as we have seen, did not himself take arms, and it was probably at his instigation that the Marsi were the first to take up arms after the outbreak of the Punic at Asculum; thus at once imparting to the impending contest the character of a national war. (Vell. Pat. ii. 15; Strab. v. p. 241; Dial. xxxvii. 2.) Their example was immediately followed.
by their neighbours and kinsfolk the Peligni, Mar-
neini, and Vestini, as well as by the Samnitites,
Frenantii, and Lucanians. (Liv. Epit. lxiii. 39; 
Liv. Epit. lxiii.; Oros. v. 18.) During the military
operations that followed, imperfect as is our informa-
tion concerning them, we may clearly discern that
the allies formed two principal groups; the one
composed of the Marsi, with their immediate neigh-
brs already mentioned, as well as the Ficentes, and
probably the Frenantii; the other of the Samnites,
with the Lucanians, Apulians, and some of the
Campanians. The Marsi appear to have stood, by
common consent, at the head of the former section;
and hence we frequently find their name alone men-
tioned, where it is clear that their confederates
ought by their side. At the first outbreak of the
war (n. c. 91), they laid siege to Alba Fucensia, a
Roman colony and a strong fortress (Liv. Epit. 
lxiii.), which appears to have at first defied all their
efforts. But the Roman consul P. Rutilius, who
was sent against them, proved unequal to the task.
One division of his army, under Ferpenna, was cut
to pieces at the outset of the campaign; and somelater the consular himself was defeated and slain by
the allied forces under Vettius Cato. (Appian. B. C.
i. 43; Liv. Epit. lxiii.; Oros. v. 18.) C. Marius, who
was acting as legate to Rutilius, is said to have
retrieved this disaster; and afterwards, in conjunc-
tion with Sulla, achieved a decisive victory over the
Marsi, in which it is said that the allies lost 6000
men, and the leader or praetor of the Marneini,
Hercius Asinius, was slain. But notwithstanding
this advantage, it appears that Marius himself was
unable to keep the field, and was almost blockaded
in his camp by Pompaedius Sito; and when at
length he ventured on a third battle, it had no
decisive result. Meanwhile, his colleague in the
command, Q. Caspio, was totally defeated and cut to
pieces with his whole army by the Marsi; while an
advantage gained by Sen. Sulpicius over the Peligni
appears to have led to no important result. (Liv.
Epit. lxiii.; Appian. B. C. i. 46; Plut. Mar.
33; Oros. v. 18.) The next campaign (n. c. 89)
proved at first scarcely more favourable to the Roman
arms; for though the consul L. Porcius
Cato obtained some successes over the Marsi and their
allies, he was himself taken in battle near the
lake Fucinus. (Appian. B. C. i. 56; Liv. Epit. 
lxviii.) But it is probable that the policy adopted by
the Romans in admitting to the franchise all those of
the allies who were willing to submit had a great
tendency to disarm the confederates, as well as to
introduce dissensions among them; and this cause,
combined with the successful operations of the consul
Q. Pompeius Strabo and his lieutenant Sulpicius,
effected the submission of the Marneini, Vestini,
and Peligni before the close of the year. The
Marsi for a time still held out, though single-handed;
but repeated defeats at length compelled them also
to sue for peace. (Liv. Epit. lxvii.; Oros. v.
18.) Notwithstanding their obstinate resistance, they
were admitted to favourable terms, and received, in
common with the rest of the Italians, the full rights
of Roman citizens.
From this time the Marsi as a nation disappear
from history, and became merged in the common
condition of the Italians. They however, still re-
tained much of their national character, and their
existence as a separate tribe is acknowledged by
many Roman writers, both of the Republic and
Empire. In the civil war between Caesar and
Pompey they appear to have been at first favourably
disposed to the latter; and the twenty cohorts with
which Domitianus Cominius was principally raised among the Marsi and Peligni, or their substi-
tute neighbours. (Cass. B. C. i. 15. 20.) In like
manner, the Marsi are mentioned as declaring them-
theselves, as a people, in favour of Verpasian during
the civil war between him and Vitellius. (Tac. Hist.
iii. 59.) In the days of Cicer, the Marsi and
Peligni, as well as the Sabines, were comprised in the
Sergian tribe (Cic. in Vat. 15; Schol. ad
loc.); and at a later period all three were included
in the Fourth Region of Augustus, which, according
to Pliny, was composed of the bravest nations of all
Italy. (Plin. iii. 12. s. 17.) In the later division
of the Empire, the territory of the Marsi (Marsorum
regio) was included in the province named Valeria.
(Pr. Disc. ii. 20; Lib. Col. p. 229.) It appears to
have early formed a separate ecclesiastical diocese;
and in the middle ages the bishop of Mavavium bore
the title of "Episcopus Marsorum," which is still
retained by the bishop of Pescesina, to which place
the see has been tranferred. (Bingham's Eccla-
siastical Antiquities, book ix. ch. 5. § 3.) The dis-
}rict comprised within it is still familiarly called "the
land of the Marsi," and the noble Roman family of
Colonna bears the title of Counts of the Marsi.
(K. Craven's Abruzzi, vol. i. p. 144.)
The Marsi appear to have been always celebrated
in ancient times, even beyond their hardy and war-
like neighbours, for their valour and spirit in war.
Virgil adresses them as the first and most prominent
example of the "genus aere virium" which Italy was
able to produce; and Horace alludes to the "Marsi
cohorts" as an almost proverbial expression for the
bravest troops in the Roman army. (Virg. Georg. ii.
167; Hor. Carm. ii. 20. 18, iii. 5. 9.) Appian also
tells us that a proverbial saying was current at the
time of the outbreak of the Social War, that no tri-
numph had ever been gained over the Marsi or with-
out the Marsi (Appian. B. C. i. 46.) The historical
accuracy of this saying will not bear examination,
but it sufficiently proves the high character they had
earned as Roman auxiliaries. In common with the
Sabines and other mountain tribes, they retained down
to a late period their rustic and frugal habits; and
are cited by the Roman poets as examples of primi-
tive simplicity. (Curs. ii. 180. 8.)
But the most remarkable characteristic of the
Marsians was their peculiar skill in magical charms
and incantations,—especially in charming venomous
reptiles, so as to render them innocuous. This power,
which they were said to have derived from their ances-
tress Circe, or from the local divinity Angitis,
who was described as her sister, was not confined to
a few individuals, though the priests appear to have
principally exercised it; but, according to Strabo,
the whole tribe was possessed by the whole body of
the nation. (Virg. Aen. vii. 750—758; Sil. Ital. viii.
495—501; Plin. vii. 2, xxii. 13. 25, xxvii. 3. 6; Solin. 2.
27; Geil. xvi. 11; Lamp. Helig. 23.) It is
worth of notice that the inhabitants of these regions
still pretend to possess the same occult powers as
their ancestors; and are often seen as wanderers
in the streets of Naples carrying boxes full of ser-
pents of various sizes and colours, against the bites
of which they profess to charm both themselves and
the spectators. (Craven's Abruzzi, vol. i. p. 145.)
The physical characters of the land of the Marsi
have been already described under the article of the
lake Fucinus; the basin of which, surrounded en
all sides by lofty, or strongly marked mountain ridges, may be considered as constituting the natural limits of their territory. But towards the N.E. we find that Alba Fucens, though certainly belonging to this natural district, and hence sometimes described as belonging to the Marsi (Ptol. iii. 1. § 57; Sil. Ital. viii. 507), was more properly an Aeolian city [Alba Fucens]; while, on the other hand, the upper valley of the Liris (though separated from the lake by an intervening mountain ridge) was included in the Marsic territory, as Antium (Cirita d'Antium) was unquestionably a Marsian city. [Antium.] On the N. the Marsi were separated from the Sabines and Vestini by the lofty group of the Monte Velino and its neighbours; while on the S. another mountain group, of almost equal elevation, separated them from the northern valleys of Samnium and the sources of the Sannio (Sangro). On the E., a ridge of very inferior height, but forming a strongly marked barrier, divided them from the Po- ligni, who occupied the valley of the Gizio, a tributary of the Arturnus. From its great elevation above the sea (2176 feet at the level of the lake), even more than from the mountains which surrounded it, the land of the Marsi had a cold and ungenial climate, and was ill adapted for the growth of corn, but pro- duced abundance of fruit, as well as wine, though the latter was considered harsh and of inferior quality. (Sil. Ital. viii. 507; Athen. i. p. 26; Martial. xiii. 121, xiv. 116.)

The principal town of the Marsi was Marsu- vium, the ruins of which are still visible at S. Benedetto, on the E. shore of the lake Fucinus. This was indeed (if Alba Fucens be excluded) probably the only place within their territory which deserved the name of a city. The others, as we are told by Silius Italicus, though numerous, were for the most part obscure places, rather fortified villages (castella) than towns. (Sil. Ital. viii. 510.) To this class belonged, in all probability, the three places mentioned by Livy (x. 3) as having been taken in B.C. 301 by the dictator M. Valerius Maximus,—Milamia, Plotiona, and Freseia; all three names are other- wise wholly unknown, and there is no clue to their site. Pline, however, assigns to the Marsi the following towns,—Anxanta (Anxantinum), the name of which is nowhere else (written Anxantina) in any inscription, and must have been situated near An- drosauros or Sorgula, in the immediate neighborhood of Alba (Ill. Classical Tour, vol. i. p. 367; Mommsen, Inscr. R. N. 5928); Antium (Ant- inates), now Cirita d'Antium; Lucus (Lucenses), more properly Lucus Angitiae, still called Lugo, on the W. bank of the lake; and a "populus" or community, which we terms Fucenses, who evidently derived their name from the lake; but what part of its shores they inhabited is uncertain. Besides these he notices a tradition, mentioned also by Silius, that a town named Archipe, founded by the mythical Marsyas, had been swallowed up in the waters of the lake. (Plin. iii. 12, s. 17; Solf. ii. § 6.) From the number of inscriptions found at Tresanco, a village near the S. end of the lake, it would appear to have been certainly an ancient site; but its name is unknown. (Mommsen, l.c. p. 293.)

The last being of the Marsi mentioned by Ptolomeus (iii. 1. § 57) besides Alba Fucens, is a place which he calls Anx (Arx), a name in all probability cor- ruped, for which we should perhaps read Auga, the Anxantia or Anxantina of Pline. Cirinnia, a place known only from the Itineraries, was situated on the Via Valeria, at the foot of the pass leading over the Mons Imus into the valley of the Peligni. This remarkable pass, now called the Forca di Caruso, must in all ages have formed the principal line of communication between the Marsi and their eastern neighbours, the Peligni and Marrucini. Another natural line of communication led from the basin of the Fucinus near Celano to the valley of the Ater- nus near Aquila. It must be this line which was followed by a route obviously given in the Ta- bula as passing from Aveia through a place called Faustenianus (2) to Alba and Marravium (Tab. Pent.).

[E. H. B.]

MARSIGNI, a German tribe, mentioned only by Tacitus ( Germ. 43), probably occupying the north of Bohemia, about the 'Upper Elbe. In language and manners they belonged to the Svezi. (Comp. Zeux. Die Deutschen, p. 124.)

MARSONIA (Marisovia), or MARSOVILUM (Tab. Pent.), a place in Upper Pannonia, south of the river Savus, on the road between Siscia and Servitium; is identified by some with the town of Issenovitz, or the mouth of the Una into the Sava. (Ptol. ii. 16. § 7; Geor. Rav. iv. 19.)

MAISYABA (Masyawaz), a town of the Iha- manitae, an Arabian tribe, mentioned by Strabo as the utmost line of the Roman expedition under Aelius Gallus, the siege of which he was obliged to abandon after six days for want of water, and to commence his retreat. The only direct clue afforded by Strabo to the position of the town is that it was two days distant from the Frankincense country; but the interest attaching to this expedition—which promises so much for the elucidation of the classical geography of Arabia, but has hitherto served only still further to perplex it—demands an investiga- tion of its site in connection with the other places named in the only two remaining versions of the narrative. It will be convenient to consider,—(I.) the texts of the classical authors. (II.) The commentaries and glosses of modern writers on the subject. (III.) To offer such remarks as may serve either to reconcile and harmonise conflicting views, or to in- dicate a more satisfactory result than has hitherto been arrived at. In order to study brevity, the conclusions only will be stated; the arguments on which they are supported must be sought in the writings referred to. I. To commence with Strabo, a personal friend of the Roman general who commanded the expedition, and whose account, scanty and unsatisfactory as it is, has all the authority of a personal narrative, in which, however, it will be advisable to omit all incidents but such as directly bear on the geography. [Dictionary of Biography. GALLUS, AELIUS.] After a voyage of 15 days from Cleopatra [Aegina, No. 1], the expedition arrived at Leuce Come [Aegyptus], a considerable seaport in the country of the Nabataeans, under whose treacherous escort Gallus had placed his armament. An epidemic among the troops obliged him to pass the summer and winter at this place. Setting out again in the spring, they traversed for many days a barren tract, through which they had to carry their water on camels. This brought them to the terri- tory of Aretas, a kinsman of Obodas, the chief sheikh of Arabia, and at the time (2176) had to depend on forty days to pass through this territory, owing to the obstructions placed in their way by their guide Sul- laeus. It produced sweet and a few palms. They next came to the nomad country named Aaraca (Agwopp), under a sheikh named Sabus. This it
took them fifty days to traverse, through the fault of their guide; when they came to the city of the Agrian (Ագրան), lying in a pleasant plain, they thought so; and after a march of six days, came to the river. Here, after a pitched battle, in which the Romans killed 10,000 Arabs, with the loss of only two men, they took the city called Asca (Ասկա), then Athrulla (Աթրուլա), and proceeded to Marsyabae of the Rhamnatis, then governed by Hasaras, from which, as already mentioned, they commenced their retreat by a much shorter route. Nine days brought them to Anagrana (Անագրան), where the battle had been fought; eleven more to the Seven Wells (Եռնա փայտա), so called from the fact; then to a village named Challa (ԽալաԱ), and another named Malotha (Մալոթա), — the latter situated on a river, — and through a desert with few watering-places, to Nera or Negra (Ներա կիվեն), on the sea-shore, subject to Oboas. This retreat was accomplished in sixty days; the advance had occupied six months. From Nera they sailed to Myos Hormus (Միոս Հորմուս) in eleven days. Thus far Strabo (xxvi. p. 782). Pinsky is much more brief. He merely states that Gallus destroyed towns not mentioned by previous writers, Nerga, Amnestras, Nesca, Magnsa, Tammacum, Labocia, the above-named Mariaba (i.e. the Mariaba of the Calignia, 3), and Caripeta, the remotest point which he reached. (Hist. Néf. vi. 28.) The only geographical point mentioned by Dom Cassius, who dwells chiefly on the sufferings of the army, is that the important city of Athibia (Աթիբիա) was the object of this disastrous expedition. (Dom Cass. iii. 29.)

11. The variations of commentators on this narrative may be estimated by these facts: Dean Vincent maintains that, "as Pinsky says, that places which occur in the expedition of Gallus are not found in authors previous to his time, the same may be said of subsequent writers; for there is not one of them, ancient or modern, who will do more than afford matter for conjecture." (Peripl. pp. 300, 301.) Mr. Forster asserts, "Of the eight cities named by Pinsky, the names of two most clearly prove them to be the same with two of those mentioned by Strabo; and that seven out of the eight stand, with moral certainty, and the eighth with moral probability, identified with as many Arab towns, still existing, as Nicopolis, Bneil-Maqlul, el-Maqlul, el-Douk; M. de Pressouyre (Les voyages, 1826, p. 310.) D'Anville and M. Frencel (inf. cit.) conduct the expedition to Hadraman, in the southern extremity of the peninsula; Gosselin does not extend it beyond the Hedjaz. (Récitèches sur la Géographie des Anciens, tom. ii. p. 144.) But these various theories require more distinct notice. 1. D'Anville, following Buchart (Chassan, i. 44), identifies Leuce Come with the modern Hauer or El-Hauaro, on the Red Sea, a little north of the latitude of Medina, justifying the identification by the coincidence of meaning between the native and the Greek names. Anagraha he fixes at Nageran or Negrão (Ներգրու), a town in the NE. of Yemen; consistently with which theory he makes the Marsyabae of Strabo identical with the Mariaba of the same geographer; though Strabo makes the latter the capital of the Sabae, and assigns the former to the Rhamnatis. Foucher places Challa at Khuhl (Khoul) (El-Choulon), in the NW. extremity of Yemen, and, therefore, as he presumes, on the Roman line of retreat between Anagraha and the sea. (D'Anville Géographie ancienne abrégée, tom. ii. pp. 216, 217, 223, 224.) 2. Gosselin, as before noticed, maintains that the expedition was not pass beyond Arabia Desertia and the Hedjaz; that the Negra of Pinsky is the Negran of Tolemy, the modern Nakra or Mander en-Nakra (in the NW. of Nefud); that Pinsky's Megassa is Megjarh-azzir (which he marks in his map NW. of Negra, and due East of Moilah, his Lence (pp. 254, 255), perhaps identical with Dokhd El-Maghair in Kitter's map; that Tammacum in Pinsky is Shaama in Tolemy; the modern Timna (which he places nearly due north of Negra, between it and Magassa) — Tizind in Kitter, between Mander en-Nakra and Dokhd El-Maghair; that Labocia is Laba of Tolemy, which he does not place; that Athrulla is Ithirraha [Ithirpur] in Tolemy = Medineh; that Maria in Pinsky = Marsyabae in Strabo = Macoraba in Tolemy = Mecca; and lastly, that Caripeta, the extreme point according to Pinsky, is Arareen in Strabo = modern Carnavetin, in the heart of El-Nefud. (Gosselin, l. c. pp. 113—116.) 3. Dean Vincent's opinion on the difficulty of recovering any clue to the line of march has already been stated; but he ventures the following conjectures, partly in agreement, and partly in correction, of the preceding. He adopts the Lence Come of Gosselin, i.e. Moilah; the Anagrana or Negra of D'Anville, i.e. Nedjran of Yemen; and thinks that the country of the nomades, called Arane, has a resemblance to the territory of Medine and Mecca; and that the space of fifty days employed in passing it, is some confirmation of the conjecture. Marsyabae, he thinks, could not be Maria of the Tank; but takes it as the general name for a capital, — in this case of the Minæans, — which he supposes may correspond with the Caripeta of Pinsky, the Carana or Carana of Strabo, the capital of the Minæans, and the Carni-peta, or Carni-petra of modern geographers. The fact that Strabo speaks of Carana as the capital of the Minæans and places Marsyabae in the territory of the Rhamnatis, is disposed of by the double hypothesis, that if Ilasar is the king of this tribe, whether Calignia, Khama, or Elseari, all three were comprehended under the title of Minæans. Of Nera, the termination of the expedition, he remarks, that it being in the country of Oboas, it must be within the limits of Petraea; but, as no modern representative offers, it should be placed as far below (south of the modern Cetera) as the province will admit. (Vincent, Periplas of the Erythraean Sea, vol. ii. pp. 290—311.) 4. M. Frencel, long a resident in the country, thinks that the Marsyabae of Strabo must be identical with the Mariaba in Pinsky's list of captured cities, the same writer's Baramalacum, and Tolemy's Mariama; and that the Rhamanita of Strabo are the Rhamnaa of Pinsky, the Marita of Tolemy, one of the divisions of the Minæi, to which rather than to the other division, the Charnat, Mariaba Baramalacum should have been assigned. In agreement with Vincent, he finds the Marsyabae of Strabo in the capital of the Minæi, i.e. the Carana of Strabo and the Carana Regia of Tolemy, which he however finds in the modern Al-Karn in the Wady Doara or Danza (Kuraid and Goin in Kiepert's and Zimmerman's maps), six or seven days' journey north of Moukalallah, and in the heart of Hadramout. (Frenzel, in Journal Asiatique, Vol. 1840, 3me série, tom. ii. pp. 82—96, 177, &c.) He fancied that he recovered the Caripeta of Pinsky in the site of Khoneyaqah, also in the vicinity of Moukalallah (ib. p. 196). 5. Devergers prefers the identification...
of Lence Come with El-Houora, proposed by D'Anville, to the Mudah of Gosselin and Vincent. In common with D'Anville and Vincent, he finds the town of Anagrama (which he writes "la ville des Negrannes") in the modern Nedjfran, and doubtlessly fixes Marsyabae at Mireb in Yemen. The Maniats of Tulemy he identifies with the Rhammatae of Strabo,—suggesting an ingenious correction to Jamnianum,—the people of Yemen (L'Univers. Arab., pp. 58, 59). 6. Jamard, one of the highest authorities on Arabian geography, has offered a few valuable remarks on the excursion of Gallus, with a view to determine the line of march. He thinks the name Marsyabae an evident corruption for Maribah, which he assumes to be "that of the Tank," the capital of the Minaeans, now Mireb. Negrannes exactly corresponds with Nedjfran or Negrain, nine days' journey NW. of Mireb. He fixes Lence Comte at Mudah, and Negran or Nera opposite to Coseyr, in the 26th degree of latitude. His argument for determining the value of a day's march is ingenious. The whole distance from Mireb to the place indicated would be 250 leagues of 25 to a degree. From Maribah to Negran was 60 days' march; Negran, therefore, which was nine days from Maribah, is 2/5th of the whole march, and Weekly Nedjfran is 52 leagues NW. of Mireb. The distance of the Seven Wells, eleven days from Negran, is 2/5th of the march=117 leagues from Maribah; and the same analogy might be applied to Chabala and the river Malathas, had Strabo indicated the distances of these two stations. The troops, in order to reach the sea, on their retreat must have traversed the province of Askry, a district between Yemen and the Hedjaz (whose geography has been recently restored to us by M. Jamard), and one of the elevated plains which separate the mountain chain of Yemen from that of the Hedjaz. "The road," he says, "is excellent, and a weak body of troops could defend it against a numerous army." Having thus disposed of the line followed in the retreat, he briefly considers the advance,—"The country covered by Aretas, and the town mentioned, Aretara, correspond with Thamoud and Nedjel, and the southern part of the latter province approaching Nedjfran has always been a well-peopled and cultivated district. Asa, on the river, and Artila, the last-named station before Maribah, cannot be exactly determined, as the distances are not stated; and the limits of Nedjfran and Mireb are still but little known." (Jamard, op. Mengin, Histoire de l'Egypte, &c., pp. 383—389.) 7. Mr. Forster has investigated the march with his usual diligence, and with the partial success and failure that must almost necessarily attach to the investigation of so difficult a subject. To take first the three main points, viz., Lence Comte, the point of departure; Marsyabae, the extreme limit; and Nera, the point at which they embarked on their return. He accepts D'Anville's identification of Houira as Lence Comte, thinking the coiningidence of name decisive: Marsyabae he finds in Sabbia, the chief city of the province of Sabbia, a district on the northern confines of Yemen. 100 miles S. of Bisthe, the frontier and key of Yemen; and Nera, in Yimbo, the sea-port of Medina. The line of march on their advance he makes very circuitous; as Strabo intimates; conducting them first through the heart of Nedjel to the province of El-Ahaw on the Persian Gulf, and then across through the same province in a SW. direction to Yemen. On their retreat, he brings them direct to Nedjfran, then due west to the sea, which they coast as far north as Yembo. To be more particular: he thinks that "a difference in distance in the advance and retreat, commensurate, in some reasonable degrees, with the recorded difference of time, i.e. as 3 to 1, must be found; that the caravan road from Houira by Medina and Kaysim, into the heart of Nedjel, was the line followed by Gallus (the very route, in fact, traversed by Captain Sadler in 1819: Transactions of Lit. Soc. of Bombay, vol. x. pp. 449—493), and thence by one of the great Nedjel roads into Yemen, the description of which in Burckhardt agrees in many minute particulars with the brief notices of Strabo. He further finds nearly all the towns named by Pliny as taken by the Romans, on this line of march: Maribah of the Califing in Mireb, in the NE. extremity of Nedjel, within the province of Haggar or Bakrein,—in the former of which names he finds the Arrarena or Agarena of Strabo. Carpeta he identifies, as Gosselin had done, with Carabataes in Nedjel; but he does not attempt to explain how Pliny could call this the extreme limit of the expedition,—"quo longissime processis." The Tammanicus of Pliny is the Agdami of Tulemy = the well-known town of Tanj. Magsna (Tulemy's Magsnab) presents itself in Korn el-Maghedh, a place situated about half-way between Tanj and Nedjfran, which last is with him, as with all preceding writers except Gosselin, the Anagrama of Strabo, the Negran of Pliny. Labecia is the anagrama, with the slightest possible inversion, of Al-Beisha; and this is called by the northern Bedouins "the key of Yemen,"—the only pass, according to Burckhardt, for heavy-laden camels going from Mekka to Yemen, "a very fertile district, extremely rich in date-utres." The river at which the battle with the Arabs was fought is the modern Sancan, "which, taking its rise in the Hedjaz mountains near Korn el-Maghedh, after a southern course of somewhat more than 100 miles, is lost in the sands of the Tahamah, to the westward of the mountains of Askry." The Asca of Strabo, the Nescia of Pliny, are "obviously identical with Sancan, the present name of a town seated on the Sancan river, near its termination in the sands." Athribil, next mentioned by Strabo, is again Labecia, i.e. Beisha; and this hypothesis "implies a counter-march," of which there is no hint in the authors. Lastly, "if Amnestus may be supposed to have its representative in Iba mean (the Manambis of Ptol.), the half-way between Beisha and Sabbia, all the cities enumerated by Pliny occur on the route in question." As to the retreat of the army. From Marsyabae to Nedjfran, a distance of from 140 to 160 miles, was accomplished in nine days; thence to the Seven Wells, eleven days from Nedjfran, brings us to El-Hasha (in Arabic "the Seven"), a place about 150 miles due west of Nedjfran, and then to Chaulla, the modern Chandal (according to Forster as well as D'Anville, the chief town of the province of the same name), and thence to Malatha, situated on a river, the same as that crossed on the advance, i.e. the Sancan. The Malatha of Strabo is plainly identified, by its site, with the Tabula of Burckhardt, a town on the Sancan, at this point, on the caravan road to Houira, a short day's march from El-Hasha. From Malatha to Nera Comte, i.e. through the Tahamah, there are two routes described by Burckhardt; one along the spine of the mountain, and the other, the Val di:ssa and Legh, —a distance of four days; another more eastern, somewhat mountainous, yielding plenty of water, five days' journey between the same two
towns. Nor as Strabo describes the latter part of the retreat through a desert track containing only a few wells, it is obvious that the coast-road was that followed by the Romans as far as Tembo, already identified with Nera Come: “the road-distance between Sabtha and Yembo (about 800 English miles) allowing, for the entire retreat, the reasonable average of little more than thirteen miles a-day.”

(Forser, Geogr. of Arabia, vol. ii. pp. 277—382.)

III. Amid these various and conflicting theories there is not perhaps a single point that can be regarded as positively established, beyond all question; but there are a few which may be safely regarded as untenable. 1. And first, with regard to Lence Come, plausible as its identification with El-Haura is rendered by the coincidence of name, there seem to be two inseparable objections to it; first, that the author of the Peripius places the harbour and castle of Lence two or three days’ sail from Myos Hormos (for Mr. Forster’s guess is quite inadmissible), while El-Haura is considerably more than double that distance, under the most favourable circumstances; and secondly, that the same author, in perfect agreement with Strabo, places it in the country of the Nabathaei, which never could have extended so far south as Haura. Mr. Forster attempts to obviate this objection by supposing that both Lence Come and Nera were sea-parts of the Nabathaei beyond their own proper limits, and in the hostile territory of the Nabataeltes (L. c. p. 284, note 8). But this hypothesis is clearly inconsistent with the author of the Peripius, who implies, and with Strabo, who asserts, that Lence Come lay in the territory of the Nabathaei (hexen eis Aconii και της Ναβαθαίων γης, εμποριον μηγα), a statement which is further confirmed by the fact that Nera Come, which all agree to have been south of Lence, is also placed by Strabo in the territory of Obohas, the king of the Nabathaei (τεταρτον ή της Οβοδων). Lence cannot therefore be placed further south than Malloth, as Gosselin, Vincent, and Jamard all agree; and Nera must be sought a little to the south of this, for Jamard has justly remarked that Strabo, in contrasting the time occupied in the advance and in the retreat, evidently draws his comparison from a calculation of the same space (L. c. p. 385). 2. With regard to the site of Marisyahe, it may be remarked that the identification with the metropolis of the Sabaei, the modern Marib, maintained by D’Arville, Fremin, and Jamard, is inadmissible for the following reasons: first, that distinct mention having been made of the latter by Strabo, it is not to be supposed that he would immediately mention it with a modification of its name, and assign it to another tribe, the Bhamanite; and it is an uncritical method of removing the difficulty suggested by M. Jamard without the authority of MSS., “if fastire partant Marisyahe; hic mort Marisyahe est cercorem evidendum.” Secondly, whether the Maribah Balamahum of Pliny be identified with Strabo’s Marisyahe or no, and whatever becomes of the plausible etymology of this epithet, suggested by Dean Vincent (quasi Bahre em-Malac = the royal reservoir), the fact remains the same, that the Maribah of the Sabaeans was abundantly supplied with water from numerous rivulets collected in its renowned Tank; and that therefore the Gallicin remarks, drought was the last calamity to which the Romans would have been exposed in such a locality.

3. With regard to Anagraha and Negra, on the identity of which with the modern Nejdyna there is a singular agreement among all commentators, there seems to be an inceaseivable objection to that also, if Strabo, who at first must be considered had his information direct from Gallus himself, is a trustworthy guide; for the Anagraha of the retreat (which is obviously also the Negra of Pliny), nine days distant from Marisyahe, was the place where the battle had been fought on their advance. But he had said before that this battle was fought at the river; and there is no mention of a river nearer to Nejdyna than the Soncon, which is, according to Mr. Forster, 170 miles, or twelve days’ journey, distant. It is certainly strange that, of the writers who have commented on this expedition, all, with one exception, have overlooked the only indication furnished by the classical geographers of the direction of the line of march,—clearly pointing to the west, and not to the south. The Maribah taken by the Romans was, according to Pliny, that of the Calingili, whom he places in the vicinity of the Persian Gulf; for he names two other towns of the same tribe, Pullon and Uranimal or Muranimal, which he places near the river by which the Ephrazes is thought to debase into the Persian Gulf (vi. 28), opposite to the Bahrein islands. (Forster, vol. ii. p. 312.) This important fact is remarkably confirmed by the expedition having landed near the mouth of the Elanitic gulf of the Red Sea, and commencing their march through the territory of Obohas and his kinsman Aretus, two powerful sheikhs of the Nabathaei, who inhabited the northern part of the Arabian peninsula from the Ephrazes to the peninsula of Mount Sinai [NABATHAEI]. There can be little doubt that the Maribah of Pliny is correctly identified with the Merub, still existing at the eastern base of the Nejd mountains. [MARISHA. No. 3.] Whether this be the Marisyahe of Strabo, or whether future investigations in the eastern part of the peninsula, hitherto so imperfectly known, may not restore to us both this and other towns mentioned in the lists of Strabo and Pliny, it is impossible to determine. At any rate, the very circuitous route through Nejd to Yemen, marked out by Mr. Forster, and again his line of the retreat, seem to involve difficulties and contradictions insurmountable, which this is not the place to discuss; and with regard to the supposed analogy of the modern names, it may be said that the authority assumed that an equal amount of ingenuity might discover close analogies in any names occurring in the Arabian Arabia, even with the very scanty materials that we at present have at command. In conclusion, it may be remarked that the observation of Strabo that the expedition had reached within two days’ journey of the country of the Frankincense, is of no value whatever in determining the line of march, as there were two districts so designated, and there is abundant reason to doubt whether either in fact existed; and that the reports brought home by Gallus and preserved by Pliny, so far as they prove anything, clearly indicate profound ignorance of the nature and produce of Yemen, which some authors suppose him to have traversed, for we are in a position to assert that so much of his statement concerning the Sabaei as relates to their wealth——silvera fertilitis odorisera, auri metallis—"is pure fiction. The question of the confusion of the various Maribahs, and their cognate names, is discussed by Ritter with his usual ability. (Erdkunde von Arabien, vol. i. pp. 276—284.)

MARSYSAS. (MARICRAS.) 1. A tributary of the Eunander, having its sources in the district called
JIAKSYAS, like the Carian Marysas, a tributary of the Maeander. Herodotus (vii. 26) calls it a karaqopasias; and according to Næpoleon (ib. b. 2. § 8) its sources were in the market-place of Celaena, below the acropolis, where it fell down with a great noise from the rock (Curt. i. 1.) This perfectly agrees with the term applied to it by Herodotus; but the description is apparently opposed to a statement of Fliny (v. 41), according to whom the river took its origin in the valley of Auecrone, ten miles from Apamea. (Comp. Strab. xii. p. 578; Max. Tyr. viii. 8.) Strabo, again, states that a lake above Celaena was the source of both the Maeander and the Marysas. "Comparing these accounts," says Col. Leake (Asia Minor, p. 163), "with Livy (xxxvii. 38), who probably copies from Polybius, it may be inferred that the lake or pool on the summit of a mountain which rose above Celaena was the reputed source of the Marysas and Maeander; but that in fact the two rivers issued from different parts of the mountain below the lake." By this explanation the difficulty of reconciling the different statements seems to be removed, for Auecrone was probably the name of the lake, which imparted its own name to the plain mentioned by Fliny. The Marysas joined the Maeander a little way below Celaena. (Comp. MAEANDER; and Hamilton's Researches, i. p. 499.) [L.S.]

MARSYSAS (Marës), a river of Cœcylia, mentioned only by Pliny (v. 23) as dividing Apamea from the tetarchy of the Naxerini. It was probably the river mentioned—without its name—by Abulfeda as a tributary of the Orontes, which, rising below Apamea, falls into the lake synonymous with that city, and so joins the Orontes. The modern name Fürkas is given by Pococke, who places it in his map on the east of the Orontes. (Abulfeda, Tabula Scitv, ed. Kockher, p. 131, 132; Pococke, Description of the East, vol. ii. p. 79.) It doubtless gave its name to Marysas, a district of Syria, mentioned by Strabo, who joins it with Turania, and defines its situation by the following notes:—It adjoined the Macra Campus, on its east, and had its commencement at Luddecea ad Libaanum. Chaknes was, as it were, an acropolis of the district. This Chaknes is joined with Heliospolis, as under the power of Polomyen, son of Menneus, who ruled over Marysas and Ituraea. (Strab. xvi. pp. 753, 755.) The same geographer speaks of Chalidice (p. 153), and extends it to the sources of the Orontes, above which was the Aileum Basliaci (p. 153), now the Bekaa. From these various indications it is evident that the Marysas comprehended the valley of the Orontes from its rise to Apamea, which was fixed on the north probably by the river of the same name. But it extended westward to the Macra Campus, which bordered on the Mediterranean. (Mannert, Geographie von Syrien, pp. 326, 363.) [Ptol.: Orontes.] [G.W.]

MARTA, a river of Etruria, still called the Marta, which has its source in the Lake of Bolsena (Laene Vulsciensis), of which it carries off the superfluous waters to the sea. It flowed under the N. side of the hill on which stood Tarquinii; but its name is known only from the Itineraries, from which we learn that it was crossed by the Via Aurelia, 10 miles from Centumcellae (Certa Vecchia). (Itin. Ant. p. 291; Tab. Pent.) [E. B. E.]

MARTAJIACI (Martaciacu, 153), on a river which earlier geographers generally supposed this Marysas with the Harpasus.

2. A small river of Phrygia, and, like the Carian Marysas, a tributary of the Maeander. Herodotus (vii. 26) calls it a karaqopasias; and according to Næpoleon (ib. b. 2. § 8) its sources were in the market-place of Celaena, below the acropolis, where it fell down with a great noise from the rock (Curt. i. 1.) This perfectly agrees with the term applied to it by Herodotus; but the description is apparently opposed to a statement of Fliny (v. 41), according to whom the river took its origin in the valley of Auecrone, ten miles from Apamea. (Comp. Strab. xii. p. 578; Max. Tyr. viii. 8.) Strabo, again, states that a lake above Celaena was the source of both the Maeander and the Marysas. "Comparing these accounts," says Col. Leake (Asia Minor, p. 163), "with Livy (xxxvii. 38), who probably copies from Polybius, it may be inferred that the lake or pool on the summit of a mountain which rose above Celaena was the reputed source of the Marysas and Maeander; but that in fact the two rivers issued from different parts of the mountain below the lake." By this explanation the difficulty of reconciling the different statements seems to be removed, for Auecrone was probably the name of the lake, which imparted its own name to the plain mentioned by Fliny. The Marysas joined the Maeander a little way below Celaena. (Comp. MAEANDER; and Hamilton's Researches, i. p. 499.) [L.S.]

MARTYROPOLIS, a place in Galatia, near to, and north-west of Augustusenymus (Clermont en Avergne), which Sidonius Apollinaris, once bishop of Clermont, names Jagus Violavescens, with the remark that it was in a previous age named Martialis, from having been the winter quarters of the Julian legions. The tradition may refer to Caesar's legions. The place is now Folrie (D'Anville, Notice, &c.) [G. L.]

MARTINO (Martino, Prov. vi. 2. §§ 2, 5), a lake placed by Polomyen (l. e.) in Armenia, and probably the same as that called SPADA by Strabo (7 Mvra, S'vzav, xi. p. 523). St. Martin (Méon sur l'Armenie, vol. i. p. 57) has ingeniously conjectured that the name Spada that is applied to it in our MSS. of Strabo, is an error of some copyist for Caputa, a word which answers to the Armenian Giasid and Persian Kishid, signifying "a stone," and which, in allusion to the colour of the water, is the title usually assigned to it by the Oriental geographers. It is identified with the lake of Urmiah in Azerbaijan, remarkable for the quantity of salt which it retains in solution. This peculiarity has been noticed by Strabo (l. e.), where, for the unintelligible reading κατακολαφθήσωσιν Gloskurd (ad loc.) has substituted the κατατροφήσωσιν of the MSS. and older editions. (Journ. Geog. Soc. vol. iii. p. 56, vol. ii. p. 7—9; Ritter, Erdkunde, 1. x. p. 752; Cousenay, Explor. vol. i. p. 77, vol. ii. 291.)

MARTIUS (Martius or Martypil), a people of Arabia Petraea, near Babylon (Pol. v. 19. § 3), the exact position of which is now impossible to fix. (Forster, Geogr. of Arabia, vol. ii. pp. 238, 239.) [G. W.]

MARTIS, AD, a mastio marked by the hills, on the road from Taurinum (Turino) to Brigantio (Briions) in Gallia Narbonensis, and the next station to Brigantio. The Antonine Itinerary makes it xviii. M. P. between Ad Martis and Brigantio, muttering Gesio (Gesiao) [Gesado]. The Table gives the same distance between Ad Martis and Brigantio, thus divided; from Ad Martis to Gascio (Gesado) viii., to Alpis Cotta, v., to Brigantio vi.; and the Jerusalem Itineraries make the distance between Ad Martis and Brigantio the same. Ad Martis is fixed at Hwola or Ourle, on the road from Sass to Briions. Annianus Marcellinus mentions this place "nonius Monti" (av. 10), and he calls it a statio. [G. L.]

MARTYPOLEIS (Martypolis), a town of Sophanene in Armenia, near the river Nymphanea, which, according to the national traditions, was founded towards the end of the 5th century by the bishop Marontia, who collected to this place the relics of all the martyrs that could be found in Armenia, Persia, and Syria. (St. Martin, Méon sur l'Armenie, vol. i. p. 96.) Armenia, which as an independent kingdom, had long formed a slight connection with the Roman Empire, was in the reign of Theodosius II. partitioned by its powerful neighbours. Martyropolis was the capital of Roman Armenia, and was made by Justinian a strong fortress. (Procop. de Aed. iii. 2, B. P. i. 17; Le Beau, Bas Empire, vol. ix. p. 135; Gibbon, c. x.) It is represented by the modern
MAUCUA.

MARUCU.

MARVINGI (Mavoríggiio), a Gegan tribe on the sea of Muns Aboma, between the Scevi and the Danube. (Ptol. ii. 11, § 22.) The town of Bergum (the modern Banberg) was probably the capital of the Marvingi. (Ptol. ii. 11, § 29.) [L.S.]

MARUNDAE (Mapourdau, Ptol. vii. 2, § 14), a people who lived in India extra Gangem, along the left bank of the Ganges, and adjoining the Gangaridae [Gangaridae]. They are probably the same as those whom Pliny calls Molindos (vi. 19. s. 22), and may perhaps be considered the same as the native Indian Torendali. [V.]

MARUS, a tributary of the Danube, into which it flows from the north. Between it and the Gutas a band of exiled Macedonians received settlements from the Romans under Tiberius. (Tac. Ann. ii. 62; Plin. H.N. iv. 25.) It is generally believed that this river is the same as the March in Moravia; but it is more probably identical with the Moravach, which the ancients generally call Marisus. [Marsus.] [L.S.]

MARUSIUM, a town which the Jerusalem Itinerary fixes at 13 M. P. from Clodianna, and 14 M. P. from the river Apus, on the road to Apolonia. Colonel Leake's map identifies it with Leigno. [E. B. J.]

MARUVIUM. [Marruvium.]

MASADA (Masada), a very strong fortress of Palestine, mentioned by Strabo and Pliny, but much more fully described by Josephus. Strabo mentions it in connection with the phenomena of the Dead Sea, saying that there are indications of volcanic action in the rugged burnt rocks about Masada (Moradítà). Pliny describes it as situated on a rock not far from the lake Asphaltis. (Strab. xvi. p.764; Plin. v. 17.) The description of Josephus, in whose histories it plays a conspicuous part, is as follows:—A lofty rock of considerable extent, surrounded on all sides by precipitous valleys of frightful depth, afforded difficult access only in two parts; one on the east, towards the lake Asphaltis, by a zigzag path, scarcely practicable and extremely dangerous, called "the Serpent," from its sinuosities. The other, which is on the side isolated rock was more nearly approached by the hills. The summit of the rock was not pointed, but a plane of 7 stadia in circumference, surrounded by a wall of white stone, 12 cubits high and 8 cubits thick, fortified with 37 towers of 50 cubits in height. The wall was joined within by large buildings connected with the towers, designed for barracks and magazines for the enormous stores and munitions of war which were laid up in this fortress. The remainder of the area, not occupied by buildings, was arable, the soil being richer and more genial than that of the plain below; and a further provision was thus made for the garrison in case of a failure of supplies from without. The rain-water was preserved in large cisterns excavated in the solid rock. A palace on a grand scale occupied the north-west ascent, on a lower level than the fortresses, connected with it by covered passages cut in the rock. This was adorned with porticoes and baths, supported by monolithic columns; the walls and floor were covered with tesselated work. At the distance of 1000 cubits from the fortress a massive tower guarded the western approach at its narrowest, and most difficult point, and thus completed the artificial defences of this most remarkable site, which nature had rendered almost impregnable. Jonathan, the high-priest, had been the first to occupy this rock as a fortress, but it was much strengthened and enlarged by Herod the Great, who designed it as a refuge for himself, both against his own disaffected subjects, and particularly against the more dreaded designs of Cleopatra, who was constantly imperiling Antony to put her in possession of the kingdom of Judaea by removing Herod out of the way. It was in this fortress that the unfortunate Mariamne and other members of Herod's family were left for security, under his brother Joseph and a small garrison, when he was driven from Jerusalem by Antigonus and his Partian allies. The fortress was besieged by the Parthians, and Joseph was on the point of surrendering for want of water, when a timely shower filled the cisterns and enabled the garrison to hold out until it was relieved by Herod on his return from his successful mission to Rome. It next figures in the history of the Jewish revolt, having been occupied first by Manahem, son of Judas the Galleian, a ring-leader of the sicarii, who took it by treachery, and put the Roman garrison to the sword; and afterwards by Eleazar and his partisans, a rival faction of the same murderous band of fanatics, by whom it was held for some time after Jerusalem itself had fallen; and here it was that the last scene of that awful tragedy was enacted under circumstances singularly characteristic of the spirit of indomitable obstinacy and endurance that had actuated the Jewish zealots throughout the whole series of their trials and sufferings. It was the stronghold of the Romans, and was therefore more open to assault; for the difficulty of procuring provisions and water for his soldiers did not allow him to attempt a prolonged blockade, which the enormous stores of provisions and water still found there by Eleazar would have enabled the garrison to hold out for months. Behind the tower which guarded the ascent was a prominent rock of considerable size and height, though 300 cubits lower than the wall of the fortress, called the White Cliff. On this a bank of 300 cubits' height was raised, which formed a base for a platform (Simna) of solid masonry, 50 cubits in width and height, on which was placed a tower similar in construction to those invented and employed in sieges by Vespasian and Titus. covered with gates of iron, which reached an additional 50 cubits, so as to dominate the wall of the castle, which was quickly cleared of its defenders by the showers of missiles discharged from the scorpions and balistae. The outer wall soon yielded to the ram, when an inner wall was discovered to have been constructed by the garrison—a framework of timber filled with soil, which became more solid and compact by the accumulations of the ram and the constant fire of the garrison. The inner wall having been thus fortified, the inner wall was discovered to have been constructed by the garrison—a framework of timber filled with soil, which became more solid and compact by the accumulations of the ram and the constant fire of the garrison. The inner wall and the garrison were comprehensively fired. The assault was fixed for the morrow, when the garrison prevented the swords of the Romans by one of the most cold-blooded and atrocious massacres on record. At the instigation of Eleazar, they first slew every man his wife and children; then having
collected the property into one heap, and destroyed it all by fire; they cast lots for turning, who should act as executioners of the others, while they lay in the embrace of their slaughtered families. One was then selected by lot to slay the other nine survivors; and he at last, having set fire to the palace, with a desperate effort drove his sword completely through his own body, and so perished. The total number, including women and children, was 960. An old woman, with a female relative of Eleazar and fire children, who had contrived to conceal themselves in the reservoirs while the massacre was being perpetrated, survived, and narrated these facts to the astonished Romans when they entered the fortress on the following morning and had ocular demonstration of the frightful tragedy.

The scene of this catastrophe has been lately recovered, and the delineations of the artist and the description of the traveller have proved in this, as in so many other instances, the injustice of the charge of exaggeration and extravagance so often preferred against the Jewish historian. Mr. Eli Smith was the first in modern times to suggest the identity of the modern Sobbeh with the Masada of Josephus. He had only viewed it at a distance, from the cliffs above Engedi, in company with Dr. Robinson (Biblical Researches, vol. iii. p. 242, &c.); but it was visited and fully explored, in 1842, by Messrs. Weedon and Tipping, from whom descriptions of the following notices are extracted. The first view of it from the west strikingly illustrates the accuracy of Strabo's description of its site. "Rocky precipices of a rich reddish-brown colour surrounded us; and before us, across a screeched and esclaved tract, were the cliffs of Sobbeh, with its ruins, the adjacent height with rugged defiles between, and the Dead Sea lying motionless in its bed beneath. The aspect of the whole was that of rocky and stern grandeur." So on quitting the spot they found the ground "sprinkled with volcanic stones." The base of the cliff is separated from the water by a shalow or sand-tank; and the rock projects beyond the mountain range, and is completely isolated by a valley, even on the west side, where above "the rock can now be climbed: the path on the east described by Josephus seems to have been swept away." The historian who visited the fortress in the 1st year of the new era, found the loftiness of the site, is not very extravagant. It requires firm nerves to stand over its steepest sides and look directly down. The depth at these points cannot be less than 1000 feet. . . .

The whole area was estimated at three-quarters of a mile in length from N. to S., and a third of a mile in breadth. On approaching the rock from the west, the 'white precipice,' as Josephus appropriately calls it, is seen for the first time. This is the point where the stage was pressed and carried. Of the wall built round about the entire top of the hill by King Herod, all the lower part remains. Its colour is of the same dark red as the rock, though it is said to have been 'composed of white-stone'; but on breaking the stone, it appeared that it was naturally whitish, and had been burnt brown by the sun. The ground-plan of the store-houses and barracks can still be traced in the foundations of the buildings on the summit, and the cellars excavated in the natural rock are of enormous dimensions: one is mentioned as nearly 50 feet deep, 100 long, and 45 broad; its wall still covered with a white cement. The foundations of a round tower, 40 or 50 feet below the northern summit, may have been connected with the palace, and the windows cut in the rock near by, which Mr. Weedon conjectures to have belonged to some large cistern, now covered up, may possibly have lighted the rock-hewn gallery by which the palace communicated with the fortress. From the summit of the rock every part of the wall of circumvallation could be traced,—carried along the long ground, and, wherever it met a precipice, commencing again on the high summit above, thus making the entire circuit of the place. Connected with it, at intervals, were the walls of the Roman camps, opposite the N.W. and S.E. corners, the former being the spot where Josephus places that of the Roman general. A third may be traced on the level near the shore. The outline of the works, as seen from the heights above, is as complete as if they had been but recently abandoned. The Roman wall is 6 feet broad, built, like the fortress walls and buildings above, with rough stones laid loosely together, and the interstices filled in with small pieces of stone. The wall is half a mile or more distant from the rock, so as to be without range of the stones discharged by the garrison. No water was to be found in the neighbourhood but such as the recent rains had left in the hollows of the rocks; confirming the remark of Josephus, that water as well as food was brought thither to the Roman army from a distance. Its position is exactly opposite to the peninsula that runs into the Dead Sea from its eastern shore, towards its southern extremity. (Bibliotheca Sacra, 1843, pp. 62—67; Traill's Josephus, vol. ii. pp. 109—115; the plates are given in vol. i. p. 126, vol. ii. pp. 87, 238.) It must be admitted that the identification of Sobbeh with Masada is most complete, and the vindication of the accuracy of the Jewish historian, marvellous as his narrative appears without confirmation, so entire as to leave no doubt that he was himself familiarly acquainted with the fortress.
MASDORANUS.

MASDORANUS (Μασδόρανος), a chain of mountains which divided Parthia from Carnunia. Diodorus (iv. 33) mentions it. They must be considered as spurs of the Sarpihi mountains (Haurar), which lie to the N. of Parthia (Ptol. v. 5. § 1). [V.]

MASES (Μάσες, ἦ Μάσεως, Steph. B. Εθή Μάσσεως), an ancient city in the district Hermionis, in the Argolic peninsula, mentioned by Homer along with Aegea. In the time of Pausanias it was used as a harbour by Hermione. (Hon. ii. 562; Strab. viii. p. 376; Paus. ii. 36. § 2; Steph. B. s. r.) It was probably situated on the western coast of Hermionis, at the head of the deep bay of Kididhia, which is protected by a small island in front. The possession of this harbour on the Argolic gulf must have been of great advantage to the inhabitants of Hermione, since they thus were saved the navigation round the peninsula of Kremididi. The French Commission, however, place Mases more to the south, at port Kklei, which we suppose to have been the site of Halice. [Halice.] (Leake, Mirror, vol. ii. p. 463, Peloponnesien, p. 258; Bobhaye, Recherches, etc. p. 61; Curtius, Peloponnesos, vol. ii. p. 462.)

MASCICES. [Maestrania.]

MASIUS (τό Μασίου ὀρέσ, Strab. xii. pp. 506, 527; Ptol. v. 18. § 2), a chain of mountains which form the northern boundary of Lacedaemonia, and extend in a direction nearly east and west. They may be considered as connecting the great western mountain known by the name of Amanthos, between Clicicia and Assyria, and the Niphates, on the eastern or Armenian side. The modern name is Korya Boghlar. Strabo states, that M. Masius is in Armenia, because he extends Armenia somewhat more to the W. and S. than other geographers. A southern spur of the Masian chain is the mountain district round Singara (now Sinjar). [V.]

MASPH (Μάσφων, Herod. i. 125), one of the three mentioned by Herodotus, as forming the first and most honourable class among the ancient Persians. [V.]

MASSA (Μάσσα, Ptol. iv. 6. § 6; Massat, Polyb. op. Phila. v. 1), a river of Libya, which joined the sea not far to the N. of the Darus (Senyat), and to the S. of Solocis (Capo Blanco) in E. long. 10° 30', N. lat. 16° 30'. [E. B. J.]

MASSA, a town of Etruria, seated about 12 miles from the sea, on a hill overlooking the wide plain of the Maremma, hence it is now called Massa Marittima. In the middle ages it was a considerable city and the see of a bishop; but it is not mentioned by any ancient author earlier than Ammianus Marcellinus (xiv. 11. § 27), who tells us that it was the birthplace of the emperor Constantius Gallus. From the epitaph Veteremnesis, it would seem probable that there was an Etruscan city of the name of Veteremnus in its neighbourhood; and, according to Mr. Dennis, there are signs of an Etruscan population on a hill called the Poggi di Vetretta, a little to the SE. of the modern town. (Dennis, Etruria, vol. ii. p. 218.) [E. B. J.]

MASBATICCA. [Messabatæa.]

MASBAEI (Μασβαεῖ), a people placed by Ptolemy (vi. 14. §§ 9, 11) in the extreme N. of Scythia, near the mountains of the Alian, or the N. part of the Euxin chamer. [E. B. J.]

MASBAESLI. [Numida.]

MASBAGA (τά Μάσβαγα, Arrian, Anab. iv. 25. 39), a strongly fortified town in the NE. part of India, between the Cophes and the Indus. It is stated by Arrian (l. c.) to have made a desperate defence, and to have resisted Alexanders four days of continued assault. It had been the residence of the Indian king Assacanus, who was recently dead when Alexander arrived there. (Curt. viii. 10). This name is written differently in different authors. Thus, Strabo writes it Μασβάγα (xv. p. 698); Steph. Byz. and Diodorus, Μασσάκα (xvii. Procem.); and Curtius, Massaga (l. c.). It is doubtless the same as the Sanscrit, Mokäta, near the Gcuraus (or Gour). Curtius himself mentions that a rapid river or torrent defended it on its eastern side. (Lassen's Map of India.) [V.]

MASSAGETAE (Μασσαγηταί), a numerous and powerful tribe who dwelt in Asia on the plains to the E. of the Caspian and to the S. of the Is edones, on the E. bank of the Araxes. Cyrus, according to story, lost his life in a bloody fight against them and their queen Tomyris. (Herod. i. 205—214; Justin, i. 9.) They were so analogous to the Scyths that they were reckoned as members of the same race by many of the contemporaries of Herodotus, who has given a detailed account of their habits and manner of life. From the exactness of the geographical data furnished by that historian, the situation of this people can be made out with considerable precision. The Araxes is the Jaxartes, and the immense plain to the E. of the Caspian is that "steppe" land which now includes Sangaria and Mongolia, touching on the frontier of Eggar, and extending to the chain of the Altai. The gold and bronze in which their country abounded were found in the Altai range. Strabo (xi. pp. 512—514) confirms the statements of the Father of History as to the inhuman practices and repulsive habits of these earliest specimens of the Mongolian race. It may be observed that while Nichdir (Klein Schrift. p. 362), Töck (Corp. Inscr. Græc. pl. xi. p. 81), and Schaafli (Schr. Alt. vol. i. p. 279) agree in assigning them to the Mongol stock, Von Humboldt (Asie Centrale, vol. i. p. 400) considers them to have belonged to the Indo-European family.

Alexander came into collision with these wandering hordes, during the campaign of Sophiana, b. c. 328. (Arrian, Anab. iv. 16. 17.) The Massagetae occur in Pompodius Melo (i. 2. § 5), Pliny (vi. 19), and Ptolemy (vi. 10. § 2, 13. § 3): afterwards they appear as Alani. [Alani.] [E. B. J.]

MASSHALLA (Μασσαλλά), a river of Ctesis, which Ptolemy (ii. 17. § 3) places to the W. of Psychnum (Kastron), and the Mekedo-patalo. (Höck, Krato, vol. i. p. 393.) [E. B. J.]

MASSHALLA. [Massilia.]

MASSALIOTICUM OSTIUM. [Fossa Mariana.]

MASSANI (Μασσανη), a people of India, who are said by Diodorus to have lived near the mouths of the Indus, in the district called Pattalene. [V.]

MASSAVA, in Gallia, is placed by the Table between Brividorum (Briare) and Elbinum, which is Neurium (Veletas) on the Loire. The distance is marked the same from Massava to Brividorum and to Neurium, being xvi. in each case. Massava is Meare or Mecae, a place where the small river Massa flows into the Loire; but the numbers in the Table do not agree with the real distance, as D'Anville says, and he would correct them in his usual way. [G. L.]
MASSIAI.

The territory of Massilia, though poor, produced some good wine and oil, and the sea abounded in fish. The natives of the country were probably a mixed race of Celts and Ligures; or the Ligurian population may have extended west as far as the Rhone. Stephanus (v. Massalia), whose authority is nothing, except we may understand him as correctly citing Herodotus, describes Massilia as a city of Ligurians in Celtica. And Strabo (iv. p. 203) observes, "that as far west as Massalia, and a little further, the Salyses inhabit the Alps that lie above the coast and some parts of the coast itself, mingled with the Hellenes." This is doubtless the meaning of Strabo's text, as Grækurd remarks (Travels of Strabo, vol. i. p. 330). Strabo adds, "and the old Greeks give to the Salyses the name of Ligyes, and to the country which the Massaliots possess the name of Ligistis; but the later Greeks name them Celotigies, and assign to them the plain country as far as the Rhodanes and the Druento." Massilia, then, appears to have been built on a coast which was occupied by a Ligurian people.

The inhabitants of the Roman town of Phœcæa in Asia, one of the most enterprising maritime states of antiquity, showed their countrymen the way to the Adriatic, to Tyrrenia, Sicily, and to Tartessus. (Herod. i. 163). Heraclides says nothing of their maritime virtues, but he remarks that the story of the origin of Massalia is preserved by Aristotle (ap. Athen. xii. p. 576) in his history of the polity of the Massilisitæ. Euxenus, a Phœcean, was a friend of Nannus, who was the chief of this part of the coast. Nannus, being about to marry his daughter, invited to the feast Euxenus, who happened to have arrived in the country. Now the marriage was after the following fashion. The young woman was to enter after the feast, and give to a cup of wine and water to the suitor whom she preferred; and the man to whom she gave it was to be her husband. The maid coming in gave the cup, either by choice or for some reason, to Euxenus. Her name was Petta. The father, who considered the giving of the cup to be according to the will of the deity, consented that Euxenus should have Petta to wife; and Euxenus gave her the Greek name Aristoxena. It is added, that there was a family in Massilia up to Aristotle's time, named Protidae, for Protus was a son of Euxenus and Aristoxena.

Justin (xii. 3, &c.), the epitomiser of Trogus Pompeius, who was either of Gallic or Ligurian origin, for his ancestors were Vocontii, tells the story in a somewhat different way. He fixes the time of the Phœcæans coming to Gallia in the reign of Tarquinius Priscus, who is Tarquinius Priscus. The Phœcæans first entered the river, and, making a treaty with the Roman king, continued their voyage to the farthest bay of Gallia and the mouths of the Rhone. They were pleased with the country, and returning to Phœcaea, induced a greater number of Phœcæans to go with them to Gallia. The commanders of the fleet were Simos and Protus. Phutarch also (Sohan, c. 2) names Protus the founder of Massalia. Simos and Protus introduced themselves to Nanus, king of the Segusii or Segaligion, in whose territories they wished to build a city. Nanus was busy at this time with preparing for the marriage of his daughter Cyta, and the strangers were politely invited to the marriage feast. The choice of the young woman for her husband fell on Protus; but the cup which she offered him contained only water. From this fact, insignificant in itself, a modern writer deduces the
conclusion, that if it was wine and water, the wine came from foreign commerce, and commerce anterior to the by the Roman names such as "the wine was not yet introduced into Gaul." But the vine is a native of Gallia Narbonensis, and king Naumus may have had wine of his own making. The Phocæans now built Massalia; and though they were continually harassed by the Ligurians, they beat them off, conquered fresh territories, and built new cities in them. The time of the settlement of Massalia is fixed by Sibyllus Chius 120 years before the battle of Marathon (n. c. 600).

Strabo (v. p. 179) found in some of his authorities a story that the Phocæans before they sailed to Gallia were told by an oracle to take a guide from Artemis of Ephesus; and accordingly they went to Ephesus to ask the goddess how they should obey the oracle's order. The goddess appeared to Aristarche, one of the women of noblest rank in Ephesus, in a dream, and bade her join the expedition, and take with her a statue from the temple. Aristarche went with the adventurers, who built a temple to Artemis, and made Aristarche the priestess. In all their colonies the Massaliots established the worship of Artemis, and set up the same kind of wooden statue, and instituted the same rites as in the mother-city. For though Phocæa founded Massalia, Ephesus was the city which gave it its religion. [Strabo, Vol. I. p. 234.]

The Galli, as Justin calls them, learned from the Massaliots the usages of civilised life (Justin, xiii., 4), to cultivate the ground, and to build walls round their cities. They learned to live under the rules of law, to prune the vine, and to plant the olive. Thus Greek civility was imported into barbaric Gallia, and France still possesses a large and beautiful city, a lasting memorial of Greek enterprise.

Naumus died, and was succeeded by his son Co- manus, to whom a cunning Ligurian suggested that Massalia would some time ruin all the neighbouring people, and that it ought to be shifted in its infancy. He told him the fable of the bitch and her whelps, which Phædrus has (i. 19); but this part of the old story is hardly credible. However, the king took advantage of a festival in Massalia, which Justin calls the birthday of the Phocæans, Flavia, and sent some stout men there under the protection of Massalian hospitality, and others in carts, concealed in hamper covered with leaves. He posted himself with his troops in the nearest mountains, ready to enter the city when his men should open the gates at night, and the Massaliots were smitten in sleep and filled with lust. But a woman spoiled the plot. She was a kinwoman of the king, and had a Greek for her lover. She was moved with compassion for the handsome youth as she lay in his arms: she told him of the treachery, and urged him to save his life. The men reported it to the magistrates of the city. The Li- gurians were pulled out of their hiding-places and massacred, and the treacherous king was surprised when he did not expect it, and cut to pieces with 7000 of his men. From this time the Massaliots for many days shut their gates, kept good watch, and exercised a vigilant superintendence over strangers.

The traditions of the early history of Massalia have an appearance of truth. Everything is natural. A woman's tender heart saved the life of the noble Englishman who rescued the infant colony of Vir- ginia from destruction; and the same gentle and heroic woman, Pocahontas, by marrying another Englishman, made peace between the settlers and the savages, and secured for England a firm footing in Chesapeake Bay.

Livy's story (v. 34) of the Phocæans landing on the site of Massalia at the time of Bellerophon and his Celts being on the way to invade Italy, is of no value.

When Cyrus invaded Ionia (n. c. 546), part of the Phocæans left Phocæa and sailed to Athens in Corsica, where the Phocæans had made a settlement twenty years before. Herodotus, who tells the history of these adventurers at some length, says nothing of their settlement at Massalia. (i. 163—167.) Strabo (vi. p. 252), on the authority of Antiochus, names Creontias as the commander of the Phocæans who fled from their country on the Persian invasion, and went to Corsica and Massalia, whence being driven away, they founded Veii in Italy. It is generally said that the exiles from Phocæa formed the second colony to Massalia; but though it seems likely enough, the evidence is rather imperfect. When Thucydides says (i. 13) that the Phocæans while they were founding Massalia defeated the Carthaginians in a naval battle, we get nothing from this fact as to the second settlement of Massa-alia. We only learn that the Carthaginians, who were probably looking out for trading posts on the Greek shores, were already there, coming in contact with the Phocæans; and if we interpret Thucydides' words as we ought to do, he means at the time of the settlement of Massalia, whenever that was. Panasianus, who is not a careless writer (x. 8. § 6), states that the Massaliots were a Phocæan colony, and a part of those who fled from Harpagus the Mede; and that having gained a victory over the Carthaginians, they got possession of the country which they now have. The Phocæans dedicated a bronze statue to Apollo at Delphi to commemorate the victory. There seems, then, to have been an opinion current, that some of the exiles at the time of the Persian invasion settled at Massalia; and also a confusion between the two settlements. Justin, following Trogus, speaks of the Massaliots having great wars with the Galli and Ligures, and of their often defeating the Carthaginians in a war that arose out of some fishing inlets, and granting them peace. They also were, he says, in alliance with Rome almost from the time of founding their city; but it seems that he had forgotten what he said a little before, that it was not almost from that time, but even before. They also contributed gold and silver to pay the ransom when the Galli took Rome, for which they received freedom from taxation (iunianas), and other privileges, which is very absurd, and certainly untrue. The historical connection of Rome and Massalia belongs to a later time.

Massalia was built on rocky ground. The harbour lay beneath a rock in the form of a theatre, which looked to the south. Both the harbour and the city were well walled, and the city was of considerable extent. On the citadel stood the Ephesus, and the temple of Ephesian Apollo, which was a com- mon sanctuary of all the Ionians, but the Ephesian was a temple of Artemis of Ephesus. The Mas- saliots had ship-houses (πολεύοντων) and an armament (δυνάσθενος); and in the time of their prosperity they had many vessels, arms, and stores of ammu- nation both for navigation and for the siege of cities; by which means they kept off the barbarians and gained the friendship of the Romans. (Strab. pp. 192.)
MASSILIA.

iv. 179, 180.) Caesar, who knew the site well, describes Massilia as washed by the sea almost along three parts of its extent; the fourth part was that by which the city was connected with the mainland; and here also the part that was occupied by the citadel was protected by the nature of the ground and a very deep valley (B. C. ii. 1). He speaks of an island opposite to Massilia. There are three small islands nearly opposite the entrance of the present port. It was connected with the mainland, as Ennemodus describes it, "by a space of fifteen hundred paces." D'Anville observes that these fifteen hundred paces, or a Roman mile and a half, considerably exceed the actual distance from the bottom of the port to the place called the Grande Pointe; and he supposes that we must take these to be single paces, and so reduce the space to half the dimensions. Walckenaer (Geog. dc. vol. i. p. 25) supposes Ennemodus to mean that the tongue of land on which Massalia stood was 1500 paces long. At present the port of Marseille is turned to the west; but the old port existed for a long time after the Roman period. This old port was named Lacydon (Mela, ii. 5), a name which also appears on a medal of Massilia. The houses of Massalia were mean. Of the public buildings not a trace remains now, though it seems that there were not very long ago some remains of aqueducts and of baths. Monuments, arms, and other antiquities have often been dug up.

The friendship of Rome and Massilia dates from the Second Punic War, when the Massaliots gave the Romans aid (Liv. xxii. 20, 25, 26), and assisted them all through the long struggle. (Polyb. iii. 95.) In B. C. 208 the Massaliots sent the Romans intelligence of Anarbal having come into Gallia. (Liv. xxvii. 36.) Massalia was never safe against the Ligurians, who even attacked them by sea (Liv. xii. 18). At last (B. C. 154) they were obliged to ask the Romans for aid against the Oxybii and Deciates, who were defeated by Q. Opimius. The story of the establishment of the Romans in Southern Gaul is told in another place [GALLIA TRANSALPINA, Vol. I. p. 953].

PLAN OF THE ENVIRONS OF MARSEILLE.

A. Site of the modern town.
B. Mount above the Citadel.
C. Modern Port.
D. Port Saint.
E. Citadel.
F. Catalan village and harbour.
G. Port Périgueux.
H. L'rf.
I. Jointure.
J. Pomerieux.

By the victory of the Romans over the Ligurians the Massaliots got some of the land; and after the defeat of the Teutones by C. Marius (B. C. 102) near Aquae Sextiae (Aix), the Roman commander gave the Massaliots the canal which he had constructed at the eastern outlet of the Rhone, and they levied tolls on the ships that used it [FOSSA MARIANA]. The Massaliots were faithful to the Romans in all their campaigns in Gallia, and furnished them with supplies. (Cic. pro Font. c. 1.) Cn. Pompeius gave to the community of Massalia lands that had belonged to the Volcae Arorici and the Helvii; and C. Julius Caesar increased their revenue by fresh grants. (B. C. i. 35.)

When Caesar (n. c. 49) was marching from Italy into Spain against the legati of Pompeius, Massalia shut her gates against him. The excuse was that they would not side with either party; but they showed that they were really favourable to Pompeius by admitting L. Domitius within their walls and giving him the command of the city (B. C. i. 34—36). At the suggestion of Pompeius the Massaliots also had made great preparations for defence. Caesar left three legions under his legates C. Trebonius to besiege Massalia, and he gave D. Brutus the command of twelve ships which he had constructed at Avalete (Arelas) with great expedition. While Caesar was in Spain, the Massaliots having manned seventeen vessels, eleven of which were decked ships, and put on board of them many of the neighbouring mountaineers, named Albici, fought a battle with Brutus in which they lost nine ships. (B. C. i. 56—59.) But they still held out, and the narrative of the siege and their sufferings is one of the most interesting parts of Caesar's History of the Civil War (B. C. ii. 1—22; Dion Cassius, xii. 25). When the town finally surrendered to Caesar, the people gave up their arms and military engines, their ships, and all the money that was in the public treasury. The city of Massalia appeared in Caesar's triumph at Rome, "that city," says Cicero, "without which Rome never triumphed over the Transalpine nations" (Philipp. viii. 6, d. Office. ii. 8). Still it retained its freedom (aerop., or in Roman language it was a Libera Civitas), a term which Strabo correctly explains to signify that the Massaliots "were not under the governors who were sent into the Province, neither the city itself, nor the dependencies of the city." Pliny names Massalia a "feodera civitas" (iii. 4), a term which for the early connection of Rome explains it.

The constitution of Massalia was aristocratic and its institutions were good (Strab. iv. p. 179). It had a council of 600, who held their places for life, and were named Timuchi (τιμοῦχοι). The council had a committee of fifteen, in whose hands the ordinary administration was: three out of the fifteen presided over the committee, and had the chief power; they were the executive. Strabo's text here becomes corrupt, and it is doubtful whether he means to say that no man could be a Timuchus, unless he had children and unless he could trace his descent for three generations from a citizen, or that no man could be one of the fifteen unless he fulfilled these conditions. (See Groskurth, Traued. Strabo, vol. i p. 310.) Their laws were Ionic, says Strabo, whatever this means; and were set up in public. Probably we may infer that they were not overloaded with legislation. Aristotle (Pol. v. 6) seems to say that Massalia was once an oligarchy in which we may conclude from this and other authorities that it became a Democracy, that is, that the political power came into the hands of those who had a certain amount of wealth. Cicero (de Rep. i. 27, 28) in
his time speaks of the power being in the hands of the "selecti et principes," or as he calls them in another place the "optimates," and though the admixture of slaves was a hundred to one, yet he says, "in this condition of the "populus" a certain resemblance to servitude." Though the people had little or no power, so far as we can learn, yet the name Demus was in use; and probably, as in most Greek towns, the official title was Boule and Demus, as at Rome it was Senatus Populorum Romanus. The division of the people was into Pylae. The council of the 600 probably unpublished to a late period, for Lucian, or whoever is the author of the Tassoia (c. 24) mentions it in his story of the friendship of Zenothemis and Menocrates.

Some writers have attempted, out of the fragments of antiquity, to reconstruct the whole polity of Massilia; an idle and foolish attempt. A few things are recorded, which are worth notice; and though the authority for some of them is not a critical writer, we can hardly suppose that he invented. (Valer. Maxim. ii. 6.) Pylon was kept under the care of the administration, and if a man wished to die, he must apply to the Six Hundred, and if he made out a good case, he was allowed to take a dose; and "herein," says Valerius, "a maundy investigation was tempered by kindness, which neither allowed any one to depart from life without a cause, and wisely gives to him who wishes to depart a speedy way to death." The credibility of this usage has been doubted on various grounds; but there is nothing in it contrary to the notions of antiquity. Two coffins always stood at the gates, one for the slave, one for the freeman; the bodies were taken to the place of interment or burning, whichever it was, in a vehicle: the sorrow terminated on the day of the funeral, which was followed by a domestic sacrifice and a request of the relations. The thing was done cheap: the undertaker would not grow rich at Massilia. No stranger was allowed to enter the city with arms; they were taken from him, and restored when he went away. These and other precautions had their origin in the insecurity of settlers among a warlike and hostile population of Ligurians and Galli. The Massaliots also had slaves, as all Greeks had; and though manumission was permitted, it may be inferred from Valerius, if he has not after his fashion confounded a Greek and Ligurian, or whoever is the author of the Tassoia, that this was a matter of course. A supply of slaves might be got from the Galli, who sold their own children. Whether the Ligurian was so base, may be doubted. We read of Ligurians working for daily hire for Massaliot masters. This hardy race, men and women, used to come down from the mountains to earn a scanty pitance by tilling the ground; and two ancient writers have preserved the same story, on the evidence of Poseidium, of the endurance of a Ligurian woman, who was working for a Massaliot farmer, and being seized with the pains of childbirth, retired into a wood to be delivered, and came back to her work, for she would not lose her hire. (Strab. iii. p. 165; Diodor. iv. 20.) It is just to add that the employer paid the poor woman her wages, and sent her off with the child.

The temperance, decency, and simplicity of Massaliot manners during their best period, before they had long been subjected, is commended by the ancient writers. The women drank no wine. Those spectacles, which the Romans called Mini, coarse, corrupting exhibitions, were prohibited. Against religious impostors the Massa-
The medals of Massalia are numerous, and some of them are in good taste. It is probable that they also adorned the Gulf, for the Gallic, which had coined money of their own, before the Christian era, with Greek characters. The common types of the Massaliot medals are the lion and the bull. No gold coins of Massalia have yet been found; but there are coins of other metal covered over with gold or silver, which are generally supposed to be base coin; and base or false coin implies true coin of the same kind and denomination. It has been also supposed that the frank was practised by the Massaliots. They are also supposed to have charged their customers, and suppression which gives them no credit for honesty and little for sense.

The settlements of Massalia were all made very early; indeed some of them may have been settlements of the mother city Phocaea. One of the earliest of these colonies was Tauromos or Touarauton (a doubtful position), which Caesar (B. C. ii. 4) calls "Castellum Massaliense." The other settlements east of Massalia were others (Ondos or Oeubos), Athensopolis (Atheneopolis), Antipolis (Antilbes), Nicaia (Vicena), and the islands along this coast, the Stoichades, and Lero and Lerna. West of Massalia was Acathia (Agic), on the Araurus (Héroni, doubtful whether it was a colony settled by Phocaea or Massala. Rheda (Rosae), within the limits of Hispania, was either a Rhodian or Massaliot colony; even if it was Rhodian, it was afterwards under Massalia. Emporium (Ampurias), in Hispam, was also Massaliot; or even Phocaean (Liv. xxvi. 19) originally. [EMPORIAE]. Strabo speaks of three small Massaliot settlements further south on the coast of Hispam, between the river Sucro (Jacor) and Carthago Nova (iii. p. 159). The chief of them, he says, was Hemeroscopium. [DIANUM].

The farthest Phocean settlement on the south coast of Spain was Muncena (iii. p. 156), where remains of a Greek town existed in Strabo's time.

There may have been other Massaliot settlements on the Gallic coast, such as Heraclea. [HERACLEA]. Stephanius, indeed, mentions some other Massaliot cities, but nothing can be made of his fragmentary matter. There is no good reason for thinking that the Massaliots founded any inland towns. Arcate (Arles) would seem the most likely, but it was not a Greek city; and as to Avenio (Arignam) and Cabalis (Cartag) the evidence is too small to enable us to reckon them among Massaliot settlements. There is also the great improbability that the Massaliots either wanted to found inland settlements, or were able to do it, if, contrary to the practice of their nation, they had wished it. That Massaliot merchants visited the interior of Gallia long before the Roman conquest of Gallia, may be assumed as a fact.

Probably the downfall of Carthage at the end of the Third Punic War, and the alliance of Massalia with Rome, increased the commercial prosperity of this city; but the Massaliots never became a great power like Carthage, or they would not have called in the Romans to help them against two small Ligurian tribes. The foundation of the Roman colony of Narbo (Narbonne), on the Atax (Aude), in a position which commanded the road into Spain and to the mouth of the Garonne, must have been determined by the commercial interest of Massalia. Strabo (iv. p. 186) mentions Narbo in his time as the chief trading place in the Provincia. Both before Caesar's time and after Massalia was a place of resort for the Romans, and sometimes selected by exiles as a residence. (Tact. Ann. iv. 43, xiii. 47.) When the Roman supremacy was established in Gallia, Massalia had no longer to protect itself against the natives. The people having wealth and leisure, applied themselves to rhetoric and philosophy; the place became a school for the Gallic, who studied the Greek language, which came into such common use that contracts were drawn up in Greek. In Strabo's time, that is in the time of Augustus and Tiberos, some of the Romans who were fond of learning went to Massalia. Apollodorus, Agrippa, the conqueror of Britannia, and a native of Forum Julli, was sent when a boy by a careful mother to Massalia, where, as Tacitus says (Agrip. c. 4), "Greek civility was united and tempered with the thrifty habits of a provincial town." (See also Tac. Ann. iv. 44.) The Gallic, by their acquaintance with Massalia, became fond of rhetoric, which has remained a national taste to the present day. They had teachers of rhetoric and philosophy in their houses, and the towns also hired teachers for their youth, as they did physicians; for a kind of inspector of health was a part of the economy of a Greek town. Circumstances brought three languages into use at Massalia, the Greek, the Latin, and the Gallic (Lis. xv., on the authority of Varro). The studies of the youth at Massalia in the Roman period were both Greek and Latin. Medicine appears to have been cultivated at Massalia. Crinis, a doctor of this town, conducted physic and astrology. He left an enormous sum of money for repairing the walls of his native town. He made his fortune at Rome; but a rival came from Massalia, named Charmis, who entered on his career by condemning the practice of all his predecessors. Charmis introduced the use of cold baths even in winter, and plunged the sick into ponds. Men of rank might be seen shivering for display under the treatment of this water doctor. On which Fluny (xxix. 2) well observes that all these men hunted after reputation by bringing in some novelty, while they trafficked away the lives of their patients.

The history of Massalia after Caesar's time is very little known. It is said that there are no imperial medals of Massalia. Some tombs and inscriptions are in the Museum of Marseille.

A great deal has been written about the history of Massalia, but it is not worth much. The following references will lead to other authorities: Naudot, Histoire des Colonies Grecques, a very poor work; H. Ternaux, Historia Republicae Massaliensium a Primordia ad Neronem Tempora, which is useful for the references, but for nothing else; Thierry, Histoire des Gaulois. [G. L.]

![Coin of Massalia.](https://example.com/coin_massalia.png)

MASSIDOLUS (Massiliotes), a river of Libya, the source of which Ptolemy (iv. 6, § 8), places in the mountain called Theon Ochema, and Pliny (Hist. B. G. iv. 20, § 14) in the Hesperian bay, between Hesperian Ceras and the Hypodromus of Aethiopus.
Massi-i. in E. long. 14° 20', N. lat. 6° 20'. It has been identified with the Cambium, which can be no other than the ancient Stachir or Trachir; one of the rivers which flow into the Atlantic, between the Kunarscans and the Memradus, is the probable representative of the Massitholus. [E. B. J.]

Masiyll. [Nomida.]

Mastaura (Massioua), a town in the north of Caria, at the foot of Mount Messogis, on the small river Chrysamus, between Trales and Tripolis. (Strab. xiv. p. 650; Plin. v. 31; Steph. B. s. v.; Hierol. p. 650.) The town was not of any great repute, but is interesting from its extant coins, and from the fact that the ancient site is still marked by a village bearing the name Mastaura, near which a few ancient remains are found. (Hamilton, *Researches*, l. p. 533.)

Maiste (Massia; *Ptol*. iv. 7. § 26), a mountain forming part of the Athenian highlands, a little to the east of the Lunae Montes, lat. 10° 50' N., long. 36° 55' E. The sources of the Astapus, Bohr-el-Azrek, Blue or Dark river, one of the original tributaries of the Nile, if not the Nile itself, are supposed to be on the N. side of Mount Maste. They are three springs, regarded as holy by the natives, and though not broad are deep. Bruce. (Travels, vol. iii. p. 308) visited Mount Maste, and was the first European who had ascended it for seventy years. The tribes who dwelt near the mountains of the Bohr-el-Azrek were called Mistatisae (Mastatea; *Ptol*. iv. 5. § 34, 7. § 31), and there was a town of the same name with the mountain (Massia); *Ptol*. iv. 7. § 25.)

Maistiani'ni (Mastiaxoi), a people on the south coast of Spain, east of the Pillars of Hercules, to whom the town of Masta (Mastia) belonged. They were mentioned by Hecataeus (Steph. B. s. v. *Mastiaxoi*) and Polybius (iii. 33), but do not occur in later writers. Hannibal transported a part of them to Africa. (Polyb. l. c.) Masta appears to be the same as Massia (Masgia), which Theopompos described as a district bordering upon the Tartessians. (Steph. B. s. v. *Masta*.) Hecataeus also assigned the following towns to this people: Meltaxa (Matala; *Ptol*. iv. 399, 401; *Steph. B. s. v.*), probably the same as the later Matalo; Sannx (Zenx, Steph. B. s. v.), probably the same as the Later Sex, or Hexi; Molybdana (Molubdax, Steph. B. s. v.); and Skallax (Coxals, Steph. B. s. v.), probably the latter Suil.

Mastraelma (Mastreum, Steph. B. s. v.), "a city and lake in Celticis," on the authority of Artemidorus. This is the Astraeum of the MSS. of *Pliny* (Fossa Maritana, p. 912). The name Mastreulum also occurs in Avienus (Ora Maritimae, v. 692). It is one of the lakes on the eastern side of the Delta of the Rhone, but it is uncertain which it is, the E'tang de Berre or the E'tang de Mentuequ. It is said that there is a dry part of some size in the middle of the E'tang de Cagnarde, and that this dry part is still called Maidreau. (G. L.)

Mastusia (Mastouia Xipa, Cape Grecus), the promontory at the southern extremity of the Thracian Chersonese, opposite to Sigeum. A little to the east of it was the town of Elarus. (Ptol. iii. 12. § 1; Plin. iv. 18; Mela, ii. 21; *Teets. ad Lyogep*. 534; where it is called Maegouia.) The mountain in Ionia, at the foot of which Smyrna was built, likewise bore the name of Mastusia. (Plin. v. 91.)

Masula (Massoua), a place between Attalia and Perge in Pamphylia. (Stadiasmus, §§ 900, 961), and 70 stadia from Mygderia, which is probably a corruption of Magydes. [Magydes.] [L. S.]

Matala (Marata; *Ptol*. iii. 17. § 4), a town in Crete near the headland of Matala (Matera, Stadiasmus), and probably the same place as the naval arsenal of Gortyna. (Metallum (Matera), Strab. x. p. 479), as it appears in our copies of Strabo, but incorrectly. (Comp. Greskurd, ad loc.) The modern name in Mr. Paschley's map is Matula. (Hick, *Kreta*, vol. i. pp. 399, 435; *Mun. Class. Antiqu*. vol. ii. p. 287.)

Mateola, a town of Apulia, mentioned only by Pliny (iii. 11. s. 16) among the inland cities of that province. It is evidently the same now called Materra about 12 miles from Giovinco (Genusium), and 27 from the gulf of Tarantum. It is only about 8 miles from the river Bradanus, and must therefore have been closely adjoining the frontier of Lucania. [E. H. B.]

Mataro, or Matavonum, as D'Anville has it, in Gallia Narbonensis, is placed by the Antonine Itin. on a road from Forum Voconii (Forum Voconii) to Massilia (Marseille), 12 mi. I. from Forum Voconii and 14 from Ad Taurus (Tours), between which place it lies. It is not in the Table, but the distances are not the same. Mataro is supposed to be Venus. [G. L.]

Materesque Oppidum, one of the thirty free towns ("oppida libera"); Plin. v. 4 of Zenitians. It still retains the ancient name, and is the modern Matter in the government of Tunesi, a small village situated on a rising ground in the middle of a fruitful plain, with a rivulet a little below, which empties itself into the Scina Phala. (Shaw, *Trav.* p. 165; Barth, *Wanderungen*, p. 206.) [E. B. J.]

Materi (Matreu; some MSS. read Matræui, *Ptol*. v. 9. § 17), a people of Asiatic Sarmatia, to the E. of the river Rha. [E. B. J.]

Maturenum, a town of Etruria, known only from the Tabula Peutingeriana, which places it on the Via Clodia, between Tuscania (Tuscanella) and Saturnia, 12 miles from the former, and 18 from the latter city. It probably occupied the same site as the modern village of Farina. (Clover, *Ital*. p. 517; Dennis, *Etruria*, vol. i. p. 463.) [E. H. B.]

Mattiana (Marituny, Strab. ii. p. 73, xi. p. 509; Steph. B.; *Matarv', Herod. v. 52: Eth. Matarov', Matrovi's), a district of ancient Media, in the south-western part of its great subdivision called Media Atropatene, extending along the mountains which separate Armenia and Asyria. Its boundaries are very uncertain, and it is not possible to determine how far it extended. It is probably the same as the Marituny of Ptolemy (vi. 2. § 5). [Mattiane.] Strabo mentions as a peculiarity of the trees in this district, that they distil honey (l. c.). The Matian are included by Herodotus in the eighteenth satrapy of Dareius (iii. 94), and served in the army of Xerxes, being armed and equipped in the same manner as the Paphlagonians (vii. 75). Herodotus evidently considered them to occupy part of the more widely extended territory of Armenia. [V.]

Matieni Montes (Mati ne; *Herod*. i. 189, 202, v. 52), the ridge of mountains which forms the back-bone or centre of Matiana, doubtless part of the mountain range of Korithain, in the neighbourhood of Tim. Herodotus makes them the water-fed from which flowed the Gyndes and the
MATHILIO.

Araxes, which is lying them too extended a range from N. to S. (s. 189, 202).

MATHILIO, in Gallia Belgica, is placed by the Table on a route which runs from Lugdunum (Lyon) along the Rhine. The first place from Lugdunum is Peræarium Agrrippinæ (Roosnburg), and the next is Mithilis, supposed to be Reichenau.

MATTILICA (Eth. Mathiuicari, *atia; Mathilico), a municipial city of Umbria, situated in the Apennines, near the sources of the Acis, and close to the coves of Picenum. It is mentioned both by Pliny and the Labor Coloniarum, of which the latter includes it among the "Civitates Piceni." Towards the close of the Roman Empire it appears as an episcopal see, included in the province then termed "Picenum Suburbicum." (Plin. iii. 14. s. 19; Lib. Colon. p. 257; Bingham's Eccl. Antiq., book ix. ch. 5 § 4.) Mathilic is still a considerable town, and retains the ancient site as well as name. [E. H. B.]

MATINUS NONS. [GARGANUS.]

MATISCO, a place in Gallia Celtica, in the territory of the Ecdasi in Caesar's time, and on the Scione. (B. G. vii. 90.) After the capture of Alesia, n. c. 52, Caesar placed P. Sulpicius at Matisco with a legion during the winter, to look after the supply of corn for the army. (B. G. vii. 4.) The position of Matisco is fixed by the name, its site on the river, and the Huns. The name, it is said, was written Matisco by a transposition of the letters; and from this form came the name Muscon, and by a common change, Mecon. The form Mastico occurs in the Table. (D'Anville, Notice, etc.) [G. L.]

MATITAE. [NIGERI.]

MATIUM, a maritime city of Crete, next to the E. of Apollonia in Pliny's list (iv. 12), and opposite to the island of Dia,— *Centra Matium Dia.* (L.c.) The modern Mygilo-Katron occupies the ancient site. (Pashley, Trav. vol. i. pp. 172, 261; Hick, Kreta, vol i. pp. 12, 403.) [E. B. J.]

MATRICFEM, AD, a considerable town in Illyricum, which the Puygtering Table places between Bisutue Vetus and Bistue Nova, 20 M. P. from the former, and 25 M. P. from the latter. It must be identical with Mostur, the chief town of Hercegovine, standing on both banks of the Narenta, connected by the beautiful bridge for which it has always been celebrated. The towers of this bridge are, according to tradition, on Roman foundations, and its construction is attributed to Trajan, or, according to some, Hadrian. The word "most;" "star," signifies "old bridge." (Wilkinson, Dalmatia, vol. ii. pp. 57-63; Neisseburg, Die Sud-Slaven, p. 127.) [E. B. J.]

MATRINUS (Marpuris), a river of Picenum, flowing into the Adriatic, now called La Pomata. Strabo describes it as flowing from the city of Adria, but it is in reality intermediate between Adria (Atri) and Aquilus (Civita S. Angelo). According to the same writer it had a town of the same name at its mouth, which served as the port of Adria. (Strab. v. p. 241.) Ptolemy also mentions the mouth of the river Matrinus next to that of the Ariminus, from which it is distant about 6 miles (Ptol. iii. i. § 20), but he is certainly in error in assigning it to the Marnimin. [E. H. B.]

MATRONA or MATRONAE NONS is the name given by later Latin writers to the pass of the Mont Genèvre, from Segusio (Soon) to Brigantia (Briangovum), which was more commonly known by the general appellation of the Alpes Cohortae. The pass is described in some detail by Ammianus, from whom it appears that the name was applied only to the higher part, or actual pass of the mountain; and this is confirmed by the Jerusalem Itinerary, which gives the name of Alpes Cottiae to the whole pass from Eburodunum (Eburaum) to Segusio, and confines that of Matrona to the actual mountain between Brigantia (Briangovum) and Gendau (Genava). (Itin. Hieri. p. 556; Amm. xxv. 10. § 6.) [E. H. B.]

MATRONIUM [SEQUANA.]

MATTIACI, a German tribe, perhaps a branch of the Chatti, their eastern neighbours, probably occupied the modern duchy of Nassau, between the rivers Lahn, Main, and Rhine. They are not mentioned in history until the time of the emperor Claudius; they then became entirely subject to the Romans (Tac. Germ. 29.), who built fortresses and worked the silver mines in their country. (Tac. Ann. xii. 20.) In a.D. 70, during the insurrection of Cerialis, the Mattiaci, in conjunction with the Chatt and other tribes, besieged the Roman garrison at Moguntiacum (Mayence : Tac. Hist. iv. 37); and after this event they disappear from history, their country being occupied by the Alamanni. In the Notitia Imperial, however, Mattiaci are still mentioned among the Palatine legions, and in connection with the cohorts of the Batavi. The country of the Mattiaci was and still is very remarkable for its many hot-springs, and the "Aquae Mattiacae," the modern Beilstein, are repeatedly referred to by the Romans. (Plin. xxxi. 17; Amm. Marc. xxix. 4; Aquae Mattiacae.) From Martial (sixv. 27: Mattiacae Plaee) we learn that the Romans imported from the country of the Mattiaci bulls or cakes of soap to dye grey hairs. The name Mattiaci is probably derived from matte, a meadow, and ach, signifying water or bath. (Comp. Orelli, Inscript. Nos. 4977 and 4983; Zeuss, Die Deutschen, p. 98, foll.)

MATTIACUM (Mattacehe), a town in the north of the country of the Mattiaci. (Ptol. ii. 11. § 49.) Some writers believe this town to be the same as the Mattiacum mentioned by Tacitus (Ann. i. 56), as the capital of the Chatti, which was set on fire in a.D. 15, during the war of Germanicus. But a careful examination of the passage in Tacitus shows that this cannot be; and that Mattiacum is probably the modern town of Marburg on the Lahn (Lucania), whereas Mattiacum is the modern Maiden, on the right bank of the Eder (Adrana). (Comp. Wilhelm, Germanicen, p. 185.) [L. S.]

MATTIUM. [MATITICUM.]

MATUSARUM. [Lusitania. p. 220, a.]

MAURAL. [NIGERI.]

MAURECSI. [MATTIANTIA.]

MAURETANIA, the NW. coast of Africa, now known as the Empire of Marocco, Fez, and part of Algeria, or the Maghrib-al alza (farthest west) of the natives.

I. Name, Limits, and Inhabitants.

This district, which was separated on the E. from Numidia, by the river Ampava, and on the S. from Gaculia, by the snowy range of the Atlas, was washed upon the N. coast by the Mediterranean, and on the W. by the Atlantic. From the earliest times it was occupied by a people whom the ancients distinguished by the name MAURECSI (Maurerii). Strab. i. p. 5, iii. pp. 131, 137, xvii. pp. 522, 827; Liv. xxxiv. 49; Virg. Aen. iv. 206; Mauropectus, (Ptol. iv. 1. § 11) or MAURI (Mauri), "Blacks," in the Alexandrian dialect, Paus. i. 33. § 5, viii. 43.
of the productions of Mauretania, marvellous enough, in some particulars, as where he describes was as large as cats, and reach 10 ft. long; and among other animals the crocodile, which there can scarcely be any river of Morocco capable of nourishing, even if the climate were to permit it. (In Aegypt, where the average heat is equal to that of Senegal, the crocodile is seldom seen so low as Siout.) Pliny (viii. 1) agrees with Strabo (p. 827) in asserting that Mauretania produced elephants. As the whole of Barbary is more European than African, it may be doubted whether the elephant, which is no longer found there, was ever indigenous, though it may have been naturalised by the Carthaginians, to whom elephants were of importance, as part of their military establishment. Appian (B. P. 9) says that when preparing for their last war with the Romans, they sent Hadrudal, son of Gisco, to hunt elephants; he could have hardly gone into Aethiopia for this purpose. Shaw (Trans. p. 258; Jackson, Morocco, p. 55) confirms, in great measure, the statements of Strabo (p. 830) and of Aelian (II. A. iii. 136, vi. 20) about the scorpion and the "phalangium," a species of the "arachnidae." The "selitans," of which Varro (de Re Rustica, iv. 14. § 4; Plin. ix. 82) gives so wonderful an account, has not been identified. Copper is still worked as in the days of Strabo (p. 830), and the natives continue to preserve the grain, legumes, and other produce of their land, which is planted in "mantous," or conical excavations in the ground, as recorded by Pliny (xviii. 73; Shaw, p. 221).

Mauretania, which may be described generally as the highlands of N. Africa, elevates itself like an island between the Mediterranean, the Atlantic, and the great ocean of sand which cuts it off towards the S. and E. This "plateau" separates itself from the rest of Africa, and approximates, in the form and structure, the height, and arrangement of its elevated masses, to the system of mountains in the Spanish peninsula, of which, if the straits of the Mediterranean were dried up, it would form a part. A description of these Atlantic highlands is given in the article ATLAS.

Many rivers flow from this great range, and fall into the Mediterranean, and the Atlantic. Of these, the most important on the N. coast were, in a direction from E. to W., the AAMIDUS, or Unicorn, CHINALAF, and WADDA, on the W. coast, in a direction from N.E. to S.W., the SUEPH, SALA, PHUTH, and LIBUS.

The coast-line, after passing the Amfassa (Wad-el-Kibir) and Sinus Numidicus, has the harbours IOGHLIS (Jijel), SALDAE PS. (Bojégah), and RESCURRIUM (Tebes). Weighing from Algiers, and passing ROUMIEN (Ras-al-Ranathir), to stand towards the W., there is a rocky and precipitous coast, mostly level, in which its succession were the ports and creeks JOL (Zerskell), CARENTEA (Tenc), MURESSTA (Mostaghoun), AUSENARIA (Arz根據), QUIZA (Wahran or Oun); PORTUS MAGNUS (Marasa Kibir), within METAGONIUM PHOM. (Ras-al-Harrasah); and ACHA (Jehun). The MULUCHA falls into the Gulf of Mellish of the charts. About 10 miles to the N.W. of this river lay the Trees INSULARIS (Zaphraos or Oferezi group); about 20 miles distant from these rocks, on a N.W. by W. Rhume, was RUSADIR PHOM. (Cap Trees Forcas of the Spanish pilots, or Ras-ad-Dekar of the natives), and in the light formed between it and the Mulucha stood RUSADIR.
MAURETANIA.

M. Cassius Longinus obtained eight colonies founded by Augustus, Cartesena, Genucius, Igelbilli, Bucconiae, Ruzarsus, Salde, Soccabara, Tubbustus; two by Claudius, Caesarea, formerly Iota, the capital of Juba, who gave it this name in honour of his patron Augustus, and Oppidum Novum; one by Nerva, Sittifi; and in later times, Arsenaria, Bida, Siga, Aquae Calidae, Quiza, Bussucerum, Aetia, Giva, Icussi, and Tabasa, in all 21 well-known colonies, besides several "nomines" and "opida Latinia." The Notitia enumerates no less than 170 episcopal towns in the two provinces. (Comp. Morelli, Afri ca Christina, vol. i. pp. 40—43.) About A.D. 400, Mauretania Tingitana was under a "Præses," in the diocese of Spain; while Mauretania Caesariensis, which still remained in the hands of the diocese of Africa, was divided into MAURETANIA I. or STIFENSIENSIS, and MAURE TANIA II. or CAESARIIENSIS. The emperor Opho had assigned the cities of Mauretania to Bactria (Tac. Hist. i. 78); but this probably applied only to single places, since we find the two Mauretanias remained unchanged down to the time of Constantine. Marquardt, in Becker's Handbuch der Rom. Alt. pp. 230—232; Morelli, Afri ca Christina, vol. i. p. 25.)

In A.D. 429, the Vandal king Genseric, at the invitation of Count Boniface, crossed the straits of Gades, and Mauretania, with the other African provinces, fell into the hands of the barbarian conquerors. Belisarius, "the Afric anus of New Rome," destroyed the kingdom of the Vandal's, and Mauretania again became a Roman province under an Eastern exarch. One of his ablest generals, John the Patriarch, for a time repressed the inroads of the Moors upon Roman civilisation; and under his successor, the eunuch Solomon, the long-lost province of Mauretania Stifensis was restored to the empire; while the Second Mauretania, with the exception of Caesarea itself, was in the hands of Mas tagis and the Moors. (Comp. Gibbon, cc. xii. 323; Le Beau, Bas Empire, vol. viii.) At length, in A.D. 698—709, when the Arabs made the final conquest of Africa,—desolated for 300 years since the first fury of the Vandals,—the Moors or Barbars adopted the religion, the name, and the origin of their conquerors, and sunk back into their more congenial state of Mahometan savagery. The old cities (L. i.) make out the breadth of the two Mauretanias as 407 M. P.; but this will be too much even for Tingitana, where Mount Atlas lies more to the S., and more than 300 M. P. beyond the utmost extent of any part of Caesariensis. The same author writes 170 M. P., which are too few for Tingitana, and 879 M. P., which are too many for Caesariensis. (Shaw, Trav. p. 9.)

The following tribes are enumerated by Festus (iv. 2, §§ 17—22) in I. MAURETANIA CAESARIIENSIS:— Touducar (Toudokia), on the left bank of the Ampusaga; to the N. of these, Celemus (Celemosa), and still more to the N., the coast, and to the E. on the Ampusaga, Musci (Muscioi) and Chittara (Chittens); to the W. of the latter, Teulens (Teulens), and Baneari (Baneara); S. of these, Maculuses (Maculures), Salassii (Salassas), and Maculuses (Maculuses); NW. of the Teulens, and to the E. of Zalacus M., and on the coast, Macchirri (Macchirri), W. of these, and X. of Zalacum, on the mouth of the Chinalaph, Macchiri (Macchirri); below them, on the other
side of Zalaris, MAXIMES (Μαξιμιανός) and his bishop-assisted at the Council of Nicaea.

MAZARA (Messana, Ptol. iv. 3. § 7), a Roman city (Maximilia, Phot. v. 3), about the exact distance of which from Carthage there is a considerable discrepancy in the Itineraries (Anton. Itin.; Pto. Tab.). From an expression of Victor Vettius (de Pers. Vend. i. 5. § 6), who calls it "Libula," "a tongue of land," its position was probably on the coast, between Rhodes and Haemonianus; where there are the remains of a Roman road.

The coast-dwellers (Stoicistae) speaks of the town and city of Mazara as 20 stadia from Carthage, or the modern Gabes; this was probably different from the former, and is the modern Mrissent, where there are the remains of a town and harbour.

(Shaw, Trav. p. 157; Barth, Wanderungen p. 128.) As connected with the gospel epistle of Maximus or Maxo, it is likely that there were several places of this name. Ptolemy (iv. 3. § 24) has MAXIMA VETRIS (Μαξιμιανός Βετρίς) and the Arabian Itinerary a station which it describes as MAXULA PRATIS, 20 M. from Carthage. It is found in the Notitia, and was famous in the annals of Martyrology (Augustin, Serm. c. lixxiiiiii; Morcelli, Africa Christiana, vol. i. p. 229.)

MAXYSES (Μαξύσης, Herod. iv. 191, where the name should be Maxo; see MAURITANIA, p. 257, a), a Libyan tribe, and a branch of the nomad AVGENSES. Herodotus (i. c.) places them on the "other side," i.e. the W. bank, of the river Triton; reclaimed from nomad life, they were "tilers of the earth, and accustomed to live in houses." They still, however, retained some relics of their former customs, as "they suffer the hair on the right side of their heads to grow, but shave the left; they paint their bodies with red-lead:" remains of this custom of wearing the hair are still preserved among the Turnerics, their modern descendants.

(Mauritania, p. 106.) They were probably the same people as those mentioned by Justus (xvii. 7), and called MAXYTIANI, whose king is said to have been Hierbas (Verg. Aen. iv. 36, 196, 326), and to have desired Dido for his wife. (Herren, Afric, p. 34, trans; Raettel, Geog. of Herod. vol. ii. p. 305.)

MAZACI. (Caesarea, vol. i. p. 469, b.)

MAZAERI (Μαζαερής), a Pannonian tribe, occupying the southwestern part of Pannonia, on the frontiers of Dalmatia, whence Dion Cassius (iv. 32) calls them a Dalmatian people. They were conquered and severely treated by Germanicus.

(Strob. vii. p. 314; Plin. iii. 26; Ptol. ii. 16. § 8.)

MAZARA (Messana, Diod. ; Maxe, Steph. B.; Mazara), a town on the SW. coast of Sicily, situated at the mouth of a river of the same name between Selinus and Lilybaemon. It was in early times an inaccessible place, and is first noticed by Diodorus in b. c. 409, as an emporium at the mouth of the river Mazars. (Diod. xii. 54.) It was evidently at this time a place of some importance, and was taken by the Carthaginian general Hannibal, during his advance upon that city. (Diod. l. c.) Stephano of Byzantium calls it "a fort of the Selinuntines" (φρούριον Σελινουτσων, Steph. B. x. v.), and it is mentioned again in the First Punic War as a fort which was ravaged by the Romans from the Carthaginians. (Diod. xii. 9. p. 503.)
It does not seem to have ever risen in ancient times to the rank of a city. Pliny mentions the river Mazara, as does Ptolemy also, but neither of them notice the town. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 5.) The existence of this last is, however, attested by the Itinerary, which correctly places it 12 miles from Lillybaeum (Itin. Ant. p. 89); but it was first raised to an important position by the Saracens in the 9th century, when it became the capital of the whole surrounding district, as it continued under the Norman rule. The western province of Sicily still bears the name of Vai di Mazara, but the town itself has greatly declined, though it still retains the rank of a city, and has about 10,000 inhabitants. (Fazzul de Reb. Sic. vi. 5. p. 284; Smyth's Sicily, p. 224.) A few sarcophagi and inscriptions are the only remains of antiquity extant there.

The river Mazara, or Mazareus, as it is called by Diodorus (Mac. ap. Diod. xii. 54.), is still called the Fiume di Mazara. [E. H. B.]

Mazices. (Maziger, Ptol. iv. 2. § 19; Mazax, Lucan, iv. 681; Claudian, Sil. i. 356.), a people of Mauretania Caesariensis, who joined in the revolt of Firmus, but submitted to Theodosius, A. D. 373. (Ann. Marc. xxii. 5. § 17; Le Beau, Bibr. Empire, vol. iii. p. 471; comp. Gibbon, c. xxxv.) [E. B. J.]

Mazaris (Mazarus, Ptol. ii. ii. 8. § 4; Mela, iii. i. § 9), a small river on the N. coast of Hispania Tarraconensis, flowing into the gulf of the Artabri, still called the Mero.

Meceria, a town of Marmarica, which the Pentinger Table places at 33 M. P. to the E. of Palmarior; the Antonine Itinerary has a town Micipha (one Ms. reads Mecira), 20 M. P. to the E. of the same place; its position must be sought in the Worx-en-Rina (Barth, Wanderungen, pp. 569, 549.) [E. B. J.]

Mecyberna (Μεξιβηρνα: Eth. Μεξιβηρναιos, Steph. B.; Soyl. p. 26; Necymn. 640), a town which stood at the head of the Tormiaçian gulf, which was also called Sinus Mecybernerus. (Ptol. iv. 10; Comp. Mela, ii. 3. § 1.) Mecyberna was the port of Olythus (Strab. vii. p. 330), and lay between that town and Sermyle. (Herod. vii. 122.) It was taken from the Athenians by the Chalidic Thrause (Tuc. v. 39), and surrendered to Philip before the siege of Olythus. (Diod. xvi. 54.) The site must be sought at Mellepaprgo, where some remains of antiquity are said to be preserved. (Leake, North. Greece, vol. iii. p. 155.) [E. B. J.]

Medava (Μαδία), a town of Arabia Petraea, placed by Ptolemy in long. 68° 30', lat. 36° 45', doubtless identical with Medava or Medeba [Medera], the letters a and e being identical in sound, and, consequently, used interchangeably, especially in proper names. (Provl. v. 17. § 6.) [G. W.]

Mediaura (Ad Mediaura, Itin. Anton.; Post. Toh.; Hygin. de Lim. p. 163; Αμαμεύδα απ. Αμαµεύδαια απ. Αμαµεύδαια, Ptol. iv. 3. § 30; Eth. Macedoniensis), a town of Numidia, which had originally belonged to the kingdom of Sypha, but was annexed to that of Massinissa at the close of the Second Punic War, and afterwards was colonized by a detachment of Roman veterans, when it attained considerable splendour. Appuleius was born at this place, where his father had been "diumin," and calls himself "Seminumidda" and "Seminagathus." (Apolog. pp. 443. 444.) It lay on the road from Larcs to Thessale, 48 M. P. from the former and 25 M. P. from the latter. At a river Arxiatto, which flowed between this place and Thessale, Mazaceed defeated the Moorish chieftain Gildo. (Oros. vii. 36; St. Martin, Le Beau, Bibr. Empire, vol. v. p. 161; comp. Gibbon, c. xxix.) Justinius fortified and placed a garrison in this town, which Procopius (de Aed. vi. 6) calls Abastra. It is perhaps a different place from Madara, to which Augustine was sent to educate Cyzigia. [E. B. J.]

Mederia. (Maderia.)

Meden (Μηδέν, Procop. B. i. ii. 4.), a town on the spur of Mount Papua, in the inland country of Namidia. Geisner, king of the Vandals retired to this fastness in A. D. 534, but was compelled to surrender to Pharas, chief of the Heruli. (Le Beau, Bibr. Empire, vol. viii. p. 248; comp. Gibbon, c. xlix.) [E. B. J.]

MEDEON (Μηδέων: Eth. Μηδέωνας). 1. Or Medeon (Μηδεως: Κοτίνα), a town in the interior of Acrania, on the road from Stratus and Phytia (or Phoictina) to Limnaea on the Almacrion gulf. It was one of the few towns in the interior of the country which maintained its independence against the Aetolians after the death of Alexander the Great. At length, in n. c. 251, the Aetolians laid siege to Medeon with a large force, and had reduced it to great distress, when they were attacked by a body of Ilyrian mercenaries, who had been sent by sea by Demetrius, king of Macedonia, in order to relieve the place. The Aetolians were defeated, and obliged to retreat with the loss of their camp, arms, and baggage. Medeon is again mentioned in n. c. 191, as one of the Acranian towns, of which Antiochus, king of Syria, obtained possession in that year. (Thuc, iii. 106; Polyb. ii. 2. 3; Liv. xx. 11, 12; Leake, Northern Greece, vol. iii. p. 575.)

2. A town of Phocia, destroyed alone with the other Phocian towns at the termination of the Sacred War, and never again restored. (Paus. x. 3. § 2.) Strabo places it on the Crissaean gulf, at the distance of 160 stadia from Boeotia (ix. pp. 410, 423); and Pausanias says that it was near Anti- cyra (x. 36. § 6; comp. Steph. B. s. r.). Leake places it at Ibeclasina. (Northern Greece, vol. ii. p. 548.)

3. An ancient town of Boeotia, mentioned by Homer (II. ii. 501), is described by Strabo as a dependency of Haliartus, and situated near Onchestus, at the foot of Mt. Phocinion, from which position it was afterwards called Phocinice (ix. pp. 410, 423; comp. Steph. B. s. r.; Ptol. iv. 7. s. 12). It appears to have stood near the lake, in the bay on the north-western side of Mount Fyge, between the site of Haliartus and Korinthia. (Leake, Northern Greece, vol. ii. p. 215.)

4. A town of the Labastes, in Dalmatia in Illyricum. (Liv. xlv. 23, 32.)

MEDERIACUM, in Gallia Belgica, is placed by the Antonine Itin. on a road from Colonia Trajan (Kelhs) through Juliacum (Juliera) to Colonia Acquirana (Colone). It lies between Subanas and Tendarum (Tuduler), and is supposed by certain geographers to be Merina-Rivamonde. [G. L.]

MEDIA (Μηδεία: Eth. Μηδείας: Adj. Μηδείος), a country of considerable extent and importance, in the western part of Asia, between the Caspius Sea on the N. and the great rivers of Mesopotamia on the W. It is by no means easy to determine what were its precise boundaries, or how much was comprehended under the name of Media. Thus Herodotus, who speaks repeatedly of the Media,
gives little or no description of the country they inhabited, and perhaps all that could be inferred from his language is, that it must have been a mountainous district between the Halys in Asia Minor and Persia, fit for raising a warlike and independent race of men (i. 72). Again, during the wars of Alexander, Media had to a considerable extent taken the place of Persia, and was the great country E. of Mesopotamia, and extending indefinitely along the Caspian sea eastwards to Arzana and Bactriana. Still later, at the close of the Roman Republic and under the earlier emperors, Media was restricted by the encroachments of the Parthian empire to its most mountainous parts, and to the Caspian coast westwards, the province of Atropatene forming, in fact, all that could be strictly called Media. Indeed, its limits were constantly changing at different periods. General consent, however, allows that Media was divisible into three leading divisions, each of which from time to time was apparently held to be Media Proper. These were:—1. A northern territory along the shores of the Caspian, extending more or less from Armenia on the W. to Hycrana on the E., comprehending much of the country now known by the names of Mazanderan and Gilan; 2. Media Atropatene, a very mountainous district, to the west and south of the preceding [Atropatene]; and 3. Media Magna, the most southern, exacting, and historically, the most important, of the three divisions, with its capital Ecbatana (the present Hamadan).

Of the ancient geographers, Ptolemy gives this country the widest boundaries. Media, says he, is bounded on the N. by the Hycrana (i.e. the Caspian) sea, on the W. by Armenia and Assyria, on the S. by Persis and a line drawn from Asyria to Susiana, and on the E. by Hycrana and Parthia (vi. 2 § 1, 3). It is clear from this, and still more so from the mention he makes of the tribes and towns in it, that he is speaking of Media in its most extended sense; while, at the same time, he does not recognise the triple division noticed above, and speaks of Atropatene (or, as he calls it, Tropatene, vi. 2, 5) as one only of many tribes.

Strabo, in the tolerably full account which he gives of ancient Media, is content with a twofold division, into Media Atropatene and Media Magna, to these he gives nearly the same limits as Ptolemy, comprehending, however, under the former, the mountain tract near the Caspian (xi. pp. 522—526). Pliny, in stating what was formerly the kingdom of the Persians, is now (in his time) under the Parthians, appears only to recognise Media Magna as Media Proper (vi. 14. s. 17). Atropatene, though subject to Ecbatana, the capital of Media Magna, he does not seem to consider has any thing to do with it (vi. 13. s. 16).

We proceed now to describe Media Magna, the first or most northern part of what was popularly called Media having been fully noticed under Atropatene and Ecbatana. It is very difficult to distinguish the classical accounts of the different divisions to which we have alluded, the name Media being used very indefinitely. It may, however, be stated generally, that Media Magna comprehended the whole of the rich and fertile plain-country which was shut in between the great chain of the Carduchian mountains and of Mt. Zagros in the W. and by Mt. Coronus on the N. It appears to have extended as far south as Elymains and Susiana, and to have bordered on the eastern side on Caramania and Ariana, or on what, in later times, was better known

by the name of Parthia. Some have attempted to prove that it derived its name from its lying in the middle part of Asia (Gesinesius, Theor. ii. p. 768; cf. also Polyb. v. 44, who states, 'H Ἔλμινα κατακαί τῶν ἐπί Αράκων'). The derivation, however, admits of doubt. On the Cuneiform Inscriptions the name is read Mada (Hawlinson, Bohian Ins. 1. c., Journ. vi. 2). Much of this land was of a high elevation above the sea, but it abounded in fertile valleys, famous for their richness, and in meadow land in which a celebrated breed of horses, called the Nisanian horses, were raised. (Herod. vii. 40, iii. 106; Diod. xvii. 100; Strab. xi. p. 525; Arrian, Hist. Anim. iii. 2; Ammian. xxiii. 6; cf. also the modern travellers, Ker Porter, vol. i. p. 216, Chardin, and Moëter.) It is comprehended for the most part in the modern province of Irak Ægin.

The principal town of Media Magna was Ecbatana (doubtless the present Hamadan), which, during the time of the wars of Alexander, as for many years before, was the capital of the whole country. [Ecbatana.] Besides Ecbatana, were other towns of importance, most of them situated in the N., part of the country, on the edge of, if not within, Atropatene, as Elamite and Hecalea.

It is equally difficult to determine with accuracy what states or tribes belong to Media Magna. It is probable, however, that the following may be best comprehended in this division:—The Sagartii, who occupied the passes of Mt. Zagros; Choromithrene, in the champaign country to the south of Ecbatana; Elymais, to the north of Choromithrene—if indeed this name has not been erroneously introduced here by Ptolemy and Polybius [Elymais]; the Tapryan or Tapyrban, S. of Mt. Coronus as far as Parthia and the Caspian Gates; Rhagiana, with its capital Rhagae: Sigrivae, Durites, and, along the southern end of the Parochostras, what was called Syromedia. (See these places under their respective names.)

The Medi, or inhabitants of Media, are the same people as the Madai of the Bible, from which Semitic word the Greek name is most likely derived. Madai is mentioned in Genesis, as one of the sons of Japhet (x. 2), in the first repeopling of the earth after the Flood; and the same name occurs in more than one place, subsequently, indicating, as it would seem, an independent people, subject to the king of Nineveh (2 Kings, xviii. 6), or in connection with, if not subject to, the Persians, as in Dan. v. 28, vi. 15; Esth. i. 3, 14. The first Greek author who gives any description of them is Herodotus. According to him, they were originally called Ani; but changed their name to that of Medi on the coming of Media from Athens (vii. 62). They were divided into six tribes, the Busae (steph. Byz.), Paratatameni (Strab. xi. p. 522, xvi. p. 739, &c.; Arrian, iii. 19), Struchates, Arizanti, Buddi (Steph. Byz.), and the Magi. Voo Hammar has attempted to show that most, if not all, of these names occur under their Persian form in the Zendavesta and Shah-Mnemoh (Viener, Jahrb. ix. pp. 11, 12), but it may be questioned whether the identification can be considered as satisfactory. Some, however, of these names indicate the Eastern origin of the inhabitants of Media, as Arii and Arizanti [Ariana; Arizanti]; though it may be doubted whether others of them, as the Magi, ought to be considered as separate tribes. The general evidence
is, that the Magi were a priest-class among the Median people; not, like the Aramaenides in Persia, a distinct or dominant tribe. (Cf. Strab. xvi. p. 962; Cie. Divin. i. 41; Porphyry. Ab. i. 16, &c.) In other authors we find the following peoples counted among the inhabitants of Media, though it may be doubted whether some of them do not move properly belong to one or more of the adjacent nations, the Sagartii, Tapyri or Tapyrii, Mediani, Caspii, Cadnusii, Gedei, and the Medii or Amardi. (See these under their respective names.) Herodotus proceeds to state that originally the Medes were a free people, who lived in separate villages, but that at length they chose for themselves a king in the person of Deioces, who built the celebrated city of Ecbatana (Ecbatanama), and was succeeded by Paraortes and Cyaxares (i. 95—103). The reign of the former was, he adds, terminated by a defeat which he sustained (at Ephes, Iul. eth. 15); while, during the commencement of that of the latter, all Western Asia was overrun by a horde of Scythians (i. 103). There can be no doubt that for awhile they were subject to, and formed a satrapy of, the Assyrian empire, as stated by Diodorus (ii. 2): that then they threw off the Assyrian yoke, as stated by Herodotus (i. 106), and were ruled over by a series of kings of their own for a long period. (Cf. Strab. xi. p. 524.) The order and the names of these rulers are differently stated; and it would be out of place here to discuss at length one of the most difficult and disputed points of ancient chronology. (Cf., however, Diod. ii. 24, 32; Herod. i. 95; and Euseb. Chron. Armen. i. 101; Clinton, Fast. Hellen. vol. i. p. 257, app.) It may be remarked, that in the Bible the first notice we find of the Medes, exhibits them as the subjects of the Assyrian king Sennacherib (2 Kings, xvii. 6), who was contemporaneous with the Jewish king Hezekiah; while in the later times of Nebuchadnezzar, they appear as a warlike nation, governed by their own rulers. (Iaith, xiii. 17; Jerem. xxv. 25, i. 11, 28.) It is equally clear that the Medians were united to the Persians by Cyrus, and formed one empire with them (Herod. i. 129; Diod. ii. 34; Justin, i. 6), and hence are spoken of in the later books of the Bible as a people subject to the same ruler as the Persians. (Iom. vi. 28, viii. 29; Euth. i. 3, &c.) From this time forward their fate was the same as that of the Persian monarchy; and they became in succession subject to the Greeks, under Alexander the Great, to the Syro-Macedonian rulers after his death, and lastly to the Parthian kings. (Cf. 1 Marc. vi. 56, xiv. 2; Strab. xvi. p. 743; Joseph. Antiq. xx. 3. § 3.) The consent of history shows that in early times the Medes were held to be a very warlike race, who had a peculiar skill in the use of the bow. (Iaith, xiii. 18; Herod. vii. 62; Xen. Antiq. ii. 1. § 7; Strab. xi. p. 525.) They had also a great knowledge and practice in horse-riding, and were considered in this, as in many other requirements, to have been the masters of the Persians. (Strab. xv. pp. 563, 526, 531.) Hence, in the armament of Xerxes, the Medes are described as equipped similarly with the Persians, and Herodotus approves the statement. (Cf. Diod. i. 27.) Their horses and weapons were of a sort to fit them for the horseman, not Persian origin (i. c.). In later ages they appear to have degenerated very much, and to have adopted a luxurious fashion of life and dress (cf. Xen. Cyrop. i. 3. § 2; Strab. l. c.; Aelian. xxiii. 6), which passed from them to their Persian conquerors.

MEDIOLANUM.

The religion of the Moesians was a system of Star-worship; their priests bearing, as we have remarked, the name of Magi, which was common to them with the Persians, indeed was probably adopted by the latter from the former. (Xen. Cyrop. iv. 5; Strab. xv. pp. 725, 735; Cie. Divin. i. 33.) The principal object of their adoration was the Sun, and then the Moon and the five planets, Jupiter, Venus, Saturn, Mercury, and Mars. (Cf. Herod. vii. 62.)

MEDIAE NARBUS, mentioned only by name by Nepomphon, who calls it Μεδίας καλοκαιρνος τεχνης. (Austmot. iv. § 12.) He states that it was 20 parasangs in length, 100 feet high, and 20 broad; and it may be inferred from his narrative that it was from 30 to 40 miles to the N. of Bagdad. There can be little doubt that it was the same work as that called by Strabo in two places Μεδίας θαλαμός τεχνης (ii. p. 80, xi. p. 529), and that it had been built across the strip of land where the Tigris and Euphrates approach most nearly, as a defence to the province of Babylon, which lay to the S. of it. There has been much question, whether this great work can be identified with any of the numerous mounds still remaining in this part of Mesopotamia; but the question has, we think, been set at rest by the careful survey of Lieut. Lynch, in 1837. (Roy. Geog. Journ. vol. ii. p. 472.) Mr. Lynch places the end adjoining the Tigris in N. lat. 34° 30', and long. 32° 15' W. of Bagdad. He describes the existing ruins as an embankment or wall of lime and pebbles, having towers or buttresses on the northern or NW. face, and a wide and deep fosse; and states, that, putting his horse at its full speed, he galloped along it for more than an hour without finding any appearance of termination. The natives, too, assured him that it extended to the Euphrates.

MEDIUM, AD. [Dacia, Vol. i. p. 744, b,]

MEDIAXA, an imperial villa, 3 miles from Naissus, in Upper Moesia. (Ann. Marc. xxvi. 5.) A town of this name is mentioned, in the Peuting. Table, on the road leading through Rastia along the Dunbe, opposite to Donawerth, and seems to be the same as the modern Medingem. [L. S.]

MEDIOLANUM, a Gallic name of towns which occurs in Gallia, North Italy, but its precise meaning is unknown. 1. Mediolanum is placed in the Table between Forum Segusianorum (Fours) and Bobonna (Rosanne). As to D'Anville's remarks on the position of Mediolanum, see Forum Segusianorum. This Mediolanum is supposed to have been a town of the Transalpine Insediores, and so it is generally marked in our maps; but the existence of these Transalpine Insediores is hardly established. (Galla Chalpa, Vol. i. p. 936.)

2. The Table places Mediolanum between Argentomagus (Argutum) and Aquae Nerae (Noves). The figures which have been generally considered to belong to this road, belong to another, and so we have no distances in the Table for this place. Mediolanum seems to be Chateau Meillon, south of Avaricum (Bourges). A milestone found at Alligny between Bourges and Chateau Meillon, marks the distance from Avaricum to Mediolanum to be 39 M. P., which is not far from the truth. (Walckenaer, Géog. &c. vol. i. p. 67.)

3. The Antonine Itin. places a Mediolanum on a road from Colonia Traiana (Kulha) to Colonia Agrippina (Coligny), and 12 M. P. from Colonia Traiana. If Colonia Traiana is rightly placed, it is
difficult to see where Mediolanum should be. The next position to Mediolanum on the road to Cologne is Sulzbach; which is also uncertain.

3. Mediolanum was the chief town of the Audravi Eburovices (Ptol. ii. 8. § 11), or Mediomatrici, as it is in Ptolemy's text. The name occurs in the Antonine Itin. and in the Table. In the Notitia of the Gallic provinces it is named Civilis Eburovices; and in the middle ages it was called Eburon, whereas the modern name Eureux, a town in the French department of Oise.

Ammianus Marcellinus (xxv. 11) mentions Mediolanum as one of the chief cities of Secunda Lugdunensis. There was a Roman town a few miles south-east of Eureux, at a place called Veli Eureux. There are the remains of a large theatre here, the foundations of a building which is supposed to have been a temple, and remains of baths. A great number of amphorae, household utensils, articles of luxury, and imperial medals have been dug up here, and deposited in the Museum of Eureux. This Veli Eureux may be the site of Mediolanum.

5. Mediolanum was the chief town of the Santones or Santoni, new Saints, in the French department of Charante Inferieure. Strabo (iv. p. 190) writes the name Mediolanum, and also Ptolemy (ii. 7. § 7). Marcellinus (xxv. 11) speaks of this place under the name of Santaritum, from which it appears that in his time the name of the people had, as in many instances, been transferred to the town. There is no doubt about the site of this Mediolanum, which is Saints on the Charante. It was once a considerable Roman town. There is an arch in honour of Germanicus Caesar, which appears to be built on the middle of the bridge over the Charante, which joins the town to the Fauborg, but the arch rests on the bed of the river, and the bridge has been built to it from each bank. The most probable explanation of this singular circumstance is that the arch stood originally on one bank of the river, and that the river changed its course. The bridge, of course, must have been built after this supposed change.

The amphitheatre is outside of the town, at the bottom of a valley. It is an ellipse, about 436 feet long and about 354 feet wide. Water was brought to the town from a source several miles to the north by a very considerable aqueduct, of which there are still some remains. In one of the valleys which it crossed there are traces of 25 arches, of which three are standing. Of one there is nearly 50 feet high. [G.L.]

MEDIONA NUM (Mediolanum, Pol.; Mediolamus, Strab., Ptol.; Eth. Mediolanensis; Milano, Milan), the chief city of the Insulare in Cispalpine Gaul, and for a long period the capital of Cispalpine Gaul itself. It was situated about midway between the rivers Ticinus and Alcina, in a broad and fertile plain, about 28 miles from the foot of the Alps at Cenum, and the same distance from the Padus near Ticinum (Parina). All ancient writers concur in ascribing its foundation to the Gauls, at the time that people first established themselves in the plains of Northern Italy. Livy, who has given the most detailed account of the settlement of the Cispalpine Gauls, tells us it was founded by the Insulare, who called themselves the Auresi, of which there are still some remains in Transalpine Gaul (Liv. v. 34; Strab. v. p. 213; Plin. iii. 17. s. 21; Justin. xx. 5.) There can be little doubt that Strabo is correct in saying that, previous to the Roman conquest, it was rather a village than a town, as were indeed all the other Gaulish settlements. It was nevertheless the chief place of the Insulare, and is mentioned as such several times in the history of the wars of that people with the Romans. Thus, in the campaign of B. C. 222, after the battle of Chaeridium, it was attacked and taken by the Roman consuls Claudius Marcellus and Cn. Scipio. (Ptol. ii. 34; Eutrope iii. 6; Coss. iv. 13.) On this occasion it was taken by assault with apparently but little difficulty, and this confirms the statement of Strabo that it was an open town. Again, in B. C. 194, a battle was fought near it, between the Roman proconsul L. Valerius Flaccus and the combined forces of the Insulare and Boii, under a chief named Doryclis, in which the Gauls are said to have lost 10,000 men. (Liv. xxiv. 46.)

Another mention of Mediolanum occurs previous to the Roman conquest, nor have we any precise account of the time at which it passed under the Roman yoke, or that at which it was admitted to the Roman civitas. We can only infer that it must have submitted, together with the rest of the Insulare, about 190 B. C.; its citizens doubtless received the Latin franchise, together with the other Transpadane Gauls, in B. C. 89, and the full Roman franchise in B. C. 49. [GALLIA CISPALPINA, Vol. i. p. 945.] Mediolanum thus passed into the condition of a Roman municipium, but it did not as yet enjoy that degree of importance which it subsequently attained. Strabo calls it in his time a considerable city (volo. 264-266, v. p. 213), and Tacitus reckons it among the "firmissima Transpadane regionis municipia," but neither he nor Pliny give any indication of its possessing any marked superiority over the other municipal towns with which it associate its name. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 33; Tacit. Hist. i. 70.) It is evident, however, that under the Roman Empire it increased rapidly in prosperity, and became not only the chief town of the Insulare, but the most important city in Northern Italy. We learn from the younger Pliny that it was a place where literature flourished, and young men from the neighbouring towns were sent for their education. [Plin. Ep. iv. 13.] It was the native place of the emperor Didius Julianus, as well as of Septimius Secundus. [Dion Cass. lxxiii. 11; Soparian. Did. Pol. i. 4. 3.] At a later period, A. D. 268, it was there that the usurper Aurelius took refuge after his defeat by the emperor Julian, and was for some time besieged by the emperor, till a sedition in his own camp ended in the death of Gallicus, and his brother Valerianus. (Eutrop. ix. 11; Treb. Poll. Gall. 14; Vict. Caes. 33, Epit. 33.) Shortly after Aurelius was compelled to surrender the city to Claudius, who had been elected to succeed Gallicus, and was put to death by order of the new emperor. (Treb. Poll. Chor. 5.)

But it was the establishment of the imperial residence at Mediolanum that raised that city to the highest pitch of prosperity. Its central position, which rendered it a peculiarly suitable head-quarters from which to watch the movements of the barbarians, and the progress of the wars with them, whether in Gaul, Germany, or Pannonia, was undoubtedly the cause of its selection for this purpose. Emperor Aurelius himself is said to have sometimes repaired to Mediolanum with the same view (Suet. Aug. 20); and the constantly increasing dangers from these quarters led subsequent emperors from time to time to follow his example; but Maximan appears to have been the first of the Roman emperors who permanently fixed his residence there (about A. D. 305),
and thus at once raised it to the dignity of the capital of Northern Italy. From this period the emperors of the West made it their habitual abode (Eutrop. ix. 27; Zosim. ii. 10, 17, &c.), until the increasing fear of the barbarians induced Honorius, in A.D. 404, to take refuge in the inaccessible marshes of Ravenna. Maximian is said to have inhabited it with many splendid public buildings and a theatre (Vit. Cons. 39); and it was doubtless at this period that it rose to the splendour and magnificence which, about the middle of the fourth century, excited the admiration of the poet Ausonian, who assigns it the sixth place among the cities of the empire. The houses are described by him as numerous and elegantly built, corresponding to the cultivated manners and cheerful character of the inhabitants. It was surrounded with a double range of walls, enclosing an ample space for the buildings of the city. Among these were conspicuous a circus, a theatre, many temples, the palace or residence of the emperor, a mint; and baths, which bore the name of Heraclean, in honour of their founder Maximianus, and were so important as to give name to a whole quarter of the city. The numerous porticos which were attached to these and other public buildings were adorned with marble statues; and the whole aspect of the city, if we may believe the poet, did not suffer by comparison with Rome.

(Auson. Clar. Urbs. 5.)

The transference of the imperial court and residence to Ravenna must have given a considerable shock to the prosperity of Mediolanum, though it continued to be still regarded as the capital of Liguria (as Gallia Transpadana was now called), and was the residence of the Consularis or Viciuris Italianus, whose jurisdiction the whole of Northern Italy was subject. (Libell. Provinc. ii. 62; Eicking, ad Not. Dig. ii. p. 442.) But a much more severe blow was inflicted on the city in A.D. 452, when it was taken and plundered by Attila, who after the fall of Aquileia carried his arms, almost without opposition, through the whole region N. of the Po. (Jornald. Get. 42; Hist. Miscell. xvi. p. 549.) Notwithstanding this disaster, Mediolanum seems to have retained much of its former importance. It was regarded as the metropolis of Northern Italy, and after the fall of the Western Empire, in A.D. 476, became the royal residence of the Gothic kings Odoacer and Theodoric. Procopius indeed speaks of it in the sixth century as surpassing all the other cities of the West in size and population, and inferior to Rome alone. (Procop. B. G. ii. 8.) It was recovered with little difficulty by Belisarius, but immediately besieged by the Goths under Urala, the brother of Vitiges, who, after a long siege, made himself again master of the city (A.D. 539), which he is said to have utterly destroyed, putting all the male inhabitants, to the number of 300,000, to the sword, and reducing the women to slavery. (Ibid. 21.) It is evident, however, that the expressions of Procopius on this occasion must be greatly exaggerated, for, at the time of the invasion of the Lombards under Alboin (A.D. 568), Mediolanum already recovered in little less than its former importance. It was still the acknowledged capital of Liguria (P. Diet. Hist. Lang. ii. 15, 25), and, as the metropolis of the sea, appears to have retained this dignity under the Lombard kings, though those monarchs transferred their royal residence to Ticinum or Parma. In the middle ages it rapidly rose again to prosperity; and, though a second time destroyed by the emperor Frederic Barbarossa in 1162, quickly recovered, and has continued down to the present day to be one of the most important and flourishing cities of Italy.

The position of Milan, almost in the centre of the great plain of Northern Italy, just about midway between the Alps and the Padus, appears to have had a direct influence on its extent, which is the most extensive and fertile region. Its ready communications with the Ticinus on the one side, and the Adda on the other, in great measure supply the want which would otherwise have arisen from its not being situated on a navigable river; and the fertile plain between these two rivers is watered by the minor but still considerable streams of the Lambro and Olona. The latter, which is not noticed by any ancient writer, flows under the walls of Milan. The modern city contains few vestiges of its ancient splendour. Of all the public buildings which excite the admiration of Ausoinus (see above), the only remains are the columns of a portico, 16 in number, and of the Corinthian order, now attached to the church of S. Lorenzo, and supposed, with some probability, to have been originally connected with the Thermæ or baths erected by the emperor Maximian. A single column, now standing in front of the ancient basilica of Sant'Ambrogio, has been removed from some other site, and does not indicate the existence of an ancient building on the spot. Numerous inscriptions have, however, been discovered, and are still preserved in the museum at Milan. These fully confirm the municipal importance of Mediolanum under the early Roman Empire; while from one of them we learn the fact that the city, notwithstanding its flourishing condition, received a colony under Hadrian, and, assumed, in honour of that emperor, the titles of Colonia Aelina Augusta. (Orell. Inscr. 1762, 1909, 3942, 4000, 4060, &c.; Zumpt, de Colon. p. 409.)

Mediolanum was the central point from which all the highways of Italy N. of the Padus may be considered as radiating. The first and principal of these was that which led by Lompeo to Placentia, where it joined the Via Aemilia, and thus became the direct line from Milan to Pavia and Vienne and Rome. Another main line was that by Novaria and Verecellae to Eporedia and Augusta Praetoria, which must have been the principal line of communication between Milan and Trans-alpine Gaul. A third road led in a southerly direction to Ticinum (Parma), from which there were two lines; the one proceeding by Launellum to Augusta Taurinorum, and thence over the Cottian Alps into the southern provinces of Gaul; the other crossing the Padus to Bertona, and thence across the Apenines to Genoa. A fourth line was that to Comum, from whence there was a much frequented pass by the Lucus Larium, and across the Béhactin Alps into the valley of the Inn, thus opening a direct and speedy communication with the Danube. Lastly, a great line of highway led from Milan to Aquileia, passing through Bergomum, Brixia, Verona, Vicentia, Patavium, Altinum, and Concordia. The details of all these routes are given in the Antonine Itinerary and the Tabula Peutingeriana.

[ E. H. B. ]

MEIOLANUM (H. h. Ant. ; MeÌÀdoìÀw, Pol. ii. 3§ 18), a town of the Ordevers in Britain. It occurs in the H. h. Ant., between Deva (Chester), and Uricomium (Woaster), two towns, the sites of which are well authenticated; and in the
MEDIOLANUM.

MEDIOLANUM (Mēdiolānōm, Plut. i. 11 § 28), a town in the north-west of Germany, mentioned only by Ptolemy; its site must in all probability be identified with the modern Metz, on the river Mecht. As the name Mediolanum is found only in countries inhabited by Celts, it has been supposed that Ptolemy is wrong, and that he by mistake placed this town on the right bank of the Rhine but there is no good reason for doubting that the country about the Mecht was at one time occupied by a Celtic people.

MEDIOMATRICI (Mēdiomātricī, Plut. ii. 9 § 12), a people of Gallia, who belong to the division of Belgica. Caesar (B. G. iv. 10) shows their position in a general way when he says that the Rhine flows along the territories of the Sequani, Mediomatrici, Triboci or Tribocii, and Treviri. Ptolemy places the Mediomatrici south of the Treviri. Diodorus (Metz) was their capital. [DIVODURUM.] The diocese of Metz represents their territory, which was accordingly west of the p. 756. But Caesar makes the Mediomatrici extend to the Rhine, and consequently they had in his time the country between the p. 756 and the Rhine. And this agrees with Strabo (p. 193), who says that the Sequani and Mediomatrici inhabit the Rhine, among whom are set the Tribocii, a German nation which had crossed over from their own country. It appears then that part of the territory of the Mediomatrici had been occupied by Germans before Caesar's time; and as we know that after Caesar's time the German tribes, Nemetes, Vangiones, and Caracates occupied the Gallic side of the Rhine, north of the Triboci as far as Mainz, and that north of Mainz was the territory of the Treviri, we may infer that all these tribes were intruders on the original territory of the Mediomatrici.

MEDION. [Meteor.] MEDITERRANEUM MARE. [INTERNUM MARE.] MEDMA or MESMA (Μέθυεα, Steph. B.; Μέθυγμα, Strab., Scymn. Ch.; but Methuma on coins, and so Apollodorus, cited by Steph. B.; Scylax has Mētia, evidently a corruption for Μέθυεα: Lth. Méthumioi, Μέθυματοι), a Greek city of Southern Italy, on the W. coast of Italy, a little to the south of the Lipari Islands. It is said to have derived its name from an adjoining fountain. (Strab. vi. p. 356; Scyl. p. 4. § 12.) It was a colony founded by the Ephebians of Locrians, and is said to have been occupied by it for many centuries. (Strab. vi. ; Scymn. Ch. 308; Steph. B. s. v.) But though it is repeatedly noticed among the Greek cities in this part of Italy, it does not appear ever to have attained to any great power or importance, and its name never figures in history. It is probable, however, that the Medimnaeans (Μέθυματοι), who are noticed by Diodorus as contributing a body of colonists to the re-peopling of Messana by Dionysius in B.C. 396, are no other than the Medimnaeans, and that we should read Méthyma in the passage in question. (Diod. xiv. 78.) Though never a very conspicuous place, Medina seems to have survived the fall of many other more important cities of Magna Graecia, and it is noticed as a still existing town both by Strabo and Pliny. (Strab. l.c.; Plin. iii. 5. s. 10.) But the name is not found in Ptolemy, and all subsequent traces of it disappear. It appears from Strabo that the town itself was situated a little inland, and that it had a port or emporium on the

MEOACUS.

MEOACUS (Μέθυματος, Μέθυματος), a town of Caria, situated somewhere in the peninsula between the Ceranian and Iasian gulf, not far from Myrinus. (Plin. v. 29; Steph. B. s. v.; Hecat. Frang. 236.) It is probably the same town as the one which Stephanus elsewhere calls Μέθυματος; its site is unknown. [L. S.] MEDUSA or MEUDACUS (Μέδύατος, v. 213), a river of Northern Italy, in the province of Venetia, falling into the extensive lagoons which border the coast of the Adriatic, in the neighbourhood of the modern Venice. According to Pliny (iii. 16. s. 20), there were two rivers of the name, but no other author mentions more than one, and Livy, a native of the region, mentions the "Medusae annis" without any distinctive epithet. (Livy xii. 2.) There can be no doubt that this is the river now known as the Brenta, which is a very considerable stream, rising in the mountains of the Val Segana, and flowing near Padua (Patavium). A short distance from that city it receives the waters of the Bacchiglione, which may probably be the other branch of the Medoacus meant by Pliny. Strabo speaks of a port of the same name at its mouth (Μέθυματος λιμήν, v. 213), which served as the port of Patavium. This most evidently be to which Pliny gives the name of Vomatus or Venetus, and which was formed by the "Meduci dux et Fossa Clodia;" it is in all probability the one now called Porto di Lido, close to Venice. The changes which have taken place in the configuration of the lagoons and the channels of the rivers, which are now wholly artificial, render the identification of the ports along this coast very obscure, but Strabo's statement that the Medoacus was navigated for a distance of 250 stadia, from the port at its mouth to Patavium, seems conclusive in favour of the Porto di Lido, rather than the more distant one of Chiozza. At the present day the Brenta flows, as it were, round the lagoons, and enters the sea at Brindisi, evidently the Portus Brandulus of Pliny (l. c.); while a canal called the Canale di Brenta, quitting the river of that name at Dol, holds a more direct course to the lagoons at Faicino. This canal may perhaps be the Fossa Clodia of Pliny.

Livy tells us that, in B.C. 301, Cleonymus the Lacedaemonian arrived at the mouth of the Medoacus, and having ascended the river with some of his lighter vessels, began to ravage the territory of the Patavini, but that people repelled his at-
tacks, and destroyed a considerable part of his fleet.

MEDOBIRGA, a town in Lusitania (Hort. B. Alex. 48), the inhabitants of which are called by Pliny (v. 22. s. 33) Medubircenis Phumbari, is the same place as MUNOBIRGA, or MONTOBIRGA, which is placed in the Antonine Itinerary (p. 420) on the road from Scalabis to Emerita. There are ruins of the ancient town at Murrao, on the frontiers of Portugal. (Resendil. Ant. Lus. p. 58; Florez, Esp. Supr. xiii. p. 66.)

MEDOSLANIEM (MEodoslanum), a town in the southernmost part of Germany (Ptol. ii. 11. § 80), which must have been situated a few miles to the north of Vienza. Its exact site is only matter of conjecture. [L. S.]

MEDUACUS. [MEDOACUS.]

MEDUANA (Mogane), a branch of the Liger, in Gallia. The name may be ancient, but the verse of Lucan in which it occurs is spurious. [Lucan.] [G. L.]

MEDUANTUM, in Gallia, is placed in the Table on a road from Durnserortum (Keinea) through No- vicionaicus, Mese or Masa (Mousion), to Meduantum, an unknown site. [G. L.]

MEDULI, a Gallic people on the coast south of the Garumna (Garumae). Ausonius (Ep. 4) says to Theon:—

"Quam tamen exercer Medinorum in Rore vitam."

He says in another Epistle to Theon (Ep. 5):—

"Utus Damastoni te litorum perfecit aestas.
Condiam ad portum, si modo depereas." [As to this Condatis Portus, see Condate, No. 6.]

Ausonius (Ep. 7) thanks Theon for sending him some of the oysters, equal to those of Bizae, which were fattened in the "stegax Medulorum." The country of the Meduli corresponds to Jédeon in the French department of the Girond. [G. L.]

MEDULLI (MEDOvalas, Strabo), an Alpine people, whose name occurs in the inscription on the arch of Susa and on the Trophy of the Alps (Plin. iii. 20), where they are placed between the Acctavones and Uceni. Ptolemy (ii. 10. § 11) places the Allobroges "under the Meduli," as the name is there written, by which he means that the Meduli were near the country nearer to the Alps. Strabo's description of the position of this people is clear (iv. p. 293):—"After the Veccontii are the Sic- eiffi (Icuni), and Trierici, and then the Meduali, who occupy the highest summits (of the Alps); now they say that the highest part of their country has an ascent of one hundred stadia, and thence to the borders of Italy the descent is as much: and above, in certain hollows, there is a great lake, and two springs not far from one another; and from one of these flows the Druencus (Durance), a torrent stream which flows down to the Rhodanus, and the Durian (Dorion) runs in the opposite direction, for it joins the Felix (Po), flowing down through the country of the Salassi into Celte south of the Alps." When Strabo says further (iv. p. 204) that the Medulli lie as near as may be (άλλατα) above the confluence of the Isera and the Rhone," he is not speaking of distance, but of direction or position; for he adds "and the other side of the mountain country above described, the part that slopes towards Italy, is occupied by the Taurini, a Ligurian people, and other Ligures." The conclusion is easy that the Medulli were in the Matuirea, north and south of the town of S. Jean de Maurienne, and enclosed between the Triantana and Durian. The lake supposed by D'Anville and by Walckenaer (Géogr. vol. ii. p. 31) to be that on Mont Cenis; and Walckenaer adds "that it is exactly 200 Olympic stadia from Step to the termination of the descent, 7 miles west of Asta." But this is a false conclusion, derived probably from Strabo's remark about the Durian flowing through the country of the Salassi; the stream which flows through the country of the Salassi is the Doria Boltea, but the stream which rises near the Durian is unknown.

D'Anville supposed that Strabo made the Alps in the country of the Medulli 100 stadia in perpendicular height, which absurd mistake has been followed by the French translators of Strabo. Walckenaer has corrected it; but he has erroneously made Ptolemy place the Medulli immediately north of the Allobroges, instead of to the south-east. Vitruvius (viii. 3) speaks of the golpes of the Medulli, a disease supposed to arise from the water which they drank.

MEDULLIA (MEDULIA: Eta, MEDUÁDis, Med- dulinium), an ancient city of Latium, which is repeatedly mentioned in the early history of Rome; but, like many others, had disappeared at a comparatively early period. According to Dionysius it was one of the colonies of Alia; and Diodorus also includes it among the cities of which he ascribes the foundation to Latinus Silvius. (Dionys. iii. 1; Bod. viii. ep. esc. Arm. p. 185.) We are told that it fell into the power of Romulus by the voluntary submission of the inhabitants after the fall of Cras- tunerium, and many of its citizens migrated to Rome, among whom was the father of Tullus Hosti- nius. (Dionys. iii. 36, ii. 1.) But in the reign of Ancus Marcius it was again conquered by the Latins, who held it for above three years, when the Roman king a second time reduced it. (Id. iii. 38.) Livy, however, says nothing of this reconquest, but treats its fall as a Latin city, and enumerates it among those of the Prisci Latini which were taken by Tar- quinius Priscus. (i. 33, 38.) At a somewhat later period it is mentioned for the last time, in n. c. 492, as abandoning the Roman alliance, and joining the Sabines. (Dionys. vi. 34.) We have no account of the period of its destruction, but it is not noticed by any of the geographers, and Pliny tells us that it was no longer in existence in his time (iii. 5. s. 9.)

The name of Medulla is found in Livy associated with those of Cornulum, Ficuloe, Carstunarium, and Nomentum, of which the site is approximately known, as well as with Americula and Caineria, of which the position is as uncertain as that of Me- dullia itself. All three were probably situated in the neighbourhood of the cities just mentioned; but this is all that can be asserted with any confidence.

Gell and Kirby have described the remains of an ancient city, at a spot called Marecclina, about 4 miles from Palombara, at the foot of the lofty Monte Genaro, which the former writer supposed to be Medullia. The remains in question, consisting of considerable portions of walls of polygonal construction, enclosing a triangular area, are unquestionably those of an ancient city; but its identification is wholly uncertain; the situation would suit equally well for Caineria or Anseriola, as for Me- dullia. Kirby believes it is the seat of the Battle of Monte di Capo Cappa, on the highest summit of the Cornulean hills; where there also remain ancient walls, supposed by Gell to be those of Cornelium
Megalopolis. 307

Megapolis was the place of meeting of the Arcadian confederation which was now formed. The council of the confederation was called the Ten Thousand (αἱ μίσθωσιν), and consisted of representa-
tives of all the Arcadian states, except Orchomenus and Heraea. The number must be regarded as an
indefinite one and it is probable that all the citi-
zens of the separate states had the right of attending
the meetings. (Xen. Hell. vi. 5. § 6, vii. 1. § 88; 
Diod. xv. 59; Pans. vii. 32. § 1; Dem. de Fals.
Legy. p. 344.) A body of troops, called Epipori
(Επιπόροι), was raised for the service of the confe-
deration; their number was 5000 (Xen. Hell. vii. 4.
§ 84, vii. 5. § 3; Diod. xi. 62, 67.) The new con-
federation succeeded for a time in giving a certain
degree of unity of sentiment and action to the Arca-
dians; but its influence gradually declined; and the
city of Megapolis never attained that importance
which its founders had anticipated, and which had
caused it to be laid out on a scale too large for the
population collected within its walls. (Polyb. ii.
55.)

Upon the decline of the Theban power, the Spar-
tans directed their attacks against Megapolises; but
these were easily repelled; and upon the rise of
the Macedonian power the Megalopolitans formed a close
alliance with Philip, and subsequently with Alex-
ander, as their best security against their formidable
neighbors. After the death of Alexander they
continued faithful to the Macedonian alliance; and
refused to join the other Greeks against Antipater.
In the contest between Polyperchon and Cassander,
Megapolis espoused the side of the latter; in conse-
quency of which Polyperchon laid siege to the city
in b. c. 318. It was, however, bravely defended by
its inhabitants, under an officer named Damius; and
though Poly-perchon succeeded in making a breach
in its walls, he was finally repulsed with loss. (Diod.
xxviii. 70, 71.) We learn from Diodorus (I. c.) that
the territory of Megalopolis possessed at the time
15,000 men capable of bearing arms, which im-
plies a population of about 65,000 souls. After
this time Megalopolis was governed by tyrants, of
whom the first was Aristocles, a Phigalian by birth,
who, on account of his good qualities, was
called Νυστρός. During his reign the Spartans,
under their king Arcotatus, the son of Ares, and
grandson of Cleonymus I., attacked Megalopolis,
but were defeated, and Arcotatus was slain. (Pans.
vi. 27. § 11, who erroneously calls Arcotatus the
son of Cleonymus.) Two generations later Lydiades,
a native of Megalopolis, became tyrant of the city,
but he voluntarily resigned his power in b. c. 222,
and united Megalopolis to the Achaean League.
(Pans. vii. 27. § 12, seq.; Polyb. ii. 44.) In b. c.
222, Cleomenes III. surprised Megalopolis; the
greater part of the inhabitants succeeded in making
their escape to Messene; but, after plundering the
city, he laid the greater part of it in ruins. (Pans.
vi. 27. § 15, seq.; Polyb. ii. 55; Phil. Philipp. 5,
Clem. 25.) Soon after the defeat of Cleomenes at
the battle of Sellasia (b. c. 221), the Megalopolitans
began to rebuild their city; but a dispute arose
among them respecting its size. One party wished
the compass of the walls to be contracted, that they
might be the more easily defended; and the other

X 2
Megalopolis.

insisted upon preserving the former dimensions of the city. The former party, through the mediation of Aratus, appear to have prevailed, and the city was unfortunately rebuilt in its original magnitude. (Polyb. v. 93.) The fortifications were sufficiently strong to resist the attack of the tyrant Nabis (Plut. Philip. 13); but they were again suffered to fall into decay; and even as soon as B. C. 175, we find that Antiochos IV. Epiphanes promised the Megalopolitans to surround their city with a wall, and gave them the greater part of the necessary money. (Liv. xii. 20.) Polybius remarks (ix. 21) that the population of Megalopolis in his time was only the half of that of Sparta, although it was two stadia greater in circumference. So much was it reduced, that a comic poet, quoted by Strabo, described "the Great City as a great desert" (Aeneid. μεγάλας ἔρημος ἦ Μεγαλῆ πόλις, viii. p. 388). accustomed as Pausanias was to the sight of fallen cities, the ruined condition of Megalopolis appears to have particularly impressed him, and gave rise to the reflections which he has inserted after his description of the city (vii. 33). Megalopolis was the birthplace of Philopoemen, and of the historian Polybius.

Megalopolis was situated in the middle of a plain, and, unlike the generality of Grecian cities, possessed no height, which might be converted into an acropolis. Mantinea, which was also rebuilt about the same time, was placed in a level situation, instead of its old position upon a hill. A level situation appears to have been chosen as more convenient for a large population than the rocky heights upon which the old Greek cities were built; while the improvements which had been made in the art of fortifying cities enabled their inhabitants to dispense with natural defences. The city lay upon either bank of the Helisson, which flowed through it from east to west, and divided it into nearly two equal parts.

The Helisson flows into the Alpheius about 2½ English miles from the city. The southern half of the city was called Orestia (Orestesia). From an ancient settlement of the Marmalians upon this spot. (Steph. B. z. v. Μεγάλη πόλις.) The ruins of Me-

galopolis are near the modern village of Stinada; but almost all trace of the walls has disappeared, because they were probably built, like those of Mantinea (Xen. Hell. v. 2 § 5; Paus. viii. 8 § 5), of unburnt bricks. Pausanias has given a particular description of the public buildings (viii. 30—32), the site of some of which may still be fixed by the existing remains. The two most important were the theatre, on the left or southern side of the river, and the Agora on the right. The colossal remains of the theatre are conspicuous in the whole plain. Several of the seats remain, and a part of the wall of the cavea. It is described by Pausanias (viii. 32 § 1) as the greatest theatre in Greece, and was 480 feet in diameter. Pausanias says that in the theatre there was a perennial fountain, which Lenæus could not find, but which Ross noticed in the Orchestra; it is now covered with rubbish, so that it is not visible, but in dry seasons it makes the ground quite moist and slippery. On the eastern side of the theatre was the stadium, the position of which is indicated in the shape of the ground near the river. Here is a fountain of water, which Pausanias says was in the stadium, and was sacred to Dionysus. On the eastern side of the stadium was a temple of Dionysus; and below the stadium, towards the river, was a sanctuary of Aphrodite, and an altar of Are. Ross supposes a circular foundation close to the bank of the river to be the altar of Areas, and a quadrangular foundation between this and the theatre to be the temple of Aphrodite. East of the temple of Dionysus there is another source of water, also mentioned by Pausanias, by which we can fix the position of the temple of Asclepius the Boy; above which, on a lofty hill, was a temple of Artemis Agroteria. West of the theatre was the Thersilion, named from the person who built it, in which the Ten Thousand were accustomed to meet; and near it was a house, built originally by the Megalopolitans for Alexander, the son of Philip. In this same locality there were a few foundations of a temple sacred to Apollo, Hermes, and the Muses.

Opposite the western end of the theatre there are, on both sides of the river, but more especially on the northern bank, large masses of square stones. These are probably the remains of the principal bridge over the Helisson, which led from the theatre to the Agora on the northern side of the river. The Agora was built on a magnificent scale, and extended along the river close to the western walls of the city; since Pausanias, who entered Megalopolis upon this side, immediately came upon the Agora. As Pausanias has given a fuller description of the Agora of Megalopolis than of any other in Greece, the following restoration of it (taken from Curtius) may be found useful in understanding the general form and arrangement of such buildings.

In the centre of the Agora was an inclosure sacred to Zeus Lycaon, who was the tutelary deity of all Arcadia. It had no entrance; but the objects it contained were exposed to public view; here were seen two altars of the god, two tables, two eagles, and a statue in stone of Pan. Before the sacred inclosure of Zeus there was a statue of Apollo in brass, 12 feet high, which was brought from Bassae by the Philigrians, to adorn the new capital; it survived the destruction of the city, and is represented on coins of Septimius Severus. This colossal statue probably stood on the west side of the sanctuary of Zeus. To the south of the colossal statue was the temple of the Mother of the Gods, of which
only the columns remained in the time of Pausanias.

MEGALOPOLIS.

On the northern side of the Agora lay the Stoa of Philip, the son of Amyntas, which was named in honour of this king, on account of the services he had rendered to Megalopolis. Near it were the remains of the temple of Hermes Acaeusinos. Alongside of the Stoa of Philip, was another smaller Stoa, containing the Archives (τὰ ἀρχεῖα), and consisting of six compartments. Behind the Stoa of the Archives was a temple of Tyche (Fortune).

The Stoa called Myropolis, where the shops of the perfumers stood, was probably on the eastern side of the Agora. It was built from the spoils of the Laconaeans under Acrotatus, when they were defeated by Aristodemos. Between it and the sanctuary of Zeus was the statue of Polypius. To the left of this statue was the Bonleuterium, or ΗΝΕΟΣ ΠΙΘΥΟΣ. In the south of the Agora may be placed the Stoa of Aristander, named after its founder. At the eastern end of this Stoa, was a Peripetal Temple of Zeus Soter, containing a statue of the god seated between the goddesses Megalopolis and Artemis Soteira. At the other, or western end of the same Stoa, was the sacred inclosure of the Great Goddesses Demeter and Kore (Persephoni), containing several temples. The Gymnasion stood on the western side of the Agora.

To the north of the Agora, behind the Stoa of Philip, there were two small heights, on one of which stood the ruins of the temple of Athena Polias, and on the other those of Hera Teleia. The foundations of these temples are still visible. At the foot of the temple of Hera Teleia was the stream Batrhis, flowing into the Helissos. Parallel to the Batrhis is another stream; and the hill between these two streams is, perhaps, the Scolenia mentioned by Pausanias (VIII. 31. § 7), who says that it lies within the walls, and that a stream descends from it to the Helissos.

Some excavations were made on the site of Megalopolis by Ross in 1834, but nothing of importance was found.

Pausanias also gives a minute account of the principal roads leading from Megalopolis. Of these he mentions eight, leading respectively to Messene, Car-
in the time of Pausanias, but in Zoetia there still remained a temple of Demeter and Artemis. Pausanias probably occupied the site of Palaeoniri. Thymbraion (Θυμβραίων) was founded by a son of Lycaon, and may be placed at Palaeoniri, at the foot of the mountain. The other side road branched off from Methydrum to the right, ascending to the fountain Chunci (Χυνύκα), and from thence descending 30 stadia to the tomb of Callis, a lofty mound of earth, upon which was a temple of Artemis Calliste. Here Pausanias turned to the left, and at the distance of 25 stadia from this tomb he reached Anemou (Ἀνέμου), on the direct road from Megalopolis to Methydrum. As Anemou was 100 stadia from Tricomi and 57 from Methydrum, it may be placed at Zeybotsi. Beyond Anemou the road passed over the mountain Phalaniston, upon which were the ruins of the town Phalanthus (Φαλάνθος). On the other side of this mountain was the plain of Polus, and near it Schoenus (Σχόενους), which was called from a Boeotian of this name: near Schoenus were the race-grounds of Atalanta. Methydrum was the next place. [Methydrum.] (Paus. viii. 33 § 5. seq.)

5. The road to Maenalus, led along the Heilon to the foot of Mt. Maenalus. In leaving the city it first ran through a marshy district, which was here called Helos; it then entered a narrow valley, in which was a place called Palaeocytia (Παλαιόκύτια), where a mountain torrent, named Elaphus, flowed into the Heilon on the left: this is the torrent which flows from Valdula. Here a side road ran along the left bank of the Elaphus, for 20 stadia, to Peralees (Περάλες), where was a temple of Pan; it must have stood near Zekkanytus. But the direct road crossed the Elaphus, and entered the Maenalian plain, at the distance of 15 stadia from the Elaphus. This number, however, is much too small, as it is 5 geographical stades from the junction of the Elaphus with the Helion into the Maenalian plain. (Leake, Peloponnesiac, p. 242; Paus. viii. 36 § 5. seq.)

6. The road to Phigalia crossed the Alpheus at the distance of 20 stadia from Megalopolis. Two stadia from the Alpheus were the ruins of Macarea. 7 stadia further those of Dansae, and again 7 stadia the hill Acaceum, upon which stood the city Acacenum. At the distance of 4 stadia from Acaceum was the temple of Deoader, one of the most celebrated sanctuaries in the Peloponnesus, and of which Pausanias has given a particular description. Adjoining, was the temple of Pan, above which stood the ancient city of Lyco- sura. Between Lyco- sura and the river Phataniastion, which was 30 stadia from Phigalia, Pausanias mentions no object, though the direct distance between Lyco- sura and this river is 9 geographical stades. (Paus. viii. 36 §§ 39—39.)

7. The road to Pallantium and Tegesa, passed first through Labocia, a suburb of Megalopolis, next by the ruins of Haemoinae [see Vol. I. p. 192, b.]; beyond which, to the right of the road, were the ruins of Orestethion: while upon the direct road were the villages of Athribidos and Athineum; and 20 stadia beyond the latter the ruins of Asa, near which were the sources of the Alpheus and the Eurotas. From Asa there was a straight road to the mountain called Boreum, upon which was the Choma, marking the boundaries of Megalopolis, Pallantium, and Tegesa. (Paus. viii. 44.)

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8. The road to Heraea was the one by which Pausanias travelled to Megalopolis, and consequently is described by him in an inverse direction to that of the others. This was the great Roman road through the Peloponnesus, which occurs in the Peutinger Table. After leaving Heraea, the first place was Melaneae, which in the time of Pausanias was deserted and covered with water. Forty stadia above Melaneae was Buthagrum, at the sources of the river Buthus, near which were the boundaries of Heraea and Megalopolis. Next to Buthagrum came the village Makedon, and then Gortyn. Further on was the sepulchre of those slain in battle against Cleomenes, and called Pa- rakaisum (Παρακαίσου), because Cleomenes violated his covenant with them. On the right of the road were the ruins of Brentiae, and on the other side of the Alpheus the ruins of Trepiazi. Descending from thence towards the Alpheus was a place called Bathy. Ten stadia further was Bathy; beyond which, after crossing the Alpheus, the traveller came to Themis, a deserted city standing upon a height above the Aminis, a tributary of the Helisus. (Paus. viii. 26 § 8, viii. 2—8.)

(Coins of Megalopolis. MEGALOPOLIS. 1. In Curia. [Aphrodiasia.] 2. In Pontus. [Seleucia.] Megara, sometimes called, for distinction's sake, ME'GARA HVBIAEA (τὰ Μεγάρα Ἦβυλεα: Εθ. Μεγαρίσι or Μεγαρίσι Θέανοι, Μεγαρισάνι), a city of Sicily, situated on the E. coast of the island, between Syracuse and Catana, in the deep bay formed by the Xiphonian promontory. It was unque- donably a Greek colony, deriving its origin from the Merga in Euboea Proper; and the circumstances attending its foundation are related in detail by Timotheides. He tells us that a colony from Megara, under the command of a leader named Lamis, arrived in Sicily about the time that Leonitius was founded by the Chalcidian colonists, and settled themselves first near the mouth of the river Pantagis, at a place called Troitis. From thence they removed to Leonitius itself, where they dwelt for a time together with the Chalcidians; but were soon afterwards expelled by them, and next established themselves on the promontory or peninsula of Trapanis, near Syracuse. Hence they again removed after the death of Lamis, and, at the suggestion of Hyblon, a Sicilian chief of the surrounding country, finally settled at a place afterwards called the Hyblaean Megara. (Thuc. vi. 4.) Symm. Chins follows a different tradition, as he describes the estab- lishment of the Chalcidians at Naxos and that of the Megarians at Hybla as contemporary, and both preceding the foundation of Syracuse, n. c. 734. Strabo also adopts the same view of the subject, as he represents Megara as founded about the same
the plain loses itself in a gradual ascent. The city stood on a low hill with a double summit, on each of which there was an acropolis, one named CARIA (Karav), and the other ALCATHE (Akkath), the former probably being on the eastern, and the latter on the western height, now which the modern village is chiefly situated. Immediately below the city was a port-town named NISAE (Nisai and Neisa), the port being formed by an island called MINOS (Meos). The city was connected with its port-town by Long Walls.

II. HISTORY.

There were two traditions respecting the early history of Megara. According to the Megarians, the town owed its origin to Car, the son of Phereus, who built the citadel called Caria and the temples of Demeter called Megara, from which the place derived its name. (Paus. i. 39. § 5, i. 40. § 6.)

Twelve generations later Lelix came from Egypt and gave the inhabitants the name of Leleges, whence we read in Ovid (Met. vii. 443):—

"Tutus ad Alcaethon, Lelegenae moenia, limus Composito Sciron patre."

Lelix was succeeded by his son Cleson, the latter by his son Pylas, whose son Sciron married the daughter of Pandion, king of Athens. But Nisaus, the son of Pandion, disputing with Sciron the possession of Megara, Aeacus, who had been called in as arbiter, assigned the kingdom to Nisaus and his posterity, and to Sciron the command in war. Nisaus was succeeded by Megareus, the son of Poseidon, who had married Iphinoë, the daughter of Nisaus; and Megareus was followed by his son Alcauthus, who built the other citadel named after him. Such was the account of the Megarians, who purposely suppressed the story of the capture of their city by Minos during the reign of Nisaus. (Paus. i. 39. §§ 6, i. 41. § 5.)

The other tradition, however, was preserved by the Boeotians and adopted by the rest of Greece, differs widely from the preceding one. In the reign of Pylas, Pandion being expelled from Athens by the Metionidae, fled to Megara, married the daughter of Pylas, and succeeded his father-in-law in the kingdom. (Paus. i. 39. § 4; Apollod. iii. 15.)

The Metionidae were in their turn driven out of Athens; and when the dominions of Pandion were divided among his four sons, Nisaus, the youngest, obtained Megara. The city was called after him Nisa (Nisai), and the same name was given to the port-town which he built. When Minos attacked Nisaus, Megareus, son of Poseidon, came from Orchestrus in Boeotia to assist the latter, and was buried in the city, which was called after him Megara. The name of Nisa, subsequently Nisaen, was henceforth confined to the port-town. (Paus. i. 39. §§ 4, 6.)

The modern city, therefore, is named only from the thirteenth century, being founded in 1229 by the emperor Frederic II., from whom it derives its name.
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tical form of government was established. (Paus. i. 43. § 3.)

Into the value of those traditions it would be useless to inquire. It may, however, be regarded as certain, that Megara and its territory were in early times regarded as part of Attica; and hence Strabo assures us that the inscriptions of certain names in the Eba, because they were comprehended along with the Athenians under the general name of Ionians. (Strab. ix. p. 392.) The most certain event in the history of Megara is its conquest by the Dorians. This event is connected in tradition with the expulsion of the Peloponnesians against Athens. The Dorian invaders were defeated by the voluntary sacrifice of Codrus; but Megara was not withstanding permanently conquered, and a Corinthian and Megarian colony founded at Megara. The pillar at the isolaus of Corinth, which had hitherto marked the boundaries of Ionia and Peloponnesus, was now removed; and Megara was henceforth a Dorian state, and its territory included in Peloponnesus. (Strab. ix. p. 393; Seym. Ch. 502.) Megara, however, continued for some time to be subject to Corinth, and it was not without frequent struggles and wars that it at length established its independence. (For authorities, see Müller, Doriens, i. 5. § 10.) Megara appears not to have become the ruling city in Attic territory till it was independent of Corinth, since in earlier times it had been only one of the five handlets (oecus), into which the country was divided, namely, the Heraeans, Piraeans, Megarians, Cynosurians, and Triphiascians. (Plut. Quoest. Græc. c. 17, p. 387.)

After Megara had become an independent city, its prosperity rapidly increased, and in the seventh century before the Christian era it was one of the most flourishing commercial cities of Greece. For this it was chiefly indebted to its admirable situation, which gave its inhabitants great facilities for the prosecution of commerce both by land and sea. All the roads from Northern Greece to Peloponnesus passed through their country, while their shores being washed by the Corinthian and Saronic gulf, enabled them to trade both with the West and East. Megara founded some of the earlier Greek colonies, both in Sicily and Thrace. In b.c. 728 it established Megara Hyblaea in Sicily, in 712 Astaeus in Boeotia; in 673 Thasos, in the following year Caelanum at the mouth of the Bosphorus, and in 657 Byzantium opposite Caelanum. About this time, or rather later, Comedy is said to have been invented by the Megarians. According to the common account, Saisacia, a native of Tripæsucus in Megara, introduced comedy into Attica. (Dict. of Biogr. art. Susarion.) But, with the increase of wealth, the lower orders attempted to obtain a share in the government, which had hitherto been exclusively in the hands of the Dorian colonists, and Thyerages, the father-in-law of Cylon, became tyrant or despot of Megara, by attacking the rich landed proprietors and advocating the claims of the poor. (Aristot. Rhet, i. 2. Politi. v. 4.) He embellished the city by the construction of a beautiful aqueduct, which continued to exist down to the time of Pausanias (i. 40. § 1). Thyerages ruled about b.c. 630—600; but he was subsequently driven from power, and Megara was for some time torn asunder by struggles between the aristocracy and democracy. The elegiac poet Theognis, who belonged to the aristocracy, deprecates the sufferings of his party, and complains that the poor no longer paid the interest of their debts, and that they plundered the houses of the rich and even the temples.

About the same time the Megarians were engaged in frequent contests with their neighbours in Attica. The chief struggle between them was with the people of Salamis, which was at length gained by the Athenians in consequence of the well-known stratagem of Solon. (Paus. i. 40. § 2; Strab. ix. p. 394.) The Megarians took their share in the Persian wars. They fought with 20 ships at the battles of Artemision and Salamis. (Herod. viii. 1. 12.) They repulsed a body of Persians whom Mardonius sent to ravage their territory (Paus. i. 40. § 2), and finally 3000 of their troops fought at the battle of Plataea. (Herod. viii. 19.)

After the Persian War the Megarians were involved in hostilities with the Corinthians respecting the boundaries of their territories. This led the Megarians to desert the Peloponnesian alliance, and unite themselves with the Athenians, b.c. 455. In order to secure their communication with Megara, the Athenians built two Long Walls connecting the city with Nisaæa; and they garrisoned at the same time the town of Pegæ, on the Corinthian gulf. (Thuc. i. 106.) But ten years afterwards the Megarians joined the Spartans, with the assistance of some Peloponnesian troops, they slew the Athenian garrison, with the exception of those who escaped into Nisaæa. They continued to hold Nisaæa and Pegæ, but they also surrendered these towns in the thirty years' truce made in the same year (445) with Sparta and her allies. (Thuc. i. 114, 115.) The Athenians thus lost all authority over Megara; but they were so exasperated with the Megarians, that they passed a decree excluding them from all the Athenian ports. This decree pressed very hard upon the Megarians, whose unproductive soil was not sufficient to support the population, and who obtained most of their supplies from Attica: it was one of the reasons urged by the Peloponnesians for declaring war against Athens. (Thuc. i. 67, 139; Aristoph. Acharnæ. 533.)

In the Peloponnesian War the Megarians suffered greatly. In the first year of the war the Athenians invaded Megara with a very large force, and laid waste the whole territory up to the city walls. At the same time they first blockaded the harbour of Nisaæa, so that Megara was in the situation of a besieged city cut off from all its supplies. This invasion was repeated by the Athenians once in every year, and sometimes even twice; and the sufferings which the people then endured were remembered by them many centuries afterwards, and were assigned to Pausanias as the reason why one of their works of art had not been finished. (Thuc. ii. 31; Plut. Per. 30; Paus. i. 40. § 4.) In the fifth year of the Peloponnesian War (b.c. 427), the Athenians under Nicias took possession of the island of Minoa, which lay in front of Nisaæa, and left a garrison there, by which means the port of Nisaæa was still more effectually blockaded. (Thuc. iii. 51.) Of the position of this island, and of the causeway connecting it with the mainland, we shall speak presently. In the eighth year of the Peloponnesian War (b.c. 424), the democratic party in Megara fearing the return of the aristocratical exiles, who were at Pegæ, entered into negotiations with the Athenians, and had the city given back to the Megarians. The Athenians still held Minoa; and the Long Walls and Nisaæa were occupied by an Athenian garrison. The Athenians
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were admitted within the Long Walls by their friends in Megara, and after a siege of two days they took Nisaea.* Megara was saved by Brasidas, who advanced to the relief of the city with a large Peloponnesian force, and, after offering battle to the Athenians, which they declined, was admitted within the city. The aristocratical exiles were now recalled, and a strict and exclusive oligarchy established, which lasted for some time. (Thuc. iv. 66—74.) A few months afterwards the Megarians captured the Long Walls from the Athenians and burnt them to the ground; but the Athenians still continued to hold Nisaea and Minoa. (Thuc. iv. 169.) In the truce concluded between the Athenians and Peloponnesians in the following year, it was settled that the line of demarcation between the Athenians in Nisaea and Minoa, on one side, and the Megarians and their allies in Megara, on the other, should be the road leading from the gate of Nisaea near the monument of Xenis to the Poseidoum or temple of Poseidon, and from the latter in a straight line to the causeway leading to Minoa. (Thuc. iv. 117.)

From this time Megara is seldom mentioned in Grecian history. Its prosperous condition at a later period is cotted by Isocrates, who says that it possessed the largest houses of any city in Greece, and that it remained at peace, though placed between the Peloponnesians, Thebans, and Athenians. (Isocr. de Pace, p. 183, ed. Stephe.) Megara surrendered to Philip after the battle of Chaeronea. (Aelian, v. H. vii. 1.) After the death of Alexander it fell for some time in the power of Cassander; but his garrison was expelled by Demetrius Poliorcetes, who proclaimed the freedom of the city r. c. 307. (Diod. xx. 46; Plut. Demet. 9.) Subsequently it again passed into the hands of the Macedonian kings, but it was united by Aratus to the Achaean League. (Polyb. ii. 43.) In the war between the Achaean League and the Romans, Megara surrendered to Metellus without a contest. (Paus. vii. 15. § 11.) It is mentioned by Sulpicius, in his well-known letter to Cicero (ad Pans. iv. 5), as one of the ruined cities of Greece. It still existed in the time of Strabo (ix. p. 393), and it was subsequently made a Roman colony. (Plin. iv. 7. s. 11.) Pausanias relates that it was the only city of Greece which Hadrian refused to assist, on account of the murder by its inhabitants of Aemilius, the Athenian herald (Paus. i. 56. § 3); but we learn from inscriptions that a new tribe at Megara was called Adrianites, in honour of the emperor, and that Sabina, the emperor’s wife, was worshipped here under the title of via Aemilia (Brock, J Ast. vol. i. p. 565); and even Pausanias himself describes a temple of Apollo of white marble, built by Hadrian (i. 42. § 5). It continued to coin money under the Antonines and subsequent emperors; and it appears in the Tabula Peutinger, as a considerable place. In the fifth century its fortifications were repaired by Diogenes, an officer of the emperor Anastasius (Chandler, Jner. Ant. 130); but from this time it appears to have rapidly sunk, and was frequently plundered by the pirates of the Mediterranean.

Megara was celebrated on account of its philosophical school, which was founded there by Eu-

* On this occasion Thucydides (iv. 66) calls Megara ἢ ἄνω πόλις, in contradistinction to the port-town. This expression cannot refer to the acropolis of Megara, as some critics interpret it.

clides, a disciple of Socrates, and which distinguished itself chiefly by the cultivation of dialectics. The philosophers of this school were called the Megarici (οἱ Μεγαρικοί, Strab. ix. 393). It was also less creditably distinguished for its cortezans, who were called Megarican Sphinxes. (Μεγαρικαί Ψηφιστές, Suid. s. v.; comp. Plant. Pers. i. 3. 57.) The Megarics were addicted to the pleasures of the table. (Tertull. Apol. 39.) They had a bad character throughout Greece, and were regarded as fraudulently, pernicious, and ignorant; but they may have owed much of this bad character to the representations of their enemies, the Athenians. (Aelian, F. H. xii. 56; Schol. ad Aristoph. Foc. 248; Suid. s. v. Μεγαρικόν ᾨδίον μετήκος, i. e. contemplative people.) Of the Megarian games and festivals we have three kinds mentioned; the Dickean, celebrated in honour of the hero Boccles (Schol. ad Theocr. xii. 28; Schol. ad Pind. Ol. xiii. 153; Schol. ad Aristoph. Acharn. 774), the Alcathian, celebrated in honour of Alkath, and the Smaller Pythian, celebrated in honour of the Pythian Apollo, whose worship was very ancient in Megara. (Philostor. Vit. Soph. i. 3; Schol. ad Pind. Nem. v. 84, Ol. xiii. 155; Krause, Die Pythien, Nemeen und Ischmien, p. 66.)

Dion Chrysostom (Orat. vi.) says that Megara is one day’s journey from Athens, and Procopius (Bell. Vand. i. 1) makes it 210 stadia. According to modern travellers the journey takes 8 hours. (Dodwell, Classical Tour, vol. ii. p. 177.)

III. TOPOGRAPHY OF THE CITY AND ITS PORT-TOWN.

Pausanias has given a particular description of the public buildings of Megara (Paus. i. 40. seq.). He begins his account with the aqueduct of Theagenes, which was supplied with water from the fountain of the nymphs called Sthenides. The aqueduct was remarkable for its magnitude and numerous columns. Near it was an ancient temple, containing a statue of Artemis Soteira, statues of the twelve gods said to be by Praxiteles, and images of the Roman emperors. Beyond, in the Olympieum, or inclosure of Zeus Olympus, was a magnificent temple, containing a statue of the god, which was never finished, owing to the distress occasioned by the Athenians in the Peloponnesian War. From thence Pausanias ascended to the citadel, named Carin, passing by a temple of Dionysus Nysitas, a sanctuary of Aphrodite Apostrophos, an oracle of Night, and a roofless temple of Zeus Cronus. Here, also, was the Megaram, or temple of Demeter, said to have been founded by Car during his reign.

Below the northern side of the Acropolis Carin was the tomb of Alcmaeon near the Olympieum. Hence Pausanias was conducted by his Megarian guide to a place called Rhus (Pote; comp. Plat. Thea. 27), because the waters from the neighbouring mountains were collected here, until they were turned off by Theagenes, who erected on the spot an altar to Aicholus. It was probably this water which supplied the fountain of the Sthenides. Near this place was the monument of Hyllus; and not far from the latter were temples of Isis, Apollo Agmeus, and Artemis Agrotera, which was said to have been dedicated by Alcathus after he had slain the Cithæronian lion. Below these were the heroum of Pandrac, and the monuments of Hippolyte, queen of the Amazons, and Tereus, who married Procris.
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On the ascent to the citadel Alcatob, Pausanias saw, on the right hand, the sepulchre of Megara, and near it the heart of the gods called Pyronides, to whom Alcatobus sacrificed when he was going to build the walls. Here was the stone upon which Apollo laid his lyre, when he was assisting Alcatobus, and which, on being struck, returned a sound like that of a harp. (Comp. Theogon. 771 : Op. Met. viii. 14.) Beyond was the council-house (Bouleuterus) of the Megarians, formerly the sepulchre of Timaeus; and on the summit of the Acropolis was a temple of Athena, containing a statue of the goddess, entirely gilded, with the exception of the face, hands, and feet, which were of ivory. Here, also, were temples of Athena Nice, or Victory, and Arachus. The temple of Apollo was originally of brick, but had been rebuilt of white marble by Hadrian. Here, also, was a temple of Demeter Thesmophoros, in descending from which occurred the tomb of Callipolis, daughter of Alcatobus. On the road leading to the Pryntheium the traveller passed the heroon of Iota, the heroon of Iphigeneia, and a temple of Artemis said to have been erected by Agamenon. In the Pryntheium were tombs of Menippus, son of Megareus, and Echepolis, son of Alcatobus; near which was a stone called Anactetum, because here Demeter sat down and called her daughter. Pausanias next mentions the sepulchres of those Megarians who had fallen in battle against the Persians, and the AE-synunium, so named from its founder, which contained a monument of the heroes of Megara. There were several sepulchral monuments on the way from the AE-synunium to the heroon of Alcatobus, in which the public records were preserved in the time of Pausanias. Beyond was the Dionysium or temple of Dionysus; close to which was the temple of Aphrodite, containing several statues by Praxiteles. Near the latter was a temple of Fortune, with an image of the goddess by Praxiteles. A neighbouring temple contained statues of the Muses, and a Jupiter in bronze, by Lysiphus. It covered the tombs of Corebas and of the athlete Orissippus, the former of which was ornamented by some of the most ancient specimens of sculpture which Pausanias had seen in Greece. On descending from the Agera by the street called Straight, there stood, a little to the right, the temple of Apollo Prostaterus, with a statue of the god of great merit, as well as other statues by Praxiteles. In the ancient gymnasion, near the gates called Nymphades, was a pyramidal stone, called by the natives Apollo Carinus, and a temple of the Eileithyiares. On the road to the port of Nisaern was a temple of Demeter Melanephoros. The Acropolis of Nisaern still remained; on descending from the Acropolis there was the tomb of Lelex on the sea-side. Near Nisaern was a small island, called Minea, where the fleet of the Cretans was moored during the war against Nisaern.

Megara still retains its ancient name, but it is a miserable place. It occupies only the western of the two ancient citadels, and as this was probably Alcatobus, the town on the summit is on the site of the temple of Athena. There are hardly any remains of antiquity at Megara. On the eastern acropolis there are a few remains of the ancient walls. None of the numerous temples mentioned by Pausanias can be identified; and only one of them is marked by the fruits of some Ionic columns. The magnificent aqueduct of Theagenes has disappeared; and some imperfect foundations and a large fountain on the northern side of the town are the only remains of the celebrated fountain of the Stheneid nymphs.

Of the Long Walls, unifying Megara with Nisaern, we have already spoken. They are noticed by Aristophilus under the name of τὰ Μεγαραϊκα σκίτων (Legist. 1172). They were destroyed by the Megarians themselves, as we have already seen, in the eighth year of the Peloponnesian War, but they were subsequently restored by Phocion. Strabo speaks of them as if they still existed at his time (ix. p. 391), but they would seem to have fallen to ruin before that of Pausanias, as he makes no mention of them. According to Thucydides (v. 66) they were 8 stadia in length, but according to Strabo (i. c.) 18 stadia.

The position of Nisaern and Minea has given rise to much dispute, as the localities described by Thucydides do not agree with the present features of the coast. The subject has been briefly discussed by Colonel Leake (Northern Greece, vol. ii. p. 401), and more fully by Dr. Arnold (Thucyd. vol. ii. p. 293) and Lieut. Spratt. (London Geographical Journal, vol. viii. p. 205). Thucydides represents Minea as an island close to Nisaern, and united to the latter by a bridge over a morass. On Minea the Megarians had built a fortress (Thuc. iii. 51). Strabo (ix. p. 39) calls Minea a promontory (έσοπα). He says that, "after the Scironian rocks, we come to the promontory Minea, forming the harbour of Nisaern." Pausanias (i. 44. § 3), however, agrees with Thucydides in calling it an island; but it may be observed that the expression of Strabo (έσοπα) is not inconsistent with its being an island, as stated by Thucydides and Pausanias. The difficulty in determining the site of Minea and Nisaern arises from the fact, that there is at present no island off the coast which can be identified with Minea. At the distance of nearly a mile and a half from Megara there is a small rocky peninsula, and further off two islands, the inner one of which affords shelter to a few of the small class of coasters. Hence it has been supposed that the inner island was Minea, as it forms the port of the Megarians of the isthmus. But this island is distant from the promontory about 200 yards, with 7 fathoms of water between them; consequently they could never have been connected by a bridge. It might, indeed, be argued, that the peninsula was once an island; but this is disproved by the fact that its isthmus is of equal height with its extremity. Moreover, there are no ancient remains, either on this island or the peninsula.

Other writers, among whom are Colonel Leake and Dr. Arnold, suppose the promontory of Tikho (see map, No. 6) further to the east, at the entrance of the strait of Salamis, to have been Minea, since it may at one time have been an island. Accordingly, the statement of Strabo respecting the length of the Long Walls, is preferred to that of Thucydides. But this promontory is nearly 3 miles in length, which is larger than is implied in the description of Thucydides (iii. 51), who speaks of it as fortified only by a single fort. Moreover, Pausanias calls Minea a small island. Lieutenant Spratt has offered a more probable solution of the difficulty. He supposes Minea to be a rocky hill, surrounded by a ruined fortress, and standing on the margin of the sea south of Megara, at the distance of little more than a geographic mile, thus agreeing with the 8 stadia of Thucydides. "That this hill was once a peninsula, appears evident from the dry beds of two rivers, which pass close to its base; one on each side. The eastern
bed winds round the back of the hill, leaving only a narrow neck of elevated ground between it and that on the west side; and it is, therefore, clear, that when these two rivers had communication with the sea, the intermediate neck of land, with this hill, would have been a peninsula, or promontory. These two river beds were once the only outlets of the mountain streams which issue from the valleys on the north side of Mont Geraneia; for the ancient course of the eastern bed, although now ploughed over and cultivated, can be traced through the plain to the northward, as far as its junction with that river, whose torrent at present flows in an easterly direction towards the shallow bay of Tikho, crossing the site of the Long Walls which connected Megara with Nisaea and Minos, and losing themselves in the swamps bordering that bay. Although vestiges of the walls are not found in the bed of the river, yet, on examining the ground near it, the evidence is convincing that its present course does cross their site, as, at a short distance from it, on the Megarian side, their foundations may be traced in a direction transverse to the course of the river, and towards the castellated hill before mentioned. The dry watercourse on the western side of this isolated hill can be traced to within two or three hundred yards of the eastern one; and having no communication with any other mountain stream, it may not be unreasonable to suppose that formerly the river split there into two branches or mouths. This hill would then have been an island, as Thucydides calls Minos. The subsequent deposit of earth brought down by the above mentioned stream, would have joined the hill to the mainland.

The accompanying map and drawing are taken from Lieut. Spratt’s.

If this hill is the site of Minos, the town of Nisaea must have been near it; and Lieut. Spratt discovered many vestiges of an ancient site on the eastern side of the hill, between the sea and a low rock which stands in the plain a short distance to the northward. “Among these remains are four small heaps of ruins, with massive foundations, in one of which there are three broken shafts of small columns erect, and wanting apparently only the fourth to complete the original number. Probably they were monuments or temples; and two Greek churches, which are now in ruins, but standing on two ancient foundations, will not be unfavorable to the supposition. Another church, Agios Nikolaos, which is perfect, also occupies the site of an ancient building, but it stands nearer to the sea.” Lieut.
Spatz further supposes that he has discovered remains of the ancient causeway. "Between the base of the hill on its north side, and the opposite bank of the dry bed of a former river, there are three platforms of heavy buildings, one of which lies immediately at the foot of the hill, another on the edge of the opposite bank, and the third nearly central; and as the course of that former river-bed clearly and indubitably passes between them, it is more than probable that the bridge of communication may be recognised in these ruins." He also says, "the distinct remains of an ancient mole are to be seen extending from the south-eastern end of the hill, and curving to the eastward, so as to have formed a harbour between the hill and those ruins," which is in accordance with the statement of Strabo, that the port of Nisaea was formed by the promontory of Minos.

IV. Territory of Megara.

Megara occupied the greater part of the large Isthumus, which extends from the foot of Mt. Cithæron to the Acrocorinthus, and which connects Northern Greece with the Peloponnese. The southern part of this Isthumus, including the Isthumus properly so called, belonged to Corinth; but the boundaries of Megarics and Corinth differed at an earlier and a later period. Originally Megarics extended as far as Crommyon on the Saronic, and Thermæ on the Corinthian gulf, and a pillar was set up near the Isthumus proper, marking the boundaries between Peloponnese and Ionia; but subsequently this pillar was removed, and the territory of Corinth reached as far as the Scironian rocks and the other passes of the Geraneian mountains. (Strab. i. pp. 392, 393.) Towards the N., Megarics was separated from Boeotia by Mt. Cithæron, and towards the E. and N.E. from Attica by a high land, which terminates on the west side of the bay of Eleusis in two summits, formerly called Kerata or The Horns (7é Ké-
para), and now Kausiti. (Strab. i. p. 395; Diod. xiii. 65; Plut. Them. 13.) Here there is an immense deposit of conchiferous limestone, which Par- santius also noticed (i. 44 § 6). The river Lapis, which flowed into the sea a little to the W. of the Horns, was the boundary of Megarics and Attica.

[ATTICA, p. 323, a.] The extreme breadth of Megarics from Pague to Nisara is estimated by Strabo (viii. p. 334) at 120 stadia; and, according to the calculation of Clinton, the area of the country is 143 square miles.

Megarics is a rugged and mountainous country, and contains no plain, except the one in which its capital, Megara, was situated. This plain was called the "White Plain" (7é AeqoL o<i>li'vòv, Schol. ad Hom. Od. v. 333, ed. Mai; Eyrnal. M. s. v. AeqoL o<i>li'vòv), and is the same as Cimolia (Kimovia, Diod. xi. 79), which produced the Creta Cimolia or fuller's earth, and which Leuké erroneously regards as a place (Northern Greece, vol. ii. p. 419). The main range of Mt. Cithæron runs from W. to E., forming the boundary between Boeotia and Attica; but it is also prolonged southwards along the shores of the Corinthian gulf, and gradually rises into a new chain, which stretches across Megarics from W. to E., parallel to Mt. Cithæron. This chain is highest on the western side, where it attains the height of 4217 feet (Paris), and gradually sinks down on the eastern side towards the Saronic gulf. On its western side it runs out into the promontory AEOLPLANTUS (Ai'ip6v<i>plXov, Asch. Agr. 303, with Schel.), and also into those of OLMAYAE and HERAENIM in the Corinthian territory. [CORNITHUS, p. 685.] On its eastern side the island of Salamis and the surrounding rocks are only a continuation of this chain. The mountains were called GERANIA in antiquity (Γερανία, Thuc. i. 105; Paus. i. 40 § 7), and are said to have received this name because, in the deluge of Deucalion, Megarics, the son of Zeus and a Sibthorpe nymph, was led by the cries of cranes (γέρανα) to take refuge upon their summit (Paus. i. 40 § 7). Towards the south the Geraneian mountains sink down into the plain of the Isthumus, while to the south of the Isthumus there rises another chain of mountains called the Oneian. Strabo (viii. p. 380) confounds the Geraneia with the Oneia; and erroneously repre-
sents the latter extending as far as Boeotia and Cithæron. His error has misled many modern writers, who, in consequence, speak of the Geraneia as a portion of the Oneia. (Curtius, Peloponnesos, vol. i. p. 25.)

The Geraneian mountains are almost, if not entirely, calcareous. They form the true boundary of Northern Greece, and rise above the Isthumus of Corinth like a vast wall from sea to sea. Three roads lead across these mountains into Peloponnese. One runs from the western coast of Megarics, across the rocky peninsula of Perachóra, the ancient Pe-
raeum of Corinth, down to the Corinthian gulf. It was the road by which armies frequently marched from Peloponnese into Northern Greece, but in ordinary intercourse was not much used on account of its length. The second road passes through the centre of the Geraneia, and is called the road of the great Derenvia from the narrow pass (Turk. Der-
enia), which leads between two masses of rock, and where guards were stationed in Turkish times. According to Gell the top of this pass was anciently fortified with a wall. The same writer says that, from the top of this pass to Corinth the distance is 8 hours 37 minutes, and to Megara 2 hours 33 minutes. This road is now little used. The third road leads along the eastern coast of Megarics, is the shortest way between Megara and Corinth, and therefore has been the chief line of communi-
cation between Peloponnese and Northern Greece from the earliest times to the present day. This road, soon after leaving Megara, runs for several miles along a narrow ledge or terrace, cut in the rock half-way up the sides of the cliffs. On his right hand the traveller has the precipitous rock, while on his left it descends perpendicularly to the sea, which is 600 or 700 feet beneath him. The road, which is now narrow and impracticable for carriages, was made wide enough by the emperor Hadrian for two carriages to pass abreast. From the higher level the road descends to the brink of the water by a most rugged and precipitous path cut between walls of rock. This pass is the celebrated Scironian rocks of antiquity, now called Kocio-Ba<dia, or bad ladder (Ai'S lipovodov itopai, Strab. i. p. 391; Ai' lipovodov and Ai' lipovodov, Polyb. v. 16; 2epovos t<ai>, Eur. Hippol. 1206; the road itself 2 lipovodov 685; Hesiod. v. 71; Sciron saxa, Plin. iv. 7. s. 11). According to a Megarian tradition, these rocks derived their name from Scior-

Near the southern end of the pass, where the road
begins to descend, we must place the Melarian rock (ἡ Μελανία), from which Ino or Leuctheres threw herself with her son Melicerys (Παλαίστρον) into the sea; and close by were the executable rocks (σφένεια), from which Sciron used to throw strangers into the sea, and from which he was himself hurled by The- sers. (Paus. i. 44. § 7, seq.) The tortoise at the foot of the rock, which was said to devour the rob- bers, was probably a rock called by this name from its shape, and which gave rise to the tale (κατά τὴν καλυμμένην χελώνα, Dio. iv. 59). On the sum- mit of the mountain was a temple of Zeus Aphasis. On Apollon Lyciae, the temple of Apollo Laticius, near which were the boundaries of Megarion and the Corinthia. (Paus. i. 44. §§ 9, 10.)

MEGARIS. [Megara.]

MEGARIS, a small island on the coast of Cam- pania, mentioned by Pliny (iii. 6. 12), who places it between Pauly and Neapolis; it can therefore be no other than the islet or rock now occupied by the Castel dell'Ovo. [NEAPOLIS.] It is evidently the same which is called by Statius Megalai. (Stat. Silv. ii. 2. 80.)

MEGIDDÔ. [LEGIO; MAGIDOLUS.]

MEGIDDO VALLIS, the western part of the vast plain of Edrešenel, at the northern foot of Mount Carmel, watered by the Kishon. [ES- DREŠENEL VALLIS V. CAMPUS.] [G. W.]

MEGISTE (Μεγίστη), an island off the coast of Lycia, opposite to Antiphellus. It contained a town which, if the reading in Strabo (xiv. p. 666) be correct, was called Cisthenë (Κισθήνη), but had perished before the time of Pliny (v. 35). There was also an excellent harbour, which appears to have been capable of containing a whole fleet. (Liv. xxxvii. 22; comp. Steph. B. s. v., who calls the town Mesiste; Ptol. v. 3. § 9; Scylax, p. 39.) The island, which derived its name from the fact that it is the largest of a group, is now called Kasteloryzo, or Castel Rosso. The island seems to have been col-

MEGALENEAE. [Megalenae.]

MEGALENEAE, or MELANAEAE (Μελαναία Παυς.; Μελαναί, Rhian. ap. Steph. B. s. v. Ecthe, Μελαναίη), a town of Arcadia, in the territory of Heraea, and on the road from Heraea to Megalopolis. It was distant 40 stadia from Bupalagus. Pausanias says that it was founded by Melaneus, the son of Lycaon, but that it was deserted in his time and overflowed with water. The ruins of Melaeneae lie 4 or 5 miles eastward of Heraea, between the villages Kókore and Kákouria, where are the re-
mains of a Roman bath, which has also been a church, and is sometimes used as such, though it is said to be generally inundated, even in the dry season, which is in conformity with the account of Pausanias. The Pentinger Table specifies Maeanee as distant 12 miles from Olympia; but it does not mention Hecera, though a much more important place, and one which continued to exist long after Hecera: moreover, the distance of 12 miles applies to Hecera, and not to Maeanee. (Paus. viii. 26. § 8, comp. v. 7. § 1, viii. 3. § 3; Stephan. B. s. r.; Plin. iv. 6. s. t.; Leake,vol. iv. p. 231; Boblaye, Recherches, f. c. p. 159; Curtius, Ptolaeornaes, vol. i. p. 356.)

MELAIIUM (Μαλαίαιον), a place in Pelasgic to Thessaly, near Scutus, is mentioned in connection with the movements of the armies before the battle of Cynosephala. Leake places it near the sources of the Onchæstus, at a place called Dedericent. (Polv. viii. 3. 6; Liv. xxxiv. 6; Leake, Northern Greece, vol. iv. p. 473.)

MELANCLAIENI (Μελανκλαίηνη), a native tribe, of which none first appears in Herodotus (ap. Steph. B., Fr. 154. ed. Klauser). In the geography of Herodotus (iv. 20. 100—103. 107) they are found occupying the districts E. of the Androphagi, and N. of the Royal Scythians, 20 days' journey from the Palus Mæstis; over above them were lakes and lands unknown to man. It has been conjectured that Herodotus may refer, through some hearsay statement, to the lakes Leduca and Omege. The case has been considerable discussion among geographers, the name of which should be assigned to this tribe: it is of course impossible to fix this to any tribe; but there would seem to be reason to place them as far N. as the sources of the Volga, or even further (Sullarffik, Slow. Alt., vol. i. p. 295.) Herodotus expressly says that they did not belong to the Scythian-Scotic stock, although their customs were the same. The name, the "Black-clacks," like that of their cavalial neighbours, the Anthropophagi, was applied to them by the Greeks, and was no corrupted form of any indigenous appellation. A people bearing this name is mentioned by Scalix of Carystian (p. 32) as a tribe of Pontus. Pompous Mela (l. 19. § 4) and Pliny (vi. 5) coincide with Scalix, who speaks of two rivers flowing through their territory, the Melissa (Μελάσσα), probably the same as the Theasiris (Θεσσηρις, Pro. 9. § 10; Komitellar), and the Aegopus (Αἰγοπός, Κεκτῆτ), Donyan. Sius Perigezes (v. 309) places this people on the Bary-theines, and Pindley (v. 9. § 19) between the river Risa and the Hippoc Montes, in Asian Sarmatia; but it would be a great error to suppose any observation concerning these ancient northern tribes upon either the Roman writers or Pindley, or to confuse the picture set before us by these geographers, and the more correct delineations of Herodotus. For the Melanchaeni of Ammianus (xxxi. 8. § 31), see A. u. A. [E. B. J.]

MELANDIAE (Μαλανδιαί), a people of Thrace, mentioned only by Neophon (Apol. viii. 2. § 32).

MELANGES. [Mantinela, p. 264, b.]

MELANXIA (Μαλανξία), a place on the coast of Cisicia, a little to the west of Civitavecchia, perhaps on the site of the modern Kizilan (Strabo, xiv. p. 670.) From another passage of Strabo (xvi. p. 760), compared with Stephanus B. (s. r. Malaniean), it would seem that the place was also called Meanias. [L. S.]

MELANIPPE or MELANIPPIUM (Μαλανιππίου or Μαλανιππίων), a small town on the coast of Lucania, on the western slope of Mount Pheous, about 30 stadia from Cape Hieron, and 60 stadia south of Gagas, of which Leake (Asia Minor, p. 185) believes it to have been the port town. (Hecat. Fragm. 247; Stephan, B. s. r., who erroneously called it a river; Quint. Smyrn. iii. 232; Stadium. Mar. M. CXL. 211.) Fellow's (Discov. in Lygia, p. 212) found a few tombs cut out of the cliffs of the neighbourhood. [L. S.]

MELANOGAETULI (Γατεύλια), the Ubiuses colour of their vaccinated river on the north coast of Pontus, forming the boundary between Pontus Polemosianus and Cappadocius, and flowing into the Euxine a little to the east of Cytora. (Plin. II. X. vi. 4; Arrian, Peripl. p. 17; Anonym. Peripl. p. 12; Tab. Peut., where it is called Melians.) It is probably the same river as that now bearing the name of Melet Iraack. (Hamilton, Researches, i. p. 267.)

MELANIPS (Μαλανίπα), a village of Thrace, on the river Athrus, and on the road from Heraclea to Byzantium, the place where the city was situated, is mentioned as a place, in which Clymenus, not long after the period of the Persian Wars, had a 10,000—5,000,000,000,000 when in the year 100—5,000,000,000,000 (Curtius, Section, 11. p. 188.)

MELANITTA (Μαλανίττα), a people on the coast of Pontus, Bluetooth. ' [Discov. in Lygia, p. 212] found a few tombs cut out of the cliffs of the neighbourhood. [L. S.]

MELANTHIA (Μαλανθία), a village of Thrace, on the river Athrus, and on the road from Heraclea to Byzantium, the place where the city was situated, is mentioned as a place, in which Clymenus, not long after the period of the Persian Wars, had a

MELAS (Μέλας), the name of several rivers, so called, on the Ubiuses colour of their vaccinated river on the north coast of Pontus, forming the boundary between Pontus Polemosianus and Cappadocius, and flowing into the Euxine a little to the east of Cytora. (Plin. II. X. vi. 4; Arrian, Peripl. p. 17; Anonym. Peripl. p. 12; Tab. Peut., where it is called Melians.) It is probably the same river as that now bearing the name of Melet Iraack. (Hamilton, Researches, i. p. 267.)

MELATII SCOPULI (Μαλατίανοσκοποι), some rocks in the Aegan sea, where Apollo appeared to the Argonauts, probably lay between Icaria and Myconus. (Strab. xiv. p. 636; Apollo. Biblo. iv. 1707; Scyl. p. 55; Hesych. s. v.; Apoll. i. 9. § 26; Stadium. iii. 232, 270.)

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2. A river of Boeotia. [Boeotia, p. 413, a.]

3. A river of Malis, which in the time of Herodotus flowed into the Malach gulf, at the distance of 5 stadia from Trachis. It is now called the Monera-Neria, and falls into the Malachus, also used to flow in ancient times into the Malachus gulf. (Herod. vii. 198; Strab. iv. p. 428; Liv. xxxiv. 26; Leake, Northern Greece, vol. ii. p. 26.)


5. A river of Thrace, now called Saddatt or Schacher-Sa, falling into a deep bay of the same name (Μάλας Σάου), which is bounded on the east by the shore of the Thracian Chersonesus. The modern name of the bay is the gulf of Saros. (Herod. vii. 58; Strab. iv. p. 331; Liv. xxxiii. 40; Polium. iii. ii. §§ 1, 2; Mela, ii. 2; Plin. iv. 11. s. 18.)

MELAS (Μέλαι), a small river of Cappadocia, which had its sources on Mount Argeus (Ito. v. 6. § 8), and flowed in a north-western direction past the town of Mazaca, frequently overflowing its banks and forming marées. (Strab. xii. p. 536, s. r.) It emptied itself into the river Italsi, opposite the town of Siva. (Strabo, l. c.) erroneously describes the Melas as a tributary of the Euphrates, as has been shown by Hamilton in the Journal of the Geog. Society, vol. viii. p. 149 (comp. his Researches, ii. p. 259, s. r.). The river still bears a
name answering to the ancient Melas, Kara-Su, that is, the Black River.

2. A navigable river in Pamphylia, flowing in a southern direction from Mount Taurus towards the sea, into which it emptied itself 50 stadia to the east of Side. (Plin. v. 22; Strab. xiv. p. 667; Pans. viii. 28, § 2; Mela, v. 14; Zosim. v. 16, vi. 5; Stob. ed. March. Mar. Mag. §§ 183, 194, 194.) Its modern name is Meaufrat-Su. (Loeke, Asia Minor, p. 196.)

3. A small river in Pontus Polemoniacus, in the country of the Maeanides. (Plin. vi. 4.)

MELAS SINEUS. [Melas, No. 5.]

MELDI (Μελδί, Pal. ii. 8, § 15), a people of Gallia Celtica or Lugdunensis in Pтолemy's time, whose chief place was Latiunum; but the position which Pтолemy assigns to the Melidae and to Latiunum is very incorrect, if the Meli are properly placed as neighbours of the Parisii and of the Matrons (Ματρών). Strabo is not clearer. He says (iv. p. 194:—

"On both sides of the Sequana there are the Parisii, who possess an island in the river and a city, Lutecia, and Melidae, and Lexovi, along the Ocean these;" by which he perhaps means only the Lexovi, but he might mean to say that the Melidae were on the Ocean. Pliny (v. 18) mentions in Lugdunensis Gallia "Maldi Liber, Parisii, Trecessi." From all this we may infer that the Meldi were near the Parisii but whether they obtained certain rights as to their name from that of Latiui (Latiunum) and other evidence. Gregory of Tours speaks of the "Comitatus Melcensis;" the "territorium Melciden" is mentioned in the Gesta of Dagobert I.; and in the Capitularies of Charlemagne the "Melcianius Pagus" is placed between the "Paisiocus" and "Mihidencus," or the Pagan of Melodunum (Melen), and as the Melcianus occupies the space between the two other Pagii, it must comprise the diocese of Meanz. Thus we obtain with certainty the position of the Melci (Meldi, and Meli, g.e.)

Caesar (B. G. v. 5) mentions the Meldi, and the passage has gained great difficulty. The name Meldi in Caesar's text is not certain. The MSS. have Meli, Melui, Medui, Meli, and Belgae. Caesar, intending to invade Britain a second time, ordered the legati who were set over his legions to get ships built in the winter of n. c. 55—54. All his legions were in the country of the Belgae during this winter (B. G. iv. 38); and it seems a proper inference that all these ships were built in the country of the Belgae. When Caesar in the spring of n. c. 54 came to the Portus Itius, he found all the ships there except sixty which were built "in Melcia." These ships being driven back by bad weather, had returned to the place from which they sailed. The wind which brought the other ships to the Portus Itius, which ships must have come from the south, would not suit ships that came from the north and east; and hence D'Anville justly concluded that these Meldi, whatever may be the true name, must have been north and east of Itius. A resemblance of words led him to find the name of the Melci in a place which he calls Medelfelt near Bruges. The true name of the place is Meldegheen. There is a place on the Scheldt about a league from Oudenarde, named Melden, which under the Empire was a Roman station (Recueil d'Antiquités, g.e. trouvées dans la Flandre, par M. J. de Bast). This is certainly not very convincing evidence for fixing the site of the Meldi; if that is the right name. "Belgica" cannot be the true reading, because all the ships were built in the territory of the Belgae; and Caesar's remark about the sixty would have no meaning, if he spoke of them as built "in Belgia."

If we cannot fix the site of these Meldi, we can see that they are not the people on the Marne. Caesar could have had no reason for building vessels so far up the river. If he did build any on the Seine, he built them lower down. But it is clear that Caesar does not mention any vessels built on the Seine, for he says that these sixty were driven back to the place from which they came; a remark which, if applied to ships built on the Seine, is without any meaning. Ubert (Gallien, p. 525) has made some objection to D'Anville's position of the Meldi, and his objections may have some weight; but his notion that Caesar's Meldi can be the Meldi on the Marne shows that he did not understand Caesar's text.

MELDIA (Μελδία), a town of Media superior, on the road from Naisus to Sarucia. (H. Ant. p. 135 ; I. Hieros, p. 566.)

MELES (Μελς), a small river of Ionia, flowing close by the walls of Smyrna, and discharging its waters into the Hermusian gulf. (Strab. xii. p. 554, xiv. p. 646.) The little stream derives its celebrity from its connection with the legends about Homer, and from a report about the healing power of its waters. There was a tradition that near the sources of the river Meles there was a cave in which Homer had composed his epic poems, or, sometimes called Μελεσσάρχα. (Pans. vii. 5, § 6; Vit. Hom. 2; Stat. Silv. iii. 3. 60, 7, 33; Tibull. iv. i. 200.) The belief in the healing power of its waters is attested by an inscription quoted by Arundell (Asia Minor, vol. ii. p. 406) and Hamilton (Researches, vol. ii. Appendix. No. 48). These circumstances are of some importance in identifying the river. It used to be supposed that a small, dirty, and muddy stream, flowing close by the modern town of Smyrna, was the same as the ancient Meles. But there is another stream, with bright and sparkling water, which rushes over its rocky bed near Bournaubat, and is still celebrated for its agreeable and wholesome qualities. Travellers are now justly inclined to identify this river with the ancient Meles. This supposition is confirmed by our more accurate knowledge of the site of ancient Smyrna, which was on the north of the bay, while new Smyrna was on the south of it, at a distance of 20 stadia from the former; the site of the ancient place is still marked by a few ruinous buildings close by them flows the clear stream which we must assume to be the ancient Meles. (Comp. Hom. Hymn. viii. 3: Ptol. v. 2, § 7; Steph. B. s. Acad. Μελέσσαρχα, according to whom the river was also called Meletus; Plin. v. 31; Hamilton, Researches, vol. i. p. 51, fol.)

MELESSES, a people in the S. of Spain, upon whose confines was situated the rich city of Origia, also called Auriwix. (Liv. xxxviii. 3.)

MELIBOCUS (Μελίβοκος ο Βραχς), a mountain in the interior of Germany, above the Sematina Silva. (Ptol. ii. 11, § 7.) There can be little doubt that Melibocus is the ancient name for the Harz mountain, or the Thuringer Wald, or for both. (L. S. 8.)

MELIBOEA, an island at the mouth of the Orontes in Syria, the sole authority for the existence of which appears to be a poetical myth of Opianus. (Cymogn. ii. 115, &c.)

MELIBOEA (Μελιβοε). 1. An ancient town of Messenia in Thessaly, mentioned by Homer as one of the places subject to Phibectes.
MELITATA.

(Deech, Corp. Inscri. Gr. 5752, &c.) In the First Punic War we find Melita still in the hands of the Carthaginians; and though it was ravaged in n. c. 257 by a Roman fleet under Atilius Regulus, it does not appear that it fell permanently into the hands of the Romans. At the outbreak of the Second Punic War it was held by a Carthaginian garrison under Hanlicar, the son of Gisco, who, however, surrendered the island to Tib. Sempronius, with a Roman fleet, n. c. 218 (Liv. xxi. 51); and from this time it continued without any subject to the Roman rule. It was annexed to the province of Sicily, and subject to the government of the praetor of that island. During the period that the Mediterraneum was so severely infested by the Cilician pirates, Melita was a favourite resort of those corsairs, who often made it their winter-quarters. (Cic. Terr. iv. 46, 47.) Notwithstanding this it appears to have been in the days of Cicero in a flourishing condition, and the great order more than a century since the two principal inscriptions enumerated the project of retiring thither into a kind of voluntary exile. (Cic. ad Att. iii. 4, x. 7, 8, 9, &c.)

The inhabitants of Melita were at this period famous for their skill in manufacturing a kind of fine linen, or rather cotton, stuffs, which appear to have been in great request at Rome, and were generally known under the name of "vestis Melitensis." (Cic. Terr. ii. 72, iv. 46; Diod. v. 12.) There is no doubt that these were manufactured from the cotton, which still forms the staple production of the island.

Melita is celebrated in sacred history as the scene of the shipwreck of St. Paul on his voyage to Rome, A. D. 60. (Act. Apost. xxvii.) The error of several earlier writers, who have transferred the to the Melita on the E. coast of the Adriatic (now Međedra), has evidently arisen from the vague use of the name of the Adriatic, which is employed in the Acts of the Apostles (xxvii. 27), in the manner that was customary under the Roman Empire, as corresponding to the Ionian and Sicilian seas of descriptions. (Admiralty Map.) The whole course and circumstances of the voyage leave no doubt that the Melita in question was no other than the modern Melita, where a bay called St. Paul's Bay is still pointed out by tradition as the landing-place of the Apostle. (The question is fully examined and discussed by Mr. J. Smith, in his Voyage and Shipwreck of St. Paul, Svo. Lond. 1848; also in Conybeare and Howson's Life of St. Paul, vol. ii. p. 353, &c.)

No other mention is found of Melita during the period of the Roman Empire, except in the geographers and the Maritime Itinerary, in which last the name already appears, corrupted into its modern form of Malta. (Strab. vi. p. 277; Plin. iii. 8. s. 13; Mel. ii. 7. § 18; Ptol. iv. 3. § 37; Itin. Marit. p. 518; Sil. Ital. xiv. 251.) After the fall of the Roman Empire it fell for a time into the hands of the Vandals; but was recovered from them by Belisarius in A. D. 533 (Procop. B. i. 17. i. 14), and appears to have continued from this time subject to the Byzantine empire, until it was conquered by the Arabs in A. D. 870.

The present population is principally derived from an African stock; but it is probable that the Arab conquerors here, as well as in Africa, have been to a great extent amalgamated with the previously existing Punic population. The inscriptions discovered at Malta sufficiently prove that the Greek language was at one time in

MELINOPHAGI.

(II. ii. 717). It was situated upon the sea-coast (II. vii. 188; Scylax, p. 25; Apoll. Rhod. i. 532), and described by Livy (xiii. 12) as situated at the roots of Mt. Ossa, and by Strabo (ix. p. 443) as lying in the gulf between Ossa and Pelion. Leake therefore places it near Aphid (Northern Greece, vol. iv. p. 414). Meliboea was taken and plundered by the Romans under Cn. Octavius, n. c. 158. (Liv. xiv. 46; Meliboea is also mentioned by Strab. ix. p. 496; Steph. B. s. c.; Mela, ii. 3; Philostr. v. 878.)

The Meliboean purple is said by Lucroitius (ii. 499; Virg. Aen. v. 251) to have derived its name from this town. Many modern writers, however, suppose the name to have come from the small island Meliboea at the mouth of the Orontes in Syria; but there is no reason for this supposition, as the shellfish from which the purple dye is obtained is found in the present day off the coast of Thessaly.

2. A town of Illyria in Thessaly, is conjectured to have been represented by the Leperida. (Livy xxvii. 13; Leake, Northern Greece, vol. iv. p. 536.)

MELINOPHAGI (Μελινόφαγοι), a people of Thrace upon the coast of the Euxine, near Sambodessus. (Xen. Anaub. v. 5. § 12; Theopomp. ap. Steph. B. s. v.) They are, perhaps, the same people as the Asti (Αστίοι) whom Strabo places in the same neighbourhood (vii. pp. 319, 320).

MELITA (Μελίττα; Fl. Μελίττας; Melitensis; Melito), an island in the Mediterranean sea, to the S. of Sicily, from the nearest point of which it is distant 47 geo- miles, but 53 from cape Pachymus. Strabo gives this last distance as 88 miles, which is greatly overstated; while Pliny calls it 84 miles distant from Camarina, which equally exceeds the truth. (Strab. vi. p. 277; Plin. iii. 8. s. 14.) The island is about 17 miles long, and between 9 and 10 in breadth, and is separated only by a narrow channel from the adjoining island of Gankos, now Gizo. Notwithstanding its small extent, the opportune situation of Melita in the channel between Sicily and Africa, and the excellence of its harbours, must have ever rendered it a place of importance as a commercial station, and it was occupied, probably at a very early period, by a Phoenician colony. (Diod. v. 12.) The date of this is wholly uncertain, and it is called by later writers for the most part a Carthaginian settlement (Svvl. p. 50. § 110; Steph. B. s. c.), which it certainly became in after times; but there can be no doubt that Diodorus is right in describing it as originally a Phoenician one, established by that people as an emporium and harbour of refuge during their long voyages towards the west. The same author tells us that in consequence of this commercial traffic, the colony rose rapidly to prosperity, which was increased by the industry of its inhabitants, who practised various kinds of manufactures with great success. (Diod. b. e.) But notwithstanding this account of its prosperity we have scarcely any knowledge of its history. The notice of it by Scylax as a Carthaginian colony, seems to prove that it had not in his day received a Greek settlement; and indeed there is no trace in history of its having ever fallen into the hands of the Greeks of Sicily, though its coins, as well as inscriptions, indicate that it received a strong influence of Greek civilization; and at a later period appears to have been in a great measure Hellenized. Some of these inscriptions point to a close connection with Syracuse in particular, but of the origin and nature of this we have no account.
MELITA.

The island is the home of the Maltese people, a community with a rich history.

COIN OF MELITA.

Ovid terms Melita a fertile isle (Fast. iii. 567), an expression which is certainly applied, for though it was, in ancient as well as modern times, populous and flourishing, and probably, therefore, always well cultivated, the soil is naturally stony and barren, and the great want of water precludes all natural fertility. Cotton, which at the present day is extensively cultivated there, was doubtless the material of the fine stuffs manufactured in the island; and the excellence of its soft stone as a building material accounts for the splendour of the houses, extolled by Diodorus (v. 12). Another peculiar production of the island was a breed of small dogs, noticed by Strabo and other authors, though some writers derived these from the Melita in the Adriatic. The breed still exists in Malta (Strab. vi. p. 277; Athen. xii. p. 518; Plin. iii. 26, s. 30). The freedom from venomous reptiles which Malta enjoys, in common with many other secluded islands, is ascribed by the inhabitants to the miraculous interposition of St. Paul. (Quint. l. c. p. 117.) [E. H. B.]

MELITA (Melita, Scyl. p. 8; Step. B. Agathem. i. 5; Plin. iii. 30; Itin. Anton. ; Fest. Tab.; Melita, Plut. vi. 16: 8 14; Melaita, Const. Porph. Adm. Inscri. 36; Melita, Geog. nos. 27; Melite, no. 28 of the Libranian group of islands. It was so called like its namesake Melita or Malta, from the excellence of its honey; and some erroneously have claimed for it the honour of being the island on which St. Paul was wrecked. (See preceding article.) It is the same as the long narrow and hilly island of Melide, lying about half-way between Corzola and Ragusa, remarkable in modern times for the singular phenomenon of subterranean fountains called Detonazioni di Melide, the cause of which has been ascribed to the region of volcanic activity which is supposed to underlie the whole of this coast. (Comp. Dauenh. On Volcanos, p. 333.) The site of a palace which was built by Agesilas of Cilicia, the father of Opiamnus, the author of the "Halicarnass," when banished to the island in the time of Septimius Severus, is still shown. (Wilkinson, Dalmatia and Monte-Negro, vol. i. p. 265.)

MELITAE, or MELITEIA (Melitaia, Strab. Plin. Step. B.; Melitaea, Polyb.; Melitaea, Thuc. Eth. Melitaeis, Melitaeus), an ancient town of Phthiotis in Thessaly, situated near the river Enipeus, at the distance of 10 stadia from the town Hellas. (Strab. iv. p. 432.) The inhabitants of Melitae confirmed that their town was anciently called Pyrrha, and they showed in the market-place the tomb of Helen, the son of Deucalion and Pyrrha, (Strab. l. c.) When Brasidas was marching through Thessaly to Macedonia, his Thessalian friends met him at Melitaea in order to escort him (Thuc. iv. 78:); and we learn from this narrative that the town was one day's march from Pharsalus, whether Brasidas proceeded on leaving the former place. In the Lamic war the allies left their baggage at Melitae, when they proceeded to attack Leonatus. (Diod. xviii. 15.) Subsequently Melitaea was in the hands of the Aetolians. Philip attempted to take it, but he did not succeed, in consequence of his scaling-ladders being too short. (Polyb. v. 97, ix. 18.) Melitaea is also mentioned by Sclav. p. 24; Euh. ap. Step. B. iv. 9; Dusarch. vol. ii.; Plin. iv. 9. s. 16; Plut. iii. 13. § 46, who erroneously calls it Melitraga. Leake identifies it with the ruins of an ancient fortress situated upon a lofty hill on the left bank of the Enipeus, at the foot of which stands the small village of Kandes. (Northern Greece, vol. iv. p. 469, seq.) MELITE (Melit.) 1. A lake of Acarnania. (Acharn., p. 9, b.) 2. A demus in the city of Athens. (Athenae, p. 301, b.)

MELITE'NE (Melit', Plut. vi. 3: § 3), the name given by Polydeny to that part of Russian which lay along the banks of the Tigris. 

MELITENE (Melit', Eth. Melit', a city in the easternmost part of Cappadocia, and the capital of the district called Melitene. It appears that in the time of Strabo (xii. p. 537) neither
MELITOXUS

Solin. The, Plin. [G. MriAapia, (f. 21x63) (f. 21x196) rAcad., which lies between it and Culuro (Grenoble). Melosodum may be at or near the B]ony d'Osna.

MELOBOTEIRA (Μελοθόιτειρα), a name which was also applied to Edessa in Macedonia, (Steph. B. s. r. Ai)]

MELODUCUMI (Melon), a town of the Semones in Gallia (B. G. vii. 58), on an island in the Sen-

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HERACLES (Plin. l. c.), and also Byblis by STEPHANUS B. (4. v. Μησοος;) the latter name is said to have been derived from its receiving a colony from the town of Byblis in Phoenicia. Other writers mention this Phoenician colony, and Festus derives the name of Melos from the founder of the colony. (Fest. s. n. Melos.) Some connect the name with μησοος, an apple, on account of the round shape of the island. The Phoenician settlement is probable; but we know that it was colonised at an early period by the Lacedaemonians, and that it continued to be inhabited by Dorians down to the time of the Peloponnesian War. According to the Melians themselves, the Lacedaemonians settled the island 700 years before this war. (Herod. viii. 48; Thuc. v. 84, 112.) In the Peloponnesian War, the Melians remained faithful to their mother city. In B. C. 426, the Athenians made an unsuccessful attempt upon the island; but in 416 they captured the principal town, put all the adult males to death, sold the women and children into slavery, and colonised the island afresh by 500 Athenians. (Thuc. v. 84—116; Dod. xii. 80; Strab. l. c.)

Melos. It is mountainous and of volcanic origin. Its warm springs, which are now used for bathing, are mentioned in ancient times. (Plin. xxxi. 6. s. 23; Athen. ii. p. 43.) Pliny says that the best sulphur was found in Melos (xxxv. 15. s. 50); and among other products of the island he enumerates alum (xxxv. 15. s. 52), pumice-stone (xxxvi. 21. s. 42), and a bright colour, called Melanum pigmentum (xxxv. 6. s. 19; comp. Vitruv. vii. 7; Diosc. v. 180; Plaut. Moli. 1. 3. 107.) The mines of alum are on the eastern side of the island, and the alum is sent down to the town. There is a famous alum plant at Ploutarch near the town. Some very interesting Christian catacombs have also been discovered at Melos, of which Ross has given a description. (Tourn. Nichols, Voyage, vol. i. p. 114, Engl. tr.; Tavernier, Voyage, vol. i. p. 435; Olivier, Voyage, vol. ii. p. 217; Leake, Northern Greece, vol. iii. p. 77; Prokesch, Denkwürdigkeiten, vol. i. p. 531, vol. ii. p. 200; Fiedler, Reise, vol. ii p. 569; Ross, Reisen auf den Griechischen Inseln, vol. iii. pp. 3, 145.)

Eastward of the ancient city is a village named Τωρνίτη, from the tombs with which the hill is pierced in every part. Eastward of Τωρνίτη is a narrow valley sloping to the sea, which also contains several sepulchral excavations. Some of them consist of two chambers, and contain niches for several bodies. There are, also, tombs in other parts of the island. In these tombs many works of art and other objects have been discovered; painted vases, gold ornaments, arms, and utensils of various kinds. Some of these tombs have been opened, and some very interesting Christian catacombs have also been discovered at Melos, of which Ross has given a description. (Tourn. Nichols, Voyage, vol. i. p. 114, Engl. tr.; Tavernier, Voyage, vol. i. p. 435; Olivier, Voyage, vol. ii. p. 217; Leake, Northern Greece, vol. iii. p. 77; Prokesch, Denkwürdigkeiten, vol. i. p. 531, vol. ii. p. 200; Fiedler, Reise, vol. ii p. 569; Ross, Reisen auf den Griechischen Inseln, vol. iii. pp. 3, 145.)

COIN OF MELOS.

MELOS (Μησοος; Αθανασία), a village of Acrania, mentioned only by Steph. B. (s. e.)

MELOTIS, a district of Tripolyia in Epirus. (Liv. xxxii. 13.) The names of Tripolyia and Melotis, in connection with Epirus, occur only in Livy. Leake supposes that Melotis, which name indicates a sheep feeding district, was probably the pastoral highlands around Ostantula, on the borders of Molossia and Attanania. (Northern Greece, vol. iv. pp. 104, 118.)

MELP is a village in Arcadia, situated upon Mt. Nomia, which is a region of Mount Lycaeus, so called because Pan was said to have here discovered the melody (μηλοι) of the syrinx. (Paus. viii. 38. § 11.)

MELPES, a small river of Lucania, flowing into the Tyrrenian sea, near the promontory of Pa-
MELPIS, a small river of Latium, falling into the Liris (Garigliano), about 4 miles below its junction with the Teverus (Suco). It crossed the Via Latina about 4 miles from Aquinum, though Strabo erroneously speaks of it as flowing by that city. It is a still greater mistake that he calls it a great river (παραβοβις μεγας, Strab. v. p. 237), for it is in reality a very insconsiderable stream: but the text of Strabo is, in this passage, very corrupt, and perhaps the error is not that of the author. The name appears in the Tabula, under the corrupt form Medel, for which we should probably read Memelum. (Tab. Peut.)

MELPUM, a city of Cisalpine Gaul, of which the only record preserved to us is that of its capture and destruction by the combined forces of the Insulrians, Bians, and Senones, which took place according to Cornelius Nepos on the same day with the taking of Veii by Camillus, b.c. 396 (Corn. Nep. ap. Plin. ii. 17. s. 21). He calls it a very wealthy city ("opusirens opulentissimum"), and it therefore seems to have been one of the principal of the Etruscan settlements in this part of Italy. All trace of it has subsequently disappeared, and its site is a matter of mere conjecture. (E. H. B.)

MELPSAGUM, a lake or marsh in Germany (Mela, iii. 3. § 3), the site of which is unknown: it is perhaps one of the lakes of Mellemburg. [L. S.]

MELSI'S (Mælis), a small river of Hispania Tarraconensis, flowing into the sea through the territory of the Astures, not far from the city Xercuda (Noricia). Perhaps the modern Narcea. (Strab. iii. p. 167; Flor. Exp. Smyr. xx. p. 47.)

MEMBRIANA. [ANAPHE.]

MEMBRIASA (Membosora), a town of the province, the position of which is fixed by Troadus (B. I. ii. 15) at 330 stadia from Carthage. Membrisina (Membriasa. Pent. Tab.), as it is called in the Antonine Itinerary, was a station between Musti, and Siciliana, and a place of some importance in political history. (Moresell. African Christianit. vol. i. p. 223.)

MEMINI. [CARPETRONIACE.]

MEMNONIENES (Membonis), a tribe of Aschantians, who dwelt between the Nile and the Astapus, north of the peninsula of Memes. (Ptol. iv. 8. § 114.) The name was not an indigenous one, but given by the Greek geographers to one of the Nubian tribes, among whom they placed their legend of Memnon, son of Aurora. (W. B. D.)

MEMPHIS (Mæphos, Herod. ii. 99. 114, 136, 154; Ptol. v. 61; Diod. i. 50. sect. Steph. B. s. r. Eth. Memphiris), the North of the Old Testament (Lam. xix. 14; Jerem. vii. 16, xiv. 1), was the first capital of the entire kingdom of Egypt, after the Deltaic monarchy at Heliodorus was united to the Thebaid capital at This or Abydos. It stood on the western bank of the Nile, 15 miles S. of Cercusorus, in lat. 30° 6' N.

The foundation of Memphis belongs to the very earliest age of Egyptian history. It is ascribed (1) to Menes, the first mortal king; (2) to Uchoreus, a monarch of a later dynasty; and (3) toApis or Onephus. (Ogyin. Fabric. 149.) But the second latter may be dismissed as resting on very doubtful authority. (Diod. i. 51.) The only certainty is that Memphis was of remote antiquity, as indeed is implied in the ascription of its origin to Menes, and that it was the first capital of the united kingdom of Upper and Lower Egypt. The motives which induced its founder to select such a site for his capital are obvious. Not far removed from the bifaceation of the Nile at Cercusorus, it commanded the S. entrance to the Delta, while it was nearer to the Thebaid than any of the Deltaic provincial cities of importance, Heliodorus, Bubastis, and Sais. It is also clear why he placed it on the western bank of the Nile. His kingdom had little to apprehend from the tribes of the Libyan desert; whereas the eastern frontier of Egypt was always exposed to attack from Arabia, Assyria, and Persia, nor indeed was it beyond the reach of the Scythians. (Herod. i. 105.) It was important, therefore, to make the Nile a barrier of the city; and this was effected by placing Memphis W. of it. Before, however, Menes could lay the foundations of his capital, an artificial area was to be provided for them. The Nile, at that remote period, seems to have had a double bifurcation; one at the head of the Delta, the other above the site of Memphis, and parallel with the Arsinoite Nome. Of the branches of its southern fork, the western and the wider of the two ran at the foot of the Libyan hills; the eastern and lower was the present main stream. Between them the plain, though resting on a limestone basis, was covered with marshes, caused by their periods of overflow. This plain Menes chose for the area of Memphis. He began by constructing an embankment about 100 stadia S. of its site, that diverted the main body of the water into the eastern arm; and the marshes he drained off into two principal lakes, one to N., the other to W. of Memphis; and thus, on every side but S., was defended by water.

The area of Memphis, according to Diodorus (i. 50), occupied a circuit of 150 stadia, or at least 15 miles. This space, doubtless, included much open ground, laid out in gardens, as well as the courts required for the barracks of the garrison, in the quarter denominated "the White Castle," and which was successively occupied, under the Pharaohs, by the native militia; in the reign of Ptolemy (n. e. 658 to 614), by Ptolemy and Greek merchants; by the Persians, after the invasion of Cymenes (n. e. 524); and finally by the Macedonian and Roman troops. For although Memphis was not always a royal residence, it retained always two features of a metropolis: (1) it was the seat of the central garrison, at least until Alexander was founded; and (2) its necropolis—the pyramids—was the tomb of the kings of every native dynasty.

The mound which curved the inundations of the Nile was so essential to the very existence of Memphis, that even the Persians, who ravaged or neglected all other great works of the country, annually repaired it. (Herod. ii. 99.) The climate was of remarkable salubrity; the soil extremely productive; and the prospect from its walls attracted the notice of the Greeks and Romans, who seldom cared much for the picturesque. Diodorus (i. 96) mentions its bright green meadows, intersected by canals, pavd with the lotus-flower. Pliny (xii. 10, xvi. 21) speaks of trees of such girth that three men with extended arms could not span them. Martial (vi. 80) says that the "maria Memphis" brought roses in winter to Rome (comp. Lucan, Pharsal. iv. 135); and Athenaeus (i. 20, p. 11) celebrates its growing soil and its wine. (Comp. Joseph. Antiq. i. 14. § 4; Horace, Od. iii. 26. 10.) And these natural advantages were seconded by its
position in the "narrors" of Aegypt, at a point where the Arabian and Libyan hills converge for the last time as they approach the Delta, and whence Memphis commanded the whole inland trade, whether ascending or descending the Nile. On the coins of Hadrani, the wealth and fertility of Memphis are expressed by a figure of the Nile on their reverse, holding in his left hand a cornucopia. (Mionnet, Suppl. ix. No. 42.)

The position of Memphis, again, as regarded the civilization which Aegypt imparted or received, was most favourable. A capital in the Thebaid would have been too remote for communication with the East or Greece; a capital in the Delta would have been too remote from the Upper Kingdom, which would then have been isolated rather to Aethiopia than to Aegypt, while the Delta itself, unsupervised by the Thebaid, must in all probability have become an Assyrian province. But the intermediate situation of Memphis connected it both with the southern portions of the Nile valley, as far as its keys at Philae and Elephantine, and also through the isthmus of Suez and the coast, with the most civilized races of Asia and Europe. After the foundation of Alexander, indeed, Memphis sunk into a provincial city. But the Saracen invaders in the seventh century conquered the province, and Memphis are expressly stated to have built both Old and New Cairo in the neighbourhood of Memphis, only changing the site from the western to the eastern bank of the river, because their natural alliances, unlike those of the Pharaoths, were with the Arabian and the Syrian Khalifs.

The history of Memphis is in some measure that of Aegypt also. The great works of Memes were probably accomplished by successive monarchs, if not indeed by several dynasties. In the 1st period of the monarchy we find that the 3d, 4th, 6th, 7th, and 8th dynasties consisted of Memphite kings. Athosis, who is styled a son of Memes, is said to have built the palace, and thus stamped the new city as a royal residence. In the reign of Khakchos, in the 2nd dynasty, the worship of Apis was established at Memphis, which was equivalent to rendering it a cathedral city. In the 7th dynasty we have a record of seventy Memphite kings, each reigning for one day; this probably denotes an interregnum, and perhaps a forgone revolution; for, as Heraclotus remarks (147), the Aegyptians could not exist without a monarchy. After the 8th dynasty no series of Memphite kings occurs; and the royal families pass to Heracleopolis, in the first place; next, after the expansion of the Shepherds, to Thebes; afterwards to the Deltaic cities of Tanis, Bubastis, and Sais.

The shepherd kings, though they formed their great camp at Abaris, retained Memphis as the seat of civil government (Manetho, ap. Joseph. cont. Apion, l. 14); and although, after they withdrew into Syria, Thebes became the capital, yet we have a proof that the 18th dynasty—the house of Rameses—held their northern metropolis in high esteem. For Sesostris, or Rameses III. (Herod. ii. 108), on his return from his Asiatic wars, set up in front of the temple of Ptah at Memphis a colossal statue of himself 45 feet high; and this is probably the colossal figure still lying among the mounds of ruin at Mitraanih. Under the 25th dynasty, while the Aethiopians occupied Aegypt, Memphis was again the seat of a native government, apparently for the result of a revolution, which set Sethos, a priest, upon the throne. A victory obtained by this monarch over the Assyrians was commemorated by a statue in the temple of Ptah—Sethos holding in his hand a mouse, the symbol of destruction. (Horapoll. Hieroglyph. l. 56; comp. Aelian, H. Anim. vi. 41; Strab. xiii. p. 604; Herod. ii. 141.) Under Pharaoh-necho (viii. c. 670) the Phoenician soldiers, who had aided him in gaining the crown, were established by him in "the Tyrian camp;"—at least this seems to be the meaning of Heridotus (ii. 112),—but were removed by his successor Amasis into the capital itself, and into that quarter of it called the "White Castle."

Of all the Aegyptian cities, Memphis suffered the most severely from the cruelty and fanaticism of the Persians. Its populace, excited by the defeat of the Aegyptian army at Pelasgiu, put to death the Persian herald who summoned the Memphians to surrender. The vengeance of the conqueror is related by Heridotus. Memphis became the headquarters of a Persian garrison; and Cambyses, on his return from his unfortunate expedition against Aethiopia, was more than ever incensed against the vanquished. Pammenes, the last of the Pharaoths, was compelled to put himself to death (Herod. iii. 15); Cambyses slew the god Apis with his own hand, and massacred his priests; he profaned the Temple of Ptah and burned the images of the Cuberhi (v. ii. 32).

Under Darius Aegypt was mildly governed, and his moderation was shown by his acquiescence in the high-priest's refusal to permit the erection of a statue to him at Memphis. (Herod. ii. 110; Diidor. i. 58.) The next important notice of this city is in the reign of Artaxerxes I. Inara, son of Psammithichus, had revolted from Persia, and called in the aid of the Athenians. (Diod. xi. 71.) The Persians were defeated at Par-tmis in the Delta (ii. 74; comp. Mionnet, Geog. x. p. 51), and took Memphis, and were besieged in the "White Castle." (Thucyd. i. 108—109.) The siege lasted for more than a year (Diidor. i. 75), and was at length raised (Ctesias, c. 33), and the authority of the king of Persia restored. Under Nectanebus I., the first monarch of the Sebennytic dynasty, Memphis expelled its Persian garrison, nor did it return to its allegiance, until Nectanebus II., the last representative of thirty dynasties, was driven into Aethiopia. (Atheneus, iv. p. 150.) From this period Memphius loses its metropolitan importance, and sinks to the level of the chief provincial city of Aegypt.

If, as Diidorus remarks (i. 51), Thebes surpassed Memphis in the grandeur of its temples, the latter city was more remarkable for the number of its deities and sacred buildings, and for its recular and commercial edifices. It might, indeed, as regards its shrines, be not improperly termed the Pantheon of the land of Mismain. The following were its principal religious establishments:—The Memphites were required to include nearly all the capital objects of Aegyptian worship except the goat and the crocodile:—

1. The temple of Isis, was commenced at a very early period, but only completed by Amasis, c. 564. It is described as spacious and beautiful (Herod. ii. 176; Heliodor. Aethiop. vii. 2, 8, 11), but inferior to the Iseum at Bursiris (Herod. ii. 59, 61).

2. The temple of Proteus, founded probably by Phoenicians, who had a commercial establishment at Memphis. It was of so early date as to be ascribed to the era of the Trojan War. (Pintarch, de Gen. Socrat. c. 7.)

3. The temple of Apis, completed in the reign of...
MEMPHIS.

Ptolemaic (Herod. ii. 153; Aelian, Hist. Anim. xii. 10; Clunies, Carol. Paed. ii. 2; Strab., xvii. p. 807), stood opposite the southern portal of the great temple of Ptah or Hapshastos, and was celebrated for its colonnades, through which the processions of Apis were conducted. Here was also an oracle of Apis, in connection with one of Osiris and Isis (Plin. viii. 46; Pausan. vii. 22). This temple was the cathedral of Aegypt, and not only established there a numerous, opulent, and learned college of priests, but also attracted thither innumerable wanderers who combined commercial with religious purposes.

4. The temple of Serapis, in the western quarter of Memphis. This Serapis was of earlier date than the Alexandrian deity of similar name. To the Memphian Serapeum was attached a Nilometer, for gauging and recording the periodical overflows of the river. It was removed by Constantine as a relic of paganism, but replaced by his successor Julian. (Sueton. Hist. Eras. i. 18; Sozomen, v. 2; comp. Diodor. vii. 50, 57; Senee. Quest. Nat. iv. 2; Plin. viii. 46.)

5. A temple of Pute, or the Sun, mentioned only in the Rosetta inscription (Letonne, Recueil des Insocr. Grecques et Lat. de l'Egypte; Brugsch, Inscrip. Rosett.)

6. The temple of the Cabeiri (Herod. iii. 57), into none but the high-priest might lawfully enter. The statues of the pigmy gods were burned by Cambyses, and the temple mutilated.

7. The temple of Ptah or Hapshastos, the colossal statue of fire, worshipped under the form of a Pyramid. This was the most ancient shrine in Memphis, being coeval with its foundation. (Diodor. i. 45; Herod. ii. 99, iii. 37; Strab. xvii. 807; Ammian. xvi. 4.) It was enlarged and beautified by several successive monarchs, apparently through a spirit of rivalry with the great buildings at Thebes. (1.) Moeris erected the great northern court (Herod. ii. 101; Diod. i. 51). (2.) Rameses the Great raised in this court six colossal figures of stone,—portrait-statues of himself, his queen, and their four sons. (Herod. ii. 105—110; Strab. xvii. 807; Diodor. iv. 4.)(3.) Rhamphitius built the western court, and erected two colossal figures of summer and winter. (Herod. ii. 121; Diodor. i. 62; Wilkinson, M. and C. i. p. 121.) (4.) Ay-sheus built the eastern court. (Herod. ii. 136.) It was in the opinion of Herodotus, by far the noblest and most beautiful of the four quadrangles. (5.) Psammetichus, the Sate king, added the south court, in commemoration of his victory over the Dodecarchy (Polyaen. Stratag. viii. 5; Herod. ii. 153; Diodor. i. 67); and Amasis (Herod. iii. 176) restored or restored to its basis the colossal statue of Ptah, in front of the southern portal. From the priests of the Memphian temples, the Greeks derived their knowledge of Egyptian annals, and the rituals also of their philosophical systems. It was at Memphis that Herodotus made his longest sojourn, and gained most of his information respecting Lower Aegypt. Democritus also resided five years at Memphis, and won the favour of the priests by his addiction to astrophysical and mathematical studies. (Dio. Laert. D. e. r. i. 54.)

Memphis reckoned among its illustrious visitors, in early times, the legislator Solon, the historian Hectaierus, the philosophers Thales and Cleobulus of Lindus; and in a later age, Strabo the geographer, and Diodorus the Sicilian.

The village of Menai-nakh, half concealed in a grove of palm-trees, about 10 miles S. of Gizeh, marks the site of the ancient Memphis. The successive conquerors of the land, indeed, have used its ruins as a stone-quarry, so that its exact situation has been a subject of dispute. Major Renouw (Geography of Herodotus, vol. ii. p. 121, seq.), however, brings incontestable evidence of the correspondence of Menaenach with Memphis. Its remains extend over many hundred acres of ground, which are covered with blocks of granite, broken obelisks, columns and colossal statues. The principal were evidently erected probably with the area of the great temple of Ptah.

There are several accounts of the appearance of Menaeum at different eras. Strabo saw the Hapshastanum entire, although much of the city was then in ruins. In the twelfth century A. D. it was visited by the Arabian traveler Ab-dallatif, who was deeply impressed with the spectacle of grandeur and desolation. "Its ruins offer," he says, "to the spectator a union of things confounded, and which the most eloquent pen could not attempt to describe." He seems to have seen at least one of the colossal statues of the group of Rameses in the northern court of the Hapshastanum. Among innumerable "idols," as he terms them, he "measured one, which, without its pedestal, was more than 30 cubits long. This statue was formed of a single piece of red granite, and was covered with a red varnish." (Ab-dallatif, De Siclijs Translation, 4to. p. 184.) Sir William Hamilton (Aegyptiacen, 4to. p. 303) visited the spot, and says, that "high blocks of granite were heaped up to the height of 80 ft., and were used for the construction of the town." (that is W. and E.). He entered by the latter, and found immediately "thirty or forty large blocks of very fine red granite, lying on the ground, evidently forming parts of some colossal statues, the chief ornaments of the temple."

The district in which these remains are found is still termed Menafj by the Coptic population, and thus helps to confirm the identity of the village of Jumna with the ancient capital of Egypt. [W.B.D.]
COIN OF MENAENUM.

MENAPIA (MENAPIA, Pltol. vi. 11. § 8), a small place in Bactriana in the immediate neighbourhood of Eucratida. It is probably the same as that called MENAPPIA by Ammianus (xxiiii. 6).

MENAPII, a people of North Gallia. In Caesar's time (B. G. iv. 4) the Menapii were on both sides of the lower Rhine, where they had arable farms, buildings, and small towns. The Usipetes and Tenctheri, who were Germans, being hard pressed by the Sueri, came to the Rhine, surprised and massacred the Menapii on the east bank, and then crossing over spent the winter on the west side, and lived at free cost among the Menapii. The history of these marauders is told elsewhere. (USIPETES.) On the west side of the Rhine the Eburones were the immediate neighbours of the Menapii (B. G. vi. 5), and they were between the Menapii and the Treviri. The Menapii were protected by continuous swamps and forests. On the south and on the coast the Menapii bordered on the Morini. Caesar does not state this distinctly; but he mentions the Menapii (B. G. ii. 4) among the Belgian confederates next to the Morini; and the Menapii were said to be able to raise 7000 fighting men. As the Veneti sought the aid of the Morini and Menapii in their war with Caesar, we must conclude that they had ships, or their aid would have been useless (B. G. iii. 9). Caesar describes all Gallia as reduced to obedience at the close of the summer of B. C. 56, except the Morini and Menapii (B. G. iii. 28), who were protected against the Roman general for this season, by their forests and the bad weather. The next year (B. C. 55), immediately before sailing for Britannia, Caesar sent two of his legati to invade the country of the Menapii and those Patti of the Morini which had not made their submission (B. G. vi. 229). After his return from Britannia Caesar sent Luciilius against the Morini with the legions which had been brought back from Britannia. The summer had been dry, and as the marshes did not protect the Morini, as in the year before, most of them were compelled to yield. The troops which had been sent against the Menapii under the two legati ravaged the lands, destroyed the corn, and burnt the houses; but the people fled to the thickets of their forests, and saved themselves from their cruel enemy. (B. G. iv. 3.)

In n. c. 55 Caesar himself entered the country of the Menapii with five legions unnumbered with baggage. The Menapii were the only Galli who had never sent ambassadors to Caesar about peace, and they were allies of Ambiorix, king of the Eburones, Caesar's enemy. Trusting to the natural protection of their country, the Menapii did not combine their forces, but fled to the forests and marshes, carrying their property with them. Caesar entered their country with his army in three divisions; the inhabitants were sought by cavalry, and after having roused up the country made his bridges over the rivers, but he did not mention any names. The buildings and villages were burnt, and a great number of cattle and men were captured. The Menapii prayed for peace, gave hostages, and were told that their hostages would be put to death, if they allowed Ambiorix to come within their borders. With this threat Caesar quitted the country that he had ravaged, leaving Comm. the Atrebat, one of his shivish Gallic tools, with a body of cavalry to keep watch over the Menapii. (B. G. vi. 5, 6.) It appears from Caesar's narrative that this people had farms, arable land, and cattle; and probably ships. They were not savages, but a people with some civility. Caesar's narrative also leads us to infer that the Menapii on the coast bordered on the Morini, as Strabo (iv. pp. 194, 199) says. Pliny (v. 17) also makes the Menapii and Morini concentric on the coast, but he makes the Scalids (Schelde) the northern limit of the Menapii; and he places the Tomarini north of the Schelde. But the Scalids (the modern Aa) was the name of a river, which, according to the authority of the ancient writers, that the Nervii extended to the coast, and consequently were between the Morini and the Menapii. But it is here assumed as proved that the Morini on the coast bordered on the Menapii, who in Caesar's time at least extended along the coast from the northern boundary of the Morini to the territory of the Batauv. (BATAVORUM INSULA.) Walckenaer proves, as he supposes, that the river Aas, from its source to its outlet, was the boundary between the Morini and the Menapii. The Aas is the dull stream which flows by St. Omer, and is made navigable to Gravelines. Accordingly he makes the hill of Castel, which is east of the Aas, to be the Castellum Menapinorum of the Table. This question is examined under CASTELLUM MORINORUM. The boundary on the coast between the Morini and Menapii is unknown, but it may, perhaps, have been as far north as Dunkerque. As the Eburones about Tancreu and Spa were the neighbours of the Menapii of Caesar on the east, we obtain a limit of the Menapii in that direction. On the north their boundary was the Rhine; and on the south the Nervii. Under Augustus some German peoples, Ubii, Sycambri (SEGGEN), and others,
were removed to the west side of the Rhine. The
Tungundi, who were settled in North Brabant, occupied
the place of those Menapii who bordered on the
Iberones. But the Menapii still maintained them-
selves on the west. Tacitus (Hist. iv. 28, in his
description of the rebellion of Civis, still speaks of
the "Menapios et Marinos et extrema Galliarum."
Part of the former territory of the Menapii was
finally included in Germania Inferior, and the rest in
Belgium. The name Menapii subsisted for a long
time. Aurelius Victor (de Caesaribus, 39) calls
Carausius "Menapiæ civis;" and it appears in the
middle ages. D'Anville observes that though the
Nothicia of the Empire mentions a body of soldiers
named Menapii, we see no trace of this nation in
any city which represents it; but Walckenaer (Geogr.
in. vol. i. p. 460) contends that Tarrastan (Tarraeti
was their chief place, to which place probably belong the Belgo silver medals with the
legend DIVINÆCIS (Bast, Recueil, etc.) "In an act
of Charles the Bald, A.D. 847, in favour of the
abbey of St. Amand, which is south of Tournai, this
abbey is said to be 'in territorio Menapiorum quod
nunc Memesuman appellant.'" We thus obtain, as
it seems, a fixed point for part of the territory of
the Menapii, which under the later Empire may have
been limited to the counties west of the Schelde.
It is observed that "though it is very probable
that Caesar never advanced into the interior of
Flanders, it is, however, certain that the Romans
afterwards, if they did not absolutely make them-
selves masters of it, at least were there for some
time at different epochs. Their idols, their Déi Pe-
as, sepulchral urns, lamps, Roman utensils, and
especially the medals of almost all the emperors,
found in great numbers, are irrefragable evi-
dence of this." (Bast, Recueil d'Antiquités Romaines
euvi., traduction.)
"Ancient carthage vessels have been found in
great numbers all along the coast from Dunkerque
to Bruge, which shows that the sea has not gained
here, and refutes the notion that in the time of
Caesar and Pliny this coast was neither inhabited
nor habitable." (Walckenaer, Geogr. etc. vol. i. p. 469.)
An inscription found at Rimini, of the age of
Vespasian, mentions the "Salinatores Menapiorum," or
salt-makers of the Menapii.
If the position of the Médi of Caesar has been
rightly determined [Menapi], they were Menapian
people. There is nothing to show whether the
Menapii were Galli or Germani. [G. L.]

MENAPILA [Menapia.]

MENDE (Méden, Herod. vii. 123; Scyl. p. 26; Thuc.
iv. 123; Steph. B.), or MENDAE (Meoda, Paus.
v. 10. § 27; Plin. iv. 10; Méda, Polyain. ii. 1. § 21; Suid. s. v.; Mendis, Liv. xxi. 43: Eth. Meozaois), a town of Palkene, situated on the
SW. side of the cape. It was a colony of Eretria in
Euboea, which became subject to Athens with the
other cities of Phocis and Chalcis. On the
arrival of Brasidas, Mende revolted from the Athe-
nians (Thuc. l. c.), but was afterwards taken by
Nicias and Nicostratus (Thuc. iv. 130; Diss.
xi. 72). It appears, from the account which Livy
(l. c.) gives of the expedition of Attalus and the
Romans (iii. c. 290), to have been a small maritime
place under the dominion of Cassandria. Together
with Seleuc, Mende occupied the broadest part of
the peninsula. (Pomp. Mela, ii. 3. § 11) and is
probably represented by some Hellenic remains
which have been observed on the shore near Koru-

Posidiki, to the E., as well as on the heights above it. (Leake, North. Greece, vol. iii. p. 156.) The types
on its autonomous coins—Silenus riding upon an
ass and a "Delta"—in a square (Eckhel, vol. ii.
72)—refer to the famous Alexander vase of which
the ancients made honourable mention. (Athens, i.
Onomast. vi. segm. 15.)

[ E. B. J.]

COIN OF MENDE.

MENDES (Μηδες, Herod. ii. 42, 46, 166; Diad.
i. 84; Strab. xvii. p. 802; Mela, i. 9 § 9;}
Plin. v. 10. s. 12; Ptol. iv. 5. § 51; Steph. B.
v. r. : Ethis Mezesios), the capital of the Men-
desian nome in the Delta of Egypt. It was situ-
ated at the point where the Mendesian arm of the
Nile (Μηδεζιας εσμαθμ. in. 51; Ptol. iv.
5. § 10; Mendesian ostium, Pliny, Mela, ii. cc.)
flows into the lake of Tanis. Mende was, under
the Pharaonic kings, a considerable town: the
name was the chief seat of the worship of Mende
or Pan, the all-producing-principle of life, and
one of the eight greater deities of Egypt, and
represented under the form of a goat. It was
also one of the names assigned to that division
of the native army which was called the Calasirii,
and the city was celebrated for the manufacture of
a perfume designated as the Mendesium unguentum.
(Plin. xiii. 1. s. 2) Mende, however, declined
early, and disappears in the first century A. D.;
since both Pslemy (L. c.) and Aristides (iii. p. 160)
mention Tanins as the only town of note in the
Mendesian nome. From its position at the junction
of the river and the lake, it was probably encroach-
aed upon by their waters, after the canals fell into
neglect under the Macedonian kings, and when they
were repaired by Augustus (Sueton. Aug. 18. 63)
Thmuis had attracted its trade and population.
Ruin, however, supposed to be those of Mende,
have been found near the hamlet of Achmâni-Tanah
(Champollion, l'Egypte, vol. ii. p. 122.) [W. B. D.]

MENDICELIA. I. A town of the Ilergetes, probably Momson. [Vol. ii. p. 32, a.]

2 A town in the interior of Lusitania, on the
bank of the Tagus. (Ptol. ii. 5. § 8, where some
MSS. have Мηδεοκολούχα, others Мηδεοκολούδια.)

MENDEXIUM (Μηδεζιομ). a town in the
western part of Pisidia, two miles west of Pegla.
(Ptol. v. 5. § 6; Steph. s. v., who calls it a town
of Lyca.)

[ L. S.]

MENELAI PORTUS (Μηνελαόδις λιμ. Herod.
i. 169), a harbour of Marmarica, situated to the
W. of Paricnometon (Strab. i. 40. xviii. p. 838),
and a day's voyage from Petra. (Strach. 107. d.)
Here, according to legend, the hero Menelaus landed
(Herod. ii. 119); and it was the place where
Agiasius died in his march from the Nile to Cyrene,
r. c. 361. (Corn. Nep. Ages. 8.) Its position
must be sought on the coast of the Wady Daphnô,
near the Rjil-al-Mirb. (Pacho, Voyage dans la
Marmarique, p. 47.)

[ E. B. J.]

MENELAIUM. [Sparta.]

MENELAITIS (Μηνελαότα, Strab. xvii. p. 803;}
Steph. B. s. v.: Ethis Menelaites), was a town of the
The text in the image appears to be a mixture of sentences in various languages, including English, Latin, and others. It is difficult to interpret the content accurately due to the fragmented nature of the text. The text seems to discuss geographical and historical topics, possibly related to the study of ancient civilizations or regions.

Given the nature of the text, it is challenging to provide a coherent or meaningful translation without more context or clearer language. The fragmented nature of the text suggests that it may be a collection of excerpts from different sources or a text that has been poorly transcribed or digitized.

Without proper context or clearer text, it is not possible to provide a reliable representation of the document's content.
to signify the estimated width of the northern inlet separating the island from the main; and this estimate is probably much exaggerated. The mode of fishing with baskets is still practised in the Jubah islands, and along the coast. The formation of the coast of E. Africa in these latitudes—where the hills or downs upon the coast are all formed of a coral conglomerate, comprising fragments of madrepore, shell, and sand—renders it likely that the island which was close to the main sixteen or seventeen centuries ago, should now be united to it. Granting this theory of gradual transformation of the coast-line, the Menuthian of the "Periplus" may be supposed to have stood in what is now the rich garden-land of Shamba, where the rivers, carrying down mud to mingle with the marine deposit of coral drift, covered the choked-up estuary with a rich soil. (Cooley, "Ptolemy and the Nile," London, 1854, pp. 56—63.)

**MEREUH PROM.** "Egnaia "egaia, Prob. iv. 3. § 7; Pompon. Mela, l. 7. § 2; Plin. v. 3), the most northerly point of the coast of Africa to the E. of the gulf of Carthage, now Cape Bon, or the Ría Addir of the natives. [E. B. J.]

**MERABUM.** A town of Hispania Baetica, on the road from Gades to Malaesa, now Béger de la Miel. (Mém. de l'Acad. des Inscr. xxx. p. 111.)

**MERINUM.** [Garonum.]

**MERMESSUS (Μερμέσσος or Mermabos), a town in Tessalia, belonging to the territory of Lamprocus, was celebrated in antiquity as the native place of a sibyl (Steph. B. s. v.; Paus. x. 12. § 2; Lactant. i. 6. 12, where it is called Marimausa; Said. r. c.), but its exact site is unknown. [L. S.]

**MEREBICA.** [Mopereica.]

**MEROE (Μηρώη, Herod. ii. 29; Dind. i. 23, seq.; Strab. xviii. p. 821; Plin. ii. 73. s. 78, v. 9, s. 10; Steph. B. s. v.; Eth. Merousas, Moroosias). The kingdom of Meroe lay between the modern hamlet of Khartoum, where the Atapaus joins the true Nile and the influx of the Atashanae into their united streams, lat. 17° 40' N., long. 54° E. Although described as an island by the ancient geographers, it was properly an irregulous space, like Mesopotamia, included between two or more confluent rivers. According to Diodorus (i. 23) the region of Meroe was 375 miles in length, and 125 in breadth; but Strabo (xviii. p. 821) regards these numbers as referring to its circumference and diameter respectively. On its eastern side it was bounded by the Abyssinian highlands; on the western by the Libyan sands—the desert of Bahinda. Its extreme southern extremity was, according to a survey made in the reign of Nero, 873 miles distant from the last. (Herod. ii. 20; Strab. x. 180, s. 33) The temple of Artemis was, indeed, reduced this distance to 625 and 600 miles. (Manvett, "Geog. d. Altan, x. p. 183.) Within these limits Meroe was a region of singular opulence, both as respects its mineral wealth and its cereal and lecanimous productions. It possessed, on its eastern frontier, mines of gold, iron, copper, and salt; its woods of date-palm, almond-trees, and ilex yielded abundant supplies of both fruit and timber for export and home consumption; its meadows supported large herds of cattle, or produced double harvests of millet ("chowmari"); and its forests and swamps abounded with wild beasts and game, which the natives caught and salted for food. The banks of the Nile are so high in this region, that Meroe derives no benefit from the inundation, and as rain falls scantily in the north, even in the wet season (Strab. xv. p. 690), the lands remote from the rivers must always have been nearly desert. But the waste bore little proportion to the fertile lands in a tract so intersected with streams; the art of irrigation was extensively practised; and in the south, where the hills rise towards Abyssinia, the rains are sufficient to maintain a considerable degree of fertility. The valley of the Atashanae (Tacazze) is lower and warmer than the rest of Meroe. Partly from its natural richness, and partly from its situation between Abyssinia and the Red Sea, the regions which produced spice, and the rich yields of gold-dust, ivory, and precious stones,—Meroe was from very early times the seat of an active and diversified commerce. It was one of the capital centres of the caravan trade from Libya Interior, from the havens on the Red Sea, and from Aegypt and Aethiopia. It was, in fact, the receptacle and terminus of the Libyan traffic from Cartaghes, on the one side, and from Adulis and Berenice on the other. The ruins of its cities, so far as they have been explored, attest its former importance. It was a city of considerable size.

The site of the city of Meroe was placed by Eratosthenes (ap. Strab. xvii. p. 786) 700 stadia, or nearly 90 miles, south of the junction of the Nile with the Atashanae, lat. 16° 44'; and such a position agrees with Philo's statement (ii. p. 77) that the sun was vertical there 45 days before the summer solstice. (Comp. Plin. vi. 30.) The pyramids scattered over the plains of this mesopotamian region indicate the existence of numerous cities besides the capital. The ruins which have been discovered are, however, those of other temples or public monuments, for the cities themselves, being built of palm-branches and bricks dried in the sun, speedily crumbled away in a latitude in which the tropical rains partially extend. (Ritter, Africa, p. 542.) The remains of Meroe itself all lie between 16° and 17° lat. N., and are not far from the Nile. The most southerly of them are found at Naga-gerbel-araven. Here have been discovered the ruins of four temples, built in the Aegyptian style, but of late date. The largest of them was dedicated to the ram-headed deity Amun. The principal portico of this temple is detached from the main building,—an unusual practice in Aegyptian architecture,—and is approached through an avenue of sphinxes, 7 feet high, and also bearing the ram's head. The sculptures, like those of Aegypt, represent historical events. Amun receiving the homage of a queen, or a king holding his captives by the hair, and preparing to strike off their heads with an axe. At Wad Motor, a little from the Atapus, are the remains of a sandstone temple, 80 feet in length, with a large gateway, 76 feet wide, 12 feet in height, and 12 columns the figures and emblems of Phra, Athor, and Typhon. These ruins are amidst mounds of brick, which betoken the former presence of an extensive city. Again, 16 or 17 miles west of the Atapus, and among the hollows of the sandstone hills, surrounded by the desert, are the ruins of El-Mansourat. Eight temples, connected with one another by galleries or colonnades, and divided into courts and cloisters, are here found. The style of architecture is that of the era of the Ptolemies.

On the eastern bank, however, and about 2 miles from the river, are found groups of pyramids, which mark the site of a necropolis and the neighbourhood of a city; they are 80 in number, and of various dimensions; the base of the largest being 63 feet square, of the smallest less than 12 feet. The
leftist of these pyramids is about 160 feet in height. Some of these have evidently been royal tombs. None of the buildings of Mereoe, indeed, can claim a remote antiquity. The sculptures as well as the pyramids bear the impress of the decline of Egyptian art, and even traces of Greek architecture, and this circumstance is one of many indications that Mereoe derived its civilization from Aegypt, and did not, as has been supposed, transmit an earlier civilization to the Nile valley. And yet it is not probable that Mereoe received either its arts or its peculiar forms of civil polity from Aegypt, either entirely, or at any very remote epoch of time. Their points of resemblance, as well as of difference, forbid the supposition of direct transmission; for, on the one hand, the architecture and sculptures of Mereoe betray the inferiority of a later age, and its civil government is not modelled upon that of the Pharaohs. One remarkable feature in the latter is that the sceptre was so often held by female sovereigns; whereas in Aegypt we find a queen regnant only once mentioned—Nitocris, in the 3rd dynasty. Again, the polity of Mereoe appears to have been in great measure sacerdotal long after Aegypt had ceased to be governed by a pure theocracy. Yet, that the civilization of Mereoe was indigenous, is proved by the fact that in this portion of Libya in all ages render highly improbable. From whatever quarter the ruling caste of this ancient kingdom may have come, it bears all the tokens, both in what we know of its laws, and in what is visible of its arts, of the presence of a conquering race presiding over a subject people.

The most probable theory appears to be the following, since it will account for the inferiority of the arts and for the resemblance of the polity of Mereoe to that of Aegypt:

Strabo, quoting Eratosthenes (xvii. p. 786), says that the Semibitae were subject to Mereoe; and again he relates, from Artemidorsus, that the Semibitae ruled Mereoe. The name of Semibitae, he adds, signifies immigrants, and they are governed by a queen. Pliny (vi. 30. s. 31) mentions four islands of the Semibitae, each containing one or more towns, and which, from that circumstance, are evidently not mere river-islands; but tracts between the rivers. The district of the Semibitae is the modern kingdom of Sennaar. Herodotus, in whom is the earliest allusion to these Semibitae (ii. 30), calls them Autoleni, that is voluntary exiles or immigrants, and adds that they dwell as far above Mereoe, as the latter is from Syene, i.e., a two months' voyage up the river. Now, we know that, in the reign of Psammetichus (c. c. 656—614), the military caste withdrew from Aegypt in anger, because their privileges had been invaded by that monarch, and tradition uniformly assigns Aethiopis, a vague name, as their place of refuge. The number of these exiles was very considerable, enough— even if we reduce the numbers of Herodotus (ii. 31), 240,000, to a tenth—to enable warriors, well armed and disciplined, to bring under subjection the scattered and barbarous tribes of Semenaw. The islands of the Semibitae, surrounded by rivers, were easy of defense: the soil and productions of Mereoe proper would attract exiles accustomed to the rich Nile valley; while, at the distance of two months' journey, they were secure against invasion from Aegypt. Having revolted from a king rendered powerless by his army, they would naturally establish a form of government in which the royal authority was limited; and, recurring to the era when the monarch was elected by or from the sacerdotal caste, they apparently reorganised a theocracy, in which the royal power was so restricted as to admit of its being held by male or female sovereigns indifferently,—for there were kings as well as queens of Mereoe.

Again, the condition of the arts in this southern kingdom points to a similar conclusion. The pyramids scattered over the plains of Mereoe, though copied from the monuments of the Nile valley, and borrowing names from early Egyptian dynasties, are all of a comparatively recent date; long, indeed, posterior to the age when the arts of Aegypt were likely either to be derived from the south, or to be conveyed up the river by conquest or commercial intercourse. The structures of Mereoe, indeed, so far as they have been explored hitherto, indicate less a regular than an interrupted intercourse between the kingdoms above and below Syene. And when it is remembered that these monuments bear also many vestiges even of later Greek and Roman times, we may infer that the original Semibitae were, during many generations, recruited by exiles from Aegypt, to whom the government of their Macedonian or Roman conquerors may have been irksome and oppressive. Finally, the native tribes of Sennaar live principally on the produce of the chase; whereas the population of Mereoe was agricultural. New emigrants from Aegypt would naturally revert to tillage, and avail themselves of the natural productiveness of its alluvial plains. The whole subject, indeed, is involved in much obscurity, since the ancient Mereoe is in many parts inaccessible; partly from its immense tracts of jungle, tenanted by wild beasts, and partly from the fevers which prevail in a climate where a brief season of tropical rain is made up by many months of drought. From the little that has been discovered, however, we seem warranted in at least surmising that Mereoe was indirectly a colony of Aegypt, and repeated in a rude form its peculiar civilization. (See Heeren, African Nations, vol. i. Mereoe; Cooley's Phoeny and the Nile; Cailliaud, Isle de Mereoe, &c.)

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MESANITES SINUS. (Mesantides, al. Mesantides keltos), a bay at the extreme north of the Arabian coast of the Persian Gulf. (Ptol. v. 19. § 1, vi. 7. § 19.) Forster finds the modern representative of the ancient name in the Phrant Messan of D'Avicile, at the mouth of the Evphrates, or the Shatt-al-Arab. (Arabia, vol. ii. p. 55.) "The coincidence of names," he says, "is important, as placing it in our power to point out two towns which Potamye disposes close to this bay; viz. Hicara (Bükara) in El-Kader, a town at the mouth of the old bed of the Euphrates, and Jucara (Counceda), in Dojekhere, an ancient town, now in ruins, 20 miles south of El-Kader, now Core Bodhan" (p. 214). [G. W.]

MESAMBRIA (Mesambri, Arrian, Ind. c. 38), a small place, apparently a chersonesus on the southern coast of Persia, the present Abas-shir. (Vincenc, loc. of Greece, i. p. 394.) [V.]

MESAMBRIA. [Mesambria.]

MESCHIE MONS (Meschi et Plei, Ptol. iv. 9. § 6), a mountain of Interior Africa, S. of the equator, which Potamye (l. c) places in W. long. 25°, and which may be identified with part of the chain of the Mahoe or Kong Mountains, to the N. of Dubomoy. [E. B. J.]

MESCHIELA (Meschilia, Diod. xx. 57, 58), a town of Numidia, taken by Eumachus, the general of Achaeus. [E. B. J.]

MESI. [Mesia.]

MESI. [Stoeichades.]

MESEMBRIA (Messembria, Dori. Messembria, Eth. Messembroic). 1. An important Greek city in Thrace, situated on the coast of the Euxine and at the foot of M. Haems (Sevnm. Ch. 738); consequently upon the confines of Moesia, in which it is placed by Potamye (iii. 10. § 8). Strabo (vii. p. 319) relates that it was a colony of the Thracians, and that it was originally called Mesembria (Mesembria) after its founder Menes. Stephanus B. (s. v.) says that its original name was Mesambria (Mesambria) from its founder Meles; and both writers state that the termination -bria was of the Thracian word for town. According to the Anonymous Periploi of the Euxine (p. 14) Mesembria was founded by Chalcedonians at the time of the expedition of Daris against Scythia; and according to Herodotus (vi. 33) it was founded a little later, after the suppression of the Ionian revolt, by Byrantian and Chalcedonian fugitives. These statements may, however, be reconciled by supposing that the Thracian town was originally colonized by Megarians, and afterwards received additional colonists from Byrantian and Chalcis. Mesembria was one of the cities, forming the Greek Pentapolis on the Euxine, the other four being Odessus, Tomi, Istria, and Apoltoniaca. (See Bickh. Inscr. vol. ii. p. 990.) Mesembria is rarely mentioned in history, but it continued to exist till a late period. (Mela, ii. 2; Plin. iv. 11. s. 18; Ptol. L.c.; Tab. Pont.)

2. A Greek city of Thrace, on the Aegaean Sea, and not far from the mouth of the Limnos. (H. ed. vii. 108; Steph. B. s. v.)

MESENE (Mesen, Strab. ii. p. 84), a small tract of land in ancient Mesopotamia, about the exact position of which there has been much discussion, owing to the indistinct and confused accounts of it which have been preserved in ancient authors. The real cause of this would seem to be that there were two districts at no great distance one from the other, both of which, from similar reasons, bore the name of Mesene, or Middle-Land. One of these was near the mouths of the Tigris, where that river is divided into two branches, corresponding to the modern tract called Shatt-al-Arab (Steph. B. s. v. Mesen.) To this Mesene must be referred the passage in Philostergius (H. E. iii. 7), in which he states that the Tigris, before it reaches the sea, is divided into two great branches, forming an extensive island, which is inhabited by the Mesene. To this also belongs the Mesene, mentioned in the history of Trajan by Dion Cassius, who calls it an island in the Tigris, over which Athenobius was the ruler (lxviii. 25). The other was much higher up on the same river, and has derived its chief importance from its capital Apamea. Stephanus speaks of this tract in two places: first (s. v. Arraca), where he states that that city is surrounded by the Tigris, where that river is divided into two streams, of which that on the right hand is called Delas, and that on the left bears the name of Tigris; and secondly (s. v. Opata), where he asserts that Oratha is a town of Mesene, which is near the Tigris, according to Arrian, in the 16th book of his Parthica.

Pliny evidently refers to this Mesene, when he is speaking of Apamea, which town he states to have been 125 miles on this side (i.e. to the N.) of Seleucia; the Tigris being divided into two channels, by one of which it flows to the S. and to Seleucia, washing all along Mesene (vi. 27. s. 31). There might have been some doubt to which Mesene Apamea refers; but as he mentions Tereden, which was near the mouth of the Tigris, it is probable that he is speaking of the former one (xxiv. 9). The district in the neighbourhood of the Apamean Mesene has been surveyed with great care by Lient. Lynch; and, from his observations, it seems almost certain that the more northern Mesene was the territory now comprehended between the Jiegel and the Tigris. (Roy. Geogr. Journ. vol. ix. p. 475.) [V.]

MESIA. [Mesdia.]

MESOA or MESOAO. [Sparta.]

MESOBOA. [Arcadia, p. 193, no. 15.]

MESOGEA. [Attica, p. 522.]

MESOGIS or MESOGIS (Mesogis, Mesowis), the chief mountain of Lydia, belonging to the trunk of Mount Taurus, and extending on the north of the Macedon, into which it sends numerous small streams, from Celenae to Mycale, which forms its western termination. Its slopes were known in antiquity to produce an excellent kind of wine. (Strab. xiv. pp. 629, 636, 637, 648, 650; Steph. B. s. v. Mes. 2. § 13, where Mesogis is, no doubt, only a corrupt form of Mesogis.) Mounts Paconts and Tharanus, near its western extremity, are only branches of Mesogis, and even the large range of Mount Tmolus is, in reality, only an offshoot of it. Its modern Turkish name is Kesintik Dag, that is, chestnut mountain. [L. S.]

MESOPOTAAMIA (Μησοποταμία), an extensive
MESOPOTAMIA.

Though Mesopotamia is for the most part a flat country, the ancients reckoned some mountains which were along its northern boundary, as belonging to this division of Asia. These were Morbs Massus (now Karjat Boghlar), one of the southern outlying spurs of the great range of the Taurus; and M. Singara (now Sinjar), which may be considered as an extension to the S. of the M. Masina. The latter is nearly isolated from the main ranges on the N., and extends on the NE. to the neighborhood of the Tigris. The two most important rivers of Mesopotamia are, as we have stated, those which formed its W. and E. boundaries, the Euphrates and Tigris; but besides these, there are a number of smaller, but not wholly unimportant streams, which traverse it as affluents of the former rivers. These were the Chaboras (Khabur); the Sagoras, perhaps the same as that which Xenophon calls Mascar (Anab. i. 5. § 4); the Belias or Bilecha; and the Mydoniustus (Hermes). Under the Roman Empire, Mesopotamia was divided into two parts, of which the western was called Assyria, while the eastern continued to bear its ancient name. It was conquered by Trajan in a.D. 115, who took Singara and Nisibis, and formed the three Roman provinces of Armenia, Mesopotamia, and Assyria, of which Mesopotamia reached as far as the Persian Gulf. (Dion Cass. Ixviii. 22, 23; Eutrop. viii. 3; Euseb. vii. 165, ed. Scalig.; Malalas, p. 274, ed. Bonn.) But even Trajan could not retain his conquests (Dion Cass. Ixviii. 29), and they were given up by Hadrian of his own accord. (Spartian, Harde. 5; Eutrop. viii. 6.) Under M. Aurelius, Mesopotamia was again conquered by L. Verus, as far as the Median Wall (S. Rufus, Brev. 14); and the conquest was further secured by the foundation of the colonies of Carrhae on the Chaboras and Singara, to which Septimius Severus added those of Nisibis and Rhesena. But this province was a constant cause of war between the Persian and Roman empires; and at length the greater part of it was surrendered to the Persians by Jovian in a.D. 365. After this time Mesopotamia consisted of two coagns: Eshnunna, bounded on the south by the Chaboras, with the capital Edessa; and Mesopotamia, extending as far south as Dura, and having Amida as its capital. The province was governed by a Praeses. (Marquart, in Becker's Konisch. Alterth. vol. iii. pt. i. pp. 204, seq.)

The most important cities of this province were Batinae or Bathnae; Carrhae; Circeium; Nisibis or Antiokia Mydoniæ; and Singara.

MESPLA (Mesarth, Xen. Anab. iii. 4. § 10), an ancient deserted city of Assyria, noticed by Xenophon on his retreat northwards from Babylonia. He describes it as about 6 parasangs from Luriessa, on the same (or left) bank of the Tigris. He mentions, as a report, that on the Medes being conquered by the Persians, the queen, who was a Median, fled to this place; and that, when subsequently the place was besieged by the Persians, they would have been unable to take it, had not Zeus aided them with his lightning. There can be little doubt that Mešpla is represented
by the present Messa.,—the name of which is probably a corruption of the old name,—and that the rains of Kau-prak, in its immediate neighbourhood (now certainly ascertained, by Colonel Rawlinson's decipherment of the inscriptions found there, to have been a vast palace erected by Sennacherib), are those which Nenophen beheld in a state much less injured by time and violence than they are at present. (Layard, Nineveh and Babylon, p. 638.)

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MESSA (Messana), one of the nine cities of Laconia enumerated by Homer, who gives it the epithet of θαυματωρως, "abounding in pigeons" (II. ii. 502). Strabo says that the position of Messa was unknown (viii. p. 364), but Pausanias mentions a town and harbour, named Messa (iii. 25. § 9), which is identified by most modern scholars with the Homeric town. This Messa, now Messopo, is situated on the western coast of Mami, between Hippola and Oetynus; and the cliffs in the neighbourhood are said to abound in wild pigeons. (Leake, Morea, vol. i. p. 286; Boubaye, Recherches, &c. p. 91; Curtius, Peloponnesos, vol. ii. p. 282.) Leake, however, has subsequently conjectured that Messa corresponds to Mestra in the Spartan plain, partly on account of its site, and partly because the Messa of Pausanias could never, from its situation, have been of much importance. (Peloponnesos, p. 357.) But there does not appear any sufficient reason for rejecting the identity of the Messa of Pausanias with the Messe of Homer.

MESSABATENE (Plin. vi. 27. s. 31.; Messab Dentik, Strab. xi. p. 524; Eth. Messabatia, Ptol. vi. 4. § 3), a narrow district in the mid-land of Susiana (as indeed its name implies), situated according to Pliny under Mt. Cambalidus (one of the southern spurs of Mt. Zagros), to the E. of the tribe of the Cassi. Strabo states that it lies under Zagros, and is either a part of Media, or, as others hold, of Elymae (xi. p. 524); in another place he calls Massabatic an eparchate of Elymae, and adds that the best pass into Assyria lay through it (xvi. p. 744). Ptolemy (l. c.), who does not mention the district by its name, makes the Messabatae the inhabitants of Paraetace, itself a subdivision of Persia, adjoining Media. [ ]

MESSANA or MESSINA (Messena in almost all Greek authors, but the Dorian form which is found in Pindar, was universally in use among the citizens themselves, and was from them adopted by the Romans, who always write the name Messana; Eth. Mescagnus and Mescagnos, Messenitis; Messina), an important city of Sicily, situated on the strait which divided that island from Italy, nearly opposite to Rhegium, and only a few miles from Cape Pelorus, the NE. extremity of the island. It was originally called Zancle (Zagryia; Eth. Zagyiaidus), a name said to be of Sicilian origin, derived from the fashion of the inhabitants to make use of such a sickle, and was obviously applied to the spot from the peculiar configuration of the curved spot or point of sand which encloses its port. (Thuc. vi. 4; Steph. Byz. s. e. Zagryia; Strab. vi. p. 268; Diod. iv. 85.) From this derivation of the name it would appear probable that there was a Siculian settlement on the spot, before it was occupied by the Greeks; but no mention of this is found in history, and all ancient writers describe Zancle as a Chalcide colony. According to Thucydides it was at first founded by a band of pirates from the Italian Campania, itself a colony of Chalcis; but the advantageous
subjection by Anaxilus must have occurred some years prior to his death in B.C. 476. It is certain that at that period he had been for some time ruler both of Rhegium and Zancle, the latter of which, according to one account, he had placed under the nominal government of his son Cleophron or Leophr. (Diod. xi. 48; Schol. ad Pind. Pyth. ii. 34.) It is certain, also, that before the close of his reign Zancle had assumed the name of Messene or Messa-

n, by which it has ever since been known. The error of Pausanias, who carries back the whole settle-
mement, and with it the reign of Anaxilas to the close of the Second Messenian War, n. c. 668, has been sufficiently refuted by Bentley (Diss. on Pha-

laius, pp. 204—224.) It is probable that he con-

founded the Second Messenian War with the Third, which was really contemporaneous with the reign of Anaxilas (Clinton, F. I. vol. i. p. 257); and it is not unlikely that some fugitives from the latter were among the fresh settlers established by Anaxilas at the time of the colonisation of Messana. It is pro-

bable also that the Samians were by no means absolutely expelled, as stated by Thucydides, but continued to inhabit the city together with the new colonists, though deprived of their exclusive ascend-
cancy. (Herod. vii. 164; Sievert, Zancle-Messana, p. 16.)

The Messanians for some time followed the for-
runes of their neighbours of Rhegium; but they passed

after the death of Anaxilas, under the government of Miurytus, and subsequently of the two sons of Anaxilas; but, after the death of Hieron, and the ex-
pulsion of his brother Thrasylulas from Syracuse, they took the opportunity, in conjunction with the other cities of Sicily, to drive out their despots and assert their freedom and independence, B.C. 461. (Diod. xi. 59, 66, 76.) A large body of the foreign settlers, who had been introduced into Sicily by the tyrants, were upon this occasion established in the territory of Messana, a proof that it was at this period still thinly peopled; but the city seems to have participated largely in the prosperity which the Sicilian republics in general enjoyed during the period that followed, n. c. 460—410. The great fertility of its territory, and the excellence of its port, were natural advantages which qualified it to be one of the first cities of Sicily; and this ap-

pears to have been the case throughout the period in question. In n. c. 426, their tranquillity was, how-

ever, interrupted by the arrival of the Athenian fleet under Laches, which established itself at Rhegium, on the opposite side of the straits; and from thence made an attack on Mylae, a fortress and dependency of the Messanians, which, though occupied by a strong garrison, was compelled to surrender. Laches, with his allies, hereupon marched against Messana itself, which was unable to resist so large a force, and was compelled to accede to the Athenian alliance. (Thuc. iii. 86, 90; Diod. xii. 54.) But the next year (n. c. 425) the Messanians hastened to desert their new alliance, and join that of the Syracuseans; and from thenceforth their port became the chief naval station of the combined Syracusean and Locrian fleets. (Thuc. iv. 1, 24, 25.) They themselves, also, on one occasion, took courage to make a vigorous attack on their Chalcidic neigh-

bours of Naxos, and were able to defeat the Na-

xians themselves, and shut them up within their walls; but were in their turn defeated by the Sicu-

lians and Locitians, who had hastened to the relief of Naxos, and who for a short time laid siege, but

without effect, to Messana itself. (Thuc. iv. 23.) The Messanians were included in the general pacifi-
cation of Sicily, n. c. 424; but were themselves still divided by factions, and appear at one time to have

had for a short period passed under the actual dominion of the Locrians. (Id. v. 5.) At the time of the Athenian expedition to Sicily (n. c. 415) they were again independent, and on that occasion they per-

sisted in maintaining a neutral position, though in vain solicited by the Athenians on one side, and the Syracusan on the other. An attempt of the former to make themselves masters of the city by treachery proved wholly ineffectual. (Diod. xiii. 4; Thuc. vi. 48, 74.) A few years later, the Messa-

nians afforded a hospitable refuge to the fugitives from Himera, when that city was taken by the Carthaginians, n. c. 409 (Diod. xiii. 61), and sent an auxiliary force to assist in the defence of Agrigentum against the same people. (Id. 86.)

It appears certain that Messana was at this period, one of the most flourishing and considerable cities in Sicily. Diodorus tells us, that the Messanians and Rhegians together could equip a fleet of not less than 80 triremes (xiv. 8); and their combined forces were viewed with respect, if not with appro-

hension, even by the powerful Dionysius of Syracuse. (Id. 44.) But though unfavourably disposed towards that despot, the Messanians did not share in the strong sympathy of the Rhegians with the Chalcidic cities of Naxos and Catana (Rhegium), and pursued an uncertain and vacillating policy. (Diod. xiv. 8, 40, 44.) But while they thus sought to evade the hostility of the Syracusean despot, they were visited by a more severe calamity. Himilcon, the Carthaginian general, who had landed in Sicily in n. c. 396, having compelled Dionysius to fall back upon Syracuse, himself advanced with a large army from Panormus, along the N. coast of the island. Messana was the immediate object of the campaign, on account of the importance of its port; and it was so ill prepared for defence, that notwithstanding the spirited resistance of its citizens, it was taken by Himilcon with little difficulty. Great part of the inhabitants made their escape to the surrounding country; but the rest were put to the sword, and not only the walls of the city levelled to the ground, but all its buildings so studiously destroyed as, according to the expression of Diodorus, to leave scarcely a trace of where it had formerly stood. (Diod. xiv. 56—58.)

After the defeat and expulsion of the Cartha-

ginians, Dionysius endeavoured to repeople Messana with the fugitive citizens who survived, to whom he added fresh colonists from Locri and Medma, together with a small body of Messanian exiles, but the latter were soon after transferred to the newly founded city of Tyndaris. (Diod. xiv. 78.) Mean-

while, the Rhegians, who viewed with dissatisfaction the footing thus established by Dionysius on the Sicilian straits, endeavoured to obtain in their turn an advanced post against the Messanians by fortifi-

ing Mylae, where they established the exiles from Naxos, Catana, and other cities, who had been driven from their homes by Dionysius. (Id. xiv. 87.) The attempt, however, proved abortive; the Messanians recovered possession of Mylae, and continued to support Dionysius in his enterprises against Rhegium. (Id. 87, 103.) After the death of that despot, we hear but little of Messana, which appears to have gradually, but slowly, risen again to a flourishing condition. In n. c. 537 the Messa-
nians are mentioned as sending assistance to Dion against the younger Dionysius; and after the death of Dion, they revolted an attempt of Callippos to make himself master of their city. (Diod. xvi. 9; Plat. Dion. 56.) At a somewhat later period, however, they fell under the yoke of a tyrant named Hippion, from whom they were freed by Timoleon, (B. C. 339), and at the same time detached from the alliance of Carthage, which they had been for a time compelled to adhere. (Diod. xvi. 69; Plat. Timol. 20. 34.)

But Messana did not long enjoy her newly recovered freedom. Soon after the establishment of the Mamertines at Syracuse, that monarch turned his arms against Messana, and, though his first attempts, in B. C. 315, were unsuccessful, and he was even compelled to restore the fortress of Mylae, of which he had for a time made himself master, a few years later, in B. C. 312, he succeeded in establishing his power at Messana itself. (Diod. xix. 65, 102.) But the severities which he exercised against the party which had opposed him completely alienated the minds of the Messanians, and they readily embraced the opportunity of the defeat of the tyrant at Corinth in the following year, B. C. 311, to throw off his yoke and declare in favour of the Carthaginian alliance. (Id. xix. 110.) The death of Agathocles, soon after, brought upon the Messanians even heavier calamities than his enmity had done. The numerous bands of mercenary troops, chiefly of Campanian, or at least Oscan, extraction, which the despot had assembled in Sicily, were, after his death, compelled by the Syracuseans, with the support of the Carthaginians, to quit the island. But, having arrived with that object at Messana, where they were hospitably received by the citizens, and quartered in their houses, they suddenly turned against them, massacred the male inhabitants, made themselves masters of their wives, houses, and property, and thus established themselves in undisputed possession of the city. (Pol. i. 7; Diod. xxxi. 18, Exc. H. p. 493; Strab. vi. p. 268.) They now assumed the name of Mamertini (Mamurtiani), or "the children of Mars," from Mamers, an Oscan name of that deity, which is found also in old Latin. (Diod. i. c.; Varr. L. L. v. 73.) The city, however, endeavoured to be called Messanians, though the whole car- tended to change its name to Mamertina: Cicero, indeed, in several instances calls it "Mamertina civitas" (Cic. Verr. ii. 5, 46, iii. 6, iv. 10, &c.), but much more frequently Messana, though the inhabitants were in his time universally called Mamertini. The precise period of the occupation of Messana by the Mamertines is nowhere stated. Polybius tells us that it occurred not long after that of Rhegium by the Campanians under Decius, which may be referred to the year 282 B.C., while it must have taken place some time after the death of Agathocles in B. C. 289: the year 282 is that commonly assigned, but within the above limits this is merely conjectural.

The Mamertines now rapidly extended their power over the whole NE. angle of Sicily, and made them- selves masters of several fortresses and towns. The occupation of Rhegium by the Campanians, under very similar circumstances, contributed to strengthen their position and they became one of the most formidable powers in Sicily. The arrival of Pyrrhus in the island (B. C. 278) for a time gave a check to their aggressions: they in vain combined with the Carthaginians to prevent his landing; but, though he defeated their forces in a battle and took several of their fortresses, he did not attack Messana itself; and on his return to Italy the Mamertines sent a large force across the straits which attacked the army of the king on its march, and inflicted on him severe losses. (Plut. Pyrrh. 23, 24; Diod. xxi. 7. p. 493.) The Mamertines, however, soon found a more formidable enemy in Hieron of Syracuse, who, shortly after the departure of Pyrrhus from Sicily, established himself in the possession of the chief power in that city. His efforts were early directed against the Mamertines; and after the fall of Rhegium, which was taken by the Romans in B. C. 272, he invaded territory with a great army, reduced the fortress of Mylae, and defeated the Mamertines in a battle on the banks of the river Longanus, with such slaughter that they were on the point of surrendering Messana itself without a blow; and the city was saved only by the inter- vention of a Carthaginian force under Hamilcar. (Pol. i. 8, 9; Diod. xxi. 13. pp. 499, 500.) The events which followed are obscurely known to us, and their chronology is very uncertain; but the Mamertines seem to have found that they were no longer able to stand alone against the power of Hieron and, while one party was disposed to throw themselves into the arms of the Carthaginians, another sought protection from the power of the Romans. The latter ultimately prevailed, and an embassy sent by the Mamertines, to invoke the alliance of the Romans, first gave occasion to the intervention of that people in the affairs of Sicily, and became the origin of the First Punic War, B. C. 264. (Pol. i. 10; Diod. xxi. 1; Zonar. viii. 8; Oros. iv. 7; Liv. Epit. xvi.)

Before the arrival of the promised aid from Rome the Carthaginian party had again prevailed, and the citadel was occupied by a Carthaginian garrison; but this was expelled by the Mamertines themselves on the arrival of C. Claudius; and soon after the consul Appius Claudius landed at Messana, and drove off in succession the Carthaginians and Hieron, who had just before concluded an alliance against the Mamertines, and laid siege to the city with their combined forces. (Pol. i. 11, 12; Diod. xxi. 1, 3. p. 501; Zonar. viii. 8, 9; Dion Cass. Exc. Vet. 58—60.) Messana was now protected by a Roman gar- rison, and, during the remainder of the war which followed, continued to be one of their chief strong- holds and the principal station of their fleets. The importance of its harbour, as well as its ready com- munication with Italy, rendered it a point of vital importance to the Romans; and the Mamertines either continued steadily faithful or were kept under by the constant presence of a Roman force. (Pol. i. 21, 25, 38, 52; Diod. xxi. 18. p. 505, xxiv. 1. p. 508; Zonar. viii. 10, 12.) At the close of the war the Carthaginian party again prevailed, and the city continued to enjoy hitherto the nominal privileges of an allied city (foederata civitas), while they in reality passed under the dominion of Rome. (Cic. Verr. iii. 6.) Even in the time of Cicero we find them still retaining this privileged condition; and though this alone would not have sufficed to protect them against the exactions of Verres, the Mamertines appear to have adopted the safer policy of supporting the praetor in all his oppressions and conciliating him by bribes, so that they are represented by the orator as the accomplices, as well as defenders, of all his injustices. (Cic. Tb. ii. 5, 46, iv. 8, 67, &c.)

Messana was certainly at this time one of the most populous and flourishing places in Sicily. Cicero
MessenA.

calls it a very great and very rich city ("civitas maxima et locupletissima," Verr. v. 17), and extols the advantages of its situation, its port, and its buildings. (ib. iv. 22.) Nor does Messana appear to have suffered severely from any of the wars that caused such ravages in Sicily, though it narrowly escaped being taken and plundered by Athenian during the first and second Punic Wars. (Dion Cass. Fr. Val. p. 584.) In the Civil War, B.C. 48, it was the station of a part of the fleet of Caesar, which was attacked there by that of Pompey under Cassius, and the whole of the ships, thirty-five in number, burnt; but the city itself was protected by the presence of a Roman legion. (Caes. B. C. iii. 101.) At a somewhat later period it was the head-quarters and chief stronghold of Sextus Pompeius during his war with Octavian, B.C. 36; and its capacious harbour became the station of the fleet with which he commanded the coast of Sicily, as far as Tauromenium on the one side and Tyndarion on the other. It was from thence also that Pompeius, after the total defeat of his fleet by Agrippa, made his escape with a squadron of only seventeen ships. (Appian, B. C. v. 97, 103, 109, 122; Dion Cass. xiii. 1—12; Strab. vi. p. 268.)

It was in all probability in consequence of this war that Messana lost the privileged condition it had so long enjoyed; but its inhabitants received in exchange the Roman franchise, and was placed in the ordinary position of a Roman municipality. It still continued to be a flourishing place. Strabo speaks of it as one of the few cities in Sicily that were in his day well peopled; and though no subsequent mention of it is found in history under the Roman Empire, it reappears during the Gothic wars as one of the chief cities and most important fortresses in the island,—a rank it had undoubtedly held throughout the intervening period. (Strab. vi. p. 268; Plin. iii. e. 2) Like all other cities of Sicily, it had the three doors and was surrounded with a wall. (Proc. B. G. i. 39.) The wine of the neighbourhood of Messana, known as Vimin Manterium, enjoyed a great reputation in the days of Pliny; it was first brought into vogue by the dictator Caesar. (Plin. xiv. 6. s. 8.)

Throughout the vicissitudes of the middle ages Messana continued to be one of the most important cities of Sicily; and still ranks as the second city in the island. It has, however, but few remains of antiquity. The only vestiges are some baths and tessellated pavements, and a small old church, supposed to have formed part of a Roman basilica. (Smith's Sicily, p. 118.) Another church, called S. Giovanni de' Fiorentini is believed, but wholly without authority, to occupy the site of the Scarrarium or family chapel of Heins, from which Verres purified a bronze statue of Hercules, attributed to Myron, and one of Cupid, which was believed to be the work of Praxiteles. (Cic. Verr. iv. 2, 3.)

The celebrated port of Messana, to which the city owed its chief importance in ancient as well as modern times, is formed by a projecting spit or tongue of sand, which curves round in the form of a crescent or sickle (whence the name of Zancle was supposed to be derived), and constitutes a natural mole, rendering the harbour within perfectly secure. This singular bulwark is called by Diodorus the Acte (Ἀκτή), and its construction was attributed to the giant, which are numerous (Diod. iv. 85), though there can be no doubt of its being of perfectly natural formation. The harbour within is said by Diodorus to be capable of containing a fleet of 600 ships (xiv. 56), and has abundant depth of water, even for the largest ships of modern days. The celebrated whirlpool of the Charbydis is situated just outside the Acte, nearly opposite the modern lighthouse, but out of the track of vessels entering the harbour of Messana. (Smyth's Sicily, p. 128.)

The city itself is built close to the harbour on level ground, immediately at the back of it rise steep hills, forming the underfalls of a range of mountains which extends from the neighbourhood of Cape Pelorus to that of Tauromenium. This ridge, or at least the part of it next to Cape Pelorus, was known in ancient times as the Mons Neptunius; but a part of the same range forming one of the underfalls near Messana is called, both by Dio- dorus and Polybius, the Chalcide mount (Ῥ Χαλκί- διον ὄρος, Pol. i. 11; ὁ Λώφος ή καλκίδης Χαλκιδικός, Dio, v. 11.). This is the position taken up by the Carthaginians at the same time at a place called Samos or Eunus (Σώες, Pol.; Eunæs, Dio.); can be identified with any degree of certainty.

The coins of Messana are numerous and interesting, as illustrating the historical vicissitudes of the city. There exist:—1. Coins of Zancle, before the time of Anaxillas, with the same written on old characters, in DANKAE, a dialectic form of the name. 2. Coins of Messana, with the Ionic legend ΜΕΞΕΝΙΟΝ, and types taken from the coins of Samos. These must be referred to the period of Anaxillas immediately after his conquest of the city, while the Samian colonists still inhabited it. 3. Coins of Messana, with the type of a hare, which seems to have been adopted as the ordinary symbol of the city, because that animal is said to have been first introduced into Sicily by Anaxillas. (Pollux, Onom. v. 75.) These coins, which are numerous, and range over a considerable period of time, show the gradual preponderance of the Doric element in the city; the ruder and earlier ones having the legend in the Ionic form ΜΕΞΕΝΙΟΝ, the latter ones in the Doric

COINS OF MESSANA.
MESSAPIA. 4. Coins struck by the Mamertines, with the name of MESSAPIA. These are very numerous, but in copper only, (Millingen. Trans. of Roy. Soc. of Lit. vol. i. pt. ii. pp. 93—98; Eckhel, vol. i. pp. 219—223.)

MESSAPIA (Messoria), was the name commonly given by the Greeks to the peninsula forming the SE. extremity of Italy, called by the Romans Calabria. But the usage of the term was very fluctuating; Iapygia and Messapia being used sometimes as synonyms, sometimes the latter considered as a part only of the former more general designation. (Pol. iii. 88; Strab. vi. pp. 277, 282.) [This question is more fully discussed under CALABRIA, Vol. i. p. 472.] The same uncertainty prevails, though to a less degree, in the use of the name of the people, the Messapii (Messapii), who are described by Herodotus (vii. 170) as a tribe of the Iapygians, and appear to be certainly identical with the Calabri of the Romans, though we have no explanation of the origin of two such different appellations. The ethnical affinities of the Messapians have already been discussed, as well as their history related, under the article CALABRIA.

Italian topographers in general admit the existence of a town of the name of Messapia, the site of which is supposed to be marked by the village now called Fasole, between Orta and Brindisi; but the passage of Pliny, in which alone the name is found, appears to be corrupt; and we should probably read, with Cluverius and Mommsen, "Varia (Uria) cui cognome ad discrimino Apuliea Messapia." (Plin. iii. 11. s. 16. § 100; Cluver, Ital. p. 1248; Mommsen. Die Unter. Ital. Diakrte. p. 61.)

MESSAPITUM, mountain of Bocotia. [Vol. i. p. 414. a.]


MESSENE. (Mesorhyn: Eth. and Adj. Messorphos; Adj. Messorphos.) The later capital of Messenia, built under the direction of Eaminondas in B. C. 369. (Diod. xv. 66; Paus. iv. 27.) The name of Messene had been applied in ancient times to the country inhabited by the Messeniens; but there was no city of this name till the one founded by Eaminondas. The Thebans and their allies assisted the Messeniens in building it; and the best architects and masons were invited from all Greece to lay out the city with regularity, and to arrange and construct properly the temples and other public buildings. Eaminondas also took special pains with the fortifications, which were regarded by Pausanias as the most perfect in Greece. The walls, as well as the towers and bulwarks, were built entirely of stone; and the excellence and solidity of the masonry are still apparent in the existing remains. (Paus. iv. 31. § 5.) The foundation of the city was attended with great pomp and the celebration of solemn sacrifices. First, sacrifices were offered by Eaminondas, who was received as Oeikist or Founder, to Dionysus and Apollo I-ineni.-by the Argives to the Argive Hera and Zeus Nemesis.—by the Messeniens to Zeus Ithomata and the Dioscuri. Next, prayer was offered to the ancient Heroes and Heroes of the Messenian nation, especially to the warrior Aristomenes, that they would come back and take up their abode in the new city. After this, the ground was marked out and the building begun, under the sound of Argive and Boeotian flutes, playing the strains of Pronomus and Sacadas. (Paus. iv. 28. § 6; Grote's Greece. vol. ix. p. 309.) The history of this town is related under MESSENIA, so that it is only necessary in this place to give an account of the northern side, or scarp of Messene.

Messene is situated upon a rugged mountain, which rises between the two great Messenian plains, and which thus commands the whole country. This mountain, about half-way up, divides into two summits, of which the northern was called Ithome and the southern Eva. The sharp ridge connecting them is about half a mile in length. Mt. Ithome is one of the most striking objects in all Peloponnesus. It rises to the height of 2631 feet, or more than 700 feet higher than the Acrocorinthus; but it looks much lower than it really is, in consequence of its precipitous sides and isolated position. Upon this summit the Acropolis of Messene was built; but the city itself was situated in a hollow somewhat in the form of a shelf, extending on the west side of the sharp ridge which connects Ithome and Eva. The city was connected by a continuous wall with its acropolis. There are considerable remains of the ancient city, and the walls may still be traced in the greater part of their extent. They are the most perfect on the northern side, with the Arcadian or Megalopolitan gate in the centre. They may be followed up to the summit of Ithome, and then along the ridge connecting Ithome and Eva; but here towards the south-east traces of them are sometimes lost. In this part, however, the foundations of the eastern or Laconian gate, as it has been called, are clearly seen. The summit of Mt. Eva was evidently not included within the city walls. The direction of the southern wall is most uncertain. From the eastern gate to the ruins, which are supposed to be those of the southern gate, and near which the present road runs to the southern Messenian plain, no line of walls can be traced; but on the western side the walls may again be clearly followed. The circumference of the walls is about 47 stadia, or nearly 6 English miles; but it includes a large space altogether unfit for the site of buildings; and the great extent was doubtless intended to receive a part of the surrounding population in time of war.

The space included within the city-walls now consists of corn-fields and pastures amid woods of wild olive and oak. Nearly in the centre of the ancient town is the modern village of Messometia; and near the southern gate, at the foot of Mount Eva, are two poor villages, named Simiata. On the eastern slope of Mount Eva is the monastery of Vorkino, embossed in cypress and orange groves, and one of the most...
The northern gate, leading to Megalopolis in Arcadia (Paus. iv. 33. § 3), is one of the finest speci-
mens of Greek military architecture in existence. Its form is seen in the preceding plan. It is a small
fortress, containing double gates opposite to one another, and connected by a circular court of 62
feet in diameter. In front of the outer gate on either side is a strong rectangular tower. Upon enter-
ing the court through the outer gate, there is a niche on each side for a statue, with an inscription
over it. The one on the left hand is still legible, and mentions Quintus Plotius Enphomen as the re-
storer (Böckh, Inscr. No. 1460). Pansanias (iv. 33. § 3) notices in this gate a Hermes in the Attic
style, which may possibly have stood in one of these niches. Leake observes that the interior masonry
of the circular court is the most exact and beautiful he ever saw. The lower course is a row of stones,
each about 53 in length and half as much in height; upon this is placed another course of stones of equal
length and of half the height, the joints of which are precisely over the centre of each stone in the lower
course. The upper part of the walls has fallen: nine courses are the most that remain. Neither
gateway retains its covering, but the flat architrave of the inner one lies in an oblique position upon the
ruins of the wall by which it was formerly supported; it measures 18 feet 8 inches in length by 4 feet 2
inches in breadth, and 2 feet 10 inches in thickness. The road still leads through this gate into the circuit
of the ancient city. The ruins of the towers, with the interjacent curtains, close to the gate on the slope
of Mount Ithome, show this part of the fortifications to have resembled a chain of strong redoubts, each
tower constituting a fortress of itself. "A flight of steps behind the curtain led to a door in the flank of
the tower at half its height. The upper apartment, which was entered by the door, had a range of looph-
holes, or embrasures, on a line with the door, looking along the parapet of the curtain, and was lighted by
two windows above. The embrasures, of which there are some in each face of the towers, have an opening
of 7 inches within, and of 3 feet 9 inches without, so that, with a small opening, their scope is very great.
The windows appear to be too high for any purpose but to give light. Both the curtains and towers in
this part of the walls are constructed entirely of large squared blocks, without rubble or cement. The
curtains are 9 feet thick. The inner face of the towers has neither door nor window. The tower
next to the gate of Megalopolis has had all the stones disjointed, like those of the Propylaea at Athens,
probably by an earthquake." The towers are in general about 23 feet square, projecting about 14 feet
from a curtain varying in length according to the nature of the ground, and 8 or 10 feet in thickness.
MESSENE.

The town was not in general such as has been described at the towers near the gate of Megalopolis, but, as in most Greek works of defence, consisted of an exterior and interior facing of that kind of masonry filled up with rubble.

In describing Messene, Pausanias first mentions the Agora, which contained a fountain called Arisinoe, supplied by a subterranean canal from the source named Clepsydra. In the Agora, probably in the centre, was a statue of Zeus Soter. The various temples, which lie the same extends to enumerate, are either surrounded the Agora, or were in its immediate neighbourhood. These were temples of Poseidon and Aphrodite; a marble statue of the mother of the gods, the work of Damophon, who also made the statue of Artemis Laphria; a temple of Eileithyia, a sacred building of the Curetes, and a sanctuary of Demeter, containing statues of the Dioscuri. But the temple of Asclepius contained the greatest number of statues, all of which were made by Damophon. The temple of Messene contained her statue in gold and Parian marble, while the back part was adorned with pictures representing the Messenian heroes and kings. A building, called Hierosythus, contained statues of all the gods worshipped by the Greeks. Pausanias next mentions the gymnasion, with statues made by Aegyptian artists, a pillar bearing a figure of Aethidas in relief, and the monument of Aristomenes,—the stadium containing a brazen statue of Aristomenes; and lastly, the theatre, with the adjoining temple of Scaphis and Isis. The fountain called Clepsydra occurs in ascending to the summit of Ithomata; and an annual festival, called Ithomea, was celebrated in honour of the god. (Paus. iv. 31. § 6—iv. 33. § 2.)

The Agora must have stood near the modern village of Marrowndi, in the neighbourhood of which most of the foundations of the ancient buildings are found. The rivulet, which now runs unconfined through the village, was in ancient times conducted through a subterranean canal, and formed the fountain Arisinoe mentioned above. The modern village has derived its name from this spring,—Marrowndi meaning Black Spring or Black Eye. South of the site of the Agora are the ruins of the stadium, of which the upper or circular end and more than half of one of the sides still remain. The rivulet of Marrowndi now runs through the length of the stadium. "The stadium was surrounded by a colonnade, which was double at the upper end: here the lower parts of the columns are in their original places; there were about twenty in each row; 1 foot 10 inches in diameter, with Doric flat capitals. Part of the colonnade, on the right side of the stadium, is likewise in its place, and on the left side is the foundation of a public edifice, where are many pieces of columns of the same description as the colonnade round the stadium. Perhaps this was the Hierosythus. The four seats of the stadium did not extend its whole length, but about two-thirds only: at the circular end, they are most perfect." (Leake.) Immediately south of the stadium is a wall, which appears to have been part of the walls of the city. In this wall a small temple is built, like a kind of tower. Between the stadium and the village of Marrowndi, to the west of the rivulet, are the remains of a small theatre, about 60 feet in diameter. North of the stadium the slope is divided into terraces, of which the supporting walls still remain. Here some of the temples mentioned by Pausanias probably stood.

MESSENEIA.

In ascending Mount Ithome, there is about half way up a terrace of considerable size, which commands a fine view of the Messenian gulf. Here the French Commission discovered some ruins overgrown with shrubs, which appear to have been an Ionic temple facing the coast, containing a porch with two columns and a cela. This was probably a temple of Artemis, as an inscription here found contains the names of Messenians, who had held the priesthood of Artemis Limnatis, and the remains of the statue discovered in the cela appear to be those of this goddess. Below the temple are two smaller terraces; and 60 feet further sideways, WsW. of the temple, is a kind of grotto cut out of the rock, with a portico, of which there are remains of five pillars. This was, perhaps, intended to receive the water of the fountain Clepsydra, which Pausanias mentions in his ascent to the summit of the mountain. The summit itself is a small flat surface, extending from SE. to NW. On the northern and eastern sides the wall runs along the edge of the perpendicular cliffs, and middle ages it had ceased to be a place of any importance; and hence the ancient remains have been less disturbed by the hands of man than in most other parts of Greece. (Leake, Moren, vol. i. p. 366, seq.; Mare, Tour in Greece, vol. ii. p. 264; Bahlaye, Recherches, &c., p. 107, seq.; Curtius, Pelo

MESSENEIA (Μεσσηνια), Herod., Thuc.; in older writers, Μεσσηνή, Hom. Od. xxi. 15; Μεσσαδά, Pind. Pyth. iv. 126; shortened Messi, Messan, Steph. B. s. r. Μεσσηνία; Μεσσηνία 79, Thuc. iv. 41: Eth. and Adj. Meσσηνίας; Adj. Meσσηνωνικός, the south-western district of Peloponnesus, bounded on the east by Lacaonia, on the north by Elis and Arcadia, and on the south and west by the sea. It was separated from Lacaonia by Mt. Taygetus, but part of the western slope of this mountain belonged to Lacaonia, and the exact boundary between the two states, which varied at different times, will be mentioned presently. Its southern frontier was the knot of mountains, which form the watershed of the rivers Neda, Pamisus and Alpheus. On the south it was washed by the Messenian gulf (Μεσσηνιακός λόφος, Strab. viii. p. 335), called also the Coro-

nean or Asiatican gulf, from the towns of Corona or Aine, on its western shore, now the Gulf of Ko-

roni. On the east it was bounded by the Sicilian or Ionian sea. The area of Messenia, as calculated by Clinton, from Arrowsmith's map is 1162 square miles.
MESSENIA.

1. General Description of the Country.

Messenia, in its general features, resembles Laconia. The Pamisus in Messenia, like the Eurotas in Laconia, flows through the entire length of the country, from north to south, and forms its most cultivated and fertile plains. But these plains are much larger than those in Laconia, and constitute a considerable portion of the whole country; while the mountains on the western coast of Messenia are much less rugged than on the eastern coast of Laconia, and contain a larger proportion of fertile land. Hence the rich plains of Messenia are often contrasted with the sterile and rugged soil of Laconia; and the climate of the former country is praised by the ancients, as temperate and soft, in comparison with that of the latter. The basin of the Pamisus is divided into two distinct parts, which are separated from each other on the east by a ridge of mountains extending from Mt. Taygetus to the Pamisus, and on the west by Mt. Ithome. The upper part, called the plain of Steneloura or Svesteurous (Σβεστευρούς πεδίον), is of small extent and moderate fertility, and is entirely shut in by mountains. The lower plain, which opens to the Messenian gulf, is much more extensive, and was sometimes called Macaria (Μακαρία), or the "Blessed," on account of its surprising fertility. (Strab. viii. p. 361.) It was, doubtless, to this district that Euripides referred, when he described the excellence of the Messenian soil as too great for words to explain, and the land as watered by innumerable streams, abounding in fruits and flocks; neither too hot in summer, nor too cold in winter. (Eurip. Op. Strab. viii. p. 366.) Even in the present day, although a part of the plain has become marshy by neglecting the embankments of the Pamisus, it is described by travellers as the most fertile district in the Peloponnesus. It now produces oil, silk, figs, wheat, maize, cotton, wine, and honey, and presents as rich a cultivation as can well be imagined. (Leake, Morea, vol. i. pp. 347, 352.) Besides the Pamisus, numerous other streams and springs branch in all directions from the base of the mountains. The most remarkable feature on the western coast is the deep bay of Pylos, now called Navarino, which is the best, and indeed the only really good harbour in the Peloponnesus.

II. MOUNTAINS, PROMONTORIES, RIVERS, AND ISLANDS.

1. Mountains.—The upper plain, in which are the sources of the Pamisus, was the original abode of the Messenians, and the stronghold of the nation. Here was Andania, the capital of the most ancient Messenian kings. Thither the Messenians retreated, as often as they were overpowered by their enemies in the lower plains, for here were their two great natural fortresses, Ithome and Eira, the former commanding the entrance to the lower plain, and the latter situated in the mountains, which rise in the northern part of the upper plain. These mountains, now called Tetrazi, form, as has been already said, the watershed of the rivers Neda, Pamisus, and Alpheus. From this central ridge, which is 4554 feet high, a chain extends towards the west, along the banks of the Neda, and is also prolonged towards the south, forming the mountains of the western peninsula, and terminating at the promontory Acritas. From the same central ridge of Tetrazi, another chain extends towards the east, dividing the Messenian plain from the upper basin of the Alpheus, and then uniting with Mount Taygetus, and forming the barrier between the basins of the lower Pamisus and the Eurotas. These two mountain chains, which, issuing from the same point, almost meet about half-way between Mount Tetrazi and the sea, leave only a narrow defile through which the waters of the Pamisus force their way from the upper to the lower plain. South of this defile the mountains again re-appear to the east and west, leaving a wide opening for the lower plain, which has been already described.

Scarcely in any part of Greece have the names of the ancient mountains been so little preserved as in Messenia. Tetrazi was perhaps the mountains of Evia. The eastern continuation of Tetrazi, now named Magrypneus, formed part of the ancient Mt. Nomia. (Neum. Spen. Panis. viii. 38. § 11.) The western prolongation of Tetrazi along the banks of the Neda was called Elaum (Eldous), now Kurela, and was the boundary of Phigalia. (Paus. vii. 41. § 7.) The mountains Ithome and Evia are so closely connected with the city of Messene that they are described under that head. [Messen.] In the southern chain extending down the western peninsula, the names only of Aegaleum, Buphas, Tonnus or Thathia, and Temathia have been preserved. Aegaleum (Allagiala) appears to have been the name of the long and lofty ridge, running parallel to the western shore between Coryphasion and Coryphaium (Pylos); since Strabo places the Messenian Pyles at the foot of Mt. Aegaleum (p. 359; Leake, Morea, vol. i. pp. 426, 427) in the city of Ithome as near Coryphasion (Pylos), beyond which the Lacedaemonian garrison in the latter place were not to pass. That they were mountains we may conclude from the statement of Stephanus B., who speaks of the Τομαίοι ἄπος near Coryphaium (Steph. B. s. v. Toomia). Temathia (Thathia), and was the boundary of Messenia (the name is doubtful), was situated, according to Pausanias (iv. 34. § 4), at the foot of Cowone, and must therefore correspond to Lykoditmo, which rises to the height of 3140 feet, and is prolonged southward in a gradually falling ridge till it terminates in the promontory Acritas.

2. Promontories.—Of these only four are mentioned by name, ACRITAS (Acritas), now C. Gallo, the most southerly point of Messenia [Acritas]; and on the west coast, CYPARISSIUM, forming the entrance to the bay of Pylos [Pyllus]; PLATAMODES (Πλαταμώδης, Strab. viii. p. 354), called by Pliny (iv. 5. s. 6) Platamones, distant, according to Strabo (l. c.), 120 stadia N. of Coryphaium, and therefore not far from Aia Kyriak (Leake, vol. i. p. 427); and lastly CYPARISSIUM [Cyparissia], a little further north, so called from the town Cyparissia.

3. Rivers.—The Pamisus (Παμίσος) is described by Strabo as the greatest of the rivers within the Isthmus (viii. p. 361); but this name is only given by the ancient writers to the river in the lower plain, though the moderns, to facilitate the description of the geography of the country, apply this name to the whole course of the waters from their sources in the upper plain till they fall into the Messenian gulf. The principal river in the upper plain was called BAI$TRA (Baltra). It rises near the village of Soldani, and flows along the western side of the plain; two of the streams composing it
were the Electra (Haiēcra) and the Coetus (Kötai). Near Ithome the Balyra receives the united waters of the Leucasia (Leukasia) and the Amphitus (Amphitou), of which the former flows from the valley of Logata, in a direction from N. to E., while the latter rises in Mt. Makryphilus, and flows through the plain from E. to W. This river (the Amphitus), which may be regarded as the principal one, is formed out of two streams, of which the northern is the Charadus (Kapēdrus). (On the Balyra and its tributaries, see Paus. iv. 33, §§ 3—6.) The Balyra above the junction of the Amphitus and Leucasia is called Vasilīkō, and below it Macrozimeno, though the latter name is sometimes given to the river in its upper course also. At the junction of the Balyra and the Amphitus is a celebrated triangular bridge, known by the name of the bridge of Macrozimeno. It consists of three branches or arms meeting in a common centre, and corresponding to the three principal rivers through the plain of Sterculius. The arm, running from north to south passes over no river, but only over the low swampy ground between the two streams. At the southern end of this arm, the two others branch off, one to the SW. over the Balyra, and the other to the SE. over the Amphitus, the former leading to Messene and the other to Theria. The foundations of this bridge and the upper parts of the piers are ancient; and from the resemblance of their masonry to that of the neighbouring Messene, they may be presumed to belong to the same period. The arches are entirely modern. The distance of this bridge from the Megalopolitan gate of Messene agrees with the 30 stadia which Pausanias (iv. 33, § 3) assigns as the interval between that gate and the Balyra: and as he says immediately afterwards that the Leucasia and Amphitus there fall into the Balyra, there can be little doubt that the bridge is the point to which Pausanias proceeded from the gate. (Leake, Morea, vol. i. pp. 480, 481.)

**Plan of the Bridge of Macrozimeno.**

The Macrozimeno, shortly after entering the lower plain, received on its left or western side a considerable stream, which the ancients regarded as the genuine Pamisus. The sources of this river are at a north-easterly corner of the plain near the church of St. Floro, and at the foot of the ridge of Skala. The position of these sources agrees sufficiently with the description of Pausanias (iv. 34, § 4) and Strabo (viii. p. 361), of whom the former writer describes them as 40 stadia from Messene, while the latter assigns to the Pamisus a course of only 100 stadia. Between two and three miles south of the sources of the Pamisus there rises another river called Pediakos, which flows SW., and falls into the Macrozimeno, lower down in the plain below Skala, and at no great distance from the sea. Arcis (Aris) was the ancient name of the Pediakos. (Paus. iv. 31. § 2.) The Macrozimeno, after the junction of the Pediakos, assumes the name of Diphitonos, or the double river, and is navigable by small boats. Pausanias describes it as navigable 10 stadia from the sea. He further says that seafish ascend it, especially in the spring, and that the mouth of the river is 60 stadia from Messene (iv. 34. § 1).

The other rivers of Messenia, with the exception of the Neda, which belongs to Arcadia also (Neda), are little more than mountain torrents. Of these the most important is the Neda (Neōs), not to be confounded with the above-mentioned Neda, flowing into the Messenian gulf, east of the Panistias, at Phene. It rises in the mountains on the frontiers of Laconia and Messenia, and is now called the river of Kalochor (it is on it there was a town of the same name, and also a temple of Athena Neda). (Strab. viii. pp. 353, 360; Leake, Morea, vol. i. pp. 344, 345.)

**4. Islanda.—Thegantissa (Θηγαντισσα), now Lenetiko, distant 3200 feet from the southern point of the promontory Arcitis, is called by Pausanias a desert mountain, but it appears to have been inhabited at some period, as graves have been found there, and ruins near a fountain. (Paus. iv. 34. § 12; Ṣηγαντισσα or Θηγαντισσα, Ptol. iii. 16. § 77; the Longovardiko, a little S. of the Island, and the Cyprusus (Κυπαρισσος), or river of Arkhaditha. [See Vol. i. p. 732.]**

**II. HISTORY.**

The earliest inhabitants of Messenia are said to have been Lelges. Polyceon, the younger son of Lelix, the king of Laconia, married the Argive Messene, and took possession of the country, which he named after his wife. He built several towns, and among others Andania, where he took up his residence. (Paus. i. 1.) At the end of five generations Aeolians came into the country under Perieres, a son of Aeolus. He was succeeded by his son Aphareus, who founded Arcne, and received the Aeolian Aeolus, a fugitive from Thebes. Neleus founded Pelus, and his descendants reigned here over the western coast. (Paus. i. 2.) On the extinction of the family of Aphareus, the eastern half of Messenia was united with Laconia, and came under the sovereignty of the Atridae; while the western half con-
timed to belong to the kings of Pylus. (Paus. iv. 3. §1.) Hence Euripides, in referring to the mythic times, makes the Pamisus the boundary of Lacencia and Messenia; for which he is reproved by Strabo, because this was not the case in the time of the geographer. (Strab. viii. p. 366.) Of the seven cities which Agamemnon in the Iliad (ix. 149) offers to Achilles, some were undoubtedly in Messenia; but as only two, Pheneae and Cardamyle, retained their Homeric names in the historical age, it is difficult to identify the other five. (Strab. viii. p. 359; Dind. xv. 66.)

With the conquest of Peloponnese by the Dorians a new epoch commences in the history of Messenia. This country fell to the lot of Cresphontes, who is represented as driving the Noleidæ out of Pylus and making himself master of the whole country. According to the statement of Ephoros (ap. Strab. viii. p. 361), Cresphontes divided Laconia into five parts, of which he made Stenycherus the royal residence.* In the other four towns he appointed viceroys, and bestowed upon the former inhabitants the same rights and privileges as the Dorian conquerors. But this gave offence to the Dorians; and he was obliged to collect them all in Stenycherus, and to declare this the only city of Messenia. Notwithstanding these concessions, the Dorians put Cresphontes and all his children to death, with the exception of Aepytus, who was then very young, and was living with his grandfather Cypselus in Arcadia. When this youth had grown up, he was restored to his kingdom by the help of the Arcadians, Spartans, and Argives. From Aepytus the Messenian kings were called Aepytidæ, in preference to Heracleidæ, and continued to reign in Stenycherus till the sixth generation,—their names being Aepytus, Glauerus, Isthmius, Dotadas, Sytostas, Phintas,—when the first Messenian war with Sparta began. (Paus. iv. 3.) According to the common legend, which represents the Dorian invaders as conquering Peloponnese at one stroke, Cresphontes immediately became master of the whole of Messenia. But, as in the case of Laconia [Laconia], there is good reason for believing this to be the invention of a later age, and that the Dorians in Messenia were at first confined to the plain of Stenycherus. They appear to have penetrated into the plain from Arcadia, and their whole legendary history points to their close connection with the latter country. Cresphontes himself married the daughter of the Arcadian king Cypselus; and the name of his son Aepytus, from whom the line of the Messenian kings was called, was that of an ancient Arcadian hero. (Hom. Il. ii. 604, Schol. ad loc.; comp. Grote, Hist. of Greece, vol. ii. p. 437, seq.)

The Messenian wars with Sparta are related in every history of Greece, and need not be repeated here. According to the common chronology, the first war lasted from B.C. 743 to 724, and the second from B.C. 685 to 668; but both of these dates are probably too early. It is necessary, however, to glance at the origin of the first war, because it is connected with a disputed topographical question, which has only recently received a satisfactory solution. Mt. Taygetus rises abruptly and almost precipitously above the valley of the Eurotas, but descends more gradually, and in many terraces, on the other side. The Spartans had at a very early period taken pos-

* Of the other four parts Strabo mentions Pylus, Rhium, and Hyamæsias; but the passage is corrupt, and the name of Mesola should probably be added to complete the number. (Müller, Dorians, vol. i. p. 111, transl.) Stephanus B. calls Mesola, a city of Messenia, one of the five (z. n. Merdæa); and Strabo in another passage (viii. p. 361) describes it as lying towards the gulf between Taygetus and Messenia; and as the latter name can only apply to the western part of the country, Mesola was probably the district between Taygetus and the Pamisus. Pylus apparently comprehended the whole western coast. Rhium is the southern peninsula, opposite Taenarum. (Strab. viii. p. 350.) The position of Hyamæsias, of which the city was called Hyamæa (Tiiæa, Steph. B. s. c.), is quite uncertain.

MAP OF THE AGER DENTHELLATES.

a a. Site of the boundary stones.

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session of the western slopes, but how far their terri-
yory extended on this side has been a matter of dis-
pute. The confines of the two countries was marked by a
temple of Artemis Limnatis, at a place called Limnai, where
the Messenians and Laconians offered
sacrifices in common; and it was the mural of the
Spartan king Teleclus at this place which gave occa-
csion to the First Messenian War. (Paus. iii. 2. § 6.
iv. 4. § 2; iv. 31. § 3; comp. Strab. vi. p. 257.,
viii. p. 362.) The exact site of Limnai is not indicated by
Pausanias: and accordingly Leake, led chiefly by
the name, supposes it to have been situated in the
plain upon the left bank of the Pamisus, at the
marshes near the confluence of the Aris and Pamisus,
and not far from the site of the modern town of Nysi
(Nysi, island), which derives that appellative from the
similar circumstance of its position. (Leake, Morea,
viii. p. 363.) But Ross has discovered the ruins
of the temple of Artemis Limnatis on the western
slope of Mt. Taygetus, on a part of the
mountains called Τόλιμνος (Τόλιμνοι), and amidst the
ruins of the church of Panaghia Volimnitiatis (Πα-
ναγία Βολιμνίτιατσα). Τόλιμνος is the name of a
hole in the mountains near a mountain torrent flowing into the Neda, and situated between the vil-
lages of Sfrotoli and Polianti, of which the latter is
about 7 miles N.E. of Kalavrita, the ancient Phe-
rema. The fact of the similarity of the names Τό-
λιμνος and Λήμνωι, and also of Παναγία Βολιμνί-
τιατσα and Άρτεμις Λωμάτις, as well as the ruins
of a temple in this secluded spot, would alone make it
probable that these are the remains of the cele-
brated temple of Artemis Limnatis; but this is ren-
dered certain by the inscriptions found by Ross
upon the spot, in which this goddess is mentioned by
name. It is also confirmed by the discovery of two
boundary stones to the eastward of the ruins, upon
the highest ridge of Taygetus, upon which are in-
scribed Οιορας, from which it derives its name. These
pillars, therefore, show that the boundaries of Mes-
sea and Laconia must at one period have been at
no great distance from this temple, which is always
represented as standing near the confines of the two
countries. This district was a frequent subject of
discipline in the Messenians and Lacedaemonians
even in the times of the Roman Empire, as we shall
see presently. Tacitus calls it the "Detentilians
Acer" (Hist. iv. 43); and that this name, or some-
thing similar, was in the proper appellation of the
district appears from other authorities. Stephanus B.
speaks of a town "Denthalii" (Δενθαλίου, s. v.; others
read Δελθαίου), which was a subject of contention
between the Messenians and Lacedaemonians.
Alemán also (ap. Athen. i. p. 31), in enu-
mmerating the different kinds of Laconian wine, men-
tions also a Denthalian wine (Δενθαλιανος), which
came from a fortress Denthiales (in Δενθαλαδιας
ερυ-
ματος περι), as particularly good. Ross conjectures
that this fortress may have stood upon the moun-
tain of St. George, a little S. of Sfrotoli, where a few
ancient remains are said to exist. The wine of this
mountain is still celebrated. The position of the
above-mentioned places will be best shown by the
accompanying map.

But to return to the history of Messenia. In
each of the two wars with Sparta, the Messenians,
after being defeated in the open plain, took refuge
in a strong fortress, in Ithome in the first war, and
in Eira or Ira in the second, where they maintained
themselves for several years. At the conclusion of
the Second Messenian War, many of the Messenians
left their country, and settled in various parts of
Greece, where their descendants continued to dwell
as exiles, hoping for their restoration to their native
land. A large number of them, under the two sons
of Aristomenes, sailed to Rhegium in Italy, and
afterwards crossed over to the opposite coast of Sicily,
where they obtained possession of Zancle, to which
they gave their own name, which the Romans con-
stantly retained down to the present day. [Messen-]

Those who remained were reduced to the condition
of Helots, and the whole of Messenia was incor-
porated with Sparta. From this time (B.C. 669)
R. the battle of Leuctra (B.C. 371), a period of nearly
300 years, the name of Messenia was blotted out of
history, and their country bore the name of Laconia,
I. fact which it is important to recollect in reading
the history of that period. Once only the Messenians
attempted to recover their independence. The great
earthquake of B.C. 464, which reduced Sparta to a
heap of ruins, encouraged the Messenians and other
Helots to rise against their oppressors. They took
refuge in their ancient stronghold of Ithome; and
the Spartans, after besieging the place in vain for
ten years, at length obtained possession of it, by
allowing the Messenians to retire un molested from
Peloponnesus. The Athenians settled the exiles at
Naupactus, which they had lately taken from the
Loiker Odrai. In the Peloponnesian War they were
among the most active of the allies of Athens.
(Thuc. i. 101—103; Paus. iv. 24. § 5, seq.)

The capture of Athens by the Lacedaemonians compelled the
Messenians to quit Naupactus. Many of them
took refuge in Sicily and Rhegium, where some of
their countrymen were settled; but the greater part
sailed to Africa, and obtained settlements among the
Eve-perata, a Libyan people. (Paus. iv. 26. § 2.)

After the power of Sparta had been broken by the
battle of Leuctra (B.C. 371), Epanoinas, in order to
prevent being recovered by her former foes, defeated
in the Peloponnesus, resolved upon forming an Ar-
cadian confederation, of which Megapoles was to be
the capital, and at the same time of restoring the
Messenian state. To accomplish the latter object, he
not only converted the Helots into free Messenians,
but he despatched messengers to Italy, Sicily, and
Africa, where the exiled Messenians had settled, in-
viting them to return to their native land. His
summons was gladly received to, and in B.C. 369
he was received with a great welcome at the city, of
which the acropolis was placed upon the summit of Mt. Ithome,
while the town itself was situated lower down on
the slope, though connected with its acropolis by a
continuous wall. (Diod. xv. 66; Paus. iv. 27.)

[Messen.] During the 300 years of exile, the
Messenians retained their ancient customs and Doric
dialect; and even in the time of Pausanias they
spoke the purest Doric in Peloponnesus. (Paus.
iv. 27. § 11; comp. Miller, Dor. vol. ii. p. 421,
trans.) Other towns were also rebuilt, but a great
part of the land still continued uncultivated and
deserted. (Strab. viii. p. 362.) Under the protec-
tion of Thebes, and in close alliance with the Arca-
dians (comp. Polyb. iv. 32), Messene maintained its
independence, and the Lacedaemonians lost Messenia
for ever. On the downfall of the Theban supremacy,
the Messenians courted the alliance of Philip of
Macedon, and consequently took no part with the
other Greeks at the battle of Chaeroneia, B.C. 338.
(Paus. iv. 28. § 2.) Philip rewarded them by com-
pelling the Lacedaemonians to cede to them Ithome
and certain districts. (Polyb. iv. 28; Tac. Ann.)
1. In the plains of Messenia, the capital of the Messenian tribes before the Dorians.

2. In the plains of Messenia, the Dorians.

3. In the plains of Messenia, the Corinthians and the Achaean League, according to the Roman writers.

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104. In the plains of Messenia, the Tegeans.

105. In the plains of Messenia, the Tegeans.

106. In the plains of Messenia, the Tegeans.

107. In the plains of Messenia, the Tegeans.

108. In the plains of Messenia, the Tegeans.

109. In the plains of Messenia, the Tegeans.

110. In the plains of Messenia, the Tegeans.
MESENIACUS SINUS.

of the western coast stood Methone, supposed to be the Homerid Peledas. North of Methone, on the W. coast, was Yluss, on the promontory Coryphasium, opposite to which was the island Sphacteria. Further north, was the small town Eran, and then the more important Cyprus; beyond which was a place Aulon, at the entrance of the defile of this channel, through which flowed the river Cy-parissus.

On the geography of Messenia, see Leake, Morea, vol. i. pp. 324, seq.; Boblaye, Recherches, p. 103, seq; Curtius, Peloponnesos, vol ii. p. 121, seq.)

COIN OF MESSENIA.

MESSENIACUS SINUS. [MESSENIA]

MENEA, in Gallia Narbonensis, is described by Mela (ii. 5) "as a hill surrounded by the sea almost on all sides, and it would be an island if it were not joined to the mainland by a narrow agger." The place is supposed to be Meone or Muce, on the border of the Etang de Toul, between Agile and Montpellier.

[210x47]METAGONITAE (Metagonitas, Ptol. iv. 2, § 10), a people of Mauretania, between the Mulucha and the Pillars of Hercules. Their name recalls the Urbes Metagonitae (metagonitos polis, Polyb. iii. 33), or settlements founded by the Carthaginians on the NW. coast, and which seem to have formed a regular chain from their frontier to the Pillars of Hercules (Seyl. p. 81). These marts enabled the republic to carry on inland trade with the human tribes, as well as to keep open a communication by land with Spain. (Ileeren, African Nations, vol i. p. 52, transl.)

[210x47]METAGONITES PROM. (Metagonitias Ægou, Ptol. iv. § 1), a headland of Mauretania Tingitana, W. of the Mulucha, now Cape Tocas Forcas or Rias-ad-Dahir of the natives. [210x47]

[210x47]METAGONIUM (Metagonion, Strab. xvii. pp. 827—829; Pomph. Mela. i. 7, § 1), a headland of N. Africa, which Strabo (l. c.) places over against Carthago Nova, at a distance of 3000 stadia. He describes the district about it as being dry and barren, and bearing the same name; the headland is now called Rias-cl-Hurshah. (Compr. Shaw, Trav. p. 94.)

[210x47]METALLINUM. [Metellinum.]

[210x47]METALLUM. [Matalia.]

METAPA (γ Μεταπα; Eth. Metapados, Meta-paioi), a town in Acrotia, situated on the northern shore of the lake Triphon, at the entrance of a narrow defile, and 90 stadia from Themistium. It was burnt by Artaxerxes, on his invasion of Acrotia, B. C. 218, as he returned from the capture of Themistium. Its site cannot be fixed with certainty, notwithstanding the description of Polybius. Leake places it immediately below Yrakholi, near the eastern extremity of the lake Hyria, or the smaller of the two lakes; supposing that as these two lakes are connected with one another, the larger division may often have given name to the whole. (Vol. v. 7, 13; Steph. B. s. v.;

METAPONTUM.

Liber, Northern Greece, vol. i. p. 150, seq; comp. Thurium.)

METAPONTUM OSTIUM. [Rhodania.]

METAPONTIUM or METAPONTUM (Meta-ponton; Time. Strab., and all Greek writers have this form; the Latin almost universally Metapontum; Dri. Metapontov, Paus. Steph. B. and others; but Herod. has Metapontov; in Lat. Metapontium; Ru. near Torre di Mare), an important city of Magna Graecia, situated on the Gulf of Tarantum, between the river Bradanus and the Caunus. It was distant about 14 miles from Heraclea and 24 from Tarantum. Historically speaking, there is no doubt that Metapontum was a Greek city founded by an Achaeus colony; but various traditions assigned to it a much earlier origin. Strabo ascribes its foundation to a body of Pylians, a part of those who had followed Nestor to Troy (Strab. v. p. 222, vi. p. 264); while Justin tells us it was founded by Epius, the hero who constructed the wooden horse at Troy; in proof of which the inhabitants showed, in a temple of Minerva, the tools used by him on that occasion. (Justin, xx. 2.)

Another tradition, reported by Ephorus (ap. Strab. p. 264), assigned to it a Phocean origin, and called it a city of the Latins, the tyrant of Ciris near Delphi, its founder. Other legends carried back its origin to a still more remote period. Anticebas of Tyracuse said that it was originally called Metalus, from a hero of that name, who appears to have been identified with the Metapontus who figured in the Greek mythical story as the husband of Melanippe and father of Aeolus and Bocotus. (Antioch. ap. Strab. l. c.; Hygin. Fab. 186; Eustath. ad Dionis. Per. 368; Dio. iv. 67.)

Whether there may have been really a settlement on the spot more ancient than the Achaeus colony, we have no means of determining; but we are told that at the time of the foundation of this city the site was unoccupied; for which reason the Achaeus settlers at Crotona and Sybaris were desirous to colonise it, in order to prevent the Tarantines from taking possession of it. With this view a colony was sent from the mother-country, under the command of a leader named Lencippus, who, according to one account, was compelled to obtain the territory by a fraudulent treaty. Another and a more plausible statement is that the new colonists were at first engaged in a contest with the Tarantines, as well as the neighbouring tribes of the Oenotrians, which was at length terminated by a treaty, leaving them in the peaceful possession of the territory they had acquired. (Strab. vi. pp. 264, 265.)

The date of the colonisation of Metapontum cannot be determined with certainty; but it was evidently, from the circumstances just related, subsequent to that of Tarantum, as well as of Sybaris and Crotona: hence the date assigned by Eusebius, who would carry it back as far as B.C. 774, is wholly untenable; nor is it easy to see how such an error can have arisen. (Euseb. Arm. Chron. p. 99.) It may probably be referred to about 700 or 690 B.C.

We hear very little of Metapontum during the first ages of its existence; but it seems certain that it rose rapidly to a considerable amount of prosperity, for which it was indebted to the extreme fertility of its territory. The same policy which had led to its foundation would naturally unite it in the bonds of a close alliance with the other Achaeus cities, Sybaris and Croton; and the first occasion on which we meet with its name in history is as joining with
these two cities in a league against Siris, with the
view of expelling the Ionian colonists of that cit.

Justin, xxi. 2.) The war seems to have ended in
the capture and destruction of Siris, but our account
of it is very obscure, and the period at which it
took place very uncertain. [Siris.] It does not
appear that Metapontum took any part in the war
between Coroia and Sybaris, which ended in the
destruction of the latter city; but its name is fre-
quently mentioned in connection with the changes
introduced by Pythagoras, and the troubles conse-
quent upon them. Metapontum, indeed, appears to
have been more than a common place of refuge, as
induced over B. to view the greater destruction
of those parishes that of that philosopher obtained the finest footing. Even when the Pythia-oereans were expelled from Coroia, they maintained themselves at Metapontum, whither the philosopher himself retired, and where he ended his days. The Metapontines paid the
greatest respect to his memory; they consecrated
the house in which he had lived as a temple to
Ceres, and gave to the street in which it was situa
ted the name of the Museum. His tomb was still
there in the days of Cicero, when Strab. vi. 347,
Mix. 175., Lyc. 166.; Euphr. Vit. Pyth. 56, 57;
Plut. de Gen. Socr. 13; Diod. Lavi. viii. 1. § 49;
Liv. i. 18; Cie. de Fin. v. 2.) The Metapontines
were afterwards called in as mediators to appease
the troubles which had arisen at Coroia; and ap-
pear, therefore, to have suffered comparatively little
themselves from civil dissenisons arising from this
source. (Iambi. 262.)

At the time of the Athenian expedition to Sicily,
B. c. 415, the Metapontines at first, like the other
cities of Magna Graecia, endeavored to maintain a
strict neutrality; but in the following year were
induced to enter into an alliance with Athens, and
furnish a small auxiliary force to the armament
under Demosthenes and Eurymned. (Diod. xiii. 4;
Thuc. vi. 44, vii. 33, 57.) It seems clear that Me-
apontum was at this time a flourishing and opulent
city; nor have we any reason to suppose that its
decline began until long after. From its position
it was secured from the attacks of Dionysias of Syra-
cus; and though it must have been endangered
by the proximity of the other Greek cities by the advan-
cing power of the Lucanians, it does not appear to
have taken any prominent part in the wars with
that people, and probably suffered but little from
their attacks. Its name is again mentioned in
B. c. 345, when Timoleon touched there on his ex-
pedition to Sicily, but it does not appear to have
taken any part in his favour. (Diod. xvi. 66.)
In B. c. 332, when Alexander, king of Ephesus, crossed
over into Italy at the invitation of the Tarentines,
the Metapontines were among the first to conclude
an alliance with that monarch, and support him in
his wars against the Lucanians and Bruitians. Hence,
after his defeat and death at Pandosia, B. c. 326, it
was to Metapontum that his remains were
sent for interment. (Justin. xii. 2; Liv. viii. 24.)
But some years later, B. c. 303, when Cleonymus
of Sparta was in his turn invited by the Tarentines,
the Metapontines, for what reason we know not,
pursued a different policy, and incurred the resenti-
ment of that leader, which, in consequence, turned his
own arms, as well as those of the Lucanians, against
them. He was then admitted into the city on
friendly terms, but nevertheless exacted from them
a large sum of money, and committed various other
excesses. (Diod. xx. 104.) It is evident that Me-
apontum was at this period still wealthy; but its
citizens had apparently, like their neighbours the
Tarentines, fallen into a state of slothfulness and
luxury, so that they were become almost proverbial
for their effeminacy. (Plut. Apophth. Lact. p. 233.)

It seems certain that the Metapontines, as well as
the Tarentines, lent an active support to Pyrrhus,
when that monarch came over to Italy; but we do
not find them mentioned during his wars there;
nor have we any account of the precise period at
which they passed under the yoke of Rome. Their
name is, however, again mentioned repeatedly in the
Second Punic War. We are told in Thuc. ii. 170,
that the first to declare in favour of Hannibal
after the battle of Cannae (Liv. xiii. 61); but not-
withstanding this, we find their city occupied by
a Roman garrison some years later, and it was not
till after the capture of Tarentum, in B. c. 212, that
they were able to rid themselves of this force and
openly espouse the Carthaginian cause. (Id. xxv. 11,
15; Pol. viii. 36; Appian, Anab. 53, 33.) Han-
nibal now occupied Metapontum with a Carthaginian
garrison, and seems to have made it one of his prin-
cipal places of depot, until the fatal battle of
the Metaurus having compelled him to give up the
possession of this part of Italy, B. c. 207, he withdrew
his forces from Metapontum, and, at the same
time, removed from hence all the inhabitants in order
to save them from the vengeance of Rome. (Id. xxvii.
1, 16, 42, 51.)

From this time the name of Metapontum does not
again appear in history; and it seems certain that
it never recovered from the blow thus inflicted on it.
But it did not altogether cease to exist; for its name
was given to one of the principal places of deposit,
with the subject of the Metapontines, at the tomb
of Hannibal; and Cicero speaks of visiting it in
term that show it was still a town. (Cic. de Fin. v. 2; see also Appian. B. C. v. 93.) That orator,
however, elsewhere alludes to the cities of Magna
Graecia as being in his day sunk into almost com-
plete decay; Strabo says the same thing, and Pan-
sanias tells us that Metapontum in particular was
in his time completely in ruins, and nothing remained
of it but the theatre and the circuit of its city
walls. (Cic. de Amic. xii. 11; Strab. vi. 262; Pan.
ix. 19. § 11.) Hence, though the name is still found in
Italymy, and the "ager Metapontinum" is noticed in
the Liber Coliurarianum (p. 262), all trace of the city
subsequently disappears, and it is not even noticed in
the Itineraries where they give the line of route
along the coast from Tarentum to Thurii. The site
was probably already subject to malaria, and from
the same cause has remained desolate ever since.

Though we hear much less of Metapontum than
of Syracuse, Coroia, or Tarentum, yet all accounts
agree in representing it as, in the days of its pro-
sperity, one of the most opulent and flourishing of
the cities of Magna Graecia. The fertility of its
territory, especially in the growth of corn, vied with
the neighbouring district of the Siritis. Hence we
are told that the Metapontines sent to the temple at
Delphi an offering of "a golden harvest" (Στέφανος
χρυσοῦ, Strab. vii. p. 264), by which we must
probably understand a sheaf or bundle of corn
wrought in gold. For the same reason an ear of corn
became the characteristic symbol on their coins, the
number and variety of which in itself sufficiently
attests the wealth of the city. (Millingen. Numi-
matique de l'Italie, p. 22.) We learn also that they
had a treasury of their own at Olympia still existing
in the days of Pausanias (Paus. vi. 19. § 11; Athen.
xi. p. 179.) Herodotus tells us that they paid par-

\[ \text{METAPONTUM.} \]

\[ \text{347} \]
ticular honours to Aristaeus, who was said to have appeared in their city 340 years after he had disappeared from Cyzicus. They erected to him a statue in the middle of the forum, with an altar to Apollo surrounded by a grove of larches. (Herod. iv. 15; Athen. xii. p. 653, e.) From their coins they would appear also to have paid heroic honours to Lenæippus, the founder of the city. But the more common type on the obverse is the head of Ceres, with the legend OK METAPONTIUM.

METAPONTUM. (Metaponti, Plut. ii. 3, § 8), an estuary in Britain; the Wash between Norfolk and Lincolnshire. [C. R. S.]

METARUM (Mærauasp, Steph. B.), a city on the W. coast of Bruttium, at the mouth of the river of the same name. According to Stephanus of Byzantium, it was a colony of the Locrians, but seems never to have risen to any importance; and its name is chiefly known because, according to some accounts, it was the birthplace of the poet Stesichorus, who was more generally regarded as the father of Himera. (Steph. B. s. r.; Suid. s. v. Στραυσι‐χοιρος.) Stephanus erroneously calls it a city of Sicily; but Suidas, who writes the name Metarusa, correctly places it in Italy; and there can be no doubt that both mean the town at the mouth of the Metarum, which is called by Latin writers Metarum. Solinus ascribes its foundation to the Zancanians. Mela mentions it as if it were a still existing town; but Strabo speaks only of the river Metarum, with an anchorage or roadstead on the coast of the same name; and Pliny also notices the river ("Metarum annius") without any mention of a town of the name. (Strab. vi. p. 256; Plin. iii. 5. s. 10, Mel. ii. 4. § 8; Solin. 2. § 11.) [E. H. B.]

METARUM (Mærauasp). 1. A river of Umbria, flowing into the Adriatic sea, near Fano, and one of the most considerable of the numerous streams which in this part of Italy descend from the eastern declivity of the Apennines into the Adriatic. It is still called Metaurus Metrus; and has its sources in the high group of Apennines called the Monte Aveno, from whence it has a course of between 40 and 50 miles to the sea. It flows by Faenza (Forum Scomponii), and throughout the latter part of its course was followed by the great highroad of the Flaminian Way, which descended the valley of the Castellana, one of the principal tributaries of the Metaurus, and emerged into the main valley of the latter river a few miles below the pass of Intercia or II Fului. Its mouth is about 2 miles S. of Fano (Forum Fortunare), but has no port; and the river itself is justly described by Julius Italicus as a violent and torrent-like stream. (Strab. v. p. 227; Plin. iii. 14. s. 19; Mel. ii. 4. § 5; Sil. Ital. viii. 459; Lucan. ii. 405.)

The Metaurus is celebrated in history for the great battle which was fought on its banks in B. C. 207, between Hasdrubal, the brother of Hannibal, and the Roman consuls C. Claudius Nero and M. Livius, in which the former was totally defeated and slain,—a battle which was considered as the real turning-point of the Second Punic War, and therefore one of the most important in history. (Liv. xxvii. 46—51; Oros. iv. 18; Enutrop. iii. 18; Vict. de Tigr. Ill. 48; Hor. Carm. iv. 4. 38; Sil. Ital. vii. 486.) Unfortunately our knowledge of the topography and details of the battle is extremely imperfect. But we learn from Livy, the only author who has left us a connected narrative of the operations, that M. Livius was encamped with his army under the walls of Sena (i.e. Sena Gallica, now Sigena, and Hasdrubal at a short distance from him. But as
soon as the Carthaginian general discovered the arrival of Claudius, with an auxiliary force of 6000 feet and 1000 horse, he broke up his camp and retreated in the night to the Metaurus, which was about 14 miles from Sena. He had intended to cross the river; but missed the ford, and ascended the right bank of the stream for some distance in search of one, till, finding the banks steeper and higher the further he receded from the sea, he was compelled to halt and encamp on a hill. With the break of day the Roman armies overtook him, and compelled him to a general engagement, without leaving him time to cross the river. From this account it is clear that the battle was fought on the right bank of the Metaurus, and at no great distance from its mouth, as the troops of Hasdrubal could not, after their night march from Sena, have proceeded many miles up the course of the river. The ground, which is well described by Arnold from personal inspection, agrees in general character with the description of Livy; but the exact scene of the battle cannot be determined. It is, however, certainly an error to place it as high up the river as *Fossombonum* (Forum Sempronii), 16 miles from the sea, or even, as Cramer has done, between that town and the pass of the Furdo. Both he and Vandenalcon place the battle on the left bank of the Metaurus, which is distinctly opposed to the narrative of Livy. Appian and Zonaras, though they do not mention the name of the Metaurus, both fix the site of the Roman camp at Sena; but the former has confounded this with Sena in Etruria, and has thence transferred the whole theatre of operations to that country. (Appian, Ann. 52; Zonar. ix. 9; Arnold's Rome, vol. iii. pp. 364—374; Vandenalcon, *Campagnes d'Annibal*, vol. iii. pp. 86—94; Cramer's Italy, vol. ii. 14.)

2. (Metalliun), a river of Bruttium, flowing into the Tyrrhenian sea, between Medma and the Scyllaean promontory. It is mentioned both by Pliny and Strabo; and there can be no doubt that it is the river now called the *Marro*, one of the most considerable streams in this part of Bruttium, which flows into the sea about 7 miles S. of *the Messina*, and 18 from the rock of *Scilla*. (Strab. vi. p. 256; Plin. iii. S. 5. 10; Romaneli, vol. i. p. 66.) There was a town of the same name at its mouth. (Metalliun; [E. H. B.])

**METELLINUM.** (Jl. Anton. p. 416; Metelion, Geogr. Rav. iv. 44), or **METALLINUM** (Colonia Metallinensis, Plin. iv. 21. s. 33), a Roman colony of Lusitania on the Anas, 24 Roman miles from Augusta Emerita, now *Medellin*. The modern town lies on the southern side of the river, so that the ancient town ought to have been included in Baetica. Hence some modern writers have conjectured that the Anas may here have changed its bed. The form of the modern name is *Metallinum*. It was founded by Metellus, in which case Metellinum would be a more correct form than Metallinum.

**METEON,** a town of the Labete, to which Gentius removed his wife and family. (Liv. xlv. 32; Medien, Geogr. Rav.) It may perhaps be represented by the village of *Meteves* in the *Richt district of Monte-Negro*, to the N. of *Lake Scutari*.

**METHANA.** (Ptol. iii. 16. § 12; *Metamnos*), a striking rocky peninsula, connected by a narrow isthmus with the territory of Troezen in Argolis, and containing a city of the same name. Pausanias describes Methana as an island opposed to the other (ib. [iii. 16. § 1]). Thucydides more correctly distinguishes between the isthmus and chersonesus (iv. 45); and Ptolemy also speaks of the chersonesus (iii. 16. § 12). The isthmus is only about 1000 feet broad, but it immediately spreads out equally on both sides. The outline of the peninsula is grand and picturesque. The highest mountain, called *Chelone*, which is 2281 (French) feet above the level of the sea, is of a conical form, and was thrown up by a volcano. The whole peninsula bears marks of volcanic agency. The rocks are composed chiefly of that variety of lava called trachyte; and there are hot sulphurous springs, which were used in antiquity for medicinal purposes. Pausanias speaks of hot baths at the distance of 30 stadia from the city of Methana, which were said to have first burst out of the ground in the time of Antigonus, son of Demetrius, king of Macedon, after a violent volcanic eruption. Pausanias adds that there was no cold water for the use of the bathers after the warm bath, and that he could not plunge in the sea in consequence of the sea-dogs and other monsters. (Paus. *l. c.*.) Strabo, in describing the same volcanic eruption to which Pausanias alludes, says that a hill 7 stadia high, and fragments of rocks as high as towers, were thrown up; that in the day-time the plain could not be approached in consequence of the heat and sulphurous smell, while at night there was no unpleasant smell, but that the heat thrown out was so great that the sea boiled at the distance of 5 stadia from land, and its waters were troubled for 20 stadia (i. p. 59). Ovid describes, apparently, the same eruption in the lines beginning

> *Est prope Pittheam tumultus Troezena.*

(Met. xv. 296), and says that a plain was upheaved into a hill by the confined air seeking vent. (Carp. *Lyell's Principles of Geology*, pp. 10, 11, 9th ed.) The French Commission point out the site of two hot sulphurous springs; one called *Vrouna*, in the middle of the coast, and the other called *Vromolimni*, a little above the eastern shore. There are traces of ancient baths at both places; but the northern must be those alluded to by Pausanias.

The peninsula Methana was part of the territory of Troezen; but the Athenians took possession of the peninsula in the seventh year of the Peloponnesian War, n. c. 425, and fortified the isthmus. (Thuc. iv. 45.) There are still traces of an ancient fortification, renewed in the middle ages, and united by means of two fortresses. In the peninsula there are Hellenic remains of three different mountain fortresses; but the capital lay on the west coast, and the ruins are near the small village of the same name. Part of the walls of the acropolis and an ancient town on the north side still remain. Within the citadel stands a church, containing stones belonging to an ancient building, and two inscriptions on marble, one of which refers to the church, and another so called in Macedonia." This form is now found in all the existing MSS. of Thucydides. But there can be no doubt that *Methana*, which has prevailed down to the present day, is the genuine Doric form of the name.

* Strabo says (viii. p. 374), "that in some copies of Thucydides it was written *Methanion*, like the town
to Isis. This, accordingly, was the site of the temple of Isis, mentioned by Pausanias, who also speaks of statues of Hermes and Hercules, in the Agora.


METHONE. (Μήθων, Steph. B.), a town of Pieria in Macedonia, on the Thermaic gulf, mentioned in the Periplus of Scylax (p. 26), and therefore one of the Greek cities, and repeatedly times on this coast. According to Pindar (Onc. ii. 293), a party of Etruscans settled there, who were called by the ancients ἰταοποιηθηκόν, and who appear to have come there nearly at the same time as the occupation of Corecyra by the Corinthians c. 730—729.

The town was occupied by the Athenians with a view of annoying Perdicca, by ravaging its territory, and affording a refuge to its discontented subjects. (Thuc. vi. 7.) It appears to have been in 354—353 B.C. that Philip attacked Methone, the last remaining possession of Athens on the Macedonian coast. The position was a convenient station for Athenian privateers to intercept trading vessels, not merely to and from Macedonian ports, but also from Olymptos and Potidaea. The siege was vigorously pressed by Philip; and the Methoneans, who gallantly held out until all their means were exhausted, were at length compelled to surrender. The inhabitants were allowed to depart with one garment; but the walls were razed to the ground, and the land apportioned among Macedonian colonists. Philip lost the sight of one eye in this siege. (Diod. xvi. 31—34; Dem. Olynth. i. p. 12; Philip, In. p. 41, iii. p. 117; Plut. Per. 8; Luc. de Scirb. Hist. 38; Strab. vii. p. 330; Justin. vii. 6.) Mr. Grace (Hist. of Greece, vol. xi. pp. 363, foll., comp. p. 488) is of opinion that this happened afterwards (B.C. 348), at another place called Methone, situated in the Chalcidice peninsula, near Olynthos and Apollonia. The epiphron of Strabo (vii. p. 330) places Methone at a distance of 40 stadia from Pydna. The Methoneans, says Strabo, the inhabitants of the position assigned by Leake (North. Greece, vol. iii. p. 435) to Methone at Elefthero-khiri, 2 miles from the sea; but the Epitehe is not much to be depended on in this passage. [E. B. J.]

METHONE I. (Μήθων, Strab.; Μηθών, Paus., Steph., p. 17; Eflh Methoneos, Paus. iv. 18, § 1, and Oed.; Methonezos, Steph. B. s. v.: Methoni, Modon), an ancient town in the SW. corner of Messenia, has always been an important place, both in ancient and modern times, on account of its excellent harbour and suburbs situation. It is situated at the extreme point of a rocky ridge, which runs into the sea, opposite the island Sapienza, one of the group called in ancient times Oenaeus. "Of the outer end of the town, is the little insulated rock which Pausanias (iv. 35, § 1) calls Methoni, and which he describes as forming at once a narrow entrance and a shelter to the harbour of his time; it is now occupied by a tower and lantern, which is connected by a bridge with the fortification of Methoni. A rude breach from it, which runs parallel to the eastern wall of the town, and forms a harbour for small vessels. It seems to be exactly in the position of the ancient port, the entrance into which was probably where the bridge now stands." (Leake.) According to the unanimous testimony of the ancient writers (Strab. viii. p. 359; Paus. iv. 35, § 1), Methone was the Homerick Pelasus, one of the seven cities which Agamemnon offered to Achilles. (Hom. II. ix. 294.) Homer gives to Pelasus the epithet ἄμαθεοσ, and Methone seems to have been celebrated in antiquity for the cultivation of the vine. The eponymous heroine Methone, is called the daughter of Oeneus, the "wine-man" (Paus. L. c.); and the same name occurs in the islands Oenaeusae, lying opposite the city. The name of Methone first occurs in the Messenian wars. Methone and Pylos were the only two places which the Messenians pretended to hold in the second war, after they had retired to the mountain fortress of Ira. (Paus. iv. 18. § 1. iv. 23. § 1.) At the end of the Second Messenian War, the Lacedaemonians gave Methone to the inhabitants of Naphia, who had lately been expelled from their own city by the Argives. (Paus. iv. 24. § 4, iv. 33. § 2.) The descendants of the Naphians continued to inhabit Methone, and were allowed to remain there even after the restoration of the Messenian state by Epaminondas. (Paus. iv. 27. § 8.) In the first year of the Peloponnesian War, B.C. 431, the Athenians attempted to obtain possession of Methone, but were repulsed by Brasidas. (Thuc. ii. 25.) Methone suffered greatly from an attack of some Illyrian privateers, who, under the pretext of purchasing wine, entered into intercourse with the inhabitants and carried off a great number of them. (Paus. iv. 33. §§ 6, 7.) Shortly before the battle of Actium, Methone, which had been strongly fortified by Antony, was besieged and taken by Agrippa, who found there Bagratus, king of Macedon, whom he put to death. (Dion Cass. I. 11; Strab. viii. p. 359; Oros. vi. 19.) Methone was favoured by Trajan, who made it a free city. (Paus. iv. 35. § 3.) It is also mentioned by Mela (ii. 3), Pliny (iv. 5. s. 7), and Ptolemy (iii. 15. § 7), and Hierocles (p. 647). Pausanias found at Methone a temple of Athena Anemotis, the "storm-stiller," and one of Artemis. He also mentions a well of bituminous water, similar both in smell and colour to the ointment of Cypreos, but of which no trace is now found. In 1124 Modon, or Methone, is called by the Venetians a permanent possession of the republic till 1204. In the middle of the old Venetian piazza there still stands the shaft of an ancient granite column, about 3 feet in diameter and 12 feet high, with a barbarous base and capital, which appear to have been added by the Venetians, when they fixed upon the top of it, in 1493, a figure of the Lion of St. Mark. Five years afterwards it was taken by the Turks, and remained in their hands till it was recaptured by Morosini. In 1712 the Turks again took possession of it, and retained it till the last Greek revolution, when it was wrested from them by the French in 1828. Like other places in Greece, which have been continuously inhabited, Modon contains few ancient remains. Some Heliconian foundations may be traced in the city-walls, and ancient sepulchres may be seen above the suburb. (Leake, Morea, vol. ii. p. 429, seq.; Bolbey, Richeches, loc. p. 113; Curtius, Peloponnesos, vol. ii. p. 169, seq.)

2. A town of Thessaly, mentioned by Homer (II. ii. 716) as belonging to Philectetes. Later writers describe it as a town of Magnesia, but we have no further particulars respecting it. (Sclayx, p. 25; Strab. ix. p. 436; Plin. iv. 9. s. 16; Solin. c. 14; Steph. B. s. r.)

3. More properly called Methana, a town and peninsula of Troezzena. [Methana.]
METHORA. (Méthôra, Arrian, Indic. 8), a small state in the centre of India, which was subject to the great tribe of the Prassë. It was situated near, if not upon, the Jomates or Janma (Plin. vi. 19. s. 22), and has, with much probability, been assumed to be on the site of the present Allahabad.

METHRIADES (Medhôpiaethês), a group of small islands, lying between Nisaea, the port of Megara, and Salamis. (Plin. iv. 12. s. 19.) Strabo describes them, without mentioning their names, as five small islands, lying before Nisaea to a person sailing into Attica (ix. p. 393), Stephanus B. (s. v.) loosely speaks of them as lying between Aegina and Attica.

METHYMINA (Mêthômiâ, and on coins Mêthôma), a town, the most important next after Mytilene. It was situated on the northern shore of the island, where a channel of 60 stadia (Strab. xiii. p. 618) intervened between it and the coast of the mainland near Assos.

One of the earliest notices of the Methymnæans is, the mention of their conquest of Aria, another town of Lesbos, and their enslaving of its citizens. (Herod. i. 151.) The territory of Methymna seems to have been contiguous to that of Mytilene, and this may have been one cause of the jealousy between the two cities. The poet and fame of Mytilene was on the whole far greater; but in one period of the history of Lesbos, Methymna enjoyed greater prosperity. She did not join the revolt of the other Lesbians from Athens in the Peloponnesian War (Thuc. iii. 2, 18); and she was therefore exempted from the severe punishment which fell on Mytilene. (Thuc. iii. 50.) Hence she retained the old privilege of furnishing a naval contingent instead of a tribute in money. (Thuc. ii. 85, vii. 57.) Shortly before the battle of Arginusae, Methymna fell into the power of the Carthaginians, and it was on this occasion that the magnificent conduct of Callicratidas presented so remarkable a contrast to that of the Athenians in reference to Mytilene. (Xen. Hellen. i. 6. § 14.) After this time Methymna seems to have become less and less important. It comes into notice, however, in every subsequent period of history. It is mentioned in the treaty forced by the Romans (n. c. 154) between Attalus 11, and Ptolemy the Great, by which the freedom of the Samians was secured. (Liv. xiv. 31) and by Pliny (x. 31) to have incorporated the inhabitants of Antissa, with its own. Its coins, both autonomous and imperial, are numerous. It was honourably distinguished [see Lesbos] for its resistance to the Mahomedans, both in the 12th and 15th centuries; and it exists on the same spot at the present day, under the name of Molai.

We have no information concerning the buildings and appearance of ancient Methymna. It evidently possessed a good harbour. Its chief fame was connected with the excellent wine produced in its neighbourhood. (Varr. Georg. ii. 90; Ovid. Art. Am. i. 57; Hor. Sat. ii. 8. 50.) Horace (Od. i. 17. 21) calls Lesbian wine "innocens;" and Athenaeus (ii. p. 45) applies the epithet εὐστάτωμα to a sweet Lesbian wine. In another place (i. p. 32) he describes the medicinal effect of the wine of this name. (See also i. pp. 28, 29, and Anl. Gell. xiii. 5.) Pliny says (iv. 9) that it had a salt taste, and apparently mentions this as a merit. Pausanias, in his account of Delphi (x. 19), tells a story of some fishermen of Methymna dragging in their nets out of the sea a rude image of Bacchus, which was afterwards worshipped.

Methymna was the birthplace of the poet and musician Arion. Myrtilus also, who is said to have written a history of Lesbos, is supposed to have been born here. (J. S. II.)

METROPOLES. (Metrosôpolis, Euth. Metropono- Axios). 1. A town in the Cusanian plain in

COIN OF METHYMINA. METYMINA (Mêthômiâ), a city in Crete, near Rhoca, which Arlian (V. A. xiv. 20) mentions in connection with a curious story respecting a remedy for hydrophobia discovered by a Cretan fisherman, Mr. Fashley (Trans. vol. ii. p. 40) considers that the remains near the chapel of Haghios Georgios, by Nepia, on the extreme eastern edge of the plain of Kisano-kastelli, represent Methymna. (E. B. III.)

METYDRIUM (Mêthôdrion: Euth. Methôdratoi), a town in central Arcadia, situate 170 stadia north of Megalopolis (Paus. viii. 35. § 5), and obtained its name, like Intemea, from being situated upon a lofty height between the two rivers Maloetas and Mylason. (Paus. viii. 36. § 1.) It was founded by Oreadomenus; but its inhabitants were removed to Megalopolis, upon the establishment of that city. It never recovered its former population, and is mentioned by Strabo (viii. p. 385) among the places of Arcadia which had almost entirely disappeared. It continued, however, to exist as a village in the time of Pananikes, who saw there a temple of Poseidon Hippus upon the river Mylason. He also mentions, above the river Maloetas, a mountain called Thamusia, in which was a cave where Rhea took refuge, when pregnant with Zeus. At the distance of 30 stadia from Methydrum was a fountain named Nymphasia. (Paus. viii. 36. 1—3, comp. viii. 12. § 2, 27, §§ 4, 7.) Methydrum is also mentioned in the following passages: Thuc. v. 58; Polyb. v. 10, 11, 13; Plin. iv. 6. s. 10; Steph. B. s. v.

There is some difficulty in determining the exact site of Methydrum. Some writers identify it with the Hellenic remains called Polete; but these are not on a lofty hill between two rivers, but in a low situation above the junction of the rivers on the south bank of one of them. Methydrum should rather be placed 45 minutes further, at the distance of 10 minutes SE. of the village of Nimitza, where there are some ancient ruins, one between two streams, on a height below Pyrgo, otherwise called Pyrýgikos. It is said that this is also not a lofty hill; but Pananikes uses the expression καλαίσκοι υψόμετρα, and ὑψομέτρα has reference to χωλεως, which means only a slight elevation. (Leake, Morea, vol. ii. p. 57; Peloponesiaca, p. 201; Boylby, Recherches, cfc. p. 151; Ross, Reisen im Peloponnese, p. 116; Curtius, Peloponesians, vol. i. p. 309.)

METINA INSULA. (Rhodianus.)

METIOSEUM. (Melodunum.)

METOINES (Mîtopères, Ptol. vi. 4. § 3), a branch of the great robber tribe of the Mardi, who were settled in Persia. Their name is sometimes written Mætopères. [V.]

METROPOLES (Mîtopôles, Euth. Mîtopon- Axios). 1. A town in the Cusanian plain in
METROPOLIS.

Lydia, on the road from Smyrna to Ephesus, at a distance of 120 stadia from Ephesus, and 180 from Smyrna. The district of Metropolis produced excellent wine. (Strab. xiv. pp. 632, 637; Pol. v. 2. § 17; Steph. B. s. v.; Plin. v. 21; Hiero I. p. 600.) Neath the modern town of Korishli, no doubt a corruption of the ancient name Metropolis, some ruins are still seen; and as their distance from Smyrna and Ephesus agrees with that mentioned by Strabo, there can be no hesitation in identifying the place. (Comp. Arundell, Seven Churches, p. 22; &c.; Hamilton, Researches, i. p. 542; Rasche, Lexic. Num. iii. 1, p. 633. &c.)

2. A town in the north of Phrygia, and, as the name seems to indicate, the capital of the ancient kings of Phrygia, through Stephanus Byz. (s. r.) derives the name from the mother of the gods. It was situated to the north of Smyrna (Athen. xi. p. 574), and must not be confounded with another town of the same name in the south of Phrygia. Its site is, in all probability, indicated by the ruins of Pisnerh Kelahi, north of Doganlu, which show a very antique style of architecture, and mainly consist of tombs cut into the rocks; one of these tombs is that of king Midas. Leake (Asia Minor, p. 24) is inclined to think that these ruins mark this site. There are, however, other travellers, apparently with more justice, identify them with Metropolis. (Franz, Five Inscriptions, p. 42.) From the extent of the ruins, it would seem that in the time of the Roman emperors Metropolis was an important town; but afterwards it declined, though it is still mentioned by Hierocles (p. 677).

3. A town in the southern part of Phrygia, belonging to the conventus of Apamea. (Plin. v. 29.) That this town is different from No. 2, is quite evident, even independently of the fact that Stephanus Byz. (s. r.) calls this place one of the towns of the district of Metropolis, and that Hierocles and the Notitia speak of a town of this name in two different provinces of Phrygia. (Hieroc. p. 673; Strab. xii. p. 576; xiv. p. 663; Liv. xxxviii. 15.)

METROPOLIS (Μητροπολίς, Pol. iii. 5. § 22), a town of European Sarmatia, on the Bosphorus, near Olbia. [E. B. J.]

METROPOLIS (Μητροπολίς Εθν. Μητροπολιτ. Ακτα). 1. A town of Histiaea in Thessaly, described by Stephanus B. (s. r.) as a town in Upper Thessaly. Strabo says (ix. p. 438), that Metropolis was founded by three insignificant towns, but that a larger number was afterwards added, among which was Ithome. He further says, that Ithome was within a quadrangle, formed by the four cities Tricca, Metropolis, Pelinnaeaum, and Gomphi. The position of Metropolis is also determined by its being on Caesar's march from Gomphi to Pharsalus. (Curs. B C. iii. 81; Appian, B. C. ii. 64; Dion Cass. xii. 51.) It was taken by Flaminius on his descenting into this part of Thessaly, after the battle of the Aous, n. c. 193. (Liv. xxxvii. 15.) We learn from an inscription that the territory of Metropolis adjoined that of Cierium (the ancient Arne), and that the adjustment of their boundaries was a frequent subject of discussion between the two peoples. [CIERIUM.]

METROPOLIS is mentioned in the sixth century by Hierocles (p. 642), and continued to exist in the middle ages under the name of Neo-Patrae (Nea Τρίπολι, Constant. de Thm., ii. p. 50, ed. Bonn). The remains of Metropolis are placed by Leake at the small village of Potokastro, about 5 miles SW. of Kardhakia. The city was of a circular form, and in the centre of the circle are the vestiges of a circular citadel, part of the wall of which still exists in the yard of the village church of Potokastro, where is a collection of the sculptured or inscribed remains found upon the spot within last 50 years. Among other sculptors Leake noticed one in low relief, representing a figure seated upon a rock, in long drapery, and a mountain rising in face of the figure, at the foot of which there is a man in a posture of adoration, while on the top of the monastoi there are other men, one of whom holds a gob in his hands. Leake conjectured with great probability that the seated figure represents the Aphrodite of Metropolis, to whom Strabo says (l. c.) that hogs were offered in sacrifice. (Leake, Northerne Greece, vol. iv. p. 506.)

2. Another town in Thessaly, which Stephanus B. calls simply a town in Thessaly. This appears to be the Metropolis mentioned by Livy in his account of the campaign of Antiocbus, in B. C. 191, where it is related that the Syrian king having landed at Denetrias, first took Pherae, then Crannon, then Cypsera, Metropolis, and all the neighbouring fortresses, except Atrax and Gyron, and afterwards proceeded to Larissa. (Livy. xxxvii. 10.) From this account it would appear that this Metropolis was in Thessaly, and its site has been discovered by Leake, near the village of Xystha, where the name of Μητροπόλις occurs in an inscription. (Leake, Northern Greece, vol. iii. p. 371.)

3. (Logoritza), a town in the interior of Arcadia, S. of Stratus, and on the road from the latter place to Conope in Aetolia. At a latter time it fell into the hands of the Aetolians, but was taken and burned by Philip in his expedition against the Aetolians, B. C. 219. It is mentioned as one of the towns of Arcadia, in a Greek inscription found at Actium, the date of which is probably prior to the time of Augustus. (Polyb. iv. 64; Steph. B. s. r.; Bickh., Corpus Inscription. No. 1793; Leake, Northern Greece, vol. iii. p. 576.)

4. A town in Amphibia, near Olpa. (Thec. iii. 107.) As to its site, see ARGOS AMPHILOCHEIA.

5. A town of Doris. (Steph. B. s. r.)

6. A town of Euboea. (Steph. B. s. r.)

METULUM. [IAPURES, Vol. ii. p. 36.]

MEVANIA (Μεβανία, Strab., Pol.: Eth. Mevanas, Αδίαs: Beregenos), a considerable city of Umbria, on the Flaminius Way, between Caranule and Fulginium. It was situated on the river Tiina, in a broad and fertile valley, which extends from the neighbourhood of Spoleto to the Tiber, separating the main chain of the Apennines from a lateral mass or offshoot of the same range, which extends from Mevania and Spoleto to Tuder and America. It is this valley, about 8 or 10 miles in breadth, watered by the Clitumnus and Tiina, with several tributary streams, the pastures of which were celebrated for their breed of white oxen, the only ones thought worthy to be sacrificed as victims on triumphal and other solemn occasions. Hence their praises are not less frequently associated with the name of Mevania than with that of the Clitumnus. (Colurn. iii. 8; Sil. Ital. vi. 647, viii. 438; Lucian, i. 473.) Mevania appears to have been an important place before the Roman conquest of this part of Italy. In B. C. 305 it was chosen by the Umbrians as the headquarters of their assembled forces, where they were defeated by Q. Fabius. (Liv. iv. 41.) At a rough
MEVANOLA.

Later period it was occupied by the emperor Vitellius, with the intention of defending the passes of the Apennines against the generals of Vespasian, but he quickly abandoned it again, and retired to Rome. (Tac. Hist. iii. 55, 59.) As it was situated in the plain, it could scarcely be a very strong fortress; but Pliny notices it as one of the few cities of Italy that had walls of brick (xxxv. 14. s. 49). Strabo speaks of it as in his time one of the most considerable towns in the interior of Umbria; it was only of municipal rank, but seems to have continued a flourishing place throughout the period of the Empire. (Strab. v. p. 227; Plin. iii. 14. s. 19; Ptol. iii. 1. § 54; Ren. Ant. p. 311; Orell. Inscr. 98.) The modern Benevento is a very poor and decayed place, with little more than 2000 inhabitants, though retaining its episcopal see, and the title of a city. It contains some remains of an amphitheatre, and mosaic pavements which belonged to the ancient Thermas. (Calidrii, Stat. del Pontif. Stato, p. 104.)

Mevania appears to be indicated by the poet Propertius in the place of his birth (iv. 1. 123), though others understand this passage differently, and regard Hispellum as having the better claim. (Barth. Vit. Propert. ; Kinned, ad l. c.) It was noted for the fogs to which it was subject. (Propert. l. c.; Sil. Ital. vi. 646.) Pliny speaks of its territory (Mevanas ager, xiv. 3. § 37) as producing a particular kind of vine, which he calls Iridia; probably the same now called "Pizzateillo," for which the district is still celebrated. (Hardouin, ad loc.; Ramnoli, Chronica, vol. i. p. 233.) [E.H.B.]

MEVANOLA. [UMBRA.]

MICAUROS or MILOCORUS (Μίλοκόρος, Μί- καυρος; Theopomp. ap. Steph. B. s. r.,) a place which may be assigned to the interior of Chalcedice, (Leake, North Greece, vol. iii. p. 456.) [E. B. J.]

MIBA, in Britain, supposed more correctly Mida, is placed in the Ravennas's Chorography among the towns in the south of Britain. It has been conjectured that Mydonest, in Sussex, is its modern representative; but this is not warranted by the existing remains. (MICHMAS (Μίχμας, L.XX.; Μιχμα, Joseph., Euseb.), a city of the tribe of Benjamin, eastward from Bethel or Bethaven (1 Sam. xiii. 5), held by the Philistines, while Saul and the Israelites were in Gibeah. It was on the line of march of an invading army from the north, and the Assyrians are represented as depositing their baggage there when advancing against Jerusalem. (Isaiah x. 28.) It is placed by Eusebius and St. Jerome in the borders of Asia, and was then a considerable village, retaining its ancient name, 9 miles from Asia, near Rana. (Onomast. s. v.) The same description exactly applies to it at the present day. It is 3 hours distant from Jerusalem, nearly due north. Makhmas stands on a low ridge between two small Wadys running south into the much larger valley named Wady es-Swinit. It bears marks of having been a much larger and stronger place than any in the vicinity. There are many foundations of houses standing throughout the site, and some columns among them. The Wady es-Swinit is the "Passage of Michmas" spoken of in 1 Samuel (xiii. 23), and Isaiah (x. 29). It is an extremely steep and rugged valley, which commences in the neighbourhood of Bethel, and a little below (E.) Makhmas contracts between perpendicular precipices.

The rocks Bizec and Seneh, mentioned in connection with Jonathan's exploit (1 Sam. xiv. 4), may still be recognised in two conical rocky knobs projecting into the valley between Jediah (near Gilgal) and Meckhamas. (Robinson, Bibb. Res. vol. ii. pp. 116, 117.) In the Tabund the soil of Michmas is celebrated for its fertility. (Ireland, Palae- stina, s. v. p. 897.) [G. W.]

MIDAEIUM or MIDAIUM (Μίδαιος) a town in the NE. of Phrygia, on the little river Bathys, on the road from Doryleum to Pessinus, and belonging to the convents of Synnada. (Steph. B. s. r.; Plin. v. 32. s. 41; Ptol. v. 2. § 22; Strab. xii. p. 576; Herod. p. 678, where it is wrongly called Mebidor.) The town, as its name indicates, must have been built by one of the ancient kings of Phrygia, and has become celebrated in history from the fact that Sextus Pompeius, the son of Pompey the Great, was there taken prisoner by the generals of M. Antony, and afterwards put to death. (Dion Cass. xii. 18.) It has been supposed, with some probability, that the town of Mygdon, mentioned by Ammianus Marcellinus (xxvi. 7), is the same as Midaeum.

MIDEIA or MIDEA. 1. (Μίδεα, Paus.; Midea, Strab.; Eth. Midea/τεις), an ancient city of the Argean, was originally called Persepolis (Περσεπόλις, Steph. B. s. r. Μίδεα), and is mentioned by Appollodorus (ii. 4. § 4) in connection with this hero. It was said to have derived its name from the wife of Electryon, and was celebrated as the residence of Electryon and the birthplace of his daughter Alcmene. (Paus. ii. 25. § 5; Schol. ad Pind. Ol. vii. 49.) But it is mentioned in the earliest division of the country, along with the Hermion and Tyros, as belonging to Protessa. (Paus. ii. 16. § 2.) It was the residence of Hippodamia in her banishment. (Paus. vi. 20. § 7.) It was destroyed by Argos, probably at the same time as Tyros, soon after the Persian wars. (Paus. viii. 27. § 1; Strab. viii. p. 373.]

Strabo describes Midea as near Tyros; and from it he mentions Pansaniai, in connection with the Hermion and Tyros, it must be placed on the eastern edge of the Argean plain; but the only clue to its exact position is the mention of Pansaniai, who says that, returning from Tyros into the road leading from Argos to Epidauros, "you will reach Midea on the left."

Two different sites have been assigned to Midea. The French Commission place it at the Hellenic remains at Demdrit, 52 geographical miles direct E. by N. from the citadel of Argos, as this place lies to the left of the road from Argos to Epidauros. But Leake observes, that the distance of Demdrit from this road—more than 3 geographical miles—is greater than is implied by the words of Pansaniai. He therefore places Midea at the Hellenic remains near Katingsir, 2 geographical miles E. of Tyros. The objection to the latter site is that it lies to the right of the road from Argos to Epidauros, from which it is separated by a deep ravine. The ruins at Demdrit stand upon a hill almost inaccessible on three sides, enclosed by four different walls, one of another. In one of them is a gateway formed of three pieces of stone, resembling the smaller gateway of the citadel of Mycenae. The ruins descend from the summit to a fountain, which spring out of a grotto near a chapel of the Panaghia. The surrounding meadows afford good pasture for horses, and thus illustrate the epitaph of Statius (Thb. iv. 44).

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“apart armenia Mide,” and the selection of this place as the residence of the horse-loving Hippodamia in her banishment. (Böhlau, Recherches, etc. p. 52; Leake, Peloponnesiana, p. 268; Curtius, Peloponnesos, vol. ii. p. 395.)

2. A city of Boeotia. [Lebadea]

MIDIANITAE (Μιδανιταί), the descendants of Midian, one of the sons of Abraham by Keturah, whom the patriarch is said to have sent away during his lifetime “eastward, unto the east country” (Gen. xxv. 2, 6), and whom we subsequently find reckoned among “the children of the east.” (Judy. vi. 3.) In the third generation after Abraham they were a distinct people, trading between Gilead and Egypt; but are associated with, or confounded with, another Arab family, the Ishmaelites. (Gen. xxxviii. 25, 28, 36.)

The Midianites were probably a Bedawi tribe, and their situation may be pretty accurately determined, by the following notices, to the territory afterwards occupied by the NABATAEI, to the south and east of Palæstine. Moses led the sheep of Jethro, a priest of Midian, in the peninsula of Mount Herch (Exod. iii. 1); subsequently Jethro came to his son-in-law from the land of Midian, while Israel was encamped in the vicinity of Herch (xviii. 2, &c.); and Moses was glad to avow himself of his local knowledge while traversing the desert to the north of the peninsula. (Num. x. 29—32.) The close alliance between the Midianites and the Moabites, to oppose the progress of Israel, indicates the proximity of the two peoples; and the hostility of the former proves that the alliance of Midianites with one another after their family did not vitiate the national feeling. (Num. xxii. 4, 7, xxx. xxxi. 8—12; Josh. xii. 21.)

The Midianites continued the bitter enemies of the Israelites throughout the period of the Judges, when, in concert with “the Amalekites and the children of the east,” they invaded simultaneously, and in countless numbers, the southern frontier towards Gaza and the trans-Jordanic tribes in Gilead and Bashan (Judy. vi. vii.), from whence they extended their ravages to the west, and north as far as the confines of Naphtali and Asher. After their signal defeat by Gideon, they disappear from the records of history, but their slaughter became proverbial. (Psalm lxxxix. 9; Isiah, ix. 4, x. 25.)

The country of the Midianites, however, had still a traditioonary recollection; and subsequent notice, consistently with the foregoing, place them between Edom and Paran, which bordered on Egypt (1 Kings, xvi. 17, 18), in the country afterwards comprehended under the name of Idumaea, and still later assigned to the Saracen. Indeed Josephus (Ant. iv. 7, § 1) asserts that Petra, the capital of Arabia (i.e. Idumaea), was called by the natives Areumen (Ἀρευμέν), from the Midianitish king Iokem, one of the five slain by Moses. (Num. xxxviii. 8.) Eusebius and St. Jerome mention a city Midian, so named after one of the sons of Abraham by Keturah, situated upon Arabia (i.e. Idumaea) to the south, in the desert of the Saracens, by the Red Sea, from which district it was called; and another city of the same name near the Arnon and Arade; the ruins of which only exist in their days. (Onomast. s. v.; comp. Hieron, Comm. ad Ies., ix. and Ezech. xxv.)

The situation of these two cities would define the limits of the territory of the Midianites in their most palmy days. The former of these two cities is doubtless that mentioned by Josephus (Ant. ii. 11, § 1) under the name of Midian (Μιδαν), situated at the Red Sea, and is properly identified by Relland as the modern Midan (the Midian of Abulfeda), identical with the Midiana of Ptolemy. (Relland, Palæstina, pp. 98—100.) It is situated about half-way down the eastern coast of the Egyptian gulf. (Forster, Geog. of Arabia, vol. ii. p. 116; and see the references in his index under Midian.)

MIEZA (Μιήζα, Eth. Μιήζας, Μιήζα), a Moabian city, the precise limits of which it is most difficult to ascertain. Stephanus of Byzantium (s. c.), on the authority of Theagenes, assigns to an eponymous founder, Mieza, a sister of Berea, and granddaughter of Marcon; this legend implies that it was an important city. From the name it would seem most natural to look for it in the neighbourhood of Berea, which agrees with Ptolemy (iii. 13, § 39), who classed it among the cities of Emathia. Stephanus, on the other hand, still deriving his information apparently from Theagenes, alludes to it as a ἅρτος Σφαγιαν, with others sometimes called Strymenium. Alexander the Great established an Aristotelian school at Mieza (Plut. Alex. M. 7); and it was famed for a stately cavern. (Plin. xxxii. 2. s. 20; Leake, North. Greece, vol. iv. p. 583.) [E. B. J.]

MIGDOL, a Hebrew word signifying “a tower,” and used as a complement of several proper names of places in Holy Scripture.

1. MIGDOL-EDEN, translated in Gen. xxxvi. 21 (γ. 16 in LXX.), τῆς τιταγμον Ραδαπ. Auth. Ver. “the tower,” and in Micah, iv. 13, τιταμων, Auth. Ver. “tower of the flock” (margin, “Eldar”). From the first cited passage, it would appear to have been near Bethlehem; and St. Jerome mentions a shepherd’s tower a mile from Bethlehem, so called, as he suggests, in prophetic anticipation of the angelic announcement of the Nativity. (Onomast. s. v.; Relland, Palæstina, s. v. p. 898.)

2. MIGDOL-EI, a town in the tribe of Naphtali (Josh. xix. 38), where LXX., running two names together, read Μιγδαλανία for “Migdal-Ei, Hydroth. Colenus, and-article,” identifies the place. Eusebius and St. Jerome mention it as a large village named Magdol, i. e. M. P. (St. Jerome writes Μ. P.) from Dora on the road to Ptolemais, probably identical with the modern El-Migdel, in the plain of Esdraelon, a little to the SW. of Shefa Ammar, which is, however, more remote than even Eusebius states from Dora, i.e. the modern Tantura. Neither could this have any connection with the Migdal-el of Naphthali, as Relland, in agreement with his two authors, seems to imagine, seeing it was situated in the tribe of Asher or Issachar. (Relland, Palæstina, p. 898.) The Magdala of Galilee (now El-Migdel) is much more probably the Migdal-el of Naphthali. [MAGDALA.]

3. MIGDAL-GAD (Μιγδαλαγάδ. LXX.), a city of the tribe of Judah. (Josh. xv. 37.)

4. MIGDAL-SENNA, corrupted to Μηγδαλόν Σενα, in Eusebius (Onomast. s. v. Senna), which, however, St. Jerome’s translation enables us to correct to Μηδαλόν Σενα, “quod interpretatur turris Sena.” There is a modern corruption of the Greek corrected in the Latin; the former having zipcode του “θωναίς, the latter, correctly, “termum Judae.” A village of this name existed in their days 7 miles north of Jericho. [G. W.]

MIGONIUM. [Gythium.]
MIGRON.

MIGRON, a town in the tribe of Benjamin, mentioned in 1 Samuel, xiv. 2 (where the LXX. reads Μιγρὼν) as in the extreme border of Gilead, celebrated for its fig trees and vineyards, connected with Amathus (probably Ai) in Isaiah, x. 28 (where the LXX. reads Μιγρὼν). Its site has not been recovered in modern times. Dr. Robinson remarks, "Migron must have been situated between Deir Dinae and Michmash;" and so the line of the Assyrian march in Isaiah would seem to require. But the passage in Samuel implies that it was S. of Michmash, which was then occupied by the Philistine garrison, watched by the Israelites in Gilead, which lay to the E. of Michmash," and with which Migron is connected. (Robinson, Bibl. Res. vol. ii. p. 149.) [G. W.]

MILETUS POLIS (Μίλητος πόλις), a town in the north of Asia Minor, at the confluence of the rivers Maeotus and Rhynchos, and on the west of the lake which derives its name from it. (Strab. xii. p. 575, xiv. p. 681; Steph. B. s. v.; Plin. v. 32, 40.) Some modern geographers, as D'Anville and Manuet, have identified Miletuspolis with the modern Gulya Koy or Balkalei, but this sheet of water is situated too far S.W. of the lake, and identifies it with Mileas, which others regard as the site of the ancient Prieneumum. The most probable view is, that the site of Miletuspolis is marked by the modern Moalitish or Mahulitish, or by the place Hamaniti, near which many ruins of an ancient town are found. (Hamilton, Researches, &c., vol. i. p. 81, &c., vol. ii. p. 91.) [L. S.]

MILETUS POLITIA LACUS (Μίλητοι πόλιοι λίκων), a lake in the north-west of Asia Minor, deriving its name from the town of Miletuspolis, near its western shore. (Strab. xii. pp. 575, 576.) According to Pliny (v. 40) the lake also bore the name Artymia, and probably confounding the river Tarisus with the Rhynchos, he erroneously describes the latter river as having its origin in the lake, whereas, in fact, the Rhynchos enters the lake in the south, and issues from it in the north. It now bears the name of the lake of Monegas (Hamilton, Researches, &c., vol. ii. p. 105, &c.; Steph. B. s. v.) The lake of Miletuspolis, once the most flourishing city of Ionia, was situated on the northern extremity of the peninsula formed, in the south-west of the Latanicus Sinus, by Mount Grion. The city stood opposite the mouth of the Maeander, from which its distance amounted to 80 stadia.

At the time when the Ionian colonies were planted on the coast of Asia Minor, Miletus already existed as a town, and was inhabited, according to Herodotus (i. 116), by Carians, while Ephesians (ap. Strab. xiv. p. 634) related that the original inhabitants had been Leleges, and that afterwards Sarpedon introduced Cretan settlers. The testimony of Herodotus is born out by the Homeric poems, in which (H. ii. 867) Miletus is spoken of as a place of the Carians. That the place was successively in the hands of different tribes, is intimated also by the fact mentioned by Pliny (v. 30), that the earlier names of Miletus were Leleges, Pityusa, and Anaxacotria. (Comp. Pan., xii. 14; Steph. B. s. v.) On the arrival of the Ionians, Naxians, their leader, with a band of his followers, took forcible possession of the town, massacred all the men, and took the women for their wives,—an event to which certain social customs, regulating the intercourse between the sexes, were traced by subsequent generations. It appears, however, that Naxians did not occupy the ancient town itself, but built a new one on the site somewhat nearer the sea. (Strab. l. c.) The town, fortifications, and other remains, attributed to the ancient Leleges, were shown at Miletus as late as the time of Strabo (xiv. p. 611; comp. Herod. ix. 97). As in most other colonies the Ionians had amalgamated with the ancient inhabitants of the country, the Milesians were believed to be the purest representatives of the Ionians in Asia. Owing to its excellent situation, and the convenience of four harbours, one of which was capacious enough to contain a fleet, Miletus soon rose to a great prosperity among the Ionian cities. It became the most powerful maritime and commercial place; its ships sailed to every part of the Mediterranean, and even into the Atlantic; but the Milesians turned their attention principally to the Euxine, on the coasts of which, as well as elsewhere, they founded upwards of 75 colonies. (Plin. v. 31; Suess. Cons. ad Helv. 6; Strab. xiv. p. 653; Athen. xii. p. 523.) The most remarkable of these colonies were Abidos, Lampsis, and Parium, on the coast of the Propontis; Scione, and Mytilene, on the Euxine; while others were founded in Thrace, the Crimea, and on the Bosphor. The period during which Miletus acquired this extraordinary power and prosperity, was that between its occupation by the Ionians and its conquest by the Persians, B. C. 494.

The history of Miletus, especially the earlier portion of it, is very obscure. A tyrannis appears to have been established there at an early time; after the overthrow of this tyrannis, the state was split into two factions, one of which seems to have been an oligarchical and the other a democratic party. (Plut. Quaest. Gr. 32.) The former gained the ascendant, but was obliged to take extraordinary precautions to preserve it. On another occasion we hear of a struggle between the wealthy citizens and the comunality, accompanied with horrible excesses of cruelty on both sides. (Athen. xii. p. 524.) Herodotus (v. 28) also speaks of a civil war at Miletus; the latter was led for two generations, and reduced the people to great distress. It was at length terminated by the mediation of the Persians, who seem to have committed the government to those landowners who had shown the greatest moderation, or had kept aloof from the contest of the parties. All these convulsions took place within the period in which Miletus rose to the summit of her greatness as a maritime state. When the kingdom of Lydia began its career of conquest, its rulers were naturally attracted by the wealth and prosperity of Miletus. The first attempt to conquer it were made by Ardyas, and then by Sadyattles, who conquered the Milesians in two engagements. After the death of Sadyattles, the war was continued by Alyattes, who, however, concluded a peace, because he was taken ill in consequence, it was believed, of his troops having burnt a temple of Athena in the territory of Miletus. (Herod. i. 17, &c.) At this time the city was governed by the tyrant Thra- sybulus, a friend of Persander of Corinth (Herod. v. 92), and a crafty politician. Subsequently Miletus seems to have concluded a treaty with Croesus, whose sovereignty was recognised, and to whom tribute was paid.

After the conquest of Lydia by the Persians, Miletus entered into a similar relation to Cyrus...
as that in which it had stood to Croesus, and was thereby saved from the calamities inflicted upon other Ionian cities. (Herod. i. 131, &c.) In the reign of Darius, the Ionians allowed themselves to be prevailed upon by Histiaeus and his unscrupulous kinsman and successor openly to revolt against Persia, B.C. 500. Miletus having, in the person of its tyrant, headed the expedition, had to pay a severe penalty for its rashness. After repeated defeats in the field, the city was besieged by land and by sea, and finally taken by storm B.C. 494. The city was plundered, and its inhabitants massacred, and the survivors were transplanted, by order of Darius, to a place called Ampe, near the mouth of the Tigris. The town itself was given up to the Carians. (Herod. vi. 6, &c.; Strab. xiv. p. 635.)

The battle of Mycale, in B.C. 479, restored the freedom of Miletus, which soon after joined the Athenian confederacy. But the days of its greatness and glory were gone (Thuc. i. 15, 115, &c.); its ancient spirit of liberty, however, was not yet extinct. For towards the end of the Peloponnesian War, Miletus threw off the yoke imposed upon her by Athens. In a battle fought under the very walls of their city, the Milesians defeated their opponents, and Phrynichus, the Athenian admiral, abandoned the enterprise. (Thuc. viii. 25, &c.) Not long after this, the Milesians demolished a fort which the Persian Tissafernes was erecting in their territory, for the purpose of bringing them to subjection. (Thuc. viii. 85.) In B.C. 334, when Alexander, on his Eastern expedition, appeared before Miletus, the inhabitants, encouraged by the presence of a Persian army and fleet stationed at Mycale, refused to submit to him. Upon this, Alexander immediately commenced a vigorous attack upon the walls, and finally took the city by assault. A part of it was destroyed on that occasion; but Alexander pardoned the surviving inhabitants, and granted them their liberty. (Arrian, Anab. i. 18, &c.; Strab. l.c.) After this time Miletus continued, indeed, to flourish as a commercial place, but was only a second-rate town. In the war between the Romans and Antiochus, Miletus sided with the former. (Liv. xxxvii. 16, xiii. 6.) The city continued to enjoy some degree of prosperity at the time when Strabo wrote, and even as late as the time of Pliny and Pausanias. (Comp. Tac. Ann. iv. 63, 55.) From the Acts (xx. 17), it appears that St. Paul stayed a few days there, on his return from Macedonia and Thessalonica. In the Christian times, Ephesus was the see of a bishop, who occupied the first rank among the bishops of Asia, and in this condition the town remained for several centuries (Hierocv. p. 657; Mich. Desc. p. 14), until it was destroyed by the Turks and other barbarians.

Miletus, in its best days, consisted of an inner and an outer city, each of which had its own fortifications (Arrian l. c.), while its harbours were protected by the group of the Taurianae islands in front of which Lade was the largest. Great and beautiful as the city may have been, we have no means of forming any idea of its topography, since its site and its whole territory have been changed by the deposits of the Maeander into a peninsular swamp, covering the remains of the ancient city with water and mud. Chandler, and other travellers not being aware of this change, mistook the ruins of Myus for those of Miletus, and describe them as such. (Leake, Asia Minor, p. 239.)

Great as Miletus was as a commercial city, it is no less great in the history of Greek literature, being the birthplace of the philosophers Thales, Anaximander, and Anaximenes, and of the historians Ctesias and Hecataeus.

Miletus, like the rest of the Ionians, were notorious for their volupptuousness and effeminacy, though, at one time, they must have been brave and warlike. Their manufactures of couches and other furniture were very celebrated, and their woven cloths and carpets were particularly esteemed. (Athen. i. p. 28, xi. p. 428, xii. 540, 553, xx. 691; Virg. Georg. iii. 306, iv. 335; comp. Rambach, De Miletos eujusque colonia, Halae, 1790, 4°; Schroeder, Comment. de Rebus Miletiorum, part. i. Stralsund, 1817, 4°; Scolon, Rerum Miletiarum Comment. i. Darmstadt, 1829, 4°.) [L. S.]

MILETUS, a town of Mycia, in the territory of Scepsis, on the river Eunus, which was destroyed as early as the time of Pliny (v. 32). Another town of the same name in Phylisidia, on the road between Amathus and Sinope, is mentioned only in the Peck's Table.

MILE'TUS, (Miatross), a town of Crete, mentioned in the Homeric catalogue. (II. ii. 647.) This town, which no longer existed in the time of Strabo, was looked upon by some writers as the mother-city of the Ionian colony of the same name. (Ephorus, op. Strab. xii. p. 573, xviii. 634; Schol. Apoll. Rhod. i. 186; Apollod. iii. 1. 2, 3; Plin. iv. 12.)

Mr. Parkhuy (Trav. vol. i. p. 269) explored the site of this Homeric city not far from Ephip/ddon, at which, considerable remains of walls of polygonal masonry, both of the acropolis and city are still to be seen. (Riick, Vrelia, vol. i. pp. 15, 418.) [E. B. J.]

MILELUM, a Roman "colonia" (Milen colonia, Petu. Tab.) in Numidia, which the Antonine Imperial place at 25 M.P. from Cirta. There can be little doubt that this place, which, from the circumstance of two councils having been held there, was of some importance (Merdilli, Africa Christiana, vol. i. p. 228), was the same as MILLEUM (MIPUR of Mozar. Pot. iv. 3, § 28). [E. B. J.]

MILICHUS, [ACHILLA, p. 13, b.] [L. S.]

MILIOITUM (lit. Aut. p. 322, Melachian, It. Hieros. p. 602; Mytilotin, Geogr. Rev. iv. 6), a town in the interior of Thrace, on the road from Maximianopolis to Trajanopolis. [A. L.]

MILO'XIA. [MARSI.]

MİLYAN (Mileus) is said to have been the ancient and original name of the country afterwards called Lyca (Herod. i. 173); but during the period of the Persian dominion, it was the name given to the whole mountainous country in the north of Lydia, the south of Pisidia, and a portion of eastern Phrygia. (Strab. xii. p. 573.) The boundaries of this country, however, were never properly fixed, and the whole of it is sometimes described as a part of Lydia. (Arrian, Anab. i. 25.) After the accession of the dynasty of the Seleucids in Syria, the name Milyas was limited to the south-western part of
MIMACES.

Piisidia, bordering upon Lycaia, that is, the territory extending from Termessus northward to the foot of mount Cadmus. (Polyb. v. 72; Strab. xii. p. 570, xiii. p. 631, xiv. p. 666.) This district, the western part of which bore the name of Cababia, is afterwards described, sometimes as a part of Lycia (Ptol. v. 3, § 7, 5, § 6), and sometimes as part of Pamphylia or Pisidia. (Plin. v. 42.) After the conquest of Antiocbus the Great, the Romans gave the country to Eumenes (Polyb. Exc. de Leg. 36), though Pisidian princes still continue to be mentioned as its rulers.

The greater part of Milies was rugged and mountainous, but it also contained a few fertile plains. (Strab. xii. p. 570.) The inhabitants were called Miliacae. (Mia-dea, Herod. vii. 77; Strab. xiv. p. 667; Plin. v. 23, 42.) This name, which does not occur in the Homeric poems, probably belonged to the remnants of the ancient Salyani, the original inhabitants of Lycaia, who had been driven into the mountains by the invading Cretans. The most important towns in Milies were Cibyra, Oenoanda, Balbera, and Buron, which formed the Cibyrarian tetrapolis. Some authors also mention a town of Milies (Polyb. v. 72; Ptol. v. 2, § 12; Steph. B. s. v. Miiaea), which must have been situated N. of Termessus in Pisidia. [L. S.]

MIMACES (ΜΙΜΑΙΚΑΠΕΣ), a people in Dyssacus (Cisthenei) (Plut. xvi. 28), and also in Libya (Ptolemy. iv. 6, § 50.) [E. B. J.]

MIMAS (ΜΙΜΑΣ), a mountain range in Ionia, traversing the peninsula of Erythrae from south to north. It still bears its ancient name, under which it is mentioned in the Odyssey (iii. 172.) It is, properly speaking, only a branch of Mount Tmolus, and was in ancient times for its abundance of wood and game (Strab. xiv. pp. 613, 645.) The neck at the south-western extremity of the peninsula formed by Mount Mimas. No little to the north of Teos, is only about 7 Roman miles broad, and Alexander the Great intended to cut a channel through the isthmus, so as to connect the Cystrian and Hermæan bays; but it was one of the few undertakings in which he did not succeed. (Plin. v. 31; Paus. ii. 1, § 5; comp. vii. 4, § 1; Thucyd. viii. 34; Ov. Met. ii. 222; Amm. Marc. xxxi. 42; Calhun. Hymn. ii. 157; Sil. Ital. ii. 494.)

Mount Mimas forms three promontories in the peninsula; in the south Porcyreum (Korab or Karfo), in the west Argennura (Cape Bhoco), and in the north Melaena (Kara Burne). Chandler (Travel. pi. 213) describes the shores of Mount Mimas as covered with pines and shrubs, and garnished with flowers. He passed many small pleasant spots, well watered, and green with corn or with myrtles and shrubs. The summit of the mountain commands a magnificent view, extending over the bays of Smyrna, Chazamenae, and Erythrae, the islands of Samos, Chios, and several others. [L. S.]

MINAEI (ΜΙΝΑΙΙ), a celebrated people of Yemen, in the SW. of Arabia. Strabo names them first of four great nations situated in this extremity of the peninsula, and bordering on the Red Sea: their principal town was Carma or Carana; next to these were the Saudi, whose capital was Maribah. The Catabanians were the third, extending to the straits and the passage of the Arabian Gulf—the Straits of Bab-el Mouneh. Their royal city was Tama. To the east were the Chalarnatoides, whose capital was named Cabatassum. From Ela to the country of the Minaei was 70 days' journey. Thus far Strabo (xxvi. pp. 768, 776); consistently with whose account, Ptolomy (vii. § 23) mentions the Minaei as a mighty people (Μιμάιαι, μεγάλοι θησαυροι), bordering on the inner frankincense country, not far from the Saudi, and places Carma Metropolis in long. 73° 30', lat. 23° 13', which would be on the coast of the Gulf of Arabia, distinct from the Carma or Carana above named, and identical with the Corom of Pliny, a town of the Chalarnatoides, who were contiguous to the Minaei. Pliny represents the Minaei as contiguous to the Aramatans in the interior; which Aramatans—identical no doubt with the Chatramottae of Strabo—he represents as a branch of the Saudi, which last tribe extended along both seas, i. e. the Indian Ocean and the Arabian Gulf; and as the Carma, which he names as a city of the Saudi, is doubtless the Carma which Strabo makes the capital of the Minaei, he would seem to imply that these last were also another division of the same principal tribe of the Saudi. Their country was reported by Aelius Gallus to be exceedingly rich. "Minaeis fertiles agros palmetis arbustisque, in pepe divitis." (Ptol. vi. 32.) They are mentioned by Diodorus (Διοδωρός), in connection with the Gerrhanai, as transporting frankincense and other scented wares from Upper Arabia (εκ των ΄Ακοντων Αραβίας), i.e. the interior (iii. 42). All these notices would serve to fix the seat of this tribe at the SW. part of the peninsula, in the modern Yemen. Pliny says that they were supposed to derive their origin from Minos, the king of Crete, as their neighbours, the Rhadamani, were from his brother Rhadamantus (vi. 32), in which Mr. Forster thinks we may "easily recognise, under the thin veil of classical fiction, the important historical fact of the existence of an open trade between the Greeks and Arabs from very remote times, and of all the facilities implied by commercial intercommunion." ( Arabia, vol. i. p. xxxvii., ii. pp. 74, 75.) In his account of the myrrh and frankincense, Pliny states that this plant, which grew in the country of the Atramicans, one canton (pagus) of the Saudi, was conveyed by one narrow path through the neighbouring canton of the Minaei, who were the first to carry on the trade, and always the most active in it; from which fact the frankincense came to be called Minneum (xii. 30). And in speaking of the various qualities of myrrh, he mentions second, "Minaeas, in qua Aramatam," as most esteemed next to the Troglobytaica (xii. 35).

With regard to the position of this important tribe in the modern map of Arabia, there is a wide difference of opinion among geographers. D'Anville finds their capital Carma in the modern Almaka-rama, which is, he says, a strong place. (Geograph. Anc, tome ii. p. 221; comp. Forster, Arabia, vol. i. p. 33.) Gesselin contends that Almaka-rama is too far south for the Carma of the Minaei, and is disposed to find this capital in Carm-al-Maaiz, as Bochart had suggested (Phalèg, lib. ii. cap. 22, p. 121); which Edrisi alabed two days' journey from Mecca, on the road to Sanaa. (Gesselin, Recherches sur la Geographie des Anciens, tome ii. p. 116.) D. C. Vincent thus attempts to fix their position:—"The site of the Minaeans is not easy to fix; but by a comparison of different accounts, they were 8 of Heufes, N. of Hadramaut, and to the eastward of Solenz; and they were the carriers to all these provinces; their caravans passed in 70 days from Hadramaut to Aila, as we learn from Strabo; and Aila is but 10 miles (7.) from Petra." He re-
Mr. Forster further identifies the principal town of the Miaini (the Carman Regina of Ptolemy) with Karm-al-Maghad; considerate town still in being between 1ayf and Meckka, which former Bochart had already identified with the Carma or Carana of Pliny. "The site of their capital, within a few miles of 1ayf (immediately to the E. of Meckka), suggests the not improbable derivation of their name from that famous seat of the idolatry of ancient Arabia" (p. 234 note); an hypothesis in which, it has been seen, Jonard concides. But, though fixing the original and principal seat of the Miainsi in the S. of the 1ayf, he thinks "it still is certain, from Pliny's statement, that this people possessed a key to the commerce for the incense county, by having obtained the command of one of the two passes into the Djiabat-al-Kamir" (which is in the heart of Hadramaut); and he hence infers that they possessed one of the twoemporiums of the trade in incense and myrrh, mentioned by Pliny, on the southern coast: "an inference which at once conducts us to Thumane or Doxta (NE. of Ras Furtak), and to the mountain pass immediately behind it" (p. 258, comp. vol. i. p. 135, 136). The arguments in proof of this position, and of the connection of the Miainsi with the Joktanite patriarch Jethron, if considered as convincing, are fully stated and enforced by Mr. Forster, in his usual ingenuity (vol. i. pp. 128—136); but it is an unfortunate circumstance that he has removed the central seat of this tribe,—descended, according to this hypothesis, from "the father of Yemen,"—into the territory of 1ayf and for Nefil; he maintains that, "from E. to W. the Miainsi stretched the entire breadth of the peninsula, their eastern frontier touching the Gerhions, on the Persian Gulf; while Carman Regina, now Karm-al-Mulachi, their metropolis, is seated only 21 leagues E.S. of Meckka, in the great province of Al-Kurdi or Yamana" (vol. i. pp. xviii.

The question of the province of the Miainsi has been investigated by M. Fresnel with a widely different result. (Journal Asiatique, 3me Série, tome x. pp. 99—96, 176—200.) He confines them to the central part of Yemen, and denies their connection either with 1ayf, near Meckka, or with Minah, an idol of the Hadhbarides and the Khorzates, between Meckka and Medina. He regards the name as a possible corruption of Yemennae, the first syllable being converted into the Greek article, in its transmission from one language to another; but suggests also another derivation of the name from the patriarch Ayman, found in the native genealogies third in descent from Salma. In confirmation of the former etymology, he maintains that the name Yemen, which now comprehends the eastern quarter of Southern Arabia, was formerly proper to the central portion of that province. He thinks that the capital of the Miainsi—the Carma or Carana of Strabo, the Carman Regina of Ptolemy (to which that geographer assigns too high a latitude, as he does also the Miainsi)—is to be found in the Al-Kurdi of 1ayf, about five or six days' N., or, according to another authority, X.W., of Mokallah. Their other town, Maribah Baramahcin, he places in the same valley. [MAHARA, 2.] The position thus assigned to Carana in the 1ayf Doxta, enables us to fix the extent of the territory of the Miainsi between the Sabacans and

marks, in direct opposition to Gesellin, that Bochart, in placing them at Carna-T-Manouci (l. Karmel-Maghad), only 3 stations S. of Mecca, which he supposes, to be the Carma or Carana of Pliny, brings them too far to the N., for that "Ptolemy places them much farther S." (Priorpas, cap. xxviii. p. 365, and note 234.) But M. Jonard holds that 1ayf, Minous, to the S. (? of Mecca, corresponds with the ancient Miainsi: the distance to Aila he computes as 101 degrees, or 294 hours (ap. Mencin. Histoire de l'Egypte, d. c. p. 377.). Mr. Forster assigns them a wide extent of territory in the modern provinces of Hadjaz, Nefil, and Yemen, even to the borders of Hadramaut. "The seat of this great commercial people, who divided with the Turks in the commerce of the peninsula (transported by D'Arville to the heart of Yemen, and by Vincent to the country of the Asir Arabs), assuredly lay, if any reliance whatever may be placed in the position of Ptolemy, in an inland direction E.S. of Mecca. For the Miainsi, according to him, lay immediately S. of the "regio interior murrifera;" and this, again, was situated due S. of the Maniture. The Maniture being the same with the Mezenee, this description would identify the "interior murrifera" with the fractitud mountain region E. of 1ayf, and the Miainsi, consequently, with the great Attybe tribe described by Bochart, as the most numerous of the tribes of Hijaz, and inhabiting the rich inland country stretching eastward, under those mountains, from Lyse and Kolakh to Turado." (Arabia, vol. ii. pp. 251, 252.) He adds, in a note (*), "Its site (viz. that of the 'interior murrifera'), with that of its inhabitants, the Miainsi, may be determined independently, by the concurrent testimonies of Ptolemy and Pliny: the former places his Chargatha (Naasoud, Pal. Nazafayat), and the latter his Kuratta, in conjunction with the Miainsi. The town thus denominated is clearly that of Kuraitain; but Kuraitain is seated beneath, or rather upon, the mountains of 1ayf." Having thus determined their northern border "S. of Kuraitain, or in the plains below the mountain chain running E.N.E. from 1ayf," he thus defines their southern limits. "On the S., according to Ptolemy, the Miainsi were bounded by the Doreni and the Mokeret, it is impossible to mistake, in the Doreni, the inhabitants of Zokran, or in the Mokeret, those of Mekbara, two adjoining provinces, lying S. of Meccan and 1ayf, and crossing the entire space between the sea and the uninhabited desert. This decisive verification stands in the ancient Miainsi between the mountains of Zokra and Mekbara, and those S. of 1ayf" (p. 235). "The chief towns, the territory, and the national habits of the Miainsi, as described by the ancient geographers, bear a remarkable correspondence to those of the Attybe Arabs, the present inhabitants of this district; and the coincidence of the palm-groves, and other fruit-trees of the Miainsi, and their wealth in cattle, noticed by Pliny, with the excellent pasture-grounds, the great abundance of camels and sheep, possessed by the powerful tribe of Attybe, and with the plantations for which Tarab is remarkable, that furnish all the surrounding country Carma, the author of Baschkardti describes both it and 1ayf to be, with palm-groves and gardens, watered by numerous rivulets, must be allowed to corroborate, in a very remarkable manner, this verification of the ancient seats of the Miainsi." (Forster, Arabia, vol. ii. pp. 254—257.)
MINIACUM.

Their country must have comprehended the eastern half of the territory of Ystis, and the western half of the modern Hadramaut. So that Shilah and Furzem, and the town of Hidramaut, mentioned by the ancients, all belong to the territory of Miniace. (Ritter, Erdkunde von Arabyen, i. pp. 278—284.)

MINIACEUM, in Belgica, is placed on a road from Castellum (Cassell) to Turnacum (Tournais); and a road also ran from Castellum through Miniaceum to Nemetacum (Arva). The distance is xi. (leagues) from Cassell, a well-known place in the latter consulship of Dion. D'Avrille contends that the geographers are mistaken in placing Miniaceum at Mergheim, or, as the French call it, Meurville, on the river Lys, instead of placing it at Estere, also on the Lys. The distances as usual cause a difficulty, and there is nothing else that decides the question. An old Roman road leads from Cassell to Estere, and Roman coins have been found at Estere. (G. L.)

MINAS SABBATHIA (Meinas Sábado, Zosim. iii. 23), a small fortified work in Babylonia, which Zosimus calls the place named which is the site of the celebrated Parthian capital Ctesiphon. Abdulfeda (p. 253) speaks of a place in the neighbourhood called Sabath. (V.)

MINATICUM, in Belgica, is placed by the Antonine Itin. and the Table on a road from Bagaenum (Bever) to Duroctorum (Reims). It is placed in the Itin. between Catusiacum (Chauves) and Axumena or Axuena. (Axuenna.) Catusiacum is omitted in the Table, and Miniaticum appears under the form Nintitaci, or Nintecaci, as D'Avrille writes it in his map; but the name was changed to Axuennus, and the Text. Table appears to be more exact, for Nintitaci is Nicu Le Comte, which stands on an old Roman road that leads from Chauves to Reims. (G. L.)

MINCEDUS (Mincus: Mincin), a considerable river of Gallia Cisalpinia, and one of the most important of the northern tributaries of the Padus. (Plin. iii. 16. s. 20, 19. s. 23; Strab. iv. p. 209.) It has its sources in the Alp Helveticus, at the foot of the Monte Tornale, from which it flows to the lake Benacus, or Lago di Garda, which is marked by the accumulation of its waters; from thence it issues again at Peschiera (the ancient Ardella), and from hence a course of about 40 miles, till it falls into the Po near Gemono, about 10 miles above Hostilia. In the upper part of its course it is a mere mountain torrent; but after it leaves the lake Benacus it is a deep and clear stream, which holds a slow and winding course through the low and marshy plains of this part of Cisalpine Gaul. It is characteristically described by Virgil, who dwelt on its banks. (Virg. Ehd. vii. 125, Geor. iii. 15. Aen. x. 206.) In the immediate neighbourhood of Mantua the waters of the Mincus submerge, so as to form shallow lakes of considerable extent, which surround that city on three sides, the fourth being also protected by artificial inundations. A battle was fought on the banks of the Mincus in n.c. 197, between the consul Cornelius and the combined forces of the Insulaires and Cenomanni, in which the enemy was defeated, and their leader, the Cimbrian Hannibal, taken prisoner. (Liv. xxxii. 30.) At a much later period it was on the banks of the Mincus, near its confluence with the Padus, at a place called by Jornandes Acroventus, Mamboleus, that the celebrated interview took place between Pope Leo I. and Attila, which led the king of the Huns to withdraw his forces from Italy. (Jornand. Got. 42; P. Dac. Hist. Miscell. xxv. p. 549.)

MINERVAM PROMONTORIUM (to 'Aphrodis' épavropivov, Strab.: Ponta della Campanella), a promontory on the coast of Campania, opposite to the island of Capreae, forming the southern boundary of the celebrated Crater or Elys of Naples. It is a bold and rocky headland, constituting the extremity of a mountain ridge, which branches off from the main mass of the Apennines near Nacerta, and forms a great mountain promontory, about 25 miles in length, which projects a little more than 15 miles into the sea. In the latter part of the Roman period it is mentioned as the spot from which the sea was driven by a violent gale, which was then erroneously called the 'Elys of the sea.' (Itin. E. B. Min. i. 197, 198.)

MINIUS. 359

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MINIUS (Minos: Minho), a river of Spain, rising in the north of Galicia, in the Cantabrian mountains, and falling into the Ocean. (Strab. iii. p. 153.) Strabo erroneously says that it is the
MINIZUS.

MINITAE.

2. A city of Crete, which belonged to the district of Lycus, and stood on the narrowest part of the island, at a distance of 60 stadia from Hierapyna, (Strab. x. p. 475; Pol. iii. 17. § 5.) Its position has been fixed at Coastl Mirabello, near latrones, (Hieck. Kreta, vol. i. p. 421.) [E.B.J.]

MINOA (Μίνα). 1. A small island in front of Nisaea, the port of Megara. [For details, see Megara.]


3. Another name of the island of Paros. [Paros.]

4. A city of Sicily, usually called Hercleia Minoa. [Hercleia Minoa.]

5. A town in the island of Amorgos. [Amorgos.]

6. A town in the island of Siphnus. [Siphnus.]

MINTHE. [Eliis, p. 817, b.]

MINTURNAE. (Μυτηναία, Pol.; Μυτηνά, Strab.; Ebd. Μυτηνάια, Plut.; Minturnensis.) a city of Latium, in the more extended sense of that term; but originally a city of the Ausonians, situated on the right bank of the Liris (Garyliana), about 3 miles from the sea. It was on the line of the Appian Way, which crossed the Liris. (Strab. v. p. 293.) The name of Minturnae is first mentioned in the context of the Latin Wars b. c. 340—338, when it afforded a refuge to the Latin forces after their defeat in Campania. (Liv. viii. 10.) It was not, however, at that time a Latin city, but belonged to the Ausonians, who appear to have been then in alliance with the Latins and Campanians. For, in b. c. 315, Livy tells us that there were three cities of the Ausonians, Ausona, Minturnae, and Versci, which had declared themselves hostile to Rome after the battle of Lake Butrintae; but were again betrayed into the hands of the Romans by the young nobles in each, and the inhabitants unspiringly put to the sword. (Livy. ix. 25.) Not many years later, in b. c. 296, a Roman colony was established at Minturnae, at the same time with one at Sinusdes, a little further down the coast; they were both of them of the class called "Colonias Maritimae," with the rights of Roman citizens (Liv. x. 21; Vell. Pat. i. 14); and were obviously designed to maintain and secure the communications of the Romans with Campania. During the Second Punic War these facts contributed to their prosperity; and when the Latins were among the colonies which endeavoured, but without success, to establish their exemption from the obligation to furnish military levies (Liv. xxvii. 38); and again, during the war with Antiochus (b. c. 191), they attempted, with equal ill success, to procure a similar exemption from providing recruits and supplies for the naval service. (Id. xxxvi. 3.) Minturnae was situated on the borders of an extensive marsh, which rendered the city unhealthy, but its situation on the Appian Way must have contributed to its prosperity; and it seems to have been already under the Republic, what it certainly became under the Empire, a flourishing and populous town. In b. c. 88 Minturnae was the scene of a celebrated adventure of C. Marius, who, while flying from Rome by sea, to escape from the hands of Sulla, was compelled to put into the mouth of the Liris. He at first endeavoured to conceal himself in the marshes near the sea-coast; but being discovered and dragged from thence, he was cast into prison by order of the magistrates of Minturnae, who sent a slave to put him to death. But the man is said to have been so struck with the majestic appearance of the aged general that he was unable
to execute his task; and hereupon the magistrates determined to send Marius away, and put him on board a ship which conveyed him to Africa. (Plut. Mar. 36—39; Appian, B. c. i. 61, 62; Vell. Pat. ii. 19; Val. Max. i. 5 § 8; I. Cass. ii. 10; Liv. vii. 51. xxviii.; July 3, 276: Cic. pro Flacco. 10; pro Sect. 22.) We hear little more of Minturnae under the Republic, though from its position on the Appian Way it was regrettably noticed incidentally by Cicero (ad Att. v. 1, 3, viii. 13, xvi. 10.) It still retained in his time the title of a colony; but received a material accession from a fresh body of colonists established there by Augustus; and again at a later period under Caligula. (Lib. Colon. p. 203; Hygin. de Limit. p. 178; Joseph. Antiq. p. 335.) We find it in consequence distinguished both by Pliny and Ptolemy by the title of a colony, as well as in inscriptions (Plin. iii. 5. 9; Ptol. iii. 1. § 63; Orell. Insc. 3762; Mommsen, I. R. N. 4058—4061); and notwithstanding its unhealthy situation, which is alluded to by Ovid, who calls it "Minturnae graves" (Met. xv. 716), it appears to have continued throughout the Roman Empire to have been a flourishing and important town. Its prosperity is attested by numerous inscriptions, as well as by the ruins still existing on the site. These comprise the extensive remains of an amphitheatre, of an aqueduct which served to bring water from the neighbouring hills, and the substructions of a temple, as well as portions of the ancient walls and towers. (Romanelli, vol. iii. p. 430; Estacus, Classical Tour, vol. ii. p. 318.) All these remains are on the right bank of the Liris, but according to Pliny the city extended itself on both sides of the river; and it is certain that its territory comprised a considerable part of both banks of the Liris. (Hygin. de Limit. p. 178.) The period of its destruction is unknown; we find it still mentioned in Procopius (B. G. iii. 26) as a city, and apparently a place of some strength; but at the commencement of the middle ages all trace of it is lost, and it was probably destroyed either by the Lombards or Saracens. The inhabitants seem to have withdrawn to the site of the modern Trajetto, a village on a hill about 1½ miles distant, the name of which is obviously derived from this usage of the Liris (Ad Trajectum), though wholly inapplicable to its present more elevated position.

Between Minturnae and the sea-coast, at the mouth of the Liris, was the celebrated grove of Marica [Lucus Maricae], with a temple or shrine of the goddess of that name, which seems to have enjoyed a great reputation for sanctity. (Plut. Mar. 39; Strab. v. p. 253.) She appears to have been properly a local divinity; at least we do not meet with her worship under that name anywhere else in Italy; though many writers call her the mother of Latins, and others, perhaps on that very account, identified her with Circe. (Virg. Aen. vii. 47; Serv. ad loc.; Lactant. Inst. Div. i. 21.) We may probably conclude that she was connected with the old Latin religion; and this will explain the veneration with which her grove and temple were regarded, not only by the inhabitants of Minturnae, but by the Romans themselves. Frequent allusions to them are found in the Latin poets, but always in close connection with Minturnae and the Liris. (Hor. Carm. iii. 17; 7; Lucan. ii. 424; Martial, xiii. 83; Claudian, Prob. et Ol. Cons. 259.)

Strabo calls Minturnae about 80 stadia from Fornix, and the same distance from Sunnassa; the

Itineraries give the distance in each case as 9 miles. (Strab. v. p. 233; Itin. Ant. pp. 108, 121.) After crossing the Liris a branch road quitted the Appian Way on the left, and led by Suscesa to Terracina, where it joined the Via Latina. [E. H. B.]

M'NYA (Myrina), a city of Thessaly, said by Stephans B. (s. v.) to have been formerly called Halmenia (Halménia), and to have derived its name from Mynas. It is mentioned by Pliny (iv. 8. 15) under the name of Almen, and in conjunction with Orchomenus Mintynus in Thessaly. (See Miller, Orchomenos und die Minger, p. 244, 2nd ed.)

M'NYAE (Myrina), an ancient race in Greece, said to have been descended from Minyas, the son of Orychomenos, who originally dwelt in Thessaly, and afterwards migrated into Boetia, and founded Orchomenus. [For details see Orchomenus.]

Most of the Argonautic heroes were Mynaires; and some of them having settled in the island of Lemnos, continued to be called Mynaires. These Lemnian Mynaires were driven out of the island by the Tyrrhenian Pelagians, and took refuge in Lacedaemon, from whence some of them migrated to Thera, and others to Tripbylia in Elys, where they founded the six Mynaire cities. (Herod. iv. 145—148.)

[Elis, p. 818.]

M'NYEUS (Myógoro), the ancient name of the river Anigrus in Elys. (Hom. xii. 721.) [Ant. Grs.]

MIROBRIGA (Míbrígra), 1. Also called MIEOBRICA (Pliin. iv. 12. s. 33; Coins), a town of the Celts in Lusitania, upon the Ocean (Ptol. ii. 5 § 6), identified by some with Odemira, by others with Sines. (Mentelle, Esp. Anc. p. 260; Ubert; i. 1. p. 390.)

2. A Roman municipium, in the territory of the Tardei, in Hispania Baetica, on the road from Emerita to Caesaraugusta, now Capilla, N. of Fuente Oveluna. (Ptol. ii. 4. § 13; Plin. iii. 1. s. 3; It. Anton. p. 444; Iscr. Gruter, pp. 76, 257.)

3. A town of the Oretani, in Hispania Tarraconensis, mentioned only by Ptolemy (ii. 6. § 39).

MISENUM (Míseno), was the name of a remarkable promontory on the coast of Campania (Misenum Promontorium, Ptol. iv. 4. § 13; sometimes also Misen Promontorium, Liv. xxxii. 13; το Mísero ἄκρα, Strab.: Capo di Miseno), together with the adjacent port (Portus Misenus, Flor. i. 16), and a town which grew up adjoining it, after the harbour had become the station of the Roman fleet. The promontory of Misenum forms the northern limit of the celebrated gulf called the Crater or Sinus Cumannus (the Bay of Naples). It is an almost isolated headland, forming a hill of considerable elevation, and of a somewhat pyramidal form, joined to the mainland opposite to Procida only by a narrow strip of low land, between which and the continuation of the coast by Bauli and Baiae is a deep inlet forming the harbour or port of Misenum (Strab. v. p. 243). A large stagnant pool or basin, still deeper in, now called the Mare Morto, communicated with this outer port by a very narrow entrance, which could be closed by a bridge or causeway. It is probable that the headland of Misenum itself at one time formed part of the encircling heights of the crater of a long extinct volcano, of which the Mare Morto occupies the centre, and the Monte di Procida (as the headland opposite to the island of that name is now called) constituted the opposite margin. (Danby On Volcanoes, p. 202, 2nd edit.)
MISENUM.

The name of the promontory of Misenum was derived, according to a tradition very generally adopted by the Roman writers, from the trumpeter of Aeneas, who was supposed to be buried there (Virg. Aen. vi. 163, 212—233; Propert. iv. 18, 3; Sil. Ital. xii. 135; Stat. Silv. iii. 1, 150; M. Val. ii. 4. § 9; Solin. ii. § 13). Another legend, however, seems to have represented Misenum as one of the stations of Ulysses (Strab. v. p. 245). There is no trace of the existence of a town on the spot at an early period, though it is almost certain that its secure and land-locked port (already alluded to by Lyconophron, Alex. 737) must have been turned to account by the Cumaeans during the period of their naval and commercial power. Before the close of the Roman Republic the actual promontory of Misenum, as well as the neighbouring shores of Baiae and Bace, was become a favourite site for the villas of wealthy Romans; but it was not till the reign of Augustus that any considerable population was collected there. That emperor first introduced the custom of maintaining a fleet for the defence of the Tyrrhenian or Lower Sea, of which Misenum was made the permanent station (Suet. Aug. 49; Tac. Ann. iv. 5), as it continued throughout the period of the Empire. Thus we find the "classis Misenumensis" continually alluded to by Tacitus (Ann. xiv. 3, 62, xx. 51, Hist. ii. 100, iii. 56, &c.); and the elder Pliny was stationed at Misenum as one of the companions of Ulysses (Ep. i. 49), and the eruption of Vesuvius broke out, in which he perished, A.D. 79, and of which his nephew has left us so interesting an account (Ep. vi. 16. 20). At a much later period we find the establishment of a fleet at Misenum, with a legion specially organised for its service, referred to as a permanent institution, both by Vegetius and the Notitia. (Veget. v. 1. 2; Notit. Dijn. ii. p. 118.) There can be no doubt that in consequence of this important establishment a considerable town grew up around the port of Misenum; and we learn from several inscriptions that it possessed municipal privileges, and even bore the title of a colony. (Orell. Inscr. 3772; Mommsen, J. R. N. 2573—2577.) But the "Misenumae," whose name frequently occurs in inscriptions, are in general the soldiers of the fleet (Milites classis praetorii Misennatium, Mommsen, l.c. 2725, &c.), not the inhabitants of the town.

Before it became thus memorable as the station of the Roman fleet, Misenum was remarkable in history for the interview between Octavian and Antony and Sextus Pompeius, in which the two former were received by Sextus on board his ship, and a treaty was concluded for the division of the Roman Empire between the three contracting parties. It was on this occasion that his imperial Menas proposed to Pompey to cut the cables and carry the two triremes off to sea. (Plut. Ant. 32; Dion Cass. xlvi. 36; Vel. Pat. ii. 77.) At a somewhat earlier period Cicero notices it as having been infested by the Cilician pirates, who carried off from thence the daughters of M. and L. Antonius, who had himself carried on the war against them. (Cic. pro Leg. Manil. 12.) We learn from Pictarch that C. Marius had a villa there, which he describes as more splendid and luxurious than was suited to the character of the man (Plut. Mar. 54); nevertheless it was then far inferior to what it became in the hands of L. Lucullus, who subsequently purchased it for a sum of 2,500,000 denarii, and adorned it with his usual magnificence. It subsequently passed into the hands of the emperor Tiberius, who appears to have not unfrequently made it his residence; and who ultimately died there, on the 16th of March, A. D. 37. The villa itself is described as situated on the summit of the hill, commanding an extensive view over the sea; but it is evident, from the account of its vast substructions and subterranean galleries, &c., that it must have comprised within its grounds the greater part of the promontory. (Plut. L. c., Lucill. 39, Seneca, Ep. 51; Tac. Ann. vi. 50; Suet. Tib. 72, 73; Dion Cass. lvi. 28; Phaedr. Fab. ii. 36.)

Besides this celebrated villa of Lucullus, we learn from Cicero that M. Antonius the orator had a villa at Misenum, and that the triumvir, his grandson, made it a frequent place of residence. (Cic. de Or. ii. 14, ad Att. x. 8, xiv. 20, Phil. ii. 19.) At a much later period Misenum became the place of exile or confinement of the unhappy Romulus Augustus, the last emperor of the West, whom the villa of Lucullus was assigned as a place of residence by Odoacer after his deposition, A. D. 476. (Jorrand. Got. 46. Marcellin. Chron. p. 44.) Horace notices the sea off Cape Misenum as celebrated for its echiuin or sea-urchins. (Hor. Sat. ii. 4. 33.)

Some ruins, still extant near the summit of the hill, are in all probability those of the villa of Lucullus. Of the town of Misenum the remains are but inconsiderable; they are situated on the S. side of the Portu di Miseno, at a place now called Grata; while the remains of the earlier port, called a spot called Il Forno, a little further to the W., just where the inner basin or Mare Morto opens into the outer port. The two were separated in ancient times by a bridge of three arches, which has recently been replaced by a closed causeway, the effect of which has been to cause both the inner basin and outer harbour to fill up with great rapidity, and the latter has in consequence become almost useless. In the sides of the hill at the head of the port, and on the N. of the Mare Morto are excavated numerous sepulchres, which, as we learn from the inscriptions discovered there, are those of officers and soldiers of the fleet stationed at Misenum. Many of these inscriptions are of considerable interest, as throwing light upon the military and naval institutions of the Roman Empire. They are all collected by Mommsen (Inscr. Rom. Vet. pp. 143—154).

MISI'TUS (Μιστής, a town of Macedonia, the position of which is under consideration, elsewhere (E. B. J.).

MISI'THUM (Μισθοῦς), a town of the mountain tribe of the Omphalioi in the north of Pisidia (Plut. v. 4. § 12), and probably the same as the town of Misthia, which Hierocles (p. 625) places in Lycaonia. The latter name occurs also in other late writers, as Theophanes (Chron. p. 320) and Nicephorus (c. 20).

MISCA. [CARTHAGO, Vol. I. p. 531, a.]

MISULAX (Μισυλάξ)

MITHRIDATIS RICIO (Μιθρίδατος ριχιος, Plut. vi. 9. § 19), a district of Asiatie Sarmatia, E. of the Ilipijaci Montes. It derived its name from Mithridates, king of the Bosporus, whom Vaillant (Achaem. sarmat. Imper. vol. ii. p. 246) calls eighth of that name, and who fled to this country for refuge in the reign of the emperor Claudius. (Plin. iv. 5; Tac. Ann. xii. 15; Dion Cass. lxi. 8.) (E. B. J.)

MITHRIDATIUM (Μιθριδάτιον, a fortress of the Troad, situated on the frontiers of Galatia and Pontus. After the subjugation of Pontus by the Romans, Pompey took Mithridatium from Pontus,
and gave it to a Galatian prince Bogdilatuarus, or Bogdilat, as he is called on coins. (Strab. xii. p. 567; Sestini, p. 129.)

MYTHILENE. [MYTHILENE.]

MYTHYS, a river of Pieria in Macedonia, which the Roman army, in the third campaign against Peneus, under Q. Marcius, reached on the first day after their occupation of Dium. (Liv. xiv. 7.)

This Myth was perhaps the river of Katerina. (Leake, North. Greece, vol. iii. p. 424.) [E. B. J.]

MIZAGUS. [MIZAGUS.]

Mizpah v. MIZPEH (Mas'phá). This Hebrew apppellative (τζαπ), signifying "a commanding height," "a beacon," "watchtower," and the like (καταπεριτετευμένοτο πνουσ σημαίνει κατά την Εβραίαν ἀπονομήν, Joseph. Ant. vi. 2 § 1), served as the proper name of several sites or towns in Palestine, doubtless from their positions.

1. The most important was Mizpah (once written Misphe, Josh. xviii. 26), in the tribe of Benjamin, where a conclave of the tribes of Israel was held on important occasions, during the times of the Judges, and was one of the stations in Samuel's annual circuit. (Judges. xx. 1, 3, xxxi. 1; 1 Sam. vii. 5—17, x. 17, 47.) It was strengthened by a king of Judah, as a frontier garrison against Israel, and he used for his winter quarters brought from the neighbouring Ramah, which Basba, king of Israel, had built on his southern frontier, "that he might not suffer any to go out or to come in to Ass, king of Judah." (1 Kings. xv. 17—22; comp. 2 Chron. xvi. 6.) After the destruction of Jerusalem by Nebuchadnezzar it became, for a short time, the seat of the government, and there it was that Gedalih and his officers were barbarously murdered by Ishmael and his company. (2 Kings. xxv. 22—29; Jer. xxvi. 7.) It is clear from this narrative that it was situated on the highroad between Samaria and Jerusalem (xli. 5, 6); and it is evident from the narrative in Judges that it could not be far distant from Gibeah of Benjamin, as the head-quarters of the Israelites were at Mizpah while they were besieging Gibeah. It was restored and inhabited soon after the captivity (Nehem. ii. 7, 15), and is mentioned in the book of Maccabees as situated over against Jerusalem (Maspaph κατά πέραν τῆς Ἰερουσαλήμ). It has been having been formerly an oratory of Israel; and there it was that Judas Maccabæus and his brothers inaugurated their great work with fasting and prayer. (1 Macc. iii. 46.) It is frequently mentioned by Josephus in his narrative of the Scripture history, but his orthography is far from uniform. Masapha (vi. 2 § 1), Masapha (vi. 4 § 4, x. 9 § 2, 4, 5), Maspha (viii. 13 § 4). In the last cited passage he informs us that Mizpah was in the same place as Banatham (or Beinatham), which is 40 stadia from Jerusalem (§ 3). Eusebius and St. Jerome most unaccountably confound this Mizpah with the Mizpah of Gilead (infra, No. 3). They place it near Kirjathjearim. (Onomast. s. v. Masapha.) Its site has not been satisfactorily identified. Dr. Robinson thinks that either Tell-el-Fel (Beem-hill), lying about an hour south of Er-Ra'm (Raamath) towards Jerusalem, or Nebi Samwil, somewhat further distant from Er-Ra'm, to the west of the former site, would correspond to the works of Mizpah. He inclines strongly to the latter site (Bib. Res. vol. ii. p. 144); which, however, seems to be too far removed from the highroad between Jerusalem and Samaria, on which Mizpah was certainly situated. Possibly the modern village of Shophat, identical in meaning with Mizpah, situated on that road, near to Tell-el-Fel, may mark this ancient site; or another site, between this and Er-Ra'm, on the east of the road, still called 'Ain Nisba, may mark the spot. It is worthy of remark that the high ground to the north of Jerusalem is called by a name of kindred signification with Mizpah, and doubtless derived its name Μασαφά from that town. It is on this ridge that Shophat lies.

2. Mizpah (LXX, Masphá) is mentioned among the cities of Judah (Jos. xvii. 26), and this may be either the one which Eusebius mentions as still existing under the same name, in the borders of Eleutheropolis to the north, or the other in the tribe of Judah, on the way to Aelia. The former of these is probably Tell-es-Saff, the Alba Specula of the middle ages; the latter may be Beit-Saff, a little to the south of Jerusalem, between that city and Bethlehem.

3. Mizpah, in Mount Gilead, probably identical with Banath-Mizpeh Gad (Josch. xiii. 26), derived its name from the incident mentioned in Judges. xxvi. 38—40, and this may be either the one which Eusebius mentions as still existing under the same name, in the borders of Eleutheropolis to the north, or the other in the tribe of Judah, on the way to Aelia. The site was called "Mispah; for, he said, The Lord watch between me and thee, when we are absent one from the other." This is doubtless the Mizpah of Jephtha the Gileadite, which seems to have had somewhat of a sacred character, and to have served for the national con- ventions of the trans-Jordanic tribes, as its name- sake in Benjamin did in Palestine Proper. (Judges. x. 17, xi. 11, 34.) Eusebius notices it as a Levitical city in the tribe of Gad. (Onomast. s. v. Masapha.)

4. A fourth Mizpah is named in Jos. xi. 3, more to the north of Peraea, where we read of "the Hivite under Hormon, in the land of Mizpah," and presently afterwards of "the valley of Mizpah eastward" (ver. 8), which cannot be identical with the Gileadite Mizpah, but must have been at the southern base of Mount Hermon.

5. Mizpah of Moab is mentioned (in 1 Sam. xxii. 3) in a manner which seems to intimate that it was the capital of that country in the time of David, as it was certainly the residence of its king. (Euseb. Onom. s. v. Masapha.) [G. W.]

MZNUS, or MINZUS, a small town in Galatia, between Lagnina and Ancyra, where the Emperor Augustus must have resided for some time, as several of his constitutions are dated from that place, both in the Codex Theodosianus and the Codex Justinianus. (Itin. Hieros. p. 575; It. Ant. p. 142; Notit. Episc. where it is called Mepisios; Hieroc. p. 697, where it bears the name Μεπίσιος; Tab. Punt. calls it Miasgias; Cod. Theod. de his qui ad Eccles. i. 3; de Epist. i. 33; de Pven. i. 16.) Mizus was the sea of a bishop, as we know from several council s at which its bishops are mentioned. Kiepert identifies the place with the modern Ajna. [L. S.]

MOAB (Μωάβ), vallis, regio, campesinaria, Κε [MOABITAE. The notice of Eusebius may be here introduced (Onomast. s. v. Móáb):—"A city of Arabia, now called Areopolis. The country also is called Moab, but the city Rabbath Moab." [Areopolis.]

MOABITAE (Μαωάθαί: the country Moabiti-)... the people descended from Moab, the son of...
Lot, the fruit of his incestuous connection with his eldest daughter. (Gen. xix. 37.) Moses has preserved the very early history of their country in Deuteronomy (ii. 9—11):—"The Lord said unto me, District not the Moabites, neither contend with them in battle, for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession. The Emims dwelt there in times past, a people great, and many, and tall, as the Anakims." The Moabites, having dispossessed these gigantic aborigines, held possession of their country, which was bounded on the north by the river Arnon, which separated them from the Amorites. At an earlier period, indeed, they had extended their conquests far to the north of the Arnon, but had been forced to retire before the Amorites, to whom they had ceded their northern conquests, even before the children of Israel came into their coasts; and several fragments of the ancient war-songs relating to these times are preserved by Moses. (Num. xxii. 13—15, 26—30.) The boundary question was revived subsequently, in the days of Jephthah, when the Amorites demanded the restoration of the country that Israel had made between the Arnon and the Jabbok south and north, and to the Jordan westward, as of right belonging to them, their title not having been invalidated by 300 years' occupation by the Israelites. It appears from Jephthah's historical review of the facts, that the Israelites had neither invaded nor occupied any part of the territories of which Moab and Ammon were in actual possession at the period referred to; but only so much of their ancient possessions as Sihon king of the Amorites had already forced them to cede them. (Judges, xxi. 10.) 1. It is remarkable that the memorial of the occupation of the territory north of Arnon by the Moabites has been preserved, through the Mosaic records, even to this day, in the name that is popularly assigned to that remarkable mountain district east of the Dead Sea, which forms so conspicuous and remarkable a feature in the distant view from Jerusalem towards the east, still called "the mountains of Moab," as in Deuteronomy that high table land is described as the "plains of Moab." (Deut. xxvii. 1, xxviii. 41.) and it is obvious occasionally uses the same latitude, of the country north of the Arnon, describing the Moabites as still a mighty nation of Canarsia (Ant. i. 11. § 5); and reckoning among the Moabitie cities occupied by the Jews under Alexander Jannaeus, Cheshbon (Heshbon), Medaba, Pella, and others that lay considerably north of the Arnon (Ant. xiii. 15. § 4), although in other passages he makes that river divide the Moabites from the Amorites (Ant. iv. 5. § 1), and describes the country of Moab (Judges, xvi. 18), and the southern limit of Jerom (Bell. Jud. iii. 3. § 3), consistently with which notices he compares the country of the Amorites to an island, bounded by the Arnon on the S., the Jabbok on the N., and the Jordan on the E. (Ant. iv. 5. § 2.) It is then unjustly remarked by Reland (Palaeostina, p. 102), that by "the plains of Moab," where the Israelites were encamped before they crossed the Jordan (Num. xxxii. 48, 49, 50), which is described as being over against Jericho, and by the "land of Moab," in which mount Neba is said to be situated (Deut. xxxii. 49; comp. xxxiv. 1, 5, 6, 8), it is not to be understood as though that district was actually in possession of the Moabites at that time; but is so called because they formerly held it under their dominion. (Num. xxvi. 26.) It may be added, that after it had been occupied by the tribes of Gad and Reuben, to whom Moses assigned it (Num. xxxii. 33—35) the Moabites again conquered it for a time, as it is clear that Eglon must have subjugated that district east of the Jordan, before he could have possessed himself of Jericho, on the west of that river. (Judges, iii. 12—30.) Their long and undisturbed tenure of their own proper country is forcibly described by the prophet Jeremiah. "Moab hath been at ease from his youth, and he hath settled on his beds, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; he did no taste of grief, and his heart was exalted in him, and his heart was not changed." (xliii. 11); and the enumeration of its prosperous cities, in his denunciation, indicates the populousness and richness of the country, to which the Israelites resorted when suffering from famine in their own most fruitful districts (Ruth, i. 1), and which supplied the market of Tyre with grain. (Ezek. xxvii. 17.) [MINNITH.] The country is described by Josephus as fertile, and capable of supporting a number of men on its produce. (Ant. iv. 5. § 1.) This account both of its population and produce, is confirmed by modern travellers, and the existing monuments of its numerous cities. Thus Irbî and Mangles, proceeding south from Kerok, "ascended into a country of downs, with verdure so close as to appear almost like turf, and with cornfields at intervals." They passed many ruined cities, the names of several of which they obtained; "in short," they add, "the whole of the fine plains in this quarter are covered with sites of several towns, on every eminence or spot convenient for the construction of one; and as the country appears to have been inhabited with great fertility" (Travels, p. 371, compare under June 5, p. 456); and it is to this quarter that the Arabs referred, when they reported to Volney "that there are to the SE. of the lake Asphaltites, within three days' journey, upwards of three hundred ruined towns absolutely deserted; several have large edifices with columns." (ib. p. 310.) He indeed assigns the country of the Nabathaeans, the most potent of the Arabs and of the 1st century, to this quarter, which is more probably to be referred to the earlier inhabitants of the country, who, we know, lived in settled habitations, while the Nabathaei were a Bedawi tribe, living for the most part in tents. In any case the present aspect of the country furnishes a striking commentary on Jeremiah xlviii., e.g. "Joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; as the land shall be no那样 cultive." (C.W.)

MOCISUM, or MOGUSUM (Μωγισύς, Μωγοσύς), a fort in the north western part of Cappadocia, which the Emperor Justinian, at the time when he divided the country into three provinces, raised to the rank of the capital of Cappadocia III. On that occasion the place was considerably enlarged, and its name was changed into Justinianopolis. (Procop. de Aed. v. 4; Hieroc. p. 701, where it is miswritten Pegenwosios, &c. "Pegenwosios, Const. Parph. de Them. i. 2; Porph. B. z. v. Montesius; Const. Coment. ii. p. 96.) Its modern name is Kir Sheker. [L. S.]

MOCICIA (Μωκία), a city of Gaspilne Gaul, situated on the river Lumburn, about 12 miles N. of Milan, the name of which is not found during the period of the Roman Empire, and it was probably in
MODIN.

ogeneity of Mediolanum, but the Gothic king Theodoric constructed a palace there, and made it his summer residence. It continued to be a favourite abode of the Lombard kings, and Queen Theodolinda founded a Basilica there, which has ever since been one of the most celebrated churches in the N. of Italy, and still contains many interesting relics of the celebrated Lombard queen. (P. Duc. Hist. Lang. iv. 22, 43.) [E. H. B.]

MODIN (Μοδίν, LXX.; Modeia, Modeis, Joseph; Modia, Euseb.) The residence of Mattathias, the father of John Hyrcanus, on the island of Modeia in the Gulf of peas and his four valiant brothers, who was however only a sojourner at Modin, being a native of Jerusalem, and a priest of the course of Jorib. It was probably the native place of the sons, as it was also their burying-place. Here it was that the first opposition to the impious edict of Antiochus Epiphanes was made, when Mattathias slew with his own hand the renegade Jew who had offered idolatrous sacrifice, and demolished the altar. (Jos. Anti. xii. 10, 7 ff.; 1 Macc. xvi. 27-30.)

As already stated, it was Eusebius and S. Jerome who first identified the remains of the Jewish cemetery in the vicinity of Lydda. The author of the 1st Book of Maccabees writes that upon the pillars which were set about the pyramids, Simon e made all their armour for a perpetual memory, and by the honourable ships carried, that they might be seen of all that sail upon the sea.” (ibid. 26, 20.) This would imply that these pyramids were not very far distant from the sea, and so far confirm the report of Eusebius and S. Jerome, who place the sepulchres in the vicinity of Lydda, and perhaps afford some countenance to the idea that the name “Macabee” was derived from the root מַכָּבָא the final medials of the names of the three patriarchs Abra- ham, Isaac, and Jacob, which the tribe of Dan, on whose borders Modin was situated, are said to have carried on their banner, (Ireland, s.v. p. 901.)

A comparatively modern tradition has placed Modin on a remarkable conical hill, named Shibah, 21 hours from Jerusalem, on the left of the Jaffa road; but this is, as Dr. Robinson has remarked “several hours distant from the plain, upon the mountains, and wholly shut out from any view of the sea.” (Lilb. Rev. vol. ii. p. 529.) He suggests that it may have been at Latron, which is also on the Jaffa road, on the very verge of the plain (ibid. note 4, and vol. iii. p. 20, n. 4.) But this is too far from Lydda, and so near to Nicopolis [Ex. 60; 3. 29] that Eusebius and S. Jerome must have erred in placing it, and Modin has doubtless described it by its vicinity to that city, rather than to Diospolis. Its site has yet to be sought. [G. W.]

MODOGULLA (Μοδογούλλα, Ptol. vii. 1 § 89), a town mentioned by Ptolemy, on the western side of Hindostan. It is probably the present Madgup, at no great distance from Calliany. [V.]

MODOMASTICE (Μοδομαστική, Ptol. vi. 6 § 2), one of the four divisions into which Ptolemy divides the province of Carmania Deserta (now Kirman). [V.]

MODRA (νδ. Μόδρα), a small town, which, according to Strabo (xii. p. 540), was situated in Thyrigia Epitetas, at the sources of the river Gal- lus; but as this river flows down from the norther part of Mount Arabia, which forms the boundary between Phrygia and Bithynia, Strabo must be mistaken, and Modra probably belonged to the south-west of Bithynia, and was situated at or near the modern Atine Gndl. (Paul. Lycas, Soc. Voy. i. 14.) As Strabo’s expression is είν Μόδρα, some have supposed that Modra was no town at all, but only a name of a district; but it is known from Constantine Porphyrogenthus (de Them. vi.) that the district about Modra was called Moderne. [L. S. J. C.

MODUBAE (Μοδούβας, Ptol. vii. 1 § 89), the name of one of the unknown tribes or nations placed by Pliny beyond the Ganges, in that part of India which was formerly called India extra Ganges. [V.]

MODUTTI (Μοδοττύος, Hom. vii. 4 § 7), a port in the island of Taprobane or Ceylon, mentioned by Ptolemy. The strong resemblance of the name makes it extremely probable that it is the same with the present Mentatte, where there are still the remains of a great city, and where a great number of Roman coins of the times of the Antonines have been dug up. It appears to have been situated at the northern point of the island. The inhabitants were called Modottori. [V.]

MOENUS (the Minus), a navigable river of Germany, which has its sources in the Sudeti Montes, near the town of Mesogasia, and after flowing in a western direction through the country of the Her- munduri and the Agri Decumates, empties itself into the Rhine, a little above Mungtau (P technological and artistic, including the Nile, the canal of Joseph (Baal- Juarf). A portion of its ancient bed is represented by the modern Birket-al-Kerin. Of all the remarkable objects in a land so replete with wonders, natural and artificial, as Egypt, the lake of Moeris was the most enigmatic to the ancients. Herodotus (ii. 149), who is followed by Pliny (v. 9. s. 9), regarded it as the work of man, and ascribes it to
king of the same name. This supposition is incredible, and runs counter both to local tradition and actual observation. "Nothing," says a modern traveller (Browne, Travels in Egypt, p. 169), "can present an appearance so unlike the works of men. On the NE. and S. is a rocky ridge, in every appearance primordial;" and Strabo (xviii. p. 112) observes upon the marine calcification of its shores and the diluvial sediment of its waters.

So far as it has been hitherto surveyed, indeed, Moeris is known to have been inclosed by elevated lands; and, in early times, the bed of the Nile was too low to admit of its waters flowing into the basin of the lake, even if there had been a natural communication between the river and Moeris. Strabo believed it to be altogether a natural reservoir, and that the canal which connected it with the Nile was sole the work of human art. His opinion is doubtless the correct one, but admits perhaps of some modification. The whole of the Arsinote nome was indebted to human enterprise for much of its extent and fertility. Geologically speaking, it was, in remote periods, a vast limestone valley, the reservoir of waters descending from the encompassing hills, and probably, if connected with the Nile at all, the communication was subterranean. As the accumulated waters gradually subsided, the summits and sides of the higher ground were cultivated. The richness of the soil—a deposit of clay andomite of lime, like that of the Oases—would induce its occupiers in every age to rescue the land from the lake, and to run dams and embankments into the water. In the dry season, therefore, Moeris would exhibit the spectacle of a body of water intersected by peninsulas, and broken by islands, while, at the period of inundation, it would wear the aspect of a vast basin. Accordingly, the accounts of eye-witnesses, such as were Strabo and Herodotus, would vary according to the season of the year in which they inspected it. Moreover, there are grounds for supposing that ancient travellers did not always distinguish between the connecting canal, the Bahr-Jusuf, and Moeris itself. The canal was unquestionably constructed by man's labour, nor would it present any insuperable difficulties to a people so laborious as the Egyptians. There was also a further motive for redirecting the Moerite district generally, for the lands opposite to it, on the eastern bank of the Nile, were generally barren, being either a sandy level or stone quaries, while the soil of the Arsinote nome was singularly fertile, and suited to various crops, corn, vegetables, and fruit. If then we distinguish, as Strabo did, the canal (Dioskou) from the lake (Alipy), the ancient narratives may be easily reconciled with one another and with modern surveys.

Even the words of Herodotus (ἀλιευτικὸς ἕλετο καὶ ὅρθρυτος) may apply to the canal, which was of considerable extent, beginning at Hermopolis (Abydon), and running 4 leagues W., and then turning from N. to S., and remaining 3 leagues more, until it reaches the lake. Modern waters frequently approach the ancients with assigning an incredible extent to the lake, and some of them surmise that Herodotus and Strabo do not speak of the same waters. But the moorings have mostly restricted themselves to the canal, and have either not explored Moeris itself, the NW shores of which are scarcely known, or have not made allowance for its diminution by the encroaching sands and the detritus of fallen embankments.

We infer, therefore, that the lake Moeris is a natural lake, about the size of that of Geneva, and was once only a depression of the limestone plateau, which intersects in this latitude the valley of the Nile. Even in its diminished extent it is still at least 30 miles long, and 7 broad. Its direction is from SW. to NE., with a considerable curve or elbow to the E. The present level of its surface is nearly the same with that of the Mediterranean, with which indeed, according to a tradition mentioned by Herodotus, it was connected by a subterranean outlet into the Syrtes. If the lake, indeed, ever discharged any portion of its waters into the sea, it must have been in pre-historic times.

The waters of Moeris are impregnated with the alkaline salts of the neighbouring desert, and with the depositions—murrate of lime—of the surrounding hills. But, although brackish, they are not suitable as is to be pursued to fish or to the crocodile, which in ancient times were kept in preserves, and tamed by the priests of the Arsinote nome. (Strab. xviii. p. 112; Aelian, Hist. A. x. 24.) The fisheries of the lake, especially at the point where the shores regulated the influx of the Bahr-Jusuf, were very productive.

The revenue derived from them was, in the Pharaonic era, applied to the purchase of the queen's wardrobe and perfumes. Under the Persian kings they yielded, during the season of inundation, the capital of the pre-historic days, a talent of silver daily to the royal treasury (150L). During the rest of the year, when the waters ebbed towards the Nile, the rent was 30 minae, or 60L, daily. In modern times the right of fishing in the Birket-el-Keorrin has been farmed for 13 purses, or about 84L, yearly. (Labarte, Recue Francaise, 1829, p. 67.) It is probable, indeed, that a copious influx of Nile water is required to render that of Moeris palatable to man, or saltatory for fish.

To Thoutmose III. the Egyptians were probably indebted for the canal which connected the lake of Moeris with the Nile. It may have been, in part, a natural channel, but its dykes and embankments were constructed and kept in repair by man. There is, indeed, some difficulty respecting the influx and reflux of the water, since the level of the Bahr-Jusuf is much higher than that of the Arsinote nome and the lake; and Herodotus seems to say (ii. 149) that the waters returned by the same channel by which they entered Moeris. As however, they entered it in all probability by a short point of suction, it is possible that a series of floodgates retained or impelled the water. The main dyke ran between the Memphite and Arsinote nomes.

Belzoni found remains of ancient cities on the western side of Moeris, and is disposed to place the Great Labyrinth in that quarter. But if we may trust the accounts of the best ancient writers, it certainly was not on that side of the lake. Its shores and islands were, however, covered with buildings and ruins of Arsinote mention that have been made already. But Herodotus tells an extraordinary story of 'pramis' seated in the lake itself ( σατ):—"About the middle of it are two pyramids, each rising 300 feet above the water; the part that is under the water is just the same height. On the top of each is a colossal of stone seated in a chair." This account is singular, as implying that pyramidal buildings were sometimes employed as the bases of statues. But it is impossible to reconcile it with the accentuated depth of the Birket el-Keorrin, on which an average does
MOESIA.

not exceed 12 feet, and even where it is deepest is only 28. We may indeed admit, that so long as the fisheries formed a royal monopoly, a larger body of water was admitted from the Nile, and the ordinary depth of the lake may thus have been greater than at present. It is also possible that much of the surrounding country, now covered with sand, may formerly, during the inundation, have been entirely submerged, and therefore that the pyramids which Herodotus saw, the sides of which even now bear traces of submersion (Vyme, *On the Pyramids*, vol. iii. p. 84), may have been the frames of these submerged pyramids. Thus, now beyond the reach of the Birket-el-Kerf, but within the range of the ancient Moeris. Herodotus, if, as is probable, he visited the Arsinoite nome in the wet season, may have been struck with the elevation of these monuments above the lake, and exaggerated their proportions as well above as below its surface. Pococke (Travels, vol. i. p. 63) tells us that he saw on its western extremity, "a head of land setting out into the lake, in a semicircular figure, with white cliffs and a height that was thought might be the upper part of the two pyramids described by Herodotus. And Pére Lucas ("Voyages en Egypte", vol. ii. p. 48) observed an island in the middle of the lake, a good league in circumference. He was assured by his guides that it contained the ruins of several temples and tombs, two of which were lotter and broader than the rest.

The region of Moeris awaits more accurate survey. The best accounts of it, as examined by modern travellers, will be found in Belzoni, *Traverses Champseliens, l'Egypte*, vol. i. p. 329; Jomard, *Description de l'Egypte*, vol. i. p. 79; Ritter, *Erdkunde*, vol. i. p. 803. [W. B. D.]

MOESIA, a Roman province in Europe, was bounded on the S. by M. Haemus, which separated it from Thrace, and M. Orbichus and Scordus, which separated it from Macedonia, on the W. by M. Scordus and the rivers Drusus and Savus, which separated it from Illyricum and Pannonia, on the N. by the Danube, which separated it from Dacia, and on the E. by the Po and Poitus Euxinos, which corresponded to the present Servia and Bulgaria. The Greeks called it Mysia (Moesia), and the inhabitants Mysians (Moeos), and sometimes European Mysia (Mysia ή επί Epyopοi, Dion Cass. xlix. 36; Appian, Ill. 6), to distinguish it from Mysia in Asia.

The original inhabitants of Moesia were, according to Strabo, a tribe of Thracians, and were the ancestors of the Mysians of Asia (vii. p. 295). Of the early history of the country, little or nothing is known. In n. c. 277, a large body of Gaulish invaders entered Moesia, after the defeat and death of their leader Brennus, and settled there under the name of the Scordisci. The Romans first entered Moesia in n. c. 75, when C. Scribonius Curio, consul of Macedonia, penetrated as far as the Danube, and gained a victory over the Moesians. (S. Ruf. Bren. 7; Jornand. de Regn. Suec. 50; Eutrop. vi. 2.) But the permanent subjugation of Moesia was probably effected by M. Licinius Crassus, the grandson of the triumvir, who was proconsul of Macedonia in n. c. 29. (Liv. Ep. 134, 135; Dion Cass. ii. 25—27; Flor. iv. 12, 15.) This may be inferred from the statement of Dion Cassius (ii. 7), who represents Augustus two years afterwards (n. c. 27) speaking of the subjugation of Gallia, Mysia, and Asia. Further, in a.d. 6, Dion Cass. mentions the governor of Mysia (iv. 29), and in a. d. 14 Tacitus speaks of the legatus Moesiae (Ann. i. 79); so that there can be no doubt that it was reduced into the form of a province in the reign of Augustus, and that the statement of Appian is incorrect, that it did not become a Roman province till the reign of Tiberius. (Ill. 30.) In the reign of Tiberius, Moesia was laid waste by the Dacians and Sarmatians, being then without a garrison, contrary to the usual Roman practice, for a legion was generally stationed there. (Suet. Tiber. xvi. 4.) As a frontier province of the empire, it was strengthened by a line of stations and fortresses along the south bank of the Danube. A Roman wall was built from Axiopolis to Tomis, as a defence against the Sarmatians and Scythians, who inhabited the delta of the Danube. Moesia was originally only one province, but was divided into two provinces, called Moesia Superior and Inferior, probably at the commencement of Trajan's reign. (Maurand, in Beeker's *Römische Altheth.,* vol. iii. p. 106.) Each province was of a regular legatus, and was divided into smaller districts (regions et rictures). Moesia Superior was the western, and Moesia Inferior the eastern half of the country; they were separated from each other by the river Cebren or Cibarus, a tributary of the Danube. (Ptol. iii. 9, 10.) They contained several Roman colonies, of which two, Rataria and Oescus, were made colonies by Trajan, and Viminacium by Gordian III. (Maurand, l. c.) The conquest of Dacia, by Trajan, removed the frontiers of the empire further north, beyond the Danube. The emperor Hadrian visited Moesia, as we are informed by his medals, in his general progress through the empire, and games in his honour were celebrated at Pincenum. In a. d. 250 the Goths invaded Moesia. Decius, who was then emperor, marched against them, but was defeated and killed in a battle with them in 251. What the value of Decius could not affect, his successor, Trebonianus Gallus, obtained by bribery; and the Goths withdrew to the Danubian frontier. When Aurelian gave way to the Goths, and withdrew his troops and part of the inhabitants to the south side of the river, he formed a settlement in the heart of Moesia, which was named from him Dacia Aureliana. (Dacia, Vol. i. p. 743.) In 395 the Ostrogoths, being hard pressed by the Huns, requested permission of the Romans to pass the Danube, and settle in Moesia. The request was acceded to by Valens, who was then emperor, and a large number took advantage of the privilege. They soon, however, quarrelled with the Roman authorities, and killed Valens, who marched to oppose them. The Goths, who settled in Moesia, are sometimes called Moeso-Goths, and it was for their use that Ulphilas translated the Scriptures into Gothic in the middle of the fourth century. In the seventh century the Slavonians entered Moesia, and the Bulgarians about the same time, and founded the kingdoms of Bulgaria and Servia. Moesia was occupied by various populations; the following are enumerated by Ptolomy in his *Geography* (Ptol. iii. 9; Phin. ii. 26): the Dardani, Celgeri, Triballi, Timarchi, Moesi, Thracae, Scythae, Tricen- nesis, Pincenni, Trögloydites, and Peucini, to which may be added the Scordisci. (Liv. xli. 57.) The relative situations of these people were somewhat as follows: the Dardani, said to be a colony from Dar- dania in Asia, dwelt on the borders of Macedonia. The Triballi dwelt near the river Cibarus; the
Tinnacili by the river Rhindius. The Tinnacii, who derived their name from Triconium, were on the confines of Dalmatia. The Prenchii inhabited the island of Peace, at the mouth of the Danube. The Thracians were near their own country; the Scordisci, between the Dardani and Dalmatia. The Moesii, or Myposi, proper, inhabited the heart of the country to which they gave their name, on the banks of the river Chieirus. [A. L.]

MOGETIANA or MOGENTIANA, a place in Lower Pannonia, on the road from Sopianae to Sabaria. (It. Ant. pp. 263, 233.) Its exact site is uncertain.

MOGONTIACUM or MAGONTIACUM (Maine), a city of Gallia, on the Rhine. On this spot was built a monument in honour of Darius the father of Germanicus. (Eutrop. viii. 13.) Magontiacum, as it is written in the text of Tacitus, is often mentioned in the history of the war of Civits. (Tacit. Hist. iv. 15, 24. &c.) Ptolemy (ii. 9, § 14) writes the name MONROXOIKOS, and places the town in Germany inferior. In Eutropius the form of the word is Mogontiacum (ed. Verheyk); but the MSS. have also the forms Magnus and Magontica, whence is easily derived the French form MAGENNE, and the German Maine. The position of Mogontiacum at Maine on the Rhine is determined by the Rhine, which place it 18 M. P. from Bingen (Bingen), also on the Rhine. It was an important post under the Roman empire, but no great events are connected with the name. Ammianus Marcellinus (xxv. 11) calls it a Municipium, which means a town that had a Roman form of administration. [G. L.]

MORGUS (Μοργός), a navigable river in Cœtis, flowing into the Exime between the Phinisus in the north, and the Isis in the south; its mouth is just midway between the two, being 90 stadia distant from each. (Arrian, Perip. Pont. Exu. p. 7, Plin. vi. 4.) As an ancient reading in Pliny is Morygos, and in the Codex Veyssonii, it is possible that the real name of the river may have been Morgus, and that in Arrian also we must read Morygos.

MOLADA (Moladai), a town of Palatine, reckoned among the uttermost cities of the tribe of Judah toward the coast of Edom southward (Judg. xxvi. 21, 26), and indeed in that part which fell to the tribe of Simeon, "whose inheritance was within the inheritance of the children of Judah." (ib. xix. 1, 2; 1 Chron. iv. 24, 28.) In the Adolph's Atlas, "Videtur esse calidum ac Malatha" (Adolph. s. v. p. 901.), which Malatha is mentioned by Josephus as a castle of Idumea, to which Agrippa, the son of Aristobulus and son-in-law of Herod the Great, retired in his distress after his return from Rome, and where he meditated suicide. (Ant. xvii. 7, § 2.) It is mentioned also by Eusebius and S. Jerome as iv. M. P. distant from Arad (Arasud), which they describe as an ancient city of the Amorites, situated in the wilderness of Kedus (Kulmûn), x. M. P. from Hebron, and the road to Antioch. (Onomast. s. v. 'Arasud, Αρωσαίδα; Ireland, Polycrates, s. v. Molatha, pp. 885, 886.) The site of Arad is still marked by a ruin of the same name, at the required distance S. of Hebron; near to which are wells and runs named EL MILK, which Dr. Robinson was disposed to regard as marking the site of the ancient Moladah of the Old Testament, the Malatha of the Greeks and Romans." (Lib. Hist. vol. ii. p. 621.)

MOLINDAE (Plin. vi. 19, s. 22), a people mentioned by Pliny, who lived in the eastern part of India extra Gangem. It seems probable that they are the same as those noticed by Ptolemy with the name Mandarunia (Mandarunia, vili. 2, § 14). [V.]

MOL十六条 [Μολόσθενη]

MOLOEUS [Μολόος].

MOLOSSI, MOLNSSI [Μολοσσις].

MOLURIS [Μολύρης]. (Nasban, Vol. ii. p. 317, a.)

MOLYCRIA, MOLYCRIAE, or MOLYCRJA (Molycrion, Thuc. ii. 84; Molycera, Strab. x. p. 451, et alii; Molycerius, Polyb. v. 94 ; Paus. ix. 31. § 60; Eth. Molyceros, more rarely Molyceris, Molyceris, fem. Molycerissa, Molyceris), a town of Aetolia, situated near the sea-coast, and at a short distance from the praemunia Antirrhium, which was hence called Ρηιον τοιο Molycerion (Thuc. ii. 86), or Molycerom Flav. (Strab. viii. p. 336.) Some writers call it a Locrian town. It is said by Strabo to have been built after the return of the Heraclidae into Pellanopseus. It was colonised by the Corinthians, but was subject to the Athenians in the early part of the Peloponnesian War. It was taken by the Spartan commander Eurylochus, with the assistance of the Aetolians, c. 426. It was considered sacred to Poseidon. (Strab. x. p. 451, 460; Scyl. p. 14; Thuc. ii. 84, iii. 102 : Dial. xii. 60 ; Polyb., Pass., ll. ce.; Plin. iv. 2, s. 3; Pol. iii. 15. § 3; Steph. Byz. s. v. MoL)

MOMPHIS (Μομφήμης), Strab. xxvii. p. 803; Diod. i. 66, 97; Steph. B. s. v.), the capital of the nome Mo-Memphis, in the Delta. It was seated in lat. 31°5' N., on the eastern shore of the lake Mareotis, N. of the Natrix Lakes. Both its ancient and its modern appellation—Μομφήμης—indicate its position as the Lower Memphis, or Memphis in the marshes. During the troubles which led to the Dodecarchy, Memphisa was a place of some strength, owing to the difficulties of its approaches. It was chiefly remarkable for its exportation of mineral waters, notable for their medicinal properties. A cow, worshipped at Memphisa. [W. B. D.]

MONA (Μόνα, Poll. iii. 2, § 12; Μόνα, Dion Cassii. xi. 7), an island in Britain, off the coast of the Orдовices, the Isle of Anglesey.

Cæsar describes Mona as situated in the middle of the passage from Britain to Ireland (B. G. v. 13), but by Mona in this passage he must mean the Isle of Man, which Pliny calls MONAFIA (ib. xvi. s. 30); and Pliny refers to MONARIA or MONOIDA (Μοναρία, Μονώιδα).—The Isle of Anglesey was first invaded by S Wennius Paulinus, governor of Britain under Nero, a.D. 61. Previous to the appointment of S Wennius Paulinus, the Romans had met with some reverses in the west of Britain. From the vigorous measures adopted by Paulinus on entering upon the government of Britain, it may be inferred that the Druids of Mona had excited the Ordives and the Siures to rise in rebellion; or had assisted them; probably both. Tacitus states that Mona was a re- captura for fugitives. The island was well populated, and there the priests of the Druidical religion had established themselves in great strength. Paulinus was recalled from the conquest of Anglesey by the revolt of the Britons under Boudicca, and its subjugation was not completed till a.D. 78 by Agricola. (Tac. Agric. pp. 15, 18, Ann. xiv. 29.) [C. R. S.]

MONAIA. [MONAIA.]

MONA. [MONA.]

MONESI, one of the many peoples of Aquitania.
emmerated by Pliny, who places them below the Saltus Pyrenaeus (iv. 19). The name seems to be preserved in that of Moncium, which is between Pons and Naturrarems, where it is said that there are traces of Roman camps. Moncium is in the department of Basses Pyrénées.

[6. L.]

MONETIUM (Mokétrou), a town of the Iapodes in Iliria. (Strab. iv. p. 207, vii. p. 314.)

MONOECI PORTUS (Monoecia lucis, Strab. i. 41), or more correctly PORTUS HERCULIS MONOECI (Plin. vii. 5, § 7; Tac. Hist. iii. 42), sometimes also PORTUS HERCULIS alone (Val. Max. i. 6, § 7: Monoec.), a port and town on the coast of Liguria, at the foot of the Maritime Alps, distant rather more than 200 stadia from Antipolis. (Strab. iv. p. 202.) Its name was obviously derived from the existence there of a temple of Hercules; and the Greek form of the epithet by which it was characterised, at once shows that it must have owed its foundation to the Greeks of Massilia. But Strabo, who derives the same inference from the name, had evidently no account of its origin found on which he was naturally connected by later writers with the fables concerning the passage of Hercules, so that Ammianus ascribes the foundation of "the citadel and port" of Monoecus to Hercules himself. (Amm. Marc. xx. 10, § 9.) The port is well described by Strabo (l. c.) as of small size, so as not to admit many vessels, but well sheltered. Lucan, however, who gives a somewhat detailed notice of it, says it was exposed to the wind called by the Gauls Circus (the Venit de Eise) which rendered it at times an unsafe station for ships (Lucan. i. 405—408); and Silvanus Italicus dwells strongly on the manner in which the whole of this part of the coast of Liguria was swept by the same wind, which he designates under the more general name of Boreas. (Sil. Ital. i. 586—593.) The port was formed by a projecting rocky point or headland, on which stands the modern town of Monoec, and which was doubtless occupied in like manner in ancient times, at first by the temple of Hercules, afterwards by the town or castle of Monoecus (are Monoeci, Ammian. l. c.) The town, however, does not seem to have ever been a place of much importance; the advantage of its port for commercial purposes being greatly neutralised by the want of communication with the interior. It was, however, frequently resorted to by the Roman fleets and ships, on their way along the coast of Liguria into Spain; and hence was a point of importance in a naval point of view. (Val. Max. i. 6, § 7; Tac. Hist. iii. 42.) The headland of Monoec itself is of comparatively small height, and lies immediately under a great mountain promontory, formed by one of the spurs or projecting ridges of the Maritime Alps; and which was regarded by many writers as the natural termination of the great chain of the Alps. [Alpes, p. 107.] * The passage of this mountain must always have been one of the principal difficulties in the way of constructing a high road along the coast of Liguria; this was achieved for the first time by Augustus, and on the highest point of the passage (called in the Itineraries "in Alpe summa" and "in Alpe maritima," Itin. Ant. p. 296; Tab. Pent.), be erected a trophy or monument to commemorate the complete subjugation of the different nations inhabiting the Alps. The inscription of this monument has been preserved to us by Pliny (iii. 20. s. 24), and is one of our chief authorities for the geography of the Alpine tribes. The ruins of the monument itself, which was of a very massive character, still remain, and rise like a great tower above the village of Turbia, the name of which is evidently a mere corruption of Tropaeum Augusti (Tropauria Seduvcoi, Ptol. iii. i. § 2), or Tropaeum Alpium, as it is termed by Pliny (l. c.).

The line of the Roman road, cut in the face of the mountain, may be traced for some distance on each side of Turbia, and several ancient milestones have been found, which commemorate the construction of the road by Augustus, and its reparation by Hadrian. (Millin. Voy. en Picmont, vol. ii. pp. 135, 138; Durante, Choreographie du Comté de Nice, pp. 23—30.)

The port of Monoecus seems to have been the extreme limit towards the E. of the settlements of Massilia, and hence both Pliny and Ptolemy regard it as the point from whence the Ligurian coast, in the more strict sense of the term, began. (Plin. iii. 5. s. 7; Ptol. iii. i. §§ 2, 3.) Ptolemy has made a strange mistake in separating the Portus Herculis and Portus Monoeci, as if they were two distinct places.

[M. H. B.]


2. A town on the Danube, at the foot of the mountain, 23 miles from Singidunum. (Tab. Pent.)

[6. L.]

MONS BALBUS, a mountain fastness of N. Africa, to which Masinissa retired. (Liv. xxix. 31.)

Shaw (Trav. p. 184) places the range in the district of Dakkul, E. of Tunis; perhaps Sablet-es-Salih.

[M. B. J.]

MONS BRISIACUS. This is one of the positions in the Roman Itins. along the Rhine. They place it between Helvétum or Helcelus [Helcerus] and Trunci. There is no doubt that is Vienz-Brisach or Altbrisach, as the Germans call it. All the positions of the Itins. on the Rhine are on the west or Gallic side of the river, but Vienz-Brisach is on the east side. The Rhine has changed its bed in several parts, and this is one of the places where there has been a change. Brisach is described by Luitprand of Pavia (quoted by D'Anville), as being in the tenth century surrounded by the Rhine "in modum insulae." It may have been on an island in the Roman period. The hill (mons) of Altbrisach is a well marked position, and was once crowned by a citadel. Altbrisach is now in the duchy of Baden, and opposite to Neubrisach on the French side of the Rhine.

[6. L.]

MONS MARIORUM, a town in Hispania Baetica, on the Mons Mariamans, and on the road leading from the mouth of the Anas to Emerita, now Minervas, in the Sierra Morena. (It. Ant. p. 442; Inser. ap. Cavo, Ant. i. 20; Spon. Miscell. p. 191; Fiorez, Esp. Segr. ix. p. 23.)

MONS SACER (Sacer usque, Ptol. iii. i. § 4), a mountain range on the SE. coast of Crete, near Hierapytna, identified with the Pythok (Πυθωκ) of Strabo (x. p. 472; comp. Groskurd, ud loc.; Höck, Kroto, vol. i. p. 16.)

[6. B. J.]

MONS SELEUCUS, in Gallia Narbonensis, is placed in the Antonine Itin. next to Vapincum (Giap), on a road from Vapincum to Vienna (Vienne). D B
MOPSIIUM.

It is 24 M. P. from Vapincum to Mons Seleucus, and 26 M. P. from Mons Seleucus to Lucus (Luci). The Jerusalem Itin. has two Mutations (Ad Fines, and Davianum) between Vapincum and the Mansio Mons Seleucus, and the whole distance is 31 M. P. The distances would not settle the position of Mons Seleucus, but the name is preserved in Selúna. The Đuktic Mont-Sélun is only an abbreviation of the Bactiana Moutis Seléve, a name that appears in some of the old documents of Dauphine. Many remain exist or did exist at Mons Seleucus; certain evidence that there was a Roman town here.

Magnentius was defeated A. D. 353 by Constantius at Mons Seleucus. (Tillieux, Histoire des Empereurs, vol. iv. p. 383.) The memory of the battle is preserved in several local names, as Le Champ Timpéries, and Le Champ Batuilla. (Ubert, Gallien, p. 448.)

MOPSIIUM (Μόπσιον: Eth. Μόπσιον, Steph. B., Ἔμφατον; a dialectic form of Μόπσιον; a town of Pelaqáscis in Thessaly, situated upon a hill of the same name, which, according to Story, was situated in a midway between Larissa and Tempe. Its ruins are still conspicuous in the situation mentioned by Livy, near the northern end of the lake Koréfai or Nessonis. (Steph. B. s. e.; Strab. ix. pp. 441, 443; Liv. xii. 61, 67; Luke, Northern Greece, vol. iii. p. 377.)

MOPSOTA. [ΠΑΜΠΡΙΛΛΑ]

MOPSOTIA (Μόπσοτια), an ancient name of Attica, derived from the hero Mopsos or Mopsus. (Strab. iv. p. 397; Lycoarch. 1595; Steph. B. s. e.)

MOPSOEUSÆNE (Μόπσοευένη) was a town in the eastern part of Cílicia, on the river Cydnus, and is nearly to the frontier of Cataracta; to which Pliny (v. 7. § 7), in fact, assigns it. Its site was on the southern slope of Mount Taurus, and in the neighborhood of the mountain pass leading from Cílicia into Cappadocia, twelve miles north of Tarsus. It is celebrated in history as the place where the emperor Constantius died, A. D. 361. (Sozom. v. 1; Philostorg. vi. 5; Eutrop. x. 7; Amm. Marc. xxii. 29; Itin. Ant. p. 143, where it is called Namesion; H. Hieros. p. 579, where its name is mutilated into Mamurión.)

MOPSUESTIA (Μόπσευστεία ή Μόπσουσσεία; Eth. Μόπσευστια; a considerable town in the extreme east of Cílicia, on the river Pyramus, and on the road from Tarsus to Issus. In the earlier writers the town is not mentioned, though it traced its origin to the ancient soothsayer Mopsus; but Pliny (v. 22), who calls it Mopses, states that in his time it was a free town. (Comp. Strab. xiv. p. 676; Cic. ad Fam. iii. 8; Steph. B. s. r.; Procop. de Aed. v. 5; Amm. Marc. xiv. 8.; Phot. Cod. 176; Ptol. v. 7. § 7; It. Ant. p. 763; Hieroc. p. 705; H. Hieros. p. 680, where it is called Mansèia.) A splendid bridge across the Pyramus was built at Mopsuestia by the emperor Constantius. (Malal. Chron. xiii.) It was situated only 12 miles from the coast, in a fertile plain, called Αἱμιανον πεδίον. (Arruan, Arab. ii. 5; Eustath. ad Dionys.)

MORGANTIA. Per. 872.) In the middle ages the name of the place was corrupted into Mumista; its present name is Messis or Messia. Ancient remains are not mentioned, and travellers describe Messis as a dirty and uninteresting place. (Leake, Asia Minor, p. 217; Otte's Reisen, i. c. 8.)

MORBIMIUM, in Britain, is mentioned in the Notitia as the quarters of a body of horse Cataphractarii ("a praedectus equitum Cataphractariorum Morbimii"). We are justified by an inscription in placing Morbium at Morekley near Witchetown, where the remains of a Roman camp are yet to be traced. The inscription, preserved in a MS. of Dr. Stukeley, but not read by him, is upon a monument to the memory of a soldier of the Cataphractarii, which was found within the precincts of the Camp. (C.R.S.)

MORDULAMNE (Μορδουλάμνη, Ptol. viii. 4. § 5), a post on the eastern coast of Tapinokhorne (Ceyox). The name is probably a corruption of the MSN, and ought to be Μορδουλάμνη or Μορδουλάμνη. It is, perhaps, represented by the present Kitiot, where there are still extensive ruins. (Barr, London, vol. ii. p. 22; Davy, Account of Ceylon, p. 420.)

MORGANTIA, MURGANTIA, or MORGAN'TIUM (Μοργάντιον, Strab.; Μοργαντίον; Diod.; Eth. Μοργαντίων. The name is variously written by Latin writers Murgantia, Murgantia, and Morgantia; the inhabitants are called by Cicero and Pliny, Murgentiai), a city of Sicily, in the interior of the island, to the SW. of Catana. It was a city of the Siculi, though Strabo assigns its foundation to the Morganthi, whom he supposes to have crossed over from the southern part of Italy. (Strab. vi. p. 529.) He justifies the inference from the resemblance of name; Stephanus of Byzantium (s. v.), who is evidently alluding to the same tradition, calls Morgenium, or Murgantia (as he writes the name), a city of Italy, but no such place is known. (Morgentius.) Strabo is the only authority who notices the existence of the Morganthi in Sicily; and it is certain that when Morgantia first appears in history it is as a Sienian town. It is first mentioned by Diodorus in n. c. 359, when he calls it a considerable city (πολὺς Αμφίσκοι, Diod. xi. 78): it was at this time taken by Ducezios, who is said to have built a temple to his father and family by the causeway but after the fall of that leader, it became again independent. We next hear of it in n. c. 424, when, according to Thucydides, it was stipulated, at the peace concluded by Hermocrates, that Morgantia (or Morganthus, as he writes the name) should belong to the Camarinesians, they paying for it a fixed sum to the Syracusians. (Thuc. iv. 65.) It is impossible to understand this arrangement between two cities at such a distance from one another, and there is probably some mistake in the name. It is certain that in n. c. 396, Morgantia again appears as an independent city of the Siculi, and was one of those which fell under the arms of Dionysius of Syracuse, at the same time with Agrigum, Menenium, and other places. (Diod. xiv. 78.) At a later period it afforded a refuge to Agathocles, when driven into exile from Syracuse.

* It has been suggested that we should read Karavaios for Καραβαϊούς; but the error is more probably in the other and less-known name. Perhaps we should read Μοσουκάνη for Μοσούκανον, the district of Mosysca immediately adjoining that of Camarina.
MORGANTIA

and it was in great part by the assistance of a body of mercenary troops from Morgantia and other towns of the interior, that that tyrant succeeded in establishing his despotic power at Syracuse, n.c. 317. (Justin. xxii. 2; Diod. xix. 6.) Morgantia is repeatedly mentioned during the Second Punic War. During the siege of Syracuse by Marcellus it was occupied by a Roman garrison, and great magazines of corn collected there; but the place was betrayed by the inhabitants to the Carthaginian general Himilco, and was for some time occupied by the Syracuse-san leader Hippocrates, who from thence watched the proceedings of the siege. (Liv. xxiv. 36, 39.) It was ultimately recovered by the Roman general, but revolted again after the departure of Marcellus from Sicily, n. c. 211; and being retaken by the praetor M. Cornelius, both the town and its territory were assigned to a body of Spanish mercenaries, who had deserted to the Romans under Mericus. (Id. xxvi. 21.)

Morgantia appears to have still continued to be a considerable town under the Roman dominion. In the great Servile insurrection of n. c. 102 it was besieged by the leaders of the insurgents, Tryphon and Athenion; but being a strong place and well fortified, offered a vigorous resistance; and it is not clear whether it ultimately fell into their hands or not. (Diod. xxvi. 4, 7; Exe. Phot. pp. 553, 554.) Cicero repeatedly mentions its territory as one fertile in corn and well cultivated, though it suffered severely from the excursions of Verres. (Cic. Terr. iii. 18, 43.) It was in his time still a municipal town, and we find it again mentioned as such by Pliny (iii. 8, s. 14); so that it must be an error on the part of Strabo, that he speaks of Morgantia as a city that no longer existed. (Strab. vi. p. 270.) It may, however, very probably have been in a state of great decay, as the notice of Pliny is the only subsequent mention of its name, and from this time all trace of it is lost.

The position of Morgantia is a subject of great uncertainty, and it is impossible to reconcile the conflicting statements of ancient writers. Most authorities, however, concur in associating it with the Sicilian towns of the interior, that border on the valleys of the Syracusae and its tributaries, Meletum, Agrigyn, Assarous, &c. (Diod. xi. 78, xiv. 78; Cic. Terr. l. c.; Sil. Ital. xiv. 263); and a more precise testimony to the same effect is found in the statement that the Carthaginian general Mago encamped in the territory of Agrigyn, by the river Clerus, on the road leading to Morgantia. (Diod. xiv. 95.) The account of its siege during the Servile War also indicates it as a place of natural strength, built on a lofty hill. (Diod. xxxvi. l. c.) Hence it is very strange that Livy in one passage speaks of the Roman fleet as lying at Morgantia, as if it were a place on the sea-coast; a statement wholly at variance with all other accounts of its position, and in which there must probably be some mistake. (Liv. xxiv. 27.) On the whole we may safely place Morgantia somewhere on the borders of the fertile tract of plain that extends from Catania inland along the Simeto and its tributaries, and probably on the hills between the Dittino and the Gurna Longa, two of the principal of those tributaries; but any attempt at a nearer determination must be purely conjectural.

There exist coins of Morgantia, which have the name of the city at full, MOPANTINUS: this is unfortunately effaced on the one figured in the preceding column. [E. H. B.]

MORGETES (Morgytes), an ancient people of southern Italy, who had disappeared before the period of authentic history, but are noticed by several ancient writers among the earliest inhabitants of that part of the peninsula, in connection with the Oenotrians, Ital, and Siculi. Antiocbus of Syracuse (ap. Dionys. i. 12) represented the Siculi, Morgetes and Italiates as all three of Oenotrian race; and derived their names, according to the favourite Greek custom, from three successive rulers of the Oenotrians, of whom Italas was the first, Morges the second, and Siculus the third. This last monarch broke up the nation into two, separating the Siculi from their parent stock; and it would seem that the Morgetes followed the fortunes of the younger branch; for Strabo, who also cites Antiocbus as his authority, tells us that the Siculi and Morgetes at first inhabited the extreme southern peninsula of Italy, until they were expelled from hence by the Oenotrians, when they crossed over into Sicily. (Strab. vi. p. 257.) The geographer also regards the name of Morgantia in Sicily as an evidence of the existence of the Morgetes in that island (Ibid. pp. 257, 270); but no other writer notices them there, and it is certain that in the time of Timochides their name must have been effectually merged in that of the Siculi. In the Etymologicum Magnum, indeed, Morges is termed a king of Sicily; but it seems clear that Morges is the Siculi is intended; for the fable there related, which calls Siris a daughter of Morges, evidently refers to Italy alone. (Ety. M. v. 295.) All that we can attempt to deduce as historical from the legends above cited, is that there appears to have existed in the S. of Italy, at the time when the Greek colonists first became acquainted with it, a people or tribe bearing the name of Morgetes, whom they regarded as of kindred race with the Chones and other tribes, whom they included under the more general appellation of the Oenotrians. [OENOTRIA.] Their particular place of abode cannot be fixed with certainty; but Strabo seems to place them in the southern peninsula of Bruttia, adjoining Rhegium and Locri. (Strab. vi. p. 257.) [E. H. B.]

MORIDUNUM, in Gallia Narbonensis, is placed by the Table on the road from Vienna (Tennie) to Alpis Cetiss, and 14 M. P. short of Cularo (Gremble). The place is Morinias. [G. L.]

MORIJA. [JERUSALEM.]

MORICAMBA (Moricamb, Ptol. ii. 3, § 3), an estuary of Britain, Morcambe Bay, on the coast of Lancashire. [C. R. S.]

MORIDUNUM, in Britain, placed both by the Antonine Itin. and Geogr. Rav. near Isca of the Dumnonii (Exeter): it was one of the stations termed mansiones and mutationes, probably the latter: its site has by no means been agreed upon by

COIN OF MORGANTIA.
topographers, and three or four localities have been proposed. Of these, Seaton and Hembury, near Honiton, appear to have the best claims for consideration, and the portions next to large towns were often merely establishments for relays of horses and other purposes connected with posting, they were the least likely to be constructed on a large or substantial scale; and thus we have often great difficulty in detecting even a vestige of them. [C.R.S.]

MORIMARUSA. [OCEANUS SEPTENTRIONALIS.]
MORIMARUSA (Moraevi), a district in the north-west of Cappadocia, comprising both banks of the river Halys, is said to have been fit only for pasture land, to have had scarcely any fruit-trees, and to have abounded in wild asses. (Strab. xii. pp. 534, 537, 539, 540; Plin. II. N. vi. 3.) The Romans regarded it as a part of Galatia, whence Polonen (sv. 6) does not mention it among the districts of Cappadocia.

[L.S.]

MORINI, a nation of Belgica. Virgil is the authority for the quantity:

“Extremique hominum Morini.” (Arn. viii. 727.)

It has been shown in the article MENAPII that on the north the Morini were bounded by the Menapii. On the west the ocean was the boundary, and on the south the Ambiani and the Atrebates. The eastern boundary cannot be so exactly determined. The element of Morini seems to be the word mor, the sea, which is a common Flemish word still, and also found in the Latin, the German, and the English languages.

Caesar, who generally speaks of the Morini with the Menapii, has fixed their position in general terms. When he first invaded Britannia he went into the country of the Morini, because the passage from there to Britannia was the shortest (B. G. iv. 21). In the next expedition, n. c. 54, he sailed from Portus Itius, having ascertained that the passage from this port to Britain was the most commodious. Portus Itius is in the country of the Morini [ITIUS PORTUS.]. Polonen (ii. 9, § 8) mentions two cities of the Morini, Gesoricam or Bononia (Bonologue), and Tarinum (Therioneum), east of it, in the interior.

If we add Castellum Morimorum (Cassel), in the interior, south of Dunkerque, “we see that, besides the diocese of Bonologue, the territory of the Morini comprises the new dioceses of St. Omer and Ypern, which succeeded to that of Themarn.” (D'Anville.) But if Cassel is not within the limits of the Morini, their territory will not be so extensive as D'Anville makes it. [MENAPII.]

Caesar's wars with the Morini were more successful than with the Menapii. A large part of the territory of the Morini did not offer such natural obstacles as the land of the Menapii. The marches of the Morini would be between Calais and Dunkerque. The force which the Morini were supposed to be able to send to the Belgic confederation in n. c. 57 was estimated at 25,000 men. Though most of the Morini were subdued by Caesar, they rose again in the time of Augustus, and were put down by C. Carinas (Dion Cassius, li. 21). When Bononia was made a Roman port, and Tarinum a Roman town, the country of the Morini would become Romanized, and Roman usage and the Roman language would prevail. There were Roman roads which terminated at Bononia and Castellum.

An inscription mentions the Decemviri of the Colonia Morimorum, but it is unknown what place it is.

[M. L.]

MOSCHIA PORTUS.

MORIUS. [DORETA. Vol. i. p. 412, b.]

MOROX (Moraevi), a town of Lusitania upon the Tagus, which Brutus Calcicus made his headquarters in his campaign against the Lusitanians. (Strab. iii. p. 152.) Its exact site is unknown.

MORONTABAIA (a Morontabaros, Arrian, Indic. c. 22), a place on the coast of Gethrosa, at no great distance W. of the mouths of the Indus, noticed by Arrian in his account of Nearchus's expedition with the fleet of Alexander the Great. It does not appear to have been satisfactorily identified with any modern place.

[M.]

MOROSLI, a town of the Vardulus in Hispania Tarraconensis, identified by Ucrt with St. Sebastianus, which, however, more probably represents Meponia. (Plin. iv. 20, s. 24; Ucrt, ii. i. p. 446; Forbiger, iii. p. 80.)

MORTEMARE. [Palaestina.]
MORTEMARE. [SEPTENTRIONALIS (OCEANUS.]

MORYLLUS. [MYGONION.]

MOSA in Gallia is placed by the Antonine Itin. between Andonatum (Longres) and Tullum (Toul). It is 18 M. P. from Andonatum to Mosas, which is supposed to be Meceae, situated on a passage over the Mosa, and in the line of an old Roman road. (G.L.)

MOSA (Moesa), a river of Gallia, which Caesar supposed to rise in the Vagosus (Voysses) within the limits of the Ligiones. (B. G. iv. 10.) This passage of Caesar, in which he speaks of the Mosae in the lower part of its course receiving a part of the Rhine, called Vahalis (l'Adé), is very obscure. This matter is discussed in the article BATAVIA. D. Casins writes the word in the form Möas (xiv. 42); and Polonen (ii. 9, § 3) has the form Moda in the genitive.

Cæsar (B. G. vi. 35) says that the Scaldis (Schelde) flows into the Mossa; a mistake that might easily be made with such knowledge of the coast of Belgium and Holland as he possessed. The only branch of the Mosae which Caesar mentions is the Sable (Sambure), which joins the Mosae on the left bank at Charleroi in Belgium.

The Mossa, called Meuse by the French, rises about 45° N. lat. in the Faucille, which unite the Cale d'Or and the Vosges. The general course of the Mossa is north, but it makes several great bends before it reaches Liége in Belgium, from which its course is north as far as Grave, where it turns to the west, and for 80 miles flows nearly parallel to the Waul. The Mosse joins the Waul at Gourdon, and, retaining its name, flows past Rotterdam into the North Sea. The whole length of the Mosas is about 500 miles.

[M. L.]

MOSAEUS (Mosaeus, Ptol. vi. 3, § 2), a small stream, placed by Polonen between the Eulenaus and the Tigris. It is probably the same as that called by Marcian (p. 17) the Mayoioi. It was, no doubt, one of the streams which together form the mouths of the Tigris, and may not impassably be the same which Pliny names the Aduna (vi. 27, 31), and which he appears to have considered as a feeder of the Eulenaus.

[M.]

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culty in identifying it with Kesenn, the last seaport westward of Cape Farzusk, his "Syagros extrema."


2. A second harbour of this name is mentioned by the author of the Peripius, on the east of the Syagros Promontorium, in the large bay named by Ptolemy Sachaites Sinus (Σαχαλίτις κόλπος), and east of the smaller one, named Omana (Ομάα), by the author of the Peripius, who places this Mosch Portus 1100 stadia east of Syagros. He calls it a port appointed for the huling of the Sachaites ince (βαρος αποδημητου του Σαχαλιτου αειθαν πος έδωκεν), frequented by ships from Cane, and a wintering-place for late vessels from Limyra and Baryzara, where they bartered fine linen, and corn, and oil for the native produce of this coast. Mr. Forster furnishes an ingenious etymological explanation of the recurrence of this name on the coast of the Sachaites Sinus. "The Arabic Moscha, like the Greek χαςασ, signifies a hide, or skin, or a boy of skin or leather blown up like a bladders. Now, Ptolemy informs us that the pearl divers who frequented his Sinus Sachaites (unquestionably the site of Arrian's Moscha Portus), were noted for the practice of swimming, or floating about the bay, supported by inflated hides or skins. What more natural than that the parts frequented by these divers should be named from this practice? . . . And hence, too, the name of the Asciate of Ptolemy ('floaters on skins'), the actual inhabitants of his Moscha Portus immediately west of his Syagros."

It is a remarkable fact mentioned by modern travellers, that this practice still prevails among the fishermen on this coast; for "as the natives have but few canoes, they generally substitute a single inflated skin, or two of these having a flat board across them. On this frail contrivance the fisherman seats himself, and either casts his small hand-net or plays his hook and line."

(Plin. xxvii. pp. 79, 80, cited by Forster, Arabia, vol. ii. p. 175. note*. The identification of Arrian's Moscha with the modern Omana, is complete. Arrian reckons 600 stadia from Syagros across the bay which he names Omana. This measurement tallies exactly with that of the Bay of Seher, in Commodore Owen's chart of this coast; and from the eastern extremity of this bay to Moscha Portus, Arrian assigns a distance of 500 stadia, which measures with nearly equal exactness the distance to Ras-al-Steir (the Aousa of Ptolemy), situated about 60 Roman miles to the east of the preceding. The identity of the Moscha Portus of Arrian with the Aousa of Ptolemy is thus further corroborated. "Arrian states his Moscha Portus to have been the emporium of the insect trade; and Pliny proves Aousa to have been a chief emporium of this trade, by his notice of the fact that one particular kind of insect here named the name of Assarinus." (Plin. xii. 35; Forster, L. c. pp. 176, 177.)

(G. W.)

MOCHI (Μοχει, Ηενατ. Fr. 188, ap. Steph. B. s. c.), a Cœcilian tribe, who have been identified with the Mesemh of the prophet Ezekiel (xxvii. 13; Rosemary: Alterthumsk, vol. i. pt. i. p. 248). Along with the Tiburini, Mosmaei, Maecrones, and Mardae, they formed the 19th satrapy of the Persian empire, extending along the SE. of the Exone, and bounded on the S. by the lofty chain of the Armenian mountains. (Herod. iii. 94, vii. 78.) In the time of Strabo (xi. pp. 497—499) Moschice (Μοχηχίς) — in which was a temple of Leneothea, once famous for its wealth, but plundered by Pharmaces and Mithridates — was divided between the Greeks and the Iberians. (comp. Mela, iii. 5. § 4; Plin. vi. 4.)

Procopius (B. G. iv. 2), who calls them Meryx, says that they were subject to the Iberians, and had embraced Christianity, the religion of their masters. Afterwards their district became the appanage of Liparites, the Abasian prince. (Cedren. vol. ii. p. 770; Le Bas, Exemp. Emper. vol. xiv. p. 335; St. Martin, Memoires sur l'Arménie, vol. ii. p. 222.)

(Moschici Montes (Μοσχίχικα όρη, Strab. i. p. 61, xi. pp. 492, 497, 521, 527, xii. p. 548; Plut. Pompey, 34; Mela, ii. 19; Plin. Nat. Hist. vii. 6. § 13; Moschici, M. Plin. v. 27.), the name applied, with that of Paryadres, and others, to the mountain chain which connects the range of Anti-Taurus with the Caucasus. Although it is obviously impossible to fix the precise elevation to which the ancient assigned this name, it may be generally described as the chain of limestone mountains, with volcanic rocks, and some granite, which, branching from the Caucasus, skirts the E. side of Irinaria, and afterwards, under the name of the Pergeh Teig, runs nearly SW. along the deep valley of Aijvok, in the district of Tchidil; from whence it turns towards the S., and again, to the W., along the valley of the Acampis, to the W. of which, bearing the name of the Kop Teig, it enters Lesser Asia. (Ritter, Erdkunde, vol. x. p. 816; Chesney, Expedit. Empir. vol. i. p. 235.)

MOSE in Galil appears in the Table on a road from Dorocortorum (Rictus) to Mediamunt. (Mediamunt.) The place appears to be Monsen on the Mesa. D'Anville says that the place is called Moscanus in the oldest middle age records. (G. L.)

MOSELLA (Μοσελλα), a river of Galilias, which joins the Rhine at Coblenz (Conflicentes). The name bears with it the epithet Tenetheri Caesar (B. G. iv. 15) speaks of driving them into the water "ad confluentes Moscae et Rheni." One of the latest and best editors of Caesar, who however is singularly ignorant of geography, supposes this confluence of the Mosca and the Rhenus to be the junction of the Mosca and a part of the Rhenus which is mentioned by Caesar in another place (B. G. iv. 10; Mosane.) But this is impossible, as D'Anville had shown, who observes that the Usipetes [Menaphe] had crossed the Rhine in the lower part of its course, and landed on the territory of the Menapii. Having taken them up, the invaders entered the country of the Eburones, which we know to be between the Rhine and the Mosca, and higher up than the country of the Menapii. From the Eburones the Germans advanced into the Condusi in the latitude of Liege; and they were here before Caesar set out after them. (B. G. iv. 6.) Caesar's narrative shows that the German invaders were not thinking of a retreat: their design was to penetrate further into Galil, where they had been invited by some of the Gallic states, who hoped to throw off the Roman yoke. After the defeat of the Germans on the river, Caesar had his wooden bridge over the Rhine, the position of which was certainly somewhere between Coblenz and Andernach. The conclusion is certain that this confluence of the Rhenus and the Mosca is the confluence of the Rhenus and the Mosella at Coblenz; and we must explain Caesar's
MOTENI.

mistake as well as we can. It is possible that both rivers were called Mos; and Mosella or Mosina, as Thuc. has it, seems to be a diminutive of Mos, but that reading is somewhat doubtful. (Thuc. ii. 10, ed. Duk.) There is no variation in Caesar's text in the passage where he speaks of the confines of the Rhenus and the Moses. (Caesar, ed. Schneider.) Several of the affluents of the Mosel are mentioned in the ancient writers, and chiefly by Ausonius; the Sura (Sor), Prunca (Prum), Nenereis (Nama), Gelis (Kill), Erubrus (Ruer), Lesara (Loer), Didonous (Dron), Saravus (Saur), and Salmuna (Salu).

The Mosella is celebrated in one of the longer poems of Ausonius, who wrote in the 4th century A.D. The river at times changed the slopes of the hills and the cliffs which bound this deep and picturesque river valley in its course below Trier:

"Qua sublimis apex longo super ardua tractu,
Et rapaces et apicis juvi, flexusque sinuusque
Vitium ab-saurumy naturalique theatro."

(v. 13-4.)

There is a German metrical translation of this poem by Böcking with notes.

The Mosel rises on the western face of the Vosges, and its upper course is in the hill country, formed by the offsets of the mountains. It then enters the plain of Lorriane, and after passing Tullium (Toul), it joins the Moselle on its right bank. From the junction of the Moselle it is navigable, and has a general north course past Disduranum (Metz), and Thionville, to Augusta Trevirorum (Trir or Trêves). From Trir its general course is about NNE. with many great bends, and in a bed deep sunk below the adjacent country, to its junction with the Rhine at Coblenz. The whole course of the river is somewhat less than 300 miles. It is navigable for steamboats in some seasons as far as Metz.

A Roman governor in Gallia proposed to unite the Mosella and the Arar (Stube) by a canal, and thus effect a navigation from the Mediterranean to the North Sea [GALLIA TRANSALPINA, Vol. I. p. 967.]

[C. L.]

MOTENI (Moste), a town of Lydia in the Hyrcanian plain, south-east of Thyatira, and on the road between this latter town and Sardis. In A.D. 17, Mosteni and many other towns of that country were visited by a fearful earthquake. (Ptol. v. 2. § 16; Tac. Ann. ii. 17; Herod. p. 671, where it is erroneously called Moste or Mosteia; Cencil. Chalc. p. 240, where it bears the name Moste.) Its exact site is unknown. (Comp. Racine, loc. cit. iii. 1. p. 869; Scob.)

[1. S.]

MOSCHULUS. [Lemnos.]

MOSYNOECI, MOSYNOOEI, MOSXYNI, MOS-
SYNI (Moesynucke, Mesynoei, Mosiyni, Mos-
ynoi), a tribe on the coast of Pontus, occupying the district between the Tiberuni and Macrones, and containing the towns of Ceunaks and Pharnacia. The Mesynoei were a brave and warlike people, but are at the same time said to have been the rudest and most uncivilized among all the tribes of Asia Minor. Many of their peculiar customs are noticed by the Greeks, who planted colonies in their districts. They are said to have lived on trees and in towers. (Strab. xix. p. 549.) Their kings, it is said, were elected by the people, and dwelt in an isolated tower rising somewhat above the houses of his subjects, who watched his proceedings closely, and provided him with all that was necessary; but when he did nothing that displeased them, they stopped their supplies, and left him to die of starvation. (Xen. Anab. v. 4. § 26; Apollon. Rhod. ii. 1027; Dion. xiv. 30; Symm. Fargam. 166.) They used to cut off the heads of the enemies they had slain and carry them about amid dances and songs. (Xen. Anab. iv. 4. § 17; v. 4. § 15.) It is also related that they knew nothing of marriage (Xen. Anab. v. 4. § 33; Dion. l.c.), and that they generally tattooed their bodies. Eating and drinking was their greatest happiness, whence the children of the wealthy among them were regularly fattened with salt dolphins and chestnuts, until they were as thick as they were tall (Xen. Anab. v. 4. § 32.). Their arms consisted of heavy spears, six cubits in length, with round or globular buttes; large shields of wicker-work covered with ox-hides; and leather or wooden helmets, the top of which was adorned with a crest of hair. (Xen. l.c. v. 4. § 12; Herod. vii. 78.) The fourth chapter of the fifth book of Xenophon's Anabasis is full of curious information about this singular people. (Comp. also Strab. xi. p. 528; Hecat. Fargam. 193; Steph. B. s. v.; Herod. iii. 94; Sibyl. xxx. p. 33; Ann. Marc. xxii. 8; Orph. Argon. 746; Mela, i. 19; Thibull. iv. 146; Curtius, iv. 17; Plin. vii. 14; Val. Flacc. v. 152; Dionys. Per. 766.)

[2. S.]

MOTYEA. [Otene.]

MOTYA (Morey; Eth. Morvaor; S. Pantaleo), a city on the W. coast of Sicily, between Drepanum and Lilybaeum. It was situated on a small island, about three quarters of a mile (six stadia) from the mainland, to which it was joined by an artificial causeway. (Diod. xiv. 48.) It was originally a colony of the Phoenicians, who were fond of choosing similar sites, and probably in the first instance merely a commercial station or emporium, but gradually rose to be a flourishing and important town. The Greeks, however, according to their custom, assigned it a legendary origin, and derived its name from a woman named Motya, whom they connected with the fabulous story concerning Hercules. (Steph. B. s. v.) It possessed, in common with the other Phoenician settlements in Sicily, at a later period under the government or dependency of Carthage, whence Diodorus calls it a Carthaginian colony; but it is probable that this is not strictly correct. (Thuc. vi. 2; Diod. xiv. 47.) As the Greek colonies in Sicily increased in numbers and importance the Phoenicians gradually abandoned their settlements in the immediate neighbourhood of the new comers, and concentrated themselves in the three principal colonies of Solus, Panormus, and Motya. (Thuc. l.c.) The last of these, from its proximity to Carthage and its opportune situation for communication with Africa, as well as the natural strength of its position, became one of the chief strongholds of the Carthaginians, as well as one of the most important of their commercial cities in the island. (Diod. xiv. 47.) It appears to have held, in both these respects, the same position which was attained at a later period by Lilybaeum. [LILYBAEUM.] Notwithstanding these accounts of its early importance and flourishing condition, the name of Motya is rarely mentioned in history until just before the period of its memorable siege. It is first mentioned by Hecataeus (ap. Steph. B. s. v.), and Thucydides notices it among the chief colonies of the Phoenicians in Sicily, which still subsisted at the period of the Athenian expedition. (b. c. 415. (Thuc. vi. 2.) A few years later (b. c. 409) when the Carthaginian army under
Hamilcar landed at the promontory of Lilybaenum, that general laid up his fleet for security in the gulf around Motya, while he advanced with his land forces along the coast to attack Selinus. (Diod. xiii. 54, 61.) After the fall of the latter city, we are told that Hermocrates, the Syracusean exile, who had established himself on its ruins with a numerous band of followers, laid waste the territories of Motya and Panormus (Id. xiii. 63); and again during the second expedition of the Carthaginians under Hamilcar (c. 407), these two cities became the permanent station of the Carthaginian fleet. (Id. xiii. 88.)

It was the important position to which Motya had thus attained that led Dionysius of Syracuse to direct his principal efforts to its reduction, when in n. c. 397 he in his turn invaded the Carthaginian territory in Sicily. The citizens on the other hand, relying on succour from Carthage, made preparations for a vigorous resistance; and by cutting off the causeway which united them to the mainland, compelled Dionysius to have recourse to the tedious and laborious process of constructing a mound or mole of earth across the intervening space. Even when this was accomplished, and the military engines of Dionysius (among which the formidable catapult on this occasion made its appearance for the first time) were brought up to the walls, the Motyans continued a desperate resistance; and after the walls and towers were carried by the overwhelming forces of the enemy, still maintained the defence from street to street and from house to house. This obstinate struggle only increased the previous, but previously known to the Sicilian Greeks against the Carthaginians; and when at length the troops of Dionysius made themselves masters of the city, they put the whole surviving population, men, women, and children, to the sword. (Diod. xiv. 47—53.) After this the Syracusean despot placed it in charge of a garrison under an officer named Biton; while his brother Leptines made it the station of his fleet. But the next spring (n. c. 396) Himilco, the Carthaginian general, having landed at Panormus with a very large force, recovered possession of Motya with comparatively little difficulty. (Id. vi. 55.) That city, however, was not destined to recover its former importance; for Himilco, being apparently struck with the superior advantages of Lilybaenum, founded a new city on the promontory of that name, to which he transferred the few remaining inhabitants of Motya. (Diod. xxii. 10. p. 498.) From this period the latter altogether disappears from history; and the little islet on which it was built, has probably ever since been inhabited only by a few fishermen.

The site of Motya, on which earlier geographers were in mistake, and in many places has been confused and described by Captain Smyth. Between the promontory of Lilybaenum (Coppe Bordo) and that of Agrigallus (S. Tedoro), the coast forms a deep and narrow inlet, in front of which lies a long group of low rocky islets, called the Stagno. Within these, and considerably nearer to the mainland, lies the small island called S. Pantaleo, on which the remains of an ancient city may still be distinctly traced. Fragments of the walls, with those of two gateways, still exist, and coins as well as pieces of ancient brick and pottery—the never failing indications of an ancient site—are found scattered throughout the island. The circuit of the latter does not exceed a mile and a half, and it is inhabited only by a few fishermen; but is devoid of fertility. (Smyth's Sicily, pp. 235, 236.) The confined space on which the city was built agrees with the description of Diodorus that the houses were lofty and of solid construction, with narrow streets (στενοπαλιον) between them, which facilitated the desperate defence of the inhabitants. (Diod. xiv. 48, 51.)

It is a singular fact that, though we have no account of Motya having received any Greek population, or fallen into the hands of the Greeks before its conquest by Dionysius, there exist coins of the city with the Greek legend MOTTAION. They are, however, of great rarity, and are apparently imitated from those of the neighbouring city of Segesta. (Eckhel, vol. i. p. 225.) [E. H. B.]

COIN OF MOTYA.

MOTYCA, or MUTYCA (Μότυκα, Phol.: Eth. Mutycensis, Cie. et Plin.: Moticea), an inland town in the SE. of Sicily, between Syracuse and Camarina. It was probably from an early period a dependency of Syracuse; and hence we meet with no mention of its name until after the Roman conquest of Sicily, when it became an independent municipality, and apparently a place of some consequence. Cicero tells us that previous to the exactions of Verres, its territory (the "ager Mutycensis") supported 187 farmers, whence it would appear to have been at once extensive and fertile. (Cic. Ferr. iii. 43, 51.) Motya is also mentioned among the inland towns of the island both by Pliny and Ptolemy; and though its name is not found in the Itineraries, it is again mentioned by the Geographer of Hanno (Plin. iii. 8. § 14; Ptol. iii. 4. § 14); Geogr. Rav. v. 23). Silius Italicus also includes it in his list of Sicilian cities, and immediately associates it with Notum, with which it was clearly in the same neighbourhood. (Sil. ital. xiv. 268.) There can be no doubt that it is represented by the modern city of Modica, one of the largest and most populous places in the "Val di Noto." It is situated in a deep valley, surrounded by bare limestone mountains, about 10 miles from the sea.

Ptolemy notices also a river to which he gives the name of Motychanos (Μωτυχανός τοποπάδος), which lies on the S. coast, and must evidently derive its name from the city. It is either the trifling stream now known as the Fiume di Scille, which rises very near Modica; or perhaps the more considerable one, now known as Fiume di Ragusa, which flows within a few miles of the same city. [E. H. B.]

MOTYUM (Μωτύμ), a small town or fortress of Sicily, in the territory of Agrigentum. It was besieged in n. c. 451 by the Sicilian chief Ducietus, and fell into his hands after a battle in which he defeated the Agrigentines and their allies; but was recovered by the Agrigentines in the course of the following summer. (Diod. xi. 91.) No other mention of it is found, and its site is wholly unknown. [E. H. B.]

MOXOENE, one of the five provinces beyond the Tigris, coeled by Names to Galerius and the Romans, and which Sapor afterwards recovered.
from Jovian. (Ann. Mare. xxv. 7. § 9, comp. xxvit. 3. § 5; Le Beau, Bass Empire, vol. i. p. 380; vol. iii. p. 161; Gibbon, c. xvir. xxvit.) Its exact position cannot be made out, though it must have been near Karēsdēn. (Ritter, Erdkunde, vol. x. F. B. J.)

MUCIIIRESIS (Mucius, Cse. Mucius Cse. Proc. B. G. iv. 2, 15, 16), a canton of Lazicis, populous and fertile; the vine, which does not grow in the rest of Colchis, was found here. It was watered by the river Rhénon (Pisēo). Archachorulis, its chief town, was the capital of Colchis, and a place of considerable importance in the Lazic war. (Le Beau, Bass Empire, vol. ix. p. 217; Gibbon, c. xvir.)

MUCRÆI or NUCRÆI (the reading is uncertain), a town of Sullûnum, mentioned only by Silius Italicus (viii. 566), the situation of which is wholly unknown. [E. B. J.]

MUCUNI. [Mucutanus.]

MUDUTTI. [Moretti.]

MUGILLA, an ancient city of Lazicis, mentioned only by Döyssius (viii. 36), who enumerates the Magilûn (Magælaouous) among the places conquered by Coriolanus, at the head of the Volscian army. He there mentions them (as well as the Albicetis, who are equally unknown) between the cities of Polibasca and Coelboi, and it is therefore probable that Mugilla lay in the neighbourhood of these cities; but we have no further clue to its site. The name does not again appear, even in Pliny's list of the extinct cities of Lazicis, and we should be apt to suspect some mistake, but that the cognomen of Magillanus, borne by one family of the Papirian gens, seems to confirm the correctness of the name. [E. H. B.]

MUCURUM (Mucosprov), a place on the coast of Illyricum, near Salona, which was taken by Titull, king of the Goths, by Haufr. (Proc. B. G. iii. 32; Le Beau, Bass Empire, vol. ix. p. 82.) [E. B. J.]

MULCHAJA, a town upon a promontory of the same name on the W. coast of Africa (Polyb. ap. Pline. v. 1), now Mahe Bu Sbilinu, the old Munara of our charts. (Comp. London Geog. Journ. vol. iv. p. 302.) [F. B. J.]

MULCHA, a river of Munretania, which Sallust (Jug. 92, 110). Mela (i. 5. §§ 1, 5), and Pliny (v. 2) assign as the boundary between the Mauri and Massaevi, or the subjects of Becchus and Zirnath. As Strabo (xiv. pp. 827, 829) makes the Muloscatu (Molosxai, Molosxai, Ptol. iv. 1. § 7) serve the same purpose, there can be no doubt that they are one and the same river. The Mala (Mala, Ptol. l. c.) of Pliny (1. c.), or the Malaui, which forms the frontier between Maracco and Algerie, is the same as the river which bounded the Moors from the Mauraean province. This river, rising at or near the S. extremity of the lower claim of Atlas, and stretching through a diversified country, as yet almost untouched by Europeans, falls into the sea nearly in the middle of the Gulf of Mélith of our charts. (Saw, Trav. pp. 10—16.) [E. B. J.]

MUNDA (Mundu). 1. An important town of His-pania Baetica, and a Roman colony belonging to the conventus of Asturii. (Strab. iii. p. 141; Pline. iii. 1. s. 3.) Strabo (l. c.) says that it is 1400 stadia from Carteia. It was celebrated on account of two battles fought in its vicinity, the first in B.C. 216, when Cn. Scipio defeated the Carthaginians (Liv. xxv. 42; Sib. Ital. iii. 400), and the second in B.C. 45, when Julius Caesar gained a victory over the sons of Tampy. (Dion Cass. xiii. 39; Aucl. Bell. Hisp. 30, seq.; Strab. iii. pp. 141, 160; Flor. iv. 2; Val. Max. vii. 6.) It was taken by one of Caesar's generals, and, according to Pliny, from that time it ceased to exist. ("Pon Munda cum Pompeii filio rapta," Pline. iii. 1. s. 3.) But this cannot be traced by E. B. J. Strabo (l. c.) describes it as an important place in his time. It is usually identified with the village of Monde, SW. of Malaga; but it has been pointed out that in the vicinity of the modern Monda, there is no plain adapted for a field of battle, and that the ancient city should probably be placed near Cordova. It has been supposed that the site of Munda is indicated by the remains of ancient walls and towers lying between Martos, Alcañete, Espejo, and Bena. At all events this site agrees better with the statement of Strabo, that Munda is 1400 stadia from Carteia, for the distance from the modern Monda to the latter place is only 400 stadia; and it is also more in accordance with Pliny, who places Munda between Attuli and Uso. (Forbgür, vol. iii. p. 51."

2. A town of the Celtiberi in Hispania Tarraconensis, probably near the frontiers of the Carpretanis. (Liv. 43.)

3. A river on the W. coast of Lusitania, falling into the sea between the Tagus and Diarius, near the Mundula. (Pline. iv. 21. s. 33; Molobis, Ptol. iii. p. 153; Muvosa, Ptol. ii. 5. § 4; Mare. p. 43.)

MUNDORIGA. [Munodriga.]

MUNIMENTUM CORBULONIS. [Corbulo- nes Munimentum.]

MUNIMENTUM TRAJANI, a fort in the country of the Mattiacei. (Ann. Mare. xviii. 1.) Its site is not certain, though it is generally believed that the Roman remains near Heochat are the ruins of this fort. (Wilhelm, Toponymien, p. 148.) [L. S.]

MUNYCHIA. [Athienae, p. 306.]

MURANUM (Murora), a town of the interior of Lucania, the name of which is not found in any ancient author, but its existence is proved by the Itinerary of Antoninus, which places a station Sumuranus, evidently a corruption of Sub Murana, on the road from Nermalum to Consentia; and this is confirmed by the inscription found at Le Pultu (Forum Pultum), which gives the distance from that place to Muranum at 74 M. P. It is, therefore, evident that Muranum must have occupied the same site as the modern town of Morone, on a considerable hill, at the foot of which still runs the high road from Naples to Reggio, and where was situated the station noticed in the Itinerary. Near it are the sources of the river Cosille, the ancient Silaris. (Itin. Ant. pp. 105, 110; Orell. Inscr. 3300; Romamelli, vol. i. p. 387.) [E. B. B.]

MURBÖÖI (Murbodi, Ptol. ii. 6. § 52), a people in His-pania Tarraconensis, on the same neighbourhood of the Contrasacti, are the same as the people called Thurbodi by Pliny (iii. 3. s. 4) and Orisius (vi. 21). This may be inferred from the fact that Pliny calls Scirumen a town of the Turmodigii, and Polenun calls Deobrigula a town of the Murb-gii; while in the Antonine Itinerary (p. 449) these two towns are only 15 miles apart. (Forبغür. vol. iii. p. 102.)

MURGANTIA. 1. A city of Sumumia, mentioned only by Livy, who calls it "a strong city" (valdum urbe, x. 17), notwithstanding which it was taken by assault, by the Roman consul P. Hiormas (Pliny; iii. 216), and its possession is fixed by Romanelli at Balshei, a considerable town near the sources of the Fortore (Freuto), in the territory of
the Hirpini, about 20 miles W. of Luceria. An inscription found here would seem to attest that Murgantia existed as a municipal town as late as the reign of Severus; but considerable doubts have been raised of its authenticity. (Romaneli, vol. ii. p. 481; Mommsen, Topografia deglir Irpini, pp. 4, 5; in Bull. dell' Inst. Arch. 1848.) The coins, with an Ocean legend, which have been generally attributed to Murgantia, in reality belong to Teates (Friedländer, Statistik der Münzen, p. 49.)

2. A city of Sicily, the name of which is variously written Murgantia, Margentia, and Morgantia. [Montgantia.] [E. H. B.]

MURGIS (Moöypoi), a town of Hispania Baetica, near the frontiers of Tarraconensis, and on the road from Castulo to Malaca, probably near Puenta de la Guadaira vieja. (Ptol. ii. 4. § 11; Plin. iii. 3. s. 4; Itin. Ant. p. 403; Ubert, ii. 1. p. 352; Færinger, iii. p. 56.)

MURISTE (Mouisaou), one of the four districts of Catanis in Cappadocia, on the west of Iovianae, E. of the town, and south-west of Meditea. It is mentioned only by Ptolemy (v. 7. § 8), and must not be confounded with Marimene. [L. S.]

MURIS (Mahr), a tributary of the Drave (Dravus), which is mentioned only in the Peuting. Table, though the antiquity of the name is un doubted, and attested by the station "in Muris," which was situated on the road leading from Augusta Vindelicorum through Noricum. (Macchar, Noricum, l. p. 280.) [L. S.]

MURCOCRITA, an imperial villa in Panamia, where Valentinian II. was residing with his mother Joviniana, when he was proclaimed emperor. (Amm. Marc. xxx. 10.)

MURSA or MUTSINA (Moipora, Mouopia), also called Mursa Major, to distinguish it from Mursella (Mersella) or Mursa Minor, was an important Roman colony, founded by Hadrian in Lower Pannonia, and had the surname Aelia. It was the residence of the governor of the country, on the Drava, and there the roads met leading from Aquincum, Celcena, and Petovio. In its neighbourhood, Gallienus gained a victory over Ingelians; and Constantine the Great made the town the seat of a bishop, A.D. 338. Its modern name is Esek, the capital of Bavarovia. (Ptol. ii. 16. § 8, viii. 7. § 6; Annel. Vict. de Caes. 33; Zosim. ii. 43; Stephan. B. s. v. Moipora; Geogr. Rav. iv. 19; Itin. Ant. pp. 243, 265, 267, 331; It. Hieros. p. 562; Orelli, Inscriptiones Ital. 3066, 3281.)

The Lesser Mursa (Mursa Minor or Mursella) was likewise situated in Lower Pannonia, ten miles to the west of Mursa Major, on the road from this latter place to Petovio, near the modern village of Petroveci, on the right bank of the Danube. (Ptol. ii. 16. § 7; Geogr. Rav. iv. 19; It. Hieros. p. 562; Th. Pesth.) [L. S.]

MUSSELLA. [Mursa.]

MURSA CAESARIS. [Helveth. vol. i. p. 1042.]

MUSAGORES (Moöypoiyo, Pomp. Mela, ii. § 17), three islands lying off the E. coast of Crete, § 13, the position of which is described by Pliny (iv. 12. s. 20): "Circumventis Crinotopon, tres Musagores appellatae." In Mr. Pashley's map they are represented by Elaphonoeia. (Comp. Höck. Kreto, vol. i. p. 575.) [E. B. J.]

MUSARNA (Mouarvoa, Ptol. iv. 21. § 5, vol. iii. § 9; Marcian, Peripl. 29—32, ap. Geogr. Graec. Min. ed. Müller, 1585), a spot on the shore of Gedrosia, as may be inferred from the comparison of the authority of Ptolemy mentions two places of the name one in Gedrosia, and the other in Caramania; but there can be no doubt that the same place is intended. Arrian speaks of a place which he calls τά Μουαρώα, on the coast of Gedrosia, which was occupied by the Ichthyophagi (Indic. 26). Vincent, who has examined this geographical question with much care, thinks that this port must have been situated a little west of the modern cape Possenna or Passenne. (Voyage de Nearchus, vol. i. p. 242.) The difference in the ancient geographers may be accounted for by the fact that Mursa must have been situated on the boundary between Gedrosia and Caramania. Ptolemy speaks of a tribe, whom he calls Musurumae (Μουαρωματις, vi. 21. § 4). There can be little doubt that they were the people who lived around Mursa. [V.]

MUSONES (Amm. Marc. xxxix. 5. § 27; Moöypoi, Ptol. iv. 3. § 24; Marinini, Plin. iv. 4. § 4; Musaurumae, Pest. Tob.), a Moorish tribe, who joined in the revolt of Firmus. (Amm. Marc. l. c.; comp. St. Martin, Le Beau, Bas Empire, vol. iii. p. 475.) [E. B. J.]

MUSII (Mourowé, Ptol. iv. 3. § 33), a town of Numidia, which the Antonine Itinerary places at 34 M. P. (32 M. P. Pest. Tob.) from Sica Venaria, 52 M. P. from Safeltan, 86 M. P. from Carthage, 119 M. P. (by Tipasa) to Carta; all which distances agree with the position assigned to it by Shaw (Trav. p. 179) and Barth (Wanderungen, p. 221) at 'Abder-Rabbi, so called from the tomb of a "Marabou." According to Vitus Sequester (de Flumin. § 7), it was near the river Bagrodas; but Shaw (l. c.), who first discovered the site, by the remains of a triumphal arch, and a stone with an inscription bearing the ethnic name "Musteiciunum," speaks of it as being at some distance from the present course of the Mejerdah. [E. B. J.]

MUSULAMBI (Tac. Ann. ii. 52, iv. 24; Mouöypoi, Ptol. iv. 3. § 24; Musulanii, Pest. Tob.), a Moorish tribe, whom Ptolemy (l. c.) places to the S. of Carta, at the foot of Aurima. Tacitus (l. c.) gives them a more westerly position, and describes the defeat of this powerful tribe under Tacfarinas, their leader. [E. B. J.]

MUTENUM, a place in Upper Pannonia, on the road from Vinodolica to Celcena, and probably occupying the same site as the modern Mucon. (It. Ant. pp. 233, 266; Claver, Vindel. 5.) [L. S.]

MUTHIL, a river of Numidia, which, from its being in the division belonging to Atherbal, must be looked for towards the E. of that country. (Sail. Jug. 48.) [E. B. J.]

MUTINIA (Mariana, Strab.; Merion, Ptol.; Mouöypoi, Ptol.; Eth. Mutienia, Jodown), an important city of Gallia Cispadana, situated on the Via Aurelia, between Parma and Bologna. It was 33 miles distant from the former, and 25 from the latter city. (Strab. v. p. 216; Itin. Ant. p. 127; Itin. Hier. p. 616.) It appears to have certainly existed previous to the conquest of this part of Italy by the Romans, and was not improbably of Etruscan origin. Livy tells us, that the district or territory in which it was situated, was taken from the Boans, and had previously belonged to the Etruscans (Liv. xxxix. 55); but he does not mention the name of the town, or the period the latter fell into the hands of the Romans, though it was probably during the Gallic War (B.C. 225—222), as we find it in their undisputed
Mutina.

Posession shortly after, at the commencement of the Second Punic War, B.C. 218. At that period Mutina must have already been a considerable place and well fortified: as we are told that, when thecombined arms of the Gauls interrupted the proceedings of the triumvirs who were appointed to found the new colony of Placentia, and compelled them to fly for safety, they took refuge within the walls of Mutina, which afforded them an effectual protection against the arms of the barbarians. (Liv. xxi. 23, 26, xxvii. 21; Pol. iii. 40.) Polybius calls it at this period a Roman colony; but it seems probable that this is a mistake; for we have no account of its foundation as such, nor does Livy ever allude to Mutina as a colony, where he expressly notices those of Cremona and Placentia (xxvii. 10). But whether it had been established by the Romans, or was a regular walled city previously existing (in which case it must have been, like its neighbour Bononia, of Etruscan origin), we have no means of determining, though the latter supposition is perhaps the more probable. In any case it continued to be held by the Romans not only during the Second Punic War, but throughout the long wars which followed with the Cisalpine Gauls and Ligurians. (Liv. xxxiv. 4, 6.) It was not till after the final defeat of the Boians in B.C. 191, on which occasion they were deprived of a large portion of their lands, that the Romans determined to secure the newly acquired territory, by planting there two colonies of Parma and Mutina, which were accordingly established in B.C. 183. (Liv. xxxix. 55.) They were both of them "coloniae civium;" so that their inhabitants from the first enjoyed the full rights of Roman citizens: 2000 settlers were planted in each, and these received 5 jugera each for their portion. (Liv. l.c.) The construction of the great military high road of the Via Aemilia a few years before, B.C. 187 (Liv. xxxix. 2), must have greatly facilitated the foundation of these new colonies, and became the chief source of their prosperity.

But shortly after the foundation of Mutina sustained a severe disaster. The Ligurians who still occupied the heights and valleys of the Apennines bordering on the Boian territory, in B.C. 177 made a sudden descent upon the new colony, and not only ravaged its territory, but actually made themselves masters of the town itself. This was, however, recovered with little difficulty by the consul G. Claudius, 8000 of the Ligurians were put to the sword, and the colonists re-established in the possession of Mutina. (Liv. xlii. 14. 16.) For a considerable period after this, we do not again meet with its name in history; but it appears that it must have risen rapidly to prominence, and become one of the most flourishing of the towns along the line of the Via Aemilia. Hence it bears a con-piacentum in the Civil Wars. When Lepidus, after the death of Suilia, B.C. 78, raised an insurrection in Cisalpine Gaul against the senate, Mutina was almost the only place which was able to offer any resistance to the arms of Pompeius, and was held against him by Brutus for a considerable period. (Plut. Pomp. 16.) But it was the siege which it sustained, and the battles fought in its neighbourhood after the death of Caesar, B.C. 44, that have rendered the name of Mutina chiefly celebrated in history, and are referred to by Suetonius under the name "Bellum Mutinense." (Suet. Aug. 9.) On that occasion D. Brutus, to whom the province of Cisalpine Gaul had been decreed by the senate, threw himself into Mutina with three legions and a large body of auxiliary troops. Here he was besieged by M. Antonius with a numerous army; but the senate having declared against the latter, the two consuls, Brutus and Pansa, as well as the young Octavius, were despatched to the relief and succour of Brutus. (Jan. B.C. 43.) Antonius at this time occupied Bononia, as well as Parma and Regium, with his garrisons, while he himself, with the bulk of his forces, maintained the siege, or rather blockade, of Mutina. Brutus on his arrival seized on Ceturna, while Octavian occupied Forum Cornelii (Impho). From thence they advanced after considerable delays, took possession of Bononia, and approached Mutina itself, but were unable to open communications with Brutus. Meanwhile the other consul, C. Pansa, was advancing with a force of 40,000, and raised legions to their support, when he was attacked by Antonius, at a place called Forum Gallorum, about 8 miles from Mutina on the road to Bononia. (Forum Gallorum.) A severe contest ensued, in which Pansa was mortally wounded; but the other consul, Brutus, having fallen on Antonius's army in the rear, completely defeated it, and compelled him to retire to his camp before Mutina. A second battle took place some days afterwards (April 27, B.C. 43), under the walls of that city, in which Brutus was slain; but the forces of Antonius were again worsted, and that general found himself compelled to retire to the base (which had now lasted for above four months), and retire westward, with a view of crossing the Alps. (Appian B.C. iii. 49—51, 61, 65—72; Dion Cass. xlvi. 35—38; Cic. ad Fam. x. 11, 14, 30, 33, Phil. v.—vii.; Vet. Palt. ii. 61; Suet. Aug. 10.)

Mutina was evidently at this period a flourishing and important town, as well as strongly fortified. Cicero calls it "firmissima et splendidissima populi Romani colonia" (Phil. v. 9); and these praises are confirmed by Appian (B.C. iii. 49), who calls it "a wealthy city," as well as by the fact, that it was the residence of Mutara under the Roman empire until a late period, though the still extant inscriptions attest the fact of its continued prosperity. Some of these give to the city the title of Colonia, as do also Mela and Pliny. (Mela, l.c.; Plin. iii. 15, s. 20; Cavedoni, Marmi Modenese, pp. 120, 165.) We learn also from Pliny and Strabo, that it was famous for the excellence of the wool produced in its territory, as well as for its wine, and the city itself possessed considerable manufactures of earthenware, as well as woolen goods. (Strab. v. 218; Plin. xiv. 3. 4, xxxv. 12. 46, Colum. v. 2. § 3.)

In A.D. 312, Mutina was taken by Constantine during his war with Maxentius, but appears to have suffered but little on this occasion. (Nazar, Paneg. 27.) Before the close of the century, however, both
the city and its territory had begun to feel severely the calamities that were pressing upon the whole of this fertile and once flourishing tract of country. In A. D. 377, the remains of the conquered tribe of the Taifali were settled, by order of the emperor Gratianus, in the country around Mutina, Regionum, and Parna (Ann. March. 377. p. 8).—A plain indication that the population was already deficient; and St. Ambrose, writing not long after the same date, describes Mutina, Regionum, and the other cities along the Aemilian Way, as in a state of ruin and decay, while their territories were uncultivated and desolate. (Ambros. Ep. 39.) The same district again suffered severely in A.D. 432, from the ravages of Attila, who laid waste all the cities of Aemilia with fire and sword. (Hist. Miscell. v. p. 549.) They, however, survived all these calamities, from which, nevertheless, Mutina appears to have suffered more severely than its neighbours. Under the Lombard kings, it became the frontier city of their dominions towards the Exarchate; and though taken by the Greek emperor Mauricius in 590, it was again annexed by Agilolphus to the Lombard kingdom of Italy. (Muratori, Antiq. Ital. vol. i. p. 63.) At this period it fell into a state of great decay. P. Dionysius, who mentions Bononia, Parna, and Regionum as wealthy and flourishing cities, does not even notice the name of Mutina (Hist. Lang. ii. 18); and a writer of the 10th century draws a lamentable picture of the condition to which it was reduced. The numerous streams which irrigated its territory having been then neglected, inundated the whole surrounding tracts; and the site of the city had become in great part a mere morass, in which the ruins that attested its ancient grandeur, were half buried in the mud and water. (Murat. Ant. vol. ii. pp. 154, 155.)

At a later period of the middle ages, Modena again rose to prosperity, and became, as it has ever since continued, a flourishing and opulent city. But the truth of the description above cited is confirmed by the fact, that the remains of the ancient city are wholly buried under the accumulations of alluvial soil on which the buildings of the modern city are founded, and are only brought to light from time to time by excavations. (Murat. L. C.) Large portions of the ruins were also employed at various periods, in the construction of the cathedral and other churches; and no remains of ancient buildings are now extant. But a valuable collection of sarcophagi and inscriptions, discovered at various periods on the site of the modern city, is preserved in the museum. These have been fully illustrated by Cavodoni in his Antichi Marmi Modenesi (Svo. Modena, 1829), in which work the facts known concerning the various phases of ancient history of the city are well brought together.

Modena is situated between the river Secchia, which flows about 3 miles to the W. of the city, and the Panaro, about the same distance on the E. The latter is unquestionably the ancient Scultenna, a name which it still retains in the upper part of its course. The Secchia is probably the Gabellus of Pliny; but seems to have been also known in ancient times as the Secia; for the Jerusalem Itinerary marks a station called Pons Seciae, 3 miles from Modena, where the Aemilian Way crossed this river. (Itin. Hierosolym. p. 12.) It is now known, however, to rise about 10 miles to the S. of the city; and the ancient territory of Mutina seems to have included a considerable extent of these mountains, as Pliny notices a prodigy which occurred “in agr. Mutinensi,” when two mountains were dashed against one another with great violence, so that they appeared to recoil again from the shock. (Plin. ii. 63. s. 85.) This phenomenon, which occurred in B. C. 91, was doubtless the result of an earthquake, and not, as has been sometimes supposed, of a volcanic outburst. [E. H. B.]

MUTUSCAE. [Trebula Mutusca.] MUTYCA. [Motyca.]

MUZA (Μοῦζα, Arrian; Modова and Moda ed eptpóteron, Ptol.), an important mercantile town on the Arabian coast of the Red Sea, not far north of the Straits of Bab-el-Mandeb, in the country of Elhari: placed by Ptolemy in long. 74° 30', lat. 14°, or 30° west, and 24° north of Oedocis (Οἴδοκηs εὐτοποημα) close to the straits. (Ptol. vii. 15. p. 159.) He states that its longest day is 122 hours, that it is 1° east of Alexandria, and within the tropics (vii. Tab. vi. Asina, p. 241). Pliny (vi. 23) names Musa as the third port of Arabia Felix "quens Indice navigatio non petit, nec nisi turis odoramque Arabicorum mercatores." The author of the Peripus frequently alludes to it, and gives a full account of it and its trade. He describes it as situated in the southernmost gulf of this coast, a regular mart; inhabited altogether by Arab mariners and merchants, distant about 12,000 stadia from Berenice to the south, and 300 north of the straits. (Vincenl, Periplus, p. 296. n. 100; Gosselin, Recerches, &c. tome ii. pp. 265, 266.) It was not only an emporium of Indian merchandise—a manifest contradiction of Pliny's statement already cited—but had an export trade of its own. It was distant three days' journey from the city of Save (Σαῦαω), which was situated inland, in the country of Maphorites. It had no proper harbour, but a good roadstead, and a sandy anchorage. Its principal import trade was in fine and common purple cloth; Arab dresses with sleeves—probably the kendia—some plain and common, others embroidered with needlework and in gold; saffron; an aromatic plant, named cyperus (κυπερος); fine linen; long robes—the other; quilts; striped circles; par-
as it had not been inhabited within a few centuries, and there was no mention of it in any ancient geographical works. It was said to have been a fishing village, but it was deserted and deserted.

This Mosek or Massili is a village, a small town, on the coast of the Tyrrhenian Sea, near the entrance of the Strait of Messina, which separates Italy from Sicily. It was founded by the Phoenicians, and was one of the most important cities of ancient Greece. It was the capital of the Magna Graecia, and was one of the seven cities of Magna Graecia.

MYCALE (Μυκάλη), the westernmost branch of Mt. Mesogis in Lydia; it forms a high ridge and terminates in a promontory called Trachylon, now Cape S. Mavri. It runs out into the sea just opposite the island of Syme, from which it is separated only by a narrow channel seven stadia in breadth. It was in this channel, and on the mainland at the foot of Mount Mycale, that the Persians were defeated, in the year 479 B.C. It is probable that at the foot of Mount Mycale there was a town called Mycale or Mycanae; for Stephanus Byz. (x. 165) and Stephanus (p. 37) speak of a town of Mycale in Caria or Lydia. The whole range of Mount Mycale now bears the name of Sounio. (Herr. ii. 869; Herod. i. 148, vii. 80, ix. 96; Thuc. i. 14, 89; vii. 79; Diod. ix. 34; Paus. v. 7. § 3, vii. 4. § 1; Strab. xxvi. pp. 621, 629; Ptol. v. 2. § 13; Agath. p. 3.)

MYCAENAE (Μυκηναία), a town in Crete, the foundation of which was attributed by an historian of the Augustan age (Vell. Pat. i. 1) to Agamemnon. Harduin (ad Pline, iv. 12) proposed to read Mycenae for Mykina, which is mentioned as a city of Crete in the text of Pline (i. c.). Sieber (Reise, vol. ii. p. 280) believed that he had discovered the remains of this city at a place called Meca or Maste, on the river Armys. (Hick, Kreis, vol. p. 435.)
geian plain, which spread out under its walls towards the west and south; and secondly the most important roads from the Corinthian gulf, the roads from Phlius, Nemea, Cleone, and Corinth, unite in the mountains above Mycenae, and pass under the height upon which the city stands. It was said to have been built by Perseus (Strab. viii. p. 377; Paus. ii. 13. § 4, ii. 16. § 3), and its massive walls were believed to have been the work of the Cyclopes. Hence Euripides calls Mycenae πόλις μα Περσείως, Κυκλο- πίων πάνω χερσόν (Iphig. in Aul. 1500). It was the favourite residence of the Pelopids, and under Agamemnon was regarded as the first city in Greece. Hence it is called παλαιόπολις by Homer (Il. vii. 180, xi. 46), who also gives it the epithets of εὕρωγον (Il. ix. 32) and εὐκτίμων πτελεόν (Il. ii. 569). Its greatness belongs only to the heroic age, and it ceased to be a place of importance after the return of the Ieracideans and the settlement of the Dorians in Argos, which then became the first city in the plain. Mycenae, however, maintained its independence, and sent some of its citizens to the assistance of the Greeks against the host of Xerxes, although the Argives kept aloof from the common cause. Eighty Mycenaean were present at Thermopylae (Herod. vii. 202), and 400 of their citizens and of the Tirynthians fought at Plataea (Herod. ix. 28). In B.C. 468, the Dorians of Argos, resolving to bring the whole district under their sway, laid siege to Mycenae; but the massive walls resisted all their attacks, and they were obliged to have recourse to a blockade. Famine at length compelled the inhabitants to abandon the city; more than half of them took refuge in Macedonia, and the remainder in Cle- one and Ceryneia. (Pind. xi. 65; Strab. viii. pp. 372, 377; Paus. ii. 16. § 5, v. 23. § 3, vii. 25. § 8, viii. 27. § 1.) From this time Mycenae remained uninhabited, for the Argives took care that this strong fortress should remain desolate. Strabo, how- ever, committed a gross exaggeration in saying that there was not a vestige of Mycenae extant in his time (viii. p. 372). The ruins were visited by Pausanias, who gives the following account of them (ii. 15, 16):—"Returning to the pass of the Tretus, and following the road to Argos, you have the ruins of Mycenae on the left hand. Several parts of the enclosure remain, and among them is the gate upon which the lions stood. These also are said to be the work of the Cyclopes, who built the walls of Tiryns for Proetus. Among the ruins of the city there is a fountain named Persea, and subterranean build- ings (εἰκονία αἰολούσιμα) of Atreus and his sons, in which their treasures were deposited. There are likewise the tombs of Atreus, of his charioteer Eurymedon, of Electra, and a sepulchre in common of Telephus and Pelope, who are said to have been twin sons of Cassandra. But Clytemnestra and Agisthus were buried at a little distance from the walls, being thought unworthy of burial where Aga- memnon lay." 

The ruins of Mycenae are still very extensive, and, with the exception of those of Tiryns, are more ancient than those of any other city in Greece. They belong to a period long antecedent to all historical records, and may be regarded as the genuine relics of the heroic age.

![Plan of the Ruins of Mycenae](image)

**PLAN OF THE RUINS OF MYCENAE.**

A. Acropolis.
B. Gate of Lions.
C. Subterranean building, usually called the Treasury of Atreus.
D. Subterranean building.
E. Village of Kharvati.

Mycenae consisted of an Acropolis and a lower town, each defended by a wall. The Acropolis was situated on the summit of a steep hill, projecting from a higher mountain behind it. The lower town lay on the south-western slope of the hill, on either side of which runs a torrent from east to west. The Acropolis is in form of an irregular triangle, of which the base fronts the south-west, and the apex the east. On the southern side the cliffs are almost precipitous, overhanging a deep gorge; but on the northern side the descent is less steep and rugged. The summit of the hill is rather more than 1000 feet in length, and around the edge the ruined walls of the Acropolis still exist in their cutive cir-
exit, with the exception of a small open space above the precipitous cliff on the southern side, which perhaps was never defended by a wall. The walls are more perfect than those of any other fortress in Greece; in some places they are 15 or 20 feet high. They are built of the dark-coloured limestone of the surrounding mountains. Some parts of the walls are built, like those of Tiryns, of huge blocks of stone of irregular shape, no attempt being made to fit them into one another, and the gaps being filled up with smaller stones. But the greater part of the walls consists of polygonal stones, skilfully hewn and fitted to one another, and their faces cut so as to give the masonry a smooth appearance. The walls also present, in a few parts, a third species of masonry, in which the stones are constructed of blocks of nearly quadrangular shape; this is the case in the approach to the Gate of Lions. This difference in the masonry of the walls has been held to prove that they were constructed at different ages; but more recent investigations amongst the ruins of Greece and Italy have shown that this difference in the style of masonry cannot be regarded as a decisive test of the comparative antiquity of walls; and Col. Mure has justly remarked that, as there can be no reasonable doubt that the approach to the Gate of Lions is of the same remote antiquity as the remainder of the fabric, it would appear to have been the custom with these primitive builders to pay a little more attention to symmetry and regularity in the more ornamental portions of their work.

The chief gate of the Acropolis is at the NW. angle of the wall. It stands at right angles to the adjoining wall of the fortress, and is approached by a passage 50 feet long and 20 wide, formed by that wall and by another wall exterior to it. The opening of the gateway widens from the top downwards; but at least two-thirds of its height are now buried in ruins. The width at the top of the door is 9½ feet. This door was formed of two massive uprights, covered with a third block, 15 feet long, 4 feet wide, and 6 feet 7 inches high in the middle, but diminishing at the two ends. Above this block is a triangular gap in the masonry of the wall, formed by an oblique approximation of the side courses of stone, continued from each extremity of the lintel to an apex above its centre. The vacant space is occupied by a block of stone, 10 feet high, 12 broad, and 2 thick, upon the face of which are sculptured two lions in low relief, standing on their hind-legs, upon either side of a covered pillar, upon which they rest their fore-feet. The column becomes broader towards the top, and is surmounted with a capital, formed of a row of four circles, enclosed between two parallel fillets. The heads of the animals are gone, together with the apex of the cone that surmounted the column. The block of stone, from which the lions are sculptured, is said by Leake and other accurate observers to be a kind of green basalt; but this appears to be a mistake. We learn from Mure (Tour in Greece, vol. ii. p. 324) that the block is of the same palombino, or dove-coloured limestone, of which the native rock mainly consists, and that the erroneous impression has been derived from the colour of the polished surface, which has received from time and the weather a bluish green hue. The column between the lions is the customary symbol of Apollo Agyieus, the protector of doors and gates. (Müller, Dor. ii. 6. § 5.) This is also proved by the invocation of Apollo in the Agamemnon of Aeschylus (1078, 1089, 1271), and the Electra of Sophocles (1874), in both of which tragedies the scene is laid in front of this gate.

GATE OF THE LIONS AT MYCENAE.

It has been well observed that this pair of lions stands to the art of Greece somewhat in the same relation as the Hind and the Odyssey to her literature; the one, the only extant specimens of the plastic skill of her mythical era, the other, the only genuine memorials of its chivalry and its song. The best observers remark that the animals are in a style of art peculiar to themselves, and that they have little or nothing of that dry linear stiffness which characterises the earlier stages of the art of sculpture in almost every country, and present consequently as little resemblance to the Archaic style of the Hellenic works of a later period as to those of Egypt itself. "The special peculiarities of their execution are a certain solidity and rotundity amounting to clumsiness in the limbs, as compared with the bodies. The hind-legs, indeed, are more like those of elephants than lions; the thighs, especially, are of immense bulk and thickness. This unfavourable feature, however, is compensated by much natural ease and dignity of attitude. The turning of the body and shoulders is admirable, combining
MYCENAE.

strength with elegance in the happiest proportions. The bellies of both are slender in comparison with the rest of the figure, especially of the one on the right of the beholder. The muscles, sinews, and joints, though little detailed, are indicated with much spirit. The finish, both in a mechanical and artistic point of view, is excellent; and in passing the hand over the surface, one is struck with the smooth and easy blending of the masses in every portion of the figure." (Mure, vol. ii, p. 171.)

Besides the great Gate of Lions, there was a smaller gate or postern on the northern side of the Acropolis, the approach to which was fortified in the same manner as that leading to the great gate. It is constructed of three great stones, and is 5 feet 4 inches wide at the top.

Near the Gate of Lions the wall of the lower city may be traced, extending from X. to S. In the lower town are four subterranean buildings, which are evidently the same as those described by Pausanias, in which the Atreidae deposited their treasures. Of these, the most celebrated, called by the learned men the "Treasury of Atreus," and by the Greek ciceroni the "Grave of Agamemnon," is situated under the acenthet which now conveys the water from the stream on the northern side of the Acropolis to the village of Khareviti. (See Plan, C.) This building is in nearly a perfect state of preservation. It is approached by a passage now in ruins, and contains two chambers. The passage leads into a large chamber of a conical form, about 50 feet in width and 40 in height; and in this chamber there is a doorway leading into a small interior apartment. The ground-plan and a section of the building are figured in the Dict. of Antiq. p. 1127. The doorway terminating the passage, which leads into the large chamber, is 8 feet 6 inches wide at the top, widening a little from thence to the bottom. "On the outside before each door-post stood a semi-column, having a base and capital not unlike the Tuscan order in profile, but enriched with a very elegant sculptured ornament, chiefly in a zigzag form, which was continued in vertical compartments over the whole shaft. These ornaments have not the smallest resemblance to anything else found in Greece, but they have some similarity to the Persepolitan style of sculpture." (Leake, Moree, vol. ii, p. 374.) There are remains of a second subterranean building near the Gate of Lions (Plan, D.); and those of the two others are lower down the hill towards the west.

There has been considerable discussion among modern scholars respecting the purpose of these subterranean buildings. The statement of Pausanias, that they were the treasuries of the Atreidae, was generally accepted, till Mure published an essay in the Rheinisches Museum for 1839 (vol. vi, p. 240), in which he endeavoured to establish that all such buildings were the family vaults of the ancient heroes by whom they were constructed. In the great edifice at Mycenae he supposes the inner apartment to have been the burial-place, and the outer vault the heron or sanctuary of the deceased. This opinion has been adopted by most modern scholars, but has been combated by Leake, who adheres to the ancient doctrine. (Peloponnesica, p. 256.) The two opinions may, however, be to some extent reconciled by supposing that the inner chamber was the burial-place, and that the outer contained the arms, jewels, and other ornaments most prized by the deceased. It was the practice among the Greeks in all ages for the dead to carry with them to their tombs a portion of their property; and in the heroic ages the burial-places of the powerful rulers of Mycenae may have been adorned with such splendour that the name of Treasuries was given to their tombs.

There is, indeed, good reason for believing, from the remains of brazen nails found in the large chamber of the "Treasury of Atreus," that the interior surface of the chamber was covered with brazen plates.

At the foot of the lower town stands the modern village of Khareviti. (Leake, Moree, vol. iii, p. 365, seq.; Mure, Tour in Greece, vol. ii, p. 163, seq.; Curtius, Peloponnesos, vol. ii, p. 400, seq.)

MYCENI. [Maurkantia.]

MYCIHUS. [Bulis.]

MYCONUS (Μυκόνος: Eph. Mykonos: Mio-ko), a small island in the Aegean sea, lying E. of Delos, and N. of Naxos. Pliny says (iv. 12, s. 22) that it is 15 miles from Delos, which is much greater than the real distance; but Scylax (p. 55) more correctly describes it as 40 stadia from Rheneia, the island W. of Delos. Myconos is about 10 miles in length, and 6 in its greatest breadth. It is in most parts a barren island, whence Ovid gives it the epithet of hinnula (Met. vii. 465); and the inhabitants had in antiquity a bad reputation on account of their avarice and meanness (Athen. i. p. 7; hence the proverb Μυκόνοι παραάρων, Xenod. Prov. v. 21; Suidas, Hesch., Phot.). The rocks of Myconos are granite, and the summits of the hills are strewn with immense blocks of this stone. This circumstance probably gave rise to the fable that the giants subdued by Hercules lay under Myconos; whence came the proverb, "to put all things under Myconus," applied to those who ranged under one class things naturally separate. (Strab. x. p. 487; Steph. B. s. v.) The tomb of the Lorian Ajax was also shown at Myconos. (Tzetza, ad Lycophr. 401.) Of the present of the island we have no account, except the statement that it was colonised from Athens, by the Neide Hippocles. (Xenod. v. 17; Schol. ad Dionys. Per. ap. Geogr. Min, vol. iv. p. 37, Hudson.) Myconos is mentioned incidentally by Hero- dotus (vi. 118) and Thucydides (iii. 29). Ancient writers relate, as one of the peculiarities of Myco- nos, that the inhabitants lost their hair at an early age. (Strab. l. c.; Plin. xi. 37. s. 47; "Myconi fulva omnis juvenantur," Donat. ad Ter. Hecri. iii. 4. 19.) The highest mountain, which is in the northern part of the island, has a summit with two peaks, whence it is called Dimastus by Pliny (iv. 12, s. 22). The promontory of Phormia (Φορμία, Pol. ti. 15. § 29) was probably on the eastern side of the island. Scylax mentions two cities (Μυκόνος, αὕτη διόπαλος, p. 22). Of these one called Myconos occupied the site of the modern town, which presents, however, scarcely any ancient remains. The name and position of the other town are unknown. The coins of Myconos are rare; and in general very few remains of antiquity are found in any part of the island. (Ross, Reisen auf den griechischen Inseln, vol. ii. p. 28, seq.)

MYGDONES (Mygdones), a tribe dwelling in Bithynia, about the river Oizysses and the coast of the Propontis, but extending into Mysia, where they occupied the district about Mount Olympus and lake Dascylitis. They had immigrated into Asia Minor from Thrace, but were afterwards subdued or expelled by the Bithynians. (Strab. vii. p. 235, xii. pp. 564, 575.) The district inhabited by them was called Mygdonia. (Strab. xii. pp. 550, 558, 576; Plin. v. 41; Solin. 40, 42.)

[1839.]
MYGDONIA (Μυγδονία: Εἰθ. Μυγδόνες, Strab. B.), a district of Macedonia, which comprised the plains round Thessalonica, together with the valleys of Kladia and Beodor, extending towards the E. as far as the Axios (Herod. vii. 120), and including the Lake Bolbe to the E. (Thuc. i. 58x.) To the N. it was joined by Cretonia, for the Echidnus, which flowed into the gulf near the marshes of the Axios, had its sources in Cretonia (Herod. vii. 124), while the pass of Assin or Assithna was probably the boundary of Mygdonia towards Bisitina. The maritime part of Mygdonia formed a district called Amphaxitis, a distinction which first occurs in Polybius (v. 98), who divides all the great plain at the head of the Thracian gulf into Amphaxitis and Botlhis, and which is found three centuries later in Ptolemy (iii. 13. § 95). The latter introduced Amphaxitis twice under the subdivisions of Macedonia,—in one instance placing under that name the mouths of the Echidnus and Axios, with Thessalonica as the only town, which agrees with Polybius, and particularly with Strabo (vii. p. 330). In the other place, Ptolemy includes Staura and ArcthIna in Amphaxitis, which, if it be correct, would indicate that a portion of Amphaxitis, very distant from the Axios, was separated from the remainder by a part of Mygdonia; but as this is improbable, the word is perhaps an error in the text. The original inhabitants, the Mygdonians, were a tribe belonging to the great Thracian race, and were powerful enough to keep their name attached to it, even after the Macedonian conquest. (Thuc. ii. 99.) The cities of this district were ThessaLonica, Sindus, Chalastra, Altus, Stereipsa, Cissus, Millauluris, Heracleustes. Besides these, the following obscure towns occur in Ptolemy (L.c.):—Chaetae, Mycalina, Antigania, Callinada, Boreus, Phry-ca, Treplins, Carabia, Xylopolis, Assorus, Lote, Phibeios. As to the towns which occupied the fertile plain between Mt. Chris and the Axios, their population was no doubt absorbed by Thessalonica, on its foundation by Cassander, and remains of them are not likely to be found. Several attempts have been made to indicate their sites. One of these would seem to be an ancient inscription which was found at Khidcaia, to have stood in that position, and others probably occupied similar positions on the last falls of the heights which extend nearly from Khidcaia to the Axios. One in particular is indicated by some large "tunuli" or barrows, situated at two-thirds of that distance. (Leake, North Greece, vol. ii. p. 44.)

[Ε.Β. Ζ.]

MYGDONIA (Μυγδονία, Plut. Lucull. c. 32; Polyb. x. 31), a district in the NE. part of Messoponlia, adorning the country now called the Sm disappointing to Strabo, the people who were named Mygdones came originally from Macedonia, and occupied the district extending from Zezma to Thasus (xvi. p. 747): as, however, he states in the same place that Nisibi was called by the Macedonians "Antiochia in Mygdoniat," and places it in the "most northern" portion of M. Masius, he would appear to have thought that it was on the eastern side of Messoponlia. But the most should be the same story of the Greek name of Nisibis (Li. vi. c. 32). In Strabo's Buc. the name is written Mygdonia, which is probably an error. In many other cases of the earlier writers of Nisibis, a people are spoken of as occupying the land of Mygdonia; the later and larger nation, however, Mygydonia, which is the same place (M. 199. B. 3. § 4).

MYLAGAE.

MYGDONIUS (Μυγδόνιος, Julian, Orat. p. 27), the river which flows by the town of Nisisb (now Nisbat). It takes its rise, together with the Khabur and one or two other streams, in the M. Masius (now Narja Bolbher). Its present name is the Hermon or Nahr-ul-Tal. [V.]

MYLAGAE (Μυλαία: Εἰθ. Μυλαρδύς, Steph. B.; Mylaener, Dict.; Milazzo), a city on the N. coast of Sicily, about 30 miles from Cape Pelorus, and 20 from Tyndaris, though Strabo calls it 25 miles from each of these points. (Strab. vi. p. 206.) It was situated on the narrow neck or isthmus of a projecting peninsular headland, about 5 miles in length, the furthest point of which is only about 15 miles from the island of Hiera or Vulcano, the nearest to Sicily of the Lipari islands. Mylae was undoubtedly a Greek colony founded by the Sicanians, and appears to have been continued subject to, or dependent on its parent city of Zancle. (Strab. vi. p. 272; Scymn. Ch. 288.) Hence Thucydides speaks of Himera as in his time the only Greek city on the N. coast of the island, omitting Mylae, because it was not an independent city or state. (Thuc. vi. 62.) The period of its foundation is wholly uncertain. Siefert would identify it with the city called Chersonesus by Eusebius, the foundation of which that author assigns to a period as early as B.C. 716, but the identification is very questionable. (Euseb. Chron. ad ΟΙ. 161; Siefert, Zimble-Messana, p. 4.) It is certain, however, that it was founded before Himera, B. C. 649, as, according to Sestum, the Sicanians at Mylae took part in the colonisation of the latter city. (Strab. vi. p. 272.) Mylae itself does not appear to have ever risen to any great importance; and after the revolution which changed the name of Zancle to that of Messana, still continued in the same dependent relation to it as before. It was, however, a strong fortress, with a good port; and these advantages which it derived from its natural situation, rendered it a place of importance to the Messanians as securing their communications with the N. coast of the island. Siatay speaks of it as a Greek city and port (§ 139). It is mentioned by several ancient writers. The earliest historical notice of the city is found in n. c. 427, when the Athenian fleet under Lachus was stationed at Rhegium, made an attack upon Mylae. The place was defended by the Messanians with a strong garrison, but was compelled to surrender to the Athenians and their allies, who thenceforth marched against Messana itself. (Thuc. iii. 90; Diod. xii. 54.) After the destruction of Messana by Carthage, the Messanians recovered possession of Mylae. (Diod. xiv. 87.) That city is again noticed during the war of Timoleon in Sicily; and in n. c. 315 it was wrested by Agathocles, from the Messanians, though he was soon after compelled to restore it to them. (B. vi. 63; Plut. Timo. 57.) It was in the immediate neighbourhood of Mylae also (δήν Μυλαῖας πολιος) that the forces of the Mamertines were defeated in a great battle, by Hieron of Stracene, B. C. 270 (Polyb. i. 9; Diod. xxii. 13); though
the river Longama, on the banks of which the action was fought, cannot be identified with certainty.

Longanus.

It is probable that, even after the Roman conquest of Sicily, Mylae continued to be a dependency of Messana, as long as that city enjoyed its privileged condition as a "feederata civitas;" hence no mention is found of its name in the Verine orations of Cicero; but in the time of Pliny it had acquired the ordinary municipal privileges of the Sicilian towns. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 2.) It never, however, seems to have been a place of importance, and was at this period wholly eclipsed by the neighbouring colony of Tynarla. But the strength of its position as a fortress caused it in the middle ages to be an object of attention to the Norman kings of Sicily, as well as to the emperor Frederic II.; and though now much neglected, it is still a military position of importance.

The modern city of Mylae is a tolerably flourishing place, with about 8000 inhabitants; it is built for the most part on a sandy rock of land, separated from the mainland by a narrow neck. The city has also been occupied by the mainland. But the old town, which probably occupied the same site with the ancient city, stood on a rocky hill, forming the first rise of the rocky ridge that constitutes the peninsula or headland of Capo di Milazzo. The modern castle on a hill of greater elevation, commanding both the upper and lower town, is probably the site of the ancient Acropolis. (Thuc. iii. 90; Smyth's Sicily, pp. 103, 104; Hare's Classical Tour, vol. ii. p. 215.)

The promontory of Mylae, stretching out abruptly into the sea, forms the western boundary of a bay of considerable extent, affording excellent anchorage. This bay was memorable in ancient history as the scene of two great naval actions. The first of these was the victory obtained by the Roman fleet under C. Duilius, over that of the Carthaginians in the First Punic War, n. c. 260, in which the Roman consul, by means of the engines called Corvi (then used for the first time), totally defeated the enemy's fleet, and took fifty of their ships. (Ptol. i. 23.) More than two centuries later, it was in the same bay that Agrippa, who commanded the fleet of Octavian, defeated that of Sextus Pompeius, n. c. 36. Agrippa advanced from the island of Hiera, where his fleet had been before stationed, while the ships of Pompey lined the shores of the bay of Mylae. After their defeat they took refuge at the mouths of the numerous small rivers, or rather mountain torrents, which here descend into the sea. After this battle, Agrippa made himself master of Mylae as well as Tynarla; and some time afterwards again defeated the fleet of Pompeius in a second and more decisive action, between Mylae and a place called Nanoucharis. The latter name is otherwise unknown; it seems to have been situated somewhere in the neighbourhood of Cape Bonaparte, the Phalacrian promontory of Ptolemy. (Appian, B. C. v. 195—109, 115—122; Dion Cass. xliii. 2—11; Vell. Pat. ii. 79; Suet. Aug. 16.)

In the account of this campaign Appian speaks of a small town named Artemesium, which is noticed also by Dion Cassius, and must have been situated a little to the E. of Mylae, but is not mentioned by any of the geographers. (Appian, B. C. v. 116; Dion Cass. xliii. s.) It is, however, obviously the same place alluded to by Silius Italicus as the "seces Facellis " (Sil. Ital. xiv. 260), and called by Lucilius, in a fragment of his satires, "Faceldis templum Diane." (Lucil. Sat. iii. 13.)

Vibius Sequester also mentions a river which he calls Phaceinus, and describes as " juncta Pe- loridem, coninis templum Diane." (Vib. Seq. p. 16.) It is, however, obvious, from Appian, that the temple was not situated in the neighborhood of Polorum, but at a short distance from Mylae, though the precise site cannot be determined. It was designated by popular tradition as the spot where the sacred cattle of the Sun had been kept, and were slaughtered by the companion of Ulysses, (Appian, l. c.; Plin. ii. 98. s. 101.) The Moys Thomaï, mentioned by Diodorus in his account of the battle of the Longanai (Diod. xxi. 13.), must have been one of the underfalls of the Neptunian Mountains, which throughout this part of Sicily descend close to the sea-shore; but the particular mountain meant is wholly uncertain. (E. H. B.)

Mylae. Pliny (iv. 12) speaks of two islands of this name, lying off the coast of Crete. They belonged to the group of three islands off Phasaeasarm (Katiiri), called by the Anonymous Coast-describer Menades (Steph. B. s. v.), but Mylae (Mill. B. s. v.) is the name of the northernmost of the three little islands; the second, opposite to which is Karabiz, is called Megalosani, in spite of its very moderate size; and the third Prozone. (Ashley, Trav. vol. ii. p. 61.)

Mylae (Μυλαία: Eth. Μυλαίος), a town of Pera- rhënia in Thessaly, taken by Persians in b. c. 171. (Liv. xlii. 54; Steph. B. s. v.) As Livy describes it as a strong place near Cyretae, it is placed by Leake at Dimani, " which is not only strong in itself, but very important, as commanding the pass of the Titarus, leading into Pera rhënia from the Pelasgicots," (Northern Greece, vol. iv. p. 151.)

Mylae, or Myile (Μυλαία), a promontory on the coast of Cilicia, between cape Aphrodias in the west and cape Sarpedon in the east. On or close to it was a small town of the same name (Plin. v. 22; Stadiæm. Mar. Mag. §§ 165, 166.) As the Statidiano calls Mylas a cape and chersonese, Leake (Asia Minor, p. 205) is inclined to identify it with cape Cavaliere, which answers exactly to that description. (L. S.)

Mylassa or Mylassa (Μυλασσά, or Μυ- λασσα: Eth. Μυλασσάος), the most important town of Caria, was situated in a fertile plain, in the west of the country, at the foot of a mountain, abounding in beautiful white marble, of which its buildings and temples were constructed. Hence the city was exceedingly beautiful on account of its white marble temples and porticoes, and many wondered that so fine a city was built at the foot of a steep overhanging mountain. The two most splendid temples in the city were those of Zeus Osogos and Zeus Labrandemus, the latter of which stood in the neighbouring village of Labranda, on a hill, and was connected with the city by a road called the sacred, 60 stadia in length, along which the processions used to go to the temple. The principal citizens of Mylassa were invested with the office of priests of Zeus for life. The city was very ancient, and is said to have been the birthplace and residence of the Carian kings before Halicarnassus was raised to the rank of a capital. Its nearest point on the coast was Phlyssus, at a distance of 80 stadia, which was the port of Mylassa; though Stephanus B. calls Passala its port-town. (Strab. xiv. p. 638, &c.; Aeschyl. Fragm. 48, where it is called Mylas; Stephan. B. s. v.; Herod. i. 171. Ptol. v. 2. § 39; Plin. v. 29; Paus. viii. 10. § 5.) The splendour of Mylassa is attributed by an
MYNDUS.

... anecdote preserved in Athenaeus (viii. p. 348) of the witty musician Stratomenus, who, on coming to Myndus, and observing its many temples, but few inhabitants, placed himself in the middle of the market-place, and exclaimed, "Hear me, oh ye temples." As to the history of this city, we know that Philip of Macedon, the son of Demetrius, endeavoured in vain to obtain possession of it; and it was probably to reward the place for its opposition to him that the Romans, after the war with Antiochus, declared its citizen free (Polyb. xvi. 24. xxii. 27; Liv. xxxviii. 39). In a petty war with the neighbouring Eumarmats, the Myldessans were victorious, and took some of their towns; but were afterwards compelled to submit to the Rhodiens (Polyb. xxx. 5; Liv. xiv. 25.) In the time of Strabo, the town appears to have been still flourishing, and two eminent orators, Euthydemos and Hybreas, exercised considerable influence over their fellow-citizens. Hybreas, however, incurred the enmity of Labienus, his political adversary, whose pretensions he tried to resist. But he was obliged to take refuge in Rhodes; whereupon Labienus marched with an army against Myndus, and did great damage to the town. (Strab. xiv. p. 660.) It is mentioned, however, as late as the time of Hierocles (p. 688). It is generally admitted that the site of the ancient Myndus is marked by the modern Meliaso or Melassa, where considerable ancient remains have been observed by travellers. A temple, erected by the people of Myndus in honour of Augustus and Roma, considerable ruins of which had existed until modern times, was destroyed about the middle of last century by the Turks, who built a new mosque with the materials (Porock, Travels, tom. ii. p. 2. c. 6.) Chandler (Asia Minor, p. 234) saw beneath the hill, on the east side of the town, an arch or gateway of marble, of the Corinthian order; a broad marble pavement, with vestiges of a theatre; and round the town ranges of columns, the remains of porticoes. (Comp. Leake, Asia Minor, p. 220; Fellows, Journal of an Exc. p. 260, Discoveries in Lycia, p. 67, who saw many ancient remains scattered about the place; Racine, Lex. Num. iii. 1. p. 999, &c.)

COIN OF MYNDUS.

MYNDUS (Μύνδος; Fth. Μύνδος), a Dorian colony of Troaden, on the coast of Caria, situated on the northeasternmost of the three Dorian peninsulas, a few miles to the northwestern of Halicarnassus. It was protected by strong walls, and had a good harbour. (Paus. ii. 30. § 8; Strab. xiv. p. 658; Arrian, Anat. i. 20, ii. 5.) But otherwise the place is not of much importance in ancient history. Both Pliny (v. 29) and Stephanus Byz. (s. v.) mention Myndusius as a place close by Myndus; and this Phocianus seems to have been the ancient place of the Carians which became deserted after the establishment of the Dorian Myndus. (Comp. Strab. xiii. p. 611.) Mele (i. 16) and Pliny (L. c.) also speak of a place called Neopolis in the same peninsula; and no other authors mention such a place in that part of the country, it has been supposed that Myndus (the Dorian colony) and Neopolis were the same place. But it ought to be remembered that Pliny mentions both Myndus and Neopolis as two different towns. Myndian ships are mentioned in the expedition of Arryngoras against Naxos. (Herod. v. 33.) At a later time, when Alexander besieged Halicarnassus, he was anxious first to make himself master of Myndus; but when he attempted to take it by surprise, the Myndians, with the aid of reinforcements from Halicarnassus repulsed him with some loss. (Arrinn, L. c.; comp. Hecat. Fragm. 229; Polyb. xvi. 15. 21; Strab. xiv. p. 38; Ptol. v. 2. § 9; Liv. xxviii. 13; Hieroc. p. 687.) Athenaeus (i. 32) states that the wine grown in the district of Myndus was good for digestion. It is generally believed that Myndus or Myndessa marks the site of Myndus; but Odi. Leake (Asia Minor, p. 228) identifies Myndus with the small sheltered port of Gumilukia, where Captain Beaufort remarked the remains of an ancient pier at the entrance of the port, and some ruins at the head of the bay. (Comp. Racine, Lex. Num. iii. 1. p. 1092, &c.; Eckel, Doctr. Num. vol. ii. pt. 1. p. 585.)

Ptolemy (v. 2. § 30) mentions a small island called Myndus in the Icarian Sea.

[L. S.]

COIN OF MYLASSA.

MYNDUS.

COIN OF MYNDUS.

MYNDUS or MYON (Μύνδος, Μύων; Μύων, Steph. B.; Fth. Moioveis, Paus., Thuc.), a town on the Locri Ozaeis, situated on the most difficult of the passes leading from Actole into Locri. (Thuc. iii. 101.) Pausanias describes it as a small town (πολλαμα), situated upon a hill 300 yards from Amphissa island, containing a grave and an altar of the gods called Melichib, and above the town a temple of Poseidon. (Paus. x. 38. § 8, comp. vi. 19. § 4.) Leake (Northern Greece, vol. ii. p. 592) and other authorities place Myon on Aktph Thymia, or Athymia, a small village, containing Helicene remains, distant 11 hour from Solon (Amphissa) on the road to Galatasoli on the coast; but this cannot be correct, as, according to the passage in Pausanias, Myonia lay further inland than Amphissa. (Ἀμφιθα) μίαν αὐτῷ μετὰ Ἐμφιλίον νομίζω... Οὕτω (including the Melissus) μίαν ἐν δὲ ἄπειρον Ἀμφιθαίαν, τὴν τελείαν τοῦ ὕδατος). Accordingly Kirpott places Myonia in his map N. of Amphissa, on the road from the latter place to Cythium in Doris.

MYÓNUNES (Μυόνηνες or Μυόνερος), a promontory on the south-west of Lebedus, on the coast of Ionia, at the northern extremity of the bay of Ephesus. It is celebrated in history for the naval victory there gained by the Romans under L. Aemilius over Antiochus the Great, in B.C. 190. (Steph. B. s. v.; Strab. xiv. p. 643; Thucyd. iii. 42; Liv. xxxvii. 27.) Livy describes the promontory as situated between Samos and Teos, and as rising from a broad basis to a pointed summit. There was an approach to it on the land side by a narrow path, while on the sea side it was girt by rocks, so rugged, as in some parts the overhanging cliffs extended further into the sea than the ships stationed upon them. On this promontory there was also a small town of the name of Myonnes
MYONNESUS.

(Steph. B., Strab. l. c.), which belonged to Teos. The rocks of Myonnesus are now called Hypalli- 
domos.

Diodor. (H. N. v. 37) mentions a small island of the 
name of Myonnesus near Ephesus, which, together 
with two others, Anthinae and Diarrheusa, formed 
a group called Pisistrati Insulae.

[LS]

MYONNESUS (Μύοννέσις; Ethis. Μυοννέσις), a 
small island lying off the coast of Pithiotis in 
Thessali, in the bay between Larissa Cremaste and 
Antrom. (Strab. i. p. 435; Steph. B. l. c.)

MYOS-HORMOS (Μῦος Ὑρμώς, Diod. ἔπ. 39; 
Strab. xvi. p. 760—781, xvii. p. 813; Polyb. iv. 5. 
§ 14, viii. 15, § 18; Peripl. Mar. Eryth. pp. 1, 6, 
9, 11; Αἰγυπτίων Ὑρμώς, Agatharch. p. 54; Veneris 
Hortus. Plin. vi. 29. § 32) was founded by Polemy 
Philadelphus (c. c. 274) upon a headland of 
similar name.

(Mela, iii. 8. § 7.) He selected it for the 
principal harbour and station of the trade of 
Egypt with India, in preference to Arsinon at the 
head of the Red Sea, on account of the tedious and 
difficult navigation down the Herseolipolit gulf. 
The name Myos-Hormos, which indicates its Greek 
origin, may signify the "Harbour of the Mouse, 
but more probably means "the Harbour" of the 
Mouse" (μους, to close, e.g. the shell), since on the 
neighbouring coast the pearl-muscle and Pinna 
mareine (comp. the Hebrew pisim, Job, xxviii. 
18; Prov. xxxvi. 10) is collected in large quantities. 
(Bruce, Travels, vol. vii. p. 314, 8vo. ed.) The 
name was afterwards changed, according to Aga- 
thurchides and those writers who copied him, to that 
of Aphrodite-Hormos; but the older appellation is 
more generally retained. Myos Hormos seems to 
have obtained the designation of Aphrodite (Island 
of the sea), from the abundance of sea-sponge found in 
it bay.

The latitude of Myos-Hormos is fixed by Bruce. 
D'Anville, &c., at 27° 2 N. Its situation is deter-
dined by a cluster of islands, called Jaffataven by 
modern navigators, of which the three largest lie 
but opposite to an indentation of the Egyptian coast. 
Behind these islands and on the curve of the 
shore was the harbour. Its entrance was oblique (Strab. 
vi. p. 769); but it was spacious and sheltered, and 
the water, even to the land's edge was deep enough 
for vessels of considerable burden.

Myos-Hormos owed its prosperity, as well as its 
foundations, to the trade with Africa, Arabia, and 
India. The ves-sels bound for Africa or the S. coast 
of Arabia left this harbour in the month of Sep-
tember, and thus fell in with the wind, which at the 
equinoxe blows steadily from NW., and carried 
them down the African coast, bringing them back in 
the following May. The further S. point of the 
African trade was the town of Raphatum, in the 
Regio Barbarica, about 10° S. of the equator. 
The vessels bound for India (the coast of Malabar or 
Ceylon) left Myos-Hormos in July; and if they 
cleared the mouth of the Red Sea before the 1st of 
September, they had behind them the monsoon for 
early three months. The voyage out usually 
occupied about 40 days. We are not informed of 
the extent of the Indian trade under the Ptolemies; 
but in the reign of Claudius, when the route through 
Egypt to Malabar first became really known to the 
Romans, we have a detailed account of it in Pliny 
vi. 23. s. 26). That writer calculated the worth 
of gold and silver sent yearly from Rome to the 
est at 400,000, sterling, in exchange for which 
goods were received of at least four times the value 
of that amount, when sold again in Rome or Con-
stantinople. The caravans went up the Nile as far 
as Coptos, whence they travelled through the 
desert for 7 or 8 days to Berenice or Myos-Hormos, 
and exchanged their gold for silk, spices, porcelain, 
and perfumes. A pound of silk was considered 
equivalent to a pound of gold. Philadelphia first 
opened the road between Coptos and Myos-Hormos. 
At first the caravans carried their water with them 
across the desert, and employed camels for the 
transport of merchandise. But afterwards caravans-
saries (στραβαί) were built for the use of travellers; 
and wells were sunk and cisterns dug for the 
collection of rain water; although the supply of the 
 latter must have been scanty and precarious, since rain 
in that latitude seldom falls.

The prosperity of Myos-Hormos as an emporium, 
however, seems to have been fluctuating, and it was 
finally supplanted as a depot at least by Berenice, 
which, being lower down the Red Sea, was yet more 
convenient for the southern trade. That it was fluc-
tuating may be inferred from the mention of it by 
the geographers. Agatharchides, who composed his 
work in the reign of Philiomor (n. c. 180—145), in his 
account of the Indian trade, makes no mention of 
Berenice. Diodorus, who wrote in the age of Augus-
tus, speaks of Myos-Hormos, but not of its rival. 
Strabo, who was nearly contemporary with Diodorus, 
says that Berenice was merely a roadstead, where the 
Indian vessels took in their cargo, but that they lay 
in port at Myos-Hormos. Pliny, on the other hand, 
in his description of the voyage to India does not 
notice Myos-Hormos at all, and speaks of it inci-
dentally only in his account of the W. coast of the 
Red Sea. Accordingly, in the reigns of Vespasian 
and Trajan it must have been on the decline.

There is one difficulty in the relations between 
these harbours—their distance from each other. 
According to the Periplus, Berenice was 1800 
stadia, or 225 miles, from Myos-Hormos, and even 
this is under the mark, if Cape Ras-el-ainf be the 
Leppe Pontometorium of Polemy. As the pretext 
for founding either city was the superior convenience 
of each, as compared with Arsinon (Sue.), for the 
Indian trade, it seems strange that the ships should 
have been kept at Myos-Hormos, but the ladings 
taken in at Berenice. It is more reasonable to 
suppose that the latter became the principal empo-
rium of the Indian traffic; and as that increased in 
importance, the port where it was principally carried 
on became the more frequented and opulent place of 
the two.

It is uncertain whether the ruins at the village of 
Absucaor represent the site of the ancient Myos-
Hormos.

[WB. D.]

MYRA (τὰ Μύρα or Μυράκια; Eth. Muyrak), one 
of the most important towns of Lycia, situated on 
the river Andracus, partly on a hill and partly on 
the slope of it, at a distance of 20 stadia from the 
sea. (Strab. xiv. p. 666; Steph. B. s. v.; Plin. 
xxii. 8; Polyb. v. 6. § 3, viii. 17. § 83.) The small 
town of Andracia formed its port. It is remarkable 
in history as the place where the apostle Paul landed 
(Acts, xxv. 5); and in later times the importance 
of the place was recognized in the fact that the 
emperor Theodosius II. joined it to the rank of the 
capital of all Lycia. (Hierocl. p. 684.) The town 
still exists, and bears its ancient name Myra, though 
the Turks call it Desubre, and is remarkable for its 
fine remains of antiquity. (Leake (Asia Minor, p. 
183) mentions the ruins of a theatre 355 feet in dia-

...
MYRCINUS. A town on the coast of 

Troy, "opposite," as Steph. Byz. (s. e.) says, "to Tenedos and Lesbos," where it is impossible to guess its situation. It is not mentioned by any other writer.

MYRNAS (Μυρνα). one of the 

Aeolian cities on the western coast of Myia, about 40 stadia to the south-west of Gymeion. (Herod. i. 149.) It is said to have been founded by one Myrinas before the other Aeolian cities (Mela, i. 18), or by the Amazon Myrna (Strab. xii. p. 505, xiii. p. 573, xvii. p. 623, Dion. iii. 64). Artaxerxes gave Gymeion and Myrina to Gyges, an Etrurian, who had been banished from his native city for favouring the interests of Persia. (Xenoph. Hel. iii. 1. § 4.) Myrina was a very strong place (Livy. xxxii. 30), though not very large, and had a good harbour. (Seday, p. 36; Agath. Proef. p. 9, ed. Bomm.) Play (v. 32) mentions that it bore the surname of Sebastopolis: while, according to Syncellus, it was also called Smyrna. For some time Myrina was occupied by Philip of Macedon; but the Romans compelled him to evacuate it, and declared the place free. (Liv. l. e.; Polyb. viii. 27.) It was twice visited by severe earthquakes; first in the reign of Tibellus (Tac. Ann. ii. 47), on which occasion it received a remission of duties on account of the loss it had sustained; and a second time in the reign of Trajan (Oros. vii. 12). The town was restored each time, and continued to exist until a late period. (Steph. Byz. s. e.; Pol. v. 2. § 6; Apoll. Rhod. i. 604; Hier. l. p. 661; Geor. IV. v. 9, where it is called Myrena, while in the Peut. Tab. it bears the name Martinus.) Its site is believed to be occupied by the modern Semladorik.

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MYRIA. [Lemnos]

MYRINAE. [Myrcinae, No. 1.]

MYRLEA. [Apaneia, No. 4.]

MYRMECIUM (Μυρμηκιος, Strab. xii. p. 494; 

Pomp. Mela, ii. § 3; Plin. iv. 26; Amm. Peripil. p. 4; Steph. B.; Jordand. Get. 5), a Mileian colony on the Cimmerian Bosporus, 20 stadia N. of Panticapaenum. (Strab. vii. p. 310.) Near the town was a promontory of the same name. (Pol. iii. 6. § 4; Leo Diaec. ix. 6.) It is the modern Ventikali or Jurkali, where many ancient remains have been found. (Clarke, Trav. vol. ii. pp. 98, 102; Dabois de Montereaux, Voyage au Caucase, vol. v. p. 213.)

MYREX (Μυρέξ, Pol. iv. 4. § 15), an island off the coast of Cymeiria, which is identified with the Aegaeia (Ἀγαίης) of Hecataeus (Fr. 300), where the charts show an islet between Pelothen and Phycus. [E. B. J.]

MYRIMONES. [Aegina.]

MYRINAE. [Attica. p. 332, No. 93.]

MYRINAE. [Myricum.]

MYRITIS, surnamed Julia (Ἰουλία Μύριτις, 

Pol. ii. 3. § 5), a town of the Tarentines in Lissitania, on the Ams, which had the Jus Latii; now Miletos. (Plin. iv. 21. s. 53; Mela, iii. i. H. Ant. p. 431; Sestini, Med. p. 11; Mommt, Suppl. i. p. 61; Leake, Geogr. xiv. pp. 208, 208; Forbiger, p. 36.)

MYRTIUM or MYRTENUM (Μυρτίους, Μυρ 

τογοῦ), a place in Thrace mentioned by Demo- 

sthenes along with Scythium, but otherwise unknown (de Cor. p. 234).

MYRTOS. [Aegaeum Mare.]

MYRTOS MARE. [Aegaeum Mare.]

MYRTIUM (Μυρτίους) called Myrzt 

nius (Μυρτσίως) by Homer, who mentions it among the towns of the Epeii. It was a town of Elis, and is described by Strabo as situated on the road from the city of Elis to Dyrrhaciu, at the distance of 70 stadia from the former place and near the sea. Leake remarks that the last part of the description must be incorrect, since no part of the road from Elis to Dyrrhaciu could have passed by the sea; but Curtius observes that Myruntium would at one time have been near the sea-coast, supposing that the 

Gang of Koiki was originally a gulf of the sea. The ruin near Kobilites probably represents this place. (Hom. Il. ii. 616; Strab. viii. p. 341; Steph. B. s. e. 

Mystos; Leake, Moria, vol. ii. p. 169; Boecke, Recherches, q. e. p. 120; Curtius, Peloponnese, vol. ii. p. 36.)

MYSARIS (Μυσάρις al. Morapis, Pol. ii. 5. 

§ 8), the W. promontory of the Achillesio 

Hemias. [E. B. J.]

MYRIA (Μυρία; Εθν. Μυρίας, Μυρίνας), the name
of a province in the north-west of Asia Minor, which according to Strabo (xii. p. 572) was derived from the many beech-trees which grew about Mount Olympus, and were called by the Lydians μυσία. Others more plausibly connect the name with the Celtic moere, a marsh or swamp, according to which Myisia would signify a marshy country. This supposition is supported by the notion prevalent among the ancients that the Myrians had immigrated into Asia Minor from the marshy countries about the Lower Danube, called Moesia, whence Myisia and Moesia would be only dialectic varieties of the same name. Hence, also, the Myrians sometimes mentioned with the distinctive attribute of the "Asiatic," to distinguish them from the European Myrians, or Moesians. (Eustath. ad Dion. Per. 809; Schol. ad Apollon. Rhod. i. 1115.)

The Asiatic province of Myisia was bounded in the north by the Propontis and the Hellespont, in the west by the Aegean, and in the south by Mount Tmolus and Lydia. In the east the limits are not accurately defined by the ancients, though it was bounded by Bithynia and Phrygia, and we may assume the river Rhynaeus and Mount Olympus to have, on the whole, formed the boundary line. (Strab. xii. pp. 564, &c., 571.) The whole extent of country bearing the name of Myisia, was divided into five parts:—1. Myisia Minor (Μυσία ὑπὸ μυκῆς), that is, the northern coast-district on the Hellespont and Propontis, as far as Mount Olympus; it also bore the name of Myisia Hellespontica, or simply Hellespontus, and its inhabitants were called Hellesponti (Ptol. v. 2. §§ 2, 3, 14; Xenoph. Ages. i. 14); or, from Mount Olympus, Myisia Olympea (Μυσία ὑπὸ Ολυμ-πεύχης; Strab. xii. p. 571). This Lesser Myisia embraced the districts of Morene, Abderene and the Asian plain (Ἀσία περιοχή; Strab. xii. pp. 574, 576). 2. Myisia Major (Μυσία ὑπὸ μυγᾶς), forming the southern part of the interior of the country, including a tract of country extending between Tros and Aeolis as far as the bay of Adramyttium. The principal city of this part was Pergamum, from which the country is also called Myisia Pergaune (Μυσία ὑπὸ Περγαμους; Strab. l. c.; Ptol. v. 2. §§ 5, 14.) 3. Troas (Τρώας), the territory of ancient Troy, that is, the northern part of the western coast, from Sigeium to the bay of Adras-myturn. 4. Aeolis, the southern part of the coast, especially that between the rivers Caelus and Hermus. 5. Teuthrainia (Τευθραίαια), or the district on the southern frontier, where in ancient times Teuthræs is said to have formed a Myrian kingdom. (Strab. xii. p. 551.)

These names and divisions, however, were not the same at all times. Under the Persian dominion, when Myisia formed a part of the second satrapy (Herod. iii. 90), the name Myisia was applied only to the north-eastern part of the country, that is, to Myisia Minor; while the western part of the coast of the Hellespont bore the name of Lesser Phrygia, and the district to the south of the latter that of Troas. (Seylau, p. 33.) In the latest times of the Roman Empire, that is, under the Christian emperors, the greater part of Myisia was contained in the province bearing the name of Hellespontus, while the southern districts as far as Tros belonged to the province of Asia. (Herod. p. 638.)

The greater part of Myisia is a mountainous country, being traversed by the north-western branches of Mount Taurus, which gradually slope down towards the Aegean, the main branches being

Mount Ida and Mount Témnus. The country is also rich in rivers, though most of them are small, and not navigable; but, notwithstanding its abundant supply of water in rivers and lakes, the country was in ancient times less productive than other provinces of Asia Minor, and many parts of it were covered with marshes and forests. Besides the ordinary products of Asia Minor, and the excellent wheat of Assas (Strab. xv. p. 729), Myisia was celebrated for a kind of stone called lapis assimus (σαρ-κυαφιτος), which had the power of quickly consuming the human body, whence it was used for coffins (sarcophagi), and partly powdered and strewn over dead bodies. (Dioscor. v. 141; Plin. ii. 98, xxxvi. 27; Steph. B. s. v. "Ἀστερος.") Near the coasts of the Hellespont there were excellent oyster beds. (Plin. xxxii. 21; Catull. xviii. 4; Virg. Georg. i. 207; Lucan, ix. 959; comp. Theophrast. Hist. Plant. i. 6. 13.)

The country of Myisia was inhabited by several tribes, as Phrygians, Trojans, Aeolians, and Myrians; but we must here confine ourselves to the Myrians, from whom the country derived its name. Myrians are mentioned in the Iliad (ii. 588, x. 430, xiii. 5), and seem to have been conceived by the poet as dwelling on the Hellespont in that part afterwards called Myisia Minor. Thence they seem, during the period subsequent to the Trojan War, to have extended themselves both westward and southward. (Strab. xii. p. 665.) Herodotus (vii. 74) describes them as belonging to the same stock as the Lydians, with whom they were always stationed together in the Persian armies (Herod. i. 171), and who probably spoke a language akin to theirs. Strabo (vii. pp. 295, 303, xii. pp. 542, 564, &c.) regards them as a tribe that had immigrated into Asia from Europe. It is difficult to see how these two statements are to be reconciled, or to decide which of them is more entitled to belief. As no traces of the Myrian language have come down to us, we cannot pronounce a positive opinion, though the evidence, so far as it can be gathered, seems to be in favour of Strabo's view, especially if we bear in mind the alleged identity of Moesians and Myrians. It is, moreover, not quite certain as to whether the Myrians in Homer are to be conceived as Asatics or as Europeans. If this view be correct, the Myrians must have crossed over into Asia either before, or soon after the Trojan War. Being afterwards pressed by other immigrants, they advanced farther into the country, extending in the south-west as far as Pergamum, and in the east as far as Cattaæacæumene. About the time of the Aeolian migration, they founded, under Teuthræs, the kingdom of Teuthrainia, which was soon destroyed, but gave the district in which it had existed its permanent name. The people which most pressed upon them in the north and east seem to have been the Bithynians.

In regard to their history, the Myrians shared the fate of all the nations in the west of Asia Minor. In B.c. 190, when Antiochus was driven from Western Asia, they became incorporated with the kingdom of Pergamum; and when this was made over to Rome, they formed a part of the province of Asia. Respecting their national character and institutions we possess scarcely any information; but if we may apply to them that which Posidonius (in Strab. vii. p. 296) states of the European Moesians, they were a pious and peaceable nomadic people, who lived in a very simple manner on the produce of their flocks, and had not made great advances in c c 3
civilisation. Their language was, according to Strabo (xii. p. 572), a mixture of Lydian and Phrygian, that is, perhaps, a dialect akin to both of them. Their comparatively low state of civilisation seems also to be indicated by the armour attributed to them by Herodotus (vii. 74), which consisted of a common helmet, a small shield, and a javelin, the joint of which was hardened by fire. At this time, the influence of the Greeks by whom they were surrounded seems to have done away with everything that was peculiar to them as a nation, and to have drawn them into the sphere of Greek civilisation. (Comp. Forliger, Handbuch der alten Geographie, vol. ii. p. 110, &c.; Cramer, Asia Minor, i. p. 30, &c.; Niebuhr, Lect. on Anc. Hist. vol. i. p. 83, &c.)

MYTHIUS (Μυτιος), a tributary of the Caeius, on the frontiers of Myasia, having its sources on Mount Tenmus, and joining the Caeius in the neighbourhood of Pergamum. (Strab. xiii. p. 616.) According to Ovid (Met. xv. 277) Mytius was another name for Caeius, whence some have inferred that the upper part of the Caeius was actually called Mytius. It is generally believed that the Mytius is the same as the modern Bergama. [L. S.]

MYSOCARAS (Μυσοκαρας, Ptol. iv. 1. § 3), a harbour on the W. coast of Mauretania, near the Phuth, probably the same as the Carinus Murcus (Καρινος τευχος) of Hanno (p. 2, ed. Hudson; comp. Euphr. ap. Steph. B. s. r. c.) now Agiosa, near the Wad Tenath, where Roman's map of Marocco marks ruins. (Geyg. Geogr. Mm., vol. i. p. 4, ed. Müller, Paris, 1853.) [E. B. J.]

MYSOYAKION (Μυσούακιον), a tribe of the Myasians, probably occupying the district about the sources of the small river Mytius. (Ptol. v. 2. § 15; Plin. v. 31.) In the time of the Romans this tribe belonged to the conventus of Ephesus; but further particulars are not known of them. [L. S.]

MYSTIA (Μυστια: Eth. Μυστιανος: Μυστιανος), a town of Bruttium, which seems to have been situated on the E. coast of that province, between Seydala and the Zephyrian promontory, apparently not far from Cape Coetanus (Capo di Silo). (Mela. ii. 4. § 8; Plin. iii. 10. s. 15.) Stephans of Byzantium cites Phyllius as calling it a city of the Sunnite, by which he must evidently mean their Lucanian or Bruttian descendants. (Steph. B. s. r.) Its position cannot be more exactly determined, but it is placed conjecturally at Monastecca near the Capo di Silo. (Cluver. Ital. p. 1305; Romancelli, vol. i. p. 175.) [E. B. B.]

MYTHETOLIS or MYTHOTOLIN (Μυθητολις, Μυθητολος), a town of Bithynia, of uncertain site, probably slightly situated in the north-west side of the Lucania, It is said that during the winter all the artificial wells of the place were completely dried of water, but that in summer they became filled again by the brim. (Aristot. Mf. Anim. 55; Ant. C. 188.) Stephans Byz. (s. v. θητολος) and Pliny (v. 43) mention a town of the name of Pytholus in Myasia, which may possibly be the same as Mythetolis. [L. S.]

MYTHILENE or MYTIILENE (Μυθιλες ου Μυτιληνης): Eth. Μυτιληνας or Μυτιληνας, the most important city in the island of Lesbos. There is some uncertainty about the orthography of the name. The Cæsars, both in their inscriptions and in their MSS. have generally Mythilene; but Velleius Paterculus, Pomponius Mela, and sometimes Pliny, have Mytilene. In some cases we find the Latin plural form Mythilenas. (Suet. Cæs. 2, Tib. 10; Liv. Epit. 89.) Tacitus has the adjective Mythilenus (Ann. xii. 33). It is generally agreed now that the word ought to be written Mytilene; but it does not seem necessary to alter those passages where the evidence of MSS. preponderates the other way. A full discussion of this subject may be seen in Plién (Lesbiacorum Libri). The modern city is called Mytilone, and sometimes Castro.

The chief interest of the history of Lesbos is concentrated in Mytilene. Its eminence is evident from its long series of coins, not only in the autonomous period, when they often bore the legend ΠΡΩΤΗ ΑΕΚΒΟΥ ΜΥΤΙΛΗΝΗ, but in the imperial period down to the reign of Gallienus. Lesbos, from the earliest to the latest times, has been the most distinguished city of the island, whether we consider the history of poetry or politics, or the annals of naval warfare and commercial enterprise.

One reason of the continued pre-eminence of Mytilene is to be found in its situation, which (in common with that of Methymna) was favourable to the coatage trade. Its harbours, too, appear to have been excellent. Originally it was built upon a small island; and thus (whether the small island was united to the main island by a causeway or not) two harbours were formed, one on the north and the other on the south. The former of these was the harbour for ships of war, and was capable of being closed, and of containing fifty triremes, the latter was the mercantile harbour, and was larger and deeper, and defended by a mole. (Strab. xiii. p. 617; Paus. viii. 30.) The best elucidation of its situation in reference to the sea will be found in the narratives contained in the 3rd book of Thucydides and the 1st book of Xenophon's Hellanikes. The northern harbour seems to have been called ΜΑΘΥΝΗ (Malea). This harmonises with what we find in Thucydides, and with what Aristotle says concerning the action of the NE. wind (καταιρησις) on Mytilene. All statements of Archimedes are drawn from clean, unless, with Mr. Grote (Hist. of Graec. vol. viii. p. 230), we suppose the Ενωρίς of Mytilene to be that arm of the sea which we have mentioned, in the article Lesbos, under the name of Portus Hieraicus, and which runs up into the interior of the island, to the very neighbourhood of Mytilene. A rude plan is given by Turennefort, but for accurate information the English Admiralty charts must be consulted. The beauty of the ancient city, and the strength of its fortifications, are celebrated both by Greek and Roman writers. (See especially Cic. Rutil. lib. 16.) Plutarch mentions a theatre (Deip. 42), and Athenaeus a Pythumecium (x. p. 425). Vitruvius says (i. 6) that the winds were very troublesome in the harbour and in the streets, and that the changes of weather were injurious to health. The products of the soil near Mytilene do not seem to have been distinguished by any very remarkable peculiarities. Theophrastus and Pliny make mention of its mushrooms: Galen says that its wine was inferior to that of Methymna. In illustration of the appearance of Mytilene, as seen from the sea, we may refer to a view in Choiseul-Gouffier; and to another, which shows the most striking forms of the mountains immediately behind, in Cuniberti and Howson's Life and Exp. of St. Paul.
MYTILENE.

The first passage in which the history of Mytilene comes prominently into view is in the struggle between the Aeolians and Athenians for Sigeum (n.c. 606), at the NW. corner of Asia Minor. The place and the time are both remarkable, as illustrating the early vigour with which Mytilene was exercising its maritime and political power. We see it already grasping considerable possessions on the mainland. It was in this conflict, too, that Pittacus, the sage and lawgiver of Mytilene, acted so noble a part, and that Alexenus, her great poet, lost his shield. The mention of these two names reminds us that this time of rivalry with Athens coincides with the famous internal contests of the nobles and commons in Mytilene. For the history and results of this struggle, see the lives of Alexenus, Pittacus, and Sappho, in the Dict. of Biography.

It may be difficult to disentangle the history of the Mytileneans from that of the Aeolians in general, during the period of the Persian ascendancy on these coasts. But we have a proof of their mercantile enterprise in the fact that they alone of the Aeolians took part in the building of the Hellenium at Naucratis (Herod. ii. 178); and we find them taking a prominent part in the invasion of Egypt by Cambyses. (Ib. iii. 13, 14.) They supplied a contingent to Daris in his Scythian expedition (Ib. iv. 97). They were closely connected with the affairs of Histiaeus (Ib. vi. 5); and doubtless, though they are not separately mentioned, they were the best portion of those Aeolians who supplied sixty ships to Aresus in his invasion of Greece. (Ib. vii. 95.)

The period of the Athenian supremacy and the Peloponnesian War is full of the fame of Mytilene. The alliance of its citizens with those of Athens began soon after the final regale of Persia. They held a very distinguished position among the allies which formed the Athenian confederacy; but their revolt from Athens in the fourth year of the Peloponnesian War brought upon them the most terrible ruin. Though the first dreadful decision of the Athenian assembly was overruled (Thucyd. iii. 36), the walls of Mytilene were pulled down, and her fleet given up; her territory was divided among Athenian shareholders, and she was deprived of her possessions and forts on the mainland. (Ib. iii. 50.)

Towards the close of the Peloponnesian War, Conon was defeated by Callirhodidas of Mytilene, and blockaded in the harbour. (Xen. Hell. i. 6) We pass now to the period of Alexander, with whose campaigns this city was conspicuously connected. The Lesbians made a treaty with Macedonia. Menon reduced the other cities of the island; and his death, which inflicted the last blow on the Persian power in the Aegean, took place in the moment of victory against Mytilene. It was retaken by Hesiodochus, in the course of his general reduction of the islands, and received a large accession of territory. Two Mytileneans, Lomonom and Erigynus, the sons of Larchus, were distinguished members of Alexander's staff. The latter fell in action against the Bactrians; the former was governor of Syria even after Alexander's death.

The first experience of the Roman power in the Aegean was disastrous to Mytilene. Having espoused the cause of Mithridates, and having held out to the last, it was sacked by M. Thermus, on which occasion J. Caesar honourably distinguished himself. Pompey's friendship with Thermaples led to the recognition of Mytilene as a free city. (Plin. v. 31.) After the defeat of Pharsalia, Pompey touched there for the last time to take Corinna on board. His son Sextus met with a friendly reception there, after his defeat at sea, by Agrippa. (Dion Cass. xlix. 17; App. B. C. v. 133.) Agrippa himself resided there for some time in retirement, ostensibly on account of his health, but really through mortification caused by the preference shown to M. Aurelius (Tac. Ann. iv. 53; Suet. Aug. 66, Tib. 10); and this residence is commemorated by an inscription still extant. (See Pococke.) The last event which we need mention in the imperial period is the crossing over of Germanicus with Agrippina from Euboea to Lesbos, and the birth of Julia. (Tac. Ann. ii. 54.) This event, also, was commemorated both by coins and inscriptions. (See Eckel and Pococke.) It appears that the privilege of freedom was taken away by Vespasian, but restored by Hadrian. (Plink, Lesb. p. 83.)

Mytilene is one of the few cities of the Aegean, which have continued without intermission to flourish till the present day. In the course of the middle ages it gradually gave its name to the whole island. Thus, in the Synecdemus of Hierocles, Мнтилсей and Мнтилсн are both mentioned under the Province of the Islands; but in the later Byzantine division, Mytilene is spoken of as an island, like Lemnos and Chios, in the Theme of the Aegean Sea. (Const. Porphyry, de Them. i. pp. 32, 43, ed. Bonn.)

The fortunes of Mytilene during the last advances of the Mahomedans in the Levant, and during the ascendancy of the Venetians at a later period, are noticed in Finlay's History of the Byzantine and Greek Empires, vol. ii. pp. 72, 171, 223. The island of Lesbos was not actually part of the Mahomedan empire till nearly ten years after the fall of Constantinople.

With the exception of the early struggles of the time of Alexeus and Pittacus, there is little to be said of the internal constitutional history of Mytilene. It shared, with all Greek cities, the results of the struggles of the oligarchical and democratical parties. We find a commonality (Σεισα) and a council (βέλτικα) mentioned on coins of the period of Alexander; and the title of magistrates, called ἄρχων (archon), appears on coins of Lucius Verus. In connection with this part of the subject we may allude to two creditable laws; one which enacted (doubtless in consequence of the great quantity of wine in the island) that offences committed by the drunk should be more severely punished than those committed by the sober (Arist. Pol. ii. 9. 9); the other making a singular provision for the punishment of faithlessness in tributary allies, by depriving them of the privilege of educating their children. (Aehan, Ver. Hist. vi. 15.)

[J. S. H.]
taint. It was in both, but a small town, though strongly fortified, whence Philostratus (ap. Steph. B. s. r.) called it "a fortress of Sicily." It is con-
spicuously mentioned during the First Punic War, when it was in the hands of the Carthaginians, and was besieged by the Romans, but for some time with- out success, on account of the great strength of its
position; it was at length taken by the consul A.
Atius Calatinus in b.c. 238. The inhabitants
were either put to the sword or sold as slaves, and
the town itself entirely destroyed. (Pol. i. 24: Di-
d. xiiii. 9, Exc. Hossch. p. 503; Zonar. Vide.) It
was, however, again inhabited at a later period, as
we find the Mutustratui mentioned by Poly by among the municipal towns of the interior of Sicily, (Plut. in
s. s. 14.) But no notice of its name occurs in the
interval, and Chreucus (who has been followed by
many modern geographers) would, therefore, identify
Mylustratui with Amestrasus; an assumption for
which there are certainly no sufficient grounds, nei-
er names being perfectly well attested. [Amestra-
(Moysi: Eeb. Moosiror), an Ionian town in
Caria, on the southern bank of the Maeander, at a
distance of 30 stadia from the mouth of that river.
Its foundation was ascribed to Cyrrhus, a natural
son of Cadmus. (Strab. xiv, p. 653.) It was the
smallest among the twelve Ionian cities, and in the
days of Strabo (xiv. p. 636) the population was so
reduced that they did not form a political commu-
nity, but became incorporated with Miletus, whereby
in the end the Myians transferred themselves,
abandoning their own town altogether. This last
event happened, according to Pausanias (viii, 2, 7),
on account of the great number of thieves which an-
eraged the inhabitants; but it was more probably on
account of the frequent inundations to which the
place was exposed. (Vitrub. i. 4.) Myus was one
of the three towns given to Thessaly by the Per-
thean king (Thucyd. i. 138; Diod. Sic. xii. 57;
Plut. Thou. 29, Athen. i. 29, Nep. Them 10.)
During the Peloponnesian War the Athenians ex-
perienced a check near this place, and the Carian
(Tabula II, 19.) Philip of Macedon, who had
obtained possession of Myus, ceded it to the Mag-
nesium. Athen. iii. 78.) The only edifice noticed
by the ancients at Myus was a temple of Dionysus,
built of white marble. (Paus.-Lc.) The immense
quantity of deposits carried down by the Maeander have considerably removed the east-line,
so that even in Strabo's time the distance between
Myus and the sea was increased to 40 stadia (xi.,
p. 579), while originally the town had no doubt
be extended to the east itself. There still are some
ruins of Myus, especially traverse, forgetting the
changes which has wrought by the Maeander, have
been made for three years, while those of Myus
have been mistaken for those of Myus. (Comp. Leake,
Asia Minor, p. 239, 380.) The mistake is repeated
p. 263), though it had been pointed out long before
his time. [L. S.]

N.

NAARDA (Naadza, Plut. v. 18, § 7; Steph. B.
s. r.; Naadwa, Joseph. loc. xxi, 12.), a small place
in Magnesia, near Sparta. It is probably the
same as that called in the Priscian Table Naarda.
Josephus speaks (l. c.) of Naarda as a place in

BABARAEI.

By this means, possessing an extensive range of territory,
and defended from hostile attack by the Euphrates, which
flows round it. When Tiberius overthrew the Jews in the East, the remnant of that people
took refuge in Naardsa and Nileia; and the ever-
city long remained a place of refuge for the Jews.
In the intermediate records of the Christian East
we find occasional notices of this place, under the
titles of Naarardia and Beth-Nabharda. Thus, in
A. D. 421, a bishop of Nabardia is mentioned (As-
sem. Bibliol. Orient. iii. p. 204); in A. D. 555, Jonas
is bishop of Beth-Nabharda (Assem. ii. p. 111);
and as late as A. D. 1285, another person is record-
ed as "Episcopus Nabhardensis." (Assem. ii. p. 249.)
During all this period Naarda is included within
the episcopal province of Mosul. Lastly, in the Travels
of Benjamin of Tudela, which took place towards
the end of the 12th century, the traveller mentions
going to "Juba, which is Pumbeditha, in Nabardia,
containing about two thousand Jews." (p. 92, Asher's edit.); from which it appears that, at that
period, Naarda was considered to comprehended
a district with other towns in it. Pumbeditha and Lura
were two celebrated Jewish towns situated near one
another, at a great distance from Bagnahed. [V.]

362, a.]

NABAUS (Naadza, Plut. ii. 3, § 1), a river in
the extreme north of Britannia Baroda or Caledonia,
probably the Nazearus river, east of C. Wrath.

NABALLA, in the text of Antipater (Hist. v, 26),
is a river in or near the Batavorum Insula, over
which there was a bridge. During the war between
Civilians and the Romans, there was a conference
between Civilians and Cereals on this bridge, which
had been cut asunder for safety's sake, each party
at the conference keeping on his own side of the
river. It is uncertain if the name Nabala is right;
and if it is right, it is also uncertain what the river
is. It must, however, be some stream about the
lower part of the Rhine; and Walekener (Geog.
loc. vol. i. p. 298) conjectures that it is the dscd
or eastern branch of the Rhine. [G. L.]

NABATAEI (Nabataioi, Avartisoi, Plut. vi. 7.
§ 21; Nabara, Suid. s. r.; Naara, LXX., Nabat-
ane, Sen. Herb. Oct. 160; the country, Nabara,
Stab. Narda, Joseph.,) a numerous and import-
ant people of Arabia Petraea, celebrated in the clas-
sical geographers. Josephus describes the country as
comprehending all from the Euphrates to the Red
Sea, i.e. the whole of the Gulf of Acre; and he
mentioned the "name of Nabardia" in connexion
with the "Aedes of Kherdon" (Jos. i. 7, 7),
impresses that they existed as a distinct pastoral
tribe. But they occur frequently in history after

NABATUM, a name given to many Barbary
towns, and by the ancients often interchanged with
"Babylonia," a term derived from the Babylonian
name for Babylon. Shechem, "Babylonia," is said

the captivity. They were the friends and allies of the Jews in their struggle for independence; for when Judas Maccabaeus, with his brother Jonathan, found them 3 days S. of the Jordan (cir. n. c. 164), they received him amicably, and gave him information which led to the defection of the house of Hasmonaeus. Jews descended from the Ammonites, under Time-theus (Joseph. Ant. xii. 8, § 3; 1 Maccab. v. 24, &c.); and when preparing for an engagement with Baccidhas (cir. n. c. 161), the same Jonathan proposed to place all their movable property in their custody. (Ib. xiii. 9, § 2; 1 Maccab. ii. 33.) But the earliest and fullest notice of this people and of their country occurs in Diodorus Siculus, who mentions them frequently. In n. c. 312, Antigonus, having recovered Syria and Palestine out of the hands of Ptolemies, resolved on an expedition against the Nabataeans, and detached his general Athenacus on this service, with 4000 light-armed troops and 600 light cavalry. The manners of these Arabs and their country is described by the historian in this connection. They inhabited tents in a vast desert tract, which offered neither streams nor fountains to an invading army. Their institutions, as described by him, bear a striking resemblance to those of the Rechabites in every particular, "to drink no wine, nor to build houses, nor to have vineyard, nor field, nor seed, but to dwell in tents." (Jer. xxxv. 6—11.) Diodorus mentions that the violation of any of these customs was a capital crime. Their occupations were chiefly pastoral; some possessing camels and others sheep in much greater abundance than the other Arabs, although their number did not exceed 10,000; but they also acted as carriers of the aromatic drugs of Arabia Felix, which were discharged at their great mart at Petra, and by them transported to the Mediterranean, at Rhinocorura. The love of liberty was a passion with them; and their custom, when attacked by a more powerful enemy, was to retire to the wilderness, whither the invaders could not follow them for want of water. They themselves had provided for such emergencies, subterranean and the watercourses of rain water, dry in the clayey soil, or excavated in the soft rock, and plastered, with very narrow mouths,—which could be easily stopped and concealed from sight, but which were marked by indications known only to themselves,—but gradually expanding until they attained the dimensions of 100 feet square. They lived on flesh and milk, and on the spontaneous produce of the country, such as pepper and wild honey, which they drank mixed with water. There was an annual fair held in their country, to which the bulk of the males used to resort for purposes of trade; leaving their flocks with their most aged relatives, and the women and children at Petra, naturally a very strong place, though unwalled, two days distant from the inhabited country. Athenacus took advantage of the absence of the Nabataeans at the fair, to attack Petra; and making a forced march of 3 days and 3 nights from the ephraim of Iudamae, a distance of 2200 stadia, he assaulted the city about midnight, slaughtered and wounded many of its inhabitants, and carried off an immense booty in spicery and silver. [Peta.] On his retreat, however, he was surprised by the Nabataeans, and all his forces cut to pieces, with the exception of 50 horsemen. Shortly afterwards Antigonus sent another expedition against Petra, under the command of Demetrius; but the inhabitants were prepared, and Demetrius was glad to withdraw his army on receiving such gifts as were most esteemed among them. (Diod. xix. 44—48, comp. ii. 48.) In the geographical section of his work the author places them on the Lamanites Sinus, a bay of the Aralitic gulf, and describes their country as being mountainous, both on the coast and in the interior. Their country was most populous, and incredibly rich in cattle; but their national character had degenerated when he wrote (cir. n. c. 8). They had formerly lived honestly, content with the means of livelihood which their flocks supplied; but from the time that the kings of Alexandria had rendered the gulf navigable for merchant vessels, they not only practised violence as wreckers, but made piratical attacks from their coasts on the merchantmen in the passage through the gulf, imitating in ferocity and lawlessness the Taurs in Pontus. Ships of war were sent against them, and the pirates were captured and punished. (Ib. iii. 42, comp. Strabo, xvi. p. 777.) The decrease of their transport trade and profits, by the new channel opened through Egypt, was doubtless the real cause of this degeneracy. The trade, however, was not entirely diverted; later writers still mention Petra of the Nabataeans as the great entrepôt of the Arabian commerce (Arrian, Periplus, p. 11, ap. Hudson, vol. i.), both of the Germaei of the west, and of the Minuet of the south of that peninsula. (Strabo, xvi. p. 776.) The account given by Strabo agrees in its main features with the earlier record of Diodorus Siculus; and he records at length the deception practised on his friend Aelius Gallus by Syllaenus, the procurator (eisirporos) of the Nabataeans, under the king Oboadas; a false friend of the Romans, through whose territory he first led them on leaving Leuce Come, where they had landed. The policy of Syllaenus illustrates the remark of Strabo (xvi. p. 783), that the Nabataeans are prudent and acquisitive; so much so, that those who wasted their property were punished, and those who increased it rewarded by the state. They had few slaves among them; so they either waited on themselves, or practised a species of slavery in families, even in the royal family. They were addicted to feasting, and their domestic manners marked considerable progress in luxury and refinement, from the rude simplicity of the primitive times described by the more ancient author (p. 783, seq.). He mentions that they were fire-worshippers, and sacrificed daily to the sun on their house-tops. Their government may be styled a limited monarchy, as the king was subject to be publicly called to account, and to have to defend himself before the people. Their cities were walled, and their country fruitful in everything but the climate. The limits of their country are not clearly defined; Strabo places them above the Syrian, with the Sabaee, in Arabia Felix (xvi. p. 779); but this must be a corrupt reading, and is inconsistent with his other notices of them. Thus he speaks of the promontory near Seal Island—the peninsula of Mount Sinai—as extending to Petra of the Arabs called Nabatae (p. 776), which he describes as situated in a desert region, particularly towards Judaea, and only three or four days' journey from Jericho (p. 779). The approach to Egypt from the east, towards Phœnicis and Judaea, was difficult by way of Petæum (city of Arabia Nabataea it was easy. All these and similar notices serve to show that from the age of Antigonus to this period, the Nabataeans had in-
NACTAEI.

and, therefore, according to Josephus and other ancient authorities, Israelite Arabs. How or when they had dispossessed the Edomites does not appear in history, nor what had become of the remnant of the Edomites. (Robinson in Bib. Res. vol. ii. pp. 558, 559.) But while Judas Macabaeus was on terms of friendship with the Nabataei, he was carrying on a war of extermination against the Edomites. (Joseph. Ant. xii. § 1 ; 1 Maccab. v. 3.) It is worthy of remark, however, that the Edomites with whom Hyrcanus was in alliance, or whom Aretas reigned, and from whom Herod was sprung, are expressly said to be Nabataeans (Ant. xiv. 2, § 3, 3 §§ 3, 4), whose alliance was refused by Pompey, on account of their inaptitude for war. And this identity is further proved by Strabo, who writes that the Idumaeans and the lake (A-phalades) occupy the extreme west (?) corner of Judaea: — "These Idumaeans are Nabataeans; but being expelled thence in a sedition, they withdrew to the Jews and embraced their customs." (xvi. p. 760.) This recognition of the Nabataean origin of the Edomites must be regarded as a geographical, rather than as a genealogical designation. Pliny (vi. 22) throws little light upon the subject, merely making the Nabataei contiguous to the Seennite Arabs, with whom they were more probably identical, and stating that the ancients had placed the Thimanae next to them (i.e. on the E.); in the place of whom he names several other tribes, as the Tavreni, Sudebii, Arracceni, &c. (Ibid.) But the statement of Josephus that the Nabataei extended from the Emphrates to the Red Sea, is confirmed by the fact that the name Nabat appears in a map, as a marshy district, described by Golias as part of the "palustria Chaldaea," between Wusith and Bosra, which was called "paludes Nabatilorum," (Golias, cited by Forster, Geog. of Arabia, vol. i. p. 214 &c.), while at the other extremity the name Nubat is given to a town two days beyond (i.e. south) of El-Houra in the Hedjaz, by an Arabian geographer (Sihouit, cited by Quartemele, Memoire sur les Nabatans, p. 38), near where Jehel Nabit is marked in modern maps. The existence of this name in this locality is regarded by M. Quartemule as an admissible element for the identity of El-Houra with Jehel Nabit, provided that the country of the Nabataeans actually extended so far south. The fact of the origin of the Nabataeans from Nabat, the son of Ishmael, resting as it does on the respectable authority of Josephus, followed as it is by S. Jerome (Quoest. Hebr. in Genes. tom. ii. p. 530), and in full and considerable writers in the western world, has been called in question by M. Quartemule in the Memoire above referred to; who maintains that they are in no wise Ishmaelites, nor connected by race with any of the Arab tribes, but were Arabian, and identical with the Chaldaean. He cites a host of ancient and most respectable native Arabic authors in proof of this theory; according to whose statements the name Nabats or Nabataeans designated the primitive and indigenous population of Chaldaea and the neighbouring provinces, probably those whom Edomians designates Babylonians in contradistinction from the Chaldaei. They occupied the whole of

that country afterwards called Irak-Arab, in the most extended sense of that name, even comprehending several provinces beyond the Tigris; and it is worthy of remark, that Masoudi mentions a remnant of the Babylonians and Chaldaeans existing in his day in the very place which is designated the marches of the Nabataeans, i. e. in the villages situated in the swampy ground between Wusith and Bosra. (ib. p. 66.) Other authors mention Nabataeans near Jathirib or Medium, which would account for the Jebel Nilbod in that vicinity; and another section of them in Babrein, on the eastern coast of the peninsula, who had become Arabs, as the Arab population of the present country. However, it is probable that the place of the Nabataeans in the Persian Gulf may be alluded to by Strabo, who relates that the Chaldaeans, banished from their country, settled themselves in the town of Gerra, on the coast of Arabia (xvi. p. 766); which fact would account for the commercial intercourse between the merchants of Gerra and those of Petra above referred to; the Nabataei of Petra being a branch of some family also from Babylon and perhaps driven from their country by the same political revolution that dispossessed the refuges of Gerra. However this may have been, it must be admitted of the present that there were various and opposite traditions and contending arguments of M. Quatremere leave little doubt that this remarkable people, which appears so suddenly and comparatively late on the stage of Arabian history, to disappear as suddenly after a brief and brilliant career of mercantile activity and success, were not natives of the soil, but aliens of another race and family into which they were subsequently merged, again to reappear in the annals of their own original seats. (ib. pp. 88—90.) Rehav gives a different account of the identity of the names in the two quarters. (Palataeia, p. 94.)

NABATIARE. [Arab.]

NABIANI (Nabaoai), a tribe of the Canaenites, whom Strabo (xi. p. 506) couples with the Panzani (Panxaoi), about the Palaus Mecetis. [F. B. J.]

NABLIS, a river of Germany, flowing into the Danube from the north, and probably identical with the Naab in Bavaria. (Venat. Fort. vi. 11; Geogr. liv. iv. 26, who calls it Nubus or Naurus.) [L. S.]

NABRISSA or NEBRISSA (Nabroser, Strab. iii. pp. 140, 141; Ptol. ii. 4. § 12; Nebrixa, in old vett. of Plin. iii. 1. s. 3, but Sillig reads Nabrissa; Nebrissa, Sil. iii. 393), surrounded Veneria, a town of the Turdacti in Hispanic Baetica, situated upon the estuary of the river Baetis. According to Silinus (lic.) it was celebrated for the worship of Dionysus. Now Laberico. (Flor. Espr. Sagr. xii. p. 60.)

NABRI M, a river of Galicia, mentioned by Pliny (vi. 23. s. 26.). It must have been situated near the mouth of the Arabs, between this river and the Indus; but its exact position cannot be determined. It is not mentioned in the voyage of Neareus. [V.]

NACMUSI. [Maëvirtania.]

NACOLEIA, NACOLIA (Nakoldia, Nakollia), a town in Phrygia Episcetos, between Dorylaeum and Clyteaum, on the upper course of the river Thymberus. (Strab. xii. p. 576; Steph. B. s. p.; Ptol. v. § 22.) In the earlier times, the town does not seem to have been of much consequence, but later writers often mention it. It has acquired some celebrity from the fact that the emperor Valerius defeated the usurper Procopius. (Annae. Mar. xxvii. 27; comp. Zosim. iv. 8; Socrat. Hist. Eccl. iv. 5; Socrat. iv. 8.) In the reign of
NACONAH.

Arcadius, Nacoelia was occupied by a Gothic car-

rissian, which revolted against the emperor. (Philosor. xi. 8; comp. Hieroc. p. 678; Conc. Chal.
ced. p. 524.) The Peuting. Table places it 20
miles south of Dorylacum, and Col. Leake (Asia
Minor, p. 274) is inclined to identify the place with
Tissesh Kalesi, near Doganli, where he saw some
very remarkable, apparently sepulchral, monuments.
But the remains alluded to by Leake seem to
have belonged to a more important place than Na-
colia, and Texier (Descript. de l'Asie Min. vol. i.)
asserts that it is proved coins that Nacoelia was
situated on the site of the modern Siddi Kerral on
the north-west of Doganli.

NACONA (Νακώνα, Steph. B. E. Ἐθ. Νακεωνα-
νας), a town of Sicily mentioned only by Stephanus
of Byzantium, who cites Philistus as his authority.
The accuracy of the name is, however, confirmed by
coins, the earliest of which bear the legend NAKO-
NAYON, while those of later date have NAKO-
NAYN. From one of the latter we learn that the
town had been occupied by the Campanians, ap-
parently at the same period with Actea and Entelia.
(Millingen, Ancient Coins, pp. 33-35; Sestini, Lett. Num. vol. vii. pl. 1.) There is no clue to its
position.

[N. S.]

NACRASA (Νάκρασα), a town in the north
of Lydia, on the road from Thyatira to Pergamum.
(Prot. v. § 16; Hieroc. p. 670, where it is called
Ἀκρασᾶς.) Chishull (Ant. Asiait. p. 146) has
identified the place by means of coins with Bakhir,
or Bakri, somewhat to the north-east of Samnaa.
(Comp. Arundell, Seven Churches, p. 276.) [L. S.]

NAEBIS or NEBUS. [Gallaeus, Vol. i. p. 933;
Minoris.]

NAELUS (Ναίλος, Prot. ii. 6. § 5), a river on
the north-east coast of Hispania Tarraconensis, in the
territory of the Paeisici, a tribe of the Astures. Now
the Nalon.

NAGADIBA (Ναγαδιβα, Prot. vii. 4. § 7, 8;
Ἐθ. Ἡραλδεο, Prot. vii. 4. § 9), a town in the NE.
corner of the island of Taphobane or Cyclon, at no
great distance from the capital Anuogrammum.
Polyena gives the same name to one of a group
of islands which, he states, surrounded Cyclon.
(viii. 4. § 13). The name may be a corruption of
the Sumerian Nagsadeiya, which would mean Island
of Snakes.

[V.]

NAGARA (Νάγαρα), a city in the NW. part
of India intr. Gangem, distinguished in Ptolemy
by the title ΝΑΓΑΡΑ καὶ Διονυσίας (vii. 1. § 43).
It is no doubt the present Nagar, between the Kibul
river and the Indus. From the second name which
Ptolemy has preserved, we are led to believe that
this is the same place as Nysa or Nyass, which was
spared from plunder and destruction by Alexander
because the inhabitants asserted that it had been
founded by Bacchus or Dionysus, when he conquered
the Indians. (Arrian, Anat. v. 1; Curt. viii. 10. § 7.) A mountain called Moron was said to over-
hang the city, which was also connected with the
legend of Bacchus having been reared in the thigh of
Zeus.

[V.]

NAGARAS (Marsabab.)

NAGEIRI (Ναγειρι or Ναγειρη, Prot. viii. 4. §
9), one of the two most southern tribes of Taphro-
bane (Cyclon). They appear to have lived in the
immediate neighbourhood of what Ptolemy calls, and
what are still, "the Elephant Pastures," and to have
had a town called the city of Dionysus (Διόνυσος
τοις or Ἐπαφον), which is probably represented now
by the ruins of Kattregam (Davy, Account of Cyl-
on, p. 420; Ritter, Erdkunde, vi. p. 22); if these
are not, as some have supposed, the remains of
Musulman.

[N. V.]

NAGIDUS (Ναγιδος: Ἐθ. Ναγιδες), a town of
Cilicia on the coast, said to have been colonised by
the Samians. Stephanus B. mentions an island
named Nagidusa, which corresponds to a little rock
about 200 feet long, close to the castle of Anamour.
(Stab. xiv. p. 670; Mela, i. 13. § 5; Scalix, p. 40;
Steph. B. s. r. Beaufort, Karmania, p. 206; Cra-

COIN OF NAGIDUS.

NAGNATA (Ναγναιτα, Prot. ii. 2. § 4, in the old
edit. Ναγναιτα), an important town (πόλις ἔρι-
σημος) on the west coast of Ireland, in the territory
of the NAGNATAE (Ναγναται, Prot. ii. 2. § 5),
probably situated upon Sligo Bay.

NAHALAL (НАΔΑΛ, LXX.), a city of the tribe
of Zabulon, mentioned only in Joshua (xix. 13).
Eusebius identifies it with a village named Nila
(Νηλα), in Bashan, but Beland justly remarks that
this is without the territory of the remarks of
Zabulon. (Palaeestina, s. v. p. 904.) [G. W.]

NAHARVALI, one of the most powerful tribes
of the Lygii, in the north-east of Germany. Tacitus
(Germ. 43) relates that the country inhabited by them
(probably about the Vistula) contained an ancient
and much revered grove, presided over by a priest in
female attire. It was sacred to twin gods called Aleiis, whom Tacitus identifies with Castor
and Pollux. (Latham on Tac. Germ. i. c. Spen-
gel, Erleuter zu Tac. Germ. p. 140.) [L. S.]

NAIN (Ναιν), a village of Palestine, mentioned
by St. Luke as the scene of the raising of the widow's
son (vii. 11). Eusebius places it two miles S. of
Mount Tabor, near Endor, in the district of Seytho-
polis (Οινονατ. s. v. ᾿Ησιδρος καὶ Ναϊν), where
a poor village of the same name is found at the present
day, on the northern slope of Little Hermon, and
at a short distance to the W. of 'Ain-dor. (Robinson,
Rib. Rev. vol. iii. p. 226.) [G. W.]

NAIOTH (Ναϊωθ εἰς Ρααγα), LXX. in I Sam.
vi. 18, 19, 22, 23. [Rama.]

NAISUS (Νάϊςρ, Steph. B. s. r.; Ναϊςρον,
Prot. iii. 9. § 6; Ναϊςρον, Zeism. iii. 11; Νάϊςρον,
Hieroc. p. 654;), an important town in Upper Mes-
sia, situated in the district Bardania, on an eastern
tributary of the river Margus, and upon the military
road running through this country. It was in the
neighbourhood of Naisus that Claudius II. gained
his victory over the Goths in A.D. 269 (Zosim. i. 43); but the town is chiefly memorable as the birthplace of Constantine the Great. (Steph. B. s. v.; Const. Perp. de Thum. ii. 9. p. 56, ed. Bonn.) It was destroyed by the Huns under Attila (Priscus, p. 171, ed. Bonn.), but was restored by Justinian (Hieron. ii. 5.) where it is called Nisopolis. It still exists under the name of Vizea, upon the river Nissa. as an affluent of the Morava.

NALATA. [Halmatia.]

NAMADUS (Nâmadus, or Nâmadav, Pol. vii. 1 §§ 3, 31, 62, 63), a great river of Western India, which, after rising in the M. Vindiusi (Vindhyâ Mountains), falls into the S. Kasyazenus (Gulf of Cambay), not far from the town of Bharchan. In the Preip. M. Ergilr. (Geogr. Graec. vol. i. p. 291, ed. Müller) the river is called Namnadium (Nânadav). The present name is Nirbadha, which, like the Greek form, is doubtless derived from the Sanscrit Nirmandâ, "pleasant." (Forbes, Oriental Men. ii. pp. 104—112.)

NAMNETES, NANNETES (Nânnâvita, Pol. ii. 8 § 9), for there is authority for both forms, were a Gallic people on the northern side of the Liger (Loire), and on the sea. The river separated them from the Frigones or Pictavi. (Strab. iv. p. 190.) Their chief town was Condivinum (Nantes). When Caesar was carrying on his war with the Veneti, these maritime Galli called in to their aid the Osomi, Namnetes, and other neighbouring people. (Cass. B. G. iii. 8.) The Brivates Portus of Plemen is within the limits of the Namnetes. The former horse of Namnatis exceeded the limits of the Namnates.

[Gal. L.]

NANAGUINA (Nânâgûvina, Pol. vii. 1 §§ 7, 32, 36), a considerable river of Western India, which rises, like the Nabobita, in the Vindhyâ Mountains, and flows into the Indian Ocean to the S. of the former river, not far from Saur. Its present name is the Japati or Jupati. (Lassen, Ind. Alterth. vol. i. p. 88.)

NANGERI. [Naghiri.]

NAGERES, people who bordered on the Allobroges, who in Caesar's time were included within the limits of the Provincia. Caesar (B. G. iii. 1) at the close of the campaign of n. c. 57 left Servius Galba with some troops into the country of the "Namnetes Veragi and Seduni, who extend from the borders of the Allobroges, the Lucus Leonamus and the river Rhone to the summits of the Alps." The position of the Seduni in the valley of the Rhone about Sitten or Sion, and of the Veragi lower down at Martigny or Martinach, being ascertained, we must place the Namnetes in the Chablais, on the south side of the Leman lake, a position which is confirmed to Caesar's text by Strabo (iv. p. 204) who probably got his information from Caesar's work, speaks "of the Veragi, Namnatae, and the Leman lake," from which we might infer that the Namnetes were near the lake. An inscription in honour of Augustus, which according to Guilleme's testimony was found at Maurice, which is in the Valais lower down than Martigny, contains the words "Namnatae patroii," and if the inscription belongs to the spot where it is found, it is some evidence that the Namnetes were in the lower part of the Valais. But if the Namnatae were not inhabitants of the Allobroges, they must have extended westward along the south bank of the lake into the Chablais. The Chablais is that part of Savoy which lies along the Leman lake between the Arve and the Talais. It is not certain how far the Allobroges extended along the Leman lake east of Geneva, which town was in their territory. It has been observed that the word Nant in the Celtic language signifies running water; and it is said that in the dialect of Savoy every little mountain stream is called Nant, and that there are many streams of this name. Nant is also a Welsh word for stream.

There is another passage in Caesar, where the name Nautantes occurs in the common texts (B. G. iv. 10), which has caused great difficulty. He says that the Rhenus rises in the country of the Lepontii who occupy the Alps, and that it flows by a long distance (longo spatio) through the country of the Nautantes, Helvetii, and others. Walckenaer affirms (Géog. sce. vol. i. p. 558) that the best and the greater part of the Miss. of Caesar have Nautantes; but this is not true. The readings in this passage are Nautnantes, Nautantium, Nautantum, and some other varieties. (Caesar, ed. Schneid.) Strabo (iv. p. 192) says that the Actuatae (Airoucata) inhabit the first part of the course of the Rhine, and that the sources of the river are in their country near Mount Adulas. Casaubon changed Actuatae into Nautantes to make it agree with Caesar's text, and Oliver changed it into Helvetii. Both changes are opposed to sound criticism. The name in Caesar's text is not certain, and in Strabo it may be wrong, but nothing is plainer than that these people, whatever is their name, are in the valley of the Rhine. Oebelin in his edition of Caesar has put the name "Sarunetium" in place of "Nuntantum," but the Sarunetes of Pliny were in the valley of Sargans. Groskurd (Transl. Strab. vol. i. p. 192) has adopted the alteration "Helvetii" in his translation; and very injudiciously, for the Helvetii were not in the high Alps. Ubert (Gallien, p. 349) would also alter Strabo's Actuatae into Nautantes to fit the common text of Caesar; and he gives his explanation of the position of the Nautantes, which is a very bad explanation. The Namnetes occur among the Alpine peoples who are mentioned in the Trophy of Augustus (Plin. in. 29), and they are placed thus: "Lepontii, Uleri, Nautantes, Seduni, Veragri," from which, if we can conclude anything, we may conclude that these Nautantes are the Nautantes of the Lower Talais.

[Gal. L.]

NAPAEI. [Taurica Cheesoneses.]

NAPARIS (Nâparis, Herod. iv. 48), an affluent of the Ister, identified by Schafarik (Slavische Alterthümer, vol. i. p. 506) with the Aspers of the Peuntinger Table. It is one of the rivers which take their source in the Transalpine Alps, probably the Aidroucata or Arboucata of Caesar.

NAPATA. (Nâpâra, Strab. xvii. p. 820; Pol. iv. 7. §§ 19, viii. 16. §§ 8; Nâpâra, Steph. B. s. e.; Tavâna, Dion Cass. liv. 5), was the capital of an Aethopian kingdom, north of the insular region of Meroe, and in about lat. 19° N. There is, however, great difficulty in determining the true position of Napata, as Strabo (L. c.) places it much farther N. than Pliny, and there is reason for supposing that it is the designation of a royal residence, which might be moveable, rather than of a fixed locality. Ritter (Erdekunde, vol. i. p. 591) brings Napata as far north as Portus (Ibra), and the ruins at Ipsembol, while Munsert, Ubert, and other geographers believe it to have been Jurave, on the further northern point of the region of Meroe. It is, how-
ever, generally placed at the E. extremity of that great bend of the Nile, which skirts the desert of Bah- 
ouda (Nacra), and near Mount Birkel (Gebel-el- 
Birkel), a site which answers nearly to the descrip-
tion of Napata, in Flinn (L. C.). Napata was the 
furthest point S. beyond Egypt, which the arms of 
Romae penetrated, and it was taken and plundered 
by the Pharaohs, the lieutenants of the Pharaohs, 
in n. c. 22. (Dion Cass, liv. 5.) Nor does Napata seem ever 
to have recovered its earlier greatness; for Nero's sur-
veyors found only an insignificant town there, and 
afterwards all traces of this city vanish. The govern-
ment of Napata, like that of Meroe, was often com-
thened to the hands of women, who bore the title of 
Candace (Acts of Apost. viii. 27; Euseb. Hist. 
Eccles. ii. 1; Tatian, chiliad, iii. v. 883); and in the 
kingship of Schendy, Burekhaiti found in the present 
century a similar regimen. Napata, if not a colony, 
was probably at one time among the dependencies of 
Meroe. The government and religion were the 
same in both; and from the monuments discovered 
in either, both seem to have been in a similar state 
of civilisation. If Merarce, indeed, represent the 
ancient Napata, it seems to follow that the latter 
was the second city of the Mesopotamian region of 
Meroe.

Napata owed much of its wealth and importance 
to its being the terminus of two considerable car-
avan routes;—(1) One crossing the desert of Bah-
ouda; (2) The other further to the N. running from 
the city to the island G Mageedas in the Nile (Plin. 
vi. 36), the modern Argo. (Rassaggger, Karte von 
Nubien.) Although Napata was surrounded by 
Nomad hordes, its proper population was probably 
as civilised as that of Meroe, at least its wealth pre-
supposes settlement and security. Its commerce 
consisted in an interchange of the products of Libya 
and Arabia, and it was near enough to the marshes 
of the Nile to enjoy a share in the profitable trade 
in ivory and hides which were obtained from the 
chase of the hippopotamus and elephant. If the 
ruins which are found near Mount Birkel represent 
Napata, the city can have been second only to the 
golden city of the Aethiopians, Meroe itself. ( Dio-
dor. iii. 6.) On the western bank of the Nile are 
found two temples and a considerable necropolis. 
The former were dedicated to Osiris and Ammon; 
and the sculptures representing the Ammonian and 
Osirian worship, are inferior in execution and design 
to none of the Nubian monuments. Avenues of 
spinaxes lead up to the Ammonium, which exhibits in 
sits ruins the plan of the great temples of Aegypt. 
On the walls of the Osirian temple, which Calli-
aud (L'Ile de Merco) calls a Typhonium, are re-
presented Ammen-Ra and his usual attendants. 
The inscriptions exhibit Ammon or Osiris receiving 
gifts of fruit, cattle, and other articles, or offering 
sacrifice; strings of captives taken in war are 
kneeling before their conqueror. On the gateway 
leading to the court of the necropolis, Osiris was 
carved in the act of receiving gifts as lord of the 
lower world. The pyramids themselves are of con-
siderable magnitude; but having been built of the 
sandstone of Mount Birkel, have suffered greatly 
from the percolating rains, and have been still more 
injured by man.

Among the ruins, which probably cover the site 
of the ancient Napata are two lions of red granite, 
one bearing the name of Amenep III. The other of 
Amenophis. They were brought to England by 
Lord Prudhoe, and now stand at the entrance to the 

gallery of Antiquities in the British Museum. The 
style and execution of these figures belong to the 
most perfect period of Aegyptian art, the athenian 
dynasty of the Pharaohs. Whether these lions once 
marched the southern limit of the dominions of 
Aegypt, or whether they were trophies brought 
from Aegypt, by its Aethiopian conquerors cannot 
be determined. (Hoskianus, Travels, p. 161. 288; 
Callinich, L'Ile de Merco; Transact. of Regal Soc. 
Lit. 2d Ser. vol. i. p. 54.)

[N. B. D.]

NAPETNUS SINUS (ἡ Ναπητνίου κόλπος) was the name given by some writers to the gulf on the 
W. coast of Brittium more commonly known as the 
Termaeus Sinus, and now called the Gulf of St. 
Eugenius. We have no account of the origin of the 
name, which is cited from Antechus of Syracuse 
both by Strabo and Dionysius. (Strab. vi. p. 255; 
Dionys. i. 55.) Aristotle calls the same gulf the 
Lamister Gulf (ὁ λαμίστερος κόλπος, Arist. Pol. 
vii. 19), from a town of the name of Lamister or 
Lametini; and in like manner it has been generally 
assumed that there was a town of the name of Nape-
tnus, situated on its shores. But we have no other 
evidence of this; an inscription, which has been 
frequently cited to show that there existed a town 
of the name as late as the time of Trajan, is almost 
App. No. 936.)

[N. E. B.]

NAPHTALI. [Palestina.]

NAPOCA. [Dacia, Vol. i. p. 744, b.]

NAR (ὁ Νάρ, Strab. xvi. 4) a considerable river 
of Central Italy, and one of the principal tributaries 
of the Tiber. It rises in the lofty group of the 
Apennines known as the Monti della Sibilla (the 
Mons Fiscellus of Pliney), on the confines of 
Umbria and Picenum, from whence it has a course 
of about 40 miles to its confluence with the Tiber, 
which it enters 5 miles above Orictium, after 
flowing under the walls of Intermanna and Narnia. 
(Strab. v. pp. 227, 235; Plin. iii. s. 9; Lucan. 
i. 475; Vilk. Sean. p. 13.) About 5 miles above the 
former city, it receives the tributary stream of the 
Velinus; a river as large as itself, and which 
brings down an abundant water to the Lacus 
Veneti, with those of the valleys that open out at 
Beato. The Nar and Velumins together thus drain 
the whole western declivity of the Central Apennines 
through a space of above 60 miles. The Nar is 
remarkable for its white and sulphureous waters, 
which are alluded to by Emnius and Virgil as well 
vi. 517; Plin. iii. 12. s. 17.) It is singular that 
the last writer has confounded the Nar with the 
Velinius, and speaks of the former as draining the 
Lacus Veneti, into which it falls near Beato. Both 
Cecro and Tasitus, on the contrary, correctly repre-
sent the course of the lake as carried off into the 
Nar, which is now effect by an artificial cut 
forming the celebrated Cascade of the Velinus, or 
Falls of Termo. This channel was first opened by 
M. Curious, about n. c. 272, but there must always 
have been some natural outlet for the waters of 
the Velinus. (Plin. l. c.; Cic. ad Att. iv. 13; Tac. 
Ann. i. 79.) The Nar was reckoned in ancient 
times navigable for small vessels; and Tactitus 
speaks of Fiso, the murderer of Germanicus, as 
embarking at Narina, and descending from thence 
by the Nar and the Tiber to Rome. (Tac. Ann. 
iii. 9; Strab. v. p. 227.)

NARAGGERA, a town of Numidia, near which 
P. Cornelius Scipio pitched his camp, and had an
NARBASOllUJI

interview with Hannibal, before the great battle of the 19th of October, B. C. 202 (Liv. xxx. 29, the reading Mápýgarp . Polyb. xx. 5, is false). Narra-
gera was 30 or 32 M. P. to the W. of Sicca (12 M. P. Post. Tob.), and 20 M. P. to the E. of Thagrum. (Anton. Itin.) Shaw (Trav. p. 130) found at Cæse's Jebr, some fragments of an aqueduct with other foot-steps of an ancient city, which, with the foundations close adjoining, and the absence of good water in the neighborhood, induced him to believe that this was the spot near which Scipio is said to have encamped for the benefit of the water.

These ruins at Kæse Jebr are marked in the Carte de la province de Constantine, Paris, 1837. Comp. Barth, Karze Vom Nord Afrikanischen Gischland. [E. B. J.]

NARBASORUM FORUM. [GALLACIA, Vol. I. p. 934. a.]

NARBO MARTIUS (γ Narbér: Fth. Narcob-
rhósio, Narbirúv, Næpobrius. Narobesios, Narbèsios. Narbènus: Nar-
bonnus), a town of the Province or Gallia Narb-
ènus. Polyben (ii. 10. § 9) enumerates it among the inland towns of the Volcae Tectosages, and Cicero calls the name of Narbo, in his speech to T. Aufidius. He places it five minutes-south of the latitude of Massalia (Mar-
sehle), and in 43° N. lat. It is, however, some minutes north of 43° N. lat., and more than five minutes south of Massalia. Hipparchus placed Narbo and Massalia nearly in the same latitude. (Strab. ii. p. 106.) Narbo was on the Atax (Aulde) and xii. M. P. from the sea. (Plin. iii. 4.) Pliny seems to place Narbo in the territory of the Volcae Tectosages, but his text is obscure. Strabo (iv. p. 180) distinctly places Narbo in the territory of the Volcae Arecomici, but he adds that Nemenuis was their chief city. It seems, indeed, more probable that the Volcae Arecomici possessed the word about Narbo, for the chief city of the Tectosages was Tolosa (Tolusus), in the basin of the Garonne. Mola (ii. 5) calls Narbo a colony of the Atacini (Atax) and the Decumani. Aquætus (de Claris Urbibus, Narbo) does not say, as some have supposed, that Narbo was in the territory of the Tectosages, but that the Tectosages formed the western part of Narbonensis, which is true. The conclusion from Caesar (B. G. vii. 6) is that Narbo was not in the country of the Arecomici; but Caesar did not trouble himself about such matters.

Narbonnae, mentioned by Pliny as Narbonne, is probably Narbo at Narbona, the only town thus determined, by the name, by the river Atax, and by the mountains along the road from Italy into Spain. The road from Arles (Arles) through Nemausus (Nîmes), Césere (St. Tibéry), and Béziers (Bé-
sière) to Narbo, is in the Antonine Itin. There is also a route both in the Antonine Itin. and in the Table from Béziers (Béziers), through Tolosa (Tolusus) and Carcassos (Carcasone), to Narbo.

The name Narbon (γ Narbér) was also one name of the river Atax, for Polybius calls the river Narbon (Atax). The form Narbo occurs in inscriptions; and there is authority for this form also in the MSS. of Cass. (C. G. ii. 20, l. 139, and viii. 46.) According to Stephanius (z. a.) Marcius calls it Narbèsios; but this is clearly an adjective form. Herodian, who is the authority for the Etruscan name Napobrius, must have supposed a name Narbo or Narbo. The origin of the name Martius is not certain. The Roman colony of Narbo was settled, B. C. 118, in the consulsip of Q. Mar-
cius Rex and M. Pomponius Cato; but the founder of the colony was the L. Licinius Crassus. (Cic. Brut. c. 43.) It has been conjectured that the name Martius was given to the place because of the war-
like natives of the country against whom the settlers had to protect themselves. But this is not probable. Others, again, have conjectured that its name is derived from the Legio Martia (Vell. Pater. ii. 8. ed. Barmanni); and the orthography Martia is defended by an inscription, Narbo Mart. (Gruter, ccxxix.), and a coin of Goltzius. To this it is ob-
jected, by a writer quoted by Ukert (Gallicc, p. 410), that the Legio Martia was first formed by Augustus, and that Cicero mentions the title Martius. (Ad Fam. x. 33.) Forbiger copies Ukert. It appears that neither of them looked at Cicero's letter, in which he speaks, not of Narbo Martius or Marcus, but of the Legio Martia, which existed before the time of Augustus. Cicero, however, does speak of Narbo Marcus, as it stands in Orelli's text. (Pro Font. c. 1.) The Latin MsS. write the word both Marcini and Martius; and the same variation occurs in many other words of the same termination. The most probable conclusion is, that the name Martius or Marcii is the name of the consul Marcus (n. c. 118), who was a Narbo Martius. It is, again, in the name of some of the Etruscan people, named Stesul. The name may have been written Narbo Marcus in Cicero's time, and afterwards corrupted.

Narbo was an old town, placed in a good position on the road into Spain and into the basin of the Garonne; a commercial place, we may certainly assume, from the earliest time of its existence. There was a tradition that the country of Nar-
bonne was once occupied by Betyrees. (Dion Cass. Freg. Vales. vi. ed. Reim, and the reference to Zo-
mar.) The earliest writer who mentions Narbo is Heptaeus, quoted by Stephanius; and, accordingly, we conclude that Narbo was well known to the Greeks in the fifth century before the Christian era. The first Roman settlement in South Gallia was Aquæ Sextiae (Tolosa), on the east side of the Rhone. The second was Narbo Marcus, by which the Romans secured the road into Spain. Cicero calls Narbo "a colony of Roman citizens, a watch tower of the Roman people, and a bulwark opposed and placed in front of the nations in those parts." During Caesar's wars in Gallia this Roman colony was an important position. When P. Crassus inva-
ded Aquitanias (n. c. 56) he got help from Tolosa, Carca, and Narbo, at all which places there was a master-roll of the fighting men. (B. G. ii. 20.)

In the great rising of the Galli (n. c. 52), Narbo was threatened by Lactarius, but Caesar came to its relief. (B. G. vii. 7.) A second colony was settled at Narbo, or the old one rather strengthened by a supplementation under the dictator Caesar (Sanct. Tiber. c. 4) by Tiberius Claudius Nero, the father of the emperor Tiberius. Some of the tenth legion, Caesar's favorite legion, were settled here, as we may infer from the name Decumanorum Colonia. (Plin. iii. 4.) The name Julia Paterna, which appears on inscriptions and in Martialis, is derived from the dictator Caesar. The establish-
ment of Narbo was the cause of the decline of Massilia. Strabo, who wrote in the time of Aug-
ustus and Tiberianus, says (iv. p. 186): "that Narbo is the port of the Volcae Arecomici, but it might more properly be called the port of the rest of Celtica; so much does it surpass other towns in trade." (The latter part of Strabo's text is corrupt here.) The tin of the north-west part of the Spanish peninsula and of Britain passed by way of Narbo, as
it did also to Massalia. (Diod. v. 38.) There was at Narbo a great variety of dress and of people, who were attracted by the commercial advantages of the city. It was adorned with public buildings, after the fashion of Roman towns. (Martial, viii. 72; Anon. Narbo; Sidon. Apollin. Carm. 23.) A temple of Parian marble, probably some pastical temple dedicated to Flora, is spoken of by Ausonius; and Sidonius enumerates, in half a dozen miserable lines, the glories of ancient Narbonne, its gates, porticoes, forum, theatre, and other things. He speaks of a minstrel, and a bridge over the Atea. The coast of Narbonne was and is famed for oysters.

Not a single Roman monument is standing at Narbonne, but the sites of many buildings are ascertained. Numerous architectural fragments, friezes, bas-reliefs, tombs, and inscriptions, still remain. Some inscriptions are or were preserved in the courts and on the great staircase of the episcopal palace. There is a museum of antiquities at Narbonne, which contains fragments of mosaic, busts, heads, cinerary urns, and a great number of inscriptions. [G. L.]

NARDINIUM (Napštov, Pol. ii. 6. § 34), a town of the Sachtii, a tribe of the Astures, in Hispasia Tarraconensis, probably near Villapandor on the Esla. (Sestini, p. 172.)

NARISC, a German tribe of the Suevi, occupying the country in the west of the Gabreta Silva, and east of the Hermunduri. They extended in the north as far as the Sudeti Montes, and in the south as far as the Danube. In the reign of M. Aurelius, 3000 of them emigrated southward into the Roman province. (Dion Cass. lxxi. 21, where they are called Narstari.) After the Marcomannian war, they completely disappear from history, and the country once occupied by them is inhabited, in the Peuting, Table, by a tribe called Armanalci. (Tac. Germ. 42; Jul. Capitol. M. Ant. 22.)

Ptolemy (ii. 11. § 23) calls them Varisti (Ovirus), which is possibly the more genuine form of the name, since in the middle ages a portion of the country once inhabited by them bore the name of Provincia Varisa. (L. S.)

NARNIA (Napria, Strab., Pol. Eit. Narminia: Narni), one of the most important cities of Umbria, situated on the left bank of the river Nar, about 8 miles above its confluence with the Tiber. It was on the line of the Via Flaminia, by which it was distant 85 miles from Rome. (Itin. Ant. p. 125; Itin. Hier. p. 613; Westphal, Rom. Komp. p. 145.) It appears to have been an ancient and important city of the Umbrians, and previous to the Roman conquest bore the name of Nequinum. (Plin. iii. 14. s. 19; Liv. x. 9; Stephan. Byz. writes the name Necrigia.) In n. c. 500, it was besieged by the Roman consul Appuleius; but its natural strength enabled it to defy his arms, and the siege was protracted till the next year, when it was at length surprised and taken by the consul M. Fulvius, n. c. 299. (Liv. x. 9, 10.) Fulvius was in consequence honoured with a triumph "de Numitionibus Nepuinatibusque" (Fast. Capitol.) and the Roman senate determined to secure their new conquests by sending thither a colony, which assumed the name of Narnia from its position on the banks of the Nar. (Liv. x. 16.) It is strange that all mention of this colony is omitted by Vellius Paterculus; but its name again occurs in Livy, in the list of the thirty Latin colonies during the Second Punic War. On that occasion (n. c. 209), it was one of those who professed themselves exhausted and unable any longer to bear the burdens of the war; for which it was subsequently punished by the imposition of a double contingent and increased contribution in money. (Liv. xxviii. 9; xxxix. 15.) Yet the complaint seems, in the case of Narnia at least, to have been well founded; for a few years afterwards (n. c. 199), the colonists again represented their dear state to the senate, and obtained the appointment of tria triumvirs, who recruited their numbers with a fresh body of settlers. (Id. xxxi. 2.) During the Second Punic War, Narnia was the point at which, in n. c. 207, an army was posted to oppose the threatened advance of Hasdrubal upon Rome; and hence it was some Narnian horsemen who were the first to bring to the capital the tidings of the great victory at the Metaurus. (Liv. xxvii. 43. 50.) These are the only notices we find of Narnia under the republic, but it seems to have risen into a flourishing municipal town, and was one of the chief places in this part of Umbria. (Strab. v. p. 227; Plin. iii. 14. s. 12; Pol. iii. 1. § 54.) It probably owed its prosperity to its position on the great Flaminian highway, as well as to the great fertility of the subjacent plain. In the civil war between Vitellius and Vespasian, Narnia bore an important part, having been occupied by the generals of the former as a stronghold, where they hoped to check the advance of the army of Vespasian; but the increasing disaffection towards Vitellius caused the troops at Narnia to lay down their arms without resistance. (Tac. Hist. iii. 58—63, 67, 78.) The natural strength of Narnia, and its position as commanding the Flaminian Way, also rendered it a fortress of the utmost importance during the Gothic wars of Belisarius and Narses. (Procop. B. G. i. 16, 17; ii. 11; iv. 33.) It became an episcopal see at an early period, and continued throughout the middle ages to be a considerable town.

The position of Narnia on a lofty hill, precipitous on more than one side, and half encircled by the waters of the Nar, which wind through a deep and picturesque wooded valley immediately below the town, is alluded to by many ancient writers, and described with great truthfulness and accuracy by Claudian, as well as by the historian Procopius. (Claudian. de L. Cons. Hym. 515—519; Procop. B. G. vi. 458; Martial. vii. 93; Procop. B. G. i. 17.)

It was across this ravine, as well as the river Nar itself, that the Via Flaminia was carried by a bridge constructed by Augustus, and which was considered to surpass all other structures of the kind in boldness and elevation. Its ruins are still regarded with admiration by all travellers to Rome. It consisted originally of three arches, built of massive blocks of white marble; of these the one on the left bank is still entire, and has a height of above sixty feet; the other two have fallen in, apparently from the foundations of the central pier giving way; but all the piers remain, and the imposing style of the whole structure justifies the admiration which it appears to have excited in ancient as well as modern times. Martial alludes to the bridge of Narnia as, even in his day, the great pride of the place. (Procop. l. c.; Martial. vii. 93. 8; Oliver. Ital. p. 636; Eustace's Italy, vol. i. p. 339.) The emperor Nerva was a native of Narnia, though his family would seem to have been of foreign extraction. (Vict. Epit. 11; Ctes. 12.) [E. H. B.]

NARO. (Naro, Ptol. ii. 16. § 5; Plin. iii. 26; Nar, Pomp. Mel. ii. 3. § 13; Narnum, Geogr. Rav. iv. 16; Naranta), a river of Illyricum, which Seyclaux (pp. 8, 9) describes as navigable from its
mouth, for a distance of 80 stadia up to its "estu-
arium" now Fort Opia, where there are some
vestiges of Roman buildings. The Massi occupied
this district. In the interior was a vast lake, ex-
tending to the Autarhatae. A fertile island of
150 stada in circuit was in the lake (Paludo Covo,
or Poporan). From this lake the river flowed, at a
distance of one day's sail from the river Arion
(Apicius, Sicul. l. c.: Orodia; comp. Fouqueville,
Voyage dans la Grecce, vol. 1. p. 25.) This river
formed the S. boundary of Dalmatia, and its banks
were occupied by the Duroeci, Ardiaei, and Paraeti.
(Strab. vili. pp. 315, 317.) These banks were
famous in former times among the professors of
pharmacy, who are advised by Nicander (Therica,
v. 607) to gather the "iris" there. (Plin. xiii. 2,
xxi. 19; Theophr. ap. Athen. n. p. 681.) Strabo (vii.
p. 317) rejects the statement of Theopompos that
the potters' clay of Chios and Thassos was found in
the bed of the river. For the valley of the Narona,
see Wilkinson, Dalmatia and Montenegro, vol. ii.
NARONA, a mistake for Napóa, Ptol. iii. 17, 8.
ii. 7, 8), a town in Dalmatia, and a Roman "colonia." It appears from the letters of P.
Vatinius to Cicero (ad Fam. v. 9, 10), dated Narona,
that the Romans made it their head-quarters during
their conquest of Dalmatia. (Comp. Pomp. Mela,
iv. 16.) Narona was a "conventus," at which, according to M. Varro (ap Plin. iii. 26) 89 cities
assembled; in the time of Pliny (l. c.) this number
had diminished, but he speaks of as many as 340
"decuriae," submitting to its jurisdiction.
The present city stood upon a hill quite occupied
by the village of Vela, and extended probably to
the marsh below; from the very numerous inscriptions
that have been found there, it appears that there
was a temple to Liber and Libera, as well as other
buildings dedicated to Jupiter and Diana. (Lanza,
supra locitca citi di Naronunt, Brev. 4, 1842;
Nagelmann, Die Slav-Slovan, pp. 116, 122.) A coin
of Titus has been found with the epigraph C. L.
Narona. (vulgi, Thesaurus, p. 241; Risse, vol. ii.
loc. tit. p. 1048.)

When the Scyths or W. Slaves occupied this
country, it was in the reign of Herodotus, Narona, as it
is called, was out of the four "islanda" into which the
Serbs were divided. The Xaventine pirates, who
for three centuries had been the terror of Dalmatia,
and the Venetian traders, were in A. D. 997
conquered by the fleet of Venice, commanded by
the Doge in person. (Schafarik, Slav. Alt. vol. ii.
p. 260.)

[EB. J.]

NARHACUM (Narhac in C. E. N. Neptunae),
the name of a city and mountain of Phthiotis in
Thessaly, in the lower end of which Agapeleus,
in his return from Asia in n. c. 394, landed a
young son of the Thessalian commander. The Thes-
salians, after this exploit, took refuge on Mount
Narthacium, between which and a place named
Pres. Agapeleus lay a trap. On the follow-
ing day he crossed the mountains of the Achaean
Phthiotis. (Nep. Herod. vi. §§ 3—6; Ages. 2,
§§ 3—5; Polyb. i. p. 211; Diod. xiv. 82.)
Narhacum as a name is used by Leake and
Kiepert, in Vindob. in the valley of the Alpen; and the mountain of the name is probably
the one which rises conveniently in the southward of
Ferati. It appears that the town of Narhacum
must have been on the south side of Lake Iznarhi.
NASAVA.

iv. 7.) Their modern representatives are equally inhospitable, as the traveller Bruce, who was shipwrecked on their coast, experienced. (Bruce, Travels, Introduction, vol. i. p. 131.) The Nasamines, however, were breeders of cattle, since Herodotus informs us (iv. 172) that in the summer season, “they leave their herds on the coast and go up to Anglia to gather the date harvest”—the palms of that coast being numerous, large, and fruitful. And here, again, in existing races we find correspondences with the habits of the Nasamines. For according to modern travellers, the people who dwell on the coast of Derna, gather the dates in the plain of Gergobis, five days’ journey from Angilia. (Proceedings of Afric. Association, 1790, ch. x.)

Herodotus describes the Nasamines as practising a kind of hero-worship, sacrificing at the graves of their ancestors, and swearing by their names. They were polygamists on the widest scale, or rather held their women in common; and their principal diet, besides dates, was dried locusts reduced to powder and kneaded with milk into kind of cake—polenta. Their land produced also a precious stone called by Piny (xxxvii. 10. s. 64) and Solinus (c. 27) Nasanomitis; it was of a blood red hue with black veins.

Herodotus introduces his description of this tribe, with a remarkable story relating to the knowledge possessed by the Nasamines of the sources of the Nile. He says (ii. 32) that certain Nasamines came from the neighbourhood of Cyrene, and made an expedition into the interior of Libya; and that they explored the continent as far as the kingdom of Timbuctoo, is rendered probable by his account of their adventures. For, after passing through the inhabited region, they came to that which was infested by wild beasts; next their course was westward through the desert (Sahara), and finally they were taken prisoners by black men of diminutive stature, and carried to a city washed by a great river flowing from W. to E. and abounding in crocodiles. This river, which the historian believed to be the upper part of the Nile, was more probably the Niger. The origin of the story perhaps lies in the fact that the Nasamines, a wandering race, acted as guides to the caravans which annually crossed the Libyan continent from the territories of Carthage to Aethiopia, Merot, and the ports of the Red Sea.

[W. B. D.]

NASAVA (Nasaim, al. Nasawati). (Ptol. iv. 2. § 9.) a river near Memphis Caesariensis, the mouth of which is to the E. of Saldia. This river of Borjeighah, is made by a number of rivulets which fall into it from different directions, and, as the banks are rocky and mountainous, occasion inundations in the winter. (Shaw, Trav. p. 90.)

[E. B. J.]

NASCI. [Ekhaps Montes.]

NASCUS (Nākou, al. Mădokōs mechrois). an inland city of Arabia Felix, in long. 81° 17’, lat. 20° 40’ of Polemen. (Ptol. vi. 7. § 35.) Mr. Forster takes it to be the present chief town of the Amathaei, who occupied the present district of Yemana. (Geography of Arabia, vol. ii. pp. 266, 267.)

[G. W.]

NASI. [Captaha.]

NASIUM (Navios), in Gallia. Polemen names two of the Leci, Tullum (Toul) and Nasium, which he places 20 minutes farther south than Tullum, and as many minutes east. Both these indications are false, as the Ituns, show, for Nasium is a river from Dunocertorum (Retium) to Tullum, and consequently west of Toul, and it is not south. An old chronic places Nasian on the Orsina or

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Ormes, a branch of the Maos; and its name exists in Naix or Naı̂s, above Limyra. The Antonine Itin. makes it 16 leagues from Nasium to Tullum. The Table places Ad Fines between Nasium and Tullum, 14 leagues from Nasium and 51 from Tullum. [As to Ad Fines, see Fines, No. 14.] [G. L.]

NASUS. [Moenidius.]

NATISO (Navr., Strab.; Natissomor), a river of Venetia, which flowed under the walls of Aquileia, on the E. side of the city, and is noticed in connection with that city by all the geographers as well as by several other ancient writers. (Plin. iii. 18. s. 22; Strab. v. p. 214; Mela, ii. 4. § 3; Ptol. iii. 1. § 26; Ammian. xxi. 12. § 8; Jornand, Hist. 42.) Pliny speaks of the Natiso together with the Turrus (Natiss om Turrro), as flowing by the colony of Aquileia. At the mouth of this river is a considerable stream which descends from the Alps near Cividale, falls into the Turrus (of Pliny), and that again into the Isenzo; so that neither of them now flows by Aquileia; but it is probable that they have changed their course, which the low and marshy character of the country renders easy. A small stream, or rather canal, communicating from Aquileia with the sea, is still called Natissi; but it is clear that the Natissa of Jornandes, which he describes (l. c.) as flowing under the walls of Aquileia, must be the far more important stream, now called the Natisson, as he tells us it had its sources in the Mons Picos, and it would be vain to look for any mountains nearer than the Alps. Strabo (l. c.) also speaks of the Natissi as navigable for ships of burden as far as Aquileia, 60 stadia from the sea; a statement which renders it certain that a considerable river must have flowed under the walls of that city. [E. H. B.]

NAV.A, the river Nava in Tacitus (Hist. iv. 70) and in Ausonius (Musella, v. 1.) is the Natis, a small stream which flows into the Rhine, on the left bank just below Bingem (Bingen). [G. L.]

NAVALIA or NABALIA (Navalá), a small river on the north-west coast of Germany (Tac. Hist. v. 26), either an eastern branch of the Rhine, at the mouth of which Polomyen (ii. 11. § 28) places the fort Navalay, or some river in the country of the Frisians. [L. S.]

NAVAR. [Nécher.]

NAVARUM. [Néuel.]

NAVARUS (Navártis, Herod. ii. 179; Strab. xvii. p. 801; Ptol. iv. 5. § 9; Callimach. Epigr. 41; Plin. v. 10. s. 11; Steph. B. s. v.; Eth. Návaratíns or Návarátiñís), was always an emporium for trade, founded by colonists from Miletus, in the Saitic zone of the Delta. It stood upon the eastern bank of the Canopic arm of the Nile, which, from the subsequent importance of Nacraties, was sometimes called the Nile of Egypt. (Ptol. v. 10. s. 11.) There was, doubtless, on the same site an older Aegyptian town, the name of which has been lost in that of the Greek dockyard and haven. Nacraties first attained its civil and commercial eminence in the reign of Amasis (B. c. 550) who rendered it, as regarded the Greeks, the Canton of Aegypt. From the date of his reign until the Persian invasion, or perhaps even the founding of Alexandria, Nacraties possessed a monopoly of the Mediterranean commerce, for it was the only Delicte harbour into which foreign vessels were permitted to enter; and if accident or stress of weather had driven them
into any other port or mouth of the Nile, they were compelled either to sail round to Naucratis, or to transmit their cargoes thither in the country boats. Besides these commercial privileges, the Greeks of Naucratis received from Amasis many civil and religious immunities. They appointed their own magistrates and officers for the regulation of their trade, customs, and harbour dues, and were permitted the free exercise of their religious worship. Besides its docks, wharves, and other features of an Hellenic city, Naucratis, contained four celebrated temples, of Zeus, of Aesculapius, founded by colonists from Aegina; (2) of Hera, built by the Samians in honour of their tutelary goddess; (3) of Apollo, erected by the Milesians; and (4) the most ancient and sumptuous of them all, the federal temple entitled the Hellenium, which was the common property of the Ionians of Chios, Teos, Phocaea, and Chiosomene; of the Dorians of Rhodes, Cnidus, and Halicarnassus; and of the Aetolians of Mytilene. They also observed the Dionysiac festival of the Mystae. (xvii. 256; xv. p. 676), devout worshippers of Aphrodite.

The two principal manufactures of Naucratis were that of porcelain and wreathes of flowers. The former received from the silicious matter abounding in the earth of the neighbourhood a high glaze; and the potteries were important enough to give names to the Potter's Gate and the Potter's Street, where such wares were exposed for sale. (Id. xi. p. 480.)

The garlands were, according to Athenaeus (xv. p. 671, seq.), made of myrtle or, as was sometimes said, of flowers entwined with the filaments of the poppy-plant. Either these garlands must have been artificial, or the makers of them possessed some secret for preserving the natural flowers, since they were exported to Italy, and held in high esteem by the Roman ladies. (Boetticher, Sabina, vol. i. pp. 228, seq.) Athenaeus gives a particular account (iv. pp. 150, seq.) of the Pythian dinners of the Naucratians, as well as of their general disposition to luxurious living. Some of their feasts appear to have been of the kind called the σπάφῳδα, where the city provided a banqueting-room and wine, but the guests brought their provisions. At wedding entertainments it was forbidden to introduce either eggs or pastry sweetened with honey. Naucratis was the birthplace of Athenaeus (iii. p. 73, vii. p. 301); of Julius Pollux, the antiquary and grammarian; and of certain obscure historians, cited by Athenaeus, e.g. Lyceus, Phibar-Gious, Psycharnus, Herostratus, &c. Heidelotus (Anthrop., vi. p. 229) absurdly says that Aristophanes, the comic poet, was born there. Naucratis, however, was the native city of a person much more conspicuous in his day than any of the above mentioned, viz., of Cleomenes, commissioner-general of finances to Alexander the Great, after his conquest of Egypt. But neither the city nor Egypt in general had much reason to be proud of him; for he was cruel, oppressive and dishonest in his administration, and having excited in the Delta a general and widespread discontent against the Macedonians, he was put to death by Ptolemy Lagus. (Arrrian, Ept. Alexandrinus, iii. 5. viii. 23; Diodor. xviii. 14. Pseud. Aristot. Oeconom. ii. 34. 40.)

Herodotus probably landed at Naucratis, on his entrance into Egypt; but he did not remain there. It was, however, for some time the residence of the legislator Solon, who there exchanged his Attic oil and honey for Egyptian millet; and is said to have taken sundry hints for his code of laws from the statutes of the Pharaohs. (Plutarch, Solon, 26.)

Naucratis, like so many others of the Deltaic cities, began to decline after the foundation of Alexandria. Situated nearly 30 miles from the sea, it could not compete with the most extensive and commodious havens then in the world; and with the Macedonian invasion its monopoly of the Mediterranean traffic ceased. Its exact site is unknown, but is supposed to correspond nearly with that of the modern hamlet of Sulhodchar, where considerable ruins of the city are to be seen. There are also remains of Tauroctonos, said to be the birthplace of Alexander in Arabia, p. 97.) The coins of Naucratis are of the age of Trajan, and represent on their obverse a laureated head of the emperor, and on their reverse the figure of Anubis, or a female holding a spear. (Kusche, Lectic. R. Nummus, s. r.)

NAVILUBIO (Phn. iv. 20. 34; Ναυσιλο-υβίοιος παισυμον εκδοθαλ, Pol. ii. 6. § 4), a river on the N. coast of Hispania Tarraconensis, now Narcea.

NAVIOCHUS, an island, or rather reef, off the Samosian promontory, in Crete (Phn. iv. 12), the same as the NAVACHOS of Pomponius Mela (ii. 7. § 13; HICK. Kretta, vol. i. p. 439.)

NAUINCHE or NAVILUBA (Ναυίλοπα, Appian), a place on the N. coast of Sicily, between Myale and Cape Pelorus. It is known only from the great sea-fight in which Sextus Pompeius was defeated by Agrippa, a. c. 36, and which was fought between Myale and Naucratus. (Suet. Ang. 16; Appian B. C. iv. 112—122.) [ΜΥΛΑΙ.] Pompeius himself during the battle had been encamped with his land forces at Naucratus (Appian L. C. 121), and after his victory, Octavian, in his turn, took up his station there, while Agrippa and Lepidus advanced to attack Messana. (Ib. 122.) It is clear from its name that Naucratus was a place where there was a good roadstead or anchorage for shipping; but it is probable that there was no town of the name, though Silenus Italicus includes it in his list of Sicilian cities. (Sil. Ital. xiv. 264.) From the description in Appian it is clear that it was situated between Myale and Cape Rasoculmo (the Phalerian Promontory of Poleni), and probably not very far from the latter point; but there is nothing to fix its site more definitely. [E. H. B.]

NAUROCTOS (Ναυροκτος), a small port on the coast of Thrace, belonging to Mesembria, called by Pliny Tetrameronocles. (Strab. vii. p. 319, 1x. p. 440; Phn. iv. 11. 18.)

NAVEUCHOS. [NAVEUCHOS, No. 1.]

NAUACTUS (NAUACTUS, ELE. NAVACTUS: ΕΠάκτατα, by the Greeks, Lepanto by the Italians), an important town of the Locri Oetiae, and the best harbour on the northern coast of the Corinthian gulf, was situated just within the entrance of this gulf, a little east of the promontory Antirrhinus. It is said to have derived its name from the Iberoleis having here built the fleet with which they crossed over to Peloponnesus. (Strab. ix. p. 426; Paus. x. 38. § 10; Appol. ii. 8. § 2.) Though Naustactus was indebted for its historical importance to its harbour at the entrance of the Corinthian gulf, it was probably originally chosen as a site for a city on account of its strong hill, fertile plains, and copious supply of running water. (Leake, Northern Greece, vol. ii. p. 608.) After the Persian wars it fell into the power of the Athenians, who settled there the Messenians, who had been compelled to leave their country at the end of the
NAUPLIA

Third Messenian War, n. c. 425; and during the Peloponnesian War it was the head-quarters of the Athenians in all their operations in Western Greece. (Paus. iv. 24. § 7; Thuc. i. 103, ii. 83, seq.) After the battle of Aegospotami the Messenians were expelled from Naupactus, and the Locrians regained possession of the town. (Paus. x. 38. § 10.) It afterwards passed into the hands of the Achaeans, from whom, however, it was wrested by Pausanias. (Diod. xv. 75.) Philip gave it to the Aetolians (Strab. i. p. 427; Dem. Phil. iii. p. 120), and hence it is frequently called a town of Aetolia. (Sylvax, p. 14; Meis, ii. 3; Plin. iv. 2. s. 3.) The Aetolians vigorously defended Naupactus against the Romans for two months in n. c. 191. (Liv. xxxv. 30, seq.; Polyb. v. 103.) Ptolemy (iii. 15. § 3) calls it a town of the Locri Osaclae, to whom it must therefore have been assigned by the Romans after their time.

Pausanias saw at Naupactus a temple of Poseidon near the sea, a temple of Artemis, a cave sacred to Aphrodite, and the ruins of a temple of Asclepius (x. 38. §§ 12, 13). Naupactus is mentioned by Herodotus (p. 649); but it was destroyed by an earthquake in the reign of Justinian. (Procop. B. Goth. iv. 25.) The situation and present appearance of the town are thus described by Leake:—"The fortress and town occupy the south-eastern and southern sides of a hill, which is one of the roots of Mount Kephissus, and commands a view to the sea. The place is fortified in the manner which was common among the ancients in positions similar to that of E'fapko, —that is to say, it occupies a triangular slope with a citadel at the apex, and one or more cross walls on the slope, dividing it into subordinate enclosures. At E'fapko there are no less than five enclosures between the summit and the sea, with gates of communication from the one to the other, and a side gate on the west leading out of the fortress from the second enclosure on the descent. It is not improbable that the modern walls follow exactly the ancient plan of the fortress, for in many parts they stand upon Hellenic foundations, and even retain large pieces of the ancient masonry amidst the modern work. The present town occupies only the lowest enclosure; in the middle of which is the small harbour which made so great a figure in ancient history: it is now choked with rubbish, and is incapable of receiving even the larger sort of boats which navigate the gulf." (Nauplia, in Greece, vol. ii. p. 608.)

NAUPLIA (Ναυπλία), a rock above Delphi. (Delph. p. 764, s. n.)

NAUPLIA (Ναυπλία): Eth. Naupliacēs), the port of Argos, was situated upon a rocky peninsula, connected with the mainland by a narrow isthmus. It was a very ancient place, and is said to have derived its name from Nauplius, the son of Poseidon and Anymone, and the father of Palamedes, though it more probably owed its name, as Strabo has observed, to its harbour (ἀνά τὸν ταύτα ρωμ. ἐρέχθε)-Strab. viii. p. 368; Paus. ii. 38. § 2.) Pausanias tells us that the Nauplians were Egyptians belonging to the colony which Damans brought to Argos (iv. 35. § 2); and from the position of their city upon a promontory running out into the sea, which is quite different from the site of the earlier Grecian cities, it is not improbable that it was originally a settlement made by strangers from the East. Nauplia was at first independent of Argos, and a member of the maritime confederacy which held its meetings in the island of Calanrea. (Strab. viii. p. 374.) About the time of the Second Messenian War, it was conquered by the Argives; and the Lacedaemonians gave to its expelled citizens the town of Methone in Messenia, where they continued to reside even after the restoration of the Messenian state by Eumenes. (Paus. iv. 24. § 4, iv. 27. § 8, iv. 35. § 2.) Argos now took the place of Nauplia in the Calaurean confederacy; and from this time Nauplia appears in history only as the seaport of Argos (§ Ναυπλίος Ἀργούς, Τό Αντίρριον, οἱ τά Ἀναπλίας, but has now resumed its ancient name. It became a place of considerable importance in the middle ages, and has continued so down to the present day. In the time of the Crusades it first emerges from obscurity. In 1205 it was taken by the Franks, and became the capital of a small duchy, which commanded the plain of Argos. Towards the end of the 15th century it passed to the Venetians, who regarded it as one of their most important places in the Levant, and who successfully defended it both against the Turks and Mahomet II. and Salamon. They ceded it to the Turks in 1540, but wrested it from them again in 1636, when they constructed the strong fortifications on Mt. Palamitikē. This fortress, although reckoned impregnable, was stormed by the Turks in 1715, in whose hands it remained till the outbreak of the war of Grecian independence. It then became the seat of the Greek government, and continued such, till the king of Greece removed his residence to Athens in 1804.

The modern town is described by a recent observer as having more the air of a real town than any place now existing in Greece under that title; having continuous lines of houses and streets, and offering, upon the whole, much the appearance of a second-rate Italian seaport. It is built on the peninsula; and some remains of the Hellenic fortifications may be seen in the site of the walls of Fort Itakale, which is the lower citadel of the town, and occupies the site of the ancient Acropolis. The upper citadel, called Palamitidi (Παλαμίτιδι), is situated upon a steep and lofty mountain, and is one of the strongest fortresses in Europe. Although its name is not mentioned by any ancient writer, there can be little doubt, from the connection of Palamedes with the ancient town, that this was the appellation of the hill in ancient times. (Leake, Morea, vol. ii. p. 356, Peloponnesia, p. 252; Murc, Tour in Greece, vol. ii. p. 187; Böhl, Keekerch. J. g. p. 50; Curtius, Peloponnesus, vol. ii. p. 389.)

NAUPORTUS (Ναυπορτος): 1. (Loubech), a small but navigable river in the south-west of Pannonia, flowing by the town of Nauportus, and emptying itself into the Savus a little below Aemona. (Strab. iv. p. 207, comp vii. p. 314, where some read Ναυπόρτος; Plin. iii. 23.)

2. A town in the south-west of Pannonia, on the small river of the same name, was an ancient and once flourishing commercial town of the Taurisci, which carried on considerable commerce with Aquileia. (Strab. vii. p. 314; Tac. Ann. i. 10; Plin. iii. 22; Vell. Patrec. ii. 116.) But after the
NAUSTALO, a place on the south coast of Gallia, west of the Rhodanus, mentioned in the Attar of Arrian (y. 613) —

"Tuo Muza vicus, opifidumque Naustalo Et urbem."

The name Naustalo looks like Greek, and if it is genuine, it may be the name of some Greek settlement along this coast. Nothing can be determined as to the site of Naustalo further than what Ucet says (Peripl., p. 412): it is somewhere between Casta and the Rhodanus. [G. L.]

NAUSTATIMUS (Naustatamos), a port-town on the Euxine, in the western part of Pontus, on a lake connected with the sea, and 90 stadia to the east of the river Halys. (Arrian, Peripl. p. 16; Murex. ff. 74; Anonym. Peripl. p. 9; Tard. Post, where it is erroneously called Nautanis.) The Periplus of the Anonymous places it only 40 stadia east of the mouth of the Halys. (Carp. Hamilton, Researches i, p. 295.) It has been identified with the modern Humandi; but remains of Naustatimous have been found.

[1. 8.]

NAUSTATIMUS (Naustatamos), an haven on the coast of Ctesiphon, 100 stadia from Apollonia. (Bk. ii. vi. 45; Steph. Byz. § 56; Strab. xii. p. 838; Plin. n. l. 4. § 5; Pomp. Mela, l. 8. § 2.) It is described by E. Hild, in his Itinerary, to the NW coast of Africa, p. 473) as a point on which lay a bay in which large ships might find shelter. The remains which have been found there indicate a gulf 35 feet wide. (Carp. Pseudo. Lugus, p. 144; Wundt, Wandertageb. pp. 461, 493; Tylor, Hist. Antiquities, p. 101.) [F. B. J.]

NAXIA (Naxia), a town of Scolica, in the neighbourhood of the Oticus (Dion.), on its eastern bank. It has been suggested by Professor Wilson that it may be the Na.xes. (Arrian, p. 163.) [V.]

NAIYAS or NAXOS (Na.α.; Eth. Naikos; Capo Fero), an ancient city of Sicily, on the E. coast of the island between Catana and Messana. It was settled on a low point of land at the mouth of the Acetas (Acdasus), and at the foot of which was afterwards built the city of Tau-

Naxos the most ancient of all the Greek colonies in Sicily: it was founded the year before Syracuse, or B.C. 734, by a body of colonists from Chalcis in Euboea, with whom there was mingled, according to Ephorus, a certain number of Ionians. The same writer represented Thucydides or Thucle, the leader of the colony and founder of the city, as an Athenian by birth; but Thucydides takes no notice of this, and describes the city as a purely Chalcidian colony; and it seems certain that in later times it was generally so regarded. (Thuc. iii. 3; Eubor. ap. Strab. vi. p. 257; Sic. iv. 270—277; Diod. xiv. 88.) Concerning the date of its found-
probable that enmity to their neighbours at Messana was a strong motive in inducing them to join the Athenians; and during the hostilities that ensued, the Messanians having on one occasion, in B.C. 425, made a sudden attack upon Naxos both by land and sea, the Naxians vigorously repulsed them, and in their turn inflicted heavy loss on the assailants. (Id. iv. 25.)

On occasion of the great Athenian expedition to Sicily (B.C. 415), the Naxians from the first espoused their alliance, even while their Lindian cities of Rhegium and Catana held aloof and not only furnished them with supplies, but received them freely into their city (Diod. xiii. 4. Thuc. vi. 50). Hence it was at Naxos that the Athenian fleet first touched after crossing the straits; and at a later period the Naxians and Carthaginians are enumerated by Thucydides as the only Greek cities in Sicily which sided with the Athenians. (Thuc. vii. 57.) After the failure of this expedition the Chalcidian cities were naturally involved for a time in hostilities with Syracuse; but these were suspended in B.C. 409, by the chief Carthaginians, it seems, to threaten all the Greek cities alike from the Carthaginians. (Diod. xiii. 56.) Their position on this occasion preserved the Naxians from the fate which beset Agrigentum, Gela, and Camarina; but they did not long enjoy this immunity. In B.C. 403, Dionysius of Syracuse, deeming himself secure from the power of Carthage as well as from domestic sedition, determined to turn his arms against the Chalcidian cities of Sicily; and having made himself master of Naxos by the treachery of their general Procles, he sold all the inhabitants as slaves and destroyed both the walls and buildings of the city, while he bestowed its territory upon the neighbouring Siculi. (Diod. xiv. 14, 15, 66, 68.) It is certain that Naxos never recovered this blow, nor rose again to be a place of any consideration; but it is not easy to trace precisely the events which followed. It appears, however, that the Siculi, to whom the Naxian territory was assigned, soon after formed a new settlement on the hill called Mount Tauro, which rises immediately above the site of Naxos, and that this gradually grew up into a considerable town, which assumed the name of Tauromenium. (Diod. xiv. 58, 59.) This took place about B.C. 396; and we find the Siculi still in possession of this stronghold some years later. (Ib. 88.) Meanwhile the exiled and fugitive inhabitants of Naxos and Catana formed, as usual in such cases, a considerable body, who as far as possible kept together. An attempt was made in B.C. 394 by the Rheginians to settle them again in a body at Mylane, but without success; for they were speedily expelled by the Messanians, and from this time appear to have been dispersed in various parts of Sicily. (Diod. xiv. 87.) At length, in B.C. 358, Andromachus, the father of the historian Timaeus, is said to have collected together again the Naxian exiles from all parts of the island, and established them on the hill of Tauromenium, which thus rose to be a Greek city, and became the successor of the ancient Naxos. (Diod. xvi. 7.) Hence Pliny speaks of Tauromenium as having at one time been called Naxos, an expression which is not strictly correct. (Plin. iii. 8. s. 14.) The fortunes of the new city, which quickly rose to be a place of importance, are related in the article TAUROMENIUM. The site of Naxos itself seems to have been never again inhabited; but the altar and shrine of Apollo Archegetes continued to mark the spot where it had stood, and are mentioned in the war between Octavian and Sextus Pompey in Sicily, B.C. 36. (Appian. B. C. v. 109.)

There are no remains of the ancient city now extant, but the site is clearly marked. It occupied a low but rocky headland, now called the Capo di Schisò, formed by an ancient stream of lava, immediately to the N. of the Alcantara, one of the most considerable streams in this part of Sicily. A small bay to the N. affords good anchorage, and separates it from the foot of the bold and lofty hill, still occupied by the town of Taormina; but the situation was not one which enjoyed any peculiar natural advantages.

The coins of Naxos, which are of fine workmanship, may almost all be referred to the period from B.C. 460 to B.C. 403, which was probably the most flourishing in the history of the city. [E. H. B.]

COIN OF NAXOS IN SICILY.

NAXOS or NAXUS (Ναξ) [Suid, s. v.], a town of Crete, according to the Scholastik (ad Phot. Isth. vi. 107) celebrated for its wheat-stones. Ηöck (Cretia, vol. i. p. 417) considers the existence of this city very problematical. The islands Cretae and Naxos were famed for their wheat-stones (Plin. xxxvi. 22; comp. xviii. 28), and hence the confusion. In Mr. Phasley's map the site of Naxos is marked near Spina Lünga. [E. B. J.]

NAXOS or NAXUS (Ναξ) [Eth. Ναξ]: Ναξία, the largest and most fertile of the Cyclades, situated in the middle of the Aegean sea, about halfway between the coasts of Greece and those of Asia Minor. It lies east of Paros, from which it is separated by a channel about 6 miles wide. It is described by Pliny (iv. 12. s. 22) as 75 Roman miles in circumference. It is about 19 miles in length, and 15 in breadth in its widest part. It bore several other names in ancient times. It was called Strongyle (Στρογγύλης) from its round shape. Dionysias (Διονυσίας) from its excellent wine and its consequent connection with the worship of Dionysus, and the Smaller Sicily (μικρὰ Σκιάλα) from the fertility of its soil (Plin. iv. 12. s. 22; Diod. v. 50—52); but the poets frequently give it the name of DIO (Δία) (comp. Oc. Met. ii. 690, viii. 174.) It is said to have been originally inhabited by Thracians, and then by Carins, and to have derived its name from Naxos, the Carian chieftain. (Diod. v. 50, 51; Steph. B. s. v. Ναξώς.) In the historical ages it was colonised by Ionians from Attica (Herod. viii. 46), and in consequence of its position, size, and fertility, it became the most powerful of the Cyclades. The government of Naxos was originally an oligarchy, but was overthrown by Lygdamis, who made himself tyrant of the island. (Aristot. op. Ath. viii. p. 348.) Lygdamis, however, appears not to have retained his power long, for we find him assisting Peisistratus in his third restoration to Athens, and the latter in return subduing Naxos and committing the tyranny to Lygdamis. (Herod. i. 61, 64; comp. Aristot. Pol. v. 5.) But new revolutions followed. The

D D 3
NAXOS.

and suasion upper after and great nations portal p. clades over time Athens; battle were city 490 tioned by the people, and applied for assistance to Aristogoras of Mileta, but the request was not acceded to on the persuasion of Aristogoras, sent a large force in n. c. 501 to subdue Naxos: the expedition proved a failure; and Aristogoras, fearing the anger of the Persian court, persuaded the Ionians to revolt from the great king. (Herod. v. 30—34.) At this period the Naxians had 8000 hoplites, many ships of war, and numerous slaves. (Herod. v. 30, 31.) From the 8000 hoplites we may conclude that the free population amounted to 50,000 souls, to which number must be added, as many slaves. In n. c. 490 the Persians under Datis and Artaphernes landed upon the island, and in revenge for their former failure laid it waste with fire and sword. Most of the inhabitants took refuge in the mountains, but those who remained were reduced to slavery, and their city set on fire. (Herod. v. 96.) Naxos became a dependency of Persia; but their four ships, which were sent to the Persian fleet, deserted the latter and fought on the side of Grecian independence at the battle of Salamis. (Herod. viii. 46.) They also took part in the battle of Plataea. (Diod. v. 52.)

After the Persian wars Naxos became a member of the confederacy of Delos under the headship of Athens; but about n. c. 471 it revolted, and was subdued by the Athenians, who reduced the Naxians to the condition of subjects, and established 500 Athenian Cleruchs in the island. (Thuc. i. 98, 137; Plat. Pericl. 11; Paus. i. 27, § 6.) From this time Naxos is seldom mentioned in ancient history. It was off Naxos that Chabrias gained a signal victory over the Persians. (Herod. vii. 52.) They also took part in the battle of Plataea. (Diod. v. 52.)

NAXO'IAN.

Zia, rises to the height of 3000 feet. From its summit 22 islands may be counted; and in the distance may be seen the outline of the mountains of Asia Minor. This mountain appears to have been called Drius (Aplor) in antiquity (Diod. v. 31); their modern name is probably derived from the ancient name of the island (Dia). On it there is a curious Hellenic tower; and near the bottom, on the road towards Philito, an inscription, Ios Diose Mylasos. Another mountain is called Koroneon (tô Kéronos), which is evidently an ancient name, and reminds one of the Naxian nymph Coronis, who brought up the young Dionysus (Diod. v. 52). The mountains of Naxos consist partly of granite and partly of marble, the latter being scarcely inferior to that of Paros. Good whetstones were also obtained from Naxos. (Hesych. s. v. Naxiâ/lidôs; Plin. xxxvi. 6. s. 9.)

There are several streams in the island, one of which in ancient times was called Bibulus (Béklos, Steph. B. s. v. BékloV). The fertility of Naxos has been equally celebrated in ancient and modern times. Herodotus says that it excelled all other islands in prosperity (v. 28). It produces in abundance her common forms of the finest description. In consequence of the excellence of its wine Naxos was celebrated in the legends of Dionysus, particularly those relating to Ariadne. [See Dict of Biol. art. ARiADNE.] Moreover, the priest of Dionysus gave his name to the year, like the Archon Eponymus at Athens, (Böckh, Inscrip. 2265.) The finest wine of Naxos is now produced at a place called Aperuthos. It is a superior white wine, and is celebrated in the islands of the Aegean under the name of Bacchuswine.

One of the most remarkable curiosities in the island is an unfinished colossal figure, still lying in an ancient marble quarry near the northern extremity of the island. It is about 34 feet in length, and has always been called by the inhabitants a figure of Apollo. On the side of the hill, at the distance of five minutes from the statue, we still find the inscription, Ios xoáuos iepow 'Aπôklíwos. Ross conjectures that the statue may have been intended as a dedicatory offering to Delos. (Thvenot, Travels, p. 103, Engl. transl.; Tournefort, Voyage, vol. i. p. 163, Engl. transl.; Leake, Northern Greece, vol. iii. p. 92; Ross, Reisen auf den Griech. Inseln, vol. i. p. 29, seq.; Grüner, De Naxo Insula, Hal. 1833-1834, Curtius, Berl. 1846.)

COIN OF THE ISLAND OF NAXOS.

NAXI'A NA (Nâxhôvoûa, Prov. v. 13. § 12), a city on the N. bank of the river Anaxos, now Nach'thos, a city of some importance in Armenian his-
torv, and connected, by tradition, with the first
habitation of Noah, and the descent of the patriach
from the ark. (Comp. Joseph. Antig. i. 55 ; St.
Martin. Mém. sur l'Armenie, vol. i. p. 131; Ritter,
vol. i. p. 145.) [E. B. J.]
NAZARETH (Naçapũt: Eth. Naçapoyps, Na-
qamča, an important city of Galilee, celebrated in
the New Testament as the residence of our Lord for thirty
years, before He commenced His public ministry
(S. Mark, i. 9; S. Luke, iv. 16, 29), from which circumstance
he was called a Nazarene. (S. Mark, i. 24, xiv. 67; S. Matt. xxvi. 71.) It was appar-
ently in bad repute, even among the despised Gall-
leans themselves. (S. John. i. 46.) It was visited by
our Lord immediately on His entering on His ministry,
when an attempt was made upon His life (S. Luke,
iv. 16-30); and He appears only to have visited it
once subsequently, again to exemplify the prophets,
that "no prophet is accepted in his country." (S. Matt. xiii. 54-58; S. Mark, vi. 1-6.) Its
site is well described by Eusebius as over against
Legio, 15 miles distant from it towards the E.,
next to Mount Tabor. Its site has never been lost in
Christian times, and in all ages travellers have made
mention of it. (Rohdel, Palaestina, pp. 905—
907.) The town of Nazareth, called in Arabic  추진طلا, lies upon the western side of a narrow
valley, the gulf of which extends about from SSW. to NNE.,
perhaps 20 minutes in length by 8 or 10 in breadth.
The houses stand upon the lower part of the slope
of the western hill, which rises steep and high above
them. Towards the N. the hills are less high; on
the E. and S. they are low. In the SE. the basin
contracts, and a valley runs out narrow and winding
in the great plain." The precipitous rocky wall of
this valley is called the Mount of Precipitation. The
elevation of the valley of Nazareth is given as 821
Paris feet above the sea, and that of the mountains
above Nazareth 1500 or 1600 feet; but Dr. Robinson
thinks this estimate too high. The houses of
the town are well built of stone. The population
amounts to about 780 taxable males, of whom 170
are Moslems; the remainder, Christians of various
denominations. (Biblical Res. vol. iii. pp. 183—
185.)
NAZIANZUS (Naçawûs), a town in the south-
west of Cappadocia, in the district called Gar-
sauria, 24 miles to the southwest of Archa-
laeus. The place is not mentioned by the early
writers, and owes its celebrity to the fact that it was
the place where Gregory of Nazianzus was edu-
cated, and where he afterwards became bishop.
(Hieroc. p. 700; Socrat. Hist. Eccles. iv. 11; Greg.
Nazi. Vita Carm. v. 25, Epist. 50; Conc. Const.
ii. p. 97; It. Ant. p. 144; It. Hieros. p. 577, where
it is misspelt Nazianthus; comp. Dioecesareia.)
Hamilton (Researches, vol. ii. p. 228) is inclined to
believe that the modern place called Euraq Skaih,
near Nazianzus, marks the site of Nazianzus,
though others identify the village of Mimius with
it. [L. S.]
NEAF (Nâa), a small island near Lemnos, in
which Philoletes, according to some authorities,
was bitten by a water-snake. (Steph. B. s. c.; comp.
Antig. Caryst. Mirab. c. 9.) Fliny places it be-
tween Lemnos and the Hellespont (G. 87, s. 89).
It is called in the charts Stratin, and by the modern
Greeks Αγως στρατινιος, the holy war-
ier, that is, St. Michael. (Walpole, Traveels, 6vo,
p. 55.)
NEAPATRÆ. [Πυθατα.]
NEAETHUS (Ναηθος, Strab.; Νηθθος,
Theocr.; Ναταθος, Lycojphr.), a river on the E.
coast of Brittum, falling into the gulf of Ta-
rentum about 10 miles N. of Crotona, still called
the Nito or Nuto. Strabo derives its name from the
circumstance that there was here the Trojan
women who were conducted as captives by a Greek
fleet, set fire to the ships of the victors, and thus
compelled them to settle in this part of Italy. (Strab.
vi. p. 262; Plin. iii. 11. s. 15.) It is well known that
the same legend is transferred by other writers to
many different localities, and appears to have been
one of those which gradually travelled along the
coast of Italy, in the same manner as the myths
relating to Aeacus. The form of the name Naethus
employed by Lycojphon (Aez. 921) points evi-
dently to the same fateful derivation (from Ïaw and
anw.) Theocritus alludes to the rich and va-
ried herbage which grew on its banks (Iid. iv. 24),
and for which, according to a modern traveller, it
is still remarkable. (Swinburne, Traveels, vol. i. p.
313.) [E. B. J.]
NEANDREIA, NEANDRIUM, NEANDRUS
(Ναιανδρεια, Ναιανδριον, Ναιανδρος: Eth. Ναιαν-
δριας or Ναιανδρειας), a town in Tros, probably founded by
Aeolians; in the time of Strabo it had disappeared,
and in the middle ages the place was a very small
burning places, having removed to Alexandreia.
(Stab. xiii. pp. 604, 606.) According to Sylax
(p. 36) and Stephans Byz. (s. e.), Neandria was
a maritime town on the Hellaspon; and Strabo
might perhaps be supposed to be mistaken in
placing it in the interior above Hamaxitus; but he
is so explicit in his description, marking its dis-
tance from New Illium at 130 stadia, that it is
scarcely possible to conceive him to be in the wrong.
Hence Leake (Asia Minor, p. 274) adopting him
as his guide, wrote of Neandria as the chief town of
the lower valley of the Scamander, near the modern
town of Eno. [L. S.]
NEANDRIA. [Ναιανδρεια.]
NEANISUS (Ναιανδρειος or Ναιανδρος), a town in
Armenia Minor, on the south-east of Phreata, and
between this latter town and Dioecesareia. (Ptol.
v. 6. § 14.) No further particulars are known about
the place. [L. S.]
NEAPOLIS, i. e. "the New City." 1. In Eu-
rope. 1. (Ναιαπολις: Eth. Ναιανδριας, and
Steph. B.; but coins have Ναιανδριας, Neapo-
litans: Napoli; in French and English Naples),
one of the most considerable cities of Campania,
situated on the northern shore of the gulf called
the Crater or Simm Caimans, which now derives from
it the name of Bay of Naples. All ancient writers
agree in representing it as a Greek city, and a
colony of the neighbouring Cuma; but the circu-
stances of its foundation are very obscurely related.
Sycnmaus Chius tells us that it was founded in pursuance
of an oracle; and Strabo calls it a Cumaean colony,
but adds that it received subsequently a received an
additional body of Chalcidic and Athenian colonists, with
some of the settlers from the neighbouring islands of
the Pithecussae, and was on this account called Neapolis,
or the New City. (Strab. v. p. 246; Sycnma Ch. 253;
Vell. Pat. i. 4.) Its Chalcidic or Euboean origin is
repeatedly alluded to by Statius, who was himself a
native of the city (Sil. i. 2. 263, ii. 94, iii. 5. 12);
but these anecdotes probably refer to the beginning
of a colony from the Chalcidice city of Chalkis. The
name itself sufficiently points to the fact that it was
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DID
NEAPOLIS.

A more recent settlement than some one previously existing in the same neighbourhood; and that this did not refer merely to the parent city of Cumae, is proved by the fact that we find mention (though only at a comparatively late period) of a place called Palaeopolis or "the Old City." (Liv. viii. 22.) But the relations between the two are very obscure. No Greek author mentions Palaeopolis, of the existence of which we should be ignorant were it not for Livy, who tells us that it was not far from the site of Neapolis. From the passage of Strabo above cited, it seems clear that this was the original settlement of the Cumanian colonists; and that the name of Neapolis, by a later convention, was given to the later city by the Chalians and others who established themselves on a site at no great distance from the former one. A different version of its history, but of much more dubious authority, is cited by Philargyrus from the historian Lutatius, according to which the Cumaeans abandoned their first colony from an apprehension lest it should eclipse the parent city, but were commanded by an oracle to restore it, and gave to the colony thus founded the name of Neapolis. (Philarg. ad Georg. iv. 564.) The original name of Palaeopolis (which obviously could not be so designated until after the foundation of the new city) appears to have been Parthenone (Plin. iii. 5. s. 9; Philargyr. l.c.), a name which is used by the Romans as a poetic appellation of Neapolis. (Verg. Georg. iv. 564; Ovid. Met. xv. 711, &c.) Stephans of Byzantium notices Parthenone as a city of Opicia (the ancient designation of Campania); but it is singular enough that both he and Strabo call it a colony of the Chalians, without mentioning either the Palaeopolis or Cumaea. (Steph. B. s. c.; Strab. xiv. p. 654.) On the other hand, Lympheus alludes to the place where the Siren Parthenone was cast on shore, by the name of Parthenum (Φαληρου τύρις, Lymp. Aek. 717); and Stephans also says that Palamium was a city of Opicia, the same which was afterwards called Neapolis. (Steph. B. s. v. Φαληρου.) The name of Palamium has a Tyrrhenian or Pelasgic aspect; and it is not improbable, as suggested by Abeken (Mittel. Italien, p. 90), that there was originally a Tyrrhenian settlement on the spot. The legendary connexion of the Siren Parthenone with the site or neighbourhood of Neapolis was well established, and never retailed: hence Dionysius designates the city as the abode of Parthenone; and Strabo tells us that even in his time her tomb was still shown there, and games celebrated in her honour. (Strab. v. p. 246; Dionys. Per. 358; Eustath. ad loc.; Plin. iii. 5. s. 9.)

The site of the original settlement, or Old City (Palaeopolis), is nowhere indicated, but it seems most probable that it stood on the hill of Paestum or Paestum, a long ridge of moderate elevation, which separates the bay of Pozzuoli or Baiae from that of Neapolis itself. The new town, on the contrary, adjoining the river Seleusia, a small stream still called the Sele, and must, therefore, have occupied the same site with the more easterly portion of the modern city of Naples. (Abeken, Mittel. Italien, p. 111; Niebur, vol. iii. p. 179.) The latter city, surrounded by the sea on three sides, was of the greatest prosperity, and, in great measure, eclipsed the older settlement; but it is clear from Livy that Palaeopolis continued to subsist by the side of the new colony, until they both fell under the dominion of the Sibyls. It does not appear that either the old or the new city was reduced by force of arms by the Campanian conquerors; they seem rather to have entered into a compromise with them, and admitted a body of the Campanians to the rights of citizenship, as well as to a share of the government. (Strab. v. p. 246.) But notwithstanding this, the Greek element still greatly preponderated; and both Palaeopolis and Neapolis were, according to Livy, completely Greek cities at the time when they first came into contact with Rome, nearly a century after the conquest of Campania by the Samnites. (Liv. viii. 22.)

On that occasion the Palaeopolitans, who had had the temerity to provoke the hostility of Rome by insurrection, and had even given occasion to the declaration of war which followed (b. c. 328), admitted within their walls a garrison of 2000 troops from Nola, and 4000 Samnites; and were thus enabled to withstand the arms of the consul Publius Philo, who occupied a post between the two cities so as to prevent all communication between them, while he laid regular siege to Palaeopolis. This was protracted into the following year; but at length the Palaeopolitans became weary of their Samnite allies, and the city was given over to the hands of the Romans by Chalians and Neapolitans, two of the chief citizens. (Liv. viii. 22, 23, 25, 26.) The Neapolitans would appear to have followed their example without offering any resistance; and this circumstance may explain the fact that while Publius celebrated a triumph over the Palaeopolitans (Liv. viii. 26; Fast. Capit.), the Neapolitans were admitted to peace on favourable terms, and their liberties secured by a treaty (fœdus Neapolitanum, Liv. i. c.) From this time all mention of Palaeopolis disappears from history. Livy tells us that the chief authority, which appears to have been previously enjoyed by the older city, was now transferred to Neapolis; and it is probable that the former town sank gradually into insignificance, while the community or "populus" was merged in that of Neapolis. So completely was this the ca. e, that Dionysius, in relating the commencement of this very war, speaks only of the Neapolitans (Dionys. Exc. Leg. pp. 2314—2319); while Livy, evidently following the language of the older annalists, distinguishes them from the Palaeopolitans, though they seem as really to have formed only one community ("duabus urbibus populis idem habitat," Liv. viii. 22).

From this time Neapolis became, in fact, a mere dependency of Rome, though retaining the honourable title of an allied state (fœderata civitatem), and enjoying the protection of the powerful republic, with but a small share of the burdens usually thrown upon its dependent allies. So favourable, indeed, was the condition of the Neapolitans under their treaty that at a later period, when all the cities of Italy obtained the Roman franchise, they, as well as the Herculeans, were long unwilling to accept the proffered boon. (Cic. pro Balb. 8, 24.) Hence it is no wonder that they continued throughout faithful to the Roman alliance, though more than once threatened by hostile armies. In b. c. 280, Pyrrhus approached the walls of Neapolis, with the view of making himself master of the city, but withdrew without accomplishing his purpose (Zonar. viii. 4); and in the Second Punic War, Hamilcar, though he repeatedly ravaged its territory, was deterred by the strength of its fortifications from assailing the city itself. (Liv. xxiii. 1, 14, 15, xxiv. 13.) Like the other maritime allies of Rome, the Neapolitans continued to furnish ships and sailors for the Roman
NEAPOLIS.

flows throughout the long wars of the Republic. (Vol. i. 20; Liv. xxxv. 16.)

Though Neapolis thus passed gradually into the condition of a mere provincial town of the Roman state, and, after the passing of the Lex Julia, became an ordinary municipal town (Cic. pro Balb. 8, ad Fam. xiii. 30), it continued to be a flourishing and populous place, and retained, to a far greater extent than any other city in this part of Italy, its Greek character and institutions; while its soft and luxurious climate rendered it the favourite resort of the indolent and effeminate. Hence Horace terms it "etiosa Neapolis;" and Ovid, still more strongly, "in ota natum Parthenopem." (Hor. Epod. 7. 54; Ovid, Met. xvi. 711; Stat. Silv. iii. 78–88; Sil. Ital. iii. 31.) The coasts on both sides of it were lined with villas, among which the most celebrated was that of Vedius Pollio, on the ridge of hill between Neapolis and Puteoli, to which he had given the name of Pausilypus (Παυσιλύπος); an appellation afterwards extended to the whole hill on which it stood, and which retains to the present day the name of Monte Posilipo. ( Dion Cass. liv. 23; Plin. ix. 53. s. 78.) Neapolis was a favourite residence of the emperor Nero, as well as of his pre- successor Claudius, and it was in the theatre there that the former made his first appearance on the stage, before he ventured to do so publickly at Rome. (Tac. Ann. xiv. 10, xv. 33; Dion Cass. ix. 6.) It is well known also that it was for a considerable period the residence of Virgil, who composed, or at least finished, his Georgics there. (Virg. Georg. iv. 564.) Thither, also, his remains were transferred after his death; and his tomb was still extant there in the time of the poets Statius and Silius Italicus, who paid it visits and who, who paid to it certain visits and who, and who, in several passages, appears to allude to it as the place of his birth. (Donat. Vit. Virg.; Plin. Ep. iii. 7; Martial, xi. 49; Stat. Silv. iii. 5. 13, iv. 4. 51–55.)

It is clear that Neapolis was at this period a provincial city of the first class; and though we meet with little historical mention of it during the later ages of the Empire, inscriptions sufficiently prove that it retained its reputation and importance. It appears to have escaped the ravages of the Goths and Vandals, which inflicted such severe blows upon the prosperity both of Capua and Nola (Hist. Missell. xv. p. 553); and under the Gothic king Theoderic, Cassiodorus speaks of it as still possessing a numerous population, and abounding in every kind of delight, both by sea and land. (Cassid. Var. vi. 23.) In the Gothic wars which followed, it was taken by Belisarius, after a long siege, and a great part of the inhabitants put to the sword, A. D. 556. (Procop. B. G. i. 8–10.) It was retaken by Totila in A. D. 542 (J. B. iii. 6–8), but again recovered by Narses soon after, and continued from this time subject to the supremacy of the Byzantine Empire, as a dependency of the Exarchate of Ravenna, but under the government of its own dukes. In the eighth century Paulus Diaconus still speaks of it as one of the "equilibriterium urbes" of Campania. (Hist. Langi. ii. 17.) It was about this period that it threw off the yoke of the Byzantine emperors, and once again continued to enjoy a state of virtual independence, until it was conquered in A. D. 1140 by the Normans, and became thenceforth the capital of the kingdom of Naples.

It is certain that the ancient city of Neapolis did not occupy nearly so great a space as the modern Naples, which is the largest and most populous city in Italy, and contains above 400,000 inhabitants. It appears to have extended on the E. as far as the river Sebetoth, a small stream still called the Scato,
though more commonly known as the Fiume della Maddalena, which still forms the extreme limit of the suburbs of Naples on the E. side; from hence it probably extended as far as the mole and old castle, which bound the port on the W. The bay speaks of the small island which he calls Megaris, and which can be no other than the rock now occupied by the Castle dell’ Ovo, as situated between Paestum and Neapolis (Plin. iii. 6. s. 12); it is therefore clear that the city did not extend so far as this point. Immediately above the ancient portion of the city rises a steep hill, now crowned by the Castle of St. Elmo; and from thence there runs a narrow volcanic ridge, of no great elevation, which continues without interruption in a SW. direction, till it ends in a headland immediately opposite to the island of Nisida or Nisida. It is the western portion of this ridge which was known in ancient times as the Mons Paestum, and is still called the Hill of Posilipo. It formed a marked barrier between the immediate environs of Neapolis and those of Puteoli and Baiae, and must have been a great obstacle to the free communication between the two cities; hence a tunnel was opened through the hill for the passage of the highway, which has served that purpose ever since. This passage, called in ancient times the Crypta Neapolitana, and now known as the Grotta di Posilipo, is a remarkable work of its kind, and has been described by many modern travellers. It is 2244 feet long, and 21 feet broad; its height is unequal, but, towards the entrance, is not less than 70 feet. It is probable, however, that the work has been much enlarged in later times. Seneca, in one of his letters, gives a greatly exaggerated view of its fancied horror, stem and alarming darkness (Sen. Ep. 57). Strabo assigns its construction to Coccus, probably the M. Coccus Nerva, who was superintendent of aqueducts under Tibereus, and who constructed a similar tunnel from the lake Avernus to Cumae (Strab. v. p. 245); and there is no reason to doubt this statement, though many Italian antiquarians have maintained that the work must be more ancient. On the hill immediately above the E. entrance of the grotto is an ancient sepulchre designated by tradition as the tomb of Virgil; and this popular tradition is a very good guide in such cases, there seems in this instance no sufficient reason to reject its testimony. We know, from the precise statement of Donatus, that the poet was buried on the road to Puteoli, within less than two miles from Naples ("via Puteolana intra lapidem solum in," Donat. Vit. Virg.; Hieron. Chron. ad in. 190), which agrees well with the site in question, especially if (as is probable) the high-road at that time passed over the hill, and not through the present forsaken village of the same name (Sen. Ep. 57). The above argument, if not conclusive, is certain to point to the spot, and to confirm the tradition, if the tomb of Virgil was at the foot of Mount Vesuvius, is certainly untenable. (Chaver. Ital. 1153; Eustace’s Classical Tour, vol. ii. pp. 370—380; Jorio, Guida di Posillupi, pp. 118, &c.)

Near the Capo di Posilipo, as the headland opposite to Nisida is now called, are the extensive ruins of a Roman villa, which are supposed to be those of the celebrated villa of Vesuvius Pollio, which gave name to the whole hill, and which he bequeathed by his will to Augustus. (Dict. Ital. iv. 23; Plin. ix. 53. s. 78.) Immediately opposite to the headland, between it and the island of Nisida (Nisius), lie two small inlets, or rather rocks, one of which now serves for the Lazzaretto,—the other, which is uninhabited, is called La Goleta; these are supposed to be the islands called by Statius Lipari and Eneploa. (Stat. Silv. ii. 2. 79, iii. 1. 149.) From their trifling size it is no wonder that they are not noticed by any other author. Recent excavations on the supposed site of the villa of Pollio have brought to light far more extensive remains than were previously known to exist, and which afford a strong illustration of the magnificent scale on which these edifices were constructed. Among the ruins thus brought to light are those of a theatre, the seats of which are cut out of the two rocks; an Odeon, or theatre for music; a Basilica; besides numerous porticoes and other edifices, and extensive reservoirs for water. But the most remarkable work connected with these remains is a tunnel or gallery pierced through the promontory, which is actually longer than the Grotta di Posilipo. This work appears from an inscription to have been restored by the emperor Honorius; the period of its construction is wholly uncertain. (Bullett. d. Inst. Arch. 1841, pp. 147—160; Arcillini, Bullet. Arch. 1843, p. 184; Magomeo and Eneploa.)

Though the neighbourhood of Naples abounds on all sides in ancient remains, those which are still extant in the city itself are incalculable. Two arches of a Roman theatre in the street called Anticaenlia, a fragment of an aqueduct known by the name of the Ponti Rosi, and the remains of a temple dedicated to Castor and Pollux, incorporated into the church of S. Paolo, are all the ancient ruins now visible. But the inscriptions which have been discovered on the site, and are for the most part preserved in the museum, are numerous and interesting. They fully confirm the account given by ancient writers of the Greek character so long retained by the city, and notice its division into Fratries, which must have continued at least as late as the reign of Hadrian, since we find one of them named after his favourite Antinous. Others bore the names of Eumenidae, Eunostidae, &c., the origin of which may probably be traced back to the first foundation of the Cumaean colony. From some of these inscriptions we learn that the Greek language continued to be used there, even in public documents, as late as the second century after the Christian era. (Boeckh, C. T. vol. iii. pp. 714—750; Mommsen, Inscri. Regn. Neap. pp. 127—131.)

**COIN OF NEAPOLIS IN CAMPANIA.**

2. (Nabul), a city of Sardinia, and apparently one of the most considerable places in that island, was situated on the W. coast, at the southern extremity of
NEAPOLIS.

The gulf of Oritiano. The Itineraries place it 60 miles from Salci, and 18 from Othoca (Oritiano). (Itin. Ant. ii. p. 84.) The name would clearly seem to point to a Greek origin, but we have no account of its foundation or history. It is noticed by Pliny as one of the most important towns in Sardinia; and its name is found also in Ptolemy and the Itineraries. (Plin. iii. 7, s. 13; Ptol. iii. 3, § 2; Itin. Ant. i. c.; Tab. Peut.; Geogr. Rav. v. 26.) Its ruins are still visible at the mouth of the river Po- libus, where that stream forms a great estuary or lagoon, called the Stagno di Mareccti, and possesses considerable remains of ancient buildings as well as the vestiges of a Roman road and aqueduct. The spot is marked by an ancient church called Sta Maria di Natale. (De la Marmona, Voy. en Sar- dineig, vol. ii. p. 357.)

The AQUAE NEapolitanae, mentioned by Ptolemy as well as in the Itinerary, which places them at a considerable distance inland, on the road from Othoca to Caralis, are certainly the mineral sources now known as the Baioni di Sardara, on the high road from Othoca to Oritiano. (Itin. Ant. ii. p. 82; Ptol. iii. 3, § 7; Geogr. Rav. v. 26; De la Marmona, l. c. p. 406.)

3. A city of Apulia, not mentioned by any ancient writer, but the existence of which is attested by its coins. There seems good reason to place it at Polignano, between Barium and Egnatia, where numerous relics of antiquity have been discovered (Romarelli, vol. ii. p. 148—152; Millingen, Namism. de Italia, p. 147.)

4. A town on the isthmus of Pallettro, on the E. coast between Apulitis and Aequus. (Herod. viii. 123.) In Leake's map it is represented by the modern Polignacora.

5. A town of Macedonia, and the haven of Philip- pic, from which it was distant 10 M.P. (Strab. viii. p. 330; Ptol. iii. 13, § 9; Seyrm. 685; i.Plin. iv. 11; Hierocel; Precip. Adr. iv.; Itin. Hierocel.) It probably was the same place as Datum (Δαθός), famous for its gold-mines (Hierocel. ix. 75; comp. Böckh, Pub. Econ. of Athens, pp. 82, 228, trans.) and sepulchre, as Strabo (vii. p. 331) intimates; whereas the poet of Silius Italicus celebrates Datum for its "good things." (Zenob, Pros. Grac. Cent. iii. 71; Harpocrat. s. v. Δαθός.) Scylax (p. 27) does, indeed, distinguish between Neapolis and Datum; but, as he adds that the latter was an Athenian colony, which could not have been true of his original Datum, his text is, perhaps, corrupt in this place, as in so many others, and his real meaning may have been that Neapolis was a colony which the Athenians had established at Datum, Zenobia (l. c.) and Eustathius (ad Dion. Perii. 517) both assert that Datum was a colony of Thess; which is highly probable, as the Thessans had several colonies on this coast. If Neapolis was a settlement of Athens, its foundation was, may be inferred, later than that of Amphipolis. At the great struggle at Philippi the galleys of Brutus and Cassius were moored off Neapolis. (Appian, B. C. iv. 106; Dion Cass. xlvii. 55.) It was at Neapolis, now the small Turkish village of Kàrdal (Leake, North. Greece, vol. iii. p. 180, com. Am. 217, 224), that Paul (Acts xvi. 11) landed. The shore of the mainland in this part is low, but the mountains rise to a considerable height behind. To the W. of the channel which separates it from Thasos, the coast recedes and forms a bay, within which, on a promontory with a port or a town, the site was situated. (Corybæare and Howson.

NEAPOLIS.

Life and Epist. of St. Paul, vol. i. p. 306.) Traces of paved military roads are still found, as well as remains of a great aqueduct on two tiers of Roman arches, and Latin inscriptions. (Clarke, Trav. vol. viii. p. 49.) For coins of Neapolis, see Eckhel, vol. ii. p. 72; Rusche, vol. iii. pt. i. p. 1149.

COIN OF NEAPOLIS IN MACEDONIA.


NEAPOLIS. II. In Asia. I. An important city of Palaestina is supposed to be identical with the SICHEL or SICHEM of the Old Testament. Thus Euphrosus uses the names as synonyms (νων Σίχανος, τοι'ιστων την τινι νοον Νεάπολις, ade. Hears. lib. iii. tom. i. 1055, comp. 1065.) Eusebius and St. Jerome, however, place Sicem (Σίχανος, Σίκης, Σίχεια) in the suburbs of Neapolis (Onomast. s. vv. Terebthis, Σειχης) and Lus is placed near to, and according to the former, viii. M. P., according to the latter, iii. M. P., from Neapolis (s. v. Αφιλά), which would imply a considerable interval between the ancient and the modern city. In order to reconcile this discrepancy, Reland suggests that, while the ancient city gradually decayed, the new city was extended by gradual accretion in the opposite direction, so as to widen the interval; and he cites in illustration the parallel case of Urebbe and Vejeben. (Palestina, pp. 1004, 1005.) Another ancient name of this city occurs only in one passage of St. John's Gospel (iv. 3), where it is called Sicchar (Σιχάρα); for although St. Jerome says it would be a corrupt reading for Sichem (Επιστ. Paulus, Ep. lxxvi. Op. tom. iv. p. 676, Quast. in Genes. cv. xlv. ver. 22, tom. ii. p. 514), his correction of what he allows was an ancient and common error, even in his age, has no authority in any known codex or version. Another of its ancient names which has exercised the ingenuity of the learned, occurs in Pliny, who reckons among the cities of Samaria, "Neapolis quod antea Mamorthea diceratur" (v. 12), evidently a mistake for Malbortha, which Josephus gives for the native name of Neapolis (B. J. iv. 8. § 2); unless as Roland conjectures, both readings are to be corrected from coins, which he shrewdly remarks are less liable to corruption than MSS., and which read Mortha (Μόρθα), which that learned writer takes to be the classical form of the Hebrew word Môrkh, which was associated with Sichem, both in the Old Testament and the Rabbinical commentaries. (Gen. xii. 6; Dent. xii. 50; Roland, Dissertations Miscell. pars i. pp. 135—140.) The same writer explains the name Sichem in St. John, as a name of reproach, contemptuously assigned to the city by the Jews as the seat of error (the Hebrew שֵׁנֶּא כ meaning mendacious, false), and borrowed from the prophet Habaokk, where the two words Môrkh Shaker (שַׁקֶר) 712) occur in convenient
NEAPOLIS.

possibly translated in our verse, "a

Nablas, is marked by the authors above cited, as a

the

wound with salt by Abimelech, was

resigned by Jerome (comp. Judges, ix. 43, with

or, Josephus, says, built his palace there

the city, of which, having been destroyed and

city of refuge in Mount Ephraim, which they assign to

the city, and the city of refuge in Mount Ephraim, which

the city, and, with strange inconsistency, immediately identify

than the patriarchal tradition, eighteenth centuries ago—erected at the end of the

Shechem, and the reference paid to them by their

of the tribe of Ephraim, and is described as situated in Mount

S. John, iv. 5, 6, 12), are cited by the authority of the other local

under which Josephus wrote, and the confusion in the

used. (Gen. xxxvi. 18, xxxiv.; St. John, iv. 5, 6, 12); are cited by the authority of the other local

S. Shechems', Ephraim's, and Abraham's fathers

his

it was that Josephus

coined. (Gen. xliii. 22), and which retained as pasture- ground for his cattle

from that vicinity (xxxvii. 12-14). In the opinion of the late

Joshua, an ancient city, and one of the

place, as adjudged to the Patriarch Jacob, and as a

poet, it was Joshua

Mount

the land, which was called

the

Jonathan, as is mentioned in Judges, xii. 4, 11, suggesting that the

shekhets, the Maran of the above

p. 20, 21). Thus it was that Joshua

the accounts of

of

xxiv. 1, 2 (Euseb. x. I). The remainder of its

and its

the Jebusites, and the Jebusite

the Jebusite

in the

of Josephus, which

from the

Nam, and Nablas. (Onomast.

of Nablas, and mention of Silan and Nablas, (Onomast.

was termed "the

<1 Kings, xii. 2> (Deut. x. 1). The remainder of its

the Jebusites, and the Jebusite

in the

of Josephus, which

from the

of Silan and Nablas, (Onomast.

was termed "the

<1 Kings, xii. 2> (Deut. x. 1). The remainder of its

the Jebusites, and the Jebusite

in the

of Josephus, which

from the

of Silan and Nablas, (Onomast.

was termed "the

<1 Kings, xii. 2> (Deut. x. 1). The remainder of its
NAEOLIS.

the name of the city written among its branches. (Eckhel, vol. iii. pp. 433—435: see Gerazin, Vol. 1. p. 992. a.)

[16 W.]

2. A town of Colchis, south of Dioscuria, and north of Phasis, on the river Chobas or Choruses. (Sylv. p. 27; Ptol. v. 10. § 2.)

3. A town on the coast of Ionia, south of Ephesus, on the road between Anaea and Marathusium. It was a small place which at first belonged to the Ephesians, and afterwards to the Samians, who received it in exchange for Marathusium. (Strab. xiv. p. 639.) Most writers identify its site with the modern Scala Nova, at a distance of about three hours’ walk from the site of ancient Ephesus, but C. L. Leander (Edin. Minor, p. 261) believes that this place marks the site of the ancient Marathusium, and that the ancient remains found about halfway between Scala Nova and Tahanli, belong to the ancient town of Napeolis. (Comp. Turnefort, Letters, xx. p. 402: Fellows, Journal of an Exc. in As. Min. p. 271, who identifies Napeolis with Tahanli or Chanyli itself.)

4. A town in Caria, between Orthossa and Aphrodisias, at the foot of Mount Cadmus, in the neighbourhood of Harpaean. (Ptol. v. 2. § 19; Hieroc. p. 688.) Richter (Walt.) p. 593) identifies it with the modern Jenibola, near Arcas Kalesi, the ancient Harpaean. Another town of the same name is mentioned on the coast of Caria by Mela (i. 16) and Pliny (v. 29); and it is clear that this cannot be the same town as that near Harpaean it is probably only another name for New Mydonas [Myndes].

5. A town in Pisidia, a few miles south of Antioch. (Ptol. iv. § 11; Hieroc. p. 672.) Pliny (v. 42) mentions it as a town of the Roman province of Galatia, which embraced a portion of Pisidia. (Frau (Fünf Inschriften, p. 35) identifies its site with Tatinke, where some ancient remains still exist. (L. S.)

6. A small place situated on the Ephrates, at the distance of 14 schoeni (about 40 miles) below Beschenaba. Ritter has tried, but unsuccessfully (if the present numbers be correct) to identify it with Maita. (Isid. Mass. Purt. i. 12, ed. Müller, 1855.) [V.]

NEAPOLIS. III. In Africa. 1. In Egypt.

[Caenepolis.

A town of Cyrene, which Ptolemy (iv. 4. § 11) places in 31° 10’ lat. and 49° long. The town of Mahby or Mahby, which with it has been identified, and which appears to be a corruption of the old name, with no other change than what might be expected from the Arabic pronunciation, does not quite agree with the position assigned by Ptolemy to Napeolis. (Beesby, Exper. to the N. Coast of Africa, p. 350; Barth, Wanderungen, pp. 391. 405.)

[4. LEVENT MAGNA.

A town of Lycytria with a harbour (Sylv. p. 47; Stadium. § 107.), the same as the Macomaides of Pliny (v. 3; Max. ad Aet., Ptol. iv. 3. § 11); a "municipium," as it appears from the Antonine Itinerary ("Macomades Minores," Pelt. Tab.; Geog. Rav. iii. 5); this latter name indicates a Phoenician origin. (Movers, Phoen. Alterth. vol. ii. p. 494.) It has been identified with Kasser Omaga, on the N. of the Gulf of Hammamat.

5. A factory of the Carchagines upon the Sinus Neapolitans, from which it was the shortest distance to Sicily—a voyage of two days and a night. (Thuc. vii. 50; Sylv. p. 49; Stadium. § 107; Strab. xvii. p. 834.) It was taken by Agathocles in

his African campaign. (Diodor. xx. 17.) Under the earlier emperors it was a "liberum oppidum" (Plut. v. 3.), afterwards under Hadrian a "colonia." (Ptol. iv. 3. § 8: Hist. Antim.: Pelt. Tab.; Geog. Rav. iv. 5.) The old name is retained in the modern Nibo, where Barth (Wanderungen, p. 141; comp. Shaw, Trav. p. 161) found some remains of antiquity. [E. B. J.]

NEBIS. [Gallaecia, Vol. i. p. 933, a.]

NEBO. 1. (Nasae, LXX.), the mountain from which the patriarch Moses was permitted to view the Promised Land. Its situation is thus described:—"Get thee up into this mountain Nebairin, unto Mount Nebo, which is in the land of Moab, that is over against Bethpeor." (Deut. iv. 49.) and Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho." We have here three names of the mount, of which, however, Abraham may designate the range or mountain region rising from the high table-land of Moab (comp. Numbers, xxvii. 12, xxxiii. 47); while Pisgah is an apppellative for a hill, —as it is rendered in our margin, wherever the name occurs in the text (Num. vii. 20; Dent. iii. 27, xxxiv. 1), and in several oriental versions (Lex. s. e. V. 19.).—Nebo the proper name of some one particular peak. This name is regarded by M. Quatremere de Quincy as of Phoenician origin, being derived from one of the celebrated Chaldean divinities (Isaiah, xlvii. 1.) so frequently compounded with the names of their most eminent kings, etc.; and he discovers other names of like origin in the same parts. (Mémoire sur les Nabateens, p. 87.) It is placed by Eusebius and St. Jerome 6 miles west of Esbus (Heshbon), against Jericho, on the road from Livias to Esbus, near to Mount Phogor [Ptech.] it was still called by its ancient name (Onomast. s. e. Naban, Abriosis), Dr. Robinson has truly remarked that over against Jericho "there is no peak or peak perceptibly higher than the rest; but all is apparently one level line of summit, without peaks or gaps." ..."... "Setseem, Burchhardt, and also Troy and Mangles, have all found Mount Nebo in Jebel Attâvi, a high mountain south of the Zârka Mata" (Arm.) This, however, is far south of the latitude of Jericho. (Bib. Res. vol. iii. pp. 306, 307.)

2. A town of the tribe of Ruben, mentioned with Hebron, Elealeh, and other (Num. xxxii. 38); doubtless the site now marked by Nebi Nebi the Belah, south of Es-Solt (Robinson, Bib. Res. vol. ii. p. 307, n. 1, vol. iii. appendix, p. 170), j. e. in the same district with Hebron and El-Ali, the modern representatives of Hebron and Elealeh. Whether this town was connected with the synonomous mountain is very uncertain.

3. A town in Judah. (Ezra, ii. 29; Nehem. vii. 33.)

NEBRISSA. [NABRISA.]

NEBRODES MONS. (va Neapologi, Strab.: Monti di Madonna), one of the most considerable ranges of mountains in Sicily. The name was evidently applied to a part of the range which comprises near Cape Peleorus, and extends along the northern side of the island, the whole way to the neighbourhood of Panormus. Though broken into various mountain groups, there is no real interruption in the chain throughout this extent, and the names applied to different parts of it seem to have been employed as usual in such cases, with much vagueness. The part of the chain nearest to Cape Peleorus, was called Monti Neptunius, and therefore the Mona Nebrodes must have been further to the
NECTIBERES.

WEST. Strabo speaks of it as rising opposite to Actina, so that he would seem to apply the name to the mountains between that peak and the northern coast, which are still covered with the extensive forests of Caronia. Silius Italicus, on the other hand, tells us that it was in the Mons Nebrosed the two rivers of the name of Himera had their sources, which can refer only to the more westerly group of the same name, the most westerly range in Sicily after Actina, and this identification is generally adopted. But, as already observed, there is no real distinction between the two. Silius Italicus speaks of the Mons Nebrosed as covered with forests, and Silius derives its name from the number of fawns that wandered through them; an etymology obviously fictitious. (Strab. vi. p. 274; Solin. 5. §§ 11, 12; Sil. Ital. xiv. 236; Oliver. Sicil. p. 564; Fazell. de Reb. Sil. x. 2, p. 414.)

NECTIBERES. [MAURITANIA.]

NEIDA (Nœsia), in Dalmatia, is a river of Peloponnesus, rises in Mt. Ceraunus, a branch of Mt. Lycaeus in Arcadia, and flows with many windings in a westerly direction past Phigalia, first forming the boundary between Arcadia and Messenia, and afterwards between Elis and Messenia. It falls into the Ionian sea, and near its mouth is navigable for small boats. (Pans. iv. 20. §§ 1, 2, iv. 36. § 7, v. 6. § 3, viii. 98. § 3, viii. 41. §§ 1, 2; Strab. viii. pp. 344, 349; Leake, Morea, vol. i. pp. 56, 453; Ross, Reisen im Peloponnes, vol. 3, p. 84; Curtius, Peloponnesus, vol. ii. pp. 132, 185.)

NEDAI, a river of Pannonia, mentioned only by Juvanudes (de Reb. Get. 50), as the river on the banks of which the Huns were defeated by the Gepidae. The name is in some MSS. Neda, and the river is believed to be the modern Neýra. [L. S.]

NEDINUM (Neýnou, Ptol. ii. 16. § 10; Geog. Rav. iv. 16; Nellitate, Orelli. Inscr. 3432), a town of the Liburni, on the road from Siscia to Istalera (Pent. Tab.), identified with the ruins near Nadia. Orelli. (Lc.) refers the inscription to Navarin. (Wilkinson, Dalmatia and Montenegro, vol. i. p. 93.) [E. B. J.]

NEDON. [Messenia. p. 342, b.]

NEGRA. [Marsybarae, pp. 284, 285.]

NELCYNDA (ναίκυνδα, Peripl. §§ 53, 54, ed. Müller, 1555), a port on the W. coast of India, in the province called Linyrica, without doubt the same as that now called Nélaém. It is in lat. 12°. 10' N. It is mentioned in various authorities under names slightly modified one from the other; thus, it is the Melkylma of Ptolemy (vii. 1. § 29), in the country of the Ali; the "portus gentis Nélyndon" of Pliny (vi. 26. s. 164), which was also called Bacare or Barace; the Nicylda of the Peutingerian Table; and Nikelina of the Geogr. Rav. (ii. 1). The name is certainly of Indian origin, and may be derived, as suggested by Ritter (v. p. 515) from Nalkhanda, the blue county. Other derivations, however, have been proposed for it. (Vincent, Periplus, ii. p. 446; Renell, Mem. Hindostan, p. 489; Joselin, iii. p. 227.) [V.]

NELGHS. [Epirus, pp. 872, a.]

NELIA (Nïkia), a town of Magnesia in Thessaly, between which and Iolcos Demetrias was situated. Leake identifies it with the remains of a small Hillicen town above Lekbonia. (Strab. iv. p. 436; Leake, Northern Greece, vol. iv. p. 379.)

NELO, a small river of Haliazaraiconensis, in the territory of the Astures, and on the N. coast of Spain; probably the Río de la Puebla. (Plin. iv. 26. s. 34; Ucrt, vol. ii. pt. i. p. 299.) [T. II. B.]

NEMALUSUS. [Némalusus: Eth. Némalusos, Nemalasus; Nimes,] a city of Gallia Narbonensis on the river Gard. The Arteson or Gard (Narbonne) is crossed by him in Spain, and goes by Narbo (Narbonne) into Spain. Ptolemy (ii. 10. § 10) calls it Nemalusus Colonia, but he places it in the same latitude as Arausio (Orange), and more than a degree north of Arelate; which are great blunders. Nemalusus was the chief place of the Volca Aremcini: "with respect to number of foreigners and those engaged in trade (says Strab. iv. p. 186) much inferior to Narbo, but with respect to its population much superior; for it has subject to it twenty-four villages of people of the same stock, populous villages which are contributory to Nemalusus, which has what is called the Latium (Jus Latii or Latinitas). By virtue of this right those who have obtained the honour of an aedileship and quaestorship in Nemalusus become Roman citizens; and for this reason this people is not under the orders of the governors from Rome. Now the city is situated on the road from Iberia into Italy, which road in the summer is easy travelling, but in the winter and spring is muddy and washed by streams. Some of these streams are passed by boats, and others by bridges of wood or stone. The wintry torrents are the cause of the trouble from the water, for these torrents sometimes as late as the summer descend from the Alps after the melting of the snow."

Strabo fixes the site of Nemalusus about 100 stadia from the Rhone, at a point opposite to Tarascon, and 720 stadia from Narbo. In another place (iv. p. 178) Strabo estimates the distance from Narbo to Nemalusus at 88 M. One of the Itin. routes makes it 91 M. from Nimes to Nemalusus. Strabo's two distances do not agree, for 720 stadia are 80 M. The site of the place is certain. In the middle age documents the name is written Nemese (D'Anville). There seems to be no authority for writing the modern name Nemse; and yet Nimes, as it is now properly written, supposes a prior form Names. Nimes is the present capital of the arrondissement of Gard, the richest in Roman remains of all the districts of France.

The twenty-four smaller places that were attached (attributa) to Nemalusus are mentioned by Pliny (iii. 4). The territory of Nemalusus produced good cheese, which was carried to Rome (Plin. xii. 42). This cheese was made on the Cévennes, and Pliny appears to include Mons Lesbura in the territory of Nemalusus. Latera [Latara] on the Lézus (Lez) west of Nemalusus was in the territory, which probably extended through Uergernos eastward to the Rhone. Nemalusus was an old Gallic town. The name is the same that Strabo gives with a slight variation (Nemosus) to Augustonum and Clermont in Aquitaine. The element Nem appears in the name of several Gallic towns. Nemalusus was made a Colonia probably by the emperor Augustus. An inscription on one of the gates, called the gate of Augustus, records the eleventh or twelfth consulship of Augustus, and that he gave gates and walls to the colony. There is a bronze medal of Nemalusus in the Museum of Arqueon, the so-called Pict de Biche, on one side of which there is the legend COL. NEM. with a crocodile chained to a palm-
NEMAUSUS.

The famous fountain of Nemausus, which Anonius mentions (Ordo Nob. Urb., Burdigala)—

"Non Aponus potu, vitrea non luce Nemausus Purior"—

still exists; and there are some traces of the ancient construction, though the whole is a modern restoration. But the great supply of water to Nemausus was by the aqueduct now called the Pont du Gard, and it is said that this aqueduct terminated by a subterraneous passage in the side of the rock of the fountain. A building called the Temple of Diana, and a large edifice called Tour Magna (Turris Magna), which appears to have been a sepulchral monument, the gate of Augustus, and the gate called of France, are the chief remaining monuments of Nemausus.

The noblest Roman monument in France is the aqueduct called the Pont du Gard, which is between three and four leagues from Nimes. Over this aque-

arches in the ground story, all of the same size except four entrances, larger than the rest, which correspond to the four cardinal points. These arches open on a gallery, which runs all round the interior of the building. The story above has also sixty arches. All along the circumference of the attic there are consoles, placed at equal distances, two and two, and pierced in the middle by round holes. These holes received the poles which supported an awning to shelter the spectators from the sun and rain. When it was complete, there were thirty rows of seats in the interior. At present there are only seventeen. The stones of the upper seats are of enormous dimensions, some of them 12 feet long, and 2 feet in width.

The temple now called the Maison Carrée is a parallelogram on the plan, about 76 English feet long, and 40 wide. It is what is called pseudo-peripteral, with thirty Corinthian fluted pillars, all of which are engaged in the walls, except six on the face and two on each side of the front portico, ten in all. The portico has, consequently, a considerable depth compared with the width. The columns are ten diameters and a quarter in height. The temple is highly enriched in a good style. Séguier (1758) attempted to prove that this temple was dedicated to C. and L. Caesar, the sons of Agrippa by Julia the daughter of Augustus. But M. Auguste Pellet has within the present century shown that it was dedicated to M. Aurelius and L. Verus. The excavations which have been made round the Maison Carrée since 1821 show that it was once surrounded by a colonnade, which seems to have been the boundary of a forum, within which the temple was placed. The Maison Carrée, after having passed through many hands, and been applied to many purposes, is now a museum of painting and antiquities. Arthur Young (Travels in France, 2nd ed. vol i. p. 48) says "that the Maison Carrée is beyond comparison the most light, elegant, and pleasing building I ever beheld." Nobody will contradict this.

COIN OF NEMAUSUS.

Nimes contains many memorials of its Roman splendour. The amphitheatre, which is in good preservation, is larger than that of Verona in Italy; and it is estimated that it would contain 17,000 persons. It stands in an open space, cleared of all buildings and obstructions. It has not the massive and imposing appearance of the amphitheatre of Arles; but it is more complete. A man may make the circuit on the flat which runs round the upper story, except for about one-sixth of the circuit, where the cornice and the flat are broken down.

The greater diameter is about 437 English feet, which includes the thickness of the walls. The exterior height on the outside is nearly 70 English feet. The exterior face of the building consists of a ground story, and a story above, which is crowned by an attic. There are sixty well proportioned trees, which may probably commemorate the conquest of Egypt; on the other are two heads, supposed to be Augustus and Agrippa, with the inscription IMP. F. P. DIVI. F. This medal has also been found in other places. It is figured below.
duct the waters of the springs of the Eukore in the plain near Una, were brought to Nemea. The 
Gordon, the ancient Vardos, is deep just above the aqueduct. The channel is sunk between rugged rocks, on which scattered shrubs grow. The river rises in the Cercomes, and is subject to floods, which would have destroyed a less solid structure than this Roman bridge. The bridge is built where the valley is contracted by the rocks, and in its ordinary state all the water passes under one arch. The best view of the bridge is from the side above it. The other side is disfigured by a modern structure of the same dimensions as the lower range of arches; it is a bridge attached to the lower arches of the Roman bridge, and is used for the passage of carts and horses over the Gordon.

There are three tiers of arches. The lowest tier consists of six arches, that under which the water flows is the largest. The width of this arch is said to be about 50 English feet, and the height from the surface of the water is about 65 feet. The second tier contains eleven arches, six of which correspond to those below, but they appear to be wider, and the piers are not so thick as those of the lowest tier. The height of the second tier is said to be about 64 feet; but none of these dimensions may not be very accurate. The third tier has thirty-five

**ROMAN ARCHITECTURE NEAR NEMEA, now called the Pont du Gard.**

The stone of this bridge is a yellowish colour. Seen under the sun from the west side, the bridge has a brightish yellow tint, with patches of dark colour owing to the weather. The stone in the lowest tier is a concretion of shells and sand, and that in the lower tiers appears to be the same. In the rocks in the highest tier there are halves of a Travertine shell completely preserved. The stone also contains bits of rough quartz rock, and many shell-coated pebbles. In the fields the Travertine is 50 feet above its ordinary level, and the water will then pass under all the arches of the bridge. The rise of this tier show some marks worn by the water. But the bridge is still in a fine state of preservation, and of the beneficial effects of its construction.

There are the grooves which treat of the antiquity of Nemea. Some are quoted and extracts from them are printed in the Guide du voyageur, par l'Europe (1862). [G. L.]

N. W. A. (τος Νεμα, ιδια Νεμα, Adj. Νεματος, Νεμεας, Νεμεως), the town of a valley in the territory of Corinth, where Heraclides the Nemean (called, and on which the Nemean games were celebrated every other year. It is described by Strabo as situated between Chelum and Phthius (vi. p. 377). The valley lies in a direction nearly north and south. It is about two or three miles long, and from half to three-quarters of a mile in breadth. It is shut in by mountains, and is hence called by Pindar a deep vale (Σαμοιδόν, Nem. iii. 18). There is a remarkable mountain on the N.E., called in ancient times Apesas (Ἀπεσας), now Fuka, nearly 3000 feet high, with a flat summit, which is visible from Argos and Corinth. On this mountain Persaeus is said to have first sacrificed to Zeus Apessantus. (Paus. ii. 15. § 3; Steph. B. s. v. Απεσας; Stat. Theb. iii. 460, seq.) Theorictus gives Nemea the epithet of "well-watered" (εὖ νεμῶν, νεμεών, Theor. xxv. 182). Several rivulets descend from the surrounding mountains, which collect in the plain, and form a river, which flows northward through the ridges of Apessas, and falls into the Corinthian gulf, forming in the lower part of its source the boundary between the territories of Sicyon and Corinth. This river also bore the name of Nemea (Strab. viii. p. 382; Diod. xiv. 83; Liv. xxxiii. 15); but as it was dependent for its supply of water upon the season of the year, it was sometimes called the Nemean Chamela. (Aen. de Fusa. Leg. § 168, ed. Bekker; ιξον. Νεμας, Xen. Hell. iv. 2, § 15.)

The mountains, which enclose the valley, have several natural caverns, one of which, at the distance of 15 stadia from the sacred grove of Nemea, and on the road named Tretas, from the latter place to Myceaea, was pointed out as the cave of the Nemean lion. (Paus. ii. 15. § 2.)

The name of Nemea was strictly applied to the sacred grove in which the games were celebrated. Like Olympia and the sanctuary at the Corinthian
LEMNITURI.

Itin., it was not a town. The sacred grove contained only the temple, theatre, stadium, and other monuments. There was a village in the neighbourhood called Bemhna (Bémnna), of which, however, the exact site is unknown. (Strah. viii. p. 377; Steph. B. s. v.) The haunts of the Ne- menian lion are said to have been near Bemhina. (Theoc. xxv. 202.)

The chief building in the sacred grove was the temple of Zeus Nemesus, the patron god of the place. When visited by Pausanias the roof had fallen, and the statue no longer existed. (B. iii. 15, § 23.) Three columns of the temple are still standing, amidst a vast heap of ruins. Two of these columns belonged to the pronaoi, and were placed as usual between natae; they are 4 feet 7 inches in diameter at the base, and still support their architrave. The third column, which belonged to the outer range, is 5 feet 3 inches in diameter at the base, and about 34 feet high, including a capital of 2 feet. Its distance from the corresponding column of the pronaoi is 18 feet. The total height of the three men of the entablature was 8 feet 2 inches. The general intercalibration of the peristyle was 7 feet; at the angles, 5 feet 10 inches. From the front of the pronaoi to the extremity of the cell within, the length was 95 feet; the breadth of the cell within, 31 feet; the thickness of the walls, 3 feet. The temple was a hexastyle, of about 65 feet in breadth on the upper step of the stylobate, which consisted of three steps: the number of columns on the sides, and consequently the length of the temple, I could not ascertain." (Leake.) Though of the Doric order, the columns are as slender as some of the specimens of the Ionic, and are so different from the older Doric examples, that we ought probably to ascribe to the temple a date subsequent to the Persian wars.

Among the other monuments in the sacred grove were the tombs of Opheltes, and of his father Ly- corus. The former was surrounded with a stone enclosure, and contained certain altars; the latter was a mound of earth. (Paus. ii. 15. § 3.) Pau- sanias also mentions a fountain called Adrastein. The latter is, doubtless, the source of water near the Turkish fountain, which is now without water. At the foot of the mountain, to the left of this spot, are the remains of the stadium. Between the stadium and the temple of Zeus, on the left of the path, are some Hellenic foundations, and two fragments of Doric columns. Near the temple are the ruins of a small church, which contains some Doric fragments. (Leake, Morea, vol. iii. p. 327, seq.; Curtius, Pe- loponnesos, vol. ii. p. 505, seq.)

For an account of the Nemean festival, see Dict. of Ant.) s. v.

LEMNITURI, one of the several Alpine peoples enumerated by Pliny (iii. c. 29) among the nations inscribed on the Trophy of the Alps. Their position is unknown. (G. L. v.)

LEMNES, a river of Gallia mentioned by An- sonius (Mostelh, v. 353), is the Nina, which joins the Pronae (Prum). The united streams flow into the Sura (Sour), and the Sura into the Mo- selle. (G. L. v.)

NEMETACUM or NEMETOCENNA (Arras), the chief town of the Atrebates, a Belgic people. Caesar (B. G. viii. 46) spent a winter at Nemetocennum at the close of his Gallic campaigns. In the inscription of Speak there is a route from Castellum (Casae) to Nemetocennum, which is the same place as Nemetocenna. The distance from Casae through Bréheme to Arras is 43 M. P. The distance according to the Antonine Itin., from Casae through Miniacicum [Miniacatum] is 55 M. P. There is also a route from Tarcentum (Thiéronne) of 33 M. P. to Nemetacum. There is no place where these roads can meet except Arras. In the Greek texts of Ptolemy (ii. 9. § 7) the capital of the Atrebatic is Origacum (Origianac); but it is said that the Palatine MS. has Metacon, and all the early editions of Ptolemy have Metacum. It seems possible, then, that Ptolemy's Metacon represents Nemetacum. But Ptolemy incertly places the Atrebatic on the Seine; he also places part of their territory on the sea-coast, which may be true. Origiacum is supposed to be Orchies, between Tarrauic and Donaut. The town Nemetacum afterwards took the name of the people Atrebatic or Atrebaticus, and the name was finally corrupted into Arras. [ATRE- BAT.] The traces of the Roman roads from Arras to Thiéronne and to Cambrai are said to exist. It is also said that some remains of a temple of Jupiter have been discovered at Arras, on the Place du Cloître; and that there was a temple of Iaix on the site of the Hôtel-Dieu. (D'Anville, Notice, &c.; Walckenaer, Géog. &c. vol. i. p. 431.) [G. L.]

NEMETATAE. [Galliae, Vol. i. p. 933, a.]

NEMETES (Neýtaa). This name first appears in Caesar (B. G. i. 51), who speaks of the Nemetes as one of the Germanic tribes in the army of Ari- vistus. In another passage (B. G. vi. 25) he describes the Hereynia Silva as commencing as the west to the borders of the Helvetii, the Nemetes, and the Taufri; and as he does not mention the Nemetes as one of the nations on the left bank of the Rhine (B. G. iv. 10), we may probably infer that in his time they were on the east or German side of the Rhine. The Vangiones and Nemetes were afterwards transplanted to the west side of the Rhine. (Tac. Germ. c. 28.) Ptolemy makes Novo- mognaces (Speyer) the capital of the Nemetes, but he incorrectly places them north of the Vangiones, whose capital was Barbotomagus (Worms). Pliny (iv. 17) mentions the Nemetes, Triboci, and Vangiones in this order; but Tacitus mentions them only in the reverse order, Vangiones, Triboci and Nemetes. From none of these writers could we determine the relative positions of these peoples; but the fact that Novomogonacis (Novomogyos) is mentioned by Ptolemy as the chief town of the Nemetes, and that Novomogonacis is proved to be Speyer by the Itineraries along the west bank of the Rhine, determine the position of the Nemetes.

In Ammianus Marcellinus (xv. 11) and the Not. Imp., Novomogonacis appears under the name of the people Nemetes or Nemetae. Ammianus calls it a municipium, by which he probably means a Roman town. In the Notitia of the Galic provinces, Civitas Nemetum belongs to Germania Prima. In some later writings the expression "Novomogonacum" indicates that the Nemetae called the place Spira." The name of Speyer is from the Speyerbach, which flows into the Rhine at Speyer. (D'Anville, Notice, &c.; Walckenaer, Géog. &c. vol. ii. p. 277.) [G. L.]

NEMETOBRIA (Nymètobria), a town of the Triburi in Asturica, on the road from Bracara to Asturica, now Menabia, in the district of Tripolis. (Ptol. ii. 6. § 37; Itin. Ant. p. 428; Ubert, vol. ii. p. 442.) [T. H. D.]

NEMETOCENNA [Nemetacum.]
NEORENSESIS LACUS.

NEORENSESIS LACUS. [Arca.]

NEOMOSSUS. [Augustonemus.]

NEUMUS DIANAÉ. [Arca.]

NENTIDAVA. [Dacia, Vol. 1, p. 774. b.]

NEOCAESARIAE (Neoacéasaris: Eth. Neoacésarapatris). 1. A town in Pontus Polemonianus, which, on account of its late origin, is not mentioned by any writer before the time of Tiberius; was situated on the eastern bank of the river Lyca, 65 miles to the east of Amasia. (Pinn. vi. 3; Tab. Peutinger.) It was the capital of the district, and celebrated for its size and beauty, and is of historical importance on account of the ecclesiastical council held there in A.D. 314. We possess no information about the date of its foundation; but the earliest coins we have of it bear the image of the emperor Tiberius; whence it is probable that Neoacesaræa was founded, or at least received that name, in the reign of Tiberius, when Strabo, who does not notice it, had already composed his work. It must have rapidly risen in extent and prosperity, as in the time of Gregorius Thaumaturgus, who was a native of the place, it was the most considerable town in Pontus. (Greg. Nazian. Epit. p. 577; Amm. Marc. xxvii. 12; Hieroc. p. 702; Basil, Epist. 210; Acta Euthych. c. 7; comp. Steph. B. s. v.; Sohmi. 43; Postel v. 6. § 10.) According to Paulus Diaconus (Hist. Misc. ii. 18), the town was once destroyed by an earthquake, and the Stephanus B. it seems that at one time it was called Adriampos. The town still exists under a corrupt form of its ancient name, Nicetar or Nicetas, at a distance of two days' journey north of Tepeth. As to the supposed identity of Cahira and Neoacesaræa, see Cahira.


NEOCLAUDIOPOLIS. [Andrapa.]

NEOCHOMUM. [Comum.]

NEON (Néon; Eth. Neox)., an ancient town of Phociæ, said to have been built after the Trojan war (Strab. ix. p. 439), was situated at the foot of Mt. Tithorea, one of the peaks of Mt. Parnassus. Herodotus relates that, when the Persian army invaded Phociæ, many of the Phociæans took refuge in Tithorea near Neon (viii. 32), and that the latter city was destroyed by the Persians (viii. 33). It was, however, afterwards rebuilt; but was again destroyed by the Phociæans. (Steph. B. s. v.) It is situated at the end of the Sacred War. (Paus. x. 3. § 2.) In its neighbourhood, Philomelus, the Phociæan general, was defeated, and perished in the flight by throwing himself down from a lofty rock. (Paus. x. 2. § 4.)

Neon now disappears from history, and in its place we read of a town Tithorea, which is described by Pausanias (x. 32. § 8, seq.). This writer regards Tithorea as situated on the same site as Neon; and relates that Tithorea was the name applied to the whole district, and that when the inhabitants of the neighbouring villages were collected in the city, the name of Tithorea was substituted for that of Neon. This, however, is not in accordance with the statement of Pindar, according to whom Tithorea, in the time of the Mithridatic war, was a fortress surrounded by precipitous rocks, where the Phociæans took refuge from Xerxes. He further states that it was not such a city as the one existing in his day. (Pind. Sull. 13.) If the view of Pindar is correct, that the fortress, the site of which was afterwards occupied by the city Tithorea, was the place where the Phociæans took re-

NEONTIECHIOS. (Neos teixos), an Aeolian town not far from the coast of Myaia, situated between the Hermus and the town of Larissa, from which its distance was only 30 stadia. It is said to have been founded by the Aeoliæans, as a temporary fasti on their first arrival in Asia. According to Strabo (xiii. p. 621), the place was more ancient than Cyme; but according to a statement in the Vita
HOMEI (c. 10), it was built eight years later than Cyrene, as a protection against the Pelagians of Larissa. (Plin. v. 32; Hor. i. 149; Syls. p. 28; Steph. B. s.c.) Remains of this town, says Crane, ought to be sought for on the right bank of the Hermans, and above Quieiz-Hisser, on the road from Smyrna to Bergama. [L. S.]

NEONTEICOS (Νέων τείχος), a fortress on the coast of Thrace, mentioned by Sylax (p. 28) and by Xenophon (Arab. vii. 5. § 8), supposed to be the modern Amfipolis. [T. H. D.]

NEOPTOLEMUS RHEIS (Νεοπτολέμους τός Ῥιής), Strab. viii. p. 306), a place on the NW. coast of the Euxine, 120 stadia from the river Tyros, and the same distance from Cremnisci (Anon. Peripil. p. 9), now Aktevron. [E. B. J.]

NEPETE (Νέπητα Πτολ.; Νεπέτρα, Strab.; Εθν. Nepesinos; Νεφί), a city of Etruria, situated in the southern part of that province, at a distance of 30 miles from Rome and 8 miles E. of Sutrium. There is no doubt that it was an ancient Etruscan town, though we know it first from a Roman inscription of the 2nd century, a probability of Veii. Hence we meet with no mention of the name, any more than of its neighbour Sutrium, until after the fall of Veii; but from that period these two cities became places of much importance as the frontier fortresses of the Roman dominion on the side of Etruria (Liv. vi. 9). The name of Nepete is first mentioned in n. c. 356, when it was in alliance with Rome, and being attacked by the Etruscans, sent to sue for assistance from the Romans. But before the military tribunes Valerius and Furius could arrive to their support, the city had surrendered to the Etruscan arms, and was occupied with a strong garrison. It was, however, speedily retaken, and the leaders of the party who had been instrumental in bringing about the surrender were executed (Liv. vi. 9, 10). A few years later a more effectual step was taken to secure its possession by sending thither a Roman colony. The establishment of this is fixed by Livy in n. c. 353, while Velucius Patricius would date it 10 years later, or 17 years after the capture of Rome by the Gauls (Liv. vi. 21; Vell. Pat. i. 14). It was a Latin colony like most of those established at this period. In n. c. 297, Nepete is again mentioned as one of the frontier towns on this side against the Etruscans (Liv. x. 14); but with this exception we hear no more of it during the wars of the Romans in Etruria. In the Second Punic War it was one of the twelve Latin colonies which declared themselves exhausted with the burdens of the war, and unable to furnish any further supplies; for which it was punished, before the end of the war, by the imposition of double contributions (Liv. xxvii. 9, xxix. 15). From this time Nepete seems to have sunk into the condition of a subordinate provincial town. Like the other Latin colonies, it obtained the Roman franchise by the Lex Julia, in n. c. 90, and became from thenceforth a municipium; which rank it appears to have retained under the Empire, though it is said in the Liber Coloniense to have received a colony at the same time with that sent to Furerei (Fest. s. v. Municipium, p. 127; Gruter, Insocr. p. 308. 2, p. 441. 7; Lib. Col. p. 217; Zumpt, de Colon. p. 357.). Its existence as a municipal town throughout the period of the Roman Empire is proved by inscriptions as well as by Pliny, Ptolemy, and the Tabula (Strab. v. p. 226; Plin. iii. 5. 8; Ptol. iii. 1. § 50; Tab. Pent.; Orell. Insocr. 879, 3991); but no mention occurs of it in history till after the fall of the Western Empire, when it figures in the Gothic wars as a place of some importance from its strength as a fortress, and was one of the last strongholds maintained by the Goths against Narses (Procop. B. G. iv. 34.). It early became an episcopal see, a dignity which it has retained without intermission till the present time, though now but an insignificant town with about 1500 inhabitants.

The only remains of antiquity now visible at Nepe are some ancient sepulchres hewn in the rock, and some portions of the ancient walls, much resembling in their construction those of Sutrium and Faletan. These are considered by Denys as belonging to the ancient Etruscan city; but it is more probable that they date only from the Roman colony. (Denys's Etruria, vol. i. p. 111; Kidby, Diastom., vol. ii. p. 398.)

NETHELIS (Νεθήλης), a small town on the coast of Cilicia, situated, according to Ptolemy (v. 8. § 1), between Antioch and Anemurium; but if, as some suppose, it be the same place as the Ζεφηνος mentioned in the Stadiasmus Marii Magni (§§ 181, 182), it ought to be looked for between Sidon and Celendeera. Near the place was a promontory of the same name, where, according to Livy (xxxii. 20), the fleet of Antiochus the Great was stationed, when, after reducing the towns of Cilicia as far as Sollins, he was engaged in the siege of Coracesium, and where he received the ambassadors of the Rhodians. (Comp. Leake, Asia Minor, p. 119.)

NEPHERIS (Νέφηρης), a natural fortress situated on a rock, 180 stadia from the town of Carthage. (Strab. xxvii. p. 834.)

NEPUXNUS MONS. [Pelorus.]

NEQUINUM. [Narnia.]

NEEAE, a tribe, mentioned with several others, who are equally unknown, by Pliny, and placed by him in the neighbourhood of the Insula Paltaliense, the modern Stauroschein (vi. 20. s. 23). [V.]

NERETUM, or NERITUM (Neritov, Ptol.; Ehd. Nereitnum: Neritó), a city of the Salentini, in the ancient Calabria, mentioned both by Ptolemy and Pliny among the inland towns of that people. Its name is also found in the Tabula, which fixes its position 29 M. P. from Manduria on the road to Usentum (Ugonio), and 20 M. P. from the latter city. These data enable us to identify it with certainty with the modern town of Nardò, a considerable place about 9 miles N. of Gallipoli. It is clear from Pliny that it was a town of municipal rank, and the same thing is confirmed by inscriptions; but there are no ancient remains at Nardò. (Plin. iii. 11. 16; Ptol. iii. 1. § 76; Tab. Pent.; Orell. Insocr. 3108.) Other inscriptions, with the name of Munici, Nertil, published by Muratori, vol. ii. pp. 1113, 1120, and by Romaneili, vol. ii. pp. 49, 50, are probably spurious. See Orelli, 138.) [E. H. B.]

NERICUS. [Leucarc.]

NERIGOS. Pliny (iv. 16. s. 30), in speaking of the islands in the north of Britain, says that, according to some, Nerigos was the largest, and that from it people used to sail to Thule. As besides this passage we have no other information, it is impossible, with absolute certainty, to say what island is meant; but as Norway is in Danish still called Norge, and in Swedish Norrige, it is now generally assumed that Nerigos is the modern Norway; the south-western headland of which, projecting into the sea, might easily lead the ancients to the belief that it was an island. In the same passage Pliny mentions the island of Bergi, which may possibly be only the
NERVIS.

north-western coast of Norway, the most important commercial town in that part still bearing the name of Bergen. The island of Dornna lastly, which is mentioned along with those spoken of above, has been identified with Dunaen, belonging to the abbey of Brethen. But all this is very doubtful, as Pliny, besides being vague, may have misunderstood it here as in other parts of his work; for, according to some, Bergen seems to have been an ancient name of Hibernia or Ireland (P. Mol. ii. 5. § 4); and Dunna is distinctly called by Ptolemy (ii. 3. § 31, viii. 3. § 10), an island off the north of Britain. [Camp. Ord. Ades.] [L. S.]

NERIS. [Cynilus.]

NERITUS. [Philaca.]

NERIUM. [Artadur.]

NERVIA. [Artaxatar.]

NERTERANEUS (Nerperaeanu), a small German tribe, which is mentioned at a late period in the country once occupied by the Chatti, on the east of Mass-Aboda (Ptol. ii. 11. § 22). [L. S.]

NEROBIRGA (Nerpiörga). 1. A town of Hispania Baetica (Ptol. ii. 4. § 12), also called by Pliny (iii. i. 3) Corduba Julia, the modern Valeria la vici'a. It is named Erobiargae in the copies of Polybius (xxxv. 2), by an omission of the N. (Ukert, vol. ii. pt. 1. p. 381.)

2. A town of the Celtiberi in Hispania Tarraconensis, on the road from Emerita to Caer-Augustus. It is called by Appian Neripörga (Hisp. 50), and by Suidas Nerphiörga: now Almanin. (Ptol. ii. 6. § 58; Florus, ii. 17; Ant. Hui. 437; Ukert, vol. ii. pt. 1. p. 460.) [T. H. D.]

NERVA (Nepra). Ptol. ii. 6. § 7), a small river in the N. of Hispania Tarraconensis, in the territory of the Antigones; according to Ukert (vol. ii. pt. 1. p. 2000), the modern Grenaun, near Bilboa; though by other writers it is variously identified with the Ilmes and the Nervion. [T. H. D.]

NERVICONICUS TRACTUS, is mentioned in the Not. Imp. as a continuation of the Armoricanus Tractus. There is also a middle age authority for the expression "Nervici litoris tractus." A port on this coast, named Portus Apactatu, was guarded by some Nervian troops according to the Notitia. D'Arvillie concludes that the Nervii extended from their inland position to the coast, and had part of it between the Morini and the mouth of the Scheldt: a conclusion for which there is little evidence, and a great deal against it. [Melaphi; Morini.] [C. L.]

NERVII (Negari, Negari), a nation of Belgica, whose capital according to Ptolemy (ii. 9. § 11) was Barcumen (Barrai). When Caesar was preparing (n.c. 57) to march against the Belgian confederates, he was informed that the Nervii had promised to supply 50,000 men for the general defence, and that they were considered the most savage of all the federates. (B. G. ii. 4.) The neighbours of the Nervii on the south were the Ambiani. (B. G. ii. 15.) In Caesar's time the Nervii had not allowed "the cattle" to come into their country; they would not let wine be imported and other things which encouraged luxury. When Caesar had marched for three days through their territory, he learned that he was not more than 10 Roman miles from the Sabae (Sander), and the Nervii were waiting for him on the other side with the Atrebates and Veramundii, their border people. Thus we ascertain that the Atrebates, whose chief town is Atrea, and the Veramundii, whose chief place was St. Quentin, were also neighbours of the Nervii.

NERVII.

The Nervii had no cavalry, and their country was made almost impenetrable to any attack from the cavalry of their neighbours by quickset hedges which a man could not get through, and indeed hardly see through them. (B. G. ii. 17.) On the banks of the Somme Caesar had a desperate fight with the Nervians commanded by Bodulcus. During this invasion the old men, the women, and children of the Nervii, were removed to the estuaries and marshes, somewhere near the coast. The Nervii lost a great number of men in this battle: "the nation and the name were nearly destroyed." (B. G. ii. 27.) Their "senators" as Caesar calls them, their chief men, were reduced from 600 to three, and out of the 60,000 who were in the battle there were said to be only 560 left capable of bearing arms. After this terrible slaughter the Nervii rose again in arms against Caesar (n. c. 54), when they joined the Eburones and others in the attack on Quintus Cicero's camp. (B. G. v. 38.) Some of the commentators have found a difficulty about the appearance of the Nervii again in n. c. 54, after having been nearly destroyed in n. c. 57. We must suppose that Caesar wrote of the events as they occurred, and that he did not alter what he had written. In n. c. 57 he supposed that he had destroyed most of the fighters of the Nervii. Thus, when he found that he was mistaken, in n. c. 53 the Nervii were again preparing to give trouble to the Roman governor; but he entered their country in the winter season, and before they had time to rally or to escape, he took many prisoners, drove off many head of cattle, and ravaged their land, and so compelled them to come to terms. (B. G. vi. 2.) When the meeting of the Gallic states in n. c. 52 was settling the forces that each nation should send to the relief of Alesia, the contingent of the Nervii was 5000 men. (B. G. vii. 75.)

Some of the nations between the Seine, the sea, and the Rhine, were Germans in Caesar's time, but these Germans were invaders. The Nervii (Tac. Germ. c. 28) claimed a Germanic origin, and they may have been a German or a mixed German and Gaulish race; but there is no evidence which can settle the question. Appian (de Bell. Gall. i. 4) says that the Nervii were descendents of the Teutos and Cimbri; but this is worth very little. Appian had probably no authority except Caesar, whom he used carelessly; and he may have applied to the Nervii what Caesar says of the origin of the Aduatici. (B. G. ii. 29.) Strabo (p. 194) also says that the Nervii were a Germanic nation, but he does not even know the position of the Nervii, and he misplaces them.

Caesar mentions some smaller tribes as dependent on the Nervii (B. G. v. 39); these tribes were Grudii, Levaci, Plemossii, Gudulli, of all whom we know nothing.

Pliny (iv. 17) mentions in Belgica as inland people, the Castolici (apparently a corrupted name), Atrebates, Nervii liberi, Veramundii; an order of enumeration which corresponds with the position of the Nervii between the Atrebates and the Veramundii; for the chief place of the Atrebates is Arras, of the Nervii Barrai; and of the Veramundii St. Quentin. (Atquesta Veramundorum.) As Pliny calls the Nervii liberi, we must suppose that in his time they were exempt from the payment of taxes to the Romans, and retained their own internal government; probably in Pliny's time the Romans had not yet fully reduced their country.
NERULUM.

The territory of the Nervii did not extend beyond the limits of the old diocese of Cambrai, which was, however, very large. The capital of the Nervii was Bagacum (Barat), but Cambrai was also a town of the Nervii. [Camaracum.]

NERULUM, a town in the interior of Lunelia, mention a road in the wars of the Romans in that country, when it was taken by assault by the consul Aemilius Barbula, b. c. 317 (Liv. ix. 20).

The only other notice of it is found in the Itineraries, from which we learn that it was situated on the highway from Capua to Rhegium, at the point of junction with another line of road which led from Venosa by Potentia and Grumentum towards the frontier of Bruttium (Itin. Ant. pp. 105, 110; Toh. Pest). The names and distances in this part of the Tabula are too corrupt and confused to be of any service: the Itinerary of Antoninus places it 14 miles (or according to another passage 16 miles) N. of Muranum, of which is clearly ascertained.

If the former distance be adopted as correct, it must have been situated at, or in the neighbourhood of, La Rotonda, near the sources of the river Lao (Hobden. Not. ad Cler. p. 293; Romalleni, vol. i. p. 389).

[N. E. B.]

NERUSHI (Neporus). This name of a people occurs in the Trophy of the Alps (Plin. iii. 20, s. 24), between the Oratelli and Velanum. Potompy (iii. 1. § 41) places them within Italy among the Maritime Alps. Their chief town was Vintum, which is Venes, on the west side of the Tav, and not far from Nicum (Nesum).

[G. L.]

NESACTIUM (Nesacton, Ptol.). a town of Istria, situated to the E. of Pula, on the Fluminatis Sinus, and not far from the river Aris, which was the boundary of Istria on this side. Upon Ptolemy calls it the last city of Italy. It is mentioned by Livy as a city of the Istrians before their conquest by Rome, and a strong fortress, so that it stood a long siege, and was only taken by the Roman consul C. Claudiu Pulcher, by cutting off its supply of water (Livy. xlii. 11). It afterwards appears both in Pliny and Ptolemy as a municipal town of Istria under the Romans, and seems to have survived the fall of the Western Empire, but the period of its destruction is unknown (Plin. iii. 19, s. 23); Ptol. iii. 1. § 27; T. Pest.; Anon. Rav. iv. 31). The fact of its proximity to the Aris (Aris), combined with Livy's mention of a river flowing by the walls, render it probable that it was situated immediately on the right bank of the Aris; but its exact site has not been determined. [E. H. B.]

NESAEA (Nesia), a district mentioned in two places in Strabo, with slightly differing descriptions: 1. as a country belonging to Hyrcania, and watered by the Ochus, now Tekjjan (xi. p. 509); 2. as a distinct and independent land (xi. p. 511). The geographer probably meant to imply a narrow strip of land, whose boundaries were Hyrcania, Ariana, and Parthia respectively, and corresponding with the present Khorassan. It may be identified with the existing Nisa, a small town to the N. of the Albaras chain of mountains, between Astarabad and Meshed. (Wilson, Ariana, pp. 142-145).

There has been some doubt as to the orthography of the name, which, in some of the editions, is called Nisaa; but, on the whole, the above is probably the best. It is not unlike that the place called by Isidorus Parthysa, "which the Greeks call Nisa," must also be identified with the present Nissa. The same district answers to the "regio Nisiana Parthynes nobilis" in Pliny (vi. 25. s. 29).

NESCANDIA, a municipal town in Hispania Baetica, stood on the site of the modern village El Valle de Abidaleca; 2 leagues W. from Antequera. It is still famed for her natural opera, which is a creation of which in ancient times is attested by inscriptions. (Ubert, vol. ii. pt. 1. p. 363).

[N. E. B.]

NESSITIS (Nestis), a district of Asia Minor, situated on the west side of the Euphrates, between the Aasae, Matedus, and Phithestrophii.

[B. E. B.]

NESSIS (Nissa, Ariana Peripl. p. 18), a small river, 60 stadia from the Borgys, which discharges itself into the Euxine by the Prom. Herculis, Cape Constantihskau (Cape Adler of Gauntier's map), where there is now a river called Mezouanta. [E. E. B.]

NESSON. [Nessonis Lacus.]

NESSONIS LACUS (Nessonis Lym.) a lake of Pelasgia in Thrace, lying east of Larissa, now called Karatjevir or Mavrolim. In summer it is only a marsh, and contains very little water, but in winter it is filled by the overflowing of the Peneius. When the basin is filled, its superfluous waters are conducted by a channel into the lake Boebeis, now called Karla. (Strabo. x. p. 440; Leake, Northern Greece, vol. i. p. 443, vol. iv. p. 408). Strabo regards the lakes Nessonis and Beoeis as the remains of the great lake which covered Thessaly, before the waters found an outlet through the vale of Tempe to the sea; but he is mistaken in saying that Nessonia is larger than Boebeis. (Strabo, i. p. 430). Nessonia received its name from a town Nesson, which is mentioned only by Stephano B. (s. v. Nisa).

NESSAEI. [Nesti.]

NESSANE. [Martelea, Vol. II. p. 264. b.]

NESSI, NESTAEI (Nestos, Sylax, p. 8; Nes- tera, Fratins, ap. Sol. Apol. xiii. p. 1296), a people of Illyricum, with a town of the same name, near the river Nestus (Nestos, Sylax, l. c.; Artemidors, ap. Steph. B. e. r.), which has been identified with the Kerka. [E. E. B.]

NESTUS or NESSUS (Nestos, Sylax, pp. 8, 29; Scymn. 672; Pomp. Melia, ii. 2. §§ 9, 2; Plin. E. E. 3
KESULIU.M.
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NETUJI
[NETUM]

PE

KESULIU.M.

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Netini (Nort studied the coast of 

Citizens and Seleucia, 60 stadia c. 

(Studimnus Men. Mag. §§ 166, 

167.)

NETOPHALL (Netoni), a town of Judah, mentioned by Ezra (ii. 22) and Nehemiah (vii. 26), between Beithlehem and Anathoth, if anything may be concluded from the order in which the names occur, which is so questionable, that Belt-Nettif may be, perhaps, safely regarded as its modern representative. It is situated on the highest point of a lofty ridge, towards the NW. of the ancient tribe of Judah. (Robinson, Bib. Res. vol. ii. pp. 341— 

342; B.I. Palaeus, p. 650, 908) (G.W.

SICELIA, or SICILY (Sicilia), a considerable town in the S. of Sicily, near the sources of the little river Asinarius (Falcоворi), and about 20 miles SW. of Syracuse. We find no mention of it in early times, but it was probably subject to Syracuse; and it is in accordance with this, that, by the treaty concluded in the year 263 between the Romans and Hieron king of Syracuse, Sicelium was noticed as one of the cities let in subjection to that monarch. (Diod. xxiii. Exc. ii. p. 502). We have no account of the circumstances which subsequently earned for the Neturn the peculiarly privileged position in which we afterwards find them: but in the days of Cicero, Neturn enjoyed the rights of a "faderita civitas" like Messana and Tanrnonium; while, in Phiny's time, it still retained the rank of a Latium town (civitas Latinum conditionis), a favour then enjoyed by only three cities in the island. (Cic. Fam. iii. 26, v. 22, 51; Plin. iii. 8, 8, 14; Ptol. I. c.; Sil. Ital. xiv. 268.) Ptolemy is the last ancient writer who mentions the name; but there is no doubt that it continued to exist throughout the middle ages; and under the Norman kings rose to be a place of great importance, and the capital of the southern province of Sicily, to which it gave the name of "Pal di Neto." But having suffered repeatedly from earthquakes, the inhabitants were induced to emigrate to a site nearer the sea, where they founded the modern city of Neto, in 1703. The old site, which is now known as Noto Vecchio, was on the summit of a lofty hill about 8 miles from the modern town and 12 from the sea-coast; some remains of the ancient amphitheatre, and of a building called a gymnasium, are still visible, and a Greek inscription, which belongs to the time of Hieron I. (Favart, de Reb. Sc. iv. 2; Castell, Inscr. Sicil. p. 101.)

NEUDRUS (Neudor, Arrian, Indic. c. 4), a small stream of the Panidhi, which flowed into the Hydaspes (Ituri or Ivrutai) from the country of the Ataennae. It has not been identified with any modern river.

NEVIRNUN [NOVIRGNUM.]

NEUTI (Neuti), a nominal people of the N. of Europe, whom Herodotus (iv. 17, 51, 100, 125) places in the centre of the region which now comprises Poland and Lithuania, about the river-basin of the Bug. They occupied the district (the Neutixia γης) which lay to the NW. of the lake out of which rose the Tyrrhenian Sea, as the name in Slavonic of Norskaaemaz, with its chief town Nir, and a river Niria. Some time before the expedition of Dareius, they had been obliged to quit their original seats, on account of a quantity of serpents with which it was infested, and had taken refuge with the Budini in the district about the Bug, which had till then belonged to that people. Though not of the same origin, in customs they resembled the Scythians, and bore the reputation of being encanters (γυρνεις), like the "Sambas" among the Siberian nomads of the present day. Once a year — so the Scythians and the Greeks of Olbia told Herodotus—each of them became for a few daya a wolf; a legend which still lingers among the people of Volhynia and White Russia. Pomponius Mela (ii. 1 §§ 7, 13) repeats this story from Herodotus. (Comp. Plin. viii. 34; Croizer, Sygothilia, vol. ii. p. 131.) The Sarmatian NAVARI of Ptolemy (Nauariis, ii. 5, 25) are the same as the name appearing in a Grecized form; but there is some difficulty in harmonising his statements, as well as those of Empiricus (ap. Anon. Poet. vulgo Scymn. Ch.), v. 843; Anon. Peripl. p. 2) and of Anuimius Marcellinus (xxii. 1. § 14), with the more trustworthy accounts of Herodotus. Schafarik (Slov. Alt. vol. i. pp. 194—199) refers the Neuri to the Wendish or Servian stock.

NIA (Niia), a river of Interior Libya, discharging itself into the Hesperian bay, in 15° 30' E. long., and 30° N. lat. (Ptol. iv. 6. § 7). Colonel Leake (Journ. Geog. Soc. vol. ii. p. 18) has identified it with the Rio Grande, which takes its rise on the border of the highland of Sceneiambia, according to Mollers map (Trac. in the Interior of Africa, 1820), in 10° 37' N. lat and 13° 37' W. long.

NICAEA, NICÉ (Niké), or NICAAE (Nikaia), a town of Thrace, not far from Adriamne, the scene of the defeat and death of the emperor Valens by the Goths (Proc. Hist. Skim, i. 5, 23) and the summer retreat of Constantine the Great (Proc. Hist. Siam, ii. p. 183; Sosum. iv. 19; Theophil. p. 772.) It has been variously identified with Kewelj and Kuladej.

[N. II . D.]

NICAEA. I. In Asia. 1. (Nicæa; Eth. Nicæus or Nicæis; Iskilia), one of the most important towns of Bithynia, of which Strabo (xii. p. 565) even calls it the metropolis, was situated on the eastern shore of lake Ascania or Ascanius, in a wide and fertile plain, which, though it was somewhat unhealthy in summer. The place is said to have been colonised by the Scythians, and to have originally borne the name of Ancore (Steph. B. z. v.) or Helicore (Geogr. Min. p. 40, ed. Hudson); but it was subsequently destroyed by the Myssians. A few years after the death of Alexander the Great, Antigonus, probably after his victory over Eumenus, in n. c. 316, rebuilt the town, and called it, after himself, Antigonia. (Steph. B. l. c.; Eustath. ad Hom. II. ii. 863.) Not long after Lysimachus, having made himself master of a great part of Asia Minor, changed the name of Antigonia into Nicea, in honour of his wife Nicaea, a daughter of Antipater. (Steph. B., Eustath. Strab., II. ec.)
Nicaea.

According to another account (Nemnon, op. Phot. Cod. 224, p. 233, ed. Bekker), Nicea was founded by men from Nicea near Thessalonica, who had served in the army of Alexander the Great. The town was built with great regularity, in the form of a square, measuring 16 stadia in circumference; it had four gates, and all its streets intersected one another at right angles, so that from a monument in the centre all the four gates could be seen. (Strab. xii. pp. 565. sc.) This monument stood in the gymnasium, which was destroyed by fire, but was restored with increased magnificence by the younger Pliny (Epist. x. 48), when he was governor of Bithynia. Soon after the time of Lysimachus, Nicea became a city of great importance, and the kings of Bithynia, whose era begins in B.C. 288 with Zipoetes, often resided at Nicea. It has already been mentioned that in the time of Strabo it is called the metropolis of Bithynia; an honour which is also assigned to it on some coins, though in later times it was enjoyed by Nicomedia. The two cities, in fact, kept up a long and vehement dispute about the precedence, and the 38th oration of Dion Chrysostomus was expressly composed to settle the dispute. From this oration, it appears that Nicomedia alone had a right to the title of metropolis, but both were the first cities of the country. The younger Pliny makes frequent mention of Nicea and its public buildings, which he undertook to restore when governor of Bithynia. (Epist. x. 40, 48, sc.) It was the birthplace of the astronomer Hipparchus and the historian Dion Cassius. (Suid. s. v. "Terrapox.") The numerous coins of Nicea which still exist attest the interest taken in the city by the emperors, as well as its attachment to the rulers; many of them commemorate great festivals celebrated there in honour of gods and emperors, as Olympia, Isthmia, Dionysia, Pythia, Commodia, Severia, Philadelphia, &c. Throughout the imperial period, Nicea remained an important place; for its situation was particularly favourable, being only 25 miles distant from Prusa (Ptol. v. 32), and 44 from Constantinople. (I. Ant. p. 141.) When the last mentioned city became the capital of the Eastern Empire, Nicea did not lose in importance; for its present walls, which were erected during the last period of the Empire, enclose a much greater space than that ascribed to the place in the time of Strabo. In the reign of Constantine, A.D. 325, the celebrated Council of Nicea was held there against the Arian heresy, and the prelates there assembled drew up the creed called the Nicean. Some travellers have believed that the council was held in a church still existing; but it has been shown by Prokesch (Eirin. 111. i. 234) that that church was built at a later period, and that the council was probably held in the now ruined mosque of Orchan. In the course of the same century, Nicea suffered much from an earthquake; but it was restored in A.D. 368 by the emperor Valens. During the middle ages it was for a long time a strong bulwark of the Greek emperors against the Turks, who did not conquer it until the year 1078. During the first crusade, in 1097, it was recovered from them by the Christians, but in the peace which was afterwards concluded it was ceded to the Turks. In the 13th century, when Constantinople was the capital of the Latin empire, Theodore Lascaris made Nicea the capital of Western Asia; in the end, however, it was finally conquered and incorporated with the Ottoman empire by Orchan. Many of its public buildings were then destroyed, and the materials used by the conquerors in erecting their mosques and other edifices. The modern Lendik is a very poor place, of scarcely more than 100 houses, while in Pococke's time, there still existed about 300. The ancient walls, with their towers and gates, are in tolerably good preservation; their circumference is 14,800 feet, being at the base from 15 to 20 feet in thickness, and from 30 to 40 feet in height; they contain four large and two small gates. In most places they are formed of alternate courses of Roman tiles and large square stones, joined by a cement of great thickness. In some places have been inserted columns and other architectural fragments, the ruins of more ancient edifices. These walls seem, like those of Constantinople, to have been built in the fourth century of our era. Some of the towers have Greek inscriptions. The ruins of mosques, baths, and houses, dispersed among the gardens and cornfields, which now occupy a great part of the space within the Greek fortifications, show that the Turkish town, though now so inconsiderable, was once a place of importance; but it never was so large as the Greek city and it seems to have been almost entirely constructed of the remains of the Greek Nicea, the walls of the ruined mosques and baths being full of the fragments of Greek temples and churches. On the north-western parts of the town, two moles extend into the lake and form a harbour; but the lake in this part has much retreated, and left a marshy plain. Outside the walls remains of an ancient aqueduct are seen. (Comp. Leake, Asia Minor, pp. 10, foll.; Von Prokesch-Osten, Eirin. 111. iii. pp. 521, foll.; Pococke, Journey in Asia Minor, ii. pp. 181, foll.; Wulpole, Turkey, ii. p. 146; Eckhel, Doctr. Num. i. pp. 423, foll.; Rasche, Lexic. Rei Num. iii. i. pp. 1374, foll.) [L.s.]

Coin of Nicea in Bithynia.

2. (Nicaea, Arrian, v. 19; Strab. xvi. p. 698; Curt. ix. 3. 23), a city in the Punjab, on the banks of the Hyphasis (or Jelum), built by Alexander the Great to commemorate his victory over Porus, who ruled the flat country intermediate between that river and the Aecesines. It was at Nicea or Bucephalia, which appears to have been on the opposite bank, that Alexander (according to Strabo, L c.) built the fleet which Nearchus subsequently commanded, the country in the immediate neighbourhood having abundance of wood fit for ship-building. No town now exists which can with any probability be identified with [V.C.]

NICAEEA. II. In Europe. 1. (Nicaea; Eth. Nicasei; Nizee, in French Nice), a city on the coast of Liguria, situated at the foot of the Maritime Alps, near the frontier of Gallia Narbonensis. On this account, and because it was a colony of Massilia, it was in early times commonly reckoned as belonging to Gaul (Steph. B. s. c.); and this attribution is still followed by Mela (ii. 5. § 3): but from the time that the Varas became fixed as the limit of Italy, Nicea, which was situated about 4 miles

E 4
to the E. of that river, was naturally included in
Italy, and is accordingly so described by Strabo,
Pliny, and Ptolemy. (Strab. iv. p. 184; Plin. iii.
5. s. 7; Ptol. iii. 1. § 2.) We have no account of
its early history, beyond the fact that it was a
colony of Massilia, and appears to have continued
always in a state of dependency upon that city.
(Strab. iv. pp. 180, 184; Plin. l.c.; Steph. B. v.)
It was situated on the borders of the Ligurian tribes
of the Early and Decades, and, as well as its
neighbour Aegidos, was continually harassed by
the incursions of these barbarians. In b. c. 154
both cities were actually besieged by the Ligurians,
and the Massilians, finding themselves unable to re-
pair the assaults, applied to Rome for assistance;
the consul Q. Opimius, who was despatched with
an army to their succour, quickly compelled the
Ligurians to lay down their arms, and deprived them
of a considerable part of their territory, which was
annexed to the dependency of Massilia. (Pol. xxxii.
4. 7; Liv. Epit. xlvii.) From this time, nothing
more is heard in history of Nicaea, which continued
to belong to the jurisdiction of Massilia, and, even
after it came to be subject to the Romans, and in-
cluded geographically in Italy, was still for munici-
pal purposes dependent upon its parent city. (Strab.
v. p. 184.) At a later period, the new division of
the province again transferred to Gaul the towns of
Nicaea and Cemenelum, together with the whole
district of the Maritime Alps, westward of the
Tresetia Augusti. Hence, we find Nicaea described
by Ammianus (xxv. 11. § 15) as belonging to Gaul;
and during the decline of the Empire, after it had
become an episcopal see, the names of its bishops are
found among the Gaulish prelates. It does not ap-
pear to have ever been a town of much importance
under the Roman Empire; and was apparently
obscured by the city of Cemenelum (Cimate), in its
immediate neighbourhood. But it had a good
port, which must always have secured it some share
of prosperity, and after the fall of Cemenelum, it
rose to be the most important city in this part of Gaul,
and became the capital of an independent district
called the Contado di Nizza (County of Nice).
This eventually fell into the hands of the House of
Savoy, and now forms part of the dominions of the king
of Sardinia. Nicaea itself is a flourishing place, with
about 30,000 inhabitants, but has no remains of
antiquity. The ancient city probably occupied the
height, now the site of the castle, and the immediate
neighbourhood of the port, which though small,
is secure. Nicae is situated at the mouth of the
river Entione, a considerable mountain torrent, evi-
dently the stream called Patilo by Pliny and Mel.
(Plin. l.c.; Mel. ii. 4. § 9.)

About 2 miles E. of Nicae is a deep bay or inlet
between two rocky promontories, forming a spacious
natural harbour now known as the Gulf of Ville-
franche, from a town of that name, which has
however existed only since the 13th century. This
is probably the Portus Oluscus of the Maritime
Itinerary (p. 504). The Anxio Portus of the
same itinerary is probably a small cove, forming a
well-sheltered harbour for small vessels on the E.
side of the headland, called Capo di S. Ospizio,
which forms the eastern boundary of the Gulf of
Villefranche. (See also p. 504.) A similar cove a few miles farther E.
just below the resorting village of Eze is probably
the Avisto Portus of the same authority; but the
distances given between these points are greatly
overstated. [E. II. B.]

2. (Nicaea: Frh. Nikaöys), a fortress of the
Lucii Epiceneridi, situated upon the sea, and close
to the pass of Thermopylae. It is described
by Aeschnes as one of the places which commanded
the pass. (De Fals. Leg. p. 43, ed. Steph.) It was
the first Lucian town after Alpenos, the latter being
at the very entrance of the pass. The name of
Nicaea by Phalanecus to Philip, in b. c. 346, made
the Macedonian king master of Thermopylae, and
brought the Sacred War to an end. (Biod. xvi.
59.) Philip kept possession of it for some time, but
subsequently gave it to the Thessalians along with
c. Cleon. p. 73, ed. Steph.) But in b. c. 340 we
again find Nicaea in the possession of Philip.
(Dem. in Phil. Ep. p. 153.) According to Memnon
(ap. Phot. p. 234. a., ed. Bekker; c. 41; ed. Gis.)
Nicaea was destroyed by the Phocians, and on its in-
habitants founded the Byzantine Nicaea. But even
if this is true, the town must have been rebuilt soon
afterwards, since we find it in the hands of the Ac-
tolians during the Roman wars in Greece. (Polyb.
x. 42. xvii. 1; Liv. xxxvii. 5, xxxii. 32.) Subse-
tently the town is only mentioned by Strabo (ix.
p. 426). Leake identifies Nicaea with the castle of
Pandaiusna, where there are Helicen remains.
(Northern Greece, vol. ii. p. 5, seq.)

3. Nicaea (Nicaiea), in the territory of the
Episcopal city of Zentea, near the Rhine, on the
right bank of the river Rhone, at the point where
it joins the river Moselle, is a village of
considerable antiquity in Mesopotamia, on the river
Encrato. According to Isidorus (Mons. Paeth.
i. ed. Miller) and Pliny (v. 24. s. 21, vi. 26. s. 30),
it owed its foundation to Alexander the Great; ac-
according, however, to Appian, to Seleucus I., which
is much more likely (Synec. c. 57). It is men-
tioned by Dion Cassius (xl. 13) and by Tacitus
(Ann. vi. 40), but simply as one of many towns
founded by the Macedonians. Strabo calls it a
town of the Modernians (Mesopotamia, p. 537).
Nothing is known of its intermediate history;
but Justinian erected a fortress here (Procop. de
Aedific. ii. 7); and the emperor Leo, who possibly
added several new works to it, is said to have
changed its name to Leontopolis. (Cf. Hieroc.
p. 715; and Chron. Edess. ap. Asenn. i. p. 403.)

NICEPHORUS (Nicopephros, Strab. xvi. p. 747;
Ptol. v. 18. § 6; Steph. B. s. r.), a place of
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p. 715; and Chron. Edess. ap. Asenn. i. p. 403.)

NICEPHORUS, an affluent of the Tigris, which
washes the walls of Tigranocerta (Tac. Ann. xv.
4), now the Bittis-chai, which runs at Bagh Khan
on the S. of Jebel Nimrud, and of Lake Uin,
(Chesney, Explo. Environ. vol. i. p. 18; Ritter,
Erdkunde, vol. x. p. 88.) Kiepert's map identifies
it with the Jezdehane Su. [E. B. J.]

NICER (the Necker), a tributary of the Rhine,
having its sources not far from those of the Danube,
and discharging itself into the Rhine in the neigh-
bourhood of Mannheim. Its course forms a sort of
semicircle, as it first flows in a north-eastern and
afterwards in a north-western direction. The Nicer
is not mentioned until a late period of the Roman
Empire. In a. d. 319, the emperor Valentinian had
to make great efforts in turning some part of the
NICIA.

river into a new channel for the purpose of protecting the walls of a fort erected on its banks from being undermined and washed away by its waters. (Amm. Marc. xxviii. 2; Vopisc. Probl. 13, where it is called Niger; Auson. Mosell. 423; Siden. Apollin. Paneg. ad Art. 324; Eunaeus. Paneg. Const. 13; Synmach. Land. in Valentin. ii. 9, 10.) The remains of Roman antiquities on the banks of the Nicia are very numerous, and a few of the fragments of the Armasia (Eurus) and Murra (Murr), are mentioned in inscriptions found in the country. [L. S.]

NICIA. [Castra, Vol. i. p. 662, a.]

NICHEUM or NICIEU (Νικηεθ 1ηνγρήσθαι, Ptol. iv. 5. § 9), a principal town in the Nomos Prosopises of Lower Aegypt; lay just above Monemvis and nearly midway between Memphis and Alexandria. It was one of the military stations on the main road between those cities which ran nearly parallel with the Canopic arm of the Nile. (Prosopt. [W. B. D.]

NICOMEDEA (Νικομήδεια; Eben. Νικομήδειας: Τασιμικίδι or Τασιμικά), the capital of Bithynia, situated on the north-eastern coast of the Sinus Astaeus, a part of the Propontis. The town of Astacus, a little to the south-east of Nicomedia, was destroyed, or greatly damaged, by Lysimachus; and some time after, B.C. 264, Nicomedia I. built the town of Nicomedia, to which the inhabitants of Astacus were transferred (Steph. B. z. v.; Strab. xil. p. 563; Paus. v. 12. § 3; Euseb. Chron. Ol. 129. 1). The founder of the new city made it the capital of his kingdom, and in a short time it became one of the largest and most flourishing cities, and continued to prosper for more than six centuries. Phiny, in his letters to the emperor Trajan, mentions several public buildings of the city, such as a senate-house, an aqueduct, a forum, a temple of Cybele, &c., and speaks of a great fire, during which the place suffered much (Epist. x. 42, 46). Respecting its rivalry with Nicasa, see Nicasa. According to Pliny (v. 43), Nicomedia was 62½ miles to the south-east of Chalcedon, while according to others it was only 60 or 61 miles distant (It. Ant. pp. 124, 140; It. Hieros. p. 572; Tab. Pent.). Under the Roman Empire Nicomedia was also the residence of the emperors, such as Diocletian and Constantine, especially when they were engaged in war against the Parthians or Persians. (Aurel. Vict. de Caes. 39; Niephor. vii. in fin.) The city often suffered from earthquakes, but owing to the manufacturer of the cupola, it was always restored (Amm. Marc. xvii. 7; Philostorg. iv. p. 506). It also suffered much from an invasion of the Sarmatians (Amm. Marc. xxi. 9, 12, 13). The orator Libanius (Orat. 62, tom. iii. p. 337, ed. Reiske) mourns the loss of its theatres, basilicas, temples, gymnasia, schools, public gardens, &c., some of which were afterwards restored by Justinian (Procop. de Aed. iv. 1; comp. Ptol. v. I. § 3, viii. 17. § 4; Hieroc. p. 691). From inscriptions we learn that in the later period of the empire Nicomedia enjoyed the honour of a Roman colony (Orelli, Inscript. No. 1060). The city is also remarkable as being the native place of Arrian, the historian of Alexander the Great, and as the place where Hannibal put an end to his chequered life. Constantine breathed his last at his villa Ancyron, near Nicomedia (Cassiod. Chron. Const.; Philostorg. ii. p. 484). The modern Imild still contains many interesting remains of antiquity respecting which see Poecile, vol. iii. p. 143, &c.; Description de l'Asie Mineure, tom. i.; comp. Basch, Lexie. Reg. Num. iii. 1. p. 1435, &c. [L. S.]

NICONIS BROMUS (Νικόνις βρόμους, Perip. Marc. Erythr. p. 9, ed. Hubsn; Taviani, Ptol. iv. 7. § 11: Nic, Ptol. i. 17. § 12), one of the "Runns" of Azania, on the E. coast of Africa, seven (days' stations) in all. Passing the Noti Corna of Tolemy (El-HeiifI), the voyager arrived at the "Strands" (αρακάλες), the Little and the Great, extending six days according to the Peripicus, eight according to Ptolemy's authorities, though he would reduce the distance to four natural days. The Little Strand, which occurs first, is doubtless the Си My She, or "Long Sword," of the Arab pilots, so called from its curvature. The Great Strand is probably the district now called Meritt, "Dry Desert." These have an extent of 300 miles. Next comes the peoples shore where Ptolemy (i. 17. § 11) places 3 towns, Edesa ("Εδέσα") and Ninus ("Νίνους") and Pontes (Σαγαπελάς), and Tonice or Nic, the Nicon of the Peripicus. These towns must be placed in the Baro Сомали, or the land of the Сомали, or Sinuasis, a mild people of pastoral habits, confined to the coast, which they occupy from the Red Sea to the river Juba. The "Port of Sarapiion" corresponds with Markhah, while the "Runn of Nic" agrees with the point called Torre in Owen's map. (Narrative of Voyages to explore the Shores of Africa, Arabia, and Madagascar; Ptol. iv. 129. 1.) The "Nic" remains of antiquity, as also the "Runn of Nic," agrees with the point called Torre in Owen's map. (Narrative of Voyages to explore the Shores of Africa, Arabia, and Madagascar, 1833; comp. Coolev, Claudius Ptolemy and the Nile, p. 64.)

[N. J. B.]

NICONIUM (Νικόνιον, Seyliam, p. 29), a city of European Sarmatia, which Strabo (vii. p. 306) places at 180 stadia from the mouth of the Tyrs, while the anonymous Coast-describer (p. 9) fixes it at 300 stadia from the Issicorum Portus, and 30 stadia from the Tyrs on the coast. Stephanus of Byzantium (c. v.) states that it was at the mouth of the Ister; Tyrs, which remains of antiquity, as also the "Runn of Nic," agrees with the point called Torre in Owen's map. (Narrative of Voyages to explore the Shores of Africa, Arabia, and Madagascar, 1833; comp. Coolev, Claudius Ptolemy and the Nile, p. 64.)

[N. J. E. E. J.]

NICOPOLOS (Νικοπόλεις; Eten, Nικοπολίτης), i. e., the "City of Victory." 1. In Asia. 1. A town of Bithynia, on the coast of the Besorus, a few miles north of Chalcedon. (Plin. v. 43; Steph. B. z. v.)

2. A town in Cappadocia or Armenia Minor, founded by Pompey on the spot where he had gained his first decisive victory over Mithridates. (Strab. xii. p. 555; Appian, Mithrid. 101, 105; Dion Cass. xxxv. 33; Cass. Bcl. Alex. 36; Plin. vi. 10.) It was situated in a valley of the river Lycus, a tributary of the Iris (Aeta Martyr. tom. iii. Jul. p. 46), at a distance of 100 miles to the north-west of Salata, and 98 to the north-east of Scasilia. It was a populous town as early as the time of Strabo; but during the last period of the Empire it appears to have suffered much, and its deserted walls were restored by Justinian. (Procop. de Aed. iii. 4; comp. Ptol. v. 7.)

COIN OF NICOMEDIA.
NICOPOLIS.

§ 3; *Ibn. Ant.* pp. 183, 207, 215; *Hieroc.* p. 703; Steph. B. s. e.). Most travellers and antiquaries are agreed, that Nicopolis is represented by the modern Turkish town of *Derrichi*; but as this place is situated on a tributary of the *Euphrates*, the opinion is opposed to the statements of our authorities, especially the "Acta Martyrum." Others are inclined to regard *Karaca-hissar* on the *Lykeus*, as marking the site of Nicopolis; but still the routes indicated in the itineraries are in favour of *Derrichi*; whence D'Anville too identifies this place with Nicopolis, assuming that the error lies with the author of the "Acta Martyrum," who expressly places Nicopolis on the river *Lycus*.

3. An episcopal see of uncertain site, in Lydia or Ionia, mentioned by Hierocles (p. 660). [L. S.]

4. A town in Cilicia. [Ist.]

5. A town in Palestine. [Emmav., No. 2.]

NICOPOLIS. II. In *Africa*. A town in Aegypt, founded by Augustus Caesar, in B. C. 24, on the field where he defeated, for the last time, M. Antonius, and in commemoration of the surrender of Alexandria. (Strab. xvii. p. 792; Joseph. B. s. e.) 18. The conqueror was at the moment highly incensed with the Alexandrians; and, by the foundation of a Roman town in their immediate neighborhood, sought to inflict a permanent blow on their political and commercial supremacy. Nicopolis was built a little W. of the Delta proper, on the banks of the canal which connected Canopus with the capital, and about three and a half miles from its eastern gate. That it was intended for a city of the first rank appears from its ground plan, which, however, was never executed. Its founder built an amphitheatre and a temple, and established there Ludii Quinennales, in honour of his victory (*Aegyptius*, Spanheim, *Epit.* v. § 3, ed. Morell); and coins bear on their reverse the legend ΝΙΚΟΠΟΛΙΣ ΣΕΒΑΣΤ. ΚΥΣΙΣ. He also designed to erect several temples, and to transfer to them the principal sacrifices and priest-colleges of the Macedonian capital. But the whole scheme was a failure; the natural advantages of Alexandria were insuperable; and the Roman "City of Victory" was never more than than a suburb of its rival. Within less than a century after its foundation, the name of Nicopolis disappears from history. A town called *Julopolis*, mentioned by Pliny alone (vi. 23. s. 26), as seated on the same canal, and about the same distance (20—30 stades) from Alexandria, is apparently Nicopolis (see Mannert, vol. x. p. 626). [W. B. D.]

NICOPOLIS. III. In Europe. 1. A city of Epirus, erected by Augustus, in commemoration of the victory of Actium, B.C. 31. It was situated near the entrance of the Ambraciot gulf, on the promontory of Epirus, which is immediately opposite that of Actium in Aetolia. The extremity of the *Epireot* promontory is now occupied by the town of *Preveza*; and Nicopolis lay 3 miles to the N. of this town, on a low istmus separating the Ionian sea from the Ambraciot gulf. It was upon this istmus that Augustus was encamped before the battle of Actium. His own tent was pitched upon a height immediately above the istmus, from whence he could see both the outer sea towards Paxi, and the Ambraciot gulf, as well as the ports towards Nicopolis. He fortified the camp, and connected it by walls with the outer port, called *Comaruni.* (Dion Cass. l. 12.) After the battle he surrounded with stones the place where his own tent had been pitched, adorned it with naval trophies, and built within the enclosure a sanctuary of Neptune open to the sky. (Dion Cass. l. 12.) But, according to Suetonius (Aug. 18), he dedicated this place to Neptune and Mars. The city was peopled by inhabitants taken from Ambraic, Aetolion, Taurion, Ithaca, Amphilochian, and Calydon. (Dion Cass. l. 1; Suet. Aug. 12; Strab. vii. pp. 324, 323; Paus. v. 23. § 3, vii. 18. § 8, x. 38. § 4.) Augustus instituted at Nicopolis a quinquennial festival, called *Actia,* in commemoration of his victory. This festival was sacred to Apollo, and was celebrated with music and gymnastic games, horse races, and naval-fights. In 183, it was the revival of an old festival, since there was an ancient temple of Apollo on the prementary of Actium, which is mentioned by Thucydes (i. 29), and was enlarged by Augustus. The festival was declared by Augustus to be a sacred contest, by which it was made equal to the four great Grecian games; it was placed under the superintendence of the Lacedaemonians. (Dion Cass., Suet., Strab., *B. C.*) Augustus caused Nicopolis to be admitted into the Amphictyonic Assembly at Delphi, and declared it a Roman colony. (Plin. iv. 1. s. 2; *Tab. Anc.* v. 10.) A Christian church appears to have been founded at Nicopolis by the Apostle Paul, since he dates his letter to Titus from Nicopolis of Macedonia, which was most probably the colony of Augustus, and not the town in Thrace, as some have supposed. Nicopolis continued to be the chief city in Western Greece for a long time, but it had already fallen into decay in the reign of Julian, since we find that this emperor restored both the city and the games. (Mannert, *Julian.* 9.) At the beginning of the fifth century it was plundered by the Goths. (Procop. B. Goth. iv. 22.) It was again restored by Justinian (de *Aedif.* iv. 2), and was still in the sixth century the capital of Epirus. (Hieroc. p. 631, ed. Wessel.) In the middle ages Nicopolis sunk into insignificance, and the town of *Preveza* was built at the extremity of the promontory, at length absorbed all its inhabitants, and was deserted, as in similar cases, chiefly constructed out of the ruins of the ancient city.

The ruins of Nicopolis are still very considerable. They stretch across the narrowest part of the isthmus already described. Strabo (vii. p. 324) erroneously describes the isthmus as 60 stadia in breadth; but the broadest part, from the south-eastern extremity of the lagoon called *Mazaoma* to *Mytika*, is only three miles; while the narrow part is less than half that distance, since the eastern half of the isthmus is occupied by the lagoon of *Mazaoma*.

This lagoon is separated from the Ambraciot gulf only by a narrow thread of land, which is a mile long, and has openings, where the fish are caught in great numbers, as they enter the lagoon in the winter and quit it in the summer. This illustrates the statement of an ancient geographer, that fish was so plentiful at Nicopolis as to be almost disgusting. (*Geo@r. Græc.* Min. vol. iii. p. 13, ed. Hudson.) Nicopolis had two harbours, of which Strabo (vii. p. 324) says that the nearer and smaller, which was called *Mazaoma*, was so narrow, that while one ship was in, another, and better one, was near the mouth of the gulf, distant about 12 stadia from Nicopolis. It would appear, that Strabo conceived both the ports to have been on the western coast out-side the gulf; but it is evident from the nature of the western coast that this cannot have been the case. Moreover, Dion Cassius (l. 12) calls *Comaruni*
The ruins of Nicopolis are now called Paleokastron. On approaching them from Prokessa, the traveller first comes to some small arched buildings of brick, which were probably sepulchres, beyond which are the remains of a strong wall, probably the southern enclosure of the city. Near the south-western extremity of the lagoon Mzoma, is the Paleokastron or castle. It is an irregular pentagonal enclosure, surrounded with walls and with square towers at intervals, about 25 feet in height. On the western side, the walls are most perfect, and here too is the principal gate. The extent of the enclosure is about a quarter of a mile. The variety of marble fragments and even the remains of inscriptions of the time of the Roman Empire, inserted in the masonry, prove the whole to have been a repair, though perhaps upon the site of the original acropolis, and restored so as to have been sufficiently large to receive the diminished population of the place. It may have been, as Leake conjectures, the work of Justinian, who restored Nicopolis. Three hundred yards westward of the Paleokastron are the remains of a small theatre but little dilapidated. Col. Leake says that it appears to be about 200 feet in diameter; but Lient. Wolfe describes it as only 60 feet in diameter. Being built upon level ground, the back or highest part is entirely supported upon an arched corridor. Between this theatre and the shore, are the ruins of a quadrangular building of brick, which was perhaps a palace, as it has numerous apartments, with many niches in the walls for statues, and some remains of a stone pavement. It stands just within an aqueduct, supported upon arches, which entered Nicopolis on the north, and was 30 miles in length. Considerable remains of it are met with in different parts of Epirus.

Further north, at the foot of a range of hills, are the remains of the great theatre, which is the most conspicuous object among the ruins. It is one of the best preserved Roman theatres in existence. The total diameter is about 300 feet. The scene is 120 feet long, and 30 in depth. There are 27 rows of seats in three divisions. From the back of the theatre rises the hill of Mikhalitse, which was undoubtedly the site of the tent of Augustus before the battle of Actium. Close to the theatre are the ruins of the stadium, which was circular at both ends, unlike all the other stadia of Greece, but similar to several in Asia Minor, which have been constructed or repaired by the Romans. Below the stadium are some ruins, which are perhaps those of the gymnasium, since we know from Strabo (vii. p. 325) that the gymnasium was near the stadium. The accompanying map is taken from Lient. Wolfe's survey. (Leake, Northern Greece, vol. i. p. 183, seq.; Wolfe, in Journal of Geogr. Soc. vol. iii. p. 92, seq.)

**MAP OF THE NEIGHBOURHOOD OF NICOPOLIS.**

A. Site of Nicopolis.
B. Port Comarum. Miftika.
C. Port Fathy.
D. Lagoon Mzoma.
E. Prokessa.
F. Actium. La Punta.
1. Paleokastron.
2. Small Theatre.
3. Palace.
4. Large Theatre.
5. Stadium.
6. Aqueduct.

**COIN OF NICOPOLIS IN EPIRUS.**

2. A town of Thrace, not far from the mouth of the Eusus, and therefore called by Ptolemy (iii. 11. § 13) Nysus, węp Νύσσον. It appears to have been founded by Trajan, as it is surnamed Ulpi upon coins. The Scholiast upon Ptolemy says that it was subsequently named Christophi; but it is still called Nicopolis by Socrates (H. E. vii. 36) and Hierocles (p. 635).

3. A town of Thrace at the foot of Mt. Haemus. (Ptol. iii. 11. § 11.)

4. A town of Thrace, situated at the place where the Istrus flows into the Danube, and erected by Trajan in memory of his victory over the Dacians. (Amm. Marc. xxxi. 5; Jornand. de Reb. Get. c. 18; Hieroc. p. 636.)

NICO'HERA (Nicodera), a town of Bruttium, known only from the Antonine Itinerary (pp. 106. 111), which places it 18 M. P. south of Vibo Valentia, on the road to Rhegium. It is repeatedly mentioned in the middle ages, and still exists under its ancient name as a considerable town and an episcopal see. [E. B. H.]

NIDUM or NIDUS, a town of Britain, situated according to the Itinerary (p. 484), on the road from Isca Dumnorum to Isca Silurum, and consequently in the territory of the Belgae. This site, however, is in all probability false; and it appears rather to have been a town of the Silures, the modern Neath, on the river of that name in Glamorganshire. (Gurnell, p. 793.) [T. H. D.]
NIGER.

It should be remembered that the word ἄσπρος, translated "divergent," simply indicates the point of junction of two streams, without any reference to the course of their waters. At present, our acquaintance with the geography of the Niger is so slight that the number of its divergents; and even were there data, by which to institute a comparison, the imperfection of Ptolemy's information will probably leave these particulars in obscurity. After having stated that the Geir and Niger are the two principal rivers of the interior, he describes the one, as flowing together from the mountain Usarga; and the latter, as uniting in the same way. It is plain that he considers them to be rivers beginning and ending in the interior, without any connection with the sea. If two opposite branches of a river, rising in two very distant mountains, flow to a common receptacle, the whole may be described as joining the two mountains. Of the general direction of the current of the Niger there can be no doubt, as the latitudes and longitudes of the towns on its banks (§§ 24—29) prove a general bearing of E. and W.; and from its not being named among the rivers of the W. coast, it must have been discovered from W. to E. The lake Libye, to which there was an E. divergent, though its position falls 300 geog. miles to the NW. of Lake Tschad, may be presumed to represent this, the principal lake of the interior; it was natural that Ptolemy, like many of the moderns, should have been misinformed as to its position, and communication of the river with the lake. It is now, indeed, known that the river does not communicate with Lake Tschad, and that it is not a branch of a larger river. There are two divergent which its sources are in a very different latitude from that in which it has given; and its course varies considerably from the enormous extent of direction to the E., which results from its position of the towns on its banks. But recent investigations have shown that the difference of longitude between his source of the river and the W. coast is the same as that given by modern observations,—that Tamondaca, one of his towns on the Niger, coincides with Timbuktu, as laid down by M. Jouard from the coast; and the statement of the Niger is nearly equal to that of the Quorra, as far as the mountain of Kong, with the addition of the Shadde or Shorj of Fanda,—while Mt. Thala is very near in that which it may be supposed that the Shadde has its origin. In the imperfect state of our information upon the countries between Borni and Darfur, it would be hazardous to identify the lakes Chelly-hides and Nuna. In comparing Ptolemy's description of the central country between the Nile and Niger, there are reasons for concluding that he had acquired an obscure knowledge of it, similar to that which had reached Europe before the discoveries of Denham, Clapperton, and Lauder. The other great river, the Geir or Gir (Feip, § 13), is the same as the river called Müssulid by Browne, and Om Teyman, in Arabic, by Burchhardt; while the indigenous name Dijir recalls that of Ptolemy, and which takes a general course from SE. to NW. Burchhardt adds, that this country produces ebony, which (§ 7) must have been supplied to be an authority, though, like an African, he confines all the rivers of his country with the Nile; but, in another passage (I. Consul. Stilich. i. 229), he represents the Ger as a separate river, rivalling...
the Nile in size. Claudian could not have intended by this river, the Ger of Pliny (v. 1), at the foot of Mt. Atlas, and a desert of black sand and burnt rocks (Ven?), at which Paulinus arrived in a few days' journey from the maritime part of Mauretania; though it is probable that he may have intended, not the Ger of Potoleny, but the Niger. The termination Ger was probably a generic word, applied to all rivers and waters in N. Africa, as well as the prefix Ni; both were probably derived from the Semitic, and came through the Phoenicians to the Greeks. By a not unnatural error, the word became connected with the Nile; and the name Nigrita or Nigerete was synonymous with Sudan (the Blacks); the real etymology of the name tends to explain the common belief of the Africans, that all the waters of their country flow to the Nile. It is from this notion of the identity of all the waters of N. Africa that Pliny received the absurd account of the Nile and Niger, from the second Jula of Numidia. He reported that the Nile had its origin in a mountain of Lower Mauretania, and in the middle of the lake called Nile; that it flowed from thence through sandy deserts, in which it was concealed for several days; that it reappeared in a great lake in Mauretania Caesariensia; that it was again hidden for twenty days in deserts; and that it rose again in the sources of the Niger, which river, after having separated Africa from Aethiopia, and then flowed through the middle of Aethiopia, at length became the branch of the Nile called Astapus. The same false, though without the Niger being mentioned, is alluded to by Strabo (xvi. p. 826; comp. Vitruv. viii. 2 § 16); while Mela (iii. 9 § 8) adds that the river at its source was also called Dara, so that the river which now bears the name El-Dhara would seem to be the stream which was the reputed commencement of the Nile. The Niger of Pliny was obviously a different river, both in its nature and position, from the Ger of the same author. It was situated to the S. of the great desert on the line separating Africa from Aethiopia; and its magnitude and productions, such as the hippopotamus and crocodile, cannot be made to correspond to any of the small rivers of the Atlas. Neither of these swell at the same season as the Nile, being fed, not by tropical rain, falling in greatest quantity near the mountain substrate, but by the waters of the maritime ridges, which are most abundant in winter. The Niger is not mentioned by the Geographer of Ravenna, nor yet the Arabs, until the work of Joannes Leo Africanus — a Spanish Moor — which was written at Rome, and published in Latin, A.D. 1556. Though his work is most valuable, in being the only account extant of the foundation of the Negro empires of Sudán, yet he is in error upon this point, as though he had sailed on the river near Timbuktu; he declares that the stream does not flow to the L., as it is known to do, but to the W. to Genia or Jenne. This mistake led Europeans to look for its estuary in the Senegal, Gambia, and Rio Grande. The true course of the river, which has now been traced to its mouth, confirms the statements of the ancients as to the great river which they uniformly describe as flowing from W. to E.

[See map, Fig. 1, p. 434.]

NIGERIA. [NIGRITAE.]

NIGER-PULLUS, Nigrippulam, or Nigripulpo, in North Gallia, is placed by the Theodosian Table on a road from Lagdumum Bataverum (Leiden) to Noviomagus (Nijmegen). The distance is marked

11 from Albiniama (Alfen), ascending the Rhine. Ucber (Gallein, p. 533) quotes a Dutch author, who says that there is a village near 111torren still called Zucroo Kuikenkorn. (D‘Anville, Notice, &c.)

[See map, Fig. 2, p. 434.]

NIGRITAE, NIGRITES (Nigrizi, Strab. ii. p. 131, xviii. p. 826; Itol. iv. 6: § 16; Agathem. ii. 5; Mela, i. 4. § 3, iii. 10: § 4; Plin. v. 8; Nigerites, Strab. xviii. p. 828; Dianys. v. 215; Steph. B.), an African tribe who with the Pharusii were said to have destroyed the Tyrian settlements on the coast of the Atlantic, and through adjacent to the W. Aethiopians, were dispossessed of their lands in their journeys from the S. of Siberia to the S. of Fezzan. But if he was so ignorant of Libya, and particularly of the position of the W. Aethiopians (comp. p. 839), no great weight can be attached to his testimony, that the Nigritae and Pharusii, whom he expressly states to have been near those Aethiopians, were thirty years after to cross the Niger, particularly when he accompanies the remarks with the doubtful word saeci, and with his marvellous stories about the productions of Mauretania. Potolany (L.C.) places them on the N. of the river Niger, from which they took their name. It may be inferred, therefore, that they are to be sought in the interior between the Quoica or Djolbi and the Sandara in the Bihed-i-Sidân. Their chief town was called NIGEREA (Negrâa nepôsioa, Itol. iv. 6: § 27): the NIGRITE LACUS (Nigreti Anyn, § 14) may be identified with the lake Dibbeh in the N. of Timbuktu.

[See map, Fig. 3, p. 434.] NIGRISMANA. [Candimiana.]

NIGRITIS LACUS. [Nigritae.]

NIGRUS. [Menugus.]

NILI PALULES (ai toö Nileou Niumis, Itol. iv. 9: § 3; Strab. xvii. p. 786) were described by the ancient geographers as two immense lagoons, which received the first floods of the periodical rains that from May to September fall upon the Abyssinian highlands, and swell all the rivers flowing northward from that table-land. From these lagoons the Astapus (Bahr-el Azrek, Blue River) and the Bahar-el-Abiad, or White River, respectively derived their waters; and since they were the principal tributaries of the Nile, the lakes which fed them were termed the Nilotic Marshes. The ancients placed the Nil Paludes vaguely at the foot of the Luneu Montes; and the exploring party, sent by the emperor Nero, described them to Seneca the philosopher as of boundless extent, covered with floating weeds, and containing black and slimy water, impassable either by boats or by wading. There is, however, some probability that this exploring party saw only the series of lagoons produced by the level and sluggish stream of the White River, since the descriptions of modern travellers in that region accord closely with Seneca’s narrative (Nat. Quasit. vi. 9). The White River itself, indeed, resembles an immense lagoon. It is often from five to seven miles in width, and its banks are so low as to be covered at times with slime to a distance of two or three miles from the real channel. This river, as less remote than the Abyssinian highlands from the ordinary road between Syene and the S. of Memph (Senaaar), is more likely to have fallen under the notice of Nero’s explorers; and the extent of slimy water overspread with aquatic plants, corresponds
with Senea's description of the Nile Palus as "immenses quarn exitus nec inediae novans nec sperans quietum potest." [NILUS.] [W. B. D.]

NILUS (Νίλος, Philol. v. 5. § 57; Steph. B. s. r.; Νείλος, Hesiod, Theog. 300; merely and nor.)

NILUS (ΝΙΛΟΣ), the river Nile in Egypt. Of all the more important rivers of the globe known to the Greek and Roman writers, the Nile was that which from the remotest periods attracted their liveliest curiosity and attention. It ranked with them as next in magnitude to the Ganges and the Indus, and as surpassing the Danube in the length of its course and the volume of its waters. (Strab. xv. p. 702.) Its physical phenomena and the peculiar civilisation of the races inhabiting its banks attracted alike the historian, the mathematician, the satirist, and the romance-writer; Herodotus and Diodorus, Eratosthenes and Strabo, Lucian and Heliodorus, expatiate on its marvels; and as Asævat was the resort of the scientific men of Greece in general, the Nile was more accurately surveyed and described than any other river of the earth.

The word Nilus, if it were not indigenous, was of Semitic origin, and probably transmitted to the Greeks by the Phoenicians. Its epiteths in various languages—e. g. the Hebrew Sihbor (Isshûh, xxiii. 3; Jerem. ii. 18), the Egyptian Zemi, and the Greek πέλας (Servius, ad Virgil. Georg. iv. 291)—point to the same peculiarity of its waters, the lake imparted by their dark slime. The Hebrews entitled the Nile Nahal-Misraim, or river of Asævat; but the natives called it simply p-leros (whereby probably the Nabulian kier) or the ir ier (i. e. rivers). Lydus (de Mensibus, c. 8) says that it was sometimes termed Ias or dark; and Pliny (v. 9. s. 9; ερύσινον, Dionys. Perieg. v. 213) observes, somewhat vaguely, that in Aethiopia the river was called Siris, and did not acquire the appellation of Nilus before it reached Syene. With few exceptions, however, the Greeks recognised the name of Nilus as far south as Syene, and their most eminent geographer Herodotus, in his time, may truly claim to which of its tributaries they should assign the principal name. Homer, indeed (Od. iii. 300, iv. 477, &c.), calls the river Asævat, from the appellation of the land which it intersects. But Herod (Theog. 338) and Hecataeus (Fragm. 279—280), and succeeding poets and historians uniformly designate the river of Asævat as the Nile.

It is unnecessary to dwell on a theory at one time received, but generally discredited by the ablest of the ancient geographers—that the Nile rose in Lower Moabitis, not far from the Western Ocean (Juba, op. Phil. v. 9. s. 10; Dion Cass. lxxv. 13; Solin. c. 37;) that it flowed in an easterly direction; was engulfed by the sands of the Sabrâ; reappeared as the Nigar; again sunk in the earth, and came to light once more near the Great Lake of Deboga as the proper Nile.

Historically, the Nile derives its principal importance from the civilisation, to which it contributed so materially, of the races inhabiting its shores, from the S. of Meroë northwards to the Mediterranean. But for geographical purposes it is necessary to examine its course, in the first instance, through less known regions, and to ascertain, if possible, which of its feeders above Meroë was regarded by the ancients as the true Nile. The course of the stream may be divided into three heads:—(1) the river S. of Meroë; (2) between Meroë and Syene; and (3) between Syene, or Philae, and the Mediterranean.

(1.) The Nile above Meroë. —The ancients briefly described the Nile as springing from marshes (Nilus Paludes) at the foot of the Mountains of the Moon. But as all the rivers which flow northward from the Abyssinian highlands rise from lagoons, and generally expand themselves into broad marshes, this description is too vague. Neither is it clear whether they regarded the White River, or the Blue, or the Astaboras (Tacaee) as the channel of the true Nile. The names of rivers are often given capriciously: it by no means follows that they are imposed upon the principal arm or tributary; and hence we can assign neither to the Astapus nor to the White River, usually considered as the main stream, the distinction of being absolutely the "true Nile."

The Nile, as Strabo sagaciously remarks (xi. p. 493), was well known because it was the channel of active commerce; and his observation, if applied to its southern portions, may lead us to the channel which was really regarded as the principal river even in remotest ages. The stream most frequented and accessible to navigation, and whose banks were the most thickly peopled, was doubtless the one which earliest attracted attention, and this we believe to have been the Astapus (Bahr-el-Azurek, or Blue River).

As the sources both of the Blue River and of the Bahr-el-Ahmed or the White River are uncertain, it will be proper to examine these streams above their point of junction near the modern military station at Khartum, lat. 15° 37' N., long. 33° E. The Astapus (Tacaee) may for the present be dismissed, both as an inferior tributary, and as below the meeting of the two main streams.

The White River, which has been often designated as "the true Nile," has at no period been either a road for traffic nor favourable to the settlement of man on its banks. It is rather an immense lagoon than a river, is often from 3 to 7 miles in breadth, and it is said of general usage to be covered at times with alluvial deposit to a distance of from 2 to 3 miles beyond the stream. On its shores there is neither any town, nor any tradition of there having ever been one; nor indeed, for many leagues up the stream, do there occur any spots suited either to the habitation of men, to pasture, or to tillage. On the contrary, it is represented by travellers much in the same terms in which Nebec (Natur. Quaesit. vi. 8) speaks of the Nile Paludes, as seen by Nero's surveyors. The latter are described by the Roman philosophus as "treasuries of immense paludes, quorum exitus nec inediae naves, nec sperante quisquam potes, itaque implicitae aquis herbace sunt," &c.; the former by recent explorers as "an interminable sea of grass," "a fetid stagnant marsh," &c. As the White River indeed approaches the higher table-land of the S., its banks become less depressed, and are inhabited; but the weedy lagoons extend nearly 100 miles S.W. of Khartum.

But if we trace upwards the channel of the Blue River, a totally different spectacle presents itself.
The river nearly resembles in its natural features and the cultivation of its banks the acknowledged Nile below the junction lower down. The current is swift and regular; the banks are firm and well defined: populous villages stand in the midst of clumps of date-trees or fields of millet (dhounra), and both the land and the water attest the activity of human enterprise.

A difference corresponding to these features is observable also in the respective currents of these rivers. The White River moves sluggishly along, without rapids or cataracts; the Blue River runs strongly at all seasons, and after the periodical rains with the force and speed of a torrent. The diversity is seen also on the arrival of their waters at the point of junction. Although the White River is fed by early rains near the equator, its floods ordinarily reach Khartoum three weeks later than those of the Blue River. And at their place of meeting the superior strength of the latter is apparent. For while the stronger flood discharges itself through a broad channel, free from bars and shoals, the White River is contracted at its mouth, and the more rapid current of its rival has thrown up a line of sand across its influx. Actual measurement, too, has proved the breadth of the Blue River at the point of junction to be 768 yards, while that of the White is only 483, and the body of water poured down by the former is double of that discharged by the latter. From all these circumstances it is probable that the Bahr-el-Azab, rather than the Bahr-el-Abied, belongs the name of the "true Nile," and this supposition accords with an ancient tradition among the people of Senmaar who hold the Blue River in peculiar veneration as the "Father of the Waters that run into the Great Sea."

The knowledge possessed by the ancients of the upper portions and tributaries of the Nile was not altogether in a direct proportion to the date of their intercourse with those regions. Indeed, the earlier track of commerce was more favourable to acquaintance with the interior than were its later channels. The overland route declined after the Ptolemies transferred the trade from the rivers and the roads across the desert to Axum, Adulis, Berenice, and the ports of the Red Sea. Eratosthenes and other geographers, who wrote while Aethiopia still flourished, had thus better means of information than their successors in Roman times, Strabo, Ptolemy, &c., Dionysos (i. 30), for example, says that a voyage up the Nile to Meroe was a costly and hazardous undertaking; and Herodotus (i. 20) observes that the Nile is divided into two by the desert of Bahiouda, the region of the ancient Nubae, and E. by the Arabian Desert, inhabited, or rather traversed, by the nomade Blemmyes and Megabari. Throughout this portion of its course the navigation of the river is greatly impeded by rapids, so that the caravans leave its banks, and regain them by a road crossing the eastern desert at Derr or Syene, between the first and second Cataracts. No monuments connect this region with either Meroe or Egypt. It must always, indeed, have been thinly peopled, since the only cultivable soil consists of strips or patches of land extending about 2 miles at furthest beyond either bank of the Nile.

While skirting or intersecting the kingdom of Meroe, the river flowed by city and necropolis, which, according to some writers, imparted their forms and civilisation to Egypt, according to others derived both art and pohty from it. The desert of Baboonda severs the chain of monuments, which, however, is resumed below the fourth Cataract at Nouri, Gebel-el-Birkel, and Meroe. (Lat. 20° N.) Of thirty-five pyramids at Nouri, on the left bank of the river, about half are in good preservation; but the purpose which they served is uncertain, since no ruins of any cities point to them as a necropolis, and they are without sculptures or hieroglyphics. On the western side of Gebel-el-Birkel, about 8 miles lower down, and on the right bank, are found not only pyramids, but also the remains of several temples and the vestiges of a city, probably Napata, the capital of Can- dance, the Aethiopian queen. [NAPATA—(Cail- liaud, l'Isle de Meroë, vol. iii. p. 197; Hoskins, Travels, p. 136—141.) About the 18th degree of N. latitude the Nile resumes its northerly direction, which it observes generally until it approaches the second Cataract. In resuming its direct course to N., it enters the kingdom of Dongola, and most of the features which marked its channel through the
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desert now disappear. The rocky banks sink down, the inundation fertilizes the borders to a considerable distance; and for patches of arable soil fine pastures abound, whence both Arabia and Egypt imported a breed of excellent horses. (Russeger, Karte von Nubien.) But after quitting Nagata (?) no remains of antiquity are found before we arrive at the Gagandes Insula of Phyn (No. 29. s. 35.), lat. 19°35', the modern Argo, a little above the third Cataract. The quays of this island, which is about a mile in length, and causes a considerable eddy in the river, were worked both by Ethiopians and Egyptians. A little to N. of this island, and below the third Cataract, the Nile makes a considerable bend to the E., passing on its right bank the ruins of Seghi, or Socchi. On its left bank are found the terrains of the temple of Sokh, equally remarkable for the beauty of its architecture, and for its picturesque site upon the verge of the rich land, "the river's gift," and an illimitable plain of sand stretching to the horizon. (Cailliaud, Le Idee de Meroe, vol. i. p. 375; Hoskins, Travels, p. 245.)

The Nile is once again divided by an island called Sais, and a little lower down is contracted by a wall of granite on either side, so that it is hardly a stone's-throw across. At this point, and for a space of several miles, navigation is practicable only at the season of the highest floods.

Below Sais are found the ruins of the small temple of Amara, and at Semna those of two temples which, from their opposite eminence on the left and right banks of the river, probably served as. fortresses also at this narrow pass of the Nile. That a city of great strength once existed here is the more probable, because at or near Semna was the frontier between Ethiopia and Egypt. We have now arrived at the termination of the papyrus and granite rocks: henceforward, from about lat. 21° N., the river-banks are composed of sandstone, and acquire a less rugged aspect. The next remarkable feature is the Cataract of Wad-Holya, the Great Cataract of the ancient geographers. (Strab. xvii. p. 786.)

In remote ante-historic periods a bar of primitive rock, piercing the sandstone, probably spoiled the Nile at this point (lat. 22° N.) from shore to shore. But the original barrier has been broken by some natural agency, and a series of banks now divides the stream which rushes and dives between them. It is indeed less a single fall of water than a succession of rapids, and is here and there hemmed in by the inundation. (Travels in Nubia, p. 85.) The rear of the waters may be heard at the distance of half a league, and the depth of the fall is greater than that of the first Cataract at Syene. On the left bank of the river a city once stood in the immediate neighbourhood of the rapids; and three temples, exhibiting on their walls the names of Sesostris, Thothmes III., and Amenophis II., have been particularly surveyed here. Indeed, with the second Cataract, we may be said to reach the proper NW. branch of the Nile itself. For thenceforward to Syene — a distance of 220 miles — either bank of the Nile presents a succession of temples, either excavated in the sandstone or separate structures, of various sizes and styles of architecture. Of these the most remarkable and the most thoroughly explored is that of Amosadelphia or Ispinambut, the ancient Icshab, on the left bank, and two days' journey below the Cataract. This temple was first cleared of the inundent sand by Belzoni (Researches, vol. i. p. 316), and afterwards more completely explored, and identified with the reign of Rameses III., by Champollion and Rosellini. Primis (Ibrim) is one day's journey down the stream; and below it the sandstone hills compress the river for about 2 miles within a mural escarpment, so that the current seems to force itself rather than to flow through this barrier. (3.) The Nile below Syene. — At Syene (As- soman) 24° 23' N., lat. 12° 45' N., the Nile is called Proper; and from this point, with occasional curvatures to the E. or NW., preserves generally a due northerly direction as far as its bifurcation at the apex of the Delta. Its bed presents but a slight declivity, the fall being only from 500 to 600 feet from Syene to the Mediterranean. The width of the valley, however, through which it flows varies considerably, and the geological character of its banks undergoes several changes. At a short distance below Syene, begins the Ganges and the Arabian hills, which pass into limestone below Latopolis, lat. 25° 30' N.; and this formation continues without any resumption of the sandstone, until both the Libyan and the Arabian hills diverge finally at Ceracsum. The river thus flows beneath the principal quarries out of which the great structures of the Nile valley were built, and was the high road by which the blocks were conveyed to Thebes and Apollinopolis, to Sais and Babas, to the great Labyrinth in the Arsinoe nome, to the Pyramids and Memphis, and finally to the Greek and Roman architects of Alexandria and Antinoopolis. Again, from Syene to Latopolis, the shores of the river are sterile and dreary, since the inundation is checked by the rock-walls E. and W. of the stream. But at Apollinopolis Magna, lat. 25°, and at Latopolis, 25° 30', the rocks leave a broader verge for the fertilising deposit, and the Nile flows through richly cultivated tracts. At Thebes, for the first time, the banks expand into a broad plain, which is again closed in at the N. end by the hills at Comoseb. Here the river is divided by small islands, and is a mile and a quarter in breadth. It has hitherto followed a northerly direction; but at Coptos, where a road connected the stream with the ports of the Red Sea (Berenecke), it bends to the NW., and follows this inclination for some distance. At Amanopolis, however, it resumes its general N. bearing, and retains it to the fork of the Delta.

Near Dusopolis Farra (Hose), on the left bank, and opposite Chenoboscin, on the right, begins the canal, or, perhaps, an ancient branch of the Nile, called the Canal of Joseph (Botl-Jounf). This lateral stream flows in a direction nearly parallel to the main one, through the Arsinoe nome (El-Fayum). From this point the Nile itself presents no remarkable feature until it reaches Speos-Artemides, or the grottos of Bemihassan, where the eastern hills, approaching close to the river, limit its inundation, and consequently also the cultivable land. In lat. 23° N. the Libyan hills, for a space, recede, and curving at first E. but resuming a SE. direction, embrace the Arsinoe nome. Lastly, a little below Memphis, and after passing the hills of Gebel-el-Mokattam, both the eastern and western chains of rocks finally diverge, and the river expands upon the great alluvial plain of the Delta.

At Ceracsum, where the bifurcation of the river begins, or, perhaps, at a remoter period, still nearer Memphis, the Nile probably met the Mediterranean, or at least an estuary, which its annual deposits of
time have, in the course of ages, converted into Lower Egypt. In all historical periods, however, the river has discharged itself into the sea by two main arms, forming the sides of an isosceles triangle, the boundaries of the Delta proper, and by a number of branches, some of which run down to the sea, while others discharged their waters into the principal stream. The Delta is, indeed, a net-work of rivers, primary and secondary; and is further intersected by numerous canals. The primary canals were usually accounted for the ancient seven in number (Herod. i. 17; Sclav., p. 43; Strab. xvii. p. 501; seq.); Diodor. i. 33; Ptol. iv. 5. § 10; Plin. v. 10. s. 11; Mela, i. 9. § 9; Ammianus, xxii. 15, 16; Wilkinson, M. & C. Med. Egypt and Thebes, &c., and may be taken in the order following. They are denominated from some principal city seated on their banks, and are enumerated from E. to W.

1. Beginning from the E. was the Pelusian arm (το Πελοουσιανον αστικα, Strab. xvii. p. 501; Ostitm Pelusiacum, Plin. v. 9. s. 9). This has now become dry; and even when Strabo wrote a little before the first century A.D., Pelusium, which stood on its banks, and from which it derived its name, was nearly 2 miles from the sea (xvii. p. 806). The remains of the city are now more than four times that distance. Upon the banks of the Pelusian arm stood, on the eastern side, and near the apex of the Delta, Heliopolis, the Ον of Scripture; and 20 miles lower down, Bubastus (Tel Basta).

2. The Tanitic arm (το Τανιτικον αστικα, or το Σαργικον, Herod. i. 17; comp. Strab. xvii. p. 802; Mela, i. 9. § 9, Catapystum). The present canal of Moeotes probably coincides nearly with the Tanitic branch, which, however, together with the Ostian Bucolicum, has been absorbed in the lower portion of its course by the lake Menczaleh. It derived its name from Tanis, the Ζον of Scripture, the modern San, in lat. 31°, one of the oldest cities of the Delta.

3. The Mendesian arm (το Μενδησιον αστικα, Strab, &c.) was a channel running from the Schenkin Nile-arm. It is now lost in the lake Menczaleh.

4. The Phatnitic or Pathmetic arm (το Φατνητικον αστικα, Strab.; Φατνητικα, Diod. i. 33.; Φατνητικον, Ptol. iv. 5. §§ 10, 40; Pathmeticum, Mela, i. 9. § 9.) This was the Βουκολικον αστικα of Herodotus (i. 17); but it seems doubtful whether it was an original channel, and not rather a canal. It corresponded with the lower portion of the present Damietta branch of the Nile.

5. The Schenkin arm (το Σεινθετικον αστικα) derived its name from the city of Schenkinus, the present Semnonia. As far as this city the Damietta branch represents the ancient Schenkinus; but northward of this point, lat. 31°, the earlier channel is lost in the marshes or sands, which separate the present Delta from the Mediterranean; and its mouth, which was nearly due N. of Memphis, is now covered by the lake of Bourlos. The Schenkin arm, continuing in the direction of the Nile before its division, i. e. running nearly in a straight course from N., has some claims to be regarded not so much as one of the diverging branches as the main stream itself. This channel, together with the most easterly, the Pelusian, and the most westerly, the Canopic, were the three main arms of the Nile, and carried down to the sea by far the greater volumes of water.

6. The Bolbitic or Bolbitine arm (το Βολβιτικον αστικα, Strab. xvii. p. 803; Sclav. p. 43; or Βολβιτητον, Herod. i. 17; Diodor. i. 33.; Βολβιτικα, Ptol. iv. 5. §§ 10, 43; Bolbiticum, Mela, i. 9. § 9; Ammianus, xxii. 15), was, like the Phatnitic, originally an artificial canal, and seems in the time of Herodotus to have been a branch connecting the Schenkin with the Canopic channels (i. 17), having, however, an outlet of its own, possibly as a backwater during the inundation, to the Mediterranean. The Bolbitic arm is now represented by so much of the Rosetta branch of the Nile as runs between the sea and the ancient course of the Ostian Canopic.

7. The Canopic arm (το Κανωτικον αστικα, Strab. l. c.; comp. Aristot. Meteorol. i. 14; Ostium Canopicum, Mela, i. 9. § 9; Plin. v. 10. s. 11) was also termed the Naucratite arm of the Nile, Ostium Naucraticum (Plin. l. c.), from the city of Naucratis, which was seated on its left bank. This was the most westerly, and one of the three great branches of the Nile (see Pelusian, Schenkinopic). In the first portion of its descent from the point of the Delta the Canopic arm skirted the Libyan desert. At the city of Ternuthis (Tercenthe), a road, about 30 miles in length, through the channel of the Nile, was crossed by a bridge, connected it with the Naton Lakes. On its right bank, below this point, stood the ancient city of Nais, and a few miles lower down, Naucratis. From its vicinity, at first, to this city, the Canton of Aegypt, and afterwards, by means of the canal which connected it with the lake Maretis on the one hand, and Alexandria on the other, the Canopic branch retained its importance; and its embankments were the care of the government of Aegypt long after its rival branches, the Schenkinopic and Pelusian, were deserted or had been suffered to flow uselessly into the marshes. It is now represented in the upper portion of its channel by the Rosetta branch of the Nile. But they diverge from each other at lat. 31°, where the elder arm turned off to the W., and discharged itself into the Mediterranean near the present bay and foreland of Aboukir. Its mouth is now covered by a shallow lagoon, intersected by strips of sand and alluvial deposit, called the lake of Aboukir. The Canopic arm, although not actually the western boundary of Aegypt, was, at least, in the Pharaonic era, the limit of its commerce on the N.W. base of the Delta, since beyond it, until the building of Alexandria, there was no town of any importance.

The canals which were derived from the Nile for the convenience of local intercourse and irrigation, were very numerous; and the prosperity of Aegypt, especially on the Arabian side of the river, depended in great measure upon their being kept in good repair, and conveying to the arid waste a sufficient supply of water. Hence the condition of the canals was almost synonymous with the good or bad administration of Aegypt; and we find that among the first cares of Augustus, after adding this kingdom to his provinces, in B. c. 24, was to repair and rehabilitate the canals, which had fallen into decay under the misrule of the later Ptolemies. (Suc. Aug. 18; Dion. ii. 68; Aurel. Vict. Epit. i. 5.) For national commerce, however, there were only two of these artificial channels upon a large scale between Syene and the sea. (1) The canal called, in different ages, the river of Potomey (Ποτομαιον ποταμος, Diodor. i. 33; Plin. v. 29. s. 23), and the river of Tanjum (Τανουσιον ποταμος, Ptol. iv. 5. § 54). This had been commenced by Pharaoh Necho II. (B. c. 480), was
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continued by Darius Hystaspis (n. c. 520—527), but my completed by Ptolemy Philadelphus (n. c. 274). It began in the Pelusian branch of the Nile, a little above the city of Bubastus (Tl-Basta), and passing by the city of Thmoum or Patamunus, was carried by the Persians as far as the Bitter Lakes, N.E. of the Delta. Here, however, it was suspended by the troubles of both Aegypt and Persia, under the successors of Dareius, and was, in a great measure, choked up with sand. (Herod. ii. 158.) At length Philadelphia, after cleansing and repairing the channel, carried it onward to Arsinoe, at the height of the country (Plin. vii. 29). The Pelusian canal, however, suffered the fate of its predecessor, and even before the reign of Cleopatra had become useless for navigation. The connection by water between Arsinoe and the Nile was renewed by Trajan, A. D. 106; but his engineers altered the direction of the cutting. They brought the stream from a higher part of the river, in order that the current might run into, instead of from, the Red Sea, and that the intervening sandy tracts might be invaded by fresh instead of partially salt water. The canal of Trajan accordingly began at Babylon, on the eastern bank of the Nile, opposite Memphis, and, passing by Helopisa, Scene Veteranorum, Heropolis, and Serapion, entered the Red Sea about 20 miles S. of Arsinoe, at a town called Klysmus, from the locks in its neighbourhood. The work of Trajan was either more carefully preserved than that of the Macedonian and Persian kings of Aegypt had been, or, if like them, it fell into decay, it was repaired and reopened by the Mahomedan conquerors of the country. For, seven centuries after Trajan's decease, we read of Christian pilgrims sailing along its canal on their route from England to Palestine. (Ducure, de Monn. Orbis. vi. ed Letronne.)

2. The Canopic canal (i) Kawauch & bâdeq, Strab. xvii. p. 800; Steph. B. s. c.) connected the city of Canopus with Alexandria and the lake Mareotis. Its banks were covered with the country houses and gardens of the wealthy Alexandrians, and formed a focus of water supply both of the Egyptian and Macedonian cities. [Canopites.]

Physical Character of the Nile.

The civilisation of all countries is directly influenced by their rivers, and in none more so than in Aegypt, which has been truly called the gift of the Nile. (Herod. ii. 5; Strab. xi. p. 493.) To its stream the land owed not only its peculiar cultivation, but its existence also. Without it the Libyan waste would have extended to the shores of the Red Sea. The limestone which lies under the soil of Aegypt, the sands which bound it to E. and W., were rendered by the deposits of the river fit for the habitation of man. The Delta, indeed, was absolutely created by the Nile. Its periodical floods at first narrowed a bay of the Mediterranean into an estuary, and next filled up the estuary with a plain of teeming alluvial soil. The religion, and many of the peculiar institutions of Aegypt, are derived from its river; and its physical characteristics have, in all ages, attracted the attention of historians and geographers. Its characteristics may be considered under the heads of (1) its deposits; (2) the quality of its waters; and (3) its periodical inundations.

(1) Its deposits.—Borings made in the Delta to the depth of 45 feet, have shown that the soil consists of vegetable matter and an earthy deposit, such as the Nile now brings down. The ingredients of this deposit are clay, lime, and siliceous sand; but their proportion is affected by the soil over which the river flows. Calcareous and argillaceous matter abound in the neighbourhood of Cairo and the Delta; siliceous preponderates in the granite and sandstone districts of Upper Aegypt. The amount of this deposit corresponds generally to the slope of the banks and the distance from the river. In Lower Nubia and Upper Aegypt alluvial cliffs are formed to the height of 40 feet; in Middle Aegypt they sink to 30; at the point of the Delta to about eighteen. The eroded matter is deposited in a convex form; the larger quantity lying close to the stream, the smaller at the verge of the inundation. As a consequence of this fall from the banks towards the desert, the limit to which the inundation reaches is slowly extending itself; but as the Nile raises its own bed as well as its banks, their relative proportion is preserved. The deposit of the Nile is found to consist of (1) clay, constituting 45 in 100 parts; (2) carbon, 9 parts; (3) sand, 45 parts; (4) of lime 18 parts; (5) of carbonate of magnesia, besides portions of silica and oxide of iron. These form a compost so rich, that the land on which they are perennially deposited requires no other manure, and produces without further renovation successive harvests of corn. (Atten. ii. 41, 42; Plin. xviii. 19. s. 21.)

(2) The quality of its waters.—The water itself is not less important to Aegypt than the ingredients which it precipitates or holds in solution. Except some summer streams in the Arabian desert, one season and dry at another, the Nile is the only river in Aegypt. Natural springs do not exist in the upper country; and the wells of the Delta afford only a turbid and brackish fluid. The river is accordingly the single resource of the inhabitants; and the frequent ablations enjoined by their religion rendered a copious supply of water more than ordinarily important to them. Between its highest and lowest periods, the water of the Nile is clear. When lowest, it is feculent (Atten. ii. 42); and at the beginning of the inundation is considerably more brackish than is the water that comes from the sea. It has no taste. (Sp. c. v. 7.) When Rational, it is said, to cause erup- tive disease. But even when most turbid, it is not unwholesome, and is always capable of filtration. The water in its medium state was pure and delicious to the taste. The Persian kings, after the conquest of Aegypt, imported it for their own drinking to Syria and Ecbatana (Atten. ii. 54, 67); and the emperor Pescennius Niger replied to his soldiers' demand for wine, "Have you not the water of the Nile?" (Sp. c. vii. 7.) The changes in the hue and quality of the water were ascribed to the overflowing of the Nubian lakes, or to the passage of the stream over various strata. But until the channels of the White and Blue Rivers have been explored to their sources, we must be content to remain ignorant of the real causes of these phenomena.

(3) Its periodical inundations.—The causes of the inundation early attracted the curiosity of ancient observers; and various theories were devised to account for them. It was believed to arise from the melting of the snow on the Abyssinian mountains (Schol. in Apoll. Rhod. iv. 269; Eurip. Helen. init.); and Herodotus rejects this supposition, because, as he conceived, although erroneously, that snow was unknown in Aethiopia (ii. 22). It was ascribed to the Etesian winds, which, blowing from the N. in summer, force back the waters
from the mouth of the river upon the plain of the Delta. (Diodor. i. 38—40.) This, however, though partially true, will not account for the inundation of Upper Aegypt, or for the periodical rising of the rivers N. of Aethiopia. It was attributed to the connection of the Nile with the great Southern Ocean, whose waters, from long exposure to the sun, were deprived, it was thought, of their saline ingredients in their course through the Nile-valley. (Diodor. i. 40.) By Ephorus (ed. Marx, p. 23) it was derived from exudation from the sands; while Herodotus suggested that the vertical position of the sun in winter reduced the waters of Southern Libya to the lowest ebb. But this hypothesis kept out of sight their overflow in summer. Agatharchides of Cnidus, who wrote in the second century n. c., was the first to divine the true cause of the inundation. The rains which fall in May upon Aethiopia occasion the rise of the rivers that flow northward from it. As the sun in his progress from the equator to the tropic of Cancer becomes successively vertical over parts of the equatorial region, the air becomes rarified, and the cold currents set in from the Mediterranean to restore the equilibrium. They pass over the heated plains of Aegypt; but as soon as they reach the lofty mountains of Abyssinia, they descend in torrents of rain. Sheets of water fall impetuously from their northern slope upon the grand tableau, from the grand tableau upon the plains which contain the sources of the White and Blue Rivers, and through their channels and confluentd pass into the Nile. In the last days of June, or at the beginning of July, the rise is visible in Aegypt; about the middle of August the dykes are cut, and the flood drawn off E. and W. by innumerable canals; and between the 20th and 30th of September the maximum height is attained. For a fortnight the flood remains stationary; about the 10th of November, it has perceptibly diminished, and continues to decrease slowly until it attains its minimum; at this time its depth at Cairo is not more than 6 feet, and in the Delta its waters are nearly stagnant. In the time of Herodotus (i. 13) the height of a good Nile was 15 or 16 cubits; and around the statue of the Nile, which Vespasian brought from Aegypt and set up in the Temple of Peace, were grouped sixteen diminutive figures emblematic of these measures. (Plin. xxxvi. 9. s. 14.) The rise of the Nile was carefully noted on the Nilometers at Prinias (Ierima), Elephantine, and Memphis; and the progress or decline of the inundation was reported by letters to different parts of Aegypt, in order that the farmers might calculate on the time when sowing might commence. A flood of the height of 30 feet is ruinous,—undermining houses, sweeping away cattle, and destroying the produce of the fields. The land, also, is rendered too spongy for the ensuing seed-time; the labours of tillage are delayed; and epidemic diseases arise from the lingering and stagnant waters. On the other hand, if the waters do not rise 24 feet, the harvest is scanty; and if they are below 18, terrible famines are the consequence, such as that of which Diodorus speaks (i. 84), and which are not unknown in more recent times (Volney, l'voyage en Syrie et en Egypte, vol. i. ch. 11; Aballatiph's Hist of Egypt, p. 197, White's edit.), during which the starving population had been driven to feed on human flesh.

Upper and Middle Egypt during the inundation present the appearance of a vast inland lake, bounded by mountains. But the usual means of intercourse are not interrupted, since the immediate banks of the river are seldom under water, which is discharged through the frequent apertures of the dykes, at first upon the verge of the desert, and afterwards upon the land nearer the flood. The Delta, however, being devoid of hills, is, during an extraordinary rise, hid entirely under water, and the only means of communication between the towns and villages are boats and rafts. Herodotus (ii. 97) compares the appearance of Lower Aegypt at this season to the Aegean sea, studied by the Sperides and Cycloades. As the direct highway between the Mediterranean and Morea, the Nile, in all periods, at least during the prosperous ages of Aegypt, presented a busy and animated spectacle. The Egyptians, who shunned the sea as the element of the destroying Typhon, regarded their river with affection and reverence, as the gift and emblem of the creating and preserving Osiris. Its breadth and capacious basin was in all seasons of the year studded with river-craft, from the raft of the poorer Elymaian Beris or Nile barges. Up the Nile to the markets of Decapolis passed the grain and fruits of the Delta; and down the stream came the quarried limestone of the Thebaid to the quays of Sais and Canopus. No bridge spanned the river during its course of 1500 miles; and the ferrying over from bank to bank was an incessant cause of life and movement. The fishermen and fowlers of the Nile diversified the scene. Respecting the qualities of the fish there is considerable discrepancy among ancient writers. Some describing it as coarse or insipid, others as highly nutritive and delicate in its flavour. (Athen. vii. p. 312.) Fifty-two species of fish are said to be found in the Nile. (Russegerg, Reisen, vol. i. p. 300.) Of these the genus Silurus was the most abundant. Fish diet is well suited to the languid appetites of a hot climate; and the Israelites, when wandering in the desert, regretted the fish as well as the vegetables of Aegypt. (Numbers, xi. 5.) They were caught in greatest abundance in the pools and lakes during the season of inundation. In the marchy districts of the Delta, where grain, owing to the spongy and fibrous character of the soil, could not be raised, the inhabitants lived principally upon fish dried in the sun; and, in later times at least, they were salted, and exported in great quantities to the markets of Greece and Syria. The modes of catching them are represented in the paintings, and were the line, the net, and the prong. (See Abdallatif, ap. Rosellini, M. C. vol. i. p. 250.) The great extent of man-borne land in Aegypt, and the long continuance of the inundation, caused it beyond all other countries to abound in water-fowl. The fowlers are represented in the paintings as spreading nets, or as rowing in their boats among the aquatic plants, in which the birds nestled, and knocking them down with sticks. The use of decoy-birds was not unknown; and smoked or salted wild-fowl were an article of export. The edible water-fowl are mostly of the goose and duck (anas) tribe; the quail also is mentioned by Herodotus (ii. 77) as among the game birds we catch at the rising of the sun and slightly salted for home consumption and export. The Fauna of the Nile were the hippopotamus and the crocodile, with many lesser species of the saurian genus. In the more remote ages both were found through the whole course of the river (Diodor. i. 33), although at present the hippopotamus rarely descends below the second Cataract, or the crocodile below 27° N. lat. The chase of the
The Nile was also frequently the stage on which the great religious festivals or pageantries were celebrated. On such solemnities the population of entire nomes poured themselves forth. On the day of the feast of Artemis at Bubastis, the inhabitants of the Delta throned the canals and main streams, while thousands descended from the middle kingdom and the Thebaid to be present at the ceremonies. The decks of the Baris were crowded with devotees of either sex, and the loud music of the pipe and cymbal was accompanied by songs and hymns, and clapping of hands. As they neared any town the passengers ran the barges along shore and recruited their numbers with fresh votaries. As many as 700,000 persons, exclusive of children, were sometimes assembled at Bubastis, or at the annually popular festival of Isis at Busiris. Numerous sacrifices were offered in the temples of the goddesses, and, whether in lustrations or in revelry, more wine was consumed on these occasions than in all the rest of the year. (Comp. Herod. ii. 61, 62, with Clemens Alexand. Cohort. vol. i. p. 17.)

That the Nile should have been an object of worship with the Egyptians, and that its image and phenomena should have entered deeply into their whole religious system, was unavoidable. As regards its external aspect, it flowed between sand and rock, the sole giver and sustainer of life in that valley of death; it was, both in its increment and its decrease, in its course through vast solitudes, and throned populations alternately, the most suggestive and expressive of emblems for a religion which represented in such marked contrast, the realms of creation and destruction, of Osiris and Typhon.

The Nile—as Oceanus, or the watery element—was a member of the first Ogdoad of the Egyptian theology (Diodor. i. 6—26), the opponent of Ptah, the elemental fire, and the representation of the earth (Demeter), the air (Nith), Zeus or Amin, the quickening spirit, Osiris and Isis, the Sun and Moon. It was thus one of the primitive essences, higher than any member of the second Ogdoad, or the visible objects of adoration. (Heliod. Aethiop. ix. 9: Schol. in Pind. Pyth. iv. 99.) It had its own hieratic emblem on the monuments, sometimes as the ocean embracing the earth, sometimes, as in the temple of Osiris at Philae, the assistant of Ptah in the creation of Osiris. The wild crocodile was a national emblem of Typhon (Pintarch, Is. et Osir. p. 371); but the tamed crocodile was the symbol of the gently swelling, beneficent Nile. (Euseb. Prorp. Evangel. iii. 11.) Osiris is sometimes, but incorrectly, said (Tibull. Eleg. i. 7, 27) to be the Nile itself (Plut. Is. et Osir. c. 33); there is no doubt, however, that it was personified and received divine honours. A festival called Niloa was celebrated at the time of the first rise of the waters, i.e., about the summer solstice, at which the priests were accustomed to drop pieces of coin, and the Roman prefect of the Thebaid golden ornaments, into the river near Philae (Seneca. Nat. Quaest. iv. 2. 7); indeed there must have been a priesthood specially dedicated to the great river, since, according to Herodotus (i. 101), none but a priest of the Nile could bury the corpse of a person drowned in its waters. Temples were rarely appropriated to the Nile alone; yet Hecateus (I. c.) says that at Niles was the town of Niltus, which stood in the Heracleopolite nome, near the entrance of the Fayum. In the quarries at Silsulis several stele are inscribed with acts of adoration to the river, who is joined with Phe and Ptah. Its symbol in hieroglyphics is read Moen, and the last in the group of the characters composing it, is a symbol of water. According
to Lucian, indeed (Jupiter Traged. § 42), the Egyptians sacrificed to the element of water, not locally, but universally. Pictorially, the Nile was represented under a round and plump figure, of a blue colour, and sometimes with female breasts, indicative of its productive and nutritive powers. On the base of the throne of Amenophis-Meunemun, at Thebes, two figures represent the Nile, similar in all other respects, except that one is crowned with lotus to denote the upper courses of the river, the other with papyrus to designate the lower. [See AEYPT.
p. 37.] (Rosellini, Mon. del. Cult.; Keunick's Ancient Egypt, vol. i. pp. 349—463.) [W.B.D.] NINIGUM. [Istria.] NINIVE. [Nile.] NOSA. [MINATUMCUM.] NINUS (ý Ninos or Ninus, Herod. i. 193, ii. 150; Potl vii. 1, § 3; Nīvī, kal Nīwā; Potl. viii. 21. § 3; Nīvē, Joseph. Ant. Jud. ix. 10. § 7; Ninus, Tacit. Ann. xii. 13; Ninive, Aun. Marc. xviii. 7, xxii. 6; Eth. Ninive, Stephan. B. s. v.), a great city, and for many centuries the capital of ancient Assyria. It will be convenient to notice here such accounts as we have from the Bible and ancient historians, and then to state succinctly the curious results of the recent discoveries of Mr. Layard, Colonel Rawlinson, and other modern travellers.

1. Nineveh is first mentioned in the Bible among the eight primeval cities in Genesis (x. 11), and is there stated to have been founded either by Ninrīd himself, or, according to another reading, by his lieutenant, Assur, the Aššur-šēpā of Joseph. Ant. Jud. i. 6. § 4, and the Epynomus of Assyria. The latter view is the most agreeable to the construction of the Hebrew text. From this period we have no mention of it in History, nor for more than a thousand years and when it is noticed again, on Jonah being sent thither to preach repentance, it is described as a "city of three days' journey" (Jonah, iii. 3), and as "that great city wherein are six score thousand persons, that cannot discern between their right hand and their left hand." (Jonah, iv. 11.) Subsequently to this time, it is not referred to by name, except in 2 Kings, xix. 37, and Isaias, xxxvi. 37, as the residence of Sennacherib, after his return from the invasion of Judaea; in the prophet Nahum and Zephaniah, who predict its speedy downfall; and in the apocryphal books of Tobit and Judith, of the former of whom long lived in the great city.

2. The earliest classical mention of Nineveh is by Herodotus, who places it on the Tigris (i. 193, ii. 150), but does not state on which bank it stood; in this he is confirmed by Arrian (Hist. Ind. c. 42) and Strabo, who in one place calls it the metropolis of Syria, i.e. Assyria (ii. p. 84), in another states it to have been a city more vast than even Babylon, lying in the plain of Aratra (a dialectical change of name for Assyria), beyond the Lynus (or Great Zib) with reference to Arbela (xvi. p. 737). Pliny places it on the east bank of the Tigris "ad solis occasum spectans" (vi. 13. s. 16); Polodny, along the Tigris, but without accurate definition of its position (vi. 1. § 8). The same may he said of the notice in Tacit.

2. Asumal. xii. 13), and in Ammianus, who calls it a city west of the Euphrates. On the other hand, Diodorus, professing to copy Ctesias, places it on the Euphrates (ii. 3, 7), which is the more remarkable, as a fragment of Nicandrus Dausacenscni, who has preserved a portion of Ctesias, is still extant, in which Nineveh occupies its correct position on the Tigris. (Frog. Hist. Græc. vol. iii. p. 885, ed. Müller.) It may be remarked that in much later times the name appears to have been applied to more than one town. Thus Ammianus in one passage seems to think that Hierapolis was the "vetus Ninus" (xiv. 8). Philostratus (Vit. Apoll. Tyian. i. 19) speaks of a Ninus on this side of the Euphrates; and Eusebius, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in his Chronicon, in 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or **Eriophy** of the LXX., Rawlinson, *As. Journ., 1850,* as in *Hier., xx. 232; Post. Homeric., vi. 143; Virg. Aen. v. 127; Juven. Sat., x. 259, &c. It is therefore, perhaps, less remarkable, that though Nineveh had so early in history ceased to be a city of any importance, the tradition of its former existence should remain in its own country till a comparatively recent period. Thus, as we have seen, Tacitus and Ammianus allude to it, while come exist (of the class termed by numismatists, Greek Imperial) struck under the Roman emperors Claudius, Trajan, Maximinus, and Gordianus Pius, proving that, during that period, there was a Roman colony established in Assyria, bearing the name of Ninua Chaldopolitan, and, in all probability, occupying its site. (Sestini, *Mus. de Chauldor,* tab. ii., fig. 12, *Clas. General,* p. 159.) In later times the name is still extant. Thus, Ibn Athir (quoting from Bibi Atheri, in the annals of those years) speaks of the forts of Nineveh to the east, and of others to the west of Abdulah Ibn Melenzer, *Arab. d. 16* (A. d. 637), and of other Ibn Farkad, *Arab. d. 20* (A. d. 641). (Rawlinson, *As. Journ., 1850.* Again, Benjamin of Tudela, in the twelfth century, speaks of it as opposed to Mosul (Travels, p. 91, ed. Asher, 1840); and Abulfaraj notices it in his *Hist. Dynast.* (pp. 404—441) under the name of Nine (cf. also his *Chronicon,* p. 464).

Lastly, Assennani, in his account of the mission of Saluak, the patriarch of the Chaldeans, to Romans in 1552, when describing Mosul, says of it, "a qua non alia ripa parte abinum Nivis mille passus" (*Bibl. Orient.* i. p. 524). In the same work of Assennani are many notices of Nineveh, as a Christian bishopric, first under the metropolitan of Mosul, and subsequently under the bishop of Assyria and Adiabene. (*Bibl. Orient.* vol. ii. p. 459, vol. iii. pp. 104, 263, 344, &c.)

We have already noticed under Assyria the chief points recorded in the Bible and in the classical historians relative to the history of Nineveh, and have stated that it is impossible entirely to reconcile the various conflicting statements of ancient authors. It only remains to mention here, as briefly as possible, the general results of the remarkable discoveries which, within the last few years, have thrown a flood of light upon this most obscure part of ancient history, and have, at the same time, afforded the most complete and satisfactory confirmation of those notices of Assyrian history which have been preserved in the Bible. The names of all the Assyrian kings mentioned in the Bible, with the exception, perhaps, of Shalmaneser, who, however, occurs under his name in Isaiah, Sargon, are now clearly read upon the Assyrian records, besides a great many others whose titles have not as yet been identified with those in the lists preserved by the Greek and Roman chronicists.

111. It is well known that in the neighbourhood of Mosul travellers had long observed some remarkable mounds, resembling small hills; and that Mr. Layard, thirty years ago, called attention to one called Koyunjik, in which fragments of sculpture and pottery had been frequently discovered. In the year 1843, M. Botta, the French consul at Mosul, at the suggestion of Mr. Layard, commenced his excavations,—first, with little success, at Koyunjik, and then, with much greater good fortune, in a mound called Khorsabad, a few miles NE. of Mosul. To M. Botta’s success at Khorsabad the French owe all the Assyrian monuments in the collection of the Louvre. In 1846, Mr. Layard began to dig into the still greater mound of Nimrud, about 17 miles S. of Mosul; and was soon rewarded by the extensive and valuable collection now in the British Museum. These researches were continued by Mr. Layard during 1846 and part of 1847, and again during 1850 and 1851; together with a far more satisfactory examination of the remains at Koyunjik than had been made by M. Botta. Some other sites, too, in the neighbourhood were partially explored; but, though of undoubted Assyrian origin, they yielded little compared with the greater mounds at Nimrud, Khorsabad, and Koyunjik. It would be foreign to the object of this work to enter into any details of the sculptured monuments which have been brought to light. A vast collection, however, of inscriptions have been disinterred during these same excavations; and from these we have been enabled by the labours of Colonel Rawlinson and Dr. Hincks to give names to many of the localities which have been explored, and to reconstruct the history of Assyria and Babylonia on a foundation more secure than the fragments of Ctesias or the history of Herodotus. It is also necessary to state that very extensive researches have been made during 1854 in Southern Babylonia by Messrs. Loftus and Taylor in mounds now called Warka and Muqayah; and that from these and other excavations Colonel Rawlinson has received a great number of engraved tablets, which have aided him materially in drawing up a picture of the earliest Babylonian and Assyrian history. Muqayah he identifies as the site of the celebrated "Ur of the Chaldees." From these various sources, Colonel Rawlinson has concluded that the true Nineveh is represented by the mounds opposite to Mosul, and probably by that one which bears the local name of the Nabi Yunus; that this city was built about the middle of the thirteenth century B.C.; and that, from it, the name of Nineveh was in after times transferred to several other sites in the neighbourhood. The great work of Nimrud (the seat of Mr. Layard’s chief labours), which it was natural, on the first extensive discoveries, to suppose was the real Nineveh, is proved beyond question by both Col. Rawlinson and Dr. Hincks to have been called by the Assyrians Calah, or Calah. We cannot doubt but that this is the Calah of Genesis (x. 12), and the origin of the Calahence of Strabo (xi. p. 529, xvi. p. 735), and of the Calahence of Ptolemy (vi. 1. § 2). From the inscriptions, it may be gathered that it was founded about the middle of the twelfth century B.C. The great ruin of Khorsabad (the scene of the French excavations), which has also been thought by some to have formed part of Nineveh, Colonel Rawlinson has ascertained to have been built by the Sargon of Isaiah (xx. 1),—the Shalmaneser of 2 Kings, xvi. 3,—about the year n. c. 729; and he has shown from Yacit that it retained the name of Sargans down to the time of the Muhammadan conquest. Koyunjik, the principal ruin opposite to Mosul, and adjoining the Nabi Yunus, we know from the inscriptions to have been constructed by Sennacherib, the son of Shalmaneser, about n. c. 700. The whole of this district has been surveyed with great care and minute-ness by Capt. Jones, within the last few years; and his account, with three elaborate maps, has been published in the *Journal of the Asiatic Society* for 1855. From this we learn that the whole enclosure of Koyunjik and the Nabi Yunus (which we may
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fairly presume to have been, in an especial sense, the city of Nineveh) comprehends about 1800 English acres, and is in form an irregular trapezium, about 74 miles round. The two moords occupy respectively 100, and 40 acres of this space, and were doubtless the palaces and citadels of the place. Capt. Jones calculates that, allowing 50 square yards to each inhabitant, the population may have amounted to about 174,000 souls.

From an elaborate examination of the inscriptions preserved on slabs, on cylinders, and on tablets, Colonel Rawlinson has arrived at the following general conclusions and identifications in the history of the Babylonian and Assyrian empires.

He considers that the historical dates preserved by Berosus, and substantiated by Callisthenes (who sent to Aristotle the astronomical observations he had found at Babylon, extending as far back as 3003 years before the time of Alexander, i.e. to n. c. 2233), are, in the main, correct; and hence that authentic Babylonian chronology ascends to the twenty-third century n. c. The Chaldaean monarchy which followed was established in n. c. 1576, and continued to n. c. 1518; and to this interval of 45 years we may assign the destruction of the mounds of Nineveh, in the ruins of which we now find bricks stamped with the names of the Chaldaean founders. At the present time, the names of about twenty monarchs have been recovered from the bricks found at Sippara, Niffer, Warba, Senkerch, and Maguyer (Ur), belonging to the one genuine Chaldaean dynasty of Berosus, which reigned from n. c. 1796—1518. Among the Scriptural or historical names in this series, may be noticed those of Amraphel and Arioch, Belus and Horus, and possibly the Talgammus of Assian. An Arab family succeeded from n. c. 1518 to n. c. 1273, of whom, at present, no certain remains have been found. The independence of Assyria, or what is usually called the Ninus dynasty, commenced, Colonel Rawlinson believes, in n. c. 1273, 245 years after the extinction of the first Chaldaean line, and 526 years before the era of Nabonassar in n. c. 747. Of the kings of this series, we have now nearly a complete list; and, though still, from want of references in the reading of parts of some of the names, we may state that the identifications of Dr. Hincks and Colonel Rawlinson agree in all important particulars. To the kings of this race is attributable the foundation of the principal palaces at Ninruid. The series comprehends the names of Ashurbanipal, probably the warlike Sardanapal of the Greeks, the founder of Tarus and Asshuel (Schol. ad Aristoph. Ares, 1021), and the contemporary of Abah, about n. c. 930; and Phal-ukha, the Phaex of the LXX., and the Pal of 2 Kings (xx. 19), who received a tribute from Menahem, king of Israel; and Semiramis, the wife of Phal-ukha, whose name with her husband's has been lately found on a statuette of the god Nebu, excavated from the SE. palace at Ninruid.

Colonel Rawlinson considers the line of the family of Ninus to have terminated with Phal-ukha or Pul in n. c. 747, and that the celebrated aera of Nabonassar, which dates from this year, was established by his successor, either on a revision of all the preceding, or as a conquest in that year, at Babylon. The last or Scriptural dynasty, according to this system, commences with Tiglath Pileser in n. c. 747. It is probable that he represents the Balear of Polyhistor and Ptolemy's Caecon, and possibly the Deceas of Ctesias, who is said (Diod. iii. 27) to have been the actual taker of Nineveh. From this period the names on the Assyrian inscriptions are coincident with those in the Bible, though, naturally, many additional particulars are noticed on them, which are not recurred in Sacred History. Some of the individual facts the inscriptions describe are worthy of notice; thus, the campaigns with the king of Samaria (Hoshea) and with a son of Rezin, king of Syria, are mentioned in those published by the British Museum (pp. 66—72); the names of Jehud and of Hazael have been read (independently) by Colonel Rawlinson and Dr. Hincks on the black obelisk from Ninruid, the date of which, therefore, must be early in the ninth century n. c.; and the latter scholar has detected on other monuments the names of Menahem, Mosh Green, kings respectively of Israel and Judah. Lastly, the same students have discovered in the Annals of Sennacherib (which are preserved partly on slabs and partly on cylinders) an account of the celebrated campaign against Hezekiah (described in 2 Kings xvii. 14), in which Sennacherib states that he took from the Jewish king "30 talents of gold," the precise amount mentioned in Scripture, besides much other treasure and spoil.

There is still considerable doubt as to the exact year of the final destruction of Nineveh, and as to the name of the monarch then on the throne. From the narratives in Tobit and Judith (if indeed these can be allowed to have any historical value), compared with a prophecy in Jeremiah written in the first year of the Jewish captivity, n. c. 605 (Jerem. xxv. 18—26), it might be inferred that Nineveh was still standing in n. c. 609, but had fallen in n. c. 605. Colonel Rawlinson, however, now thinks (and his view is confirmed by the opinion of many of the elder chronicologists) that it was overthrown n. c. 625, the Assyrian sovereignty being from that time merged in the empire of Babylon, and the Canon of Ptolemy giving the exact dates of the various succeeding Babylonian kings down to its capture by Cyrus in n. c. 536, in conformity with what we now know from the inscriptions. We may add, in conclusion, that among the latest of the discoveries of Colonel Rawlinson is the undoubted identification of the name of Belshazzar as the son of Nabonassar, the last king of Babylon; and the finding the names of the Greek kings Seleucus and Antiochus written in the cuneiform character on tablets procured by Mr. Loftus from Warba. (Rawlinson, As. Journ. 1850, 1852, 1855; Athanaeaum, Nos. 1577, 1381, 1383, 1388; Hincks, Roy. Soc. of Liter. vol. iv.; Trans. Roy. Irish Acad. 1850, 1852, 1855; Layard, Nineveh and Babylon; and, for an entirely new view of the Assyrian chronology, Bosanquet, Sacred and Profane Chronology, Lond. 3vo. 1853.)

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The structure of this elevated chain, consisting of the latter group of Sir Noth, (at a flanked glacier of Mee Khan, the Ali Togha, Spunik, Nemrud, and Darikah, Tugha, which are probably the highest range of Tauors, rising above the line of perpetual snow (10,000 feet?)), remains yet undetermined. Limestone and gysanum prevail, with basalt and other volcanic rocks. Deep valleys separate the parallel ridges, and also break their continuity by occasional passes from the N. to the S. sides. (Ainsworth, Asegra, Babylonia, and Chaldæan, p. 18; Chesney, Erpet. Expyrunt. vol. i. p. 69; Ettin. Erbdkynde, vol. ii. p. 11.)

NISA. [NISUS.]
NISA. [N¥ZA.]
NISAEA. [NESAEÆ.]
NISIA. [MEGARÀ.]
NISAEL CAMPI, plains of considerable extent in the mountain district of Media, which were famous for the production of a celebrated breed of horses. According to Strabo, they were on the road of those who travelled from Persis and Babylon in the direction of the Caspian Gates (vii. p. 203), and fed 50,000 brood mares for the royal stables. In another place, the same geographer states that the Nisaean horse were reared in the plains of Armenia (xi. p. 530), from which we infer that the plains themselves extended from Armenia southward through Media. Again, in the Epitome of Strabo (vii. p. 536, ed. Kraemer), the Nisaean plain is stated to be near the Caspian Gates, which lead into Parthia. The fact is, the district was not accurately defined. Herodotus states that the place, from which the best white horses (which were reserved for the use of the king) came, was a great plain in Media (vii. 40). And the same view is taken by Eustathius in his Commentary on Dionysius (v. 1017), and confirmed by the notice in Arrian's account of Alexander's march (vii. 13). Ammianus, on the other hand, states that the Nisaean horses were reared in the plains S. of M. Coronus (now Demawend). It appears to have been the custom on the most solemn occasions to sacrifice these horses to the sun (vii. 20); and it is inferred from Herodotus that they were also used to draw the chariot of the Sun (vii. 40.) (Cf. also Steph. B. s. v.; Synes. Epist. 40; Themist. Orat. xiv. p. 72; Heliodor. Aeth. ix. p. 437; Suid. s. v. Nisaæa.) Colonel Rawlinson has examined the whole of this geographical question, which is much perplexed by the ignorance of the ancient writers, the whole of his ability, and has concluded that the statements of Strabo are, on the whole, the most trustworthy, while they are, in a great degree, borne out by the existing character of the country. He states that in the rich and extensive plains of Alishtar and Khâvar he recognizes the Nisaean plains, which were visited by Alexander on his way from Baghistane to Susa and Ecbatana; and he thinks that the Nisaean horse came originally from the Nisaea of Khorisan, which is still famous for its Turk-man horses. Colonel Rawlinson further believes that Herodotus, who was incorrect in his statements, mentions the Caspian Gates as the point from which the horse descended into the plains of Khorisan from Khorisan to Media, and hence was the cause of much of the confusion which has arisen. Strabo, on the other hand, describes correctly the great horse pastures as extending along the whole line of Media, from the road which led from Babylon to the Caspian Gates to that conducting from Babylon into Persia. The whole of this long district, under the names of Khâvar, Alishtar, Hara, Sîlkhâr, Bahâvar, Kapot, and Persistan, is still famous for its excellent grazing and abundance of horses. Colonel Rawlinson, indeed, thinks that Strabo's epithet, ἠπειροτός, is a translation of Sîlkhâr, which means "a full manger." It was from this plain that Pyton brought his supply of beasts of burthen to the camp of Antigonus (B. xii. 2) after the perilous march of the Greeks across the mountains of the Cossæans. (Rawlinson, Royal Geog. Journ. vol. ix. p. 100.)

NISIBIS (Nisibis). 1. A small place in Arria, mentioned by Ptolemy (v. 18. § 11) and Ammianus (xxii. 6). It would appear to have been at the foot of the chain of the Paropamæus. There are some grounds for supposing it the same place as the Nil of Isaurius [Nî], and that the latter has undergone a contraction similar to that of Bitáxa into Bîsa.

2. The chief city of Mydœnia, a small district in the NE. end of Mesopotamia, about 200 miles S. of Tigran-receita; it was situated in a very rich and extensive plain, a rich agricultural country, and had an extensive trade, and the great northern empire for the merchandise of the E. and W. It was situated on the small stream Mydœnius (Julian, Orat. i. p. 27; Justin. Excerpt. c. Legat. p. 173), and was distant about two days' journey from the Tigris. (Procop. Bell. Pers. i. 11.) It was a town of such great antiquity as to have been thought by some to have been one of the primeval cities of Genesis, Accad. (Hieron. Quest. in Genes. cap. 2. xvi. 10; and of Michael. Syncelius, i. 226.) It is probable, therefore, that it existed long before the Greeks came into Mesopotamia; and that the tradition that it was founded by the Macedonians, who called it Antiochea Mydœnia, ought rather to refer to its rebuilding, or to some of the great works erected there by some of the Seleucid princes. (Strab. xvi. p. 747; Plut. Lucull. c. 32; Plin. vi. 13. s. 16.) It is first mentioned in history (under its name of Antiochea) in the march of Antony against the satrap Molon (Polyb. v. 51); in the later wars between the Romans and Parthians, it was constantly taken and retaken. Thus it was taken by Lucullus from the brother of Tigranes, after a long siege, which lasted the whole summer (Dion Cass. xxxiv. 6, 7), but, according to Plutarch, towards the close of the autumn, without much resistance from the enemy. (Plut. c. 4) Again it was taken by the Romans under Trajan, and was the cause of the title of "Parthicus," which the senate decreed to that emperor. (Dion Cass. livi. 24.) Subsequently to this it appears that it has been besieged by the Osroeni and other tribes who had revolted, but who were subdued by the arms of Sept. Severus. Nisibis became on this occasion the chief-quarters of Severus. (Dion Cass. lxxv. 2, 3.) From this period it appears to have remained the advanced outpost of the Romans against the East, till it was surrendered by the Persians on the treaty which was made with that people by Jovian, after the death of Julian. (Zosim. ii. 33; Arm. Mgr. xxxv. 9. l. 3.) Its present name is Nisibin, in the neighbourhood of which are still extensive ruins of the ancient city. (Xieburt, vol. ii. p. 379.)

NISYRUS (Nisypos). A rocky island opposite to Cnidus, between Cos in the north and Telos in the south, about 12½ Roman miles distant from Cape Triopion in Caria. (Plin. v. 36; Strab. xiv. p. 656;
NITAZI (It. Ant. p. 144), Nitazo (Geogr. Rav. ii. 17; Tab. Pent.), or Nitalis (It. Hist. p. 576), a town in Cappadocia, on the road between Moechus and Archelaus, but its site is uncertain. [L. S.]

NITIOBRIGES (Ntioobryges), a people of Aquitania. In Pliny (iv. 19) the name Antobriges occurs: "rurus Narbonenses provinciae conventimini Ruteni, Cadurci, Antotriges. Terraque amne discreti a Toleasen Petrocrii." There is no doubt that Antobriges is an error, and that the true reading is Nitiobriges or Nitiobriges. The termination briges appears to be the same as that of the word Allobroges. The chief town of the Nitiobriges, Aginnum (Agenn), is mentioned by Ptolemy (ii. 7 § 4), who places them next to the Petrocrii on one side, and to the Vaatii on the other. Strabo enumerates them between the Cadurci and the Petrocrii (Strab. iv. p. 190): "the Petrocrii, and next to them the Nitiobriges, and Cadurci, and the Bituriges, who are named Cubi." The position of the Nitiobriges is determined by these facts and by the site of Aginnum, to be on the Gerone, west of the Cadurci and south of the Petrocrii. D'Anville makes their territory extend beyond the then limits of the diocese of Agenn, and into the diocese of Condom.

When Caesar (B. G. vii. 46) surprised the Galli in their encampment on the hill which is connected with the plateau of Gerone, he found the Nitiobriges narrowly escaping being made prisoners. The element Tent in this king's name is the name of a Gallic deity, whom some authorities suppose to be the Gallic Mercury (lacl. De falsa Relig. i. 21; and the schol. on Lucan, i. 445, ed. Ouden-dorp). Others have observed that it is the same element as Tent in the Tentician language, and as Dis, from whom the Galli pretended to spring (Pele-loutier, Hist. des Celts. Liv. i. c. 14). The Nitio-briges sent 5000 men to the relief of Alesia; when it was blockaded by Caesar (B. G. vii. 75). [G. L.]

NITRA (Nipfa), a place which Ptolemy calls an epiparos, on the W. coast of Hindostan, in the province of Limyricus. There can be no doubt that it is the same as that called by Pliny Nitrae (vi. 23 s. 26), which he states was held by a colony of pirates. The author of the Periplius speaks of a place, in this immediate neighbourhood, named Naura, and which is, in all probability, the same as Nitrae. (Perpil. Mar. Engler. p. 63 ed. Muller.) It is most likely the present (Khorang) V.]

NITRIAE (Nipirai, Strab. xvii. p. 803; Sozomen, H. E. vi. 31; Socrat. H. E. iv. 23; Steph. B. s. v. Ntiraios, Ptol. v. § 25; Nitriarai, Plin. xxxi. 10. s. 16; Ech. Ntiraios kai Nitriowys), the Natron Lakes (Birket-al-Draor), were six in number, lying in a valley SW. of the Egyptian Delta. The valley, which is bounded by the limestone terrace which skirts the edge of the Delta, runs in an NW. direction for about 12 miles. The sands which stretch around these lakes were formerly the bed of the sea, and were strongly impregnated with saline matter, e. g. nitrate, sulphate, and carbonate of soda. Rain, though rare in Egypt, falls in this region during the months of December, January, and February; and, consequently, when the Nile is lowest, the lakes are at high water. The salt with which the sands are encrusted as with a thin coat of ice (Vitr. viii. 3), is carried by the rains into the lakes, and held there in solution during the wet season. But in the summer months a strong evaporation takes place, and a glaze or crust is deposited upon the surface and edges of the water, which, when collected, is employed by

NISYRUS. x. p. 488; Steph. B. s. e.) It also bore the name of Porphyry, on account of its rocks of porphyry. The island is almost circular, and is only 80 stadia in circumference; it is said to have been formed by Poseidon, with his trident, knocking off a portion of Cos, and throwing it upon the giant Polybotes. (Strab. x. p. 489; Apollod. i. 6 § 2; Paus. i. 2 § 4; Eustath. ad Dion. Perig. 530, ed. Homili. ii. 670.) The island is evidently of volcanic origin, and was gradually formed by volcanic eruptions of lava from a central crater, which in the end collapsed, leaving at its top a lake strongly impregnated with sulphur. The highest mountain in the north-western part is 2271 feet in height; another, a little to the north-east, is 1800, and a third in the south is 1700 feet high. The hot springs of Nisyros were known to the ancients, as well as its quarries of millstones and its excellent wine. The island has no good harbour; but near its north-western extremity it had, and still has, a tolerable roadstead, and there, on a small bay, was situated the town of Nisyros. The same spot is still occupied by a little town, at a distance of about 10 minutes' walk from which there are very considerable remnants of the ancient acropoles, consisting of mighty walls of black trachyte, with square towers and gates. From the acropole two walls run down towards the sea, so as to embrace the small islands, which were built by the ancient Greeks on the slope of the hill. Of the town itself, which possessed a temple of Poseidon, very little now remains. On the east of the town is a plain, which anciently was a lake, and was separated from the sea by a dike, of which considerable remains are still seen. The hot springs (βρύον) still exist at a distance of about half an hour's walk east of the town. Stephanus B. (s. e.) mentions another small town in the south-west of Nisyros, called Argos, which still exists under its ancient name, and in the neighbourhood of which hot vapours are constantly issuing from a chasm in the rock.

As regards the history of Nisyros, it is said originally to have been inhabited by Carians, until Thessalus, a son of Hercules, occupied the island with his Doriens, who were governed by the kings of Cos. (Diol. v. 54; Rom. ii. 676.) It is possible that after Agamemnon's return from Troy, Arcges settled in the island, as they did in Calymnis, which would account for the name of Argos occurring in both islands. (Hirt. his. ii. 100.)

There is an ancient inscription in the island of Nisyros Epidaurians. Subsequently the island lost most of its inhabitants during repeated earthquakes, but the population was restored by inhabitants from Cos and Rhodes settling in it. During the Persian War, Nisyros, together with Cos and Calymnis, was governed by queen Artemisia (Herod. l. c.). In the time of the Peloponnesian War it belonged to the tributary allies of Athens, to which it had to pay 100 drachms every month; subsequently it joined the victorious Lacedaemonians; but after the victory of Cnidus, n. c. 364, Conon induced it to revolt from Sparta. (Diol. xiv. 84.) At a later period it was for a time probably governed by the Potomies of Egypt. Throughout the historical period the inhabitants of Nisyros were Dorians; a fact which is attested by the inscriptions found in the island, all of which are composed in the Doric dialect. An excellent account of Nisyros, which still bears its ancient name Nipetos or Nipeta, is found in L. Ross, Reisen aul der griech. Inseln, vol. ii. pp. 67—81. [L. S.]

NISYRUS, a town in the island of Carpathius.
be the bleachers and glassmakers of Egypt. Parallel with the Natrix Lakes, and separated from them by a narrow river, is the Bahir-be-lu-Mu, or Waterless River, a name given by the Arabs to this and other hollows which have the appearance of having once been channels for water. It has been surmised that the lake Moris (Birket-el-Keroun) may have been connected with the Mediterranean at some remote period by this outlet. The Bahir-be- lu-Mo contains agatized wood. (Wilkinson, *Mod. Egypt and Thebes*, vol. i. p. 234.) The valley in which the Natrix Lakes are contained, was denominated the Nitriote nome (*νῆμος Νιτριώτης or Νιτριώτης*, Strab. xvii. p. 803; Steph. B. s. r. *Νιτρια*). It was, according to Strabo, a principal seat of the worship of Scarpis, and the only nome of Egypt in which sheep were sacrificed. (Comp. Macrob. *Saturn. i. 7.*) The Scarpian worship, indeed, seems to have prevailed on the western side of the Nile long before the Sinae is the name of that nome (Zeus Sinapotis) was introduced from Pontus by Ptolemy Soter, since there was a very ancient temple dedicated to him at Bha- cotis, the site of Alexandria (Tac. *Hist. iv. 83*), and another still more celebrated outside the walls of Memphis. The monasteries of the Nitriote nome were notorious for their rigorous asceticism. They were many of them strong-built and well-guarded fortresses, and offered a successful resistance to the recruiting sergeants of Valens, when they attempted to enforce the imperial rescript (*Cod. Theodos. xii. tit. 1. lex. 63*), which decreed that monastic vows should not exempt men from serving as soldiers. (Photius, p. 84, ed. Bekker; Dionys. Perig. v. 255; Eustath. *ad loc. *Pans. i. 18; Strab. *xvii.* p. 807; Clem. Alex. *Strnon. i. 43.* [W. B. D.])


**NIVARIA INS.** [*Fortunatian Ins.*, vol. i. p. 906, l.]

**NOARUS (Nōaros),** a city of Sicyon, the name of which is not mentioned in history, but is found in Stephanus of Byzantium (*s. v.*), who cites it from Apollodorus, and in Pliny, who enumerates the Naeoi among the communities of the interior of Sicily (*Plin. iii. 8. s. 14.*). We have none to its place, but the resemblance of name renders it probable that it is represented by the modern village of *Nora*, on the N. slope of the Neptunian mountains, about 10 miles from the sea and 13 from Tyanziris. (Clariv. Sicel. P. 536.)

**NOAURUS (Nōauōs),** a river of Pannonia, into which, according to Strabo (*vii.* p. 314), the Draus emptied itself in the district of Segestece, and thence flowed into the Danube, after having received the waters of another tributary called the Colapis. This river is not mentioned by any other writer; and as it is well known that the Draus flows directly into the Danube, and is not a tributary to any other river, it has been supposed that there is some mistake in the text of Strabo. (See Grossk. *Sterno*, vol. i. pp. 357, 552.)

**NOEGA (Nōgā),** a small city of the Astures, in Hispmania Tarraconensis. It was seated on the coast, not far from the river Merus, and from an estuary which formed the boundary between the Astures and Cantabri, in the neighbourhood of the present Gijon. Hence Ptolemy (*c. 6. § 6*), who gives it the additional name of Uceia (Uceianorciis), places it in the territory of the Cantabri. (*Strab. iii. p. 167; Mela, iii. 1.*; *Plin. iv. 20. s. 34.* [T. H. D.])


**NOEODU'NUM (Noiodonum),** was the chief city of the Diabintes (*Diabintes*), or of the Audricii Diabintae, as the name appears in the Greek texts of Ptolemy (*ii. 8. § 7*). There is no doubt that the old Gallic name of the town was exchanged for that of the modern peoples, which name survives in the age document, referred to by D'Anville, is written *Jubelant*, and hence comes the corrupted name *Jubelins*, a small place a few leagues from Magnan. There are said to be some Roman remains at Jubelins.

A name Nodiumus occurs in the Theodosian Table between Araecenus and Sublimium (*Muns*), and it is marked as a capital town. It appears to be the *Nodiumium of the Diabintes.* [G. L.]

**NOEAGAMUS (Naudemur),** a town of Gallia Lugdunensis, and the capital of the Vadacvassii (*Ptol. ii. 8. § 16*). The site is uncertain. *D'Anville* supposes that it may be *Vesia*, a name apparently derived from the Vinducasses. Others suppose it to be *Neuvilla*, apparently because *Neuvilla* means the same as *Noeagamus.* [G. L.]

**NOÉS (Noé, Herod. iv. 49) or NOBIS (Valer. *Flacc. vi. 100*), a river which takes its source in Mount Haemus, in the territory of the Carpathi, and flows into the Danube. It has not been satisfactorily identified; but the name indicates that there was an extensive valley near this part of Italy. [T. H. D.]

**NOHODENOLEX,** a place in the country of the Helvetii, which is shown by inscriptions to be *Ienx Châtel*, near *Neychâtel*. Foundations of old buildings, pillars and coins have been found there. One of the inscriptions cited by *Ukert* (*Gallien, p. 494*) is: "*Publ. Martini Miles Veteranus Leg. xxi. Civium Novodoneolicis curator.*" [G. L.]

**NOIDU'NUM.** [*Colonia Equestris Noiduncum.*]

**NOÉNGA (Nōnga; Eth. *Nōgnai, Nōnains; Nola*), an ancient and important city of Campania, situated in the interior of that province, in the plain between Mt. Vesuvius and the foot of the Apennines. It was distant 21 miles from Capua and 16 from Nuceria (*Itin. Ant. p. 109*.) Its early history is very obscure; and the accounts of its origin are contradictory, though they may be in some degree reconciled by a due regard to the successive populations that occupied this part of Italy. *Hecataeus*, the earliest author by whom it is mentioned, appears to have called it a city of the Ausones, whom he regarded as the earliest inhabitants of this part of Italy. (*Hecat. ap. Stephan. Bza. s. v.*). On the other hand, it must have received a Greek colony from Camæa, if we can trust to the authority of Justin, who calls both Nola and the neighbouring Abella Chalcidice colonies (*Justin, xx. 1.*) and this is confirmed by Silins Italicum (*Chalcidicum Nolam, xii. 161.*). Other authors assigned it a Tyrrhenian or Etruscan origin, though they differed widely in regard to the time of its founding. *D'Anville* inserted it, together with that of Capua, to a date as early as n. c. 800, while *Cato* brought them both down to a period as late as n. c. 471. (*Vell. Pat. i. 7.* This question is more fully discussed under the article *Capua.*) But whatever be the date assigned to the establishment of the Etruscans in Campania, there seems no doubt that Nola was one of the cities which they then occupied, in the same manner as the
NOLA.

neighbouring Capua (Pol. ii. 17); though it is probable that the city already existed from an earlier period. The statement of Solinus that it was founded by the Tyrrians is clearly erroneous; perhaps, as suggested by Nie buhr, we should read "a Tyrreniis" for "a Tyrrius." (Solin. 2. § 16; Niebuhr, vol. i. p. 74, note 235.) We have no account of the manner in which Nola afterwards passed into the hands of the Samnites; but there can be little doubt that it speedily followed in this respect the fate of Capua (CAPUA); and it is certain that it was, at the time of the first wars of the Romans in this part of Italy, a Campanian city, occupied by an Ocean people, in close alliance with the Samnites. (Liv. viii. 23.) Dionysius also intimates clearly that the inhabitants were not at this period, like the Neapolitans, a Greek people, though he tells us that they were much attached to the Greeks and their institutions. (Dionys. Fr. xv. 5. p. 2315. R.)

We may probably infer from the above statements, that Nola was originally an Anatolian or Ocean town, and subsequently occupied by the Etruscans, in whose hands it appears to have remained, like Capua, until it was conquered by the Samnites, who subsequently assumed the name of Campanians, about B.C. 440. The supremacy in favour of its having ever received a Greek colony is very slight, and is certainly outweighed by the contrary testimony of Hecataeus, as well as by the silence of all other Greek writers. The circumstance that its coins (none of which are of early date) have uniformly Greek inscriptions (as in the one figured below), may be sufficiently accounted for by that attachment to the Greeks, which is mentioned by Dionysius as characterizing the inhabitants. (Diod. i. c.)

The first mention in history occurs in b.c. 328, just before the beginning of the Second Samnite War, when the Greek cities of Paestum and Neapolis having rashly provoked the hostility of Rome, the Nolans sent to their assistance a body of 2000 troops, at the same time that the Samnites furnished an auxiliary force of twice that amount. (Liv. viii. 23.) But their efforts were frustrated by defection among the Paestopolitanis; and the Nolans retired from the city seemingly as if it had fallen into the hands of the Romans. (Dh. 25, 26.) Notwithstanding the provocation thus given, it was long before the Romans were at leisure to avenge themselves on Nola; and it was not till b.c. 313 that they laid siege to that city, which fell into their hands after a short resistance. (Id. ix. 28.) It appears certain that it continued from this period virtually subject to Rome, though enjoying, it would seem, the privileged condition of an allied city (Liv. xxiii. 44; Festus, s. v. Monopolis, p. 127); but we do not meet with any subsequent notice of it in history till the Second Punic War, when it was distinguished for its fidelity to the Roman cause, and for its successful resistance to the arms of Hannibal. That general, after making himself master of Capua in b.c. 216, hoped to reduce Nola in like manner by the cooperation of a party within the walls. But though the lower people in the city were ready to invite the Carthaginian general, the senate and nobles were faithful to Rome, and sent in all haste to the praetor Marcellus, who threw himself into the city with a considerable force. Hannibal in consequence withdrew from before the walls; but shortly after, having taken Nuceria, he renewed the attempt upon Nola, and continued to threaten the city for some time, until Marcellus, by a sudden sally, inflicted upon him considerable loss, and led him to abandon the enterprise (Liv. xxiii. 14—17; Plut. Marc. 10. 11; Eutrop. iii. 12; Flor. ii. 6. § 29.) The advantage thus obtained, though inconsiderable in itself, was of importance in restoring the spirits of the Romans, which had been almost crushed by repeated defeats, and was in consequence magnified into a great victory. (Liv. l. c.; Sil. Ital. xii. 270—280.) The next year (n. c. 215) Hannibal again attempted to make himself master of Nola, to which he was encouraged by fresh overtures from the democratic party within the city; but he was again anticipated by the vigilance of Marcellus, and, having encamped in the neighbourhood of the town, with a view to a more regular siege, was attacked and defeated by the Roman general (Liv. xxiii. 39, 42—46; Plut. Marc. 12.) A third attempt, in the following year, was not more successful; and by these successive defences the city earned the praise bestowed on it by Silius Italicus, who calls it "Poeno non pervia Nola." (Sil. Ital. viii. 534.)

Nola again bears a conspicuous part in the Social War. At the outbreak of that contest (n. c. 90) it was protected, as a place of importance from its proximity to the Samnite frontier, by a Roman garrison of 2000 men, under the command of the praetor L. Postumius, but was betrayed into the hands of the Samnite leader C. Papius, and became from thenceforth one of the chief strongholds of the Samnites and their allies in this part of Italy. (Liv. Epit. lxxiii.; Appian, B. C. i. 42.) Thus we find it in the following year (n. c. 89) affording shelter to the shattered remains of the army of L. Quintus, after its defeat by Sulla (Appian, i. 50); and even after the greater part of the allied forces had made peace with Rome, Nola still held out; and a Roman army was still occupied in the siege of the city, when the civil war first broke out between Marius and Sulla. (Vell. Pat. ii. 17, 18; Diod. xxxvii. Exc. Phot. p. 540.) The new turn thus given to affairs for a while retarded its fall: the Samnites who were defending Nola joined the party of Marius and Cinna; and it was not till after the final triumph of Sulla, and the total destruction of the Samnite power, that the dictator was able to make himself master of the refractory city. (Liv. Epit. lxxxiii.) We cannot doubt that it was severely punished; we learn that its fertile territory was divided by Sulla among his victorious soldiers (Lib. Colon. p. 256), and the old inhabitants probably altogether expelled. It is remarkable that it is termed a Colonia before the outbreak of this war (Liv. Epit. lxxxiii.); but this is probably a mistake. No other author mentions it as such, and its existence as a municipium, retaining its own institutions and the use of the Oriental language, is distinctly attested at a period long subsequent to the Second Punic War, by a remarkable inscription still extant. (Mommsen, Uster Ital. Dial. p. 125.) It afterwards received a second colony under Augustus, and a third under Vespasian; hence Pliny enumerates it among the Coloniae of Campania, and we find it in inscriptions as late as the time of Dio Chlorid, bearing the titles of "Colonia Felix Augusta Nolana." (Lib. Colon. l. c.; Plin. iii. 5. s. 9; Zumpt, de Colon. pp. 454, 530; Gruter, Insen. 573, 19; Litt. 14.)

It was at Nola that Augustus died, on his return from Beneventum, whither he had accompanied Tiberius, A. D. 14; and from thence to Bovillae his funeral procession was attended by the senators of the cities through which it passed. (Suet. Aug. 98; Dion Cass. lvi. 29, 31; Tac. Ann. i. 5; Vell. Pat. l. i. 14.)
NOLA.

123. The house in which he died was afterwards consecrated as a temple to his memory (Dion Cass. lvi. 40). From this time we find no historical mention of Nola till near the close of the Roman Empire; but there is no doubt that it was still a town throughout this period, to be one of the most flourishing and considerable cities of Campania. (Strab. v. p. 247, 249; Ptol. iii. 1 § 69; Itin. Ant. p. 109; Orell. Inscr. 2420, 3855, &c.; Mommsen, Inscr. R. N. p. 101—107.) Its territory was ravaged by Alaric in A. D. 410 (Augustin, Civ. Dei. i. 10); but the city itself would seem to have escaped, and is said to have been still very wealthy (“urbis sitissimis”) as late as A. D. 455, when it was taken by Genseric, king of the Vandals, who totally destroyed the city, and sold all the inhabitants into captivity. (Hist. Miscell. xiv. pp. 552, 553.) It is probable that Nola never recovered this blow, and sank into comparative insignificance in the middle ages; but it never ceased to exist, and is still an episcopal city, with a population of about 10,000 souls.

There is no doubt that the ancient city was situated on the same site with the modern one. It is described both by Livy and Silius Italicus as standing in a level plain, with various defences and owing its name to a fortress solely to its walls and towers (Liv. xxiii. 44; Sil. Ital. xii. 163); a circumstance which renders it the more remarkable that it should have held out so long against the Roman arms in the Social War. Scarcely any remains of the ancient city are now visible; but Ambrose Leo, a local writer of the early part of the 16th century, describes the remains of two amphitheatres as still existing in his time, as well as the foundations of several ancient buildings, which he enumerates as temples, beautiful pavements, &c. (Ambrosi. Leonis de Urbis Nolat., i. ed. Venet. 1514.) All these have now disappeared; but numerous inscriptions, which have been discovered on the spot, are still preserved there, together with the interesting inscription in the Oscan language, actually discovered at Abella, and thence commonly known as the Cicippus Abellanus [ABELLA]. From this curious monument, which records the terms of a treaty between the two cities of Nola and Abella, we learn that the name of the former city is Nola, in the Oscan language “Novla.” (Mommsen, Unter. Ital. Dialekte, pp. 110—127.) But the name of Nola is most celebrated among antiquarians as the place from whence a countless multitude of the painted Greek vases (commonly known as Etruscan) have been supplied to almost all the museums of Europe. These vases, which are uniformly found in the ancient sepulchres of the neighbourhood, are in all probability of Greek origin: it has been a subject of much controversy whether they are to be regarded as productions of native art, manufactured on the spot, or as imported from some other quarter; but the latter supposition is perhaps on the whole the most probable. The great love of these objects of Greek art which appears to have prevailed at Nola may be sufficiently accounted for by the strong Greek predilections of the inhabitants, noticed by Dionysius (Exc. Leg. p. 2315), without admitting the existence of a Greek colony, for which (as already stated) there exists no sufficient authority. (Kraemer, über den Stil u. die Herkunft Griechischen Thongefässes, p. 143—159; Aleker, Mittel. Italien, pp. 332—339.)

Nola is celebrated in ecclesiastical history as the see of St. Paulinus in the 5th century; and also as the place where, according to tradition, the use of bells was first introduced in churches; hence were derived the names of “nola” and “campana,” usually applied to such bells in the middle ages. (Du Cange, Glossar. s. v.)

The territory of Nola, in common with all the Campanian plain, was one of great natural fertility. According to a well-known anecdote related by Anius Gellius (vii. 20), it was originally mentioned with great praise by Virgil in the Georgics (ii. 225); but the people of Nola having given offence to the poet, he afterwards struck out the name of their city, and left the line as it now stands. [E. H. B]

NOMINENTUM.

NOLIBA or NOBILI, a town of the Oretani in Hispania Tarraconensis, probably situated between the Aenus and Tagus; but its site cannot be satisfactorily determined. It is mentioned only by Livy (xxxv. 22). [T. H. D.]

NOMADES. [Numida].

NOMAE (Nœuti), a town of Sicily, mentioned only by Diodorus (xi. 91) as the place where Dacetus was defeated by the Syracusans in n. c. 451. Its site is wholly uncertain. Some authors identify it with Nona (NOAE); but there is no authority for this. [E. H. B.]

NOMENTUM (Nòmentum : Etr. Numenrivas, Steph. B.; Nomentannus : Mentana), an ancient city of Latium, situated on the Sabine frontier, about 4 miles distant from the Tiber, and 14½ from Rome, by the road which derived from it the name of Via Nomentana. It was included in the territory of the Sabines, according to the extension given to that district in later times, and hence it is frequently reckoned a Sabine town; but the authorities for its Latin origin are decisive. Virgil enumerates it among the colonies of Alba Longa (Aen. vii. 779); and Dionysius also calls it Nomentana, which was the only city in that state, founded at the same time with Cursanum and Fidenae, both of which are frequently, but erroneously, called Sabine cities. (Dionys. ii. 53.) Still more decisive is the circumstance that its name occurs among the cities of the Prisei Latini which were reduced by the elder Tarquin (Liv. i. 34; Dionys. iii. 50), and is found in the list given by Dionysius (v. 61) of the cities which concluded the league against Rome in n. c. 493. There is, therefore, no doubt that Nomentum was, at this period, one of the 30 cities of the Latin League (Niebuhr, vol. ii. p. 17, note); nor does it appear to have ever fallen into the hands of the Sabines. It is again mentioned more than once during the wars of the Romans with the Fidenates and their Etruscan allies; and a victory was gained under its walls by the dictator Servius Priscus, n. c. 435 (Liv. iv. 22, 30, 32); but the Nomentan themselves are not noticed as taking any part. They, however, joined with the other cities of Latium in the great Latin War of n. c. 338; and by the peace which followed it obtained the full rights of Roman citizens. (Liv. viii. 14.) From this time we hear no more of Nomentum in history; but it seems to have continued a tolerably flourishing town; and we
find it retaining its municipal privileges down to a late period. Its territory was fertile, and produced excellent wine; which is celebrated by several writers for its quality as well as its abundance. (Plin. xiv. 4. s. 5; Colum. R. R. ii. 3; Athen. i. p. 27, b; Martial, x. 48. 19.) Seneca had a country house and farm there, as well as Martial, and his friends Q. Ovidius and Nepos, so that it seems to have been a place of some resort as a country retirement for people of quiet habits. Martial contrasts it in this respect with the splendour and luxury of Baiae and other fashionable watering-places; and Cornelius Nepos, in like manner, terms the villa of Atticus, friends house Alt. (Plin. and territory discrepancy its pied from tana) one tana the questionable Via and Salaria, Porta 1. the the more. in this line gave Nomentum, 14.) Pliny, who appears to have considered the Sabines as bounded by the Anio, naturally includes the Nomentani and Fidenates among them (iii. 12. 17); though he elsewhere enumerates the former among the still existing towns of Latium, and the latter among those that were extinct. In like manner Virgil, in enumerating the Sabine followers of C. Cascaus (Aen. v. 712), includes “the city of Nomentum,” though he had elsewhere expressly assigned its foundation to a colony from Alba. Ptolemy (iii. 1. § 62) distinctively assigns Nomentum as well as Fidenae to Latium. Architectural fragments and other existing remains prove the continued prosperity of Nomentum under the Roman Empire; its name is found in the Tabula; and we learn that it became a bishop’s see in the third century, and retained this dignity down to the tenth. The site is now occupied by a village, which bears the name of Lamentana or Lamentana, a corruption of Civitas Nomentana, the appellation by which it was known in the middle ages. This stands on a small hill, somewhat steep and difficult of access, a little to the right of the Via Nomentana, and probably occupies the same situation as the ancient Sabine town; the Roman one appears to have extended itself at the foot of the hill, along the high road, which seems to have passed through the midst of it. The road leading from Rome to Nomentum was known in ancient times as the Via Nomentana. (Orell. Inscr. 203; Tab. I. est.) It issued from the Porta Collina, where it separated from the Via Salaria, crossed the Anio by a bridge (known as the Ponte Nomentanu, and still called Ponte Lamentana) immediately below the celebrated Mos Sacer, and from thence led almost in a direct line to Nomentum, passing on the way the site of Ficulna, from whence it had previously derived the name of Via Ficulna. (Strab. v. p. 328; Liv. iii. 52.) The remains of the ancient pavement, or other unquestionable marks, trace its course with accuracy throughout this distance. From Nomentum it continued in a straight line to Eretum, where it rejoined the Via Salaria. (Strab. l. c.) The Tabula gives the distance of Nomentum from Rome at xiv. M. P.; the real distance, according to Nibby, is half a mile more. (Nibby, Distorni, vol. ii. p. 409, vol. iii. p. 335.)

NOMIA. [Lycaeus.]

NOMISTE‘HUM (Noaçtrptqwo), a town in the country of the Marcomanni (Bohemia), not far from the banks of the Alcis; but its site cannot be determined. (Ptol. ii. 11. § 29; Wilhelm, Germanien, p. 222.) [L. S.]

NONA'CRIS (Nâvovkris: Eft. NâvovkriqtwV, NâvovkriqtwV). 1. A town of Arcadia, in the district of Pheneatis, and NW. of Pheneas, which is said to have derived its name from Nonaema, the wife of Lycaon. From a lofty rock above the town rose the waters of the river Styx. (Strv.) Pliny speaks of a mountain of the same name. The place was in ruins in the time of Pausanias, and there is no trace of it at the present day. Leake conjectures that it may have occupied the site of Mesovriachi. (Herod. vii. 74; Paus. xii. 17. § 6; Steph. B. s. v.; Plin. iv. 6. s. 10; Sen. L. N. iii. 23; Leake, Morcut, vol. iii. pp. 165, 169.) From this place Heres, also, the Cnomafris (Nômâcris), Steph. B. s. v.), Frander, Nonacris (Orv. Post. v. 97), Atalanta Nonacris (Orv. Met. viii. 426), and Callisto Nônnacriv wifro (Orv. Met. ii. 409) in the general sense of Arcadian.

2. A town of Arcadia in the territory of Orchoemenus, which formed, together with Callia and Dipoena, a Tripolis. (Paus. viii. 27. § 4.)

NOORDA. [Nearda.]

NOïA (Nôia: Eft. Nôirvus, Steph. B.; Nor- reisnis: Capo di Palo), a city of Sardinia, situated on the S. coast of the island, on a promontory now called the Capo di Palo, about 20 miles S. of Ca- gliari. According to Pausanias (x. 17. § 5) it was the most ancient city in the island, having been founded by an Iberian colony under a leader named Norax, who was a grandson of Geryones. Without attaching much value to this statement, it seems clear that Nora was, according to the traditions of the natives, a very ancient city, as well as one of the most considerable in later times. Pliny notices the Noreneses among the most important towns of the island; and their name occurs repeatedly in the fragments of Cicero’s oration in defence of M. Ae- milius Scæurus. (Cic. pro Scaur. 1, 2, ed. Orell.; Plin. iii. 7. s. 13; Ptol. iii. 3. § 3.) The position of Nora is correctly given by Ptolemy, though his authority had been discarded, without any reason, by several modern writers; but the site has been clearly established by the recent researches of the Comte de la Marmora: its ruins are still extant on a small peninsular promontory near the village of Pula, marked by an ancient church and cross on which, as we learn from ecclesiastical records, was erected on the ruins of Nora. The remains of a theatre, an aqueduct, and the ancient quays on the port, are still visible, and confirm the notion that it was a place of importance under the Roman government. Several Latin inscriptions with the name of the city and people have also been found; and others in the Phoenician or Punic character, which must belong to the period of the Carthaginian occupation of Sardinia. (De la Marmora, Voyage en Sardaigne, vol. ii. p. 355.)

The Antoinie Itinerary (pp. 84, 84), in which the name is written Nara, gives the distance from Car- lalis as 32 M. P., for which we should certainly read 22: in like manner the distance from Solci should be 59 (instead of 69) miles, which agrees with the true distance, if we allow for the windings of the coast. (De la Marmora, ib. p. 441.) [E. H. B.]

NOIBA (rd Nêa), a mountain fortress of Cappa- docia, on the frontiers of Lycosia, at the foot of Mount Taurus, in which Lumenes was for a whole
NORBA.

winter besieged by Antigonus. (Diod. xvii. p. 41; Plat. Eum. 10; Corn. Nep. Eum. 5; Strab. xii. 5. 537.) In Strabo's time it was called Norbaeum (Νωρβαίον), and served as a treasury to Sicius, who was striving to obtain the sovereignty of Cappadocia. [L. S.]

NORBA (Νορβά), Eth. Νορβάβως. Norbanius: Norma, an ancient city of Latium, situated on the border of the Volscian mountains, overlooking the Pontine Marshes, and about midway between Corna and Setia. There seems no doubt that Norba was an ancient Latin city; its name is found in the list given by Dionysius of the thirty cities of the Cypselid League; and again, in another passage, he expressly calls it a city of the Latin nation. (Dionys. v. 61, vol. ii. Niebuhr, vol. ii. note 21.) It appears, indeed, certain that all the three cities, Corna, Norba, and Setia, were originally Latin, before they fell into the hands of the Volscians. The statement that Norba received a fresh colony in B.C. 492, immediately after the conclusion of the league of Rome with the Latins, points to the necessity, already felt, of the extension of the influence and authority of Rome, which was well calculated, as it is expressed by Livy, to strengthen the authority of the country in "qua arx in Pomptino esset" (Liv. iii. 34; Dionys. vii. 13.). But it seems probable that Norba, as well as the adjoining cities of Corna and Setia, fell into the hands of the Volscians during the height of their power, and received a fresh colony on the breaking up of the latter. (Niebuhr, vol. ii. p. 108.) For it is impossible to believe that these strong fortresses had continued in the hands of the Romans and Latins throughout their wars with the Volscians so much nearer Rome; while, on the other hand, when their names reappear in history, it is as ordinary "coloniae Latiniae," and not as independent cities. Hence none of the three are mentioned in the great Latin War of B.C. 340, or the settlement of affairs by the treaty that followed it. But, just before the breaking out of that war, and again in B.C. 327, we find the territories of Corna, Norba, and Setia ravened by their neighbours the Pibractes, whose principal town was situated upon the nearer slope to the right of Rome. (Liv. vii. 42, viii. 1, 19.) No further mention occurs of Norba till the period of the Second Punic War, when it was one of the eighteen Latin colonies which, in B.C. 209, expressed their readiness to bear the continued burthen of the war, and to whose fidelity on this occasion Livy ascribes the preservation of the Roman state. (Liv. xxvii. 10.) It seems to have been chosen, from its strong and secure position, as one of the places where the Carthaginian hostages were kept, and, in consequence, was involved in the servile conspiracy of the year B.C. 198, of which the neighbouring town of Setia was the centre. (Liv. xxxi. 2, 26.) [SETIA.]

Norbai played a more important part during the civil wars of Marcus and Sulla; having been occupied by the partisans of the former, it was the last city of Italy that held out, even after the fall of Praeneste and the death of the younger Marius, B.C. 82. It was at last betrayed into the hands of Sulla by a general of Sulla's but the garrison put themselves and the other inhabitants to the sword, and set fire to the town, which was so entirely destroyed that the conquerors could carry off no booty. (Appian, B.C. i. 94.) It seems certain that it was never rebuilt: Strabo omits all notice of it, where he mentions all the other towns that bordered the Pontine Marshes (p. 237); and, though Pliny mentions the Norbani among the existing "populi" of Latium, in another passage he reckons Norba among the cities that in his time had altogether disappeared (iii. 5. p. 9 § 85; 64, 68). The absence of all subsequent notice of it is confirmed by the evidence of the existing remains, which belong exclusively to a very early age, without any traces of buildings that can be referred to the period of the Roman Empire.

The existing ruins of Norba are celebrated as one of the most perfect specimens remaining in Italy of the style of construction commonly known as the Roman. Great part of the circuit of the wall is still entire, composed of very massive polygonal or roughly squared blocks of solid limestone, without regular towers, though the principal gate is flanked by a rude projecting mass which serves the purpose of one; and on the E. side there is a great square tower or bastion projecting considerably in advance of the general face of the walls. The position is one of great natural strength, and the defences have been skilfully adapted to the natural outlines of the hill, so that the line of the wall is still a formidable barrier to the ground. On the side towards the Pontine Marshes the fall is very great, and as abrupt as that of a cliff on the sea-coast: on the other sides the escarpment is less considerable, but still enough to render the hill in great measure detached from the adjoining Volscian mountains. The only remains within the circuit of the ancient walls are some foundations and substructions, in the same massive style of construction as the walls themselves; these probably served to support temples and other public buildings; but all traces of the structures themselves have disappeared. The site of the ancient city is wholly uninhhabited, the modern village of Norma (a very poor place) being situated about half a mile to the S. on a detached hill. In the middle ages there arose, in the plain at the foot of the hill, a small town which took the name of Ninfia, from the sources of the river of the same name (the Nymphaeum of Pliny), close to which it was situated; but this was destroyed in the 15th century, and is now wholly in ruins. The town of Norba seems to have been described in detail in the first volume of the Annali dell' Instituto di Corrispondenza Archeologica (Rome, 1829); and views of the walls, gates, &c. will be found also in Dodwell's Pelagia Remains (vol. Lond. 1834, p. 72—80). [E. H. B.]

NORBA CAESARIA'NA or CAESAREA (Νορ- βα Κασαρεία, Ptol. ii. 5, § 8, vii. 4, § 4), a Roman colony in Latania, on the left bank of the Tagus, lying NW. of Emerita Augusta, and mentioned by Pliny (iv. 20, s. 35) as the Colonia Norbena Caesariana. It is the modern Alcántara, and still exhibits some Roman remains, especially a bridge of six arches over the Tagus, built by Trajan. This structure is 600 feet long by 28 broad, and 245 feet above the usual level of the river. One of the arches was blown up in 1809 by Col. Mayne, to prevent the French from passing; but it was repaired in 1812 by Col. Sturgis. It is still a striking monument of Roman magnificence. The architect, Caetius, to whom the work was assigned near the bridge, and at its entrance a chapel still exists containing an inscription to his memory. (Ford, Handbook of Spain, p. 272; Gruter, Inscr. p. 162; Maratteri, Nor. Thea, Inscr. 1064. 6; Ukert, vol. ii. p. 396; Sestini, Moneta Vetus, p. 14; Florez, Esp. S. xiii. p. 128.)

NORIEJA (Νωριεία or Naupplia), the ancient
capital of the Taurisci in Noricum, which province seems to have derived its name from it. The town was situated a little to the south of the river Marisius, on the road from Virunum to Ovilaba, and formed the central point of the traffic in gold and iron in Noricum; for in its neighbourhood a considerable quantity of gold and iron was obtained. (Strab. vi. p. 214; Tab. Pent.) The place is celebrated in history on account of the defeat there sustained, in n. c. 113, by Cn. Carbo against the Cimbri, and on account of its site by the Bœl, about b. c. 50. (Strab. li. c. liv. Epit. lib. xlvii.; Caes. B. G. 1. 5.) Pliny (iii. 23) mentions Norica among the towns which had perished in his time; but this must be a mistake, for Norica is still mentioned in the Punician Table, or else Pliny confounds this place with another of the same name. The site of the ancient Norica is now occupied by the town of Neusarnack in Styria. (Muehar, Noricum, p. 271.) [L. S.]

NORICUM (Noriciæ, Norici, Noricium).—Noricum, a country on the northern slope of the Danube, between the Danube and the Taurisci, and on Ilia and Vindelicia, from which it was separated by the river Acenus; in the north the Danube separated it from Germania Magna; in the east it bordered on Pannonia, the Mons Cestius forming the boundary, and in the south on Pannonia and Italy, from which it was divided by the river Savus, the Alpes Carnicae, and mount Oera. It accordingly comprised the modern Upper and Lower Austria, between the Inn and the Danube, the greater part of Styria, Carinthia, and portions of Carniola, Bavaria, Tyrol, and the territory of Salzburg. (Plot. i. 13.) The name Noricum, is traced by some to Noris, a son of Hercules, but was in all probability derived from Norica, the capital of the country. Nearly the whole of Noricum is a mountainous country, being surrounded in most parts by mountains, sending its ramifications into Noricum; while an Alpine range, called the Alpes Noricæ, traverse the whole of the country in the direction from west to east. With the exception of the north and south, Noricum has several plain districts, but numerous valleys and rivers, the latter of which are all tributaries of the Danube. The climate was on the whole rough and cold, and the fertility of the soil was not very great; but in the plains, at a distance from the Alps, the character of the country was different and its fertility greater. (Isid. Orig. xiv. 4.) It is probable that the Romans, by draining marshes and rooting out forests, did much to increase the productivity of the country. (Copt. Claudian, Bell. Got. 365.)

But the great wealth of Noricum consisted in its metals, and gold and iron. (Strab. iv. pp. 208, 214; Ov. Met. xiv. 711, &c.; Plin. xxxiv. 41; Suid. Appol. v. 51.) The Alpes Noricæ still contain numerous traces of the mining activity displayed by the Romans in those parts. Norican iron and steel were celebrated in ancient times as they still are. (Clem. Alex. Strom. i. p. 507; Horat. Carm. ii. 16, 9, Epod. xvii. 71; Martial, iv. 55. 12; Rutil. Hist. iii. 351, &c.) The produce of the Norican iron mines seems to have been sufficient to supply the material for the manufactories of arms in Pannonia, Moesia, and Northern Italy, which owed their origin to the vicinity of the mines of Noricum. There are also indications to show that the Romans were not unacquainted with the salt in which the country abounds; and the plant called Salineca, which grows abundantly in the Alpes Noricæ, was well known to the Romans, and used by them as a perfume. (Plin. xxii. 20.)

The inhabitants of Noricum, called by the general name Norici (Noripol, Plin. iii. 23; Polyb. xxiv. 10; Strab. iv. pp. 206, 298), were a Celtic race (Strab. vii. pp. 293, 296), whose ancient name was Taurisci (Plin. iii. 24.) The Celtic character of the people is sufficiently attested also by the names of several Norican tribes and towns. About the year n. c. 38, the Bœl, a kindness race, emigrated from Boiohemum and settled in the northern part of Noricum (Caes. B. G. i. 5). Strabo (v. p. 213) describes these Boii as having come from the north of Italy. They had resisted the Cimbri and Teutones, but were afterwards completely annihilated by the Goths, and their country became a desert. Ptolemy does not mention either the Norici or the Bœl, but enumerates several other tribes, such as the Severae (Σεβεα) in the west, the Alumi or Halaumii (Alexander) in the south, and the Ambisenti (Ἀμβησθρῖον), the inhabitants of the banks of the Isenta. In the east the same authority mentions the Noricæ (Noricum, Norici, Noricæ) of the Mans. (Caes. B. G. i. 3, ; Strab. vii. pp. 304, 313;) and some writers speak of a region called Noricum even after the country had been incorporated with the Roman Empire. (Vell. Pat. ii. 39, 109; Suet. Tib. 16.) From early times, the Noricans had carried on considerable commerce with Aquileia (Strab. iv. p. 207, vii. p. 314); but when the Romans, under the command of Tiberius and Drusus, made themselves masters of the adjoining countries south of the Danube, especially after the conquest of Rhaetia, Noricum also was subdued; and about b. c. 13, the country, after desperate struggles of its inhabitants with the Romans, was conquered by Tiberius, Drusus, and P. Silius, in the course of one summer. (Strab. iv. p. 206; Dion Cass. liv. 20.) The country was then changed into a Roman province, probably an imperial one, and was accordingly governed by a procurator. (Tac. Hist. i. 11, Ann. ii. 63.) Partly to keep Noricum in subjection, and partly to protect it against foreign invasions, a strong body of troops (the legio ii. Italica) was stationed at Laureacum, and three fleets were kept on the Danube, viz. the classic Conaginesis, the cl. Araknepis, and the cl. Laureacensis. Roads were made through the country, several Roman colonies were founded, as at Laureacum and Ovilaba, and fortresses were built. In the time of Toulouse, the province of Noricum was not yet divided; but in the subsequent division of the whole empire into smaller provinces Noricum was cut into two parts, Noricum Ripense (the northern part, along the Danube), and Noricum Mediterreneum (embracing the southern and more mountainous part), each of which was governed by a praeses, the whole forming part of the diocese of Illyricum. (Not. Imp. Occid. p. 5, and Orient. p. 5.) The more important rivers of Noricum, the Savus, Dravus, Mirus, Aulape, Iseis, Joyavus or Isenta, are described under their respective heads. The ancient capital of the country was Noria; but, besides this, the country under the Roman
NOROSES.

Empire, contained a great many towns of mere or less importance, as Bordubum, joyeum, uchala, lenita, laucramum, arelate or arlape, namare, cethum, bedaum, juvaenum, yrichum, celhia, aguentem, longum, and trexina.

An excellent work on Noricum in the time of the Roman is Machia. *Ius Romaece Noricum*, in two volumes, 1832-3; compare also *Enea Dici Deutschen*, p. 240, etc. [L.S.]

NOROSSES. [Norosses.s.]

NOROSS. [Norosses.]

NOROSSUS (Norgaus ʿurpa, Potl. vi. 14, §§ 5, 11), a mountain of Scythia in innam, near which were the tribes of Noroseses (Norgausı) and Norossus (Norgausı) and cachagae (Kagawya). It must be referred to the S. portion of the great meridian chain of the Urals. [E.B.J.]

NOSAILEX (Nosaila), a town of Armenia Minor, on the northern slope of Mount Araman, in the district called Lavainesine. (Potl. v. 7, § 10.) [L.S.]

NOTI-CORNU (Nhot ʿurpa, Strab. xvi. p. 774; Potl. iv. 7, § 11), of south horn, was a promontory on the eastern coast of Africa. Pottery was the first to name this headland Aromylia. [W.B.D.]

NOTI-CORNU (Nhot ʿurpa, Hannu, ap. Geogr. Graece. Min. p. 13, ed. Miller; Potl. iv. 7, § 8), a promontory on the W. coast of Africa. Jodolosy. The Greek version of the voyage of Hanno gives the following statement: "On the third day after our departure from the Chariot of the Gods (Steph ʿurpa), having sailed by those streams of fire (previously described), we arrived at a bay called the Southern Horn, at the bottom of which lay an island like the former, having a lake, and in this lake another island, full of savage people, the greater part of whom were women, whose bodies were hairy, and whom our interpreters called Grrilane. Though we pursued the men, we could not seize any of them; but all fled from us, escaping over the precipices, and defending themselves with stones. Three women were, however, taken; but they attacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. Having killed them, we flayed them, and brought their skins with us to Carthage. We did not sail further on, our provisions failing us." A similar story is told by Eudesus of Cyzicus, as quoted by Melas (iii. 5; comp. Plin. v. 13). These fires do not prove volcanic action, as it must be re-}

NOROBET. [Norges.]

The modern city of Norovia is a flourishing place, with about 16,000 inhabitants, but has no ancient remains. [E.B.]
NOVAS, AD.

NOVAS, AD, a fortress of Upper Moesia, situated on the Danube, and on the road from Viminacium to Nicaea. (Itin. Ant. p. 218.) It lay about 48 miles E. of the former of these towns. It is identified with Kolumbat, where there are still traces of ancient fortifications. [T. H. D.]

NOVAS, AD, a station in Illyricum (Anton. Itin.), which has been identified with Removac in the Itin. Laur., under which several Latin inscriptions have been found, principally dedications to Jupiter, from soldiers of the 1st and 13th legions, who were quartered there. (Wilkinson, Dabnatiu and Montenegro, vol. ii. p. 149.) [E. B. J.]

NOVEM CRARIS, in South Gallia, is placed by the Jerusalem Itin. between LectoCte and Acunum, supposed to be Anconae on the Rhone. [G. L.]

NOVEM PAGI is the name given by Pliny (iii. 5. s. 8) to a "populus" or community of Etruria, the site of which is very uncertain. They are generally placed, but without any real authority, in the neighbourhood of Forum Clodii. (Dennis's Etruria, vol. i. p. 273.) [E. H. B.]

NOVESIUM, a fortified place on the Gallic side of the Rhine, which is often mentioned by Tacitus (Hist. iv. 26, 33, 35, &c., v. 22). It is also mentioned in the Antonine Itin. and in the Table. There is no difficulty about the position of Novesium, which is between Colonia Agrrippina (Culis) and Gelda (Cobol or Gellep). [Gell. 14. 35.] Novesium fell into ruins, and was repaired by Julian, A.D. 359. (Amm. Marc. xviii. 2.) [G. L.]

NOVIMAGUS, in Gallia, is placed in the Table after Mosa (Moesus). Mosa is placed by the Antonine Itin. on the road between Andomatunum (Longro) and Tullium (Toaul). Novimagus is Noviscauturn, on the same side of the river Mosa as Moesus, but the distance in the Table is not correct. [G. L.]

NOVIOUD'NUM (Noviodunum). 1. A town of the Bituriges, in Gallia. Caesar, after the capture of Genabum (Orleon), b. c. 52, crossed the Loire, to relieve the Boii, who were attacked by Vercingetorix. The position of the Boii is not certain [Boil]. On his march Caesar came to Noviodunum of the Bituriges (B. G. vii. 12), which surrendered. But on the approach of the cavalry of Vercingetorix, the townspeople shut their gates, and manned the walls. There was a short fight between the Romans and Vercingetorix before the town, and Caesar got a victory by the help of the German horse. Upon this the town again surrendered, and Caesar marched on to Avaricum (Bourges).

There is nothing in this narrative which will determine the site of Noviodunum. D'Anville thinks that Caesar must have passed Avaricum, leaving it on his right; and so he supposes that Noviem, a name something like Noviodunum, may be the place. De Valetia places Noviodunum at Neuvy-sur-Beuron, where it is said there are remains; but this proves nothing.

2. A town of the Aedui on the Loire. The place was afterwards called Novinum, as the name appears in the Antonine Itin. In the Table it is corrupted into Ehrinum. There is no doubt that Nevinum is Novium, which has its name from the little river Niévre, which flows into the Loire. In b. c. 52 Caesar had made Noviodunum, which he describes as in a convenient position on the banks of the Loire, a dépot (B. G. vii. 55). He had his hostages there, corn, his military chest, with the money in it allowed him from home for the war, his own and his army's baggage, and a great number of horses which had been bought for him in Spain and Italy. After his failure before Gerovia, the Aeduï at Noviodunum massacred those who were there to look after stores, the negotiators, and the travellers who were in the place. They divided the money among them and the horses, carried off in boats all the corn that they could, and burnt the rest or threw it into the river. Thinking they could not hold the town, they burnt it. It was a regular Gallic outbreak, performed in its true national style. This was a great loss to Caesar; and it may seem that he was imprudent in leaving such great stores in the power of treacherous allies. But he was in straits during this year, and probably he could not do otherwise than he did.

Dion Cassius (xxi. 38) tells the story out of Caesar of the affair of Noviodunum. He states incorrectly what Caesar did on the occasion, and he shows that he neither understood his original, nor knew what he was writing about.

3. A town of the Sueviones, mentioned by Caesar (B. G. ii. 12). Caesar (b. c. 57), after leaving the Aoxoa (Alise), entered the territory of the Sueviones, and making one day's long march, reached Noviodunum, which was surrounded by a high wall and a broad ditch. The place surrendered to Caesar.

It has been conjectured that the Noviodunum Suevionum was the place afterwards called Augusta Suevionum, but it is by no means certain. [G. L.]

NOVIODUNUM (Noviodunum). 1. A place in Pannonia Superior, on the great road leading from Aemona to Siscia, on the southern bank of the Savus. (Ptol. ii. 15. § 4; Itin. Ant. p. 259; Geogr. de Civ. iv. 19, where it is called Novinum.) Its modern name is Novigrad.

2. A town and fortress in Lower Moesia, a little above the point where the Danube divides itself into several arms. (Ptol. iii. 10. § 11.) Near this town the emperor Valens constructed a bridge over the Danube for his expedition against the Greuthungi. (Anm. Marc. xxvii. 1.) Some writers have supposed, without any good reason, that Noviodunum is the point at which Darius ordered a bridge to be built when he set out on his expedition against the Scythians. The town, as its name indicates, was of Celtic origin. According to the Antonine Itin. (p. 226) Noviodunum was the station of the legio II. Hercules, while according to the "Notitia Imperii" it had the legio I. Jovia for its garrison. During the later period of the Western Empire, the fortifications of the place had been destroyed, but they were restored by Justinian (Procop. de Aed. iv. 11; comp. Hieroc. p. 637; and Constant. Porph. de Thesm. ii. 1, where the place is called Naobiaouos and Naecedouos). The Civitas Nova in Jornandes (Gct. 5) is probably the same as Noviodunum; and it is generally believed that its site is occupied by the modern Isacvi. [L. S.]

NOVIOMAGUS (Noviomagus). 1. A town in Gallia, which afterwards had the name Lexovii [Lexovii], which was that of a people of Celtica. In the Greek text of Ptolomy (ii. 8. § 2), as it is at present printed, the word Linum (Linum) is put after the name Noiomagus. But this is not true, for Noviomagus is Lusitane, which is not on the sea, though the territory of the Lexovi extended to the sea.

2. Afterwards Nemetes, in Gallia, the capital of the Nemetae or Nemetes [Nemetes]. The name is G G
NOVIOMAGUS.

is Nemausus in Poitou (ii. 9, § 17). In Ammianus Marcellinus (xxv. 11, xvi. 2) and the Notitia Dignitatum it occurs under the name of the people, Nemesati or Nemetini. It is now Speyer, near the small stream called Speyerbach, which flows into the Rhine. In some of the late Notitiæ we read " civitas Nemetnem, id est, Spira." (D'Anville, Notice, etc.)

3. A town of the Batavi, is the Dutch town of Nimegen, on the Vaalser (Waal). It is marked in the Table as a chief town. D'Anville observes that the station Ad Duodecimum [DUODECIMUM, AD] is placed by the Table on a Roman road, and next to Noviomagus; and thus, there shows that Novio-
magus had a territory, for capital places used to reckon the distances from their city to the limits of their territory.

4. A town of the Bituriges Vivisci. (Ptol. ii. 7, § 8.) [BITURIGES VIVISCI.]

5. A town of the Rmai, is placed by the Table on a road which, leaving Ducretorum (Reims) to a position named Moa, must cross the Moas at Manson [MOSIOXAGUS.] Noviomagus is xii. from Ducretorum, and it is supposed by D'Anville to be Xanten.

6. A town of the Treviri, is placed in the Anto-

nii Inizi, xiii. from Trèier, on the Mosel. In the Table it is viii., but as viii. is far from the truth, D'Anville supposes that the vi. in the Table should be x. The river bends a good deal below Trèier, and in one of the elbows which it forms is Neuwagen, the representative of Noviomagus. It is mentioned in Ammianus's poem (Moesilia, v. 11):—

"Novimagnum divi castra Inclita Constantini."

It is said that many Roman remains have been found at Neuwagen.

7. A town of the Veromandui. In the Anto-
nii Inizi, this place is fixed at 27 M. P. from Soissons, and 34 M. P. from Amiens. But their distances, as D'Anville says, are not exact, for Noviodunum is Noyon, which is further from Amiens and nearer to Soissons than the Inizi fixes it. The alteration of the name Noviomagus to Noyon is made clearer when we know that in a middle age document the name is Noviomag, from which to Noyon the change is easy.

[GL.]

NOVIOMAGUS (NOVOGENUS, Ptol. ii. 3, § 28),
capital of the Regni in Britannia Prima, marked in the Inizi. Ant. (p. 472) as the first station on the road from London to Durovernum, and as 10 miles distant from the former town. It has been variously placed at Woodfort in Surrey, and Holwood Hill in Kent. Camden, who adopts the former site in his description of Surrey (p. 192), sees in his description of Kent (p. 219) to prefer the latter; where on the little river Ravenshoun, there still remain traces of ramparts and ditches of a vast extent. This site would also agree better with the distances in the Itinerary.

[T. H. D.]

NOVIOREGWI, in Gallia, is placed by the An-
tonine Itinerary, on a road from Burdigala (Bordeaux) to Mediolanum Santorum (Sarais); and between Tamnum (Tolosa or Tollemaco) and Mediolanum, D'Anville supposes Novirégum to be Royan on the north side of the Gironda; but this place is quite out of the direct road to Saintes, as D'Anville admits. He has to correct the distance also in the Itinerary. Between Tamnum and Novirégum to make it agree with the distance between Talmon and Royan.

[GL.]

NOVUM (NOVUS, Ptol. ii 6 § 22), a town of the Artabri in Hispania Tarraconensis, identified by some with Porto Moure, by others with Noyo [T. H. D.]

NOVIUS (Novus, Ptol. ii. 3, § 2), a river on the W. coast of Britannia Barbara, or Caledonia, flowing into the estuary of Innes (or Solway Firth), now the Nith.

[TH. D.]

NOVUM COMUM. [COMUS.]

NUAESIUM (Nuacentum), a town of Germany, mentioned only by Poitou (ii. 11, § 29). It was probably situated in the country of the Chatti, in the neighbourhood of Fritzlar, though others identify its site with Teutoburgium In-icum in Westphalia, near Neheim. (Wilhelm, Germanien, p. 188.) [L.S.]

NUBA LACUS. [NIGERI.]

NUBAE (NOBÁE, Strab. xvii. pp. 786, 819; Ptol. iv. 7, § 30; Steph. B. s. v.; also NOBÁI and NOBÁDÁI; Nubé, Plin. vi. 50. s. 34), were a negro race, situated S. of Meroe on the western side of the Nile, and when they first appear in history were composed of independent clans governed by their several chieftains. From the Nubaé is derived the modern appellation of Nubia, a region which properly does not belong to ancient geography; yet the ancient Nubae differed in many respects, both in the extent of their country and their national character, from the modern Nubians.

Their name is Egyptian, and came from the Nile-valley to Europe. From remote periods Aegypt and Aethiopia imported from the regions S. of Meroe ivory, ebony, and gold; and gold, in the language of Aegypt, was Noub; and thus the gold-producing districts S. of Scenae, or Meroe, and Kordofan, were designated by the merchants trading with them as the land of Noub. Even in the present day the Copts who live on the lower Nile are called the inhabitants of the country above Assuan (Syene) Nubah,—a name indeed disowned by those to whom it is given, and of which the origin and import are unknown to those who give it. Kordofan, separated from Aegypt by a desert which can be easily crossed, and containing no obstructing population of settled tribes, lay almost within view of Aethiopia and the country N. of it; and the Nubaé, though of a different race, were familiarly known by all who drank of the waters of the Lower Nile. The occupations of the Nubaé brought them into immediate contact with the mercantile classes of their more civilised neighbours. They were the water-carriers and caravan-guides. They were employed also in the trade of Liliba Interior, and, until the Arabian conquest of Eastern Africa, were generally known to the ancients as a nomadic people, who roamed over the wastes between the S. of Meroe and the shores of the Red Sea. Nor, indeed, were they without settled habitations: the country immediately N. of Kordofan is not entirely barren but lies within the limit of the periodical rains, and the hamlets of the Nubaé were scattered over the meadow tracts that divide the upper branches of the Nile. The independence of the tribes was probably owing to their dispersed habitations. In the third century A.D. these people seem to have become more compact and civilised; for when the Romans, in the reign of Diocletian, A. D. 285—305, withdrew from the Nile-valley above Phalae, they placed it in and in the stations up the river colonies of Nobatae (Nubaé, Nubiodas) from the western desert. These settlements may be regarded as the germ of the present Nubia. Supported by the Romans who needed them as a barrier against
the Blemyres, and reinforced by their kindred from SW., civilised also in some measure by the introduction of Christianity among them, these wandering negroes became an agricultural race, maintained themselves against the ruder tribes of the eastern deserts, and in the sixth century A.D. were firmly established as far S. perhaps as the Second Cataract. (Proc. Brit. Arch. Inst. iii. c. 15.) In the following century the Nubae were for a time overthrown by the Arabs, and their growing civilisation was checked. Their employment as caravan-guides was diminished by the introduction of the camel, and their numbers were thinned by the increased activity of the slave-trade; since the Arabian invaders found these sturdy and docile negroes a marketable commodity on the opposite shore of the Red Sea. But within a century and a half the Nubae again appear as the predominant race on the Upper Nile and its tributaries. The entire valley of the Nile, from Dongola inclusive down to the frontier of Aegypt, is in their hands, and the name Nubia appears for the first time in geography.

The more ancient Nubae were settled in the bills of Kordofan, SW. of Meroe. (Rüppell, Reisen in Nubien, p. 32.) The language of the Nubians of the Nile at this day is radically the same with that of northern Kordofan; and their numbers were possibly underrated by the Greeks, who were acquainted with such tribes only as wandered northward in quest of service with the caravans from Ceptos and Philae to the harbours of the Red Sea. The ancient geographers, indeed, mention the Nubae as a scattered race. Pliny, Strabo, and Ptolemy each assign to them a different position. Ptolemy (iv. 6. § 16) disserves them by the Nile, doubtless erroneously, and places them W. of the Abyssinian mountains, near the river Gir and in close contact with the Garamantes. Strabo (xiv. p. 819) speaks of them as a great nation of Lybia, dwelling in numerous independent communities between the latitude of Meroe and the great heads of the Nile,—i.e. in Dongola. Lastly, Pliny (vi. 30. 34) sets them 8 days W. of the island of the Semburriniae (Sennar). All these accounts, however, may be reconciled by assuming Kordofan to have been the original home of the Nubae, whence they stretched themselves N. and W. accordingly as they found room for tillage, caravan routes, or weaker tribes of nomads.

The Pharaohs made many settlements in Nubia, and a considerable Aegyptian population was introduced among the native Aethiopian tribes as far S. as the island of Gazuades (Argo), or even Gebel-el-Birkel. (Lat. 18° 25' N.) It is not certain whether any of the present races of Nubia can be regarded as descendants of these colonists. Their presence, however, is attested by a series of monuments embracing nearly the whole period of Aegyptian architecture. These monuments represent three eras in architectural history: (1) The first comprehends the temples cut in the sides of the mountains; (2) the second, the temples which are detached from the rocks, but emulate in their massive proportions their original types; (3) the third embraces those smaller and more graceful edifices, such as are those of Gartaca and Daudour, in which the solid masses of the first style are wholly laid aside. Of these structures, however, though seated in their land, the Nubae were not the authors; and they must be regarded either as the works of a race conguite with the Aegyptians, who spread their civilisation northward through the Nile-valley, or of colonists from the Thebaid, who carved upon the walls of Ipyanophobia, Semneh, and Sokh the titles and victories of Ianneses the Great. [W. B. D.]

NUCERIA. (Nouceria; Eth. Nuces or Nuceria; Nucerii). 1. Surnamed Alferatnna (Nuceria dei Poeni), a considerable city of Campania, situated 16 miles SE. from Nola, on the banks of the river Sarnus, about 9 miles from its mouth. (Strab. v. p. 247; Plin. iii. 5. s. 9; Itin. Ant. p. 109.)

The origin of its distinctive appellation is unknown; the analogous cases of Tenuam Sulicium and others would lead us to suppose that the Alferatnna were a tribe or people of which Nuceria was the chief town; but no mention is found of them as such. Pliny, however, notices the Alferatnna among the "populi" of Campania, apart from Nuceria (Plin. iii. 5. s. 9); and we learn from their coins that the inhabitant themselves, who were of Ocean race, used the designation of Nuceri Alferatnna ("Nuxarium Alferatum"), which we find applied to them both by Greek and Roman writers (Nouceria ή Άλφατηρη καλουμένη, Didd. xix. 65; Nuceria Alferatnna, Liv. ix. 41; Friedländer, Oekische Monaten, p. 21). The first mention of Nuceria in history occurs in B.C. 315, during the Second Samnite War, when its citizens, who were at this time on friendly terms with the Romans, were invited to abandon the town and make common cause with the Samnitcs (Didd. xix. 65). In B.C. 308 they were punished for their defection by the consul Fabius, who invaded their territory, and laid siege to their city, till he compelled them to an unqualified submission. (Liv. ix. 41.)

No subsequent notice of it occurs till the Second Punic War, when, in B.C. 216, Hannibal, having been foiled in his attempt upon Nola, turned his arms against Nuceria, and with much better success; for though the citizens at first offered a vigorous resistance; they were, at their own request, setled at Atella, the inhabitants of that city being transferred to Campania (Liv. xxxii. 15; Appian, Pun. 63.) After Hannibal had been compelled to abandon his hold on Campania, the fugitive Nuceriens were restored (n.c. 210); but, instead of being again established in their native city, they were, at their own request, settled at Atella, the inhabitants of that city being transferred to Latium (Liv. xxxii. 15; Appian, Amh. 49.) How Nuceria itself was received we are not informed, but it is certain that it again became a flourishing municipal town, with a territory extending down to the sea-coast (Pol. iii. 91), and is mentioned by Cicero as in his day one of the important towns of Campania. (Cic. de Leg. Agr. ii. 31.) Its territory was ravaged by C. Pappus in the Social War, B.C. 90 (Appian, B.C. i. 42); and if we may trust the statement of Florus, the city itself was taken and plundered in the same war. (Flor. iii. 18. § 11.) It again suffered a similar calamity in B.C. 73, at the hands of Spartacus (Id. iii. 20. § 5); and, according to Appian, it was one of the towns which the Triumvirs assigned to their veterans for occupation (Appian, B. C. iv. 3); but from the Liber Coloniarum it would appear that the actual colony was not settled there until after the establishment of the Empire under Augustus. (Lith. Com. p. 215.) It is there termed Nuceria Constantia, an epithet found also in the Itinera, all. (Itin. Ant. p. 129.) Ptolemy also attests its colonial rank (Ptol. iii. 1. § 69); and we learn from Tacitus (G G 2)
NUCUM.

NUCUM. (Naples), a town founded by the Greeks. Its name is written either as 'Nu' or 'Nucum'. It was inhabited by the Sannites, who were later succeeded by the Samnites. The city was destroyed by the Romans in 310 BC.

In 186 BC, the Romans founded a colony here, which was called Colonia Nuceria. It was one of the most important cities in the region, and was the center of a large trading network.

3. NUCERA, a town in Campania, near the southern coast of Italy. It was founded by the Greeks, who named it 'Nucum'. It was later conquered by the Romans, who called it 'Colonia Nuceria'.

In the 5th century AD, the city was sacked by the Visigoths. It was later rebuilt by the Byzantines.

The city was a center of commerce and trade, and was known for its fine wool and leather goods.

A. E. B.

COIN OF NUCERIA IN BRUTTM.

NUDIUNUM, in the Table, is probably the same place as Noedum, near the Diambles. (Nepos, Procop. 8. 1.)

NUDIUM (Nowenow), a town founded by the Myrns in Triphylia is Epi, but which was destroyed by the Romans in the time of Herodotus (iv. 148).

NUITHONES, a German tribe, mentioned by Tacitus (Ger. 40) as inhabiting the banks of the Albus (Elbe), to the SW. of the Longobardi. They were noted for their fanatical devotion to their own gods.

No date.

A. E. B.

NUCIUS (Naucius of Aed. Pol. iv. 6. § 6.), in the Latin translation, "Nucium est", a river of Interior Libya, which discharged itself into the sea to the S. of Mauretaniana Tingitana. It has been identified with that which is called in the Ship. Manual of Livy, Livy, § 53. ed. Moreau, and by Syllax of Carystus (if the present text be correct). No date.

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A. E. B.
NUMANA.

angles to its former course, runs to the W., and after passing through the great fresh-water lake of Debad, enters the sea at Cape Num. The name of this cape, so celebrated in the Portuguese discoveries of the 15th century, appears to have a much older origin than has been supposed, and goes back to the time of Ptolemy. Edrisi speaks of a town, Num or Hadh Num, somewhat more to the S., and three days' journey in the interior: Leo Africansus calls it Belad de Num. (Humboldt, Aspects of Nature, vol. i. pp. 118–127; Linn. Soc. J. xiv. 297.)

NUMA (Noiaqwe: Eth. Numana, Umania), a town of Picenum, situated on the sea-coast of that province, 8 miles S. of Ancona, at the southern extremity of the mountain promontory called Mons Camurus. (Plin. iii. 13. s. 18; Ptol. iii. 1. § 21; Mel. ii. 4. § 6; Itin. Ant. p. 312.) Its foundation is ascribed by Pliny to the Siculi; but it is doubtful whether this is not a mistake; and it seems probable that Numana as well as Ancona was colonised by Sicelians Greeks, as late as the time of Dionysius of Syracuse. No mention of it is found in history; but Silius Italicus enumerates it among the towns of Picenum in the Second Punic War; and we learn from inscriptions that it was a municipal town, and apparently one of some consideration, as its name is associated with the important cities of Aesis and Auximia. (Sil. Ital. viii. 431; Gruter, Inscr. p. 446. l. 2; Orell. Inscr. 3899, 3900.) The Itineraries place it 8 miles from Ancona and 10 from Potentia. (Itin. Ant. p. 312; Tach. Pent.) It was in early ages an episcopal see, but this was afterwards united with that of Ancona. The ancient city was destroyed by the Lombards in the eighth century; and the modern Umana is a poor place. [E. H. B.]

NUMANTIA (Novacentia, Ptol. ii. 6. § 56; Novascavia, Steph. B. s. a. v.), the capital of the Are- voci in Hispania Tarraconensis, and the most famous city in all Celtiberia, according to Strabo (iii. p. 162) and Mela (ii. 6). Pliny however (iii. 3. s. 4) places it in the territory of the Pelidones, which also agrees with the Itin. Ant. (p. 442). It is represented as situated on an eminence of moderate height, but great steepness, and approachable only on one side, which was defended by ditches and intrenchments. (Flor. ii. 18; Ors. v. 7; Appian, B. Hisp. 76, 91.) The Darius flowed near it, and also another small river, whose name is not mentioned. (Appian, B. Hisp. 76; Dion Cass. Fr. 82, ed. Fabr. i. p. 33.) It was on the road from Ar- turea to Caesaranquita (Itin. Ant. l. c.), and had a circumference of 24 stadia (Appian, B. Hisp. 90; Ors. l. c.); but was not surrounded with walls. (Florus, l. c.) Its memorable siege and destruction by Scipio Africansus, n. c. 134, are related by Appian (48–98), Europius (iv. 17), Cicero (de Off. i. 11), Strabo (l. c.), &c. The ruins at Puente de Don Guarraty probably mark the site of this once famous city. (Alarcé, Ant. Hisp. l. 6; Flores, Esp. S. vii. p. 276; D'Anville, Mem. de l'Acad. des Inscr. vol. xl. p. 770, cited by Ucet, vol. ii. pt. 1. p. 455.) [T. H. D.]

NUMENIUM (Nomenvius, Stadium. 298), a small island with a spring of fresh water, 55 stadia from Paphos; perhaps the same as that described by Pliny ("contra Neamphaphum Hierocipa," v. 85). Strabo (xiv. pp. 683, 684) has no island here called Hierocipa. [E. B. J.]

NUMICIUS (Nomieus: Rio Torto), a small river of Latium, flowing into the sea between Lavinium and Ardea. It is mentioned almost exclusively in reference to the legendary history of Aeneas, who, according to the poetical tradition adopted by the Roman historians, was buried on its banks, where he was worshipped under the name of Jupiter Indiges, and had a sacred grove and Hermon. (Liv. i. 2; Dionys. i. 64; Vict. Orig. Gent. Rom. 14: Ovid. Met. xiv. 598–608; Tibull. ii. 5. 39–44.) Immediately adjoining the grove of Jupiter Indiges was one of Anna Perenna, originally a Roman divinity, and probably the tutelary nymph of the river, but who was brought also into connexion with Aeneas by the legends of later times, which represented her as the sister of Dido, queen of Carthage. The fables connected with her are related at full by Ovid (Fast. iii. 545–564), and by Silius Italicus (viii. 28–201). Both of these poets speak of the Numicius as a small stream, with stagnant waters and reedy banks: but they afford no clue to its situation, beyond the general intimation that it was in the Laurentian territory, an appellation which is sometimes used, by the poets especially, with very vague latitude. But Pliny, in enumerating the places along the coast of Latium, mentions the river Numicius between Laurentum and Ardea; and from the narrative of Dionysius it would seem that he certainly conceived the battle in which Aeneas was slain to have been fought between Lavinium and Ardea, but nearer the former city. Hence the Río Torto, a small river with a sluggish and winding stream, which forms a considerable marsh near its outlet, may fairly be regarded as the ancient Numicius. It would seem from Pliny that the Lucus Jovis Indigetis was situated on its right bank. (Plin. iii. 5. s. 9; Dionys. i. 64; Nibby, Distorni, vol. ii. p. 418.)

NUMIDIA, the central tract of country on the N. coast of Africa, which forms the largest portion of the country now occupied by the French, and called Algeria or Algerie.

I. Name, Limits, and Inhabitants.

The continuous system of highlands, which extends along the coast of the Mediterranean, was in the earliest period occupied by a race of people consisting of many tribes, of whom, the Berbers of the Algerine territories, or the Kabyles or Quadaily, as they are called by the inhabitants of the cities, are the representatives. These peoples, speaking a language which was once spoken from the Fortunate Islands in the W., to the Catarracts of the Nile, and which still explains many names in ancient African topography, and embracing tribes of quite different characters, whites as well as blacks (though not negroes), were called by the Romans Numidae, not a proper name, but a common denomination from the Greek form Νομίδας. (Strab. ii. p. 131, xvii. pp. 833, 837.) Afterwards Numida and Numidia (Νομίδα and Νομίδα), or Numedie and Numade, Ptol. iv. 3: Pomp. Mela. i. 6; Plin. v. 2, vi. 39) became the name of the nation and the country. Sometimes they were called Marc- us Huseius Numidae (Μαρκο-υσειον Νομίδαι, Appian, B.C. ii. 44), while the later writers always speak of them under the general name of Maure (Amm. Marc. xix. 5; Procop. B. V. i. 4.) The most powerful among these tribes were the Massyla (Μασσυλάς, Polyb. iii. 44; Strab. ii. p. 131, xvii. p. 829; Dionys. 187; Massouâs, Polyb. vii. 19; Massyl. Sil. Ital. xvi. 170; Massylia gent, Liv. xxiv. 48), whose territories extended from the river Ampsaga to Tretum Prom. (Σεκα Ρεία) and the Massaellae (Μασ-
NUMIDIA.

H. Physical Geography.

Recent investigation has shown that the distinction was not called the "greater and the Lesser Atlas" as the ancients believed. There is only one Atlas, formerly called in the native language "Divis;" and this name is to be applied to the foldings, or succession of crests, which form the division between the waters flowing to the Mediterranean and those which flow towards the Sahara lowland. The E. prolongation of the snow-covered W. summits of the Atlas, has a direction or strike from E. to W. Numerous projections from this chain run out into the sea, and form abrupt promontories; the first of these in a direction from E. to W., was HIPTI PHOIM, (HPIIIE PAROS, Polib. iv. 3, § 5: C. de Garde, or Rizel-Hamra; then STOBORUM (ΣΤΕΒΟΡΟΥΜ, Polib. L.C: C. de Fer, Riz Haddi); RUSCHIA; COLLOUS MAGNUS; at THEOS PHOIM, or the cove of Suda Ros, the SINS NUMIDICIS (ΝΟΜΙΔΙΚΩΣ, Polib. iv. 3, § 3), into which the rivers Ampsaga, Anius, and Smar discharged themselves, with the headland ICHNIHOL (ΙΧΝΗΟΛΗ), SALDAS (ΣΑΛΔΑΣ, Cocioton, Bougie, Ichniolaj); after passing IBERICUM and C. Mutij or Rizas Temenfisz, the bold shores of the Bay of Algiers, to which the ancients gave no name.

NUMIDIA.

The chief rivers were the Tusca, the boundary between Numidia and the Roman province, the RUBICATUS or UENS, and the AMPSAGA. The S. boundaries, towards the widely extended low region of the Sahara, are still but little known. From the researches of MM. Forner, Remon, and Carette, it appears that the Sahara is composed of several detached basins, and that the number and the population of the fertile oases is much greater than had been imagined. Of larger wild animals, only gazelles, wild ass. and ostriches are to be met with. The lion of the Numidian desert exists only in imagination, as that animal naturally seeks spots where food and water can be found. The camel, the "ship of the desert," was unknown to the ancient horsemen of Numidia; its diffusion must be attributed to the period of the Ptolemies, who employed it for commercial operations in the valley of the Nile, whence it spread through Cyrene to the whole of the N.W. of Africa, where it was first brought into military use in the train of armies in the times of the Caesars. The later introduction of this carrier of the desert, so important to the nomadic life of nations, and the patriarchal stage of development, belongs to the Muslim epoch of the conquering Arabs. The maritime tract of this country displays nearly the same vegetable forms as the coasts of Andalusia and Valencia. The olive, the orange-tree, the arborescent reicins, the Chamaerops humilis, and the date-tree flourish on both sides of the Mediterranean; and when the warmer sun of N. Africa produces different species, they are generally belonging to the same families as the European tribes. The marble of Numidia, "giacio antico," golden yellow, with reddish veins, was the most highly prized at Rome for its colour. (Plin. xxxv. i, xxxvi. 8.) The pavement of the Canitium at Rome consisted of slabs of this beautiful material. (Niebuhr, Lect. on Anc. Geog. vol. ii. p. 80.)

III. History and Political Geography.

The Romans became acquainted with these tribes in the First Punic War, when they served as the Carthaginian cavalry. After the great victory of Regulus, the Numidians threw off the yoke of Carthage. (Polib. i. 31; Dion. Fragm. Vet. xxiv. 4.) The wild array of their horsemen was the most formidable arm of Numidia, and with the half-caste Maures at their sides, and the date-tree flourishing on both sides of the Mediterranean; and when the warmer sun of N. Africa produces different species, they are generally belonging to the same families as the European tribes. The marble of Numidia, "giacio antico," golden yellow, with reddish veins, was the most highly prized at Rome for its colour. (Plin. xxxv. i, xxxvi. 8.) The pavement of the Canitium at Rome consisted of slabs of this beautiful material. (Niebuhr, Lect. on Anc. Geog. vol. ii. p. 80.)
NUMIDIA NOVA.

sensators, many of whom were bribed by Jugurtha, sought commissioners, who divided the kingdom in such a manner that Jugurtha obtained the most warlike and most productive portion of it. New quarrels broke out between the rival princes, when Jugurtha besieged Aderbal in Cirta, and, after compelling him to surrender, put him to a cruel death. War was declared against Jugurtha by Rome, which, after his death, his brother successively, was finished by his capture and death in B.C. 106. The kingdom was given to Hiempsal II., who was succeeded by his son Juha I., who in the civil wars allied himself to the Pompeians. On the death of Juha I., B.C. 46, Numidia was made a Roman province by Julius Caesar, who put it in the hands of Sallust, the historian. A.D. 39, Caligula changed the government of the province, giving apparently, co-ordinate powers to the proconsul and the legatus. [See the article ÁFRICA, Vol. i. p. 70, where the arrangements are fully described.] The "legatus Aug. pr. pr. Numidiae" (Orelli, Inscr. 3672) re-sided at Cirta, the capital of the old Numidian kingdom, which, since the time of Augustus, had acquired the "jun coloniae." Besides Cirta, there were many other "coloniae," of which the following names are known:—Succa; Thamucadiis; Aphrodissium; Calca; Tabraca; Thriga; Tyridium; Turquena; Thueretis; Medaura; Marsadera; Semitina; Ruside; Hippo Regius; Nileum; Lambræsa; Thelepte Lares. Bulla Regia was a "liberum oppidum." The number of towns must have been considerable as, according to the "Notitia," Numidia had in the fifth century 123 episcopal sees. (Marquardt, in Bekker's Handbuch der Röm. Alt. pt. iii. p. 229.) During the Roman occupation of the country, that people, according to their usual plan, drove several roads through it. Numerous remains of Roman posts and stations, which were of two kinds, those which secured the roads, and others which guarded the estates at some distance from them, are still remaining (London Geog. Journ. vol. viii. p. 53); and such was their excellent arrangement that, at first, one legion, "Illa Aug.," to which afterwards a second was added, "Macriana liberaTrix" (Tac. Hist. i. 11), served to keep the African provinces secure from the incursions of the Moorish tribes. The long peace which Africa enjoyed, and the flourishing state to which it was raised, had converted the wild Numidian tribes into peace- ful peasants, and had opened a great field for Christian exertion. In the fourth century, Numidia was the chosen seat of the Domatian schism. The ravages of the Circumcellions contributed to that destruction, which was finally consummated by the Vandali invasion. Justinian sent forth his troops, with a view of putting down the Arians, more than of winning new provinces to the empire. The work was a complete one; the Vandals were exterminated. Along with the temporary rule of Constantineple, the native population of Africa reappeared. The most signal victory of the cross, as it appeared to that generation, prepared the way for the victory of the crescent a century afterwards. [E. B. J.]

NURSIA. [Africa, Vol. i. p. 71, a.]

NUMIDICA SINUS. [Numidia.]

NUMIDIO PLAT. (Nombrjog, Post.,; Nombrjog Plat.: Edn. Numistroenas), a town of Lucania, apparently near the frontiers of Apulia, near which a battle was fought between Hannibal and Marcellus, in B.C. 210, without any decisive result (Liv. xxvii. 2; Plut. Marc. 21). From the narrative of Livy, which is copied by Plutarch, it is clear that Numistri was situated in the northern part of Lucania, as Marcellus marched out of Samnium thither, and Hannibal after the battle drew off his forces, and withdrew towards Apulia, but was overtaken by Marcellus near Venusia. Pliny also enumerates the Numistrians (evidently the same people) among the municipal towns of Lucania, and places them in the neighbourhhood of the Volturnani. Hence it is certainly a mistake on the part of Ptolemy that he transfers Numistro to the interior of Bruttium, unless there were two towns of the name, which is scarcely probable. Cluverius, however, follows Ptolemy, and identifies Numistri with Nicestra in Calabria, but this is certainly erroneous (Plin. iii. 11. s. 15; Pol. iii. 1 § 74; Cluver Ital. p. 1519). The site conjunctly assigned to it by Romanelli, near the modern Merco, about 20 miles NW. from Potenza, is plausible enough, and agrees well with Pliny's statement that it was united for municipal purposes with Volceii (Buceio), which is about 12 miles distant from Merco (Romanelli, vol. i. p. 434). Some ancient remains and inscriptions have been found on the spot. [E. B. B.]

NURA. [Baleares, p. 574, a.]

NUMISIA (Numperia: Edh. Nurusius; Norcdo), a city of the Sabines, situated in the upper part of the valley of the Tiber, near the foot of the lofty group of the Apennines, now known as the Monti della Sibilla. The coldness of its climate, resulting from its position in the midst of high mountains, is celebrated by Virgil and Silius Italicus. (Virg. Aen. viii. 716; Sil. Ital. viii. 417.) The first mention of it in history is in the Second Punic War (n. c. 205), when it was one of the cities which came forward with volunteers for the armaments of Scipio. (Liv. xxviii. 45.) As on this occasion the only three cities of the Sabines mentioned by name are Nura, Reate, and Amteram, it is probable that Nura was, as well as the other two, one of the most considerable places among the Sabines. It was a municipal town under the Roman government (Orelli, Inscr. 3966; Plin. iii. 12. s. 17; Pol. iii. 1 § 55), and we learn that its inhabitants were punished by Octavian for their zealous adherence to the republican party, and the support they afforded to L. Antonius in the Persian War. (Suet. Aug. 12; Dion Cass. xlviii. 13.) It is said that, at the foot of the lofty group, the mother of the emperor Vespasian; and the monuments of her family existed in the time of Suetonius at a place called Vespasian, 6 miles from Nursia on the road to Spoletium. (Suet. Vesp. 1.) The "ager Nursius" is mentioned more than once in the Liber Colonarium (pp. 227, 257), but it does not appear that it ever received a regular colony. We learn from Columella and Pliny that it was celebrated for its turnips, which are also alluded to by Martial (Colom. x. 421; Plin. xviii. 13. s. 34; Martial, xiii. 20.) From its secluded position Nursia is not mentioned in the Itineraries, but there is no doubt that it continued to exist throughout the period of the Roman Empire. It became an episcopal see at an early period, and is celebrated in ecclesiastical history as the birthplace of St. Benedict, the founder of the first great monastic order. It is said that remains of the ancient walls still exist at Norcia, in the same massive polygonal style as those near Reate and Amteram (Petit-Radet, Ann. d. Inst. Arch. 1829, p. 51), but they have never been described in detail. [E. H. B.]

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ravine spanned by a bridge, connecting the two parts of the town. (Strab. xiv. p. 650; Hom. Hygn. iv. 17; Plin. v. 29; Pol. v. 2, § 18; Hieroc. p. 659; Steph. Byz. s. v.) Tradition assigned the foundation of the place to three brothers, Athymbros, Athymbrodus, and Hydricus, who emigrated from Sparta, and founded three towns on the north of the Maced.; but in the course of time Nysa absorbed them all; the Nysaeans, however, recognized more especially Athymbros as their founder. (Steph. B. s. e. "Αθυμβρος; Strab. L. c.) The town derived its name from Nysa, one of the wives of Antiochus, the son of Seleucus (Steph. B. s. e. "Αρτάξεια), having previously been called Athymbra (Steph. B. s. e. "Αθυμβρα) and Pythopolis (Steph. B. s. e. Πυθοπόλις).

Nysa appears to have been distinguished for its cultivation of literature, for Strabo mentions several eminent philosophers and rhetoricians; and the geographer himself, when a youth, attended the lectures of Aristodemus, a disciple of Panætius; another Aristodemus of Nysa, a cousin of the former, had been the instructor of Pompey. (Strab. L. c.; Cic. ad Fam. xiii. 64.) Hierocles classes Nysa among the seats of Asia, and its bishops are mentioned in the Councils of Ephesus and Constantinople. The coins of Nysa are very numerous, and exhibit a series of Roman emperors from Augustus to Gallienus. The site of Nysa has been recognized by Chandler and other travellers at Sultan-hisar, above the plain of the Macedon, on a spot much resembling that described by Strabo; who also mentions a theatre, a forum, a gymnasium for youths, and another for men. Remains of a theatre, with many rows of seats almost entire, as well as of an amphitheatre, gymnasium, &c., were seen by Chandler. (Leake, Asia Minor, p. 248; Fellows, Discover. pp. 22, foll.; Hamilton, Researches, i. p. 534.) The country round Nysa is described as bearing evidence of the existence of subterraneous fires, either by exhalations and vapours, or by its hot mineral springs.

COIN OF NYSA IN CARIA.

2. A place in the district of Milyas in Pisidia, situated on the river Xanthus, on the south of Podaleara. (Pol. v. 3, § 7; Hieroc. p. 654, where the name is misspelled.)

3. A town in Cappadocia, in the district called Muriane, not far from the river Ialyis, on the road from Ancyra to Caesarea. (Pol. v. 7, § 8; it. Ant. pp. 505, 506; Hieroc. p. 659; Niceph. xii. 44.) Its site is now occupied by a village bearing the name of Nysa or Nyssa (Hamilton, Researches, ii. p. 263.)

NYSA (Νυσα). II. In Europe. 1. A village in Bœotia on Mt. Helicon. (Strab. ix. p. 405; Steph. B. s. v. Νυσα.)

2. A town in Thrace, in the district between the rivers Strymon and Nestus, which subsequently formed part of Macedonia. It is called Nyssos by Pliny. (Steph. B. s. e.; Plin. iv. 10, p. 17.)
3. In Eabota, where the vine was said to put forth leaves and bear fruit the same day. (Steph. B. c.)

4. In the island of Naxos. (Steph. B. s.v.)

OASES. [NYS]. [in Europe, No. 2.]

O.

OAENEUM, a town of the Penestae, situated on a road leading into the country of the Labaeites, which overlooked a narrow pass, formed by a mountain and the river AITASS. It was taken by Persians in the campaign of B. c. 169. (Liv. xiii. 19.)

OAEONES (Mela, iii. 6. § 8; Solin. 19. § 6) or OONAIE (Plin. iv. 13. a. 27), islands in the Baltic off the coast of Sarmatia, the inhabitants of which were said to live on the eggs of birds and wild cats.

OAEUS (Guar. Pind. ol. v. 25; Frascolari), a small river on the S. coast of Sicily, flowing beneath the walls of Camarina. (Camarina.) [E. B. B.]

OARACTA. [OYGIS].

OARUS. [RIA].

OASES ('Oaiaiai or Odaias, Strab. ii. p. 130, xvii. pp. 790—791; 'Aeiaii polii Aigistou, Steph. B. s.v.: Eth. Adaiai or Adaiai), was the general appellation among ancient writers given to spots of habitable and cultivable land lying in the midst of sandy deserts; but it was more especially applied to those verdant and well-watered tracts of the Libyan desert which connect like stepping-stones Eastern with Western and Southern Africa. The word Oasis is derived from the Coptic Owaath (mansio), a rest-place. (Peyron, Lexic. Ling. Copt. s. v.) Kant, indeed (Phys. Geog. vol. ii. pt. 1, p. 349), traces it, with less probability, to the Arabic Haua, a habitation, and Si or Zi a wilderness (comp. the Hebrew Ziph). Their physical circumstances, rather than their form, size, or position, constitute an Oasis; and the term is applied indifferently to kingless oasis Angila and Phazania (Peyzan) and to petty slips of pasture, such as the Oasis of El-Gerah, which is only four or five miles in circumference. The ancient writers described them as verdant islands, rising above the ocean of sand, and by their elevation escaping from being buried by it with the rest of the cultivable soil. Herodotus, for example (iv. 182), calls them koivai.

But, so far from rising above the level of the desert, the Oases are actually depressions of its surface, dints and hollows in the general bed of limestone which forms its basis. The bottom of the Oases is of sandstone, on which rests a stratum of clay or marl, and these retain the water, which either percolates to them through the surrounding sand, or descends from the edges of the limestone rim that encircles these isolated spots, like a buttress. Within these moist hollows springs a vegetation presenting the most striking contrast to the general barrenness of the encircling wilderness. Timber, of various kinds and considerable girth, wheat, millet, date and fruit trees, flourish in the Oases, and combined with their verdant pastures to gain for them the appellation of "the Islands of the Blest." (Herod. iii. 26.) Both commercially and politically, the Oases were of the greatest importance to Aethiopia and Aegypt, which they connected with the gold and ivory regions of the south, and with the active traffic of Carthage in the west. Yet, although these kingdoms lost no opportunity of pushing their empires or colonies eastward towards the Red Sea and the Regio Aromatum, there is no positive monumental proof of their having occupied the Oases, at least while under their native rulers. Perhaps the difficulty of crossing the desert before the camel was introduced into Aegypt — and the camel never appears on the Pharonic monuments — may have prevented them from appropriating these outposts.

The Persians, after their conquest of Aegypt in B. c. 523, were the first permanent occupants of the Oases. Cambyses, indeed, failed in his attempt to reach Ammonium (Sisach); but his successor Darius Hystaspis established his authority securely in many of them. At the time when Herodotus visited Aegypt, the Oases were already military or commercial stations, permeating Libya from the Red Sea to the Atlantic Ocean. Under the Ptolemies and the Caesars, they were garrisoned by the Greeks and Romans, and were the seats of a numerous fixed population as well as the resting-places of the caravans; under the persecutions of the Pagan emperors, they afforded shelter to fugitives from the magistrate; and when the church became supreme, they shielded heretics from their orthodox opponents.

The natural productions of these desert-islands will be enumerated under their particular names. One article of commerce, indeed, was common to them. Their alum was imported by the Aegyptians, as essential to their industries. The term Ammonium, according to Herodotus (ii. 180), contributed 1000 talents of alum towards the rebuilding of the temple at Delphi; and the alum of El-Kharjeh (Oasis Magna) still attracts and rewards modern speculators.

Herodotus describes the Oases as a chain extending from E. to W. through the Libyan Desert. He indeed comprehended under this term all the habitable spots of the Sahara, and says that they were in general ten days' journey apart from one another (iv. 181). But it is more usual to consider the following only as Oases proper. They are, with reference to Aegypt, five in number; although, indeed, Strabo (xviii. p. 1168) speaks of only three, the Great, the Lesser, and that of Ammon.

1. AMMONIUM (El-Sisach), is the most northerly and the most remote from the Nile. There seem to have been two roads to it from Lower Aegypt; for when Alexander the Great visited the oracle of Ammon, he followed the coast as far as Panaitonium in Libya, and then proceeded inland almost in a direct northerly line. (Arrian, Anab. iii. 4; Quint. Curt. iv. 33.) He appears, however, to have returned to the neighbourhood of Memphis by the more usual route, viz. a WSW. road, which passes the Natron Lakes [Nitria] and runs to Ternion, on the Rosetta branch of the Nile. (Dimitoli, Journey to the Temple of Jupiter Ammon.) There is some difficulty in understanding Herodotus's account of the distance between Thebes and Ammonium. He says that they are ten days' journey apart. (Renouil, Geogr. of Herod. vol. i. p. 577.) But the actual distance between them is 400 geographical miles; and as the day's journey of a caravan never exceeds twenty, and is seldom more than sixteen of these miles, double the time allowed by him — not ten, but twenty days — is required for performing it. Either, therefore, a station within ten days' journey of Upper Aegypt has been dropped out of the text of Herodotus, or he must intend another Oasis, or El-Sisach is not the ancient Ammonium. If we bear in mind, however, that the Greater Oasis (El-
Kharef) and the Lesser (El-Dakkel) were both accounted nomes of Aegypt, we may fairly infer that the ten days' journey to Ammonium is computed from one of them, i.e. from a point considered as the geographical centre. Now, not only does the road from Thébes to Ammonium lie through or beside the Greater and Lesser Oasis, but their respective distances from the extremities of the journey will give nearly the number of days required. For El-Kharef, the Great Oasis, is seven days' journey from Thébes; and thirty hours, or (15 x 2) nearly two days more, are required for reaching the Lesser Oasis; from whence to Ammonium is a journey of eight days, which, allowing two days for passing through the Oasis themselves, give just the twenty days required for performing the distance. There were two roads which led from Thébes to Oasis Magna. The shorter one bearing N. by Abydos, the other bearing S. by Lytopolis. For the former forty-two hours, for the latter fifty-two, were required, to reach the Great Oasis. (Caillaud, Voyage a Oasis de Thébes, 1813.) The Oasis of Ammonium is about six miles in length, and three in breadth. The soil is strongly impregnated with salt of a fine quality, which was anciently in great request, both for the preservation of the annual crops and the fine animal skins of the Persian kings. (Arrian, Anab. iii. 41.) But notwithstanding its saline ingredients, the ground is abundantly irrigated by water-springs, one of which, "the Fountain of the Sun," attracted the wonder of Herodotus, and ancient travellers generally (iv. 181; comp. Wilkinson, Mod. Egypt and Thébes, vol. ii. p. 338). It rises in a grove of dates, S. of the Temple of Ammon, and was probably one of those tepid springs, found in other Oases also, the high temperature of which is preserved, even when the temperature of the surrounding atmosphere is very low. A small brook running from this fountain flows soon into another spring, also arising in the date-grove; and their united waters run towards the temple, and, probably, because their ancient outlets are blocked up, end in a swamp. The vicinity of these streams confirms the statement of Herodotus, that in Ammonium are many wells of fresh water (iv. 181).

The early and high cultivation of this Oasis is still perceptible by the abundance of its dates, pomegranates, and other fruits. The dates are obtained in vast quantities, and are of very fine flavour. In favourable seasons the whole area of Ammonium is covered with this fruit, and the annual produce amounts to from 5000 to 9000 camel-loads of 300 pounds each. Oxen and sheep are bred in considerable numbers; but the camel does not thrive in Ammonium, probably because of the dampness of the soil. The inhabitants accordingly do not export their wool, but use it in weaving the caravans which convey them to Aegypt and the Mediterranean ports. (Minutoli, pp. 89, 90, 91, 174, 175, &c.) The present population of this Oasis is about 8000; but anciently, when it was at once the seat of an oracle, the centre of attraction to innumerable pilgrims, and one of the principal stations of the Libyan land-trade, the permanent as well as the casual population must have been much more considerable. The ruins of the Temple of Ammon are found at Canebha, sometimes called Raphata, and the Cuneiform Temple Ammon (Travels, vol. i. p. 106), about 2 miles from the principal village and castle. Its style and arrangement bespeak its Egyptian origin and its appropriation to the worship of Osiris, the ramheaded god of Thébes; yet the buildings (the oracle itself was much older) are probably not earlier than the Persian era of Aegypt. The remains of the Ammonium consist of two parts—a pronao and a seko, or sanctuary proper. The walls are entirely composed of hewn stones, obtained from quarries about 2 miles off. The surface of the temple, both within and without, was covered with hieroglyphics emblematic of the story and transfigurations of Zeus-Ammon. The plain surface of the walls was highly coloured; and though many of the sculptures are much defaced, the blue and green colours are still bright. The temple itself was of moderate size, and the curtailage or enclosure of the whole is not more than 70 yards. The palace of Kharef is 54 ins. re-

The population of this Oasis was, in the time of Herodotus (i. 32), partly Egyptian and partly Aethiopian,—both nations agreeing in their devotion to Zeus-Ammon. The Greeks, indeed, who must have become acquainted with Ammonium soon after their colonisation of Cyrene in the seventh century B.C., put in their claims to a share, at least, in its foundation. According to one tradition, Danaus led a colony thither (Diodor. xvii. 50); according to another, it was the inhabitants and the temple, which, at that date, was the most ancient oracle of Greece. (Herod. ii. 54.) The name of the king, Eteocles, mentioned by Herodotus in his story of the Nasamones, if the form be correctly given, has also a Greek aspect. (Herod. ii. 32.) There can be no doubt, however, that Ammonium was peopled from the East, and not by colonists from Europe and the North.

At the present day El-Siweh contains four or five towns, of which the principal is Kharef; and about 2 miles north of Kharef is the ancient fort named Kharef, old enough to have been occupied by a Roman garrison. (Minutoli, pp. 165—167.) It is governed by its own chiefs or shieks, who pay a small annual tribute to the vicerey of Aegypt. This Oasis, though known to Arabian writers of the thirteenth century A.D., was first reopened to Europeans by the travels of Browne and Hornemann in the last century.

2. Proceeding in a S.W. direction, and approaching nearer to Egypt, we come to Oasis and El-Farafra, of which the ancient name is not recorded. It lies nearly N. of Oasis Minor, at a distance of about 80 miles, and served as an intermediate station both to Ammonium and Oasis Magna.

3. Oasis Minor (Oasis mpas), Ptol. iv. 5, § 37; &c. Strab. xvii. p. 813; O. Minor, Not. Imp. Or. c. 143: the modern El-Dakkel, was situated SE. of Ammonium, and nearly due W. of the city of Oxyrynychus and the Arinointe nome (El-Fayyum), lat. 29° 10' N. Like El-Siweh, the Lesser Oasis was one of the stations of the caravan route; and it was known to the Romans when it was celebrated for its wheat; but now its chief productions are dates, olives, pomegranates, and other fruits. It has a temple and tombs of the Ptolemaic era. The Lesser Oasis is separated from the Greater by a high calcareous ridge, and the station between them was probably at the little temple of Ain Amour. (Caillaud, Minutoli, &c.) Oasis Minor seems to be the same with that entitled by some Christian writers (e. g. Palladius, 1st. Chrest. p. 152) Umma in El-Farafra, and "Oasa, ubi gentem Maxorum" (Joann. in Ptol. Patrum, c. 12), the Masayi of the Regio Marmarica being the people indicated.

4. Oasis Trinithros, or the Oasis of El-Ba-
OASES.

CHIRR, is the nearest of these desert-islands to the frontiers of Egypt, and nearly due N. from Oasis Magna. It lies in lat. 28°, a little below the parallel of the city Hermopolis in Middle Egypt. There is a road to it from Fyrum, and its principal village is named Zabou. The soil is favourable to fruit; but there are no traces of its permanent occupation either by the Egyptians or the Romans. Its ancient monuments are a Roman triumphal arch, and the ruins of an aqueduct and hypocaust, containing sarcophagi. In this Oasis was made the discovery of some ancient arsenean wells.

The description of the wonders of the Oases by an historian of the fifth century A. D. (Olympiodor. ap. Phot. Bibl. p. 61, ed. Bekker) leaves no doubt of the existence of such artificial springs; but as their construction was unknown to the Greeks and Romans no less than to the Egyptians, the secret of it was probably imported from the East, like the silkworm, at some period anterior to A. D. 400. Several of these wells have recently been discovered and reopened (Russegger, Reisen, vol. ii. pp. 284, 399); and the depth disclosed does not materially differ from that mentioned by Olympiodorus (supra), viz., from 200 to 500 cubits. This far exceeds the bore of an ordinary well; and the spontaneous rise of the water in a rushing stream shows that no pumping, or machinery, was employed in raising it, and that it was collected by a siphon or silkworm, at some depth below the surface. In this Oasis, also, abun dons. (Kenrick, Anc. Egypt, vol. i. p. 74.)

5. OASIS MAGNA (Odaiis merd.p., Plut. iv. 5. § 27; ἡ περίπατη, Strab. xvi. p. 813; ἡ ἀσω, Olympiol. ap. Phot. Bibl. p. 212, ed. Bekker), the Great Oasis, sometimes denominated the Oasis of Thebes, as its centre lies nearly opposite to that city, is called El-Kharga by the Arabs, from the name of its principal town. This, also, is the πρώτη Odaeis and ἡ πρώτη ἀνάπηρη of Herodotus (iii. 265), and is meant when the Oases are spoken of indiscriminately, as by Josephus (c. Apion. ii. 3). In the hieroglyphics its name is Heb, and in the Notitia Imperii Orient. (c. 143) its capital is termed Hibo. The Oasis Magna is distant about 6 days' journey from Thebes, and 7 from Abydos, being about 90 miles from the western bank of the Nile. It is 80 miles in length, and from 8 to 10 broad, stretching from the lat. 23° N. to the lat. of Abydos, 26° N. Anciently, indeed, owing to more extensive and regular irrigation, the cultivable land reached further N. The high calcareous ridge, which separates it from the Lesser Oasis, here becomes precipitous, and girds the Oasis with a steep wall of rock, at the base of which the acacia of Egypt and the dhoom palm form thick woods. The Great Oasis must have received a Greek colony at an early period, since Herodotus (iii. 28) says that the "city Oasis" was occupied by one of the Aeschirian tribe, who had probably settled there in consequence of their alliance with the Greek colonists of Cyrene (Id. iv. 152). Yet none of its numerous monuments reach back to the Pharaonic era. It was garrisoned by the Persians; for the names of Dareius and Anxhractes are inscribed on its ruins (Wilkinson, Mod. Egypt and Thebes, vol. ii. p. 367); but the principal buildings which remain belong to the Macedonian, if not to the Roman era. Its great temple, 468 feet in length, was dedicated to Amun-Ra. The style of its architecture resembles that of the temples at Hermouthis and Apollinopolis Magna. Like other similar spots in the Libyan Desert, the Great Oasis was a place of

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banishment for political offenders (Dig. xlvi. tit. 22. l. 7. § 4), and for Christian fugitives from the pagan emperors. (Socrat. ii. 28.) At a later period it abounded with monasteries and churches. The Greater and the Lesser Oases were reckoned as forming together a single nome, but by the Roman emperors were annexed to the prefecture of the Thebaid. (Ptolemy, v. 9. a. 9, iu. Oschatro, Leg. 7. § 6, of νῖμφας προογάφαται αἱ διὸς Oasiotai; see Hookins, Visit to the Great Oasis; Lappes, Mém. sur les Oasis; Ritter, Erkunde, vol. i. p. 964.)

OAXES, OAXUS. [AXERI.

OBLA (Ośla, Ptol. ii. 5. § 9), a town of the Vettiones in Hispania Tarraconensis, the site of which is difficult to determine, but it is supposed to be the modern Aráis. (Hieron. de Vit. Ill. c. 121, and Flurea, Esp. S. xiv. 3, ap. Uebert, vol. ii. pt. 1. p. 431.) Rechard, however, identifies it with Oive.

T. H. D.

OBLAE. [EAMARE.

OBLIMUM, a place in Gallia Narbonensis, written Obluma in the Table, on a road which passes through the Tarrentaia to the pass of the Alpis Graia, or Little St. Bernard. The site is uncertain, but the distance is marked ill. from Ad Publicanos. [TURRESAN.] G. L.

OBLUVIINES, FULUMEN, called also Apasac, Linius, Liniaco, &c. [GALLAECA, Vol. i. p. 933.] OBOCA (Ośla, Ptol. ii. 2. § 8), a river on the W. coast of Ireland, now the Boyne.

T. H. D.

OBRIMAS, a river of Phrygia, an eastern tributary of the Maeander, had its sources, according to Livy (xxxviii. 15), on the eastern side of Mount Cadmus, near the town of Aspendos, and flowed in the neighbourhood of Apaneza Ciphus (Ptol. v. 29.) This is all the direct information we possess about it, but from Livy's account of the expedition of Manlius, who had pitched his camp there, when he was visited by Seleucus from Apatmus, we may gather some further particulars, which enable us to identify the Obrimas with the Sundakkli Chai. Manlius had marched direct from Sagallasus, and must have led his army through the plains of Dombat, passing in the rear of Apaneza. Thus Seleucus would easily hear of the consul being in his neighbourhood, and, in his desire to precipitate him, would have started after him and overtaken him the next day (Turacco die.) Manlius, moreover, at the sources of the Obrimas required guides, because he found himself hemmed in by mountains and unable to find his way to the plain of Metropolis. All this agrees perfectly well with the supposition that the ancient Obrimas is the modern Sundakkli Chai (Hamilton, Researches, ii. p. 172, &c.). Franz (Franz Inschriften. p. 37), on the other hand, supposes the Kodaka Chai to correspond with the Obrimas. Arundell (Dissert. in Asia Minor. i. p. 231), again, believes that Livy has confounded the sources of the Marsyas and Maeander with those of the Obrimas.

L. S.

OBRINGA (Obringa). Ptolemy (ii. 10. § 17) makes the Obringas river the boundary between Lower and Upper Germany. The most southern place in Lower Germany according to his map is Moguntiacum (Monawandac), Mainz. He places in the following order the cities of Upper Germany, which are south of the Obringas — Noemagnus (Sperius), Borbetomagis (Forum), Argentoratum (Strassburg), and so on. But Hori is north of Sperius; and the relative position of these two places is therefore wrong in Ptolemy. He has also placed
Mogontiacum in Lower Germany, but it was the chief place of Upper Germany. Ptolemy has not mentioned the Mosella (Mosel), and some geographers have assumed that it is the Oiringus; but if this is so, the position of Mainz is wrong in Ptolemy, for Mainz is south of the Mosel. D'Aubucq observes that, according to the Notitiae, in the district of the general who resided at Mainz comprehended Antunmuc or Andemach, on the Rhine, which is below the junction of the Mosel and the Rhine. If Andemach was always in the Upper Germany, and if the boundary between the Lower and the Upper Germany was a river-valley, there is none that seems so likely to have been selected as the rugged valley of the Ahr, which lies between Bonn and Andemach, and separates the north from the hilly country on the south.

OBULCO ("Οὐκυλος", Plut. ii. 4. § 4), called by Pliny (ii. 1. s. 3) Obuleula, and by Arrian (Hist. 68) "Οὐκυλος, a town of Hispania Baetica, on the road from Hispania to Emerita and Corduba (Itin. Ant. pp. 413, 414), now Moncorta. Some ruins are still visible (Caro, Ant. Hist. iv. 19; Florot, Esp. 8. xii. p. 382).

OBULCO ("Οὐκυλος", Strab. iii. pp. 141, 150; "Οὐκυλακις", Plut. ii. 4. § 11); "Οὐκυλακις, Steph. B. s. r. s.), called by Pliny (iii. 1. s. 3) Obuleulo Pontificenses, a Roman municipium of Hispania Baetica, in the jurisdiction of Corduba, from which it was distant about 300 stadia according to Strabo (p. 160). It had the privilege of a mint (Florot, Med. ii. p. 496, iii. p. 101; Mouret, Suppl. i. p. 11; Sestini, p. 71; Gruter, Inscrip. pp. 105, 458; Muratori, p. 1032. 4). It is commonly identified with Forcona. [T. H. D.]

COIN OF OBULCO.

OBULENSII ("Οὐκυλεντσιος", Plut. iii. 10. § 9), a people of Moesia Inferior, on the S. side of the mouth of the Danube. [T. H. D.]

OCLEA or OCALEA ("Οκλεια, Οκελα: Ρθ. Οκελιος"), an ancient city of Bovetia, mentioned by Homer, situated upon a small stream of the same name, at an equal distance from Halicarnassus and Alikonemus. It lay in the middle of a long narrow plain, bounded on the east by the heights of Halicarnassus, on the west by the mountain Taphheuss, on the south by a range of low hills, and on the north by the lake Copais. This town was dependent upon Halicarnassus. The name is probably only a dialectic term of Ochelai. It is identified by several squared blocks on the right bank of the stream. (Itin. ii. p. 501; Hyman. Apoll. 242; Strab. ix. p. 410; Apollod. ii. 4. § 11; Plin. iv. 7. s. 12; Steph. B. s. r. s.; Leske, Northern Greece, vol. ii. p. 205, seq.; Forchhanner, Hellenica, p. 184.)

OCEANUS. [ATLANTICUM MARE.]

OCEANUS SEPTENTRIONALIS, the northern portion of the waters of the all-circling Ocean.
between the Holder and the Cimbrian peninsula; but does not suit the Baltic, in which Timnaeus places the island Baltia. (Plin. xxvii. 11.) Abelius, a day's journey from an "aestuarium," cannot therefore be the Kurische Nehrung. Pytheas probably sailed to the W. shores of Juditani. Tacitus ( Germ. 45), not Pliny, is the first writer acquainted with the "estuarium" of the Baltic shores, in the head of the Aestyans and the Veneti. The more active, direct communication with the Samland coast of the Baltic, and with the Aestyans by means of the overland route through Pannonia by Carpathium, which was opened by a Roman knight under Nero (Plin. l. c.), appears to have belonged to the later times of the Roman Caesars. The relation between the Russian coast, and the Milestian colonies on the Euxine, are shown by the evidence of fine coins, which probably struck more than 400 years B.C., which have been found in the "Netz district."

(Humboldt, Cosmos, vol. ii. note 171, trans.) A curious story is related by Cornelius Nepos (Fragm. vii. 1, ed. Van Staveren; comp. Mela, iii. 5. § 8; Plin. ii. 67) of a king of the Boi, others say of the Suyi, having given some shipwrecked dark-coloured men to Q. Metellus Celer when he was Proconsul of Gaul. These men, who are said to have been of the story, most probably natives of Labrador or of Greenland, who had been driven on these coasts by the effect of currents such as are known now in these seas, and violent NW. winds. [E. B. J.]

OCELIS (Οκελίς ἐκωτίων), a port of Arabia Felix, placed by Ptolemy (i. 7, § 4, i. 13, § 11, vi. 7, § 7, viii. 22, § 7) a little to the north of the straits of the Red Sea (Bab-et-Mandeb). Its geographical position, according to his system, was as follows: its longest day was 121 hours. It was 1° east of Alexandria, between the tropics, 52° 30' removed from the summer tropic. It is placed by the author of the Periplus 300 stadia from Musa, and is identical with the modern Ghalla or Cella, which has a bay immediately within the straits, the entrance to which is two miles wide, and its depth little short of three. (Vincent, Periplus, p. 288; Forster, Arabia, vol. ii. p. 148.) Ocelis, according to the Periplus, was not so much a port as an anchorage and watering-place. It belonged to the Elisari, and was subject to the Cholodes. (Hubison, Geog. Min. tom. i. p. 14; Ptol. vi. 7, § 7.) The same author places it 1200 stadia from Arabia Felix (Aden); but the distance is two short. (Gosseim, Recherches, tom. iii. p. 9.) [G. W.]

OCHELIDURUM, a town of the Vaecei in Hispania Tarraconensis, on the road from Emerita to Caesaraugusta (Ant. lnn. pp. 434, 439); variously identified with Zumaia, Toro, and Femoselle, "estuaria" of the Baltic coast. [T. H. D.]

OCELUM (Οκελω, Uceua), a town of Caesalpin Gaul, mentioned by Caesar as the last place in that province ("ceterioris provinciae extremum," Caes. B. G. i. 10) from whence he had to fight his way through the independent tribes which held the passes of the Alps. In Strabo's time Ocelum was the frontier town of the kingdom of Cottius towards the province of Caesalpin Gaul (Strab. iv. p. 179); and it was frequented by the people on a principal road led over the pass of the Mont Genèvre by Scenogomnium (Sezanne), Brigantum (Briantown), and Eburodunum (Evron), to the territory of the Vexontii. D'Anville has clearly shown that Ocelum was at Uceua, a village in the valley of Venette, and not, as supposed by previous writers, at Oute in the valley of the Dora. (D'Anville, Notice de la Gaule, p. 500.) [E. H. B.]

OCELUM (Οκελω, Ptol. ii. 5, § 9). 1. A town of the Vettusenses in Lusitania, whose inhabitants are called by Pliny (iv. 22. s. 35) Ocelenses and Lucenses. Identified with Calabria, by others with Femoselle or Ciudad Rodrigo. (Ucker, vol. ii. pt. 1, p. 431.)

2. A town of the Callaeci Lucenses in Gallaecia (Ptol. ii. 6. § 23).

3. (Οκελων ἄγωρον, Ptol. ii. 3, § 6), a promontory on the NE. coast of Britannia Romana, and of the mouth of the river Abus or Humber; probably Spurn Head. [T. H. D.]

OCHÆ. [Τηρανα.] OCHOSANES (Οχοσάναις) or OCHTHOMANES, a small river of Paphlagonia, falling into the bay of Armea, a little to the north of Sinope. (Marcian. Heracl. p. 72; Anonym. Peripl. Pont. Enuz. p. 7.) This is probably the same river which Scylax (p. 32) calls Ocheransea. [L. S.]

OCHRS, a place in Cappadocia. (It. Ant. p. 202.) Ptolemy (v. § 12) mentions a place Ologra or Olega, in the district of Chasmannene in Cappadocia, between the river Halys and Mount Argaeus, which is possibly the same as the Ochras of the Antonine Itinerary. [L. S.]

OCHUS (Οχυς, Strab. xi. p. 509; Ptol. vi. 11, §§ 2, 4, 7). A town of Central Asia, which has been attributed to the provinces of Hyrcania and Bactriana by Strabo and Ptolemy respectively, as flowing through both. It took its rise on the NW. side of the Paropamisus (or Hindu-Kisim), and flowed in a NW. direction through part of Bactriana towards the Caspian Sea, and parallel with the Oxus. Pliny makes it a river of Bactriana, and states that it and the Oxus flow from opposite sides of the same mountain (vi. 16, § 18). There can be no reason for doubting that it is represented by the present Tedjin. It is clear that in this part of Asia all Ptolemy's places are thrown too much to the east by an error in longitude. (Wilson, Ariana, p. 145.) [V.]

OCICUS MONS (Οκικής, Arrian, Indic. c. 47, a mountain in Persia, mentioned by Arrian, supposed by Forbiger to be that now called Nakhila. [V.]

OCIL (Οκιλῆς, Appian, B. Hisp. 75), a town of Hispania Baetica, probably near Ilipe or Ilipe, besieged by the Lusitanians, and relieved by Munius (Ucker, vol. ii. pt. 1, p. 372). [T. H. D.]

OCILIS (Οκιλῆς, Appian, B. Hisp. c. 47, sqq.), a town of the Celtiberi, which served the Romans as a magazine in the time of the Celtiberian war. It was probably in the SE. part of Celtiberia and identified by some with Oviana. [T. H. D.]

OCINARUS (Οκιναρός), a river on the W. coast of Brittium, mentioned only by Lyceplorion (Alex. 729, 1009), who tells us that it flowed by the city of Terina. It is generally supposed to be the same with the Salatus of the Itineraries (the modern Saruta); but its identification depends upon that of the site of Terina, which is very uncertain. [Terina.]

OCITIS (Οκίτης, Ptol. ii. 3, § 31), an island on the N. coast of Britain, and NE. from the Orkneys, probably Ronnolda. [T. H. D.]

OCRA MONS (Οκρα), the name given by Strabo to the lowest part of the Julian or Carnic Alps, over which was the pass leading from Aquileia to Aemona (Laibach), and from thence into Pannonia.
and the countries on the Danube. (Strab. ii. p. 207, vol. p. 314.) The mountain meant is evidently that between Aichberg and Lagnach, which now in all ages has been the principal line of communication from the Danube and the valley of the Save with Italy.

[Note: E. H. B.]

OCTODURUM (i.e. *Octoduranus, Strab. *Octodura, Steph. B. *Octoduranus, Ptol.: *Octoduranus, Cepr. *Octodurum, Cepr.); a considerable town of Umbria, situated on the Vr. Flaminia, near the left bank of the Tiber. It was the southernmost town of Umbria, and distant only 44 miles from Rome. (Itin. Hier. p. 613; Westphal, *Rome, Kamp. p. 145.) We learn from Livy that Orculum was a native Umbrian city, and in n. c. 308 it appears to have separated from the other cities of the confederacy, and concluded an alliance with Rome. (Liv. iv. 41.) This is the only notice that we find of it prior to the conquest of Umbria by the Romans; but after that period it figures repeatedly in history as a military station. From these circumstances, it was here that in B. C. 217 Fabius Maximus took command of the army of Scerillus, after the battle of the lake Trasimene. (Id. xxii. 1.) In the Social War Orculum suffered severely; and, according to Florus, was laid waste with fire and sword (Flor. iii. 18, § 11); but it seems to have quickly recovered, and in Strabo's time was a considerable and flourishing town. It is mentioned in Tacitus as the place where the army of Vespasian halted after the battle of the Vitellian legion at Narmania (Tac. *Hist. iii. 75). From its position on the Flaminian Way it is repeatedly mentioned incidentally under the Roman Empire (Plin. *Ep. vi. 25; Amm. Marc. xvi. 10. § 4, xxviii. 1, § 22); and it is evident that it was indebted to the same circumstance for its continued prosperity. The name is found in Pliny and Ptolemy, as well as in the Itineraries; and its municipal importance down to a late period is attested also by inscriptions, in some of which it bears the title of "splendidissima civitas Orciculana." From these combined, with the still extant remains, it is evident that it was a more considerable town than we could have inferred from the accounts of ancient writers (Plin. iii. 5 s. 9, 14 s. 19; Ptol. iii. 1, § 54: *Itin. Ant. pp. 125, 311; Grueter, *Ital. n. p. 422, 8, 9; Orell. *Ital. 3852, 3857; Marini, *Atti del Fratelli Arculi, vol. ii. p. 582). The site of the ancient city is distant about 2 miles from the modern village of Orciolo, in the plain nearer the Tiber. The ruins of ancient edifices are, in their present state, of but little interest; but excavations which were carried on upon the spot in 1780 brought to light the remains of several public buildings on a splendid scale, the plan and arrangement of which could be traced with little difficulty; among these were a Basilica, a theatre, an amphitheatre, Thermenæ, and several temples, besides other buildings, of which the purpose could not be determined. The beauty of many of the architectural decorations and works of art discovered on this occasion (especially the celebrated mosaic floor now in the Vatican, and the colossal head of Jupiter in the same museum) prove that Orculum must have been a municipal town of no ordinary splendour. (Westphal, *Römische Kunstgen., p. 144; Gaettani, *Monumenti Inediti, 1784, where the results of the excavation are described in detail and accompanied with a plan of the ancient remains.) Its proximity to Rome probably caused it to be resorted to by wealthy nobles from the city; and as early as the time of Cicero we learn that Julo had a villa there. (Cic. *pro Mil. 24.) The period of the destruction of the ancient city is uncertain. In a. D. 413 it witnessed a great defeat of Heracleans, Count of Africa, by the armies of Honorius (Hist. Chron. ad ann.), and it is mentioned as an episcopal see after the fall of the Western Empire. But the circumstances that led the inhabitants to migrate to the modern village of Orciolo, on a hill overlooking the Tiber, are not recorded. The corruption of the name appears to have commenced at an early date, as it is written *Urtico from the 4th century, and in many MSS. of the classical authors. [Note: E. H. B.]

OCTODURUM. [Damnonium.]

OCTODURUM (Ocriculum, or Martigny, as the French call it), is in the Swiss canton of Wallis or Valais, on the left bank of the Rhone, near the mouth of the river Yenne, on the shores of the lake of Geneva. The Drance, one branch of which rises at the foot of the Great St. Bernard, joins the left bank of the Rhone at Martigny. The road over the Alp from Martigny ascends the valley of the Drance, and the summit of the road is the Alp Pennina, or Great St. Bernard. This pass has been used from a time older than any historical records. When Caesar was in Gallia (n. c. 57—56) he sent Servius Galba with the twelfth legion and some cavalry into the country of the Nantuates, Veragri, and Sedunii. His purpose in sending this force was to open the pass over the Alps, the pass of the Great St. Bernard, "by which road the merchants had been used to travel at great risk, and with the payment of great tolls." (B. G. iii. 1.) The people of the Alps allowed the Italian merchants to pass, because if they plundered them the merchants would not come; but they got as much out of them as they could. Galba, after taking many strong places, and receiving the submission of the people, sent off two cohorts into the country of the Nantuates, and with the remaining cohorts determined to winter "in a town of the Veragri named Octodurus, which town being situated in a valley with no great extent of level ground near it, is confined on all sides by very lofty mountains." There is some level ground at Martigny, and the valley of the Rhone at this part is not very narrow. Caesar says that the town of Octodurus was divided into parts by a river, but he does not mention the river's name. It is the Drance. Galba gave one part of the town to the Galli to winter in, and assigned the other to his troops. He fortified himself with a ditch and rampart, and thought he was safe. He was, however, suddenly attacked by the Galli before his defences were complete or all his supplies were brought into the camp. The Romans obstinately defended themselves in a six hours' fight; when, seeing that they could no longer keep the enemy out, they made a sortie, which was successful. The Romans estimated the Galli at more than 50,000, and Caesar says that more than a third part were destroyed. The slaughter of the enemy was prodigious, which has been made an objection to Caesar's veracity, or to Galba's, who made his report to the commander. It has also been objected that the valley is not wide enough at Martigny to hold the 30,000 men. There may be error in the number that attacked, and also in the number who perished.
But it is not difficult to answer some of the objections made to Caesar's narrative of this flight. Roesch has answered the criticism of General Warr-ney, who, like many other of Caesar's critics, began his work by misunderstanding the author. (Roesch, Commentar über die Commentarien, öf. p. 220, Helle, 1783.) After this escape Galba prudently withdrew his troops, and marching through the country of the Nautantes reached the land of the Allobroges, where he wintered.

The position of Octodurus is determined by Caesar's narrative and by the Antonine Itin. and the Tab. Plin. (viii. 748), which is described as being near Odessus. (St. Martin, ap. Le Beau, Bas Empire, vol. i. p. 447; Schafarik, Slav. Alt. vol. ii. p. 217.) The autobiographical coins of Odessus exhibit "types" referring to the worship of Serapis, the god imported by Ptolemy into Alexandria, from the shores of Pontus. The series of imperial coins ranges from Trajan to Solomon, the wife of Gallicanus. (Eckhel, vol. ii. p. 36; Boeche, vol. iii. p. 51; Monney, Descri des Méd. vol. i. p. 395, Suppl. vol. ii. p. 350.) [E.B.J.]

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**ODRYSAE.**

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**ODOMANTI** (Ωδομάντιος, Herod. viii. 112; Thuc. ii. 101, v. 6; Steph. B. s. v.; Odomantes, Plin. iv. 18), a Paeanian tribe, who occupied the district, called after them, **ODOMANTIS** (Οδομάντιος, Steph. B.) This tribe were settled upon the whole of the great mountain Orbelus, extending along the NE. of the lower Strymonic plain, from about Mele-rika and Demetrios to Zikhna inclusive, where they bordered on Pangaesus, the gold and silver mines of which they worked with the Pieres and Satriae. (Herod. l. c.) Secure in their inaccessible position, they defied Megabazus. (Herod. v. 16.) The NW. portion of their territory lay to the right of Stilaeus as he crossed Mt. Cucine; and their general situation agrees with the description of Tintedylides (ii. 101), according to whom they dwelt beyond the Strymon to the N., that is to say, to the N. of the Lower Strymon, where, alone, the river takes such a course to the E. as to justify the expression. Cleon invited Polies, their chieftain, to join him with as many Thracian mercenaries as could be levied. (Thuc. v. 6; Aristoph. Acharn. 156, 164; Snell. s. v. οδομαντιος: Leake, Northern Greece, vol. iii. pp. 210, 306, 465.) [E. B. J.]

**ODOMANTIS.** [Sophine.]

**ODRYSAE** (Οδρύσατιος), a people seated on both banks of the Artius, a river of Thrace, which discharges itself into the Helorus. (Herod. iv. 92.) Their territory, however, must undoubtedly have extended considerably to the W. of the Artius; since Pliny (iv. 18) informs us that the Helorus had its source in their country; a fact that is corroborated by Ammianus Marcellinus (xvi. 4, 10). They appear to have belonged to that northern swarm of barbarians which invaded Thrace after the Trojan War; and their names are often found interwoven in the ancient myths. Thus the Thracian singer Thamyris is said to have been an Odrysian (Paus. iv. 33, § 4); and Orpheus is represented as their king. (Conon, ap. Phot. p. 140.)

A rude and barbarous people like the Odrysians.
cannot be expected to have had many towns; and in fact we find none mentioned either by Thucydides or Xenophon. The first of their towns recorded is Philipopolis, founded by Philip II. of Macedonia, as there will be occasion to recall in the sequel; and it may be presumed that all their towns of any importance were built after they had lost their independence.

The name of the Odrysae first occurs in history in connection with the expedition of Dareius Hydrasapes against the Scythians. (Herod. l. c.) Whilst the Persians oppressed the southern parts of Thrace, the Odrysae, protected by their mountainous country, retained a degree of independence; and it is probable which they thus acquired enabled Teres to incorporate many Thracian tribes with his subjects. He extended his kingdom to the Euxine in spite of a signal defeat which he sustained in that quarter from the Thyni (Xen. Anab. vii. 2, § 22); and the dominion of his son Statelles embraced the greater part of Thrace; having been bounded on the N. by the Danube, and extending from Abdera on the W. to the Euxine on the E. (Thucyd. ii. 96—98.) Indeed, it is more than probable that this latter dominion was eagerly coveted both by the Athenians and Macedonians at the breaking out of the Peloponnesian War. (Thucyd. ii. 29; Herod. vii. 137; Aristoph. Ach.arn. 136—150.) The expedition which he undertook in b. c. 429, at the instance of the Athenians, and of Amyntas, pretender to the throne of Macedonia, against Perdiccas II., the reigning sovereign of that country, is also a striking proof of the power of the Odrysians at that period; as the army which Statelles assembled on that occasion amounted, on the lowest estimate, to 150,000 men, of which one-third were cavalry. (Thuc. ii. 98; Diod. xii. 50.) For the latter force, indeed, the Odrysians were renowned, and the extensive plains of the Hebrus afforded pasture for an excellent breed of horses. (Thuc. l. c.; Polyb. xxiv. 6; Liv. xlv. 42.) With this army Statelles overran Chalcedea, Amynas, Crestonion, and Mygdonia; but the non-appearance of the Athenian contingent, coupled with the approach of winter, obliged him to retire without effecting much成效. In b. c. 424 Statelles fell in an engagement with the Triballi, and was succeeded by his nephew Statelles I. Under his reign the Odrysians attained the highest pitch of their power and prosperity. Their yearly revenue amounted to 400 talents, besides an equal sum in the shape of presents and contributions. (Thuc. ii. 97, iv. 101.) But from this period the power of the Odrysae began sensibly to wane. After the death of Seuthes we find his dominions divided among three sovereigns, Medocus, or Ammedocus, who was most probably his son, ruled the ancient seat of the monarchy; Macabeas, brother of Medocus, reigned over the Thyni, Molae, and Trasimicus, whilst the region above Byzantium called the Delta was governed by Teres. (Xen. Anab. vii. 2, § 32, vii. 5, § 1.) It was in the reign of Medocus that Xenophon and the Ten Thousand passed through Thrace on their return from the Persian expedition, and helped to restore Seuthes, son of the exiled Macedons, to his dominion. We gather from this writer that Seuthes exercised only a subordinate power under Medocus, with the title of Archon, or governor, of the Coast (vii. 3, § 16). Subsequently, however, he appears to have asserted his claim to an independent sovereignty, and to have waged open war with Medocus, till they were reconciled and gained over to the Athenian alliance by Thrasybulus. (Xen. Hell. iv. 8, § 25; Diod. xiv. 94.) When we next hear of the Odrysians, we find them engaged in hostilities with the Athenians respecting the Thracian Chersonese. This was under their king Cotys I., who reigned from n. c. 382 to 333. It was in the reign of the same monarch (n. c. 376) that the Triballi invaded their territories, and penetrated as far as Abdera. (Diod. xv. 36.) When Cersobleptes, the son and successor of Cotys, ascended the throne, the Odrysians appear to have still retained possession of the country as far as the coast of the Euxine; and Cersobleptes was succeeded by his son Seuthes, who was probably his brothers, and to whom Cotys had left some portions of his kingdom. The Athenians availed themselves of these dissensions to gain possession of the Chersonese, which appears to have been finally ceded to them in n. c. 357. (Diod. xvi. 34.) But a much more fatal blow to the power of the Odrysians was struck by Philip II. of Macedon. After nine or ten years of warfare, Philip undertook at last (n. c. 344) in conquering them, and reducing them to the condition of tributaries. (Diod. xvi. 71; Dem. de Chers. p. 105.) The exact nature of their relations with Philip cannot be ascertained; but that their submission must have been complete appears from the fact of his having founded colonies in their territory, especially Philippiopolis, on the right bank of the Hebrus, and in the very heart of their ancient seat. Their subjection is further shown by the circumstance of their cavalry being mentioned as serving in the army of Alexander under Agathon, son of Tyrimmus. (Arrian, iii. 12, § 4.) But a still more decisive proof is, that after Alexander's lieutenant Zephyrius had been defeated by the Getae, the Odrysians were invited by their king, Seuthes III., to rebel against the Macedonians. (Curt. x. 1, § 45; Justin. xii. 1.) After the death of Alexander, Seuthes took the field against Lysimachus, to whom Thrace had devolved, with an army of 20,000 foot and 8000 horse,—a sad falling off from the forces formerly assembled under Seuthes, which amounted to 150,000 men. (Diod. xvi. 5, § 6.) The struggle with Lysimachus was carried on with varied success. Under Philip III. of Macedon, the Odrysians were still in a state of revolt. In n. c. 211 that monarch assembled an army with the ostensible design of marching to the relief of Byzantium, but in reality to overawe the malcontent chieftains of Thrace. (Liv. xxxix. 35.) In 183 we find Philip undertaking an expedition against the Odrysians, Benteleates, and Bessi. He succeeded in taking Philipopolis, which the inhabitants deserted at his approach, and where he established a garrison, which was expelled shortly after his departure. (Liv. xxxix. 53; Polyb. Ex. Leg. xlviii.) It may be assumed from Livy that on this occasion the Odrysians were supported in their revolt by the Romans (xlii. 19, xlv. 42). After the fall of the Macedonian kingdom, the Odrysians appear to have been treated with consideration by the Romans, who employed them as useful allies against the newly-conquered districts, as well as against the other Thracian tribes; amongst whom the Bessi had now raised themselves to some importance. After this period the history of the Odrysians is for some time involved in obscurity, though they were doubtless gradually falling more and more under the Roman dominion. In the year
ODYSSEY

B.C. 42 their king Saddicles, who had no children, bequeathed his kingdom to the Romans, and possession was taken of it by Brutus. (Caes. B. C. iii. 4; Dion Cass. xivii. 25; Lucan, v. 54.) Augustus seems to have left the Odrysians the appearance of independence. In the year B.C. 29, in return for the friendly disposition which they had shown towards the Romans, they were presented by M. Crassus with a territory bailed over by the worship of Bacchus, which he had conquered from the Bessi (Dion Cass. ii. 25). In the year B.C. 20, Rhoeumatakes, who was administering the kingdom as guardian of the three infant sons of the deceased monarch Cotys IV., succeeded, with the assistance of the Romans under M. Lollius, in reducing the Bessi (Id. liv. 20). A few years afterwards, the Bessi again rose under their leader Vologeses, a priest of Bacchus, and drove Rhoeumatakes into the Chersonese; they were, however, soon reduced to submission by Lucius Piso; Rhoeumatakes was restored; and it would appear, from Tacitus, that under his reign the Odrysians acquired the dominion of all Thrace (Dion Cass. liv. 34; Tac. Ann. ii. 64). The last remote prosperity was, however, entirely dependent on the Romans, by whose influence they were governed. Thus, after the death of Rhoeumatakes, we find Augustus dividing his kingdom between his son Cotys and his brother Rhascuporis (Tac. L. c.; Vell. Pat. ii. 98). Again, after the murder of Cotys by Rhascuporis, Tiberius partitioned the kingdom between the children of Cotys and Rhoeumatakes, son of Rhascuporis, at the same time appointing a Roman, Trebellius Rufus, as guardian of the former, who were not of age (Tac. Ann. ii. 67, ii. 98). But, in spite of their subjection, the spirit of the Odrysians was not subdued. Two years after the event just recorded, they rose, in conjunction with the Cœletae, against the Romans, as well as against their own king Rhoeumatakes, whom they besieged in Philippopolis. This rebellion, which was undertaken by leaders of little distinction, and conducted without concert, was soon quelled by P. Velius (Tac. Ann. iii. 39). A more formidable one took place a.D. 26, which Tacitus ascribes to the unwillingness of the Thracian tribes to supply the Roman army with recruits, as well as to the native ferocity of the people. It occasioned the Romans some trouble, and Poppaeus Sabinus was rewarded with the triumphal insignia for his services in suppressing it (Ib. iv. 46—51). At length, under the reign of Vespasian, the Odrysians were finally deprived of their independence, and incorporated with the other provinces of the Roman empire (Suet. Vesp. 8; Eutrop. vii. 19).

In the preceding sketch these circumstances only have been selected which illustrate the history of the Odrysians as a people, without entering into the personal history of their monarchs. The following is a list of the dynasty; an account of the different kings who compose it will be found in the Dict. of Biogr. and Mythol. under the respective heads. 1. Teres. 2. Sitaakes. 3. Seuthes I. 4. Medoeus (or Amadocus) with Maesaides. 5. Seuthes II. 6. Cotys I. 7. Cerselophetes, with Amadocus and Berashes. 8. Seuthes III. 9. Cotys II. 10. Cotys III. 11. Sadales. 12. Cotys IV. 13. Rhoeumatakes I. 14. Cotys V. and Rhascuporis. 15. Rhoeumatakes II. 16. Cotys VI.

The manners of the Odrysians partook of that wildness and ferocity which was common to all the Thracian tribes, and which made their name a byword among the Greeks and Romans; but the horrible picture drawn of them by Ammianus Marcellinus (xxvii. 4. § 9) is probably overcharged. Like most other barbarous nations of the north, they were addicted to intoxication, and their long drinking bouts were enlivened by warlike dances performed to a wild and barbarous music. (Xen. Arab. vii. 3. § 92) Hence it is characteristic that it was considered a mark of the highest distinction to be a table companion of the king's; but whoever enjoyed this honour was expected not only to drink to the king, but also to make him a present (Ib. 16, seq.) Among such a people, we are not surprised to find that Dionysus seems to have been the deity most worshipped. They had a custom of buying their wives from their parents, which Herodotus (v. 6) represents as prevailing among all the Thracian tribes. [T. H. D.]

ODYSSEUS. [HADRIONOPOLIS.] ODYSSEIA (ΟΔΥΣΣΕΙΑ, Strab. iii. pp. 149, 157; ΟΔΥΣΣΕΙΑ, Steph. B. s. v.). A town of hispania Bética, lying N. of Abdera, and, according to tradition, built by Ulysses, together with a temple to Athena. By Solinus (c. 25) and other writers it is identified with Ulyssia (Lisbon); but its site, and even its existence, are altogether uncertain. [T. H. D.]

OEA (ΟΕΑ). [POMP. MEI'A.], i. 7. § 5; Oeaeis civitatis, Plin. v. 4; Tac. Hist. iv. 50; Solin. 27; Amm. Marc. xxviii. 6; Eos, Ptol. iv. 3. § 12), a town in the district of the Syrtis, which, with Leptis Magna, and Sabrata, formed the African Tripolis. Although there had probably been an old Phœnician factory here, yet, from the silence of Sclavus and Strabo, the foundation of the Roman colony (Οες οικονομία, Röm. Anton.) must be assigned to the middle of the first century after Christ. It is situated not far from the ruins of Oea, which assumed the Roman name of the district——the modern Tripoli; Tripolis, the Moorish name of the town, is merely the same word articulated through the medium of Arab pronunciation. At Tripoli there is a very perfect marble triumphal arch dedicated to M. Aurelius Antoninus and L. Aurelius Verus, which will be found beautifully figured in Capian Lyon's Travels in N. Africa, p. 18. Many other Roman remains have been found here, especially glass urns, some of which have been sent to England. For some time it was thought that a coin of Antoninus, with the "epigraph" col. AVG. OEC., was to be referred to this town. (Eckhel, vol. iv. p. 131.) Its right to claim this is now contested. (Duchesnay, Restitution a Obae a Plidie, a Jérusalem et aux Centuries Oed. de la Haute Asie de trois Monnaies Coloniales attribuées a Oea, Revue Numismatique, 1849, pp. 97—103; Beechey, Explo, to the Coast of Africa, pp. 24—52; Barth, Wanderungen, pp. 294, 295, 391.) [E. B. J.]


2. A town in Thessaly. [THERA.]

OEANTHEIA or OEANTHE (ΟΕΑΝΤΗΕΑ, Helian., ap. Steph. B., Polyb., Paus.; ΟΕΑΝΤΗΕ, Heetac. ap. Steph. E., Plin. iv. 3. s. 4; Eusebius, Skylax, p. 14: Eweba, Ptol. iii. 15. § 3: Eth. Oeanteos: Galateodhi), an important town of the Locri Ozieba, situated at the western entrance of the Crissaean gulf. Polybius says that it is opposite to Aegira in Achaia (iv. 57, comp. v. 17), which agrees with...
the situation of Galazidi. The Oeanthians (Oi'xanoides) are mentioned among the Locri Oeadei by Strabo (v. 101). Strabo calls the town Eunathis; and since Strabo says (v. p. 259) that Locri Epizephyrii in Italy was founded by the Locri Oeadei, under a leader named Eunathus, it has been conjectured that Oeanthia or Eunathia was the place where the emigrants embarked. Oeanthia appears to have been the only maritime city in Locris remaining in the time of Pausanias, with the exception of Naupactus. The only objects at Oeanthia mentioned by Pausanias were a temple of Aphrodite, and one of Artemis, situated in a grove above the town (v. 38. § 9). The town is mentioned in the Tab. Peut. as situated at 20 miles from Naupactus and 15 from Anticyra. The remains of antiquity at Galazidi are very few. There are some ruins of Hellenic walls; and an inscription of no importance has been discovered there. (Böckh, Inscr. No. 1764.) The modern town is inhabited by an active seafaring population, who possessed 180 ships when Ulrich visited the place in 1837. (Leake, Northern Greece, vol. ii. p. 594; Ulrichs, Reisen, vl. p. 5.)

OEOASO. OEOASSO (Oi'xarw, Strab. iii. p. 161; Oiarw, Ptol. ii. 6. § 10), a promontory written Olaro by Pliny (iii. 3. 4. iv. 20. § 34), was a maritime town of the Vaesiones in Hispania Tarraconensis, near the promontory of the same name, and on the river Magdra (Mola, iii. 1), most probably Oyargar or Oyarcus, near Irna and Puentearabla. In an Inscri. we find it written Oeana. (Grat. p. 718; Oehlert, Not. Pasc. ii. 8; Florence, Esp. S. xxiv. pp. 13. 62, and xxiii. p. 147.) [T. H. D.]

OEOASSO (Oi'xarw, Ptol. ii. 6. § 10, ii. 7. § 2), a promontory of Hispania Tarraconensis, in the territory of the Vaesiones, formed by the N. extremity of the Pyrenees, now C. Pyreneae. [T. H. D.]

OECATIA (Oi'xas, E. Oyxeas), the name of several ancient towns in Greece. 1. In Messenia, in the plain of Stonyclerus. It was in ruins in the time of Epaminondas (Paus. iv. 26. § 6), and its position was a matter of dispute in later times. Strabo identified it with Andania, the ancient residence of the Messenian kings (vii. pp. 339, 350, 360, x. p. 448), and Pausanias with Carmnus, which was only 8 stadia distant from Andania, and upon the river Charadus. (Paus. iv. 2. § 2, iv. 33. § 4.) Carmnus, in the time of Pausanias, was the name given to a grove of cypresses, in which were statues of Apollo Carmnus, of Hermes Criophorus, and of Porphyrion. It was here that the mystic rites of the great goddesses were celebrated, and that the urn was preserved containing the bones of Eurytas, the son of Meleager. (Paus. iv. 33. §§ 4. 5.)

2. In Euboea, in the district of Eretria. (Hecat ap. Paus. iv. 2. § 3; Soph. Trach. 74; Strab. ix. p. 438. x. p. 448; Steph. B. s. v.)

3. In Thessaly, on the Peneus, between Peinma to the east and Trieca to the west, not far from Ilionne. (Strab. viii. pp. 339, 350, ix. p. 448, x. p. 448; Paus. iv. 2. § 3; Steph. B. s. v.)

4. In the territory of Trachis. (Strab. viii. p. 339, x. p. 448; Steph. B. s. v.)

5. In Aetolia. (Strab. x. p. 448.) Each of these cities was considered by the respective inhabitants as the residence of the celebrated Eurytas, who was conquered by Heracles, and the capture of whose city was the subject of an epic poem called Oyxeas &owis, which was ascribed to Homer or Cresphylites. Hence among the early poets there was a diff-

ference of statement upon the subject. The Messenian Oecheia was called the city of Eurytas in the Ilid (ii. 596) and the Odyssey (xxi. 13), and this statement was followed by Pherecydes (ap. Schol. ad Soph. Troch. 354) and Pausanias (iv. 2. § 3). The Eubeoan city was selected by the writer of the poem on the Capture of Oecheia (Schol. ap. Soph. I. c.), by Hectaeus (ap. Paus. I. c.), and by Strabo (x. p. 448). The Thessalian city is mentioned as the residence of Eurytas in another passage of the Ilid (ii. 730); and K. O. Müller supposes that this was the city of the original fabula. (Doriana, vol. i. p. 426, seq., transl.)

OECCHARDES (Oi'xaphi, Ptol. vi. 16. §§ 3. 4), a river of Serica, the sources of which Ptolemy (I. c.) places in the Axios M., Asmarae M., and Casii M., the latter of which mountain ranges we may safely identify with the chain of Kaschgar. The statement of Ptolemy, coming through Marinus, who derived his knowledge of the trading route of the Seres from Titianus of Macedonia, also called Maes, the son of a merchant who had sent his commercial agents into that country (Ptol. i. 11. § 7), indicates a certain amount of acquaintance with that singular depression in Central Asia which lies to the E. of Parnassus, the structure of which has been inferred from the direction of its water-courses. The Oecharades may be considered to represent the river formed by the union of the streams of Khotan, Yarkand, Kaschgar, and Usbi, and which flows close to the hills at the base of Thien-Schan. The Oecharades (Oi'xaphi, Ptol. vi. 16. § 4) deriving their name from the river must be assigned to this district. [Sterica.]

[ E. B. J.]

OEDANES. [Di'tardanes.]

OENEANDA. [Oenoanda.]

OENEON (Oivwv, Ptol. viii. 4. § 16, 19. §§ 3. 4, 10), a town of the Locri Oeadei, east of Naupactus, possessing a port and a sacred enclosure of the Neumian Zeus, where Heiiotus was said to have been killed. It was from this place that Demostenes set out on his expedition into Aetolia, in n. c. 426, and to which he returned with the remnant of his forces. Leake supposes that the territory of Oeoneon was separated from that of Naupactus by the river Mormo, and that Oeneon perhaps stood at Mygale, or near the fountain Amblo. (Thuc. iii. 95, seq.; Steph. B. s. v.; Leake, Northern Greece, vol. ii. p. 616.)

OENESUS (Oivdus), a river of Pannonia, a tributary of the Savus (Ptol. ii. 17. § 2). In the Pente. Table it is called Indenae, and now bears the name of Uva.

OENIADAE. 1. (Oivdada, Thuc. et alii; Oivdwv, Steph. B. s. r.; Eth. Oivdada: Trithardoi.), a town in Acarnania, situated on the W. bank of the Achelous, about 10 miles from its mouth. It was one of the most important of the Acarnanian towns, being strongly fortified both by nature and by art, and commanding the whole of the south of Acarnania. It was surrounded by marshes, many of them of great extent and depth, which rendered it quite inaccessible in the winter to an invading force. Its territory appears to have extended on both sides of the Achelous, and to have consisted of the district called Paracheloids, which was very fertile. It seems to have derived its name from the mythical Oeneus, the great Aeolian hero. The town is first mentioned about n. c. 455. The Messenians, who had been settled at Naupactus by the Athenians at the end of the Third Messenian War (455), shortly afterwards made an expedition against Oenidae,
which they took; but after holding it for a year, they were attacked by the Acarnanians and compelled to abandon the town. (Paus. iv. 25.) Oeniadae is represented at that time as an enemy of Athens, which is said to have been one of the reasons that induced the Messenians to attack the place. Twenty-three years before the Peloponnesian War (c. 654) Pericles laid siege to the town, but was unable to take it. (Thuc. i. 111; Diod. xi. 85.) In the Peloponnesian War, Oeniadae still continued opposed to the Athenians, and was the only Acarnanian town, with the exception of Astacus, which sided with the Laconians. In the third year of the war (429) Phormion made an expedition into Acarnania to secure the Athenian ascendency; but though he took Astacus, he did not continue to march against Oeniadae, because it was the winter, at which season the marshes secured the town from all attack. In the following year (428) his son Asopius sailed up the Achelous, and ravaged the territory of Oeniadae; but it was not till 424 that Demosthenes, assisted by all the other Acarnanians, compelled the town to join the Athenian alliance. (Thuc. ii. 102, iii. 7, iv. 77.) It continued to be a place of great importance during the Macedonian and Roman wars. In the time of Alexander the Great, the Aetolians, who had extended their dominion on the W. bank of the Achelous, succeeded in obtaining possession of Oeniadae, and expelled its inhabitants in so cruel a manner that they were threatened with the vengeance of Athena. (Diod. xviii. 8.) Oeniadae remained in the hands of the Aetolians till 219, when it was taken by Philip, king of Macedonia. This monarch, aware of the importance of the place, strongly fortified the citadel, and commenced uniting the harbour and the arsenal with the citadel by means of walls. (Polyb. iv. 65.)

In 211 Oeniadae, together with the adjacent Neaius (Νείας) or Nasus, was taken by the Romans, under M. Valerius Laevinus, and given to the Aetolians, who were then their allies; but in 189 it was restored to the Acarnanians by virtue of one of the conditions of the peace made between the Romans and Aetolians in that year. (Pol. ix. 39; Liv. xxvi. 24; Polyb. xxii. 15; Liv. xxxvii. 11.) From this period Oeniadae disappears from history; but it continued to exist in the time of Strabo (x. p. 459).

The exact site of Oeniadae was long a matter of dispute. Dodwell and Gell supposed the ruins on the eastern side of the Achelous to represent Oeniadae; but these ruins are those of Pleuron. (Pleuron.) The true position of Oeniadae has now been fixed with certainty by Leake, and his account has been confirmed by Mure, who has since visited the spot. Its ruins are found at the modern Trikordha, on the W. bank of the Achelous, and are surrounded by morasses on every side. To the N. these swamps deepen into a reedy marsh or lake, now called Leum or Katoikhi, and by the ancients Melite. In this lake is a small island, probably the same as the Nasos mentioned above. Thucydides is not quite correct in his statement (ii. 102) that the marshes around the city were caused by the Achelous alone; he appears to take no notice of the lake of Melite, which afforded a much greater protection to the city than the Achelous, and which has no connection with this river. The city occupied an extensive insulated hill, from the southern extremity of which there stretches out a long slope in the direction of the Achelous, connecting the hill with the plain. The entire circuit of the fortifications still exists, and cannot be much less than three miles. The walls, which are chiefly of polygonal construction, are in an excellent state of preservation, often to a height of from 10 to 12 feet. Towards the N. of the city was the port, communicating with the sea by a deep river or creek running up through the contiguous marsh to Petala on the coast.

Leake discovered the ruins of a theatre, which stood near the middle of the city; but the most interesting remains in the place are its arched passages or sallyports, and a larger arched gateway leading from the port to the city. These arched gateways appear to be of great antiquity, and prove that the arch was known in Greece at a much earlier period than is usually supposed. Drawings of several of these gateways are given by Mure. (Leake, Northern Greece, vol. iii. p. 556, seq.; Mure, Journal of a Tour in Greece, vol. i. p. 106, seq.; see also, respecting the arches at Oeniadae, Leake, Peloponnesiacs, p. 121.)

Strabo (x. p. 450) speaks of a town called Old Oenia (ἡ παλαιὰ Οἰναία), which was deserted in his time, and which he describes as midway between Stratus and the sea. New Oenia (ἡ νέα Οἰναία), which he places 70 stadia above the mouth of the Achelous, is the celebrated town of Oeniadae, spoken of above. The history of Old Oenia is unknown. Leake conjectures that it may possibly have been Erysichne (Εὔρυσχήνη), which Stephanus supposes to be the same as Oeniadae; but this is a mistake, as Strabo quotes the authority of the poet Appolodorus to prove that the Erysichneai were a people in the interior of Aetolia. Leake places Old Oenia at Petea Mani, where he found some Hellenic remains. (Steph. B. s. v. Οινεάδαια; Strab. x. p. 460; Leake, Northern Greece, vol. iii. p. 524, seq.)

2. A city of Thessaly, in the district Oeaena (Strab. i. p. 434, Steph. B. s. c.)

COIN OF OEIADAEC.


OENOANDA (Οἰνοανδά), a town in the extreme west of Pisidia, belonging to the territory of Cibyra, with which and Bithynia and Bucot it formed a tetrapolis, a political confederacy in which each town had one vote, while Cibyra had two. (Strab. xiii. p. 631; Steph. B. s. v.; Liv. xxxvii. 57; Pila. v. 28; comp. CIBYRA.) The town is mentioned as late as the time of Hierocles, who, however (p. 685), calls it by the corrupt name of Enonanda. (L. S.)

* The MSS. of Strabo have "Alaia", which Leake was the first to point out must be changed into Olaia. Kramer, the latest editor of Strabo, has inserted Leake's correction in the text.
OENOBARAN (Oinobars or Oinobarus), a river of the plain of Antioch, in Syria, at which, according to Strabo (xvi. p. 751), Ptolemy Philometer, having conquered Alexander Balas in battle, died of his wounds. It has been identified with the Upheorus, modern Aphrodes, which, rising in the roots of Amanus Mons (Abanadayb), runs southward through the plain of Cyrrhestica, until it falls into the small lake, which receives also the Labatas and the Arceutus, from which their united waters run westward to join the Orontes coming from the south. The Oenobaras is the externalmost of the three streams. It is unquestionably formed by the Arin of Abulafia. (Tobata Syr., Supplementa, p. 152; ed. Kochler; Chesney, Expedition, vol. i. pp. 407, 423.)

[O. W.]

OENOE (Oine). 1. A small town on the northwest coast of the island of Icaria. (Strab. xix. p. 639; Steph. B. s. v.; Athen. i. p. 30.) This town was probably situated in the fertile plain below the modern Messaria. The name of the town seems to be derived from the wine grown in its neighbourhood on the slopes of Mount Prannus, though others believe that the Icarian Oine was a colony of the Attic town of the same name. (Comp. Ross, Reisen auf des Griech. Inseln, ii. pp. 159, 162.)


3. An ancient name of the island of Scillus. [Scin.]

[O. S.]


3. A fortress in the territory of Corinth. [Vol. i. p. 685, b.]

4. Or Oine (Oine, Steph. B. s. v.), a small town in the Argia, west of Argos, on the left bank of the river Charadrus, and on the southern (the Prius) of the two roads leading from Argos to Mantinea. Above the town was the mountain Artemision (Malénis), with a temple of Artemis on the summit, worshipped by the inhabitants of Oene under the name of Oenotis (Oinotis). The town was named by Dionyseus after his grandfather Oenecus, who died here. In the neighbourhood of this town the Athenians and Argives gained a victory over the Macedonians. (Paus. ii. 15, § 2, i. 15, § 1, x. 10, § 4; Apollod. i. 8, § 6; Steph. B. s. v.) Leake originally placed Oene near the left bank of the Charadrus; but in his later work he has changed his opinion, and supposes it to have stood near the right bank of the Ischus. His original supposition, however, seems to be the correct one; since there can be little doubt that Ross has rightly described the course of the two roads leading from Argos to Mantinea. (Leake, Morea, vol. ii. p. 413; Ptolema. p. 269; Ross, Reisen im Peloponnes, p. 135.)

5. Or Benozanos, a town of Elis, near the Homeric Ephysis. (Strab. viii. p. 338.) [Vol. i. p. 839, b.]

OENOLADON (Oinoladon, Studiasm, § 96), a river in the district of the African Syrtes, near the town of Amaha (Amoaplia, Studiasm, i. e.), where there was a tower and a cove. Barth (Wanderungen, pp. 300, 359) refers it to the Wady Misid, where there is a valley with a stream of sweet water in the sandy waste; and Müller, in his map to illustrate the Coast-describer (Tab. in Geogr. Graec. Min. Par. 1835), places Amaha at Ras-al-Umouak, where Admirals Smyth (Mediterraneo, p. 436) marks cave ruins, and Admiral Beechey (Exped. to N. Coast of Africa, p. 72) the ruins of several baths with tessellated pavements, to the W. of which there is a stream flowing from the Wady Mata. [E. B. J.]

OENO'NE or OENOTRIA. [Arg.]

OENOPHYTA (Oinofyta), a place in Bœotia, where the Athenians under Mykonides gained a signal victory over the Boeotians in B. C. 456. As this victory was followed by the destruction of Tanagra, there can be little doubt that it was in the territory of the latter city, not far from the frontier of Attica. Its name, moreover, shows that it was the place where the wine was chiefly produced, for which the territory of Tanagra was celebrated. Leake therefore places it at Ioitia (written Oitina, perhaps a corruption of Osiforina), which stands in a commanding position near the left bank of the Asopus, between Tanagra and Oropus. (Thuc. i. 108, iv. 55; Leake, Northern Greece, vol. ii. p. 463.)

OENOTRIA (Oinotria), was the name given by the Greeks in very early times to the southermost portion of Italy. That country was inhabited at the period when the Greeks first became acquainted with it, and began to colonise its shores, by a people whom they called Oenotri or Oenotri (Oinotria or Oinotria). Whether the appellation was a national one, or was even known to the people themselves, we have no means of judging; but the Greek writers mention several other tribes in the same part of Italy, by the names of Chones, Morgetes, and Itali, all of whom they regarded as of the same race with the Oenotrians; the two former being expressly called Oenotrian tribes [Chones; Morgetes], while the name of Itali was, according to the account generally received, applied to the Oenotrians in general. Antiochus of Syracuse distinctly spoke of the Oenotri and Itali as the same people (op. Strab. vi. p. 254), and defined the boundaries of Oenotria (under which name he included the countries subsequently known as Lucania and Bruttium exclusis de Inapizia) as identical with those of Italy (op. Strab. i. c.). A well-known tradition, adopted by Virgil, represented the Oenotrians as taking the name of Italians, from a chief or king of the name of Italius (Dionys. i. 32, 35; Virg. Aen. i. 533; Arist. Pol. vii. 10); but it seems probable that this is only one of the mythical tales so common among the Greeks; and whether the name of Itali was only the native appellation of the people whom the Greeks called Oenotrians, or was originally that of a particular tribe, like the Chones and Morgetes, which was gradually extended to the whole nation, it seems certain that, in the days of Antiochus, the names Oenotri and Itali, Oenotria and Itali, were regarded as identical in signification. The former names, however, had not yet fallen into disuse; at least Herodotus employs the name of Oenotria, as one familiar to his readers, to designate the country in which the Phocaean colony of Velia was founded. (Herod. i. 167.) But the gradual extension of the name of Italy, as well as the conquest of the Oenotrian territory by the Sabellian races of the Lucanians and Bruttians, naturally led to the disuse of their name; and though this is still employed by Aristotle (Pol. vii. 10), it is only in reference to the ancient customs and
habits of the people, and does not prove that the name was still in current use in his time. Scymnus Chius uses the name Oenoria in a different sense, as distinguished from Italia, and confines it to a part only of Lucania; but this seems to be certainly opposed to the common usage, and probably arises from some misconception. (Scymn. Ch. 244, 340.)

There seems no doubt that the Oenotrians were a Pelasgic race, akin to the population of Epirus and the adjoining tract on the E. of the Adriatic. This was evidently the opinion of those Greek writers who represented Oenotrians as one of the sons of Lycon, the son of Pelasgus, who emigrated from Arcadia at a very early period. (Pierecides, op. Dionys. i. 13; Pass. viii. 3. § 5.) The statement of Pausanius, that this was the most ancient migration of which he had any knowledge, shows that the Oenotrians were considered by the Greeks as the earliest inhabitants of the Italian peninsula. But a more conclusive testimony is the incidental notice in Stephano of Byzantium, that the Greeks in Southern Italy called the native population, whom they had reduced to a state of servitude like the Pelasgians in Thessaly, the Helots in Lucania, by the name of Pelagi. (Steph. Byz. s. r. Xic.) These terms could be no other than the Oenotrians. Other arguments for their Pelasgic origin may be deduced from the recurrence of the same names in Southern Italy and in Epirus, as the Chones and Chones, Panas, and Acheron, &c. Aristotle also notices the custom of όνοματια, or feasting at public tables, as subsisting from a very early period among the Oenotrians as well as in Crete. (Arist. Pol. vii. 10.)

The relation of the Oenotrians to the other tribes of Italy, and their subjection by the Lucanians, a Sabellian race from the north, have been already given in the article ITALIA. [E. H. B.]

OENOTRIDES INSULAE (Οινοτρίδες ἱμίας), were two small islands off the shore of Lucania, nearly opposite Velia. (Strab. vi. p. 252; Plin. iii. 7. s. 13.) Their individual names, according to Pliny, were Pontia and Iscia. Cluverius (Ital. p. 1260) speaks of them as still existing among their ancient names; but they are mere rocks, too small to be marked on ordinary modern maps. [E. H. B.]

OENUS (Οίνος; Eth. Οινωτοί), a small town in Arcadia, celebrated for its wine, from which the river Oenus, a tributary of the Eurotas, appears to have derived its name. From its being described by Athenaeus as near Pitrane, one of the divisions of Sparta, it was probably situated near the junction of the Oenus and the Eurotas. (Steph. B. s. r.; Athen. i. p. 31.) The river Oenus, now called Kedefina, rises in the watershed of Mt. Parnon, and, after flowing in a general south-westly direction, falls into the Eurotas, at a distance of little more than a mile from Sparta. (Polych. ii. 65, 66; Liv. xxxviii. 28.) The principal tributary of the Oenus was the Gogroios (Γογροιός, Polych. ii. 66), probably the river of Grestene. (Leake, Peloponnesica, p. 347.)

OENUSSEAE (Οἰνοσσεα, Οἰνωσσα). 1. A group of islands off the coast of Messenia. [Vol. ii. p. 342, b.]

2. A group of islands between Chios and the Asiatic coast. (Herod. i. 165; Plin. viii. 24; Steph. B. s. r.) They are five in number, now called Spoldodes or Ergoniia. Pliny (v. 31. s. 38) mentions only one island. [T. H. D.]

ÔEÏE (Πλαιαι). [Platoeae].

ÔEÚΣUS. 1. (Οἰονίς, Plit. iii. 10. § 10, viii. 11. § 6), a town of the Triballi in Lower Moesia, seated near the mouth of the river of the same name, and on the road from Viminacium to Nicomedia, 12 miles E. from Valeriania, and 14 miles W. from Utun. (Utin. Ant. p. 220.) It was the station of the Legio V Maced. Procopins, who calls the town Λεόρος, says that it was fortified by Justinian (de Aed. iv. 6). Usually identified with Oresoritis, though some hold it to be Glanum.

2. A river of Lower Moesia, called by Timaeides (ii. 96) Ὠξωρα, and by Herodotus (iv. 49) Ξεος. Phily (iii. 26. s. 29) places its source in Mount Rhodope; Timaeides (l. c.) in Mount Scopasus, which is joined Rhodope. Its true source, however, is on the W. side of Haemus, whence it pursues its course to the Danube. It is now called the Iber or Esker. [T. H. D.]

ÖESTRUMNAIDES. [BRITANNICAE INSULAE, Vol. i. p. 433.]

ÖESTUMÆ (Οεστυμε, Thuc. iv. 167; Scyl. p. 27 (the MS. incorrectly Νεστυμε)); Scymn. Ch. 655; Dio. Cass. xii. 68 (by an error of the MS. Νεστυμε); Plit. iii. 13. § 9; Plin. iv. 18; Armen. op. Athen. p. 91; Eth. Oenotrius, Steph. B.), a Thessalian colony in Pieria, which, with Galipus, was taken by Brasidas, after the capture of Amphipolis. (Thuc. l. c.) Its position must be sought at some point on the coast between Nestor and the mouth of the Strymon. (Leake, Northern Greece, vol. iii. p. 179; Cousinry, Voyage dans la Macédoine, vol. ii. p. 89.)

[EB. J.]

ÖETA (Οητα; Eth. Οηταία), a mountain in the south of Thessaly, which branches off from Mt. Pindus, runs in a south-easterly direction, and forms the northern barrier of Central Greece. The only entrance into Central Greece from the north is through the narrow opening left between Mt. Oeta and the sea, celebrated as the pass of Thermopylae. [Thermopylae]. Mt. Oeta is now called Katedra, and its highest summit is 7071 feet. (Journal of Geogr. Soc. vol. vii. p. 94.) The mountain immediately above Thermopylae is called Calidronum both by Strabo and Livy. (Strab. ix. p. 428; Liv. xxxvi. 15.) The latter writer says that Calidronum is the highest summit of Mt. Oeta; and Strabo agrees with him in describing the summit nearest to Thermopylae as the highest part of the range. In this opinion they were both mistaken, Mt. Patrictikos, which lies more to the west, being considerably higher. Strabo describes the proper Oeta as 200 stadia in length. It is celebrated in mythology as the scene of the death of Hercules, whence the Roman poets give to this hero the epithet of Oetaeum. From this mountain the southern district of Thessaly was called Oetaea (Οεταία, Strab. ix. pp. 430, 432, 434), and its inhabitants Oetaei (Οεταῖοι, Herod. vii. 217; Thuc. iii. 92; Strab. ix. p. 416). There was also a city, Oeta, said to have been founded by Amphipolis, son of Apollo and Depege (Anton. Libr. c. 32), which Stephano B. (s. r.) describes as a city of the Malians. Leake places it at the foot of Mt. Patriktikos, and conjectures that it was the same as the sacred city mentioned by Callimachus. (Hymn. in Del. 287.) [See Vol. ii. p. 255.] (Leake, Northern Greece, vol. ii. p. 4, seq.)

ÖETENSI (Οητενσι, Poll. iii. 10. § 9), a tribe in the eastern part of Moesia Inferior. [T. H. D.]

ÖETYLUS (Οητυλος, Hom., Paus., Steph. B.; Beilors, Böckl, Inscur. no. 1328; Birtola, Poll. iii. 16. § 22; ÖETYLUS—καλείται δ' ὅτι τῶν Βείτων, Strab. viii. p. 560, corrected in accordance with the inscription), a town of Lucania on the eastern side.
of the Messenian gulf, represented by the modern town of Vitylo, which has borrowed its name from it. Pausanias says that it was 80 stadia from Thalames and 150 from Messa; the latter distance is too great, but there is no doubt of the identity of Oitylos and Vitylo; and it appears that Pausanias made a mistake in the names, as the distance between Oitylos and Caeneopolis is 150 stadia. Oitylos is mentioned by Homer, and was at a later time one of the Eleuthero-Boeotian towns. It was still governed by its bishops in the third century of the Christian era. Pausanias saw at Oitylos a temple of Sarapis, and a beautiful wooden statue of Apollo Carneius in the acora. Among the modern houses of Vitylo there are remains of Hellenic walls, and in the church a beautiful fluted Ionic column supporting a beam at one end of the aisle, and three or four Ionic capitals in the wall of the church, probably the remains of the temple of Sarapis. (Hom. H. ii. 383; Strab. viii. p. 369; Paus. iii. 21. § 7, 25. § 10, 26. § 1; Steph. Byz. s. v. Oitylos).—The most ancient Greek work on the mountains of the Peloponnesus is the Turkey, p. 54; Lekke, Morea, vol. i. p. 233; Bidulays, Recerches, etc. p. 92; Curtius, Peloponnesus, vol. ii. p. 283.)

OEUM (Olov), a mountain fortress situated in eastern Locris, above Opus, and destroyed by an earthquake. (Strab. i. p. 60.) According to Gell its ruins are to be seen on a steep hill, 25 minutes above Livaneitii. (Itin. p. 232.)

OEUM or OUM (Olov, Olov, Ι'ων; Eth. Odkvyn, Ι.'Αρυ), the chief town of the district Scirinn in Laconia, commanded the pass through which was the road from Tegea to Sparta. It probably stood in the Klimavos, or narrow pass through the watershed of the mountains forming the natural boundary between Laconia and Arcadia. When the Theban army under Epaminondas first invaded Laconia in four divisions, by four different passes, the only division which encountered any resistance was the one which marched through the pass defended by Oeum. But the Spartan Ischdus, who commanded a body of troops at this place, was overpowered by superior numbers; and the invading force thereupon proceeded to Sellasia, where they were joined by the other divisions of the army. (Nem. Hell. vi. 5, §§ 24—26.) In Xenophon the town is called Ι'ων and the inhabitants Ταρα; but the form Olov or Olov is probably more correct. Such towns or villages, situated upon mountainous heights, are frequently called Oeum or Oca. (Comp. Harpocrat. s. v. Olov.) Probably the Oeum in Scirinn is referred to in Steph. vol. i. p. 264.)

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Oeum Ceramicum. (Attica, p. 326, a.)

Oeum Dieceliani. (Attica, p. 330, a.)

Ogdaemi. (Marmarica.)

Oglasa, a small island in the Tyrrhenian or Ligurian sea, between Cora and the coast of Ermiia. (Pvin. iii. 6. s. 12.) It is now called Monte Cristo. (E. H. B.)

Oglyria (Ωγρυια) is the name given by Homer in the Iliad to the island inhabited by the nymphet Calypso. He describes it as the central point or navel of the sea (σαλιεις γαρ ανθρωπον, far from all other lands; and the only clue to its position that he gives us is that Ulysses reached it after being borne at sea for eight days and nights after he had escaped from Charystias; and that when he quitted it again he sailed for seventeen days and nights with a fair wind, having the Great Bear on his left hand (i.e. in an easterly direction), until he came in sight of the land of the Phaeacii. (Hom. Odys. i. 50, 83, v. 53, 265—280, ii. 148.) It is hardly necessary to observe that the Homerice geography in regard to all these distant lands must be considered as altogether fabulous, and that it is impossible to attach any value to the distances above given. We are wholly at a loss to account for the localities assigned by the Greeks in later days to the scenes of the Odyssey; it is certain that nothing can less accord with the data (such as they are) supplied by Homer than the identifications they adopted. Thus the island of Calypso was probably fixed on the coast of Bruttia, near the Lachian precipice, where he has imagined the hero to have passed those months of fruitless waiting. (Itin. iii. 10. s. 15; Swinburne's Travels, vol. i. p. 225.) Others, again, placed the abode of the goddess in the island of Gaulos (or Gaus), an opinion apparently first advanced by Callimachus (Strab. i. p. 44, vii. p. 299), and which has at least some semblance of probability. But the identification of Phaeacia with Corcyra, though more generally adopted in antiquity, has really no more foundation than that of Ogygia with Gaulos: so that the only thing approaching to a geographical statement fails on examination. It is indeed only the natural desire to give to the creations of poetic fancy a local habitation and tangible reality, that could ever have led to the associating the scenes in the Odyssey with particular spots in Sicily and Italy; and the view of Eratosthenes, that the geography of the voyage of Ulysses was wholly the creation of the poet's fancy, is certainly the only one tenable. At the same time it cannot be denied that some of the fables there related were founded on vague rumours brought by voyagers, probably Phoenicians, from these distant lands. Thus the account of Scylla and Charybdis, however exaggerated, was doubtless based on truth. But the very character of these marvels of the far west, and the tales concerning them, in itself excludes the idea that there was any accurate geographical knowledge of them. The ancients themselves were at variance as to whether the wanderings of Ulysses took place within the limits of the Mediterranean, or were extended to the ocean beyond. (Strab. i. pp. 22—26.) The fact, in all probability, is that Homer had no conception of the distinction between the two. It is at least very doubtful whether he was acquainted even with the existence of Italy; and the whole episode was probably suggested by some portion of the coast of Asia Minor or the island of Rhodes. He made a region of mystery and fable.

The various opinions put forth by ancient and modern writers concerning the Homerice geography are well reviewed by Uebert (Geographie der Griechen u. Romer, vol. i. part ii. pp. 310—319); and the inferences that may reasonably be drawn from the language of the poet himself are clearly stated by him. (Ib. part i. pp. 19—31.)

Ogyria (Ωγρια), Strab. xvi. p. 766), an island, off the southern coast of Carmania about 2000 stadia, which was traditionally said to contain the tomb of king Erytheus, from which the sea was supposed to have derived its name. It was marked by a huge mound planted with wild palms. Strabo
states that he obtained this story from Nearcurs and Orthogoras (or Pythagoras), who learnt it from Mithra-paste, the son of a Phrygian satrap, to whom he had given a passage in his flight to Persia. The name is given to the island in many other geographers (as in Mel. iii. 8: § 6; Deyans. Per. 607; Plin. vi. 28. s. 32; Frisic. Perieg. 605. p. 362; Avien. 794; Steph. B. s. e. v. Sulcea, s. v.). The other editions of Strabo read Ταυρίδα and Ταυρίκη,—possibly a corruption of Ταυρίωον or Παρίωον,—the form which Vossius (in Mel. L. c.) has adopted. The account, however, preserved in Arrian's Voyage of Nearcurs (Iun. 37), differs much from the above. According to him, the fleet sailing westward passed a desert and rocky island called Organa; and, 300 stadia beyond it, came to anchor beside another island called Ooracta; that there the tomb of Erythraus was said to exist, and the fleet obtained the aid of Mæzene, the chief of the island, who volunteered to accompany it, and pilot it to Susa. It seems generally admitted, that the Organa of Arrian and Podemus (vi. 7. § 46, who, placing it along the Arabian coast, has evidently adopted the distances of Strabo) is the modern Hormuz, which bears also the name of Gerun, or Jerun. Vincent, however, thinks that it is the modern Arek, or L'Arek. (Voy. Nearcurs, i. p. 348.) The distance in Strabo is, perhaps, confounded with the distance the fleet had sailed along the coast of Carmania. Again Nearcurs places the tomb of Erythraus, not in Organa, but in Ooracta; and Agatharchides mentions that the land this king reigned over was very fertile, which applies to the latter, and not to the former. (Agatharch. p. 2, ed. Hudson.) The same is true of what Pliny states of its size (L. c.). Curtius, without mentioning its name, evidently alludes to Ogiris (Oermus), which he places close to the continent (x. 2), while the Geographer of Ravenna has preserved a remembrance of all the places under the head of "Colo Persico," in which he places "Ogiris, Oracla, Duraciana, Rachos, Origma." Ooracta is called in Strabo (L. c.) Διαρκάτη; in Pliny, Oracla (vi. 28. s. 98); in Podemus, Oermus (vi. 8. § 15). The ancient name is said to be Oermus. (Frisic. Perieg. 606. p. 311.) It is the modern Feroz or Eretz. It also derives the name of Kishmi from the quantity of grapes now found on it. Eredi calls Jesireh-tuilekh, the long island (l. p. 364: cf. also Wellsted's Travels, vol. i. p. 62). The whole of this complicated piece of geography has been fully examined by Vincent, Voy. of Nearcurs, vol. i. p. 348, &c.; Ritter, vol. xii. p. 435. [V.]

OLSPORIS (Ολύσπορος, Ptol. iv. 3. § 14; Opinus, Ptol. Tab.); Ταυρίωον, Stadiasmus, § 86), a town of the Great Syrtis, which Barth (Wanderungen, pp. 363, 378) identifies with Lmanent Naine, where there is a sandy bay into which ships might send their boats, with almost all winds, for water, at three wells, situated near the beach. (Beechey, Explo. to N. Coast of Africa, p. 173.) The tower, of which the coast-describer speaks, must be the ruins of Ρύς Εσθί, to the E. of Νοιμ. [E. B. J.]

OLBASA (Ολβάσα). 1. A town in Cilicia Aspera, at the foot of Mount Taurus, on a tributary of the Calycadnus. (Ptol. v. 8. § 6.) Col. Leake (Asia Minor, p. 320) identifies the town of Olbasa with the Olle mentioned by Strabo (xiv. p. 672) who gives another passage (p. 117); for the conjectures that Olbasa has at a later period, and have changed its name into Claudinpolis, with which accordingly he is inclined to identify the former. (Ptol. v. 5. § 8; Hieroc. p. 480.)

OLBIA. [Olbasa, No. 1.] OLBIA (Ολβία, Strab. iv. p. 200, vii. p. 206; Sibin. 806; Ptol. iii. 5. § 38; Arrian. Per. p. 20; Anon. Per. p. 8; Melia. ii. 1. § 6; Jornand. B. Get. 5; with the affix Sabia, Σαβία, Anon. l. c.; on coins in the Ionic form always Ολβία.) Pliny (iv. 26) says that it was unexpectedly called Olbopolis, and Miletpolis; the former of these names does not occur elsewhere, and is derived probably from the ethnic name OLBOPOLITAE (Ολβοπολίται, Herod. i. 14; Suid. s. s. OLBOPOLITAI), which appears on coins as late as the date of Caracalla and Alexander Severus. (Kohler, Mem. de l'Acad. de St. Peterb. vol. xiv. p. 106; Blaranberg, Choix des Mêl. Antiques d'Olbopoliou ou d'Olbia, Paris, 1822; Monnet, Descri. des Méd. vol. i. p. 349.) Although the inhabitants always called their city Olbium, strangers were in the habit of calling it by the name of the chief river of Scythia, BORYSTHENES (Βορυστήνης, Βορυστήρινης), and the people BORYSTHENITAE (Βορυστηνίται, Herod. l. c.; Dion Chrys. Orat. xxvi. vol. ii. p. 74; Lucian, Tosc. 61; Memand. ap. Schol. ad Dion. Tosc. 31; v. 8; Barn. in Amm. Marc. xxii. 8. § 40; Macrob. Sat. i. 10.) A Greco-lycian colony in Scythia, on the right bank of the Hypanis, 240 stadia (Anon. l. c. 200) stadia, Strab. p. 200; 15 M. P., Plin. l. c. from its mouth, the ruins of which are now found at a place on the W. bank of the Bug, called Stonomigi, not far from the village Νόμπιάκε, about 12 Eng. miles below Nicholave. This important settlement, which was situated among the Scythian tribes of the Calapidae and Alazonae, owed its origin to the Ionic Milesians in B. C. 655. (Anon. Peripl. l. c.; Euseb. Chron.) At an early period it became a point of the highest importance for the inland trade, which, issuing from thee, was carried on in an easterly and northern direction as far as Central Asia. It was visited by Herodotus (iv. 17, 18, 53, 78), who obtained his valuable information about Scythia from the Greek traders of Olbium. From the important series of inscriptions in Böckh's collection (Insc. 2058—2096), it appears that this city, although at times dependent upon the Scythian or Sarmatian princes, enjoyed the privileges of a free government, with institutions framed upon the Ionic model. Among its eminent names occur those of Prostobulus (Suidas, s. v.), a sophist and historian, and Sphaguras the stoic, a disciple of Zeno of Citium. (Plut. Chem. 2.) There has been much controversy as to the date of the famous inscription (Böckh. No. 2058)
which records the exploits of Protagenes, who, in
the extreme distress of his native city, aided it both
with his purse and person. This inscription, ap-
propriately belonging to the period n. c. 218–201,
maintains the Galatians and Sciri (perhaps the same
as those who are afterwards found united with the
Herni and Lucuti) as the worst enemies of Olbia, a
clear proof that in the third century n. c. Celtic tribes
had penetrated as far to the E. as the Baysheumo.
Dion Cheyssolom (Hist. xxvii. p. 76), who came
to Olbia when he escaped from Domitian's edict,
relates how it had been destroyed by the Goths
about 150 years before the date of his arrival, or
about n. c. 50, but had been restored by the old
inhabitants. From the inscriptions it appears that
Augustus and Tiberius conferred favours on a cer-
tain Ababars of Olbia (No. 2060), who, in gratitude,
erecited a portico in their honour (No. 2057), while
Antoninus Pius assisted them against the Taurian-Scy-
thians. (Jul. Capit. Anton. 9.) The citizens erected
statues to Cornelia and Geta (No. 2091). The city
was in all probability destroyed in the invasion of
the Goths A. D. 250, as the name does not occur hence-
forth in history. For coins of Olbia, besides the
works already quoted, see Eckhel, vol. ii. p. 3.
(Vallas, Réise, vol. ii. p. 507; Clarke, Trae. vol. ii.
p. 351; Marawin Apostel's Reise, p. 27; Böckh,
Inscr. vol. ii. pp. 86–89; Niehrab, Neue Schrift.
p. 352; Schrafrik, Star. Alt. vol. i. p. 357; Crenzer,
Heldb. Jahrh. 1822, p. 1235; Bahr, Exerc. ad Herod. iv. 18.) [E. B. J.]

COIN OF OLBIA.

OLBIA (Olbia: Eth. 'OlbaAró, Olbinesis: Terranova), one of the most considerable cities of
Sardinia, situated on the N. coast of the island not
far from its NE. extremity, in the innermost recess
or bight of a deep bay now called the Golfo di Ter-
ranora. According to Pausanias it was one of the
most ancient cities in the island, having been founded
by the colony of Tessinach under the leaders, the
companions of Heracles, with whom were associated
a body of Athenians, who founded a separate city,
which they named Ogyrie. (Paus. x. 17. § 5;
Diod. iv. 29; Solin. 1. § 61.) The name of Olbia
is very probably to be identified with Olba, a
Greek town which seems to have been on the coast
of Greece; but, with the exception of this myth-
ical legend, we have no accounts of its foundation.
After the Roman conquest of the island it became
one of the most important towns in Sardinia; and
from its proximity to Italy and its opportune port,
became the ordinary point of communication with
the island, and the place where the Roman governors
and others who visited Sardinia usually landed.
(Cic. ad Q. Fr. ii. 3. § 7, 6 § 7.) In the First Punic
War it was the scene of a naval engagement be-
tween the consuls Cornelius and a Carthaginian
fleet, which had taken refuge in its spacious port;
but was attacked and defeated there by Cornelius,
who followed up his advantage by taking the city,
n. c. 259. (Dion. v. 11; Flor. ii. 2. § 16; Val.
Max. vi. 1. § 2.) In the Second Punic War (n. c.
210) its territory was ravaged by a Carthaginian
fleet. (Liv. xxvii. 6.) Under the reign of Ho-
norius, Olbia is still mentioned by Claudian as one
of the principal sea-ports of Sardinia; and the Itine-
raries give more than one line of road proceeding
from thence towards different parts of the island.
(Claudian, B. Gold. 519; Itin. Ant. pp. 79,80,82.)
The name is there written Olbia: in the middle
ages it came to be known as Civita, and obtained its
modern appellation of Terranova from the Spinairs.

Ptolemy distinguishes the port of Olbia (Oa-
XaXoivs ÑaMtv, iii. 3, § 4) from the city itself: he
probably applies this name to the whole of the
spacious bay or inlet now known as the Gulf of
Terranova, and the position given is that of the
entrance.

[Ε. Η. Β.]

OLBIA (Olbia: Eth. 'Olbaiwovü, and 'Olbai-
Cov). Stephanus (s. v. Olbia) speaks of one
of the Punic settlements of the island, probably
on the coast of Africa, where the city is known to
have existed, but which the description of the city
which we possess is not sufficient to identify. Olbia
between Forum Julii (Frejus) and Massilia
(Marseille). The order of place is this: Forum Julii,
Athenopolis, Olbia, Tannawi, Citharisthe, Massilia.
Strabo (iv. p. 184), who proceeds from west to east
in enumerating the cities of the Mediterranean coast of Gallia, places
Olbia between Forum Julii (Frejus) and Massilia
(Marseille). The order of place is this: Forum Julii,
Athenopolis, Olbia, Tannawi, Citharisthe, Massilia.
Strabo (iv. p. 184), who proceeds from west to east,
in enumerating the cities of the coast of Gallia, mentions
Massilia, Tannawi, Olbia, Antipolis, and Nicea.
He adds that the port of Augustus, which
they call Forum Julii, is between Olbia and An-
tipolis (Antiber). The Massaliots built Olbia, with
the other places on this coast, as a defence against
the Salyes and the Ligures of the Alps. (Strab.
p. 186.) Ptolemy (iv. 16. § 8) places Olbia be-
tween the promontory Citharisthe (Cap Citer)
and the mouth of the river Argentaeus (Argenteus),
west of Frejus. There is nothing that fixes the
site of Olbia with precision; and we must accept
D'Anville's conjecture that Olbia was at a place
now called Eonbie, between Cap Combe and Briegon-
Burgier accepts the conjecture that Olbia was at
St. Tropez, which he supports by saying that Scro-
bo places Olbia 600 stadia from Massilia; but Strabo
places Forum Julii 600 stadia from Massilia. [G. L.]

OLBIA (Olbia). 1. A town in Bithynia, on
the bay called, after it, the Sinus Olbiae. It may
be probably only another name for Astacus
(Astacvs). Pliny (v. 43) is probably mistaken in
saying that Olbia was the ancient name for Nicea
in Bithynia; he seems to confound Nicea with Astacvs.

2. The westernmost town on the coast of Pam-
phylia. (Strab. xiv. pp. 666, foll.; Plin. v. 26.)
Ptolemy (v. 5. § 2), consistently with this descrip-
tion, places it between Puselis and Attaleia. Stephanus
(s. v. Olbia) remarks that the town of Puselis
is situated in the territory of the Salyes, and its real name was Olba;
but the critic is here himself at fault, confounding
Olbia with the Tyrian Olba. Strabo describes
our Olbia as a strong fortress, and its inhabitants
colonised the Lycean town of Cydrena.

3. A town of Cilicia, mentioned only by
Stephanus Byz. (s. v. Olba), who may possibly have been thinking of
the Cilician Olba or Olba.

[Λ. Σ.]

OLBIA. [OLBIA.]

OLBIA NUS SINUS (Olbiaovw N½v), only
another name for the Sinus Astacvs, the town of
Olbia being also called Astacus. (Sclav. p. 35;
comp. Astacvs, and Olbiana, No. 1.)

[Λ. Σ.]
OLCades (Oa̱danes), a people of Hispania Baetica, dwelling N. of Carthago Nova, on the upper course of the Anas, and in the E. part of the territory occupied at a later date by the Oretani. They are mentioned only in the wars of the Carthaginians with the Iberians, and after that period vanished entirely from history. Hannibal during his wars in Italy transplanted a colony of them into Africa. Their chief town was Althnea. (Polyb. iii. 14. 23, and 13. 5; Liv. xxi. 5; Steph. B. s. v.; Suidas, s. v.)

[OLCI'NIIUM (Olaκινων, Polyb. ii. 17. § 5; Olchium, Plin. iii. 26: Eth. Olikinesiato), a town of some importance in Ilyrium, which surrendered to the Romans at the commencement of hostilities with Gentius, and which, in consequence, received the privilege of freedom and immunity from taxation. (Liv. xiv. 26.) Dulceigna or Ullin, as it is still called, is identified with this town. (Hahn, Alba-nestische Studien, p. 262.) [E. B. J.]

OLEARUS. [OLiAran.]

OLASTRUM (Olaκαστρων, Polyb. i. 4. § 14). 1. A town in Hispania Baetica, in the jurisdiction of Gades, with a grove of the same name near it. (Mela, iii. 1. § 4; Plin. iii. i. 3. s.)

2. A town of the Costetani in Hispania Tarraconensis, on the road from Dertosa to Tarracon (Itin. Ant. 499). Probably the same town mentioned by Strabo (iii. p. 159, but erroneously placed by him near Saguntum. It seems also to have given name to the lead mentioned by Pliny (xxxiv. 17. s. 49). Variously identified with Balesoqur, Mironar, and S. Lucar de Barrameda (Marca. Hisp. ii. 11. p. 142.) [T. H. D.]

OLASTRUM PROM. (Olaκαστρων, Polyb. iv. 1. § 6), a promontory of Mauretania, between Rassadar and Abyla, called in the Antonine Itinerary, Bar-bare Prom. Nova Punta di Mazara, in the sight of Tubaièm, or Tétouin. [E. B. J.]

OLENACUM, a fortress in the N. of Britannia Romana, and the station of the Ala Prima Herculea (Nat. Prov.). It lay close to the Picts' wall, and Camden thinks (p. 1022) that it occupied the site of Lusitius Castle in the barony of Croxley, not far from Carlisle. Horsey, however (p. 112) takes it to be Old Carlisle near Wigton, where there are some conspicuous Roman remains. [T. H. D.]

OLENUS (Oλαινος), a town in Galatia, in the west of Ancyra, and belonging to the territory of the Tessagenses, is mentioned only by Ptolemy (v. 4. § 68). [L. S.]

OLENUS (Olaı̊νος; Eth. Oλαίνος). 1. An ancient town in the S. of Aetolia, between the Achelous and the Evenas, was named after a son of Zeus or Hephaestus, and is mentioned in the Homerical catalogue. It was situated near New Pleuron, at the foot of Mount Araecynthus; but its exact site is uncertain. It is said to have been destroyed by the Achaions; and there were only a few traces of it in the time of Strabo. (Strab. x. p. 451, 460; Hom. II. ii. 635; Appollod. i. 8. § 4; Hyg. Poet. Astron. 2, § 13; Stat. Theb. iv. 104; Steph. B. s. v.) The Illyrian poets use Olenus as equivalent to Aetolian; thus Tydus of Calypdon in Aetolia is called Olenus Tydela. (Stat. Theb. i. 402.)

2. A town of Achaia, and originally one of the 12 Achaean cities, was situated on the coast, and on the left bank of the river Peiras, 40 stadia from Dyne, and 80 stadia from Patrae. It was the revival of the Achaean League in B.C. 280, it appears that Olenus was still in existence, as Strabo says that it did not join the league; but the inhabitants subsequently abandoned the town, and retired to the neighbouring villages of Peiras (Hepais), and Eurykaste (Euphras). (Polyb. iii. 2.) The town seems to have been a colony of Polybius, however, Olenus was no longer inhabited; and in the time of Strabo it was in ruins, and its territory belonged to Dyne. There are some remains of the ancient city at Koto or Palea-Akhaia. (Herod. i. 145; Polyb. ii. 41; Strab. viii. pp. 384, 386, 388; Paus. vii. 18. § 1, vii. 22. § 1; Plin. iv. 6; Olenum; Leake, Morea, vol. ii. p. 157, Peloponnesiaca, p. 208; Thirwall, Hist. of Greece, vol. vii. p. 82.)

OLEKURS (Oλεκύρος, Xenian, ap. Steph. B. s. v.; Eth. Ολεκύρος, Böckh, Insscr. vol. ii. No. 2553; Eustath. ad H. ii. p. 664), a town of Crete, situated on a hill, with a temple to Athene. In the struggle between Cnosus and Lyctus, the people of Oleria sided with the latter. (Polyb. iv. 53, where the reading Ολεκύρος appears to be a mistake.) In the Descrizione dellisola di Candia, a.D. 1538 (ap. Mus. Class. Antiq, vol. ii. p. 271), the site is occupied by a place called Castel Messerlerius. (Höck, Kreta, vol. i. pp. 17, 424.) [E. B. J.]

OLGASSY (Oλγασσῶς), a lofty and inaccessible mountain on the frontiers of Paphigonia and Galatia, extending from the Halys in a south-western direction towards the Sangarius, and containing the sources of the Parthenius. The surrounding country was filled with temples erected by the Paphigoneans. (Strab. xii. p. 562.) The mountain mentioned by Ptolemy (v. 4. § 4) under the name of Litis, Gisas, or Oligas, is probably the same as the Oligasses of Strabo. It still bears its ancient name in the corrupt form of Ulygus, and modern travellers state that some parts of the mountain are covered with snow nearly all the year. [L. S.]

OLIARUS (Olilaı̊os, Olearius, Plin., Virg.; Eth. Oλ surreptis : Antiparos), an island in the Aegean sea, one of the Cyclades, said by Heracleides to have been colonised by the Sideneans and to be 38 stadia from Paros. (Heracleid. ap. Steph. B. s. v.; Strab. x. p. 485; Plin. iv. 12. 122; Virg. Aen. iii. 126.) It possesses a celebrated stalactic cavern, which has been described by several modern travellers. (Turnerfort, Voyages, &c. vol. i. p. 146, seq.; Eng. transi.; Leake, Northern Greece, vol. iii. p. 87, seq.; Fiedler, Reise durch Griechenland, vol. ii. p. 191, seq.)

OLIBA (Ολίβα, Polyb. ii. 6. § 55), a town of the Berones in the N. of Hispania Tarraconensis. Ukert (vol. ii. pt. 1. p. 458) takes it to be the same town as Oliba in Iberia, mentioned by Steph. B. [T. H. D.]

OLICANA (Ολίκανα, Polyb. ii. 3. § 16), a town of the Brigantes in the N. of Britannia Romana; according to Camden (p. 867), Ilkley, on the river Wharf in Yorkshire. [T. H. D.]

OLIGYTUS (Oλιγύτος, Polyb. iv. 11. 70; Oλίγυτος, Phl. Clem. 26), a mountain and fortress situated in a pass between Symphus and Capathus. Leake places it on a small advanced height of Mt. Skipezi, projecting into the Symphalan plain, on the crest of which are the foundations of a Hellenic wall, formed of large quadrangular stones. (Leake, Morea, vol. iii. p. 114; Boblaye, Recerreches, &c. p. 154; Curtis, Peloponnesiaca, vol. i. p. 217.)

OLINA. [Gallaecla, p. 934.]

OLINAS (Ολίνα ποταμών υπόλοιποι). Ptolemy (ii. 8. c. 2) places the mouth of the Olnas river on the coast of Celtogalatia Lucadunensis in the country of the Veneli or Unelli; and the next place which
he mentions north of the mouth of the Olinas is Novomagus, or Noviomagus, of the Leuvi or Lexovi. This is the Orne, which flows into the Atlantic below Carn in the department of Calvados. D'Anville says that in the middle age writings the name of the river is Ohna, which is easily changed into Orne. Gosselin supposes the Olinas to be the Sase, and there are other conjectures; but the identity of name is the only evidence that we can trust in this case.

[Ge. L.]

OLINTIGI, a maritime town of Ilippaea Baties, lying E. of Onoba. (Mela, iii. i. § 4.) Its real name seems to have been Olintigis, as many coins are found in the neighbourhood bearing the inscription olont. (Flores, Med. ii. pp. 495, 509, iii. p. 103; Momment, Supp. i. p. 111, ap. Ucort, vol. ii. pt. 1. p. 340.) Variousy identified with Moura and Palos. [Ti. II. D.]

OLISISO (Olaeisiwios, Plin. ii. 5. § 4), a city of Lusitania, on the right bank of the Tagus, and not far from its mouth. The name is variously written. Thus Pliny (iv. 35) has Olisipon: so also the Hrn. Ant. pp. 416, 418, seq. In Mela (iii. i. § 6), Solinus (c. 23), &c., we find Ulysippon, on account probably of the legend mentioned in Strabo, which ascribes its foundation to Ulysses, but which is more correctly referred to Oliscia in Ilippaea Batiae. [Odysseia.] Under the Romans it was a municipium, with the additional name of Felicitas Julia. (Plin. E. c.) The neighbourhood of Olisipo was celebrated for a breed of horses of remarkable fleetness, which gave rise to the fable that the mares were impregnated by the west wind. (Plin. vii. 67; Var. R. R. ii. 1, 19; Col. vi. 27.) It is the modern Lisbon or Lâbora. [IAE. H. D.]

OLMUS. (Olmus), an ancient town of Magnesia in Thessaly, mentioned by Homer, who gives the epithet of "vir gessal." (Hom. H. i. 717.) It possessed a harbour (Seylax, p. 25); and as it was opposite Artemision in Euboea (Plut. Them. 8), it is placed by Leake on the isthmus connecting the peninsula of Trikibiri with the rest of Magnesia. (Strab. ix. p. 436; Plin. iv. 9. s. 16; Steph. B. s. v.; Leake, Northern Greece, vol. iv. p. 384.)

OLLIUS (Oyllus), a river of Cisalpine Gaul, and one of the more considerable of the northern tributaries of the Padus. In its rise in the Alps, at the foot of the Monte Travale, flows through the Vc Camanios (the district of the ancient Camuni, and forms the extensive lake called by Pliny the Lakeus Sessius, now the Lugano e Isola. From thence it has a course of about 80 miles to the Padus, receiving on its way the tributary streams of the Melia or Mella, and the Chiusas or Chiese. Though one of the most important rivers of this part of Italy, its name is mentioned only by Pliny and the Geographer of Hesychius. (Plin. iii. 16. s. 20, 19, s. 23; Geogr. Rav. iv. 36.) [E. H. B.]

OLMIAE. (Olmiaé, Corinthia, vol. i. p. 693, a.]

OLMO'XIS (Olmoxwes, Eth. Olmo'xwnes), a village in Boeotia, situated 12 stadia to the left of Cope, and 7 stadia from Hyttus. It derived its name from Olmus, the son of Scepsus, but eontained nothing worthy of notice in the time of Pausanias. Forchhammer places Olmone in the small island in the lake Cope, SW. of Cope, now called Treto-Yanti. [See the Map, Vol. iv. p. 411, where the island lies SW. of No. 10.] (Paus. ix. 24. § 3; Steph. B. s. v.; Forchhammer, Hellkarter, p. 178.)

OLMOPHYNE (Olmomphyn), a district of Myrea, on the northern slope of Mount Olympus, from which

OLOCRUS (Ol'ocrus, Plut. Aem. Paul. 20), a mountain near Pydna, in Macedonia, represented by the last falls of the heights between Apain and Heliosboro-keri. (Leake, Northern Greece, vol. iii. p. 433.) [E. B. J.]

OLOSSON (Olousson, Eth. Oloussiov), a town of Perkaedon in Thessaly, mentioned by Homer, who gives it to the epitaph of "white", from its white argillaceous soil. In Precondius the name occurs in the corrupt form of Lossonus. It is now called Elussaon, and is a place of some importance. It is situated on the edge of a plain near Tempe, and at the foot of a hill, on which there is a large ancient monastery, defended on either side by a deep ravine. The ancient town, or at least the citadel, stood upon this hill, and there are a few fragments of ancient walls, and some foundations behind and around the monastery. (Hom. II. ii. 739; Strab. ix. p. 440; Lycophr. 905; Steph. B. s. v.; Procop. de Aedif. iv. 14; Leake, Northern Greece, vol. iii. p. 345.)

OLPHYSUS (Olphyo, Herod. vii. 22; Thuc. iv. 109; Syl. p. 27; Strab. viii. p. 331; Steph. B.), a town of Acarnania, the site of which is probably represented by the Artemi of Klythnarki, the tenth and last monastery of the E. shore of the Monte Santo. It is reported that here there were Hellenic remains found, in particular those of a mole, part of which is now left. (Leake, Northern Greece, vol. iii. p. 141, 151.) [E. B. J.]


OLITI, De Velos suggested, and D'Anville adopts his opinion, that we ought to read Olitis instead of Citias in the verse of Sodinum Apollinaris (Propempt.)—

"Citias, Elaris, Atax, Vaecalis."

D'Anville observes that the same river is named Olitis in a poem of Theodulf of Orleans. Accordingly the river ought to be named Olt or L' Olt; but usage has attached the article to the name, and we now speak of Le Lot, and so use the article twice. The Lot rises near Mont Loire in the Lozere, and it has a general west course past Meurthe and Caloue. It joins the Garonne a few miles below Agen, which is on the Garonne. [G. L.]

OLURIS. [Dorium.]

OLURUS. [Pelerene.]

OLUS (Olous, Syl. p. 19; Xenion, ep. Steph. B. s. v.; Plut. iii. 17. § 5; at Olous; Stat. Audam. 350; Ech. Olothreut, Olothri, a town of Crete, the citizens of which had entered into a treaty with those of Lato. (Boeh, Inscri. vol. ii. No. 2354.) There was a temple to Britomartis in this city, a wooden statue of whom was erected by Dendaler, the mythical ancestor of the Dendalaric, and father of Cretan art. (Paus. iv. 40. § 3.) Her effigy is represented on the coins of Oius. (Eckel, vol. ii. p. 316; Momment, Descr. vol. ii. p. 289; Conde, Mus. Hunter.) There is considerable difficulty in making out the position of this town; but the site may probably be represented by Aliedha near Spina Loniga, where there are ruins. Mr. Pasheby's map erroneously identifies these with Xanes. (Comp. Nick, Istev, vol. i. p. 417.) [E. B. J.]

OLYMPENE (Olympynchos), a district of Mysea, on the northern slope of Mount Olympus, from which
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The plain of Olympia is open towards the sea on the west, but is surrounded on every other side by hills of no great height, yet in many places abrupt and precipitous. Their surface presents a series of sandy clefts of light yellow colour, covered with the pine, ilex, and other evergreens. On entering the valley from the west, the most conspicuous object is a bold and nearly insalutary eminence rising on the north from the level plain in the form of an irregular cone. (Mure, vol. ii. p. 281.) This is Mount Cronius, or the hill of Cronus, which is frequently noticed by Pindar and other ancient writers. (παρὰ τῆς Κρονίους Κράνους, Pind. Ol. I. 111; πέτρος Κράνους, Ol. vi. 40; βάλτων πέτρας Λιθώτης Κράνους, Ol. vii. 64; Κράνους παρὰ σιπών ὑπόθων, Lycephr. 42; Κράνους, Xen. Hell. vii. 4. § 14; τὸ ὄρος τὸ Κράνος, Paus. v. 21. § 2, vi. 19. § 1, vi. 20. § 1; Ptol. iii. 16. § 14.) The range of hills to which it belongs is called by most modern writers the Olympia, on the authority of a passage of Xenophon. (Hell. vii. 4. § 14.) Leake, however, supposes that the Olympia hill alluded to in this passage was no other than Cronius itself; but it would appear, that the common opinion is correct, since Strabo (vii. p. 356) describes Pisa as lying between the two mountains Olympia and Ossa. The hills, which bound the plain on the south, are higher than the Cronian ridge, and, like the latter, are covered with evergreens, with the exception of one bare summit, distant about half a mile from the Alpheus. This was the ancient Typhaeus (Τυφαύς), from which women, who frequented the Olympic games, or crossed the river on forbidden days, were condemned to be burned headlong. (Paus. v. 6. § 7.) Another range of hills closes the vale of Olympia to the east, at the foot of which runs the rivulet of Misrik. On the west the vale was bounded by the Cladeus (Κλαδέας), which flowed from north to south along the side of the sacred grove, and fell into the Alpheus. (Paus. v. 7. § 1; Κλαδέας, Xen. Hell. vii. 4. § 29.) This river rises at Lala in Mount Phoebii. The Alpheus, which flows along the southern edge of the plain, constantly changes its course, and has buried beneath the new alluvial plain, or carried into the river, all the remains of buildings and monuments which stood in the southern part of the Sacred Grove. In winter the Alpheus is full, rapid, and turbulent; in summer it is scantly, and divided into several torrents flowing between islands or sand-banks on a wide, marshy plain. The temple of Zeus Olympia is now called Anidalo (i.e. opposite to Λαλά), and is uninhabited. The soil is naturally rich, but swampy in part, owing to the inundations of the river. Of the numerous buildings and countless statues, which once covered this sacred spot, the only remains are those of the temple of Zeus Olympia. Pausanias has devoted nearly two books, and one fifth of his whole work, to the description of Olympia; but he does not enumerate the buildings in their exact topographical order: owing to this circumstance, to the absence of ancient remains, and to the changes in the surface of the soil by the fluctuations in the course of the Alpheus, the topography of the plain must be to a great extent conjectural. The latest and most able attempt to elucidate this subject, is that of Colonel Leake in his Peloponnesiacs, whose description is here chiefly followed.

Olympia lay partly within and partly outside of the Sacred Grove. This Sacred Grove here from the most ancient times the name of Altis (ἡ Ἀλτίς), which is the Peloponnesian Aesic form of Ἄλατος. (Paus. v. 10. § 1.) It was adorned with trees, and in its centre there was a grove of plane. (Paus. v. 27. § 11.) Pindar likewise describes it as well wooded (Πίνακος κοινών ἐν' Ἀλφεός Ἄλατος, Ol. viii. 12.) The space of the Altis was measured out by Hercules, and was surrounded by this hero with a wall. (Pind. Ol. xi. 44.) On the west it ran along the Cladeus; on the south its direction may be traced by a terrace raised above the Alpheus; on the east it was bounded by the stadium. There were several gates in the wall, but the principal one, through which all the processions passed, was situated in the middle of the western side, and was called the Pompic Entrance (ἡ Πυμπίκα έντροικος, Paus. v. 15. § 2). From this gate, a road, called the Pompic Way, ran across the Altis, and entered the stadium by a gateway on the eastern side.

1. The Olympia, Olymipium, or temple of Zeus Olympia. An oracle of the Olympican god existed on this spot from the most ancient times (Strab. viii. p. 353), and here a temple was doubtless built, even before the Olympic games became a Pan-Hellenic festival. But after the conquest of Pisa and the surrounding cities by the Eleians in b.c. 572, the latter determined to devote the spoils of the conquered cities to the erection of a new and more splendid temple of the Olympian god. (Paus. v. 10. §§ 2, 3.) The architect was Iphon of Elis. The temple was not, however, finished till nearly a century afterwards, at the period when the Attic school of art was supreme in Greece, and the Parthenon on the Athenian Acropolis had thrown into the shade all previous works of art. Shortly after the dedication of the Parthenon, the Eleians invited Pheidas and his school of artists to remove to Elis, and adorn the Olympic temple in a manner worthy of the king of the gods. Pheidas probably removed at Olympia for four or five years from about 437 to 434 or 433. The colossal statue of Zeus in the cela, and the figures in the pediments of the temple were executed by Pheidas and his associates. The pictorial embellishments were the work of his relative Panaeus. (Strab. viii. p. 354) [Comp. Dict. of Biogr. Vol. iii. p. 248.] Pausanias has given a minute description of the temple (v. 10); and its site, plan, and dimensions have been well ascertained by the excavations of the French Commission of the Morca. The foundations are now exposed to view: and from them several fragments of the sculptures, representing the labours of Hercules, are now in the museum of the Louvre. The temple stood in the south-western portion of the Altis, to the right hand of the Pompic entrance. It was built of the native limestone, which Pausanias called poros, and
which was covered in the more finished parts by a surface of stucco, which gave it the appearance of marble. It was of the Doric order, and a peripteral hexastyle building. Accordingly it had six columns in the front and thirteen on the sides. The columns were fluted, and 76. 4 in. in diameter, a size greater than that of any other existing columns of a Grecian temple. The length of the temple was 230 Greek feet, the breadth 93, the height to the summit of the pediment 68. The roof was covered with slabs of Pentelic marble in the form of tiles. At each end of the pediment stood a gilded vase, and on the apex a gilded statue of Nike or Victory; below which was a golden shield with the head of Medusa in the middle, dedicated by the Lacedaemonians on account of their victory over the Athenians at Tanagra in B.C. 457. The two pediments were filled with figures. The eastern pediment had a statue of Zeus in the centre, with Oecumenes on his right and Pelops on his left, prepared to contend in the chariot-race; the figures on either side consisted of their attendants, and in the angles were the two rivers, Chedens to the right of Zeus, and Alpheus to his left. In the western pediment was the contest of the Centaurs and the Lapithae, Perithoous occupying the central place. On the metopes over the doors at the eastern and western ends the labours of Hercules were represented. In its interior construction the temple resembled the Parthenon. The cells consisted of two chambers, of which the eastern contained the statue, and the western was called the Opisthodomus. The colossal statue of Zeus, the master-work of Pheidias, was made of ivory and gold. It stood at the end of the front chamber of the cela, directly facing the entrance, so that it at once showed itself in all its grandeur to a spectator entering the temple. The approach to it was between a double row of columns, supporting the roof. The god was seated on a magnificent throne adorned with sculptures, a full description of which, as well as of the statue, has been given in another place. [Dict. of Birgr. Vol. III. p. 252.] Behind the Opisthodomus of the temple was the Callistophanes or wild olive tree, which furnished the gariandas of the Olympic victors. (Paus. v. 13. § 3.)

GROUND PLAN OF THE OLYMPIUM.

2. The Pelopium stood opposite the temple of Zeus, on the other side of the Pompic way. Its position is defined by Pausanias, who says that it stood to the right of the entrance into the temple of Zeus and to the north of that building. It was an enclosure, containing trees and statues, having an opening to the west. (Paus. v. 13. § 1.)

3. The Heraeum was the most important temple in the Altis after that of Zeus. It was also a Doric peripteral building. Its dimensions are unknown, Pausanias says (v. 16. § 1) that it was 63 feet in length; but this is clearly a mistake, since no peripteral building was so small; and the numerous statues in the cela, described by Pausanias, clearly show that it must have been of considerable dimensions. The two most remarkable monuments in the Heraeum were the table, on which were placed the garlands prepared for the victors in the Olympic contests, and the celebrated chest of Cypselus, covered with figures in relief, of which Pausanias has given an elaborate description (v. 17—19). We learn from a passage of Dom Chrysostom (Orat. xii. p. 163), cited by Leake, that this chest stood in the opisthodomus of the Heraeum; whence we may infer that the cela of the temple consisted of two apartments.

4. The Great Altar of Zeus is described by Pausanias as equidistant from the Pelopium and the Heraeum, and as being in front of them both. (Paus. v. 13. § 8.) Leake places the Heraeum near the Pompic entrance of the Stadium, and supposes that it faced eastward; accordingly he conjectures that the altar was opposite to the backfronts of the Pelopium and the Heraeum. The total height of the altar was 22 feet. It had two platforms, of which the upper was made of the cinders of the thighs sacrificed on this and other altars.

5. The Column of Oecumenes stood between the great altar and the temple of Zeus. It was said to have belonged to the house of Oecumenes, and to have been the only part of the building which escaped when it was burnt by lightning. (Paus. v. 20. § 6.)

6. The Metroon, or temple of the Mother of the Gods, was a large Doric building, situated within the Altis (Paus. v. 20. § 9.). It is placed by Leake to the left of the Pompic Way nearly opposite the Heraeum.

7. The Prytaneium is placed by Pausanias within the Altis, near the Gymnasion, which was outside the sacred enclosure (v. 15. § 8.)

8. The Bouleuterion, or Council-House, seems to have been near the Prytaneium. (Paus. v. 23. § 1, 24. § 1.)

9. The Philippium, a circular building, erected by Philip after the battle of Chaeronia, was to the left in proceeding from the entrance of the Altis to the Prytaneum. (Paus. v. 17. § 4, v. 20. § 10.)
10. The Theseolos, a building belonging to the Sebeulai or superintendents of the sacrifices (Paus. v. 15. § 8). Its position is uncertain.

11. The Hippodamation, named from Hippodameia, who was buried here, was within the Altis near the Pompic Way. (Paus. vi. 20. § 7.)

12. The temple of the Olympian Eileithyes (Lucina) appears to have stood on the neck of Mount Cronus. (Paus. vi. 20. § 2.)

13. The Temple of the Olympian Aphrodite was near that of Eileithyes. (Paus. vi. 20. § 6.)

14. The Theaum or Treasuries, ten in number, were, like those at Delphi, built by different cities, for the reception of their dedicatory offerings. They are described by Pausanias as standing to the north of the Heraeum at the foot of Mount Cronus, upon a platform made of the stone pores (Paus. vi. 19. § 1).

15. Zanes, statues of Zeus, erected from the produce of fines levied upon athletes, who had violated the regulations of the games. They stood upon a stone platform at the foot of Mount Cronus, to the left of a person going from the Metronum to the Stadium. (Paus. vi. 21. § 2.)

16. The Studio of Pheidias, which was outside the Altis, and near the Pompic entrance. (Paus. vi. 15. § 1.)

17. The Leonidaeum, built by Leonidas, a native, was near the Studio of Pheidias. Here the Roman magistrates were lodged in the time of Pausanias (v. 15. §§ 1, 2).

18. The Gymnasium, also outside the Altis, and near the northern entrance into it. (Paus. vi. 21. § 2.) Near the Gymnasium was (19) the Palaestra. 20 and 21. The Stadium and the Hippodrome were two of the most important sites at Olympia, as together they formed the place of exhibition for all the Olympic contests. Their position cannot be determined with certainty; but as they appear to have formed a continued area from the circular end of the Stadium to the further extremity of the Hippodrome, the position assigned to them by Leake is the most probable. He places the circular end of the Stadium at the foot of the heights to the NE. of the summit of Mount Cronus, and the further end of the Hippodrome on the bank of the Alpheus.

The Stadium is described by Pausanias as a mound of earth, upon which there was a seat for the Hellanodice, and over against it an altar of marble, on which sat the priestess of Demeter Chamyne to behold the games. There were two entrances into the Stadium, the Pompic and the Secret. The latter, through which the Hellanodice and the agonistae entered, was near the Zanes; the former probably entered the area in front of the rectilinear extremity of the Stadium. (Paus. vi. 20. § 8, seq.) In proceeding towards the Hippodrome from that part of the Stadium where the Hellanodice sat was the Hippophaeis or starting place of the horses (ἡ ἱπποφαίης τῶν ἵππων). In form it resembled the prow of a ship, the embolus or beak being turned towards the racecourse. Its widest part adjoined the stoa of Agnaptus. At the end of the embolus was a brazen dolphin standing upon a pillar. Either side of the Hippophaeis was more than 400 feet in length, and contained apartments, which those who were going to contend in the horse-races obtained by lot. Before the horses a cord was extended as a barrier. An altar was erected in the middle of the prow, on which was an eagle with outstretched wings. The superintendent of the race elevated this eagle by means of machinery, so as to be seen by all the spectators, and at the same time the dolphin fell to the ground. Thereupon the first barriers on either side, near the stoa of Agnaptus, were removed, and then the other barriers were withdrawn in like manner in succession, until all the horses were in line at the embolus.

One side of the Hippodrome was longer than the other, and was formed by a mound of earth. There was a passage through this side leading out of the Hippodrome; and near the passage was a kind of circular altar, called Taraxippus (Ταραξιππός), or the terrifier of horses, because the horses were frequently seized with terror in passing it, so that cha-

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1. Site of Pisa.


PLAN OF THE ALTIS AT OLYMPIA (after Leake).

1. Olympiaum.
2. Peloponnem.
3. Heraeum.
5. Pillar of Oenomaus.
7. Prytaneum.
8. Bouleuterion.
11. Temple of Tethy.
12. Temple of Apollo.
13. Temple of Aphrodite.
15. Zanes.
17. Gymnasion.
18. Temple of Nemeter.
19. Palaestra.
20. Stadium.
21. Hippodrome:
   a a. Secret entrance to the Stadium.
   b b. Pompic entrance to the Stadium.
   c. Stoa of Aymptus.
   d. Hippophesis.
   e f. Chambers for the horses.
   g. Embolos.
   h. Taraxippus.
   k. Passage out of the Hippodrome.
   l n. Temple of Demeter Chamyne.
   m m. Artificial side of the Hippodrome.
   n n. Natural height.
22. Theatre.
riots were broken. There was a similar object for frightening horses both at the Corinthian Isthmus and at Nemea, in consequence of which the difficulty of the race was increased. Beyond the Taraxippus were the terminal pillars, called νέστρα, round which the chariots turned. On one of them stood a brazen statue of Hippodameia about to bind the tautalus on Pelops after his victory. The other side of the Hippodrome was a natural height of no great elevation. On its extremity stood the temple of Demeter Chamysoi. (Paus. vi. 29. § 15—v. 21. § 1.) The course of the Hippodrome appears to have been two dianius, or four stadia. (Δόμοι δέ εἰς τοῦ ἵππου μύσης μὲν διανίου δόο, Paus. vi. 16. § 4.) Muse, indeed (vol. ii. p. 527), understands μύση in this passage to refer to the length of the area; but Leake (Peloponnesian, p. 94) maintains, with more probability, that it signifies the length of the circuit.

22. The Theatre is mentioned by Xenophon (Hell. vii. 4. § 31), but it does not occur in the description of Pausanias. A theatre existed also at the Isthmus and Delphi, and would have been equally useful at Olympia for musical contests. Xenophon could hardly have been mistaken as to the existence of a theatre at Olympia, as he resided more than 20 years at Scillus, which was only three miles from the former spot. It would therefore appear that between the time of Xenophon and Pausanias the theatre had disappeared, probably in consequence of the musical contests having being discontinued.

Besides the buildings already mentioned, there was a very large number of statues in every part of the Sacred Grove, many of which were made by the greatest masters of Grecian art, and of which Pausanias has given a minute description. According to the vague computation of Pliny (xxiv. 7. a. 17) there were more than 3000 statues at Olympia. Most of these works were of brass, which accounts for their disappearance, as they were converted into objects of common utility upon the extinction of Paganism. The temples and other monuments at Olympia were, like many others in different parts of Greece, employed as materials for modern buildings, more especially as quarries of stone are rare in the district of Elis. The chiefs of the powerful Albanian colony at Lale had in particular long employed the ruins of Olympia for this purpose.

The present article is confined to the topography of Olympia. An account of the games and of everything connected with their celebration is given in the Dictionary of Antiquities. (Stanhope, Olympic, Lond. 1824; Krause, Olympia, 1838; Muse, Tour in Greece, vol. ii. p. 260, seq.; Leake, Peloponnesian, p. 4, seq.; Curtius, Peloponnesus, vol. ii. p. 51, seq.)

Olympus (Ολυμπος). 1. One of the loftiest mountains in Greece, of which the southern side forms the boundary of Thessaly, while its northern base encloses the plains of Macedonia. Hence it is sometimes called a mountain of Macedonia (Strab. vii. p. 529; Ptol. iii. 13. § 19), and sometimes a mountain of Thessaly. (Herod. vii. 128; Plin. iv. 8. s. 13.) It forms the external extremity of the Cenomanian range, and extends to the sea as far as the mouth of the Peneius, being separated by the vale of TEMPE. It was the type of the very high mountains which, measured the perpendicular height of Olympus from the town of Pythion, ascertained its elevation to be ten stadia and nearly one plethron (Plut. Aemil. 15); which Holland, Dodwell, Leake, and others regard as not far from the truth, since they estimate its height to be between six and seven thousand feet. But these writers have considerably undercalculated its elevation, which is now ascertained to be 9754 feet. Herodotus relates that Mt. Olympus was seen by Xenæs from Tharmon (vii. 128); and when he, after his return, travelled alone in clear weather it is visible from Mt. Athos, which is 90 miles distant. (Journ. Geogr. Soc. vol. vii. p. 69.) All travellers, who have visited Mt. Olympus, dwell with admiration upon its imposing grandeur. One of the most striking descriptions of its appearance is given by Dr. Holland, who beheld it from Litobhoro at its base:—"We had not before been aware of the extreme vicinity of the town to the base of Olympus; but when leaving it, and accidentally looking back, we saw through an opening in the fog, a faint outline of vast precipices, seeming almost to overhang the place; and so aerial in their aspect, that for a few minutes we doubted whether it might not be a delusion to the eye. The fog, however, dispersed yet more on this side, and partial openings were made, through which, as through arches, we saw the sunbeams resting on the snowy summits of Olympus, which rose into a dark blue sky far above the belt of clouds and mist that hung upon the sides of the mountain. The transient view we had of the mountain from this point shewed as a line of precipices of vast height, forming its eastern front toward the sea; and broken at intervals by deep hollows or ravines, which were richly clothed with forest trees. The oak, chestnut, beech, pine-tree, &c., are seen in great abundance along the base and skirts of the mountain; and towards the summit of the first ridge, large forests of pine spread themselves along the acclivities. Behind this first ridge, others rise up and recede toward the loftier central heights of Olympus. Almost opposite the town of Litobhoro, a vast ravine penetrates into the interior of the mountain, through the opening of which we saw, though only for a few minutes, what I conceive to be the summit,—from this point of view, with something resembling line of each side." (Holland, Travels, vol. ii. p. 27.) "Though the lower sides of Olympus are well wooded, the summit presents a wide extent of a bare light-coloured rock. (Leake, Northern Greece, vol. i. p. 434.) The broad summit of Olympus is alluded to by Homer, who gives it to the epithet of μακρός more frequently than any other. Next to that, is ἀγάνυφος (II. i. 420), from its being covered with snow during the greater part of the year. Hesiod (Theog. 118) also gives it the epithet of νυφιος. Below the summit its rugged outline is broken into many ridges and precipices; hence Homer describes it as πολυδέρφης. (II. i. 499, v. 754.) The forests, which covered the lower sides of Olympus, are frequently alluded to by the ancient poets. (πολυδέρφης, Eurip. Bacch. 566; Ossis frondosum invovei Olympum, Virg. Georg. 281; opacis Olympus, Hor. Carm. iii. 4. 52.) The mountain is now called Ylimbo, i.e. Ελυμπος, by the surrounding inhabitants, which name Leake observes is probably not a modern corruption, but the ancient dialectic form, for the Aeolic tribes of Greece often substituted the epsilon for the omicron, as in the instance of Ορχομηδα, which the Boeotians called Ερχομηιδα. (Dodwell, Tour through Greece, vol. ii. p. 94.) The forests, which covered the lower sides of Olympus, are frequently alluded to by the ancient poets. (ο在里面, Northern Greece, vol. iii. pp. 341, 407.) Olympus was believed to be the residence of Zens and the other gods; and as its summit rose above the clouds into
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the calm ether, it was believed that here was an envoiing into the vault of heaven, closed by a thick cloud, as a door. (II v. 751.) [See Dict. of Biog., Vol. III. p. 23; Liddell and Scott, Greek Lex. s. v.]

2. A mountain in Lucania, near Sellasia. [Selia.]

3. A mountain above Olympia in Elis. [Olympia, p. 475, a.]

OLYMPUS (Ολυμπός). 1. A mountain range of Mysea, extending eastward as far as the river Sangarius, and dividing Phrygia from Bithynia. To distinguish it from other mountains of the same name, it often is called the Mysian Olympus. Its height rises towards the west, and that part which is of the greatest height, is the highest mountain in all Asia Minor. The country around this mountain was well peopled, but its heights were thickly clad with wood, and contained many safe retreats for robbers, bands of whom, under a regular leader, often rendered the country unsafe. (Strab. xii. p. 547, comp. x. p. 476, xili. p. 571; Herod. i. 36, vii. 74; Ptol. v. l. § 10; Steph. B. s. v.; Plin. iv. 40, 43; Pompon. Mela, i. 19; Ann. Marc. xxvi. 9; Schol. ad Apollon. Rhod. i. 598.) The lower regions of this great mountain are still covered with extensive forests; but the summit is rocky, devoid of vegetation, and during the greater part of the year covered with snow. The Turks generally call it Anadoli Daghi, though the western or highest parts also bear the name of Keshib Daghi, that is, the Monk's Mountain, and the eastern Tmoundijli or Domonu Daghi. The Byzantine historians mention several fortresses to defend the passes of Olympus, such as Pitheca (Nicet. Chron. p. 35; B. Cinnam. p. 211), Acryna, and Calogroea (B. Cinnam. L. c.; Cedren. p. 553; Anna. Coss. p. 441; comp. Brown, in ita. d'frac. of the Turks, l. c., ii. pp. 109, foll.; Pococke, Travels, l. i. p. 178.)

2. A mountain in the north of Galatia, which it separates from Bithynia. It is, properly speaking, only a continuation of the Mysian Olympus, and is remarkable in history for the defeat sustained on it by the Telistoboi, in a battle against the Romans under Manlius. (Liv. xivii. 18, 20; Polyb. xxii. 20, 21.) Its modern name is Ala Daghe.

3. A volcanic mountain in the east of Lycia, a little to the north-east of Corydalla. It also bore the name of Phoenicus, and near it was a large town, likewise bearing the name Olympus. (Strab. xiv. p. 666.) In another passage (xiv. p. 671) Strabo speaks of a mountain Olympus and a stronghold of the same name in Cilicia, from which the whole of Lycia, Pamphylia, and Pisidia could be surveyed, and which was in his time taken possession of by the Iasian robber Zenicetas. It is, however, generally supposed that this Cilician Olympus is no other than the Lygin, and that the geographer was led into his mistake by the fact that a town of the name of Corycus existed both in Lycia and Cilicia. On the Lygin Olympus stood a temple of Hephaestus. (Comp. Stadium. Mar. Mag. § 205; Ptol. v. 3. § 3.) Scylax (39) does not mention Olympus, but his narrative is evidently another place. (Livy. Asia Minor, p. 189; Fellows, Lycia, pp. 212, foll.; Spratt and Forbes, Travels in Lycia, l. p. 192.) Mount Olympus now bears the name Jnanar Daghe, and the town that of Deliktos; in the latter place, which was first identified by Beanfont, some ancient remains still exist; but it does not appear ever to have been a large town, as Strabo calls it. [L. S.]

OLYMPUS (Ολυμπός), Strab. xiv. pp. 682, 683;

OLYNTHEU. [Olynth.]

OLYNTHIACUS. [Olynthius.]

OLYNTHUS (Ολυνθός), Scyl. p. 26: Strab. vii. p. 330; Steph. B.; Pomp. Mela, ii. 2. § 9; Plin. iv. 17: Eth. Ολυνθός, a town which stood at the head of the Ionic gulf, between the peninsulas of Pallene and Sithonia, and was surrounded by a fertile plain. Originally a Bottician town, at the time of the Persian invasion it had passed into the hands of the Chalidic Greeks (Herod. vii. 122; Strab. x. p. 447), to whom, under Critoibus of Torone, it was handed over, by the Persian Artabanus, after taking the town, and slaying all the inhabitants (Herod. viii. 127). Afterwards Perdiccas prevailed on many of the Chalidic settlers to abandon the small towns on the sea-coast, and make Olynthus, which was several stadia from the sea, their central position (Thuc. i. 58). After this period the Bottii seem to have been the humble dependents of the Chalidici, with whom they are found fighting on two occasions (Thuc. i. 65, ii. 79). The expedition of Brasidas secured the independence of the Olynthians, which was distinctly recognised by treaty (Thuc. v. 19.) The town, from its maritime situation, became a place of great importance, n. c. 392. Owing to the weakness of Amyntas, the Macedonian king, they were enabled to take into their alliance the smaller towns of maritime Macedonia, and gradually advanced so far as to include the larger cities in this region, including even Pella. The military force of the Olynthian confederacy had now become so powerful from the just and generous principles upon which it was framed, including full liberty of intermarriage, of commercial dealings, and landed proprietorship, that Acanthus and Apollonia, jealous of Olynthian supremacy, and menaced in their independence, applied to Sparta, then in the height of its power, n. c. 383, to solicit intervention. The Spartan Eunomidas was at once sent against Olynthus, with such force as could be got ready, to check the new power. Teultaeus, the brother of Agesilas, was afterwards sent there with a force of 10,000 men, which the Spartan assembly had previously voted, and was joined by Doridas, prince of Eolina, with 400 Macedonian horse. But the conquest of Olynthus was no easy enterprise; its cavalry was excellent, and enabled them to keep the Spartan infantry at bay. Teultaeus, at first successful, becoming over confident, sustained a terrible defeat under the walls of the city. But the Spartans, not disheartened, thought only of repairing their dishonour by fresh exertions. Agesipolis, their king, was placed in command, and ordered to prosecute the war with vigour; the young
OLYTHUS.

OMBI.

prince died of a fever, and was succeeded by Polybiades as general, who put an end to the war, b.c. 379. The Olythienses were reduced to such straits, that they were obliged to one for peace, and, breaking up their own federation, enrolled themselves among the Lacedaemonians; under obligation of fidelity to Sparta (Xen. Hell. v. 2, § 12, 3, § 18; Dio. lv. 21—23; Dem. de Falsa Leg. c. 75, p. 425). The subjugation of Olythus was disastrous to Greece, by removing the strongest bulwark against Macedonian aggrandisement. Sparta was the first to crush the bright promise of the confederacy; but it was reserved for Athens to deal it the most deadly blow, by the seizure of Pydna. Me Thone, and Potidaea, with the region about the Thermaic gulf, between n.c. 360—365, at the expense of Olythus. The Olythienses, though humbled, were not subdued; shamed at Philip's conquest of Amphipolis, b.c. 359, they sent to negotiate with Athens, where, through the intrigues of the Macedonians, they were repulsed. Irritated at their advances being rejected, they closed with Philip, and received at his hands the district of Anthemus, as well as the important Athenian possession of Potidaea. (Dem. Philipp. ii. p. 71. s. 22.) Philip was too near and dangerous a neighbour; and, by a change of policy, Olythus concluded a peace with Athens b.c. 352. After some time, during which there was a feeling of reciprocal mistrust between the Olythienses and Philip, war broke out in the middle of b.c. 350. Overtures for an alliance had been previously made by Athens, with which the Olythienses it led prudence to close. On the first recognition of Olythus as an ally, Demosthenes delivered the earliest of his memorable harangues; two other Olythienses speeches followed. For a period of 80 years Olythus had been the enemy of Athens, but the eloquence and statesman-like sagacity of Demosthenes induced the people to send succours to their ancient foes; and yet he was not able to persuade them to assist Olythus with sufficient vigour. Still the fate of the city was delayed; and the Olythienses, had they been on their guard against treachery within, might perhaps have saved themselves. The detail of the capture is unknown, but the struggling city fell, in b.c. 347, into the hands of Philip, "callidus empor Olythi" (Juv. xiv. 47), through the treachery of Lathenides and Eurylectores; its doom was that of one taken by storm. (Dem. Philipp. iii. pp. 123—128, Paus. Lep. p. 426; Diod. xvi. 53.) All that survived—men, women, and children—were sold as slaves; the town itself was destroyed. The fall of Olythus completed the conquest of the Greek cities from the Thessalian frontier as far as Thrace — in all 30 Chalcidian cities. Demosthenes (Philipp. iii. p. 117; comp. Strab. ii. p. 121; Justin. viii. 3), speaking of them about five years afterwards, says that they were so thoroughly destroyed, that it might be supposed that they had never been inhabited. The site of Olythus at Aio Mamia is, however, known by its distance of 60 stadia from Potidaea, as well as by some vestiges of the city still existing, and by its lagoon, in which Artabazus slew the inhabitants. The name of this marsh was Bolyca (Bol Kbol), Hesiod. (ap. Athen. p. 318). The Boeotians (Olythian) and OLYTHIUMS (Olythiaca), flowed into this lagoon from Apollonia (Athen. l.c.). MEYTHA was its harbour; and there was a spot near it, called CANTHAROLETHION (Kantharolethon). Strab. vii. p. 320; Ptole. Ant. Trop. 475. 45; Arist. Mirab. Ause. 120; Plin. iii. 34), so called because black beetles could not live there. Eckehel (vol. ii. p. 73) speaks of only one extant coin of Olythus — the "type" a head of Hercules, with the Iolaus's skin; but Mr. Millingen has engraved one of those beautiful Chaeridilian coins on which the "legend" OLYTHIUMS surrounds the head of Apollo on the one side, and the word XAAXIΔΕΩΝ, his lyre, on the reverse. (Consin. Voyage, vol. ii. p. 161; Leseke, North. Greece, vol. iii. pp. 154. 457—459; Voennel, de Olythi Situ, cicat., pot. ext. ecer. sione, Francof. ad M. 1829; Winiewski, Comm. ad Dem. de Cor. pp. 66.) [E. B. J.]

OMANA ("Oama, Peripl. Mar. Lythgr. c. 27, 36; March. Peripl. c. 28, ed. Miller, 1855), a port of some importance on the coast of Crete, which is noticed also by Pliny (vi. s. 32). Its position was near the modern bay of Tetiabar, perhaps where Manett has suggested, at Cape Tanba (v. 2, p. 421). Vincent places it a little to the E. of Cape Tasus. In Ptolemy, the name has been corrupted into Commana (vi. s. 7). [V.]

OMANA (tA "Oama), a deep bay on the south coast of Arabia east of Syagros, 600 stadia in diameter, according to the Periplus, bounded on the east by lofty and rugged mountains (ap. Hudson, Geog. Min. tom. i. p. 18), doubtless identical with the Omanaemur or Omanaomur, which Ptolemy places in long. 17° 40', lat. 19° 43', which must have belonged to the Omanaemur mentioned by the same geographer (vi. 15), separated only by the Cattabani from the Montes Asinorum, doubtless the mountains mentioned in the Periplus. If Ras Fartak be correctly taken as the ancient Syagros, the ancient Omana must have been far to the west of the district of Arabia now called by that name, and within the territory of Hadramamut. The modern Omam is the south-eastern extremity of the peninsula, and gives its name to the sea outside the mouth of the Persian Gulf, which washes it on the east and south. (Gosselin, Reckehrer, tom. iii. pp. 32, 33; Vincent, iii. 16; Forster, Geogr. of Arabia, vol. ii. pp. 173, 180, note f.) [G. W.]

OMANI or OOMANNI ("Oamna ou Oamaou, or Oamaou), a branch of the Lygii, in the N.E. of Germany, between the Oder and the Vistula, to the S. of the Burgundiones, and to the N. of the Lygii Diduni (Ptol. ii. s. 18). Tacitus (Germ. 43) in enumerating the tribes of the Lygii does not mention the Omani, but a tribe occurs in his list bearing the name of Manamn, which from its resemblance is generally regarded as identical with the Omani. But nothing certain can be said.

OUMB (Oub, Ptol. iv. s. 73; Steph. B. s. s. ; It. Anton. p. 165; Ombes, Juv. xxv. 35; Ambro, Not. Imp. sect. 20; Eth. Oubiri; comp. Aelian, Hist. An. x. 21), was a town in the Thebaid, the capital of the Nomos Ombes, about 30 miles N. of Syene, and situated upon the E. bank of the Nile, lat. 24° 6' N. Oumb was a garrison town under every dynasty of Egypt, Pharaonic, Macedonian, and Roman; and was celebrated for the magnificence of its temples and its hereditary feud with the people of Tentyra.

Ounbi was the first city below Syene at which any remark is made of the remnant of antiquity. The Nile, indeed, at this portion of its course, is ill-suited to a dense population. It runs between steep and narrow banks of sandstone, and deposits but little of its fertilising slime upon the dreary and barren shores. There are two temples at Oumb, constructed of the stone obtained from the neighbouring quarries
of Hadjir-selcukel. The more magnificent of the two stands upon the top of a sand-hill, and appears to have been a species of Pantheon, since, according to extant inscriptions, it was dedicated to Ares (Apollo) and the other deities of the Ombrite nome by the soldiers quartered there. The smaller temple to the NW. was sacred to Isis. Both, indeed, are of an imposing architecture, and still retain the brilliant colours with which their builders adorned them. They are, however, of the Ptolemaic age, with the exception of a doorway of sandstone, built into a wall of brick. This was part of a temple built by Theodosius III. in honour of the crocodile-headed god Sevak. The monarch is represented on the door-jamb, holding the measuring reed and chisel, the emblems of construction, and in the act of dedicating the temple. The Ptolemaic portions of the larger temple present an exception to an almost universal rule in Egyptian architecture. It has no propylon or dromos in front of it, and the portico has an uneven number of columns, in all fifteen, arranged in a triple row. Of these columns thirteen are still erect. As there are two principal entrances, the temple would seem to be two united in one, strengthening the supposition that it was the Pantheon of the Ombrite nome. On a cornice above the doorway of one of the altars is a Greek inscription, recording the erection, or perhaps the restoration of the seклς by Ptolemy Philometer and his sister-wife Cleopatra, B.C. 180-145. The hill on which the Ombrite temples stand has been considerably excavated at its base by the river, which here strongly inclines to the Arabian bank.

The crocodile was held in especial honour by the people of Ombria; and in the adjacent catacombs are occasionally found mummies of the sacred animal. Juvénal, in his 15th satire, has given a lively description of a fight, of which he was an eye-witness, between the Ombitae and the inhabitants of Tentyra, who were hunters of the crocodile. On this occasion the men of Ombria had the worst of it; and one of their number, having stumbled in his flight, was caught and eaten by the Tentyrites. The satirist, however, has represented Ombi as nearer to Tentyra than it actually is, these towns, in fact, being nearly 100 miles from each other. The Roman coins of the Ombrite nome exhibit the crocodile and the clypeus or helmet of the crocodile-headed god Sevak, in the western hamlet of Koutou-Ombos, or the hill of Ombos, covers part of the site of the ancient Ombria. The ruins have excited the attention of many distinguished modern travellers. Descriptions of them will be found in the following works:— Poeecke, Travels, vol. iv. p. 186; Hamilton, Asyptinae, p. 34; Champlinon, L'Egypte, vol. i. p. 167; Desou, Description de l'Egypte, vol. i. ch. 4, p. 1, fol.; Burchhardt, Nabta, 4to. p. 106; Belzoni, Travels, vol. ii. p. 314. On the opposite side of the Nile was a suburb of Ombria, called Contra-Ombos. [W.B.B.D.]

OMBROS. [FORTUNATAE INSE.] OMBROS. [Ombroes, Potl. iii. 5, § 21], a people of European Sarmatia, whose seat appears to have been on the flanks of the Carpathians, about the sources of the Tistica. Schafarik (Slav. Alt. vol. i. p. 389—391, 407) considers them to be a Celtic people, growing his arguments mainly upon the identity of their name with that of the Celtic as he considers them to be—Umbrians, or the most ancient inhabitants of the Italian peninsula. Recent inquiry has thrown considerable doubt upon the derivation of the Umbrians from a Gaulish stock. [Italia, Vol. ii. p. 86, b.] This is one proof, among others, of the futility of the use of names of nations in historical investigations; but, as there can be no doubt that there were Gallic settlements beyond the Carpathians, names of these foreign hordes might still linger in the countries they had once occupied long after their return westward in consequence of the movement of nations from the East. [E. B. J.]

OINOOGARA (Οινονγαρα), a town in the district of Ariaica, in the division of India infra Gangana. There is no reason to doubt that it is the present Amul-nagar, celebrated for its rock fortress. (Ptol. vii. 1. § 82; comp. Ptolemy, Eryth. Forsch., p. 78.)

OMIRAS. [Εινιράς] OMPHALIUM (Ομφαλιον), a plain in Crete, so named from the legend of the birth of the babe Zeus from Reia. The scene of the incident is laid near Thesea, Cnosus, and the river Triton. (Callim. Hygan. Od. 45 ; Dion. v. 70 ; Schol. ad Nician. Alex. Hymn. 7 ; Steph. B. s. v. ; Hök, Kre.., vol. i. pp. 11, 104 ; Pasch. Trar. vol. i. p. 244.)

OMPHALIUM (Ομφαλιον), one of the inland cities of the Chaoes in Epeiros. (Ptol. iii. 14. § 7.) Stephanus B. (a. v.) erroneously calls it a city of Thessaly. Place it at Premedé, in the valley of the Viosà (the Aous). (Northern Greece, vol. iv. p. 120.)

ΟΝ. [Ηελενοπόλις] ONCAE. [Θεραι.] ONCEUM (Οντάιον), a place in Arcadia upon the river Labon, near Thielupa, and containing a temple of Demeter Erinys. (Pans. viii. 25. § 4 ; Steph. B. s. v.) The Labon, after leaving this temple, passed that of Apollo Oncaetes on the left, and that of the boy Asclepius on the right. (Pans. viii. 25. § 11.) The name is derived from Onceus, a son of Apollo, who reigned at this place. Leake supposes that Tymbíki, the only remarkable site on the right bank of the Labon between Thielupa and the Tathia, is the site of the temple of Asclepius. (Morcam, vol. ii. p. 103.) Other writers mention a small town Oncae (Οντάιον) in Arcadia, which is probably the same as Onceum. (Tzctzes, ad Epigr. 1225; Eryth. M. p. 613; Phavorin. s. v.) ONCHEMUS (Οντέμους), a port-town of Chonia in Epeiros, opposite the north-western point of Corea, and the next port upon the coast to the south of Panormus. (Strab. vii. p. 324; Ptol. iii. 14. § 2.) It seems to have been a place of Importance in the time of Cicero, and one of the ordinary points of departure from Epeiros to Italy, as Cicero calls the wind favourable for making that passage an Onchesmites. (Cic. ad Att. vii. 2.) According to Dionysius of Halicarnassus (Ant. Rom. i. 51) the real name of the place was the Port of Anchises (Ανχίσιον λιμήν), named after Anchises, the father of Aeneas; and it was probably owing to this tradition that the name Ouchenisos assumed the form of Anchiesenses under the Byzantine emperors. Its site is that of the place now called the Forty Saints. (Leake, Northern Greece, vol. i. p. 11.)

ONCHESTUS. 1. (Ονχεστός: Ehd. Ονχεστός), an ancient town of Boeotia in the territory of Halaiartus, said to have been founded by Onchestus, a son of Poseidon. (Pans. ix. 26. § 5; Steph. B. s. v.) It possessed a celebrated temple and grove of Poseidon, which is mentioned by Homer (Ουν- 

χεστός θ', ἱππό ταύνη, γάλαν ἀκλόα, II.
ONERIA. (Strab. p. 412.) says that Onesthus was 15 stadia from the mountain of the Sphinx, the modern Festus; and its position is still more accurately defined by Strabo (i. c.).

The latter writer, who censures Alcaeus for placing Onesthus at the foot of Mt. Helicon, says that it was in the Halstatt, now forming the town near the Ternic plain and the Copaic lake. He further maintains that the grove of Poseidon existed only in the imagination of the poets; but Pausanias, who visited the place, mentions the grove as still existing. The site of Onesthus is probably marked by the Helleric remains situated upon the low ridge which separates the two great Boeotian basins, those of lake Copais and of thebes, and which connects Mount Festus with the roots of Helicon. (Leake, *Northern Greece*, vol. ii. p. 213, seq.; Gell, *Itiner.,* p. 125.)

2. A river of Thessaly, flowing near Sostena, through the battle-field of Cyanosephala into the lake Boeotis. It was probably the river at the sources of which Dederiani stands, but which bears no modern name. (Liv. xxxii. 6; Polyb. xviii. 3; Steph. B. s. r.; Leake, *Northern Greece*, vol. iv. p. 473.) It is perhaps the same river as the Oxocineus (Οξώκην), Hered. vii. 129; Plin. iv. 8. s. 15), whose waters were exhausted by the army of Xerxes. It is true that Herodotus describes this river as flowing into the Peneus; but in this he was probably mistaken, as its course must have been into the lake Boeotis. (Leake, *Northern Greece*, vol. iv. p. 314.)

ONERIA. [Corinthiis, Vol. i. p. 674.]

OXEUM (Οξύνω, Plut. ii. 16. § 4; *Sent. Tab.;* Geog. Evk.), a town of Dalmatia, which has been identified with *Alimena*, at the mouth of the Cettina. (Négebaeur, *Die Süd-Seew.,* p. 23.) [E. B. J.]

ONIGIS. [Aurini.] ONTSAI, an island near Crete, on the E. side of the promontory Iamnos. (Plin. iv. 12. s. 20.)

Ο'ΝΟΒΑ ΑΕΣΤΟΥΙΑ (Ονοβα Αστουρια, Plut. ii. 4. § 5), called also simply Ονοβα (Strab. iii. p. 143; Mela, iii. i. § 5). 1. A detached town of the Turdusim in Hispanic Boeotia, between the rivers Amas and Bactis. It was seated on the estuary of the river Luxia, and on the road from the mouth of the Ama to Augusta Emerita. (*Itin. Ant.* p. 431.) It is commonly identified with Huelva, where there are still some Roman remains, especially of an aqueduct; the vestiges of which, however, are fast disappearing, owing to its being used as a quarry by the boorish agriculturists of the neighbourhood. (Murray's *Handbook of Spain,* p. 170.) Near it lay Herulis Insula, mentioned by Strabo (iii. p. 170), called *Epidaena* by Teg.B. (s. v.), now Sotela. Onoba had a mint; and many coins have been found there bearing the name of the town, with a slight alteration in the spelling,—Onuba. (*Florez. Med.* ii. pp. 510, 649; Monnet, i. p. 23, Suppl. pp. 39; Sestini, *Med. Ispr.* 75, ap. Ukert, vol. ii. pt. 1. p. 340.)

2. Another town of Boeotis, near Corduba. (Plin. iii. i. s. 3.) In an inscription in Gruter (p. 1040. 5) it is called Comba. Ukert (vol. ii. pt. 1. p. 366) places it near *Villa del Carpio.* [T. H. D.]

ONOBALAS. [Acac. *No. 1.] ONOBALAS. In a short poem of Apollodorus, as the name stands in the common texts of Pliny (iv. 19); who has "Onobratis, Eleni, Saltus Pyreneus."

D'Anville (Notice, *de*) ingeniously supposes that Onobraties ought to be Onobrates, which is the least possible correction; and he thinks that he discovers the old name in the modern Nebounan, the name of a canto on the left side of the Neste towards the lower part of its course. The Neste is one of the branches of the Garone, and rises in the Pyrenees. [C. L.]

OSSOCIUS. [Onesthus, No. 2.]

ONUGNATHUS (Ουγναθός), "the jaw of an ass," the name of a peninsula and promontory in the south of Laconia, distant 200 stadia south of Messen. It is now entirely surrounded with water, and is called Elafonisi; but it is in reality a peninsula, for the isthmus, by which it is connected with the mainland, is only barely covered with water. It contains a harbour, which Strabo mentions; and Pausanias saw a temple of Athena in ruins, and the sepulchre of Ciusius, the steerman of Menelaus. (Paus. ii. 22. § 10, iii. 29. § 1; Strab. viii. pp. 363, 364; Curtius, *Peloponnesus.,* vol. ii. p. 295.)

OUPHIS (Οὐψ, Herod. ii. 166; Steph. B. s. r.; Plut. iv. 5. § 51; Plin. v. 9. s. 9; *Eth. Ουψοφήρης,* was the chief town of the Nomos Ouphites, in the Aegean Delta. The exact position of this place is disputed by geographers. D'Anville believes it to have been on the site of the modern Borno, on the western bank of the Sebennytic arm of the Nile. Monnet (vol. x. pt. i. p. 573) places it south of the modern Mansour. (Belley, *Mém. de l'Acad. des Inscrip.* tom. xxviii. p. 543) identifies it with the present village of Nymph, in the centre of the Delta, a little to the E. of Buto, about lat. 31° N. Champlain, however, regards the site of this name as altogether uncertain (*L'Egypte sous les Pharaons,* vol. ii. p. 227). The Ouphite name was one of those assigned to the Calasarian division of the native Aegean army. Coins of Ouphis of the age of Haidrian—overse a laureated head that emperor, reverse a female figure, probably Itha, with extended right hand—are described in Fleuche (*Lex. R. Num. III. pars posterior*, s. v.). This town is mentioned by ecclesiastical writers, e.g. by Athanasius (Athanasii Opera, tom. i. p. 776), ed. Paris, 1698; Le Quien, *Oriens Christian.* tom. ii. p. 326, Paris, 1740; comp. Poecoke, *Travels in the East,* vol. i. p. 423.) [W. B. D.]

OONAE. [Oakoneis.] OPHARUS, a small river of Sarmatia Asiafica, mentioned by Pliny (vi. 7. s. 7) as a tributary of the Lagoon, which flowed into the Palus Maritis. Herodotus mentions two streams, which he calls the Lyccus and Oarnas, which had the same course and direction (iv. 123, 124). It is likely that the rivers in Pliny and Herodotus are the same. It is not possible now to identify them with accuracy. [V.]

OPHEL. [Jerusalem, p. 20, b.]

OPHODES (Οφόδης, Strab. xvi. p. 770; Diod. iii. 39; Agatharch, *ap. Hudson, Geog. Grec. Min.* p. 54), or Serpent-Isle, was an island in the Red Sea. In *Foot Bay,* nearly opposite the mouth of the harbour of Berenice; lat 24° N. The topazes produced in this island were greatly prized both in the Arabian and Aegean markets; and it seems from Pliny (v. 29. s. 34) to have been by some denominated Topaz-Isle (Topazos). The cause of its name is said to be debatable; but there has always been a tradition in the East that serpents and precious stones are found near one another. The island of Agathon, i. e. the good genius (*Αγάθων* 112
OPHIOXENES

vīpos. [Ptol. iv. 5, § 77] was probably the same with Ophídes, and answers to the present Zu-
mergort, the isle of Kornakou, opposite the head-
land of Raúl. Anaf. Indeed, by some geographers
supposed to be the true Ophídes Insula. [Castro,

OPHIOXENES or OPHIOXENES. [Actolia,
p. 65, a.]

Ôphídes (Οἡφίς; Οηφή; Σωφή; Σωφί; Σοφή; Σωφή; Σωφί; Σωφί, LXX. i. Joseph. Ant. viii. § 6). A
district, the name of which first occurs in the
ethnographic table of Genesis, x. 29. Solomon
could a fleet to be built in the Euboic ports of the
Red Sea, and Hiram supplied him with Phoe-
nician mariners well acquainted with navigation,
and also Tyrian vessels, "ships of Tarshish." (1
Kings, ix. 28; 2 Chron. viii. 18.) The articles
of merchandise which were brought back once
in three years from Ophir were gold, silver, red
sandal-
wood ("chalmygum," 1 Kings, x. 11; "algummm,
2
Chron. ix. 10), precious stones, ivory, apes,
(\"kopifem\"), and peacocks ("thyhykm," 1 Kings,
x. 22; "thykym," 1 Chron. ix. 21). The gold of Ophir
was considered to be of the most precious quality.
(John, xi. 11, 24, xxvii. 16: Ps. xiv. 9; Is. xii.
12; Ezech. viii. 18.) In Jer. x. 9, God speaks the
gold from Uphaz, and in Dan. x. 5, "the fine gold
of Uphaz," is, by a slight change of pronunciation,
the same as that of Ophir.

Many elaborate treatises have been written upon
the details of these voyages. The researches of
Gesenius (Theaur. Linguæ Hebr. vol. i. p.
141; and in Eroeh und Gruber's Encycl. art.,
Ophir), Bankey (Indian, pp. 30—32) and Lassen
(Ind. Alt. vol. i. pp. 537—539) have made it ex-
 tremely probable that the W. shores of the Indian
peninsula were visited by the Phoenicians, who,
by their colonies in the Persian Gulf, and by their
 intercourse with the Gerrhae, were early acquainted
with the periodically blowing monsoons. In favor
of this Indian hypothesis is the remarkable circum-
stance that the names by which the articles of
merchandise are designated are not Hebrew but Sanscrit.
The peacock, too, is an exclusively Indian bird; al-
though from their gradual extension to the W. they
were often called by the Greeks "Median and Per-
ussian birds;' the Samians even supposed them to
have originally belonged to Samos, as the bird was
reared at first in the sanctuary dedicated to Hera
in that island. Volks, alló, which are first mention
in Ptol. abs. xxx. 22, could alone have been brought
from India. Ophir (O'phira, [Mai. de l'Acad.
Indic. vol. xi. 14. ii. 1845, pp. 349—402) agrees
with Heeren (Researches, vol. ii. pp. 73, 74, trms.),
who places Ophir on the E. coast of Africa, and
explains "thykym" to mean not peacocks, but par-
rals or guncas-fowls. Ptolemy (yi. § 41) speaks of
a Saphara (Σάφαρα) as a metropolis of
Arabia, and again of a Saphara (Σαφαιρα, vi. § 6)
in India, on the Barygazenus Sinus, or Gulf
of Cambay, a name which in Sanscrit signifies "fair-shore." (Lassen, Dissert. de Togrophice
Ins, p. 180; comp. Ind. Alt. vol. i. p. 577.) Saphara, on
the W. coast of Africa, opposite to the island of
Madagascar (London Geog. Journ. vol. iii. p. 207),
is known to Kriesi (ed. Jaubert, vol. i. p. 67) as a
country rich in gold, and subsequently by the Por-
tuguese, after Garcia's voyage of discovery. The let-
ters r and l so frequently interchanged make the
name of the African Saphara equivalent for that of
Saphara, which is used in the Septuagint with several other forms for the Ophir of Solomon's and
Hiram's fleets. Ptolemy, it has been seen, has a
Saphara in Arabia and a Saphara in India. The
significant Sanscrit names of the mother-country
had been repeated or reflected on neighbouring or
opposite coasts, as in the present day occurs in many
instances in the English and Spanish Americas. The
range of the trade to Ophir might thus be en-
larged outside the space, just as a Phoenician
voyage to Tartessus might include touching at Cy-
rene and Carthage, Gadeira and Cerne. (Humboldt,
Cosmos, vol. ii. pp. 133, 133, notes 179—182,
trans.)

OPHNIS or OPHNIS, a river of Pontus, the mouth
of which was 90 stadia to the east of port Bysan,
and which separated Colchis from the country of
the Thianii. (Arrian, Peripl. Pont. Eux. p. 6: An-
onym. Peripl. p. 14, where it is called 'Ophosos.)
This river still bears the name of Ophosos. [L. S.]

OPHIS. [MANTINELLA.]

OPHUSA INS. [PITKUNAE.]

OPHUSA, OPHUSHA. 1. [TITANAS.]

2. An island off the coast of Crete (Plin. iv. 20),
which is probably represented by Gondopulo or
Anti-Gesus, unless it be the same as the Ophia
Ins. (Ophià, Statutum. 321), which the anomalous
Cosmographer places near Lebanon. [E. B. J.]

OPHUSHA (Οφυσώσα), a small island in the
Propontis, off the coast of Mysia, is mentioned only
by Piny (iv. 44) and Stephanus B. (c. Βεομνιν
where it is called 'Οφυσώσα); it still bears its
ancient name under the corrupt form of Ajfiai
(Poesccke, Travels, iii. p. 167.) [L. S.]

OPHILIDUS ('Ophilos), a branch of Mount
Paryades in the north-west of Pontus, enclosing
with Mount Lithirus, the extensive and fertile dis-
tric called Phliarone. (Strab. xii. p. 556.) Ac-
cording to Hamilton (Researches, i. p. 439), it
now bears the name of the village Dugh and the
village Dugh. [L. S.]

OPHRADUS, a river mentioned by Piny (vi. 25.
s. 23) as belonging to the province of Drangiana.
Faribegi conjectures that it may be a tributary of
the Erymanthus (Ehrend), now called the Khous
Kuid. [V.]

OPRAH, a city of Benjamin, written ʕφ̇rəbā
by the LXX. (Joshua, xvii. 23) and ʕφ̇rəb (1
Sam. xiii. 17). It is placed by Eusebius and S
Jerome v. M. P. east of Bethel. (Onomast. a.
Apheba.) Dr. Robinson says that this agrees
well with the position of El-Tayibiyeh, a village of
Greek Christians, on a conical hill on a high ridge
of land, which would probably not have been left
unoccupied in ancient times. (Bib. Res. vol. ii.
pp. 123—125.)

2. Ophrah of the Alcidezites (ʕφ̇rəbā ʕαπαύγ
tου Εθηλ. LXX.: Judea, vi. 11, 24, viii. 27; in
ver. 32, "Aclidean") a town in the half-tribe of
Manasseh, west of Jordan, the native place of
Gi-
dian, where also he was buried. [G. W.]

OPHNKYNIUM (Οφφονυαυμ), a small town in
the north of Thrace, near lake Poteus, and between
Parmation and Rhodoeus, with a grave sacred to
Aja-
(Aujan, viii. 43; Numal. England, 8. 5, where
it is called 'Ophonoil (Strab. xiii. p. 595.) It is
probably the modern Fren-Kerti. (Camp. Escane,

OPII. [Oeol.]

OPIIS ('Opsi, Herod. i. 189), a city of Babylonia,
mentioned first by Herodotus, who simply states that
OPITERGIUM

OPPIDUM NOVUM.

OPITERGIUM (Οπιτέργιον; Ehm. Opitergimus: Oderzo), a city of Venetia, situated about 24 miles from the sea, midway between the rivers Plavis (Plave) and Lignenia (Licenza), on a small stream (now called the Pratto) flowing into the latter. No mention of it is found before the Roman conquest of Venetia; but it appears to have under its rule become a considerable municipal town, and is mentioned by Strabo as a flourishing place, though not a city of the first class. (Strab. v. p. 214.) In the Civil War between Caesar and Pompey a body of troops furnished by the Opitergini is mentioned as displaying the most heroic valor, and offering a memorable example of self-devotion, in a naval combat between the fleets of the two parties. (Liv. Ep. cx.; Flor. iv. 2. § 53; Lecan. iv. 462—571.) Tacitus also notices it as one of the more considerable towns in this part of Italy which were occupied by the generals of Vespasian, Primus, and Varus. (Tac. Hist. iii. 6.) It is mentioned by all the geographers, as well as in the Itineraries; and though Ammianus tells us it was taken and destroyed by an irruption of the Quadi and Marcomanni in A.D. 372, it certainly recovered this blow, and was still a considerable town under the Lombards. (Plin. iii. 19. s. 23; Poli. iii. 1. § 30; Itin. Ant. p. 280; Tab. Peut.; Ammian. xxix. 6. § 1; P. DIac. iv. 40.) In an inscription of the reign of Alexander Severus, Opitergium bears the title of a Colonia; as it is not named such either by Pliny or Titus; it probably obtained that rank under Trajan. (Orell. Inserv. 72; Zumpt, de Colon. p. 492.) It was destroyed by the Lombard king Rotharis in A.D. 641, and again, in less than 30 years afterwards, by Grimoaldus (P. DIac. iv. 47, v. 28); but seems to have risen again from its ruins in the middle ages, and is still a considerable town and an episcopal see.

Opitergium itself stood quite in the plain; but its territory, which must have been extensive, comprised a considerable range of the adjoining Alps, as Pliny speaks of the river Lignitia as rising "eius montium intermissa." (Plin. iii. 18. s. 22.) The Itinerary gives a line of cross-road which proceeded from Opitergium by Feltria (Feltre) and the Val Sugana to Tridentum (Trent). (Itin. Ant. p. 280.)

OPIUS (Οπίου), a small port-town on the coast of Pontus, probably on or near the mouth of the river Opisus. (Ptol. v. 6. § 6; Tab. Peut.) It is placed 120 stadia west of the river Bistis, although its name seems to point to islands that were situated further west, near the river Opisus. [L. S.]

O'ONE (Οιόνη; Ὄιόνη ἡ ἱπποκράτεια, Ptol. iv. 7. § 11; Peripl. Mar. Erythr. p. 9), the modern Ha-
foon or Afijn, was a town situated upon the eastern coast of Africa, immediately N. of the region called Aegyptia (Hekaia). lat. 9° N. The author of the Periplus, in his account of this coast, says that Opone stood at the commencement of the highland called by the ancients Mount Elephas. He further defines its position by adding that since there was only an open roadstead at the Arouatun Emporion, the coast Guardifi or Jerdoffoun of modern charts—ships in bad weather ran down to Tabae for shelter,—the promontory now known as Ras Banannah, where stood the town called by Ptolemy (i. 17. § 8, iv. 7. § 11) Ποιόν κόμη, the Banannah of the Arabians. From thence a voyage of 400 stadia round a sharply projecting peninsula terminated at the emporium of Opone. Here ended to S. the Regio Aromata of the ancients.

Opone was evidently a place of some commercial importance. The region in which it stood was from remote ages the seat of the spice trade of Libya. Throughout the range of Mount Elephas the valleys that slope to the sea produce frankincense, while inland the cassia or cinnamon of the ancients attained perfection. But the Greeks, until a comparatively late period, were unacquainted with this coast, and derived from the Arabians its distinctive local appellations. Opone, which doubtless occupied the site, probably, therefore, represents also the Arabic name of a town called Afijn or Haffoon, i.e., Afijon, fragrant gums and spices; which, again, is nearly equivalent to the Greek designation of the spice-land of Eastern Libya — Aromata. And this derivation is rendered the more probable, when taken in connection with the neighbouring bluff or headland of Guardafai or Jerdoffoun, since Afijn enters into the composition of both names, and Jerd or Guard resembles the Punic word Kartha, a headland. Thus Jerd-Afijn is the promontory of Opone. Ptolemy (iv. 7. § 11) places Opone too far S. of cape Jerdoffoun. The author of the Periplus more correctly sets it a degree further N., six days' voyage from a river which runs at the southern base of Wady Hofsa, or Mount Elephas. The characteristics of the entire tract, of which Opone formed one extremity, are those of an elevated ridge lying between two seas—the Red Sea and the ocean, and which, from its elevation and exposure to the N.E. monsoon, is humid and fertile, affording a marked contrast to the generally sterile and arid shores above and below the highland of Elephas. S. of Opone there is no trace of ancient commerce. The articles of export from this emporium were, according to the author of the Periplus, cinnamon, distinguished as "native," aroma, fragrant gums generally, mout, or cinnamon of inferior quality; slaves of a superior kind (Δούλεια κρέστοντες), principally for the Egyptian market; and tortoise-shell of a superior quality and great abundance. (See Vincent, Commerce and Navigation of the Ancients, vol. ii. p. 152—157.)

OPPIDUM NOVUM (Οπιτέργιον Νέον, Ptol. iv. 2. § 25), a town of Mauretania, colonised in the reign of the emperor Claudius, by the veterans (Ptol. v. 1), which Ptolemy (L c.) places 10° to the E. of 

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Ori'IDUM, and the Antonine Itinerary 18 M. P. to the W.; Ptolemy's position agrees with the Sinaitab of Shaw (Traut. p. 58), where that traveller found ruins on the W. bank of the Chalaph. The town of the Itinerary corresponds with El Khâdirah, the "Chadra" of Edrisi (Geog. Nob. p. 81), situated on a rising ground, on the brink of the same river, where there are also ruins. [E. B. L.]

OPICTUM NOVUM, of Aquitania in Gallia, is placed by the Antonine Itin. on the road from Aquae Tarbellianae (Ouze) to Tolosa (Toulouse), and between Bearnharum and Aquae Convarnum. [His- nhìnary: Aquae Convarnum.] D'Anville has fixed Opitium Novum at Naye, the chief reason for which is some resemblance of name. [G. L.]

OPISCELLA, a town mentioned only by Strabo (iii. p. 157), and said to have been founded by one of the companions of Antiochus, in the territory of the Cantabri. [T. H. D.]

OPTATIANA. [Pacila, Vol. 1. p. 744, b.]

OPUS (Oπος, contr. of Oποσις, II. ii. 531; Ellh. Oποσταρος), the chief town of a tribe of the Locri, who were called from this place the Locri Opuntii. It stood at the head of the Opuntian gulf (όποσταρος κολχης, Strab. ix. p. 425; Opustus Sinims, Plin. iv. 7. s. 12; Mela, ii. 3. § 6), a small inland, being 15 stadia from the shore according to Strabo (l. c.), or only a mile according to Livy (xxviii. 6). Opus was believed to be one of the most ancient towns in Greece. It was said to have been founded by Opus, a son of Locrus and Progenete; and in its neighbourhood Deucalion and Pyrrha were reported to have residesd. (I. c. ol. ix. 62; 87; Schol. ad loc.)

It was the native city of Patroclus. (Herm. H. xviii. 526), and it is mentioned in the Homeric catalogue as one of the Trojan towns subject to Ajax, son of Oileus (II. ii. 531). During the flourishing period of Greek history, it was regarded as the chief city of the eastern Locrians, for the distinction between the Opuntii and Epicenmildii is not made either by Herodotus, Thucydides, or Polybius. Even Strabo, from whom the distinction is chiefly derived, in one place describes Opus as the capital of the Epicen- mili4 (ix. p. 416); and the same is confirmed by Pliny (iv. 7. s. 12) and Stephanius (c. s. Oποσταρος) from Leoke, Northern Greece, vol. ii. p. 181.) The Opuntii joined Leonidas with all their forces at Thermopylae, and sent seven ships to the Greek fleet at Artemision. (Herod. vii. 203, viii. 1.) Subsequently they belonged to the anti-Athenian party in Greece. Accordingly, after the conquest of Boeotia by the Athenians, which followed the battle of Nopsychyta, n. c. 456, the Athenians carried off 100 of the richest Opuntians as hostages. (Thuc. i. 108.) In the Peloponnesian War the Opuntian privatesmen annoyed the Athenian traffic, and it was in order to check them that the Athenians fortified the small island of Atalanta off the Opuntian coast. (Thuc. ii. 32.) In the war between Antigonus and Cassander, Opus opposed the cause of the latter, and was therefore besieged by Ptolemy, the general of Antigonus. (Diod. iii. 78.)

The position of Opus is a disputed point. Mele- tius has fallen into the error of identifying it with Pardonitza, which is in the territory of the Epicenmildii. Many modern writers place Opus at Talandra, where are several Hellenic remains; but Leoke observes that the distance of Talandra from the sea is too great to correspond with the testimony of Strabo and Livy. Accordingly Leoke places Opus at Kardhentitsa, a village situated an hour to the south-eastward of Talandra, at a distance from the sea corresponding to the 15 stadia of Strabo, and where exist the remains of an ancient city. (Northern Greece, vol. ii. p. 173, seq.)

2. A town in the mountainous district of Accrois in Elys, taken by the Spartans, when they invaded Elis at the close of the Peloponnesian War. The Sbolists on Pindar mentions a river Opus in Elis. The site of the town is perhaps represented by the Hellenic ruins at Skândala, and the river Opus may be the stream which there flows from a small lake into the Penicis. (Diod. xiv. 17; Steph. B. s. r.; Strab. ix. p. 425; Schol. ad Pind. Ol. ix. 64; Leoke, Peloponneseia, p. 220; Curtius, Peloponneseus, vol. i. p. 43.)

ORA ('Opa), a place mentioned by Ptolemy (vi. 8. § 14) in Carmagia, but apparently on the confines of Gordionia. It seems not improbable that he has confounded it with Oras, or Oréas, which was certainly in the latter province. Strabo (xv. p. 223) and Arrian (vi. 24) both apparently quoting from the same authority, speak of a place of this name in Gordionia, — the capital, probably, of the Oraeas. [V.]

ORA (ra 'Opa), a town in the NW. part of India, apparently at no great distance from the Kubul river, of which Arrian describes the capture by Alexander the Great, on his march towards the Punjab (v. c. 27). It does not appear to have been identified with any existing ruins; but it must have been situated, according to Arrian's notice, between the Gurai (Gauri) and the celebrated rock of Aror (Atheras). [V.]

ORAEC (Ora, Arrian, vi. 22, 28), the chief town, in all probability, of the people who are generally called Oratae, though their name is written in different ways. It was situated in Gordionia, and is most likely the same as is called in the Peripius of the Erythrean Sea, the Emporium Oræas (c. 37, ed. Müller). The neighbouring country was rich in corn, wine, barley, and dates. [V.]

ORATHA (Ora, c. vii. 22, 28), a city described by Stephanius B. (x. s. r.), as in the district of Mesene, on the Tegira. As he does not state in which Mesene he supposes it to have been, it is impossible now to identify it. Some commentators have supposed that it is the same as "Ur of the Chaldees." It is, however, more likely that it is "Ur castellum Persaria" (Amm. Marc. xxxv. 8), now believed to be represented by the ruins of Al-Hathir; or, perhaps, the Ur of the Pliny (v. 24. s. 21). [V.]

ORBELES ('Ορβελος), in Herod. vi. 16; Strab. vii. p. 329; Didor. xx. 19; Arrian. Anab. i. 1. § 5; Ptol. iii. 9. § 1, iii. 11. § 1; Pompon. Mel. ii. 2. § 2; Plin. iv. 17), the great mountain on the frontiers of Thrace and Macedonia, which, beginning on the Strymon and lake, extends towards the sources of the Strymon, where it unites with the summit called Scoumis, in which the river had its origin. The amphibious inhabitants of lake Trassias procured their planks and piles, on which they constructed their dwellings from this mountain. (Herod. l. c.) Cassander, after having assisted Audoleon, king of Paeonia, against the Illyrian Autaritae, and having conquered them, transported 20,000 men, women, and children to Mt. Orbelus. (Didor. l. c.) The epitomiser of Strabo (l. c.), who lived not long before the commencement of the 11th century, applies this name to the ridge of Haemus and Rhodope; Gatterer (Comment. Soc. Got. vol. iv. p. 99, vol. vi.}
ORCADES.

p. 33; comp. Poppo, Promachon. in Thuc. pars. i. vol. ii. (p. 321), in consequence, was inclined to believe that there were two mountains of this name. Kiepert (Karte der Europ. Turkei) identifies Orbelus with Perin Dagh. The district called Orbelis (Or-

I. 3. § 31), a group of small islands lying off the northern ex- treme of Britannia Barcicina. According to Ptolemy (l. c.) and Mela (iii. 6. § 7) they were 30 in number; Pliny (iv. 16. § 20) reckons them at 40; Orosins (i. 2) at 33, of which 20 were inhabited and 13 uninhabited. This last account agrees very nearly with that of Jornandes (B. Get. 1), who makes them 34 in number. See also Tacitus (Agric. 10) and the Itinerary (p. 508). The modern Orkney and Shetland Islands.

[ T. H. D. ]

ORCAORICI (Orcaorikoi), a place in a rough district of Galatia, devoid of a sufficient supply of water, near Pessinus, on the borders of Phrygia, if not in Phrygia itself (Strab. xii. pp. 567, 568, 576).—[L. S.]

ORCAS (Orapas, Ptol. ii. 3. § 3), a promontory on the N. coast of Britannia Barcicina, now Dunnet Head. It should be remarked, however, that Ptolemy (l. c.) places it on the E. coast, and gives it the additional name of Tarvedun (Tovved-

svov).—[T. H. D.]


2. An inland town of Thrace. (Ptol. iii. 2. § 114.)—[T. H. D.]

ORCHEX (Orkhex), a city of southern Babylonia, placed by Ptolemy on the Persian Gulf, i.e. to the NE. of his Arabia Felix. (Ptol. v. 19. § 2) They were perhaps the inhabitants of Orchiote mentioned below. [G.W.]

ORCHISTEIE (Orkisthie, Strab. xi. p. 528), a canton of Armenia, which Strabo (l. c.) describes as abounding in horses, but does not mention its position. [E. B. J.]

ORCHOE (Orkho), a city of southern Babylonia, placed by Ptolemy among the marshes in the direction of Arabia Deserta (vi. 20. § 7). There can be little doubt that it is to be identified with one of the great mounds which are readily excavated in those parts, and that the one now called Warka represents its position. It was supposed that another mound in the immediate neighbourhood, Munwywer, was the same as the "Ur of the Chaldees;" and there is now good reason for identifying it as the site of that celebrated place. The name of Warka reads on inscriptions lately discovered by Mr. Taylor, Har or Hurik, which is nearly the same with the Orxh of the LXX. and the Orkho of Ptolemy (l. c.). Moreover, Har and Warka are constantly connected in the inscriptions, just as Erech and Accad are in the Bible. It is most probable that the Orcheni (Orkhoi), described in Strabo as an astronomical sect of Chaldaeans, dwelling near Babylon (xxi. p. 739); in Ptolemy, as a people of Arabia, living near the Persian Gulf (v. 19. § 2); and in Pliny, as an agricultural popula-

tion, which banked up the waters of the Euphrates and compelled them to flow into the Tigris (vi. 27. a. 31), were really the inhabitants of Orchoe and of the district surrounding it. We now know that this country was ruled in very early times by a Chaldaean race, some of the kings of which Berosus has re- corded. (Rawlinson, in Athenaeum, 1854, No. 1377; Euseb. Praepar. Evang. ix. 17.) It is worthy of note that Eusebius has preserved an ancient fragment from Eupedmus, who speaks of a city of Babylonia, Camarina, "which some call Urice (Oropo)."

As the Assyrian name of Warka is written with a monogram which signifies "the Moon," and as the name Camarina would naturally be derivable from the Arabic Kamar, "the Moon," there is an additional connection between the two names. (Orchomenus. l. c.) It is also clear from the inscriptions that the names of the two cities were constantly inter-changed. [V.]

ORCHOMENUS. 1. (Orkhomenos; in ins. and coins, Orchoemenos, Orkhoemenos), usually called the MINYAN ORCHOMENUS (Orcho- menos Minyios, Hom. Il. ii. 511; Thuc. iv. 76; Strab. iv. p. 414), a city in the north of Boeotia, and in ante-historical times the capital of the powerful kingdom of the Minyae. This people, according to tradition, seem to have come originally from Thessaly. We read of a town Minya in Thessaly (Steph B. s. e. v. Maria), and also of a Thessalian Orchomenus Minyaeus. (Plin. iv. 8. s. 15.) The first king of the Boeotian Orchomenus is said to have been Andreas, a son of the Thessalian river Peneus, from whom the country was called Andreas. (Pans. ix. 34. § 6; or Orkhomenoi Aptaios eis Theasal, Schol. ad Apoll. Rhod. ii. 1190.) Andreas assigned part of his territory to the Aeolian Athanas, who adopted two of the grandchildren of his brother Sisyphus: they gave their names to Halartus and Cononcia. Andreas was succeeded in the other part of his territory by his son Etecules, who was the first to worship the Charites (Graces) in Greece. Upon the death of Etecules the sovereignty devolved upon the family of Halmus or Almus, a son of Sisyphus. (Pans ix. 34. § 7—ix. 35.) Halmus had two daughters, Chrysie and Chrysoageneia. Chrysie by the god Ares became the mother of Philegrys, who succeeded the childless Etecules, and called the country Philegynan after himself. He also gave his name to the fierce and sacreligious race of the Philegyae, who separated themselves from the other Orcheniains, and attempted to plunder the temple of Delphi. They were however all destroyed by the god, with the exception of a few who fled into Phocis. Philegrys died without children, and was succeeded by Chrysies, the son of Chrysoageneia by the god Poseidon. Chrysies was the father of the wealthy Minyas, who built the treasury, and who gave his name to the Minyan race. Minyas was succeeded by his son Orchenus, after whom the city was named. (Pans. ix. 36. §§ 1—6.) Some modern scholars have supposed that the Minyae were Aeolians (Thirlwall, Hist. of Greece, vol. i. p. 91); but as they disappeared before the historical period, it is impossible to predicate anything certain respecting them. There is, however, a concurrence of tradition to the fact, that Orchomenus was in the earliest times not only the chief city of Boeotia, but one of the most powerful and wealthy cities of Greece. It has been observed that the genealogy of Orcheniains glitters with names which express the traditional opinion of his unbounded wealth (Chrysies, Chrysoageneia). Homer even compares the treasures which flowed into the city to those of the Egyptian Thebes (II. ix. 381; comp. Eurip. I. c.) It would seem that at an early period Orchomenus ruled over

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the whole of Northern Boeotia; and that even Thebes was for a time compelled to pay tribute to Erginus, king of Orchomenus. From this tribute, however, the Thebans were delivered by Hercules, who made war upon Orchomenus, and greatly reduced its power. (Paus. ix. 37. § 2; Strab. ix. p. 414; Diod. iv. 18.)

In the Homeric catalogue Orchomenus is mentioned along with Aspicleon, but distinct from the other Boeotian towns, and as sending 30 ships to the Trojan War (II. ii. 511). Thirty years after the Trojan War, according to the received chronology, the sovereignty of the Minyae seems to have been overthrown by the Boeotian immigrants from Thebes; and Orchomenus became a member of the Boeotian confederacy. (Strab. ix. p. 401; comp. Thuc. i. 12.) The city now ceased to be the Minyean and became the Boeotian Orchomenus (Thuc. iv. 76); but it still remained a powerful state, and throughout the whole historical period was second only to Thebes in the Boeotian confederacy. The town of Chaeronea appears to have been always one of its dependences. (Thuc. iv. 76.) In the Persian War Orchomenus, together with the other Boeotian towns, with the exception of Thespiae and Plataea, deserted the cause of Greek independence. Orchomenus possessed an aristocratical government, and continued on friendly terms with Thebes, as long as the aristocratical party in the latter city had the direction of public affairs. But when, after the close of the Peloponnesian War, a revolution placed the government of Thebes in the hands of the democracy, Orchomenus became opposed to Thebes. Accordingly, when war broke out between Sparta and Thebes, and Lyssander invaded Boeotia in n. c. 393, Orchomenus revolted from Thebes, and sent troops to assist Lyssander in his siege of Helice. Orchomenus, however, was restored to the protection of the Boeotian citadel, and its existence was confirmed by the Thebans, who arrayed them against the Thebans. (Xen. Hell. iii. 5. § 6, seq.; Diod. xiv. 81; Corn. Nepos. Lycs. 3.) In the following year (n. c. 394), when all the other Boeotians joined the Thebans and Athenians at the battle of Coronea, the Orchomenians fought in the army of Aeschines, who arrayed them against the Thebans. (Xen. Hell. iv. 3. § 15, Agec. 2. § 9.) It was now the object of the Spartans to deprive Thebes of her supremacy over the Boeotian cities. This they effected by the peace of Antaiadas, n. c. 387, by which Thebes was obliged to acknowledge the independence of Orchomenus and of the cities of Boeotia. (Xen. Hell. v. 1. § 51.) The battle of Lusitra (n. c. 371) changed the nation of Orchomenus, who had deserted the Thebans and made Thebes the undisputed master of Boeotia. Orchomenus was now at the mercy of the Thebans, who were anxious to destroy the city, and reduce the inhabitants to slavery. Epanomidas, however, dissuaded them from carrying their wishes into effect, and induced them to pardon Orchomenus, and re-admit it as a member of the Boeotian confederation. (Diod. xv. 57.) The Thebans appear to have yielded with reluctance to the generous advice of Epanomidas; and they took advantage of his absence in Thebes, in n. c. 368, to carry their original design into effect. The pretext was that the 300 knights of Orchomenus had entered into a conspiracy with some Theban exiles to overthrow the democratical constitution of Thebes. It is not improbable that the whole story was a fiction; but the Thebans eagerly listened to the accusation, condemned the 300 Orchomenians, and decreed that the city should be destroyed. A Theban army was immediately sent against it, which burnt it to the ground, put all the male inhabitants to the sword, and sold all the women and children into slavery. (Diod. xv. 79; Paus. ix. 15. § 3.) This atrocious act of vengeance remained as an indelible stigma upon the Theban character (Dem. c. Lept. p. 490).

Orchomenus remained a long time in ruins, though the Athenians were anxious for its restoration, for the purpose of humbling Thebes. (Dem. Megal. pp. 203, 208.) It appears to have been rebuilt during the Phocian War, when the Phocians endeavoured to expel the Thebans from the northern parts of Boeotia. In n. c. 353 we find the Phocian leader Onomarchus in possession of Orchomenus and Coronea (Diod. vi. 33, 65); and in the following year Phylacus was defeated in the neighbourhood of these towns. (Diod. xvi. 37.) Orchomenus, Coronea, and Corisciae were the three fortified places in Boeotia, which the Phocians had in their power (Diod. xvi. 58); and from which they made their devastating inroads into the other parts of Boeotia. On the conclusion of the Sacred War, n. c. 346, Orchomenus was given by Philip to its implacable enemy the Thebans, who, under Philip's eyes, destroyed the city a second time, and sold all its inhabitants as slaves. (Aesch. de Pal. Legg. p. 369; Dem. Phil. ii. 69, de Pace, p. 62, de Pal. Legg. p. 375.) It did not, however, remain long in ruins; for after the defeat of the Thebans and Athenians at the battle of Chaeronea, n. c. 338, it was rebuilt by Philip's order (Paus. iv. 27. § 10, ix. 37. § 8; according to Arrian, Anab. i. 9, it was rebuilt by Alexander the Great after the destruction of Thebes). From this time the name of Orchomenus is seldom mentioned in history. Under the Romans it shared the common fate of the Boeotian towns, all of which were, in Strabo's time, only ruins and names, with the exception of Thebes and Tanagra. (Dio. lxvi. 28; Xen. Hell. iii. 5. § 6; Paus. vi. 19. § 10, viii. 1. § 10, vii. 9. § 22.) Under the worship of the Charites or Graces, and for the festival in their honour, celebrated with musical contests, in which poets and musicians from all parts of Greece took part. Hence Pindar calls Orchomenus the city of the Charites (Pyth. xii. 45), and Theocritus describes them as the goddesses who love the Minyean Orchomenus (xiv. 104). An ancient inscription records the names of the victors in this festival of the Charites. (Müller, Orchomenus, p. 172, seq.) Pindar's fourteenth Olympic ode, which was written to commemorate the victory of Aspicleon, an Orchomenian, is in behalf of a lyric festival of these goddesses, which was probably sung in their temple. It was in the marshes in the neighbourhood of Orchomenus that the auletic or flute-reeds grew, which exercised an important influence upon the development of Greek music. [See Vol. I. p. 414, b.]

The ruins of Orchomenus are to be seen near the village of Skripis. The city stood at the edge of the marshes of the Copais lake, and occupied the triangular face of a steep mountain. The Copissoi "winds like a serpent" round the southern base of the mountain (δυν όροομοοι ελαφρατοι ευφυς, δρακων ως, Hes. op. Strab. ix. p. 424). At its northern face are the sources of the river Melas. [See Vol. I. p. 413. a.] Leake observes that the "upper part of the hill, forming a very acute angle, was fortified differently from the customary modes. Instead of a considerable portion of it having been enclosed to form an acropolis, there is only a small castle on the summit, having a long narrow approach to it from the body of the town, between walls which, for the last 200 yards, are almost parallel, and not more than 20 or 30 yards asunder. Below this approach to the citadel the breadth of the hill gradually
vindens, and in the lowest part of the town the en-
closed space is nearly square. It is defended on the
lowest side by a wall, which crossed the slope of
the hill along the crest of a ledge of rock, which there
forms a division in the slope. In this wall, which
is at three-fourths of the distance from the castle to
the monastery, there are some foundations of the
gate which formed the lower entrance into the city;
and on the outside are many large masses of wrought
stone, the remains, apparently, of some temple or
other public building. The southern wall of the
city, which follows a line parallel to the Cephissus,
is traceable, with scarcely any intermission, through
distance of three-quarters of a mile; and in many
places several courses of masonry are still extant.
The wall derives its flank defence from square towers,
placed for the most part at long intervals, with an
intermediate short flank or break, in the line of wall.
In a few places the masonry is of a very early age,
but in general it is of the third kind, or almost
regular." The former belongs to the earlier Orcho-
menus, the latter to the later city, and dates from
the time of its restoration either by Philip or the Pho-
cians. "Towards the middle of the northern side the
hill of Orchomenus is most precipitous, and here the
walls are not traceable. The circumference of the
whole was about 2 miles. The citadel occupies a
rock about 40 yards in diameter, and seems to have
been an irregular hexagon; but three sides only re-
main, no foundations being visible on the eastern
half of the rock. At the northern angle are the
ruins of a tower, and parallel to the north-western
side there is a ditch cut in the rock, beyond which
are some traces of an outcry. The hill is com-
manded by the neighbouring part of Mount Acon-
tium, but not at such a distance as to have been of
importance in ancient warfare. The access to the
castle from the city was first by an oblique flight of
44 steps, 6 feet wide, and cut out of the rock; and
then by a direct flight of 50 steps of the same kind."

The monuments, which Pausanias noticed at
Orchomenus, were temples of Dionysus and the
Charites,—of which the latter was a very ancient
building,—a fountain, to which there was a de-
scent, the treasury of Minyas, tombs of Minyas and
Hesiod, and a brazen figure bound by a chain of iron
to a rock, which was said to be the ghost of Actaeon.
Seven stadia from the town, at the sources of the
river Melas, was a temple of Hercules. The Treas-
ury of Atreus was a circular building rising to a
summit not very pointed, but terminating in a stone,
which was said to hold together the entire building.
(Paus. ix. 38.) Pausanias expresses his admir-
ation of this building, and says there was nothing
more wonderful either in Greece or in any other
country. The remains of the treasury still exist at
the eastern extremity of the hill towards the lake, in
front of the monastery. It was a building similar to
the Treasury of Atreus at Mycenae. It was a
circular vault of massive masonry embedded in the
hill, with an arched roof, unmounted probably by a
tunnicus. The whole of the stone-work of the vault
has now disappeared, but its form is vouchsed for by
the circular cavity of the ground and by the descrip-
tion of Pausanias. It had a side-door of entrance,
which is still entire, though completely embedded
in earth up to the base of the architrave. There were
probably two great slabs in the architrave, as at
Mycenae, though one only is left, which is of white
marble, and of which the size, according to Leake,
is 16 feet in its greatest length, 8 in its greatest
breadth, and 3 feet 2i inches in thickness. The
diameter of the vault seems to have been about 41
feet. Respecting the origin and destination of this,
and other buildings of the same class, some remarks
are made under MYCENAE. [Vol. II. p. 383.] Strabo
remarks (ix. p. 416) that the Orchomenus of his
time was supposed to stand on a different site from
the more ancient city, the foundations of the lake
having forced the inhabitants to retire from the plain
by Mount Acotium. And Leake observes, that
this seems to accord with the position of the treasury
on the outside of the existing walls, since it can
hardly have been placed there originally. The aca-
polis, however, must always have stood upon the
hill; but it is probable, that the city in the height
of its power extended to the Cephissus.

COIN OF ORCHOMENUS.

The monastery of Skripi, which stands about
midway between the treasury and the river, proba-
ably occupies the site of the temple of the Charites;
for the pedestal of a tripod dedicated to the Charites,
which is now in the church, was found in an ex-
cavation made upon the spot. Some very ancient
inscriptions, of which two are now in the British
Museum, were found in the church of the monastery.
They are in the Orchomenian-Aeolic dialect, in
which the digamma was used. (O. O. Muller,
Orchomenos und die Minyer, Breslau, 1844, 2nd ed.;
Doddwell, Classical Tour, vol. i. p. 227, seq.; Leake,
ORCHOMENUS.

2. An ancient city of Arcadia, called by Thucydides (v. 61) the Arcadian (ο 'Αρχαίος), to distinguish it from the Boeotian town. It was situated in a plain surrounded on every side by mountains. This plain was bounded on the S. by a low range of hills, called Anthachia, which separated it from the territory of Mantinea; on the N. by a lofty cliff, called Obgyrunt, through which the passes into the territories of Thessaly and Laconia; and on the E. and W. by two parallel chains running from N. to S., which bore no specific name in antiquity; the eastern range is in one part 5100 feet high, and the western about 4000 feet. The plain is divided into two by hills projecting on either side from the eastern and western ranges, and which approach so close as to allow space for only a narrow ravine between them. The western hill, on account of its rough and rugged form, was called Trachy (Τραχύς) in antiquity; upon the summit of the western mountain stood the acropolis of Orchomenus. The northern plain is lower than the southern; the water of the latter runs through the ravine between Mount Trachy and that upon which Orchomenus stands into the northern plain, where, as there is no outlet for the waters, they form a considerable lake. (Paus. viii. 13. § 4.)

The acropolis of Orchomenus, stood upon a lofty, steep, and insulated hill, nearly 3000 feet high, resembling the strong fortress of the Messenian Ithome, and, like the latter, commanding two plains. [See Vol. II. p. 338.] From its situation and its legendary history, we may conclude that it was one of the most powerful cities of Arcadia in early times. Pausanias relates, that a statue of Artemis, founded by an eponymous hero, the son of Lycaen (viii. 3. § 5); but there was a tradition that, on the death of Arcas, his dominions were divided among his three sons, of whom Eliates obtained Orchomenus as his portion. (Schol. ad. Dionys. Per. 415.) The kings of Orchomenus are said to have ruled over nearly all Arcadia. (Heraclid. Pont. ap. Dion. Lact. i. 94.) Pausanias also gives a list of the kings of Orchomenus, whom he represents at the same time as kings of Arcadia. One of these kings, Aristocrates, the son of Archias, was stoned to death by his people for violating the virgin priestess of Artemis Hymina. Arcadia was succeeded by his son Hicetas, and Hicetas by his son Aristocrates II., who, having abandoned the Messenians at the battle of the Trench in the second war against Sparta, experienced the fate of his grandfather, being stoned to death by the Arcadians. He appears to have been the last king of Orchomenus, who reigned over Arcadia, but his family was not deprived of the kingdom of Orchomenus, as is stated in some authorities, since we find his son Aristocrates represented as king of the city. (Paus. viii. 5; Polyb. iv. 3; Heracl. Pont. l.c.) It would appear, indeed, that royalty continued to exist at Orchomenus long after its abolition in most other Greek cities, since Theophratus related that Poseistratus, king of Orchomenus, was put to death by the aristocracy in the Peloponnesian War. (Plut. Parall. 32.)

Orchomenus is mentioned by Homer, who gives it the epithet of θαλαμηνος (Il. i. 605); and it is also called φιρος by Ovid (Met. vi. 416), and φαρυος by Apollodorus Rhodius (ib. 512). In the Persian wars Orchomenus sent 120 men to Thermopylae (Herod. viii. 102), and 600 to Plataea (ix. 28). In the Peloponnesian War, the Lacedaemonians deposited in Orchomenus the hostages they had taken from the Arcadians; but the walls of the city were then in a disabdipated state; and accordingly, when the Athenians and their Peloponnesian allies advanced against the city in B.C. 418, the Orchomenians dared not offer resistance, and surrendered the hostages. (Thuc. v. 61.) At the time of the foundation of Megalopolis, we find the Orchomenians exercising supremacy over Theison, Metherium, and Teuthis; but the inhabitants of these cities were then transferred to Megalopolis, and their territories assigned to the latter. (Paus. vii. 3.) The Orchomenians, through their enmity to the Mantinians, refused to join the Arcadian confederacy, and made war upon the Mantinians. (Xen. Hell. v. 5. § 11; Dod. xvi. 62.) Henceforth Orchomenus lost its political importance; but, from its commanding situation, its possession was frequently an object of the belligerent powers in later times. In the war between Cassander and Ptolemy, it fell into the power of the former, B.C. 313. (Diod. xix. 63.) It subsequently espoused the side of the Aetolians, was taken by Cleomenes (Polyb. ii. 46), and was afterwards retaken by Antigonus Doson, who placed there a Macedonian garrison. (Polyb. ii. 54, iv. 6; Pint. Arat. 5.) It was given back by Philip to the Achaenians. (Liv. xxxii. 5.) Strabo mentions it among the Arcadian cities, which had either disappeared, or of which there were scarcely any traces left (viii. p. 338); but this appears from Pausanias to have been an exaggeration. When this writer visited the place, the old city upon the summit of the mountain was in ruins, and there were only some vestiges of the agora and the town walls; but at the foot of the mountain there was still an inhabited town. The upper town was probably deserted at a very early period; for such is the natural strength of its position, that we can hardly suppose that the Orchomenians were dwelling there in the Peloponnesian War, when they were unable to resist an invading force. Pausanias mentions, as the most remarkable objects in the place, a source of water, and temples of Poseidon and Aphrodite, with statues of stone. Close to the city was a wooden statue of Artemis, enclosed in a great cypress tree, and hence called Cedreitis. Below the city were several heaps of stones, said to have been erected to some persons slain in battle. (Paus. viii. 13.)

The village of Kolpaki stands on the site of the lower Orchomenos. On approaching the place from the south the traveller sees, on his left, tumuli, chiefly composed of collections of stones, as described by Pausanias. Just above Kolpaki are several pieces of white marble columns, belonging to an ancient temple. There are also some remains of a temple at a ruined church below the village, near which is a copious fountain; which is evidently the one described by Pausanias. On the summit of the hill are some remains of the walls of the more ancient Orchomenos. In the territory of Orchomenos, but adjoining that of Mantinea, consequently on the northern slope of Mt. Anchisia, was the temple of Artemis Hymina, which was held in high veneration by all the Arcadians in the most ancient times. (Paus. viii. 5. § 11.) Its site is probably indicated by a chapel of the Virgin Mary, which stands east of Leriohl. In the southern plain is an ancient canal, which conducts the waters from the surrounding mountains.
through the ravine into the lower or northern plain, which is "the other Ovchomian plain" of Pan-
sinus (vii. 13. § 4). After passing the ravine, at the distance of 3 stadia from Ovchomius, the road divides into two. Ovchomius to the left along the northern side of the Ovchomian acropolis to Ca-
pheus, the other crosses the torrent, and passes under Mt. Trachy to the tomb of Aristocrates, beyond which are the fountains called Teneae (Te-
pean). Seven stadia further is a place called Amilianus ("Amilos"). Here, in ancient times, the road divided into two, one leading to Symphalae and the other to Pneusm. (Paus. viii. 13. § 4, seq.)

The above-mentioned fountains are visible just bey-
ond Trachy, and a little further are some Hellenic
rains, which are those of Amilianus. (Doxaell. Clas-
sical Tour, vol. ii. p. 425, seq.; Leake, Morcen, 
vol. iii. p. 99, seq.; Boblagy, Récherches, &c.
P. 149; Curtius, Peloponnesos, vol. i. p. 219, seq.)

3. A town in Thessaly. [See above, p. 487.]

4. A town (Euboea near Carystus. (Strab. ix. 
p. 416.)

ORCISTUS, a town in the north-east of Phrygia, 
not the borders of Galatia. It was the seat of a
(bishop (Geogr. Sacr. p. 256; Concil. Chalcid.; Tab. 
Peuting). It is placed by Col. Leake (Asia Minor, p. 71), on the authority of an inscription found there by Pocceke, at Alekuan, and, perhaps more cor-
rectly, by Hamilton (Researches, i. p. 444) about
3 or 4 miles to the south-east of the village of
Alekiam, where considerable remains of antiquity
are found. [I. S.]

ORDESUS. [Isiacorum Portus.]

ORDESUS. [Omdesus.]

ORDESUS (Orodesos, Herod. iv. 48), an affi-

cient of the Ister, which the commentators usually
associate with the Sceth. (Scharfik, Sacr. Alt. 
vol. i. p. 506.)

ORDOVICES (Orobolites, Ptol. ii. 3. § 18), a
people on the W. coast of Britannia Romana, op-
posite to the island of Mona. They occupied the
NW. portion of Wales, or that lying between Car-
dipen Bay and the river Dee, viz., Montgomery-
shire, Merionethshire, Caernarvonshire, Denbigh-
shire, and Flintshire. (Camden, p. 777; Tac. 
Ann. xiii. 33, Agric. 18.) [T. H. B.]

ORECII (Oôpôtai), a people of Macedonia or Thrace, known only from their coins. These have
been by some writers referred to the Oretae; but it is more probable, as suggested by Leake, that they were one of the Thracian tribes who worked the
silver mines of Pangaeum; a circumstance which will account for our finding silver coins of large size and in considerable numbers struck by a people so
obscure that their name is not mentioned by any
213. Numismata Hellenica, p. 81.) The coins in
question, one of which is annexed, closely resemble
in style and fabric those of the Bisaltes and Eboni
in the same neighbourhood. [L. H. B.]

ORESTÆ (Oôpôtai, Geor. ap. Steph. B. s. r.; 
Thuc. ii. 80; Polyb. xviii. 30; Strab. vii. p. 326, 
ix. p. 434; Plin. iv. 17), a people who are shown
by Thucydides (L. c.) to have bounded upon the
Macedonian Paraetacens and who partly, perhaps, as
having been originally an Epirese tribe (Steph. B.
s. r. terms them a Moesian tribe), were united
with the other Epirotes, under their prince Antiochus,
in support of the expedition of Cnemus and the Amb-
cieniots against Acrania. Afterwards they were
incorporated in the Macedonian kingdom. In
the peace finally granted to Philip, iii. 196, by the
Romans, the Orestae were declared free, because
they had been the first to revolt. (Liv. xxviii. 34.)

ORESTES (Orestiis, Ptol. iii. 13. §§ 5, 22; Steph. B.
s. r.; Liv. xxvii. 33, xxx. 40) or OEKTASLIS (Orestiars, Strab. vi. p. 326), was the name given
to the district which they occupied, which, though
it is not named by Livy and Dionysius among the
countries which entered into the composition of
the Fourth Macedon, was probably included in it,
because the greater part, at least, of Orestis was situ-
ated to the E. of Fundus. This subdivision of Upper
Macedonia is represented by the modern districts
of Gramisstis, Anasalitsa, and Kastoria. (Leake,
124.)

ORESTHIAIUM (Orestiâs, Paus. ; Oret-
sicelium, Tzir. Orestis, Hor., Ear.), a town in the
south of Arcadia, in the district of Maeonia, a little
to the right of the road, leading from Megalopolis
to Parnassus and Tegea. Its inhabitants were
removed to Megalopolis on the foundation of the latter
city. Its territory is called Oresthis by Thucydides
(iv. 134), and in it was situated Lalocceia, which
became a suburb of Megalopolis. (Ladocella.)
Leake places Oresthiaium at or near the ridge of
Tzimbaris, and conjectures that it may have occu-
pied the site of the village of Mavrom or Marmo-
ària, a name often attached in Greece to places where
ancient wrought or sculptured stones have been
found. (Paus. viii. 44. § 2, comp. vii. 3, § 1, 27, 3 
3. 39. § 4; Herod. ix. 11; Plut. Arist. 10; Thuc. v. 
64; Euph. Orest. 1642, Electr. 1274; Steph. B.
v. e.; Leake, Peloponnesiacca, p. 247.)

ORESTIS. [Oresthimnunm.]

ORESTIS. [Orestiae.]

ORESTIAS. [Haddianopolis, No. 1.]

ORETÀNI (Oreytani, Ptol. ii. 6. § 59), a
powerful people in the S. of Hispania Tarracense-
censis, inhabiting the territory E. of Baetica, as far as
Carthago Nova, and spreading to the N. beyond the
river A الأس. The Baets flowed through their
country in its earliest course. (Polyb. vi. x. 31;
Strab. iii. pp. 152, 156; Plin. iii. 3. s. 4; Liv. 
xxii. 11, xxx. 7.) Thus they inhabited the E. part of
Granada, the whole of Málaga, and the W. part of
Mozár. Their chief city was Castulo, now 
Casalona. [T. H. D.]

ORETUM GERMANORUM (Oretam Germani-
num, Ptol. ii. 6. § 59). Germani was another name
for the Oretani ("Oretani, qui et Germani nomi-
nantus," Plin. iii. 3. s. 4), and Oretum was one of
their towns; probably the Orí-a of Ardenius,
quoted by Steph. B. (c. r.), and the Oría of Strabo
(iii. 152). It has been identified with Granata,
a village near Abuqra, where there is a hermitage
still called De Oreti, and close by several ruins, a
Roman bridge, &c. (Morales, Ant. p. 8, b. p. 76. a.; 
p. 152.)

[1. H. D.]
ORCUS.

ORCUS (Ὄρκός; Eth. Ὄρκως; the territory 'Ὅρκα, Strab. x. p. 445), formerly called HISTIAEA ('Ἱστιαία, also Εὐστιαία; Eth. Ἰστιαῖας), a town in the north of Eubea, situated upon the river Callas, at the foot of Mt. Telechirion, and opposite Antron on the Thessalian coast. From this town the whole northern extremity of Eubea was named Histiaeotis ('Ἱστιαιότης, Ion. Ἰστιαιότης, Herod. viii. 23). According to some it was a colony from the Attic demus of Histiaeotis (Strab. x. p. 443); according to others it was founded by the Thessalian Perrhaebi. (Sceym. Ch. 578.) It was one of the most ancient and most important of the Euboean cities. It became of so great importance that the epithet of notable σταύρος (I. ii. 537); and Syra also mentions it as one of the four cities of Eubea (p. 22). After the battle of Artemision, when the Greek fleet sailed southwards, Histiaeotis was occupied by the Persians. (Herod. vii. 23.) Upon the expulsion of the Persians from Greece, Histiaeotis, with the other Euboean towns, became subject to Athens. In the revolt of Eubea from Athens in n. c. 445, we may conclude that Histiaeotis took a prominent part, since Pericles, upon the reduction of the island, expelled the inhabitants from the city, and peopled it with 2000 Athenian colonists. The expelled Histiaeotans were sold by Theopropus to have withdrawn to Macedonia. (Thuc. i. 114; Diod. xiii. 7, 22; Plut. Per. 23; Theopomp. ap. Strab. x. p. 445.) From this time we find the name of the town changed to Orenos, which was originally a demus dependent upon Histiaeotis. (Strab. L c.; Paus. vii. 26, § 4.) It is true that Thucydides upon one occasion subsequently calls the town by its ancient name (vii. 57); but he speaks of it as Orenos, in relating the second revolt of Eubea in n. c. 411, where he says that it was the only town in the island that remained faithful to Athens. (Thuc. viii. 95.) At the end of the Peloponnesian War, Orenos became subject to Sparta, the Athenian colonists were doubtless expelled, and a portion at least of its ancient inhabitants restored; and accordingly we read that this town remained faithful to Sparta and cherished a lasting hatred against Athens. (Diod. xv. 30.) Neogene, supported by Jason of Phereas, made himself tyrant of Orenos for a time; but he was expelled by Thrippolias, the Lacedaemonian commander; and the Athenian Chaireas endeavoured in vain to obtain possession of the town. (Diod. L c.) But shortly afterwards, before the battle of Leucstra, Orenos revolted from Sparta. (Xyn. Ill. v. 4, § 56.) In the subsequent war between Philip and the Athenians, a party in Orenos was friendly to Philip; and the aid of this monarch Philiapides became tyrant of the city (Dein. Phil. iii. pp. 119, 127, de Cor. p. 248; Strab. L c.); but the Athenians, at the instigation of Moshomes, sent an expedition against Orenos, which expelled Philiapides, and, according to Charax, put him to death. (Dein. de Cor. p. 232; Charax, ap. Strab. s. r. Ὄρκας.) In consequence of its geographical position and its fortifications, Orenos became an important place in the subsequent wars. In the contest between Antigonus and Cassander it was besieged by the latter; and, however, obliged to retire upon the approach of Polyden, the general of Antigonus. (Diod. xix. 75, 77.) In the first war between the Romans and Philip, it was betrayed to the former by the commander of the Macedonian garrison, n. c. 207. (Liv. xxviii. 6.) In the second war it was taken by the Romans by assault, n. c. 200. (Liv. iii. 46.) Soon afterwards, in n. c. 196, it was declared free by T. Quintius Flaminius along with the other Greek states. (Polyb. xviii. 28, 30; Liv. LXX. xxxii. 31, 34.) Phily mentions it among the cities of Eubea no longer existent in his time (Plin. iv. 21, 82), but it still occurs in the lists of Ptolemy, under the corrupt form of Ζωόπες (iii. 13, § 25).

Strabo says that Orenos was situated upon a lofty hill named Deunus (x. p. 445). Livy describes it as having two citadels, one overhanging the sea and the other in the middle of the city (xxviii. 6). There are still some remains of the ancient walls at the western end of the bay, which is still called the Styx (Strab. xii. 1, 3, 6; Plut. i. 178). The town was founded by the Quadrians, named in old time Histiaeotis, and later Varona, from the Roman name Varona, the name of a small town, by the river Verona, near the mouth of the Parasus (Liv. i. 13, § 1, 2; Diod. v. 15). It is mentioned by Strabo (xii. 1, 2, 3) and Diodorus (v. 15, § 13), but its modern name is unknown.


ORIGA. [Ilegetes.]

ORGOCYNLI. [Tauria Chersonesis.]

ORIA. ORISA. [Oretum Germanorum.]

ORICUM, ORICUS (Ὄρικος, Hicet. Fr. 75. ap. Steph. B. s. r.; Herod. ix. 92; Syl. p. 10; Polyb. vii. 19; Sceym. 440; Estn. ad Dion. 321; Ὄρικος, Ptol. iii. 14. § 2; Pomp. Mela, ii. 3, § 12; Plin. iii. 26), a town and harbour of Illyricum, not far from Apollonia and the mouth of the Aous. Legend ascribes its foundation to the Euboeans on their return from Troy (Sceym. l. c.); and Apollonius (Argon. iv. 1216) speaks of the arrival of a party of Colchians at this port; and thus Pliny (l. c.) calls it a Colchian colony. Oricum is known in history as a haven frequented by the Romans in their communications with Greece, from being very conveniently situated for the passage from Brundisium and Hydramunt. n. c. 214, the town was taken by Philip V. of Macedonia; but it afterwards fell into the hands of the Romans and M. Valerius Laevinus, who commanded at Brundisium, with a single legion and a small fleet. (Liv. xxiv. 40.) After the campaign of n. c. 167, Aemilius Paulus embarked his victorious troops from Oricum for Italy. (Plut. Aemil. Paul. 29.) Caesar, after he had disembarked his troops at Palaestina (Liv. iv. 460; comp. Caes. B. C. iii. 6, where the reading Pharsalus or Pharsalis, is a mistake or corruption of the MSS.), or the sheltered beach of Patina, surrounded by the dangerous promontories of the Caramanian mountains, within one day of his landing marched to Oricum, where a squadron of the Pompeian fleet was stationed. (Caes. B. C. iii. 11; Appian, B. C. ii. 54.) The Oriici declared their unwillingness to resist the Roman consul; and Torquatus, the governor, delivered up the keys of the fortress to Caesar. The small fleet in which he had brought his force over was laid up at Oricum, where the harbour was blocked up by sinking a vessel at its mouth. Caesar, the son of Pompeius, made a spirited attack on this stronghold, and, cutting out four of the vessels, burnt the rest. (Caes. B. C. iii. 40.) It continued as an important haven on the Adriatic. (Hor. Carm. iii. 7; 5; Propert. Eleg. i. 8, 20; Lucan, iii. 157.) The
ORIGENOMESCI.

name of its harbour was PANORMUS (Hâropos, Strab. vii. p. 316), now Porto Ragusio; while the CELYDENS (Kâlêdôs, Ptol. iii. 13, §§ 2, 5) is identified with the river of Ithkides. It would seem from Virgil (Aen. x. 156) that Orcium was famous for its tartuca, while Nicander (Ther. 516) al- ludes to its boxwood. The town was restored by the munificence of Hercules Atticus. (Comp. II. Atti. 5.) To the E. of the mouth of the river of Ithkides is a succession of lagoons, in the midst of which lies Orcium, on the desert site now called Erikkô, occupied (in 1818) only by two or three huts among the vestiges of a aqueduct. (Smyth, Mediterranean, p. 46.) The present name (Iepôkô, Anna Comm. xiii. p. 389) is accented on the last syllable, as in the ancient word, and is substituted for 0 by a common dialectic change. (Ponqueville, Voyage, vol. i. p. 264; Leake, North. Greece, vol. i. pp. 96, 90.) A coin of Orcium has for type a head of Apollo. (Eckhel, vol. ii. p. 167.)

[**E. B. J.**]

ORIGENOMESCI. [**ARGENOMESCI.**]

ORIGLACUM (Oriqljace). Ptolemy (ii. 9, § 7) makes this town the chief place of the At- ribati or Atrebatres in Belgium. There is nothing that fixes the position of Origlacus except its re- semblance to the name Orchies, which Cluver suggested. Orchies is between Donay and Tourney, and appears to be beyond the limits of the Atrebatres, whose chief town in Caesar’s time was Neum- taeum (Arras). [**G. L.**]

ORIGISSS. [**AURIXN.**]

ORIPPO, a town of Hispania Baetica, on the road from Gades to Hispalis. (Pim. iii. i. 3.; Itin. Ant. p. 410.) Commonly identified with Villa de dos Hermaños, though some have men- tioned Alcala de Guadaira and Torre de los Her- manos. Ancient coins of the place have a bunch of grapes, showing that the neighbourhood was rich in vines, a character which it still preserves. (Caro, Ant. iii. 20; Florez, Esp. Sagr. ix. p. 111, Med. ii. p. 512; Mioniem, i. p. 23, Suppl. i. p. 39; Sestini, Med. p. 77.)

[**T. H. B.**]

**COIN OF ORITTO**

ORITAE (Oreitai), a people inhabiting the sea- coast of Gadesia, with whom Alexander fell in on his march from the Indies to Persia. (Arrian, vi. 21, 22, 24, &c.) Their territory appears to have been bounded on the east by the Arabs, and on the west by a mountain spur which reached the sea at Cape Moran. (Vincent, Voy. of Anarchus, i. p. 217.) There is considerable variation in the manner in which their names are written in differ- ent authors; thus they appear as Oritae in Arrian (Indice. 23, Exped. Alex. vi. 22); Oretai in Strabo (xv. p. 720), Dionysius Periegi. (v. 1056), Plutarch (Alex. c. 66), and Stephanus B.; as Ory in Arrian (vi. 28) and Pliny (vi. 23, § 26); and Hirtiae in Curtius (ix. 10. 6); yet there can be no doubt that they are one and the same people. Arrian and Strabo have described them at some length. According to the former, they were an Indian nation (vi. 21; cf. Dion. xvii. 105), who wore the same arms and dress as these people, but differed from them in manners and institutions (Ind. c. 23). According to the latter they were a race living under their own laws (vi. p. 720), and armed with javelins hardened at the point by fire and poisoned (xv. p. 723). In another place Ar- rian appears to have given the true Indians to the river Arabis (or Purrel), the eastern boundary of the Oritae (Indie. c. 22); and the same view is taken by Pliny (vii. 2). Pliny calls them “ Ichthy- ophagi Oritae” (vi. 23. s. 25); Curtius “ Indi mari- timi” (ix. 10. 8). It is probable that the true form of the name was Horitas, as the Nubian geog- rapher places a town called Haur on the route to Firbaz on in Mectria. (Comp. D’Auloy, Eclaire- cissements, f. c. p. 42; Edrie, Geog. Nub. p. 58.)

ORIUNDUS. [**BAHIAH.**]

ORMENIUM (Oriœniou), a town of Thessaly, mentioned in the Catalogue of Ships along with Hypereia and Asterium as belonging to Euryphylus (Hom. Ill. ii. 734). It was said to have been founded by Ormerus, the grandson of Achilles, and was the birthplace of Phoenix. (Deuter. Scepsias, ap. Strab. ix. p. 438, seq.) Strabo identifies this town with a place in Magnesia named Ormumiot, situated at the foot of Mt. Pelion, at the distance of 27 stadia from Demetrias, on the road passing through Iolcus, which was 7 stadia from Demetrias and 20 from Orminium. (Strab. l. c.) Leake, however, observes that the Orminium of Homer can hardly have been the same as the Orminium of Strabo, since it appears from the situation of Euryphylus that Euryphylus ruled over the plains of Thessaliots, which are watered by the Apidanus and Emepntus. (Leake, Northern Greece, vol. iv. p. 434, seq.)

ORMINIO (Oriœniou ògos), a mountain in the north-eastern part of Bithynia, terminating in Cape Posidum (Pitol. v. i. §§ 10, 11). Alinowsh supposed it to be the same as the mountain now called Demer Janthina. (L. S.)

ORNEAE (Oreôkè; Eth. Oparadyns), a town in the Argelia, mentioned in the Iliad (ii. 571), which is said to have derived its name from Ornos, the son of Ecolithes. Orneus retained its ancient Cy- nurnian inhabitants, when Argos was conquered by the Dorians. It continued independent of Argos for a long time; but it was finally conquered by the Argives, who removed the Orneai to their own city. (Paus. ii. 25. § 6, vii. 27. § 1.) Their- dies mention (v. 67) the Orneai and Cleoneia as allies. (oifh'mâno) of the Argives in n. c. 418; and the same historian relates (vi. 7) that Orneus was destroyed by the Argives in n. c. 416. (Comp. Dion. xii. 81.) It might therefore be inferred that the destruction of Orneus by the Argives in n. c. 416 is the event referred to by Pausanias. But Müller concludes from a well-known passage of Hero- dotus (vii. 73) that Orneus had been conquered by Argos long before; that its inhabitants were reduced to the condition of Perioci; and that all the Perioci in the Argelia were called Orneai from this place. But the Orneai mentioned by Thucydides could not have been Perioci, since they are called allies; and the passage of Herodotus does not require, and in fact hardly admits of, Müller’s interpretation. "The Cynurnians," says Herodotus (l. c.), "have become Doricized by the Argives and by time, being Orneai and Perioci." These words would seem
clearly to mean that, while the other Cymrians became Persicci, the Orotaeatis continued independent,—an interpretation which is in accordance with the account of Thucydides. (Müller, *Aegyptica*, p. 48, seq.; *Iovians*, iii. 4. § 2; Arnold, *ad Thuc*. v. 67.) With respect to the site of Oroeae we learn from Pausanias (v. 23. § 5) that it was situated on the confines of Phildasa and Sicyonia, at the distance of 120 stadia from Argos, being 60 stadia fromLy-rcula, which was also 60 stadia from Argos. Strabo (viii. p. 382) says that Oroeae was situated on a river of the same name above the plain of the Sicyonians; for the other passage of Strabo (viii. p. 578), which states that Oroeae lay between Corinth and Sicyon, and that it was not mentioned by Hesiod, is probably an interpolation. (See Kramer's *Strabo*, vol. ii. p. 186.) Oroeae stood on the northern of the two roads, which led from Argos to Mantinea. This northern road was called Cimax, and followed the course of the Inachus. *(Argos, p. 201.*) Roos supposes Oroeae to have been situated on the river, which flows from the south by the village of *Liou* and thence to form the western extremity of the Askas. Leake places it too far to the east on the direct road from Argos to Philius. (Roos, *Reisen in Peloponnes*, p. 133; comp. Leake, *Morea*, vol. ii. p. 351, vol. iii. p. 414.)

**ORNI (Oroinc).** A town of Thrace mentioned only by Hierocles (p. 632). [T. H. D.]

**ORNIAI (Oropocai).** A town of the Astures in Hispania Tarraconensis. Their chief town was Intercia. [T. H. D.]

**ORNITHON POLIS (Oropoiv polis), a city of the Sidonians, according to Sylax (ap. *Herand*, *Palatii*, p. 431).** It is placed more exactly by Strabo between Tyre and Sidon (p. 758). Pliny mentions together "Sarepta et Ornithon oppida et Sidon" (v. 19). *Herand* suggests that it may be "Tarnegola superior," which the Talmud places above Cesarea. Tarnegola in Hebrew being equivalent to the Gallus of Latin—* appréla* in Greek. *(Palast*, p. 916.) Dr. Robinson, following Pococke, conjectures that it may be represented by an ancient site on the shore of the Phoenician plain, where he noticed "the traces of a former site called Adelin, consisting of confused heaps of stones, with several cisterns. There are also "many sepulchral groves" blown out of the hard limestone rock," in the precipitous base of the projecting mountain which here approaches the coast,—triumphant clear indications of an ancient city in the vicinity. *(J. B. R., vol. iii. p. 411, and note 2; Pococke, *Observations*, vol. ii. p. 84.) [G. W.]

**OROANDA, a town in the mountains of Pisidia, near the south-western shore of lake Trogitis (Liv. xxxviii. 57, 39; Plin. v. 24).** From this town the whole district derive the name of Oroandacus tractus, the inhabitants of which, called Oroandenses or Oroanda (Oroandia or Oroandii), possessed, besides the chief town Oroanda, also Mustula and Pappa (Liv. xxxviii. 18, 19; Polyb. xxii. 23; *Vet. loc.* p. 4. § 12). *Hamilton (Researches*, i. p. 478) believes that the ruins he found on the slope of a hill near lake *Egylid*, may mark the site of Oroanda: but it would seem that its remains must be looked for a little further east. [L. S.]

**ORATIS.** *(Atrois.)

**OROBIAE (Oropiai), a town on the western coast of Eubea, between Atelepsis and Arcae, which possessed an oracle of Apollo Schinaius.* *(Strab. s. x. p. 445, comp. ix. p. 403.) The town was partly destroyed by an earthquake and an inundation of the sea in B.C. 426. *(Thuc. iii. 89.)* This town seems to be the one mentioned by Stephanus under the name of Orope (Oropó), who describes it as "a city of Eubea, having a very renowned temple of Apollo." *(Steph. B. s. v. Kopóv.) There are some remains of the walls of Orobaae at *Rovis*, which was only a corruption of the ancient name. *(Leake, *Northern Greece*, vol. ii. p. 176.)*

**OROBI, a tribe of Cicalpine Gauls, mentioned only by Pliny (iii. 17, 21), upon the authority of Catu, who said that Bernon and Comun had been founded by them, as well as Formi Licinius, by which he must mean the Gaulish town that preceded the Roman settlement of that name. Their original abode, according to Catu, was at a place called Barra, situated high up in the mountains; but he professed himself unable to point out their origin and descent. The statement that they were a Greek people, advanced by Cornelius Alexander (ap. *Plin. l. c.*), is evidently a mere inference from the name, which was probably corrupted or distorted with that very view. *(E. II. B. R.)*

**OROBIS, or OROBIS (Oropo), a river of Narboensis in Gallia. *Ptol. (iv. 10. § 2) places the outlet of the Orobis between the mouth of the Axus (Aude) and the Amuris (Hérault), which shows that it is the *Orbe*. In *Strabo*’s text (iv. 18.2) it is written *Obris*, which Gérouard unnecessarily corrects, for *Obiris* and *Obris* were probably used indiscriminately, and it seems that *Obiris* is the original reading in *Mela* (ii. 5, ed. J. Vossius, note). *Mela* says that the Orobis flows past Baeterrae (*Béziers*), and Strabo also places Baeterrae on the Orobis. In the *Orbis Maritima* (v. 290) the name is *Orites*. The *Orbe rises* in the *Cevennes* in the north-west part of the department of *Hérault*, and has a very winding course in the upper part. It is above 60 miles long. [G. L.]

**OROLACNUM, in the north part of Gallia, is placed by the Antonine Itin. on a road from *Durocorum* (*Reims*) to *Teur*. It is placed halfway between *Epidauros* (*Iptoch*) and Andethanna, which D’Anville supposes to be *Epternach*, by which he means *Eschternach*: others place Andethanna at *Amma*. The name *Arden* clearly represents *Andethanna*, where Ronan remains, as it has been found. *Ardon* is in the duchy of *Luxembourg*. [G. L.]

**OROMAISACI, a people of North Gallia, whose position is thus described by Pliny (iv. 42), who is proceeding in his description from the *Scheide* northwards:—"D'inde Menajai, Morini, Oromasaici juncti per qui gestis amici vocatur." In Harduin’s text the name is written *Oromasaci*, and yet he says that the *Mias* have *Oromasaci*. The name is otherwise unknown. D’Anville supposes that the name *Oromasaci* is represented by the name of a tract of country between *Culais* and *Grevelez*, which is *Mark* or *Merk*, and borders on the *Boulenus*, in which the pagus *Gresserianus* was. [G. S.]**

This is more guess, but it is all that we can have. [G. L.]

**ORONTES (Oropóreis),* the most renowned river of Syria, used by the poet Juvenal for the country "in Tiberim defluit Orontes." (Juv. iii.) Its original name, according to Strabo, was *Typhon* (*Toipor*), and his account both of its earlier and later names, follows his description of Antioch: "The river Orontes flows near the city. Thi:
ORONTES.

river rising in Coele-Syria, then sinking beneath the earth, again issues forth, and, passing through the district of Agamea to Antiochae, after approaching the city, runs into the river Euphrates. It received its name from one Orontes, who built a bridge over it, having been formerly called Typhon, from a mythic dragon, who being struck with lightning, fled in quest of a hiding-place, and after marking out the course of the stream with its trail, plunged into the earth, from whence forthwith issued the fountain. He places its embouchure 40 stadia from Seleucea (xvi. p. 750). He elsewhere places the source of the river more definitely near to Libanus and the Paradeis, and the Egyptian wall, by the course of Agamea and Antioch. Its sources have been visited and described in later times by Mr. Barker in 1835. The river "is called by the people El-A'Ass, the rebel," from its refusal to water the fields without the compulsion of water-wheels, according to Albulfa (Tub. Syr. p. 149), but according to Mr. Barker, "from its occasional violence and windings, during a course of about 200 miles in a northerly direction, passing through Hena and Hamath, and finally discharging itself into the sea at Susewilah near Antioch." (Journal of the Geog. Soc. vol. viii. p. 93.) The most remote of these sources is only a few miles north of Baalbek, near a village called Labweh, "at the foot of the range of Anti-libanus on the top of a hillrock, near which passes a small stream, which has its source in the adjoining mountains, and after flowing for several hours through the plain, falls into the basin from which springs the Orontes." These fountains are about 12 hours north of Labweh, near the village Kurmal, where is a remarkable monument, "square, and solid, terminating above in a pyramid from 60 to 70 feet high. On the four sides hunting scenes are sculptured in relief of which the drawing borders on the grotesque." (Robinson, Journal of Geog. Soc. vol. xxiv. p. 32.) There can be no difficulty in connecting this monument with the Paradise or hunting park mentioned by Strabo near the source of the Orontes, similar, no doubt, in origin and character, to those with which the narrative of Xenophon abounds, within the territories of the Persian monarchs. The rise and course of this river and its various tributaries has been detailed by Col. Chesney (Expedition, vol. i. pp. 394-398), and the extreme beauty of its lower course between Antioch and the sea has been described in glowing terms by Captains Hyde and Mangles. (Travela, pp. 225, 226.)

[ G. W.]

ORONTES (Ο ροντης, Ptol. vi. 2 § 4), a mountain chain of Media, which extended in a south-east direction, passing the Ecbatana of Greater Media (Hamadan). It must be considered as an outlying portion of the still greater chain of the Zagros. It is now called the Evrinc and Evirind. It is probable that the name is preserved in the celebrated mountain of Kurdistain, now called Rovindiz. In Armenian geography this mountain district is called Ervaninain which is evidently connected with the ancient Orontes. (St. Martin, Armenia, vol. ii. pp. 363, 429.)

[V.]

ORONTES, a people of ancient Assyria, described by Pliny as being to the east of Gugamena (vol. 26. s. 30). There can be no doubt that these are the present Rovindiz, a tribe living, as in ancient times, about the great mountain Rovindiz, in Kurdistain, and doubtless connected with the Orontes of Pudemy (vi. 2 § 4). They derive their name from Evrind, a pure old Persian root, which was usually Hellenized into Orodes or Orontes. (Rawlinson, Journ. of Geog. Soc. vol. iii. p. 73.)

OROPUS (Ὄρωπος, rarely Ὄρως), Paus. vii. 11 § 4: comp. Steph. B. s. v. Eth. 'Oupos, and according to Steph. B. 'Oropos, a town on the borders of Attica and Boeotia, and the capital of a district, called after it Oropl (Ὄρωπιλια). This district is a marine plain through, which the Asopus flows into the sea, and extends for 5 miles along the shore. It is separated from the inland plain of Tanarea by some hills, which are a continuation of the principal chain of the Dardanian mountains. Oropus was originally a town of Elis; and, from its position in the maritime plain of the Asopus, it naturally belonged to that country. (Paus. i. 34 § 1.) It was, however, a frequent subject of dispute between the Athenians and Boeotians; and the former people obtained possession of it long before the Peloponnesian War. It continued in their hands till b. c. 412, when the Boeotians recovered possession of it. (Thuc. viii. 60.) A few years afterwards (b. c. 402) the Boeotians, in consequence of a sedition of the Oropi, removed the town 7 stadia from the sea. (Diod. xiv. 17.) During the next 60 years the town was alternately in the hands of the Athenians and Boeotians (comp. Xen. Hell. vii. 4 § 1, &c.), till about 149 c. H. Philopoemen, after the battle of Chaeronea gave it to the Athenians. (Paus. i. 34 § 1.) In b. c. 318 the Oropians recovered their liberty. (Diod. xviii. 56.) In b. c. 312 Cassander obtained possession of the city; but Polemon, the general of Antigonus, soon after expelled the Macedonian garrison, and handed over the city to the Boeotians (Diod. xix. 77.) It has been concluded from a passage of Dicarciusus (p. 11, ed. Hudson) that Oropus continued to belong to Thebes in the next century; but the expression καθιστα Όρωπος is corrupt, and no safe conclusion can therefore be drawn from the passage. Leake proposes to read ἀνακυκλα Όρωπος, Wordsworth καθιστα Όρωπος, but C. Müller, the latest editor of Dicarciusus, reads οἰκους Θησαυρος. Dicarciusus calls the inhabitants Athenian Boeotians, an epithet which he also applies to the inhabitants of Phataea. Strabo also describes Oropus as a Boeotian town (ix. p. 404); but Livy (xlv. 27), Pausanias (l. c.), and Pliny (iv. 7 s. 11) place it in Attica. How long the Oropi inhabited the inland city is uncertain. Pausanias expressly says that Oropus was upon the sea (ἐπὶ ἐδαφους, 34. § 1); and the inhabitants had probably returned to their old town long before his time.

Although Oropus was so frequently in the hands of the Athenians, its name is never found among the Athenian demes. Its territory, however, if not the town itself, appears to have been made an Attic demes under the name of Graea (Ἑ Graία). In Homer Oropus does not occur, but Graea is mentioned among the Boeotian towns (II. ii. 498); and this ancient name appears to have been revived by the Athenians as the official title of Oropus. Aristotle said that Oropus was called Graea in his time (sp. Steph. B. s. v. 'Oropos); and accordingly we find in an inscription, belonging to this period, the Γραῖα (Γραια) mentioned as a demes of the tribe Pandelioi (Kase & Meier, Die Denen von Attica, p. 6, seq.) in the passage of Thucydates (ii. 28) παρωτές δι' Ἄρων τὰν τὴν Πειραιαν καλουμέναν, ἤν νεκ- μονται Ἀρωποὶ Ἀθηναίων ὑπόκου, ὕδας ἕνωσαν, the existing MS. have Πειραιαν, but Stephanus, who quotes the passage, reads Γραιαν, which Πειραιαν.
and other modern editors have received into the text. It is, however, right to observe that the district of Oropus was frequently designated as the border country or country over the border (τῷ πεσώμε γάς, Thuc. iii. 91).

According to Dicaearchus (L. c.) the Oropians were notorious for their grasping exactions, levied upon all imports into their country, and were for this reason satirised by Xenon, a comic poet:—

Πάντες τελκώντες πάντες εσών ἔπθαγες. Κακών τέλος γενοτοί του Ῥωπών.  

The position of Oropus is thus defined by Strabo:—

"The beginning [of Boeotia] is Oropus, and the sacred haven, which they call Delphinium, opposite to which is Eretia in Euboea, distant 60 stadia. After Delphinium is Oropus at the distance of 20 stadia, opposite to which is the present Eretria, distant 40 stadia. Then comes Delium." (Strab. ix. p. 403.)

The modern village of Oropo stands at the distance of nearly two miles from the sea, on the right bank of the Pountias, ancintly the Ambopus, which was some fragments of ancient buildings and sepulchral stones. There are also Hellenic remains at the Σέλανος or wharf upon the bay, from which persons usually embark for Euboea: this place is also called διότι ἄγιος αποστόλου, from a ruined church dedicated to the "Holy Apostles." Leake originally placed Oropus at Oropó and Delphinium at Skíla; but in the second edition of his Deicti he leaves the position of Oropus doubtful. It seems, however, most probable that Oropus originally stood upon the coast, and was removed inland only for a short time. In the Peloponnesian War, Thermopylae speaks of sailing to and anchoring at Oropos (iii. 91, vili. 95); and Pausanias, as we have already seen, expressly states that Oropus was upon the coast. Hence there can be little doubt that Skíla is the site of Oropus, and that Oropó is the inland site which the Oropians occupied only for a time. It is true that the distance of Oropó from the sea is more than double the 7 stadia assigned by Diodorus, but it is possible that he may have originally written 17 stadia. If Oropus stood at Skíla, Delphinium must have been more to the eastward nearer the confines of Attica.

In the territory of Oropus was the celebrated temple of the hero Amphicles, and in the present day the name is still preserved in Pausanias, which (i. 34, § 1) it was 12 stadia distant from Oropus. Strabo places it in the district of Phosphis, which stood between Rhinias and Oropus, and which was subsequently an Attic demus (ix. p. 399). Livy calls it the temple of Amphileucus (xlv. 27), who, we know from Pausanias, was wor-shipped conjointly with Amphicles. Livy further describes it as a place rendered agreeable by fountains and rivers; which leads one to look for it at one of two torrents which join the sea between Skíla and Káthame, which is probably the ancient Phosphis. The mouth of one of these torrents is distant about a mile and a half from Skíla; at half a mile from the mouth there are remains of antiquity. The other torrent is about three miles further to the eastward; on which, at a mile above the plain, are remains of ancient walls. This place, which is near Káthame, is called Mácro-Dhéliasis, the epithet Mácro (black) distinguishing it from Dhéliasis, the seat of Delium. The distance of the Hellenic remains on the first-mentioned torrent agree with the 12 stadia of Pausanias; but, on the other hand, inscriptions have been found at Mácro-Dhéliasis and Káthame, in which the name of Amphiscias occurs. Dicaearchus (L. c.) describes the road from Athens to Oropus as leading through bay-trees (διὰ δασφιόν) and the temple of Amphiscias. Wordsworth very ingeniously conjectures διὰ Αφίδνων instead of διὰ δασφιόν, observing that it is not probable that a topographer would have described a route of about 30 miles, which is the distance from Athens to Oropus, by telling his readers that it passed through "bay-trees and a temple." Although this reading has been rejected by Leake, it is admitted into the text of Dicaearchus by C. Miller. (Leake, Northern Greece, vol. ii. p. 344, seq; Dei. of Attica, p. 112, seq.; Finley, Remarks on the Topography of Oropus and Deneira, in Transactions of the Royal Society of Literature. 1839, p. 396, seq.; Wordsworth, Athens and Attica, p. 22, seq.)

OROSINES, a river of Thrace, flowing into the Euxine. (Plin. iv. 15.)

OROSPEDA (Ὄ Ῥωσπέδα), Strab. iii. p. 161, seq.), called by Polyena Ortopesda (Ὀρτόπεσδα, ii. 6. § 21), a mountain chain in Hispains Tarragonensis, the direction of which is described under Hispains (Vol. i. p. 1086). It is only necessary to add here the following particulars. It is the highest inland mountain of Spain (11,000 feet), at first very rugged and bold, but becoming wooded as it approaches the sea at Calpe. It abounds in silver mines, whence we find part of it called Mons Argentarius. [ARGENTARIUS MONS.] It is the present chain of Sierra del Mundo, as far as Sierra de Alcines and Sierra de Ronda. (T. H. D.)

O'CREA. 1. (Ophela, Ptol. ii. 3. § 14), a town of the Venicenes, on the E. coast of Britannia Barba. Horsley (Brit. Rom. p. 572) identifies it with Orrock, on the little river Orwater in Fife-shire.

2. A town in Moesia Superior (Ptol. iii. 9. § 5). [T. H. D.]

ORISA, a mountain with a bay, on the east coast of Arabia, without the straits of the Persian Gulf. (Plin. vi. 28. s. 32.) Mr. Forster explains the name to mean literally in Arabic "the transverse mountain." He adds: "Its position is effectually determined from the East India Company's Chart, where, about a third of a degree south of Daba, a great mountain, at right angles with the mountains of Luma, runs right down to the sea, while at its base lies the port of Chorofian." (Geog. of Arabia, vol. ii. p. 225.) [G. W.]

ORSINUS, a tributary of the Maeander, flowing in a north-western direction, and discharging itself into the main river a few miles below Antioch (Plin. v. 29). As some MSS. of Pliny have Mosynus, and as Hierocles (p. 665) and other ecclesiastical writers (Notit. Episc. Phryg. Pac. 27.) speak of a town Mosyn in those parts, the river was probably called Mosynus. Its modern name is said to be Ἡγιασία, that is the river described by Col. Leake (Asia Minor, p. 219) as descending from Cheira and Karyagia. [L. 8.]

ORTACEA, a small stream of Elymus, which Pliny states flowed into the Persian Gulf; its mouths were blocked up and rendered unfit for navigation by the mud it brought down (vi. 27. s. 31). [V.]

ORTAGUEA. [Maroneia.]

ORTHAGORIA (Ὀρθαγορία), a town of Macedonia, of which coins are extant. Pliny (iv. 11. s. 18) says that Ortagoea was the ancient name of Maroneia; but we learn from an ancient geographer (Hudson, Geogr. Min. vol. iv. p. 42) that Ortha-
ORTHE.

goria was the ancient name of Stageira, to which accordingly the coins are assigned. (Eckhel, vol. ii. p. 73.)

COIN OF ORTHOGORIA.

ORTHE ('Oπιθη), a town of Pernæa in Thessaly, mentioned by Homer (Il. ii. 759), was said by Strabo (ix. p. 440) to have become the acropolis of Phalanna. [Phalanna.] It occurs, however, in the lists of Play (iv. 9. s. 16) as a distinct town from Phalanna.

ORTHOSIA (Ορθοσία), a town of Syria mentioned by Strabo and Ptolemy, near the river Eleutherus, contiguous to Sinyma, between it and Tripoli. (Strab. xvi. p. 753; Ptol. v. 15. § 4.) The former makes it the northern extremity of Phœnicia, Pelusium being the southern (p. 756), a distance, according to Artemidorus, of 3650 stadia (p. 760). It was 1130 stadia south of the Oronetes. (Ib.) Ptolemy places both Sinyma and Orthosia south of the Eleutherians; but Strabo to the north of it; "agreeable whereunto," writes Shaw, "we still find, upon the north banks of this river (Nahr-el-Berd), the ruins of a considerable city in a district named Ortona. In Ptolemy's table, also, Orthosia is placed 30 miles south of Antaradus and 12 miles north of Tripoli. The situation of it is likewise further illustrated by a medal of Antoninus Pius, struck at Orthosia, upon the reverse of which we have the goddess Astarte treading upon a river; for this city was built upon a rising ground, on the northern banks of the river, within half a furlong of the sea: and as the rugged eminences of Mount Libanus lie at a small distance, in a parallel with the shore, Orthosia must have been a place of the greatest importance, as it would have hereby the entire command of the road (the only one there is) betwixt Phœnicia and the maritime parts of Syria." (Travel. p. 270, 271.) The difficulties and discrepancies of ancient authors are well stated by Pococke. (Observations, vol. ii. pp. 204, 205, notes d. e.) He assumes the Nahr Kibeer for the Eleutherian, and places Orthosia on the river Acar, between Nahr Kibeer and El-Berd. (Mannertell, Journey, March 8. [G. W.])

ORTHOSIA (Ορθοσία), a town of Caria, not far from Alabanda, on the left bank of the Maeander, and apparently on or near a hill of the same name (Strab. xiv. p. 650; Plin. xxxvii. 25). Near this the Rhodians gained a victory over the Carians (Polyc. xxx. 5; Liv. xlv. 25; comp. Ptol. v. 2. § 19; Plin. v. 29, xxxvii. 9, 25; Hieroc. 689). The ancient remains near Karpasli probably mark the site of Orthosia (Leake, Asia Minor, p. 234); though others, regarding them as belonging to Alabanda, identify it with Dokentic-sheer. [L. S.]

ORTHURA (Ορθούρα, Ptol. vii. 1. § 91, viii. 27. § 18), a town on the eastern side of the peninsula of Hindostan, described by Ptolemy as the Palace of Sornax. It was in the district of the Seres, and has been identified, conjecturally, by Forbiger with the present Utwar or Utowar. [V.]

ORTO'SA (Ορτόσα). 1. An ancient city of VOL. II.

ORTOSPANA. (Ορτόσπανα, Strab. x. p. 514, xv. p. 723; καρπων φυί και Ορτόσπανα, Ptol. viii. 8. § 5; Anm. Marcus. xxiii. 6), an ancient city of Bactriana, which there is good reason for supposing is identical with the modern town of Kābul. The name is written variously in ancient authors Ortospana or Ortospanum; the latter is the form adopted by Pliny (vi. 17. s. 21). Three principal roads

Latium, situated on the confines of the Aeuvian territory. It is twice mentioned during the wars of the Romans with the latter people: first, in n.c. 451, when we are distinctly told that it was a Latin city, which was besieged and taken by the Aeuvians (Liv. ii. 43; Diod. viii. 91); and again in 271, when the Aeuvians, by a sudden attack, took Corbio, and, after putting to the sword the Roman garrison there, made themselves masters of Ortona also; but the consil Horatius engaged and defeated them on Mount Algidus, and after driving them from that position, recovered possession both of Corbio and Ortona. (Liv. iii. 30; Dionys. x. 26.) From these accounts it seems clear that Ortona was situated somewhere in the neighbourhood of Corbio and Mount Algidus; but we have no more precise clue to its position. No mention of it is found in later times, and it probably ceased to exist. The name is much corrupted in both the passages of Dionysius; in the first of which it is written Ορῶξα, but the Vatican MS. has Ορῶξα for Ορῶξα: in the second it is written Βροξώα. It is very probable that the Hortenses, a people mentioned by Pliny (iii. 5. s. 9) among the "populi Albenses," are the inhabitants of Ortona; and it is possible, as suggested by Niebuhr, that the Βροξώα (a name otherwise wholly unknown), who are found in Dionysius's list of the thirty cities of the Latin League, may be also the same people. (Dionys. v. 61; Niebuhr, vol. ii. p. 18. note.) The sites which have been assigned to Orto are wholly conjectural.

2. (Ortona a Mare), a considerable town of the Frontani, situated on the coast of the Adriatic, about midway between the mouth of the Aternus (Pescara) and that of the Sagraus (Sangro). Strabo tells us that it was the principal port of the Frontani (v. p. 242). He erroneously places it S. of the Sagraus; but the passage is evidently corrupt, as it is one in which he speaks of Ortona or Histionum (for the reading is uncertain) as a resort of pirates. (Strab. i. c, and Kramer ad loc.) Ptolemy correctly places it between the Sagraus and the Aternus; though he erroneously assigns it to the Peligni. Pliny mentions it among the municipal towns of the Frontani; and there seems no doubt that it was one of the principal places possessed by that people. (Plin. iii. 12. s. 17; Ptol. iii. 1. § 19.) Some inscriptions have been published in which it bears the title of a colony, but these are of dubious authenticity (see Zumpt, de Colon. p. 338, note): it is not mentioned as such in the Liber Coloniarum. The Itineraries place it on the road from the mouth of the Aternus to Anxamum (Loconeum). The name is still retained by the modern town of Ortona; and antiquities found on the spot leave no doubt that it occupies the same site with the ancient one. (Itin. Ant. p. 313; Tab. Peut. ; Romanelli, vol. iii. p. 67.) [E. H. B.]

ORTOPLA (Ορτοπλα, Ptol. ii. 17. § 3; Ortopula, Plin. iii. 25), a town of the Liburni, identified with Carolpago or Carlobagi, in the district of the Marocca, where several Roman remains have been found. (Neugebauer, Die Süd-Slaven, pp. 225, 228.)

ORTOSPANA (Ορτόσπανα, Strab. xi. p. 514, xv. p. 723; καρπων φυί και Ορτόσπανα, Ptol. viii. 8. § 5; Anm. Marcus. xxiii. 6), an ancient city of Bactriana, which there is good reason for supposing is identical with the modern town of Kābul. The name is written variously in ancient authors Ortospana or Ortospanum; the latter is the form adopted by Pliny (vi. 17. s. 21). Three principal roads

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leading through Baetica to this place, whence the notice in Strabo (I. c.) of the ἴς ἐκ Βαστοῦντων τριδών, Gossenius has (as appears to us), on no sufficient ground, identified Ortospa with the present Kaudabur. If the reading of some of the MSS. of Ptolemy be correct, Kaudal may be a corruption of Καδούπα.

It is worthy of note, that in the earlier editions of Ptolemy (vi. 18. § 3) mention is made of a people whom he calls Καδούπας; in the latest of Nobbe (Tuchnitz, 1843) the name is changed to Беант. It is not improbable that Ptolemy here is speaking of Kaudal, as Lessan has observed. {Ind. Alterthums, vol. i. p. 29.} The three roads may be, the pass by Bantum, that by the Hindu-Kish, and that from Andirah to Khosar. [V.]

ORTOSPEVA. [Ortospa]  
ORTYGIA [Delos.]  
ORTYGIA. [Syracuse]  
ORU'DU (Παρθ), Ptol. vii. 1. §§ 25, 36, a chain of mountains in India inside Ganges, which were, according to Ptolemy, the source of the river Tyma (now Penins). It is difficult now to identify them with certainty, but Forbiger conjectures that they may be represented by the present Kloth-Melta. [V.]

ORUX. [Arcadia, Vol. i. p. 193, a.]

OSCA. 1. (Ortica, Ptol. ii. 6. § 68), a town of the Baegates in the N. of Hispania Tarraconensis, on the road from Tarace and Herda to Caesaraugusta (Rim. Ant. pp. 391, 451), and under the jurisdiction of the last-named city. Pliny alone (ii. 3. s. 4) places the O-senses in Vescitania, a district mentioned nowhere else. It was a Roman colony, and had a mint. We learn from Plutarch (Sent. c. 14) that it was a large town, and the place where Sertorius died. It is probably the town called Hisca on (Hiscane) by Strabo, in an apparently corrupt passage (iii. p. 161; r. Ubert, vol. ii. p. 151). It seems to have possessed silver mines (Liv. xxiv. 10, 46, xi. 43), unless the "argentum Oscaense" here mentioned merely refers to the minted silver of the town. Flores, however (Med. ii. 520), has pointed out the impossibility of one place supplying such vast quantities of minted silver as we find recorded in ancient writers under the terms "argentum Oscaense," "signatum Oscaense;" and is of opinion that Oscaense in these phrases means Spanish, by a corruption from the national name, Oscana. (C. Cas. B. C. i. 60; Vell. Pat. ii. 30) It is the modern Huesca in Aragon. (Flores, Med. ii. p. 513; Sestini, p. 176; Mironet, l. p. 46, Suppl. i. p. 92; Murray's Handbook of Spain, p. 448.)

2. A town of the Tartetani in Hispania Baetia, which some have identified with Horsecar, but which Ubert (vol. ii. pt. 1. p. 370) thinks must be sought to the W. of that place. (Ptol. ii. 4. § 12; Plin. ii. 1. s. 3.) The pretended coins of this town are not genuine. (Flores, Med. L. c.; Sestini, p. 78; Mironet, i. p. 43, Suppl. i. p. 40; Sestini, p. 78; Ubert, L. c.) [T. II. D.]

Osc'ELA. [Leponti]  
OSCI or OPICI (in Greek always Οσκίαι; the original form of the name was Oscutes, which was still used by Eunnius, ap. Fust. a. v. p. 198), a nation of Central Italy, who at a very early period of the time have been spread over a considerable part of the peninsula. So far as we can ascertain they were the original occupants, at the earliest time of which we have anything like a definite account, of the central part of Italy, from Campania and the borders of Latium to the Adriatic; while on the S. they joined the Oscanrians, whom there is good reason to regard as a Pelasgic tribe. Throughout this extent they were subsequently conquered and reduced to subjection by tribes called Sabines or Sabellians, who issued from the lofty mountain tracts of the Apennines N. of the territory then occupied by the Oscans. The relation between the Sabellians and the Oscans is very obscure; but it is probable that the former were comparatively few in number, and adopted the language of the conquered people, as we know that the language both of the Campanians and Umbrians in later times was Oscan. (Liv. ii. 20.) Whether it remained unmixted, or had been modified in any degree by the language of the Sabellians, which was probably a cognate dialect, we have no means of determining, as all our existing monuments of the language are of a date long subsequent to the Sabellian conquest.

The ethiological affinities of the Oscans, and their relations to the Sabellian and other races of Central Italy, have been already considered under the article ITALIA; it only remains to add a few words concerning what is known of the Oscan language.

Niebuhr has justly remarked that "the Oscan language is by no means an inexplicable mystery, like the Etruscan. Had a single book in it been preserved, we should be perfectly able to decipher it out of itself." (Nieb. vol. i. p. 68.) Even with the limited means actually at our command we are able in great part to translate the extant inscriptions in this language, few and mostly brief as they are; and though the meaning of many words remains uncertain or unknown, we are able to arrive at distinct conclusions concerning the general character and affinities of the language. The Oscan was closely connected with the Latin; not merely as the Latin was with the Greek and other branches of the great Indo-European family, as offshoots from the same original stock, but as cognate and nearly allied dialects. This affinity may be traced throughout the grammatical forms and inflections of the language not less than in the vocabulary of single words. The Latin was, however, in all probability a composite language, derived from a combination of this Oscan element with one more closely akin to the Greek, or of Pelasgic origin (Latium, p. 137); while the Oscan doubtless represents the language of Central Italy in its more unmixed form. In many cases the older and ruder specimens of the Latin retain Oscan forms, which were laid aside in the more refined stages of the language; such is the termination of the oblique in d, which is found in the Duilian and other old Latin inscriptions, and appears to have been universal in Oscan.

The few notices of Oscan words which have been preserved to us by Latin writers, as Varro, Festus, &c., are of comparatively little importance. Our chief knowledge of the language is derived from extant inscriptions; of which the three most important are: 1. the Tabula Bantina, a bronze tablet found in the
neighbourhood of Bantia, on the borders of Apulia and Lucania, and which refers to the municipal affairs of that town; 2. the Cippus Abellianus, so called from its having been found at Abolla in Campania, and containing a treaty or agreement between the two neighbouring cities of Nola and Abella; and 3. a bronze tablet recently discovered in the neighbourhood of Agnone in northern Samnium, containing a dedication of various sacred offerings. It is remarkable that these three monuments have been found in nearly the most distant quarters of the Roman territory. By the assistance of the numerous minor inscriptions, we may fix pretty clearly the limits within which the language was spoken. They include, besides Campania and Samnium Proper, the land of the Hirpini and Frentani, and the northern part of Apulia. No inscriptions in Osca have been found in Lucania (except immediately on its borders) or Bruttium, though it is probable that in both of these countries the Sabellian conquerors introduced the Osca language, or one closely connected with it; and we are distinctly told by Festus that the Bruttians spoke Greek and Osca. (Fest. p. 55, M.) We learn also with certainty that not only the vernacular, but even the official, use of the Osca language continued in Central Italy long after the Roman conquest. Indeed few, if any, of the extant inscriptions date from an earlier period. The comic poet Titinius alludes to it as a dialect still in common use in his time, about B. C. 170. (Fest. s. v. Osca, p. 189.) The coins struck by the Samnites and their allies during the Social War (n. c. 90—88) have Osca inscriptions; but it is probable that, after the close of that contest and the general admission of the Italians to the Roman franchise, Latin became universal as the official language of Italy. Osca, however, must have continued to be spoken, not only in the more secluded mountain districts, but even in the towns, in Campania at least, until a much later period; as we find at Pompeii inscriptions rudely scratched or painted on the walls, which from their hasty execution and temporary character cannot be supposed to have existed long before the destruction of the city in A. D. 79. (Concerning the remains of the Osca language see the vol. of Unter-Italischen Dialekte, 4to, Leipzig, 1850; Kienze, Philologische Abhandlungen, 8vo, Berlin, 1839; and Donaldson, Varvranumis, pp. 104—138.)

We have no evidence of the Oscans having any literature, properly so called; but it was certainly from them that the Romans derived the dramatic entertainments called Attelane, a kind of rude farces, probably bearing considerable resemblance to the performances of Pulcinella, still so popular at Naples and in its neighbourhood. When these were transplanted to Rome they were naturally rendered into Latin; but though Strabo is probably mistaken in speaking of the Fabulae Attelaneae of his day as still performed at Rome in Osca, it is very natural to suppose that they were still so exhibited in Campania as long as the Osca language continued in common use in that country. (Strab. v. p. 233; concerning the Fabulae Attelaneae see Mommsen, L. c. p. 118; Bernhardy, Römische Literatur, p. 378, &c.; Munk, de Fabulae Attelaneis, Lips. 1840.)

OSCINEUM, a name which appears in the Jerusalem Itin. on the road from Vasatia (Bazas) to Elusa (Eumae). [Cossoio; Elucleates.] The order of names is Vasatiae, Tres Arborae, Oscineum, Sátium or Sotium, and Elusa. Oscineum is marked at the distance viii. from the two places between which it lies. D'Anville finds on this road a place named Esquies, which in name and position agrees pretty well with the Oscineum of the Itin. [G. L.]

OSERIATES (Oseriatae), a tribe of Pannonia Superior, dwelling on the banks of the river Dravaus; but nothing is known about them but their name. (Proc. ii. 15, § 2; Plin. iii. 20.)

OSI, a German tribe mentioned only by Tacitus (Ger. 28, 43), as dwelling beyond the Quadi, in a woody and mountainous country. But their national customs, as well as their language, were those of the Pannonians. They were, moreover, tributary to the Quadi and Sarmatians. The exact districts they inhabited cannot be determined, nor do we know whether they had migrated into Germany from Pannonia, or whether they were an ancient remnant of Pannonians in those districts. [L. S.]

OSIANA, a town in the west of Cappadocia, between the river Halys and Lake Tatta, which the modern town from Ankyra to Caesarea (Ut. i. 4, 20.) It is said to have been founded by the Persians. Its site must probably be looked for in the district of Jurkup or Ergib. [L. S.]

OSISMI or OSISMMI (Oseinomii), a Celtic people who joined the Veneti in the war against Caesar, B. C. 56. (B. G. iii. 9.) There is nothing in Caesar which shows their position further than this, that they were in the peninsula of Bretagne. Ptolemy (ii. 8. § 5) makes them extend as far south as the Gobaenum headland, and he names Varganum as their chief town. (Gobaenum.) If we accept the authority of Mela, who says (iii. 6) that the island Scini (Scin) is opposite to the shore of the Osismii, this will help us to determine the southern limit of the Osismii, and will confirm the conjecture of Gobaenum being the headland called Razz Pointe, which is opposite to the small island Scin, or as it is improperly called Ile des Saints, or being somewhere near that headland. In another passage (iii. 2) Mela makes the great head of the west coast of Gallia commence where the limits of the Osismii end: "ab illis enim iterum ad septentriones from Ritterum respectu, pertinetque ad ultimae Galliacaen gentium Marcomaricae." Pliny (iv. 18) describes this great peninsula of Bretagne thus: "Gallia Lugdunensis contains a considerable peninsula, which runs out into the ocean with a circuit of 625 miles, beginning from the border of the Osismii, the neck being 125 miles in width; south of it are the Nannetes. It is plain then that Pliny placed the Osismii along the north coast of Bretagne, and there is Mela's authority for placing them on the west coast of the peninsula. The neck of the peninsula which Pliny describes, may be determined by a line drawn from the bay of St. Brieuc on the north to Lorient on the south, or rather to some bays east of it, or Morbihan. It seems a fair conclusion, that the Osismii occupied a large part of the peninsula of Bretagne; or as Strabo (iv. p. 195) says: "Next to the Veneti are the Osismii, whom Pytheas calls Timi, who dwell in a peninsula which runs out considerably into the ocean, but not so far as Pytheas says and those who believe him." He does not tell us how far Pytheas said that the peninsula ran out into the sea, but if we had Pytheas words, we might find that he knew something about it. The conclusion of D'Anville is justified by the ancient authorities. He says: "It seems that it has been agreed up to the present time to limit the territory

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of the Ossami to the northern coast of Ætus Bre-
\[\text{engae},\] though there are the strongest reasons for thinking that they occupied the extremity of the same continent in all its breadth and that the diocese of Quispam was a part of the territory as well as the diocese of Lúan. D'Anville observes that there is 
\[\text{no part of ancient Gaul the geography of which is more obscure.}\]

O'SMIDA (Oesiba, Scyl. p. 18), a district of Crete, which Mr. Pasley's map places at the sources of the Megalo-potamo. (Hick, Kreta, vol. i. p. 396.)

OSPHAGUS, a branch of the river Erigon, in Lyncestis, upon which the consul Sulpicius pitched his camp in the campaign of B.C. 200 (Liv. XXXII. 39); perhaps the same as the Scheminites, an affluent of the Erigon, which falls into it to the N. of Montain. [E. B. J.]

OSQUIDATES, one of the peoples of Aquitania mentioned by Pliny (iv. 19). He mentions Osquidates Montani and Osquidates Campestres, but he enumerates many names between the two, from which we may conclude that the Campestres did not border on the Montani, for if they had, it is probable that he would have enumerated the Campestres immediately after the Montani instead of placing between them the names of eleven peoples. Beside this, we must look for the Montani on the north side of the Pyrenees and in the valleys of the Pyrenees, and the Campestres in the low country of Aquitania. There are no means for determining the position of either the Montani or the Campestres, except from the resemblance between the ancient and the modern names in this part of Gallia, which resemblance is often very great. Thus D'Anville supposes that the Osquidates Montani may have occupied the valley of Ossan, which extends from the foot of the Pyrenees to Obezon, on a branch of the Adour. This is probable enough, but his attempt to find a position for the Campestres is unsuccessful. [G. L.]

OSRIOEFE, a small district in the NW. corner of Mesopotamia (taken in its most extended sense), which there is some reason for supposing would be more correctly written Osrhoene. It does not appear in any writer earlier than the times of the Antio-
\[\text{chines, and is not therefore mentioned by either Strabo or Ptolemy.} \]
prisco states that it derived its name from a certain Osroes, who ruled there in former times (P. R. i. 17); and Dion Cassius declares that the name of the man who be-
graced by the Roman army under Crassus was Albarus the Osrhoenian (sl. 19; see for the same name, lxviii. 18, and lxviii. 12.) Again, Herodion calls the people who dwelt in these parts Osropathyi (iii. 9, iv. 7, 3). Ammianus writes the name Osrhoene (xiv. 3, 8, xxiv. 1.). The name prevailed in the country as late as the seventh century. (Hieron. p. 713.) In the Notitia Imperat. Osrheus was placed under a "Fracta Provinciae," and appears to have been sometimes included in Mesopotamia, sometimes kept separate from it. (See Justinius, Not. cit., § 11; Joan. Malalas, xi. p. 274, ed. Boni; Noéis. de Ephes. ii. p. 110.) It is most likely that the correct form of the name is Osrhoene; and that this is connected with the Maxarooiia of Isidorus. (Sitham. Peth. 1. 1.) and see Dion, lxviii. 2., for the name of Manius, a chief of the Mesopotamian Ar-Mana, who carried himself up to the Tanis. Not impossible, the Osrhoës of Pliny may refer to the same district. (xi. 30, 119.) [Edessa.] [V.]

OSSA (*Ossia, Ptol. iii. 13. § 15*), a town of the

OSSA (Ossia) is a lofty mountain in Thessaly on the coast of Magnesia, separated from Olympus only by the narrow vale of Tempe. Hence it was sup-
\[\text{posed by the ancients that these mountains were once united, and had been separated by an earthquake.} \]
(Herod. vii. 129; Strab. ix. pp. 430, 442; Lucan, vi. 347; Claudian, Resp. Proserp. ii. 183.) Ossa is conical in form and has only one summit. Polybius mentions it as one of the highest moun-
tains in Greece (xxx. 10); but it is considerably lower than Olympus, and according to Ovid even lower than Pelion. (Ov. Fast. iii. 411.) According to Doric are, who speaks, however, only from conjecture, Ossa is about 5000 feet high. To the south of Ossa rises Mt. Pelion, and the last fall of the two mountains are united by a low ridge. (Herod. vii. 129.) Olympus, Osa, and Pelion differ greatly in character; and the conical peak, standing between the other two, is well contrasted with the broad majority of Olympus, and the ex-
tended outline of Pelion. The length of Ossa along the coast is said by Strabo to be 80 stadia (ix. p. 443). It is hardly necessary to allude to the passages in the ports, in which Ossa is mentioned, along with Olympus and Pelion, in the war of the giants and the gods. (Herm. Od. xi. 312; Virg. Georg. i. 292, &c.) The modern name of Ossa is Kissava. (Holland, Travels, &c. vol. ii. pp. 3, 95; Dodwell, Classical Tour, vol. ii. p. 106; Leake, Northern Greece, vol. i. p. 431, vol. iv. pp. 411, 513; Mémoires, Memoire sur le Pelion et l'Ossia, Paris, 1853.)

2. A mountain in Elis near Olympia. [Vol. i. p. 817.] (h.)

OSSADIAE (Oseradha), a people who dwelt in the Pausias along the banks of the Acesines (Ches-
\[\text{ub}i), and who surrendered themselves to Alexander the Great after the conquest of the Mali (Malia). (Arrian, vi. 15.)

OSSARENE, OSSRAINE (Oseraphy, Ptol. v. 13. § 9; Te-
\[\text{raghy, Interp.},\) a canton of Armenia situated on the banks of the river Cyrus. St. Martin (Hist. sur l'Arménie, vol. i. p. 81) is of opinion that it may be the same as the Go-garen of Strabo. [E. B. J.] (h.)

OSSET, also called Julia Constantia (Pline, iii. 3), a town of Bactria, on the right bank of the river Bactria, and opposite to Hispasia. It is probably the modern S. Juan de Asturica, near Castello de la Cuesta, where there are some Roman remains.
OSTIGERDA.


COIN OF OSSET.

OSTIGERDA or OSICERDA (Osticios, Ptol. ii. 6. § 68), a town of the Edetani in Hispania Tarra-CONensis. It was a municipium in the jurisdiction of Caesarugusta. (Plin. iii. 3. s. 4, who calls the inhabitants Osigerdeceus.) It had a mint. (Flor. Med. ii. p. 532, iii. p. 109; Monnet, i. p. 47, Suppl. i. p. 93; Sestini, i. p. 177.) Ukert (vol. ii. pt. 1. p. 417) identifies it with Ossera, near Serronea. [T. H. D.]

OSTIGI LA'CONICUM, a town on the borders of Hispania Baetica, at the place where the Baetic enters that country (Plin. iii. 3); now Marqunis, where there are Roman ruins and inscriptions. (Flo-Res, Exp. S. xii. 367, v. 24.) [T. H. D.]

OSO'NOBA (Ossonoësa, Ptol. ii. 5. § 3), a town of the Tardetani in Lusitania, between the rivers Tagus and Anas, on the road from Esnris to Elora and Pax Julia. (Itin. Ant. pp. 418. 426.) [LUSITANIA, p. 220, a.] It is the same town mentioned by Strabo in a corrupt passage (Gii. p. 149), by Melis (iii. 1. § 6) Pliny (iv. 21. s. 33), and others. Commonly identified with Esteo, lying a little N. of Faro, near the mouth of the Silves, where Roman ruins and inscriptions are still found. One of the latter has recept. osson. (Ukert, vol. ii. pt. 1. p. 387.) [T. H. D.]

OSTOEDES (OstOdienza), a small island in the Tyrrhenian sea, lying off the N. coast of Sicily, and W. of the Aeolian Islands. Dioscorus tells us that it derived its name (the Bone Island) from the circumstance of the Carthaginians having on one occasion got rid of a body of 6000 disaffected mercenaries by binding them on this island, which was barren and uninhabited, and leaving them there to perish. (Dial. v. 11.) He describes it as situated in the open sea, to the west of the Liparisan or Aeolian islands: a description which applies only to the island now called Ustica. The difficulty is, that both Pliny and Ptolemy distinguish Ustica (OStiaca) from Osteades, as if they were two separate islands (Plin. iii. 8. s. 14; Ptol. iii. 4. § 17). The former writer says, "a Solune 1xxiv. M. Osteades, contraque Paroquine Ustica." But as there is in fact but one island in the open sea W. of the Lipari Islands (all of which are clearly identified), it seems certain that this must have been the Osteades of the Greeks, which was afterwards known to the Romans as Ustica, and that the existence of the two names led the geographers to suppose they were two distinct islands. Mela does not mention Ustica, but notices Osteades, which he reckons one of the Aeolian group; and its name is found also (corruptly written Ostodis) in the Tabula, but in a manner that affords no real clue to its position. (Mel. ii. 7. § 18; Tab. Poet.)

Ustica is an island of volcanic origin, about 10 miles in circumference, and is situated about 40 miles N. of the Capo di Gallo near Palermo, and 60 miles W. of Alicudi, the westernmost of the Lipari Islands. It is at this day well inhabited, and existing remains show that it must have been so in the time of the Romans also. (Smyth's Sicily, p. 273.)

OSTIA (Ostia, Euth. Ostiensis: Ostia), a city of Latium, situated at the mouth of the Tiber, from which position it derived its name. It was on the left bank of the river, at a distance of 16 miles from Rome, by the road which derived from it the name of Via Ostiensis. (Itin. Ant. p. 301.) All ancient writers agree in representing it as founded by the Roman king Ancus Marcus; and it seems certain that it always retained the position of a colony of Rome, and was at no period independent. From its position, indeed, it naturally became the port of Rome, and was essential to that city, not only for the purpose of maintaining that naval supremacy which it had established before the close of the regal period, but for securing its supplies of corn and other imported produce which was carried up the Tiber. Ancus Marcus at the same time established salt-works on the site, for which a long time continued to supply both Rome itself and the neighbouring country in the interior with that necessary article. (Liv. i. 33; Dionys. iii. 44; Cic. de Rep. ii. 3, 18; Strab. v. p. 232; Flor. i. 4; Eutrop. i. 51; Fest. p. 197.) There can be no doubt that the importance of Ostia must have continued to increase with the growing prosperity and power of Rome; but it is remarkable that we meet with no mention of its name in history until the period of the Second Punic War. At that time it appears as a commercial and naval station of the utmost im-PORTANCE; and was not only the port to which the corn from Sicily and Sardinia was brought for the supply of Rome itself, as well as of the Roman legions in the field, but was the permanent station of a Roman fleet, for the protection both of the capital, and the neighbouring shores of Italy. (Liv. xxii. 11, 37, 57, xxiii. 38, xxv. 20, xxvii. 22.)

It was at this time still reckoned one of the "coloni marineus;" but on account of its peculiar im-portance in relation to Rome it enjoyed special privi-leges; so that in n. c. 267, when the other maritime colonies endeavoured to establish a claim to ex-emption from levies for military service, this was allowed only in the case of Ostia and Antium; the citizens of which were at the same time compelled to be constantly present as a garrison within their own walls. (Liv. xxvii. 38.) On a subsequent occasion (n. c. 191) they attempted to extend this ex-emption to the naval service also; but their claim was at once disallowed by the senate. (Itid. xxvi. 3.) Even after the complete establishment of the naval power of the Roman Republic, Ostia seems to have continued to be the usual station of a Roman fleet: and in n. c. 67 it was there that a squadron, which had been assembled for the repression of the Cilician pirates, was attacked by the pirates them-selves, and the ships either destroyed or taken. (Cicpro Leg. Manil. 12; Dion Cass. xxxvi. 5.)

Ostia itself also suffered severely during the civil wars of Sulla and Marius, having been taken by the latter in b. c. 87, and given up to plunder and devastation by his soldiers. (Appian, B. C. i. 67; Liv. Epit. lxxvi.; Oros. v. 19, Flor. iii. 21. § 12.)

But its position at the mouth of the Tiber, as the port of Rome, secured it from decay: and so im-
important was the trade of Ostia become, especially on account of the supplies of corn which it furnished to the capital, that it was made the place of residence of one of the four quæstors of Italy, and gave name to one of the “provinciarum quaestoriam” into which that country was divided. (Cic. pro Murœn. 8; pro Sest. 17; Suet. Claud. 24.) But the increasing commerce of Ostia rendered its natural disadvantages as a port the more sensible; and there can be little doubt that those disadvantages were themselves continually increasing. It had been originally founded, as we are expressly told, close to the mouth of the Tiber, from which it is now distant above three miles; and the process of alluvial deposit, which has wrought this change, has undoubtedly gone on throughout the intervening period. Hence Strabo describes in strong terms the disadvantages of Ostia in his day, and calls it “a city without a port, on account of the alluvial deposits continually brought down by the Tiber, which compelled the larger class of vessels to ride at anchor in the open roadstead at great risk, while their cargoes were unloaded into boats or barges, by which they were carried up the river to Rome. Other vessels were themselves towed up the Tiber, after they had been lightened by discharging a part of their cargoes.” (Strab. v. pp. 231, 232.) Dionysius gives a more favourable view, but which does not substantially differ from the preceding account. (Dionys. n. 44.) These evils had already attracted the attention of the dictator Caesar, and among the projects ascribed to him, was one for forming an artificial port or basin at Ostia (Plut. Caes. 58); but this was neglected by his successors, until the increasing difficulty of supplying Rome with corn compelled Claudius to undertake the work.

That emperor, instead of attempting to clean and restore the original port of Ostia at the mouth of the Tiber, determined on the construction of an entirely new basin, which was excavated in the seaside about two miles to the N. of Ostia, and which was made to communicate with the river by an artificial cut or canal. This port was protected and enlarged by two moleS projecting out into the sea, so as to enclose an extensive space, while in the interval between them a breakwater or artificial island was thrown up, crowned by a lighthouse. (Dom Cass. ii. 11; Suet. Claud. 20; Plin. ix. 6; xvi. 40. s. 76; Juv. xii. 75–81.) This great work was called the Portus Augusti, on which account its construction, or at least commencement, is by some writers referred to the emperor Augustus; but there is no authority for this; and Dom Caesius distinctly assigns the commencement as well as completion of it to Claudius. Nero, however, appears to have put the finishing hand to the work, and in consequence struck coins on which he claims it for his own. (Eckhel, vol. vi. p. 276.) After this it was considerably augmented by Trajan, who added an inner basin or dock, of a polygonal form, surrounded with quays and extensive ranges of buildings for magazines and storeshouses. This port was called by him Portus Traiani; and hence we afterwards meet in inscriptions with the “Portus Augusti et Traiani,” and sometimes “Portus uterque” in the same sense. (Juv. l. c., et Schol. ad loc.; Gruter Inscri. p. 308. 10, p. 440. 3.) At the same time he enlarged or repaired the artificial channel of communication with
OSTIA.

the Tiber, which now assumed the name of Fossa Traiana, and is undoubtedly the same which still exists under the name of Fiumicino, and forms the right arm of the Tiber, from which it separates about a mile and a half above the site of Ostia.

The new port thus constructed soon gave rise to the growth of a new town around it, which was generally known by the name of Portus Ostiensis, sometimes also Portus Urbis or Portus Romanæ, but more frequently, at least in later times, simply Portus. It seems to have been designed more particularly for the importation of corn for the supply of the capital, an object of which the importance became felt more and more, as the population of Rome continued to increase, while it became more absolutely dependent upon foreign produce. The adjoining district on the right bank of the Tiber was portioned out among a body of colonists before the time of Trajan (Lib. Colon. p. 222); and a new line of road was constructed along the right bank of the Tiber from Rome to the new port, which obtained the name of Via Portumensis. In the reign of Constantine the city of Portus was erected into an episcopal see (Ann. Mass. vi. 16; Tert. ad Graec. 235); and the same emperor surrounded it with strong walls and towers, which are still in considerable part extant. Meanwhile Ostia itself was far from sinking into decay.Repeated notices of it during the earlier periods of the Roman Empire show it to have been still a flourishing and populous city, and successive emperors concerned in improving it and adorning it with public buildings. It was particularly indebted to the care of Hadrian (Gruter, Inscr. p. 249. 7) and Septimius Severus, numerous inscriptions in honour of whom have been discovered among its ruins. (Nibby, Dinaurum, vol. ii. pp. 434, 468.) Aurelian, also, we are told, adorned it with a Forum, which bore his name, and which was decorated by his successor Tacitus with 100 columns of Numidian marble. (Vopisc. Aurel. 45; Tac. 16.) The existing remains confirm the inference which we should draw from these accounts, and show that Ostia must have continued to be a flourishing town till towards the close of the Roman Empire, and far superior in the number and splendour of its public buildings to the neighbouring town of Portus. But the security of the latter place, which was well fortified, while Ostia was wholly unprotected by walls (Procop. B. G. i. 26), must have contributed greatly to the advantage of Portus; and the artificial port seems to have obtained an increasing preference over the natural mouth of the Tiber. Rutillus says that in his time (about A.D. 414) the left arm, or main channel of the river, was so obstructed with sand as to be wholly desert (Rutin. i. 181); but this would appear to be an exaggerated statement, as Procopius more than a century later describes them as both navigable (I. c.). Ostia was, however, in his day already in a state of great decay, and the road which led from thence to Rome (the Via Ostiensis) was neglected and abandoned, while the Via Portumensis on the other side of the Tiber was still the scene of considerable traffic. The importance of Portus became more developed when Rome itself became exposed to the attacks of hostile barbarians. In A.D. 409 Ataric, king of the Goths, made himself master of the port, and with it of the stores of corn for the supply of the capital, which compelled the senate to capitulate on the terms that he chose to dictate (Zosim. vi. 8); and again during the wars of Belisarius and Vitiges (in 537) the Gothic king,

by making himself master of Portus, was able to reduce his adversary to severe distress (Procop. B. G. i. 26, &c.). The decline of Ostia continued throughout the earlier part of the middle ages: in 827 it is described as altogether in ruins, and the continued incursions of the Saracens throughout that century seem to have completed its desolation.

But meanwhile the artificial ports of Claudius and Trajan were beginning in their turn to suffer from the deposit of sand which is constantly going on along these shores; and no attempt being made in these ages of confusion and disorder to arrest the progress of the evil, they were both gradually filled up so as to be rendered altogether useless. In the 10th century, the port of Trajan was already reduced to a mere lake or pool, altogether cut off from the sea, and only communicating by a ditch with the Tiber. (Ughelli, Italia Sacra, vol. i. p. 134.) The consequence was that for a time the trade was again forced to have recourse to the left arm of the river; and the modern Ostia, where a castle or fort had been founded by Pope Gregory IV. a little above the ruins of the ancient city, became again for a period of some centuries the landing-place of travellers and the port of Rome. It was not till 1612 that Pope Paul V. once more caused the canal of Trajan to be restored and cleared out, and continued to the present line of sea-coast, where a small port called Fiumicino was constructed; and from this time the whole traffic carried on by the Tiber with Rome (which is however but incomparable) has been confined to this arm of the river. The main channel, on the other hand, having been completely neglected, has become so obstructed with sand near the mouth as to be wholly impracticable.

The modern village of Ostia is a very poor place, with the ruins of an old castle, but retains little more than 50 permanent inhabitants, who are principally employed in the neighbouring salt-works. Its climate in summer is extremely unhealthy. The ruins of the ancient city begin about half a mile below it, and extend along the left bank of the Tiber for a space of near a mile and a half in length, and a mile in breadth. Though extensive, they are for the most part in a very dilapidated and imperfect state, so as to have little or no interest as architectural monuments; but among them may be distinctly traced the remains of the town, the names of the public buildings that surrounded it; and near the Torre Bovaciana, close to the Tiber, are the ruins of buildings that appear to indicate this as the site of the actual port or emporium of Ostia in the imperial period. The great number and beauty of the statues and other works of art, which have been brought to light by the excavations carried on at successive periods on the site of Ostia, are calculated to give a high notion of the opulence and prosperity of the ancient city. The ruins of Portus, which are also very considerable, are of an entirely different character from those of Ostia. They are found on the right bank of the Tiber, about 2 miles from the present line of sea-coast at Fiumicino, and are still known as Porto; while the inner basin of Trajan, the hexagonal form of which may be distinctly traced, though it is in great part filled with sand, is still popularly known by the name of Il Tragano. The quays of solid masonry that surrounded it are still well preserved; while extensive, though shapeless, masses of ruins adjoining it appear to have been those of the magazines and storehouses attached to the port. The
remains of the port of Claudius are less distinct; the line of the mole which bounded it may, however, be traced, though they are altogether buried in sand; the storehouse of the author of Pliny is still visible in the 15th century, when the ruins were visited and described by Pope's Pope II., but has now entirely disappeared. A considerable part of the ancient walls with which the city was fortified by Constantine is still visible; they were strengthened with towers, and closely resemble in their style of construction the older portions of those of Rome.

Between the site of Ostia and that of Portus is the Fland, formed by the two branches of the Tiber, which is about 3 miles in length by 2 in breadth. It is commonly known as the Insula Seca, an appellation first given to it by Procopius, who describes it in detail (B. G. i. 26). The origin of the epitaph is unknown, but it appears to have been in Christian times recorded as consecrated, having been, according to Anastasius, bestowed by Constantine upon the church. It is described in exaggerated terms by a writer of the 5th century (Aethicus, Cosmogr. p. 716, ed. Graser) for its beauty and fertility, while he says it was termed "Libanus Abumae Veneris;" but in spring it is still covered with fine pastures abounding with beautiful flowers. The formation of this island obviously dates only from the construction of the right arm of the Tiber, now known as il Filamacino, which, as already shown, is probably wholly artificial. No writer before the time of the Roman Empire alludes to more than one mouth of the river.

The topography of Ostia and Portus, and the vicissitudes and changes which the two parts at the mouth of the Tiber have undergone, are fully discussed, and the existing ruins described in detail, by Nibby (Dintorni di Roma, vol. ii. p. 426—474. 602—660); as well as by Preller, in the Bericht der historischen Gesellschaft für die year 1849 (pp. 3—38). The preceding map is copied from one given by the latter writer. [E. H. B.]

OSTIAE, OSTIDAMNII, Stephanus (s. v. Οστιάως) has preserved a notice of a Gallic people whom he describes as "a nation on the western Ocean, whom Arteniobus names Cosini, and Pythors names Ostiaci." Strabo (p. 63) observes of Pythors that what he says of the Ostiaci and the parts beyond the Rhine as far as Scythia, is all false. Whether false or true, we learn from Strabo that Pythors speaks of the Ostiaci of Gallia; and we can safely infer that Pythors placed them on the west coast of Gallia opposite to Britain. A passage of Strabo has been cited under Osismi, in which it is stated of the Osmi that Pythors named them Tinuin. Ubert (Gallia r. 336) purports to change τινιν into τινινος in this passage of Strabo into ὀσιμίας. The proposal is reasonable. The text of Strabo is probably corrupt here. These Ostiaci of Pythors can be no other than the Osiomis.

Eratosthenes mentioned a people of Gallia named Osismiani on the west coast of Gallia. He also spoke (Strab. p. 64) of the promontory of the Osiomiani as called Calbium. It is clear that he is speaking of the peninsula of Bruttium. The Osmi, Ostimani, Osismi are evidently the same people. [E. L.]

OSTIPO, a free city of Hispania Baetica, in the jurisdiction of Astigi (Plin. iii. i. s. 3) and on the road from Hispalis to Corduba. (Itin. Ant. p. 411.) It has not been satisfactorily identified, but, according to Ubert (vol. ii. pt. i. p. 360), it must probably be sought in the neighbourhood of Elvira. [T. H. B.]

OSTRI, a town of Umbria, in the district once occupied by the Semones mentioned both by Pliny and Ptolemy (Plin. iii. 14. s. 19; Ptole. iii. i. § 51), but of very uncertain site. [UMBRIA.]

OSTRACINA (Ostropia), Ptol. iv. 5. § 12; Ptol. v. 12. s. 14; Ostrakina It. Anton. p. 159, was a military station in Lower Aegypt, east of the Delta proper, and situated on the road from Rhinocorus to Pelusium. From the route of Vespasian, on his return from Alexandria to Palestine in a. d. 69, as described by Josephus (B. Jud. iv. 11. § 5), Ostracina appears to have been one of his march from the temple of Jupiter Casius in the Arabian hills, and about the same distance from the lake Serbonis. It was destitute of wells, and supplied with water brought by a canal from the Delta. (Comp. Marian. Capella, c. 6. [W. B. D.])

OSTRACINA, a mountain on the road from Mantinea to Methydrum. [Mantinea, p. 262, b.]

OSTUIDZUS (also written Ostdizus and Ostdizius, Itin. Ant. pp. 137, 230, 322; and in Hilari. viii. p. 1546, Usadiuzm), a town in Thrace, on the road from Hadriannopolis to Constantinople. [T. H. B.]

OSTUR, a town of Spain, not mentioned in any ancient writer, but which appears upon coins. There is still a place called Ostur near Alcira in Valencia, which has some Roman ruins, and which abounds with scorns,—the figure of which also appears upon the coins. (Floeae, Med. ii. p. 553, iii. i. p. 113; Sestini, p. 179; Monnet, i. p. 47, Suppl. i. p. 93, ep. Ubert, vol. ii. pt. i. p. 416.) [T. H. B.]

OTADINI (Strabon, Ptol. iii. 3, § 10), a British tribe on the E. coast of Britannia Barbara, in the province of Valenica, lying S. of the Boletia estuary, or Firth of Forth, down to the river Tynne; and therefore inhabiting the counties of Haddington, Berwick, Roxburgh, and the greater part of Northumberland. Their chief cities were Curia and Bremesium. [T. H. B.]

OTENCE (Οτένας, Ptol. v. 13. § 9, where the reading Μοτήρ is incorrect), a canton of Armenia, separated from Atropatene by the river Araxes, (Plin. vi. 16) St. Martin (Mém. sur l'Arménie. vol. i. p. 86) identifies it with the province known to the native geographers by the name of Otot, or what is now called Kara bigh, to the X. of the Araxes. [E. B. J.]

OTTOSIA, a town of Cispadane Gaul, known only from the mention of the Otestin by Pliny (iii. 15. s. 20) among the municipal towns of the Eighth Region. But an inscription given by Clauerius makes mention of the "Respublica Osismarorum," and it is probable that Aetoria and Obrania, which are found in Phlegon among the towns of the same part of Italy, are only corruptions of the same name. (Plinque, Macrob. 1; Clauer. Ital. p. 282.) Its site is wholly uncertain. [E. L. B.]

OTYRYS (Οτύρης), a lofty chain of mountains, which shuts in the plain of Thessaly from the south. It branches off from Mount Tymphrestus, a summit near the pass of the river Arachus, and runs in a north-easterly direction, passing through the town of Spercheus. (Strab. ix. pp. 432, 433; comp. Herod. vii. 129; Plin. iv. 8. s. 15.) On its northern side, many offshoots extend into the plain, of Pharsalus. It is lofty and covered with wood, whence the poets give it the epithet of "nivalis".
OTIS.

(Virg. Aen. vii. 675) and "nemerosus" (Linn. vi. 337). It is now usually called Garš, from a large village of this name upon its sides; but its highest summit, which lies to the east of this village, is named Jerzoev, and is 5669 feet above the level of the sea. In this region, the plain of Bukhara, famed for its gigantic melons. Ptolemy (vi. 12. § 3), if a correction be made in his latitudes, which are uniformly put too far forward to the N., gives the OXIANA PALUS (Οξιανα λαύα) its true position between Zarazasp and the Oxian Tribester. And "the whole range is a limestone of various and highly-inclined strata occasionally mixed with iron ore, anhydrite and asbestos. (Leake, Northern Greece, vol. ii. p. 17, vol. iv. p. 330, seq. Journal of Geogr. Society, vol. vii. p. 92.)

OTIS, a town on the Euphrates below Babylon, just above the commencement of the Babylonian Marshes. (Plin. v. 26.)

OTTOROCOERAS (Οττοροκοέρας, Ptol. vi. 16. §§ 2, 3), the E. termination of the Eumoe Mones. This is an example of a Sanscrit word which has been preserved in Ptolemy's geography, as it is merely the Greek form of the Utarakura of the "Mahishhrata," or the highland of the happy Indian Hyperboreans, who lived there sheltered from the cold blasts, about whom, under the name of Attacorri, as Pliny (vi. 20) relates, a certain Anomoeus wrote a book. Ammianus (xxxi. 6. § 65), copying Ptolemy, has OTOPOKERA, and Orochos (i. 2) Otourogeras. The sacred race of men living in the desert of whom Ctesias (Ind. 8, ed. Beurh) speaks, belong to this imaginative geography, which saw in the snow-capped summits of the Himadra the chosen habitation of the gods and of the Blessed. According to Ptolemy (vi. 16. § 5, viii. 24. § 7) there was a people of the Otorocoraces, with a town of the same name, to the E. of the Casii Montes, or mountains of Kosekgors; as the city is one of Ptolemy's points of recorded astronomical observations, having almost 14 hrs. 45 min. in its longest day, and being 7 hrs. E. of Alexandria, there must have been some real locality bearing this name, which must be assigned to É. Thibet. (Lassen, Ind. Atl. vol. i. pp. 511, 847.) [E. B. J.]

OVI-LABA (Ωλέα on the river Traun), a town of Noricum, on the road from Laureacum to Augasta Vindelicum. (Itin. Ant. pp. 235, 258, 277; Tab. Peut., where it is called Ovāla.) It is said, according to an inscription, to have been a Roman colony under the name of Aurelia Antoninia. (Muehr, Noricens, i. pp. 217, 238, 266, &c., 285, &c.) [L.S.]

OXIALAE. [ECHINAEDES]

OXIA PALUS, a lake which was formed by two very large rivers, the Araxes (Jaxartes) and Dyamus (probably the Demus of Ptolemy, vi. 12. § 3), at the foot of the Sagdi Mones. (Amm. Marc. xxiii. 6. § 59.) This has been supposed to intimate, though very vaguely, the formation of the Sea of Aral; but there seems to be more reason for identifying it with the lake of Karkaol to the SSE. of Bukhara, formed by the Zur-tashan or "gold-scattering" river of Samarcand, called also the Kohik, or more correctly the river of the Koh-ak or "hilllock." This river is the Polytimetus, which, according to Aristobulus (prep. Strab. xi. p. 518), traversed Sigdiana, and was lost in the sands: while Q. Curtius (vii. 37) describes it as entering a canyon and continuing its course under ground, through which it rarely discharges itself into this lake, which the Usbek call Dungli, the Turkish word for "sea." The Greeks translated the indigenous name Sagdia—the valley of which is one of the four Paradises of the Persian poets—into that of Polytimetus, "the very precious," an epithet which it well deserves from the benefits it showers upon this region, the plain of Bukhara, famed for its gigantic melons. Ptolemy (vi. 12. § 3), if a correction be made in his latitudes, which are uniformly put too far forward to the N., gives the Oxiana Palus (Οξιανα λαυα) its true position between Zarassap and the Oxian Tribester. And "the whole range is a limestone of various and highly-inclined strata occasionally mixed with iron ore, anhydrite and asbestos. (Leake, Northern Greece, vol. ii. p. 17, vol. iv. p. 330, seq. Journal of Geogr. Society, vol. vii. p. 92.)

OTIS, a town on the Euphrates below Babylon, just above the commencement of the Babylonian Marshes. (Plin. v. 26.)
in a direction from SW. to NE., from the Aral to the "embranchment" of the Obi. The characteristic feature of this depression is an immense number of chains of small lakes, communicating with each other, arranged in a circular form, or like a necklace. These lakes are probably the traces of Strabo's channel. The first distinct statement of the Sea of Aral, described as a vast and broad lake, situated to the E. of the river Aral or Jalik, occurs in Menander of Constantinople, who called the "Protector," who lived in the time of the emperor Maurice. (Menand. Hist. Legit. Barbararum et Romanos, pp. 300, 301, 419, 635, 636, ed. Bonn, 1592.) But it is only with the series of Arab geographers, at the head of whom must be placed El-Istachry, that any positive information upon the topography of these regions commences. (Humboldt, Asie Centrale, vol. ii. pp. 121—364.)

OXII MONTES. (vata. όξια μπόν. Vulg. v. 12. §§ 1, 4), a chain of mountains between the rivers Oxus and Jaxartes, in a direction from SW. to NE., and which separates Scythia from Sogdia. They are identified with the metalliferous group of As- tirah and Aktogly ("Mount Blance") of Edrisi (ed. Jamberti, vol. ii. pp. 198—200). The Oxī Repes of Strabo (Σένων νησίων p. 517), which he also calls the hill-fort of Arinazes (Q. Curt. vii. 11), has been identified by Droysen, as quoted by Thirwall (Hist. of Greece, vol. vi. p. 300), with the pass of Kohjiga or Derbend, in the Kuro-tagh, between Koh and Hassar; but as it is called the rock of the Oxus, it must be looked for on that river, and is probably Khorjiga-Tipja on the Amud. (Wilson, Arzina, p. 167; Ritter, Erdkunde, vol. vii. p. 734; Humboldt, Asie Centrale, vol. ii. pp. 18—20.) [E. B. J.]

OXINES (οξίνες), a small river on the coast of Bithynia, according to Arrian (Peripl. p. 14) between Beroedia and Phyllium, and according to Marcus (p. 79) 90 stadia to the north-east of Cape Posidinum. (Comp. Anonymous. Peripl. p. 4, where, as in Arrian, its name is Oxinas.) It is probably the modern Tekzerik.

OξΙΝΙΓΙΣ. [Arrinix.]

OXITHRAEAE (οξιθραίαι, Appian, B. Iliad. c. 58). a town of the Lusitan, and according to Appian the largest they had; but it is not mentioned by any other author. [T. H. D.]

OXUS. (ουκύς), 2° 27' W. of Polb, x. 48; Strabo (p. 208, x. 18); Trogus, p. 507, 509, 510, 513, 514, 516—518; Ptol. vi. 9. §§ 1, 2, 10. §§ 1, 2, 11. §§ 1—4, 7, 12. §§ 1, 14. §§ 1, 2, 14. 18. § 1; Acacianum. ii. 10; Arrian, 1. Radd. ii. 28, 29, 30, iv. 15, vii. 10, 16; Plat. Alex. 57; Dianys. 747; Pomp. Mela, iii. 5. § 6; Plin. vi. 18.; Q. Curt. vii. 4, 5, 10; Anni. Marc. xxxiii. 6. § 52), a river of Central Asia, on the course of which there appears a considerable discrepancy between the statements of ancient and modern geographers. Besides confirming that the Oxus flowed through Hyrcania to the Caspian or Hyrcanian sea, Strabo (ix. p. 509) adds, upon the authority of Aristobulus, that it was one of the largest rivers of Asia, that it was navigable, and that by it valuable merchandise was conveyed to the Hyrcanian sea, and thence to Albania, and by the river Cyrus to the Euxine. Pliny (vi. 19) also quotes M. Varro, who says that it was ascertained at the time when Pompeius was carrying on hostilities in the East against Mithridates, that a journey of seven days from the frontier of India brought the traveller to the Ixios, which flowed into the Oxus; the voyage continued along that river into the Caspian, and across it to the Cyrus, from whence a land journey of no more than five days carried Indian merchandise to Phasis in Pontus. It would appear (Strab. l. c.) that Patroclus, the admiral of Seleucus and Antiochus, had navigated the Caspian, and that the results of his observations were in perfect accord with these statements. With such definite accounts mistakes is almost impossible; yet the country between the Caspian and the Oxus has been crossed in several directions, and not only has the Oxus been unseen, but its course has been ascertained to take a direction to the NW., instead of to the SW.; and it flows not into the Caspian, but the sea of Aral. Sir A. Burns (Travels in Bokhara, vol. ii. p. 188) doubts whether the Oxus could indeed have had any other than its present course, for physical obstacles oppose its entrance into the Caspian S. of the bay of Balkul, and N. of that point its natural receptacle is the Aral; and that this has been the case for nine centuries at least there is the evidence of Ibn Haukil (Istachry). (Oriental Geography, p. 239, ed. Ousey, London, 1800.) Singularly enough, Pompeius Mela (l. c.) designates the Caspian, or Bithynia, almost as it is known at present. "Jaxartes et Oxus per desertam Scythicam ex Sogdiarum regionum in Sytiicum summum exunt. ille suo fonte grandis, hic incusus aliorum grandior; et aliquidun ad occasum ab oriente curvis, juxta Daumas primum inflectitur: curaque ad Septentrianon converso inter Amaros et Pasieca- os apertis." The course of the Oxus or Jilghum, as it is termed in the Turkish and Persian works that treat upon its basin, or Amu Darya, as the natives on its banks call it, whether we consider the Balakchan branch or Kokteka to be its source, or that which rises in the Alpine lake of Sard-itak, on the snow-covered heights of the Tartaric Caucuses of Panirius a direction from SE. to NW. The volume of its waters takes the same course from 37° to 40° lat. with great regularity from Khomdooz to Chebria. About the parallel of 40° the Oxus turns from S.E. to N.W., and its waters, diminished by the numerous channels of irrigation which from the days of Herodotus (ii. 117) have been the only means of fertilising the barren plains of Khwarizm, reaches the Aral at 43° 40'. Momont (vol. iv. p. 452) and others have seen in the text of Pompeius Mela a convincing proof that in his time the Oxus flowed into the Caspian. But it can hardly be supposed that the commerce of India by the Caspian and the Oxus had ceased in the little interval of time which separates Mela from Strabo and M. Varro. Besides, the statement of the Roman geographer remains singularly isolated. Ptolemy (l. c.), less than a century after Mela, directs the Caspian again from E. to W. into the Caspian. The lower course of the river, far from following a direction from S. to N., is represented, in the ancient maps, which are traced after Ptolemy's positions, as flowing from ENE. to WSW. But a more convincing proof has been brought forward by M. Jamberti (Mem. sur l'Asie Centrale de 1'Oxus, Jour. Asiatique, Dec. 1833, p. 498), who opposes the authority of Hamdallah, a famous geographer of the 14th century, whom he calls the Persian Kra- toshenne, who asserted that while one branch of the Oxus had its debouch into the sea Khovaren (Aral), there was a branch which pursued a W. course to the Caspian. (Purchas, vol. iii. p. 236; Hakluyt, vol. i. p. 368.) It should be observed that Jenkin- son, who visited the Caspian in 1559, also says that
OXYBIUS

the Oxus formerly fell into the gulf of Balkan. He is the author of the story that the Turkomans, in the hope of preventing the diminution of its waters in the upper part of its course, dammed up the mouth of the river. Evidence still more positive of the deposit into the Caspian of a considerable river which is now dry, is afforded by observations on the sea-coast, particularly in the Bay of Balkan. The earliest of these is the survey of that bay by Captain Woodroffe, in 1743, by order of Nadir Shah, who lays down the embouchure of a river which he was told was the Oxus. (Hanway, True, vol. i. p. 130.) The accuracy of his survey has been confirmed by the more elaborate investigations of the Russian surveyors, the results of which are embodied in the Periplus of the Caspian compiled by Eichwald (Alte Geogr. d. Capp. Mecres, Berlin, 1838), and these leave no doubt that a river, which could have been no other than the Oxus, formerly entered the Caspian at the SE. of the Bay of Balkan by two branches; in one of these there are still pools of water; the other is dry. How far they may be traceable inland is yet to be ascertained; but enough has been determined to justify the belief of the ancient world, that the Oxus was a channel of communication between India and W. Asia. The ancients describe Alexander as approaching the river from Bactra, which was distant from it 400 stadia; their estimate is correct, and there are no tables about the breadth of the river. Arrian, who follows Aristobulus, says that it was 6 stadia. The very topography of the river's bank may almost be traced in Curtius; for there are low and peaked hillocks near that passage of the Oxus, while there are none below Kileji. He adds that the Oxus was a muddy river that bore much slime along with it; and Burges (vol. ii. p. 7) found that one-tortith of the stream is clay suspended in water. Polybius (l. c.) states that the impetuous course of the river and of its falls is untrune, as its channel is remarkably free from rocks, rapids, and whirlpools. He has a strange story about the manner in which the Aspasii enter Hyrcania, either under the vault formed by the fall of the waters (comp. Strab. p. 50), or over its submerged stream. It is still a popular belief that the waters of the Aror pass by a subterraneous channel to the Caspian. At Kara Goombuz, where the caravans halt, between the two seas, it is said by some that the water is heard rushing beneath. (Burges, vol. ii. p. 188.)

The conclusions to which Von Humboldt (Asie Centrale, vol. ii. pp. 162—197) arrived as to the physical causes which may have interrupted the connexion between the Caspian and the Oxus are given in the article JAXARTES. For all that concerns the modern geography of the basin of the Oxus the travels of our countrymen, to whom we owe most of our real knowledge of these countries, should be consulted—Elphinstone, Burges, Wood, and Lord. Professor Wilson (Ariana, pp. 142—145) has treated this long-versed question with great ability, and shown that there is every reason for believing the statements of the ancients that the Oxus was once the great highway of nations, and gave an easy access to the great Arno-Caspian mission.

OXYBIUS (Οξύβιος), a "part of the Ligyes," as Stephanus says (α. v.), on the authority of Quadratus. Strabo (p. 185) terminates his description of the coast of Gallia Narbonensis, in which he proceeds from west to east, by mentioning the harbour Oxybios, so called from the Oxybi Ligyes. The Oxysus were a Ligurian people on the south coast of Gallia Narbonensis; but it is not easy to fix their position precisely. They were west of the Var and not far from it, and they were near to or bordered on the Deciates. The Oxysus had a town Agrippa, but its position is unknown. A brief sketch of the history of this people is written under DECATES. Pliny (iii. c. 4) places the Oxysus east of the Argenteus river (Argentes) and west of the Deciates. The Oxysus, therefore, occupied the coast east from Frejus as far as the border of the Deciates, who had the remainder of the coast to the Var. Antipolis (Antibus) was in the country of the Deciates. [G. L.]

OXYDRACAE (Οξυδράκαι), a great nation of the Panjik, who, with the Malli, occupied the banks of the Hydroges and Acesines, and strenuously resisted the advance of Alexander through their country. It was a common belief of the ancients, that it was in a battle with these people that Ptolemy saved the life of Alexander, and hence obtained the name of Soter. (Steph. B.) Arrian, however, transfers the story to the siege of the Malli (Multa), where Alexander was in imminent danger of his life and was severely wounded (vi. 11). The name is written in different ways by different writers. Thus Strabo writes it Sydracae (vv. p. 701), in which Pliny concurs (xii. 6), who makes their country the limit of Alexander's advance eastward; in Dio they appear under the form of Syracae (xvii. 98); lastly, in Orosius as Subaurae (iii. 19). The name is clearly of Indian origin; hence it has been conjectured by Pott, that the titles commencing in this manner represent the Hellenized form of the Sanscrit Csatatro (king) corresponding with the Zend Cstathera. (Pott, Etym. Forsch. p. lxvii.)

OXYDRACAE (Οξυδράκαι), a tribe of ancient Sogdiana, appear to have occupied the district to the N. of the Oxus, between that river and the Jaxartes. (Ptol. vi. 12, § 77.) A river which flowed into the Ganges, according to Arrian, in the territory of the Puzalae. The same people are mentioned by Pliny (vi. 19) and Ptolemy (vii. 2, § 15) under the name of Pessaia; and may be identified with the Sanscrit Pulkala, and as dwelling near Canjaakanga, in the plain country between the Simaca and the Ganges. In the immediate neighbourhood is the river Irmauti, which has been doubtless Graecized into Oxumagis. The Sanscrit appellation means "abounding in sugar-cane," which applies perfectly to the land through which it flows. (Cf. Biran, Avian, ii. p. 36; Schwabeck, Fragm. Megasthenes, p. 28.)

OXYNEA (Οξύνεα), a town of Thessaly, situated on the Ion, a tributary of the Peneus, and perhaps the capital of the Talares, occupied probably the valley of Miritta. It is described by Strabo as distant 120 stadia from Azorus. (Strab. vii. p. 327; Leake, Northern Greece, vol iv. p. 279.)

OXYRYNCHUS (Οξυρυνχος), Strab. xvii. p. 812; Ptol. iv. 5, § 59; Steph. B. s. v.; Amm. Marc. xii. 16; Oxyrynchum, R. Anton. p. 157. ed. Parthey; Etd. Oxyrinxus. This city was the chief town of the Nomoi Oxyrynchites, in Lower Egypt. The appellation of the name and its capital was derived from a fish of the sturgeon species (Acipenser Sturio, Linnæus; Athen. vii. p. 312), which was an object of religious worship, and had a temple dedi-
cated to it. (Aelian, Hist. An. x. 46; Plut. Iot. et Osir. c. 7.) The town stood nearly opposite Cynopolis, between the western bank of the Nile and the Joseph-canal, lat. 28° 6' N. At the village of Beknesh, which stands on part of the site of Cynopolis, there are some remains — broken columns and cornices — of the ancient city (Jannard, Descript. de l'Egypte, vol. ii. ch. 16. p. 53; Champollion, l'Egypte, vol. i. p. 303, seq.); and a single Corinthian column (Déon, l'Egypte, pl. 51), without leaves or volutes, partly buried in the sand, indicates a structure of a later period, probably of the age of Diocletian. Oxynychus became the site of an episcopal see, and Apollonius dated from hence an epistle to the Council of Nicaea (Epiph. Hærers, lxiii.). Roman coins were minted at Oxynychus in the age of Hadrian and Antoninus Pius. (1.) Hadrian, with the reverse of Pallas, holding in her right hand a statuette of Victory, in her left a spear; or, (2.) Serapis holding a stag in his right hand. (3.) Antoninus, with a reverse, Pallas holding in her right hand an axa, in her left a statuette of Victory. (Eckhel, vol. iv. p. 112.)

[OZENE. (ΟΣΕ'ΝΕ)] (Eckhel, vol. iv. p. 112.)

OZENE (ΟΣΕ'ΝΕ, Ροολ. M. Eghy, c. 38, ed. Müller), the principal emporium of the interior of the district of W. India, anciently called Limyrica. There can be no doubt that it is the Sanscrit Uj-jaini, the present Ujain. This place is held by all Indian authors to be one of great antiquity, and a royal capital,—as Ptolemy calls it,—the palace of a king Tiastanes (vii. 1. § 63). We know for certain that it was the capital of Vikramaditya, who in n. 55 expelled the Sacae or Scythians from his country, and founded the well-known Indian aera, which has been called from this circumstance the Saca aera. (Lassen, de Peutop. p. 57; Böhlen, Alto Ind. p. 94; Ettler, v. p. 486.) The author of the Peripatus states that great variety of commerce was sent down from Ozen to Barycana (l.c.).

OZOGARDANA, a town in the middle of Mesopotamia, recorded by Ammianus, in his account of the advance of Julianus through that country (xxiv. c. 2). He states that the inhabitants preserve there a throne or seat of judgment which they say belonged to Tejian. The same story is told in almost the same words by Zosimus of a place he calls Zaragradin (ii. 15). The place cannot now with certainty be identified; but Mommsen thinks it this same as shortly afterwards bare the name of Pescaria, from Pescaria (v. 2. p. 241); and Beedler holds it to be the same as Is or Lannopolis (the present Hit).

V.

P.

[PHRYGIA.]

PACHIMACUNUS (Παχιμακούς, or Παχιμα-

κοῦς), Plut. iv. 5. § 50; Παχιμακοῦς, Heroedes, p. 724), the principal town of the Sebennytic nome in the Aegyptio Delta, lat. 31° 6' N. It stood on the eastern shore of the Lake Batus, and very near the modern village of Handahor. (Champollion, l'Egypte, vol. ii. p. 206.)

PACHYNIUS (Παχυίνιος, Cape Passaro), a celebrated promontory of Sicily, forming the extreme SE. point of the whole island, and one of the three promontories which were supposed to have given to it the name of Trinacria. (Ovid. Fast. iv. 479. Met. xii. 725; Dionys. Per. 467—472; Scal. p. 4. § 13; Pol. i. 42; Strab. vi. pp. 265, 272, &c.; Plin. iii. 8. s. 14; Pol. iii. 4. § 8; Mela, ii. 7. § 15.)

All the ancient geographers correctly describe it as extending out towards the S. and E. so as to be the point of Sicily that was the most nearly opposite to Crete and the Peloponnesus. It is at the same time the southernmost point of the whole island. The headland itself is not lofty, but formed by bold projecting rocks (projecta sara Pachyna, Virg. Aen. iii. 699), and immediately off it lies a small rocky island of considerable elevation, which appears to have been generally regarded as forming the actual promontory. The name is the expression of Nonnus, who speaks of "the island rock of the sea-girt Pachyna." (Dionys. xiii. 322.) Lycophron also has a similar phrase. (Alex. 1181.)

We learn from Cicero (Verr. v. 34) that there was a port in the immediate neighbourhood of the promontory to which he gives the name of Portus Pachyuni: it was here that the fleet of Verres was stationed under his officer Cleomenes, when the news that a squadron of pirates was in the neighbouring Port of Ulysses (Portus Odysseae) came to that command to take to flight with precipitation. The Port of Ulysses is otherwise unknown; but Ptolemy gives the name of Promontory of Ulysses (Ουλυσσία ἄκρα. Pet. iii. 4. § 7) to a point on the S. coast of the island, a little to the W. of Cape Pachyuns. It is therefore probable that the Portus Pachyuni was the one now called Portus di Polo, immediately adjoining the promontory, while the Portus Odysseae may be identified with the small bay or harbour of La Marca about 6 miles distant. There are, however, several rocky coves to which the name of ports may be applied, and the determination must therefore be in great measure conjectural. (Smyth's Sicily, pp. 151,185,186.) The convenience of this point at the extreme SE. point of the island caused it to be a frequent place of rendezvous and station for fleets approaching Sicily; and on one occasion, during the Second Punic War the Carthaginian commander Bomilcar appears to have taken up his post in the port to the W. of the promontory, while the Roman fleet lay immediately to the N. of it. (Liv. xxiv. 27, xxv. 27, xxxvi. 2.)

[Ε. Η. Β.]

PACTOLUS (Πακτόλος), a small river of Lydia, which flows down from Mount Tmolus in a northern direction, and, after passing on the west of Salus, empties itself into the sea. (Hered. v. 101; Xenoph. Cyrop. vi. 2. § 1. vii. 3. § 4, Agesila. i. 30; Strab. xii. pp. 554, 521, xiii. p. 625, &c; Pet. iii. 2. § 6; Plin. iii. 30.) In ancient times the Pactolus had carried in its bed, it is said, a great quantity of small particles of gold-dust, which were carefully collected, and were believed to have been the source of the immense wealth possessed by Croesus and his ancestors; but in Strabo's time gold-dust was no longer found in it. The gold of this river, which was hence called Chryssorhakos, is often spoken of by the poets. (Soph. Phil. 392; Dionys. Perieg. 831; Hom. Hymn. in Del. 249; Virg. Aen. x. 142; Herod. Epod. xx. 20; Ov. Met. xi. 85. &c.; Sene. Phocas. 643; Juven. xiv. 298; Silv. ii. 1. 158.) The little stream, which is only 10 feet in breadth and scarcely 1 foot deep, still carries along with it a quantity of a reddish mud, and is now called Sarobot. [L. S.]

PACTYE (Πακτή), Herod. vi. 36; Strab. viii. p. 331), a town of the Thracian Chersonese, on the coast of the Propontis, 36 stadia from Cardia, whither Alcibiades retired after the Athenians had for the second time deprived him of the command.
PACTYICE.

(Diod. xxii. 74; Nepos, Ale. 7; cf. Plin. iv. 18; Str. p. 28.) Perhaps St. George. [T. H. D.]

PACZYC (Haeredita), a district of North-Western India, which, there is every reason to suppose, must have been nearly the same as the modern Kashmir, but probably extended westward across the Indus. It is mentioned by Herodotus with that amount of uncertainty which attaches to almost all that he relates of the far East. Thus in the catalogue of the produce of the different satrapies of the Persian empire, Pactyce is reckoned after Bactria, and is connected with the Armenians, which gives it an extent too far to the W. (iii. 93). Again, in his account of the arms of Xerxes (Herodotus mentions the Pactyes in common with the Sagartii, and places them under the command of a Persian (vii. 67). And in the subsequent description of the former people, he states that their dress is the same as that of the Pactyes (vii. 85). Evidently, therefore, he here imagines the country and the people to have occupied a district to the N. and NE. of Persia. Again, Herodotus states (iii. 102) that the bravest of the Indian tribes are those who are in the immediate neighbourhood of the city of Caspatyres and Pactyce; and he connects the same two places together where he states (iv. c. 44) that the celebrated voyage of Scylax of Caryanda, which was promoted by Dareins, the son of Hystaspes, commenced from the same localities. Now we know that Hecataeus (ap. Steph. B. s. r.) placed Caspatyres in the country of the Gandarini (Fragm. p. 94, ed. Klau- sen: hence the strong inference that Pactyce was part of Gandarica, if not, as Larcher has supposed, actually the same. [V.]

PACYRIS. [Caldicca.]

PADAEI. [India, p. 50, b.]

PADARGUS (Παδάργος, Artian, Iadic. c. 29), a small stream of Persia, which appears to have flowed into the Persian Gulf near the present Absharik. It is not possible to identify this and some other names mentioned by Arrian from the Journals of Nearchus, owing to the physical changes which have taken place in the coast-line. [V.]

PADINUM, a town of Gallia Cispadana, known only from Pliny, who mentions the Padinates among the municipia of that region (Plin. iii. 15. s. 20). But he affords us no clue to its position. Cluver would identify it with Bondino, between Ferrara and Miranda, but this is a mere conjecture. [E. H. B.]

PADUS (Παῦς; Po), the principal river of Northern Italy, and much the largest river in Italy altogether. Hence Virgil calls it "fluviorum rex" (Georg. i. 481), and Strabo even erroneously terms it the greatest river in Europe after the Danube. (Strab. iv. p. 204.) It has its sources in the Monte Vico, or Mons Venalus, one of the highest summits of the Western Alps (Plin. iii. 16. s. 20; Mcl. ii. 4. § 4), and from thence to the Adriatic has a course of above 400 miles. Pliny estimates it at 300 Roman miles without including the windings, which add about 88 more. (Plin. iii. 16. s. 20.) Both statements are beneath the truth. According to modern authorities its course, including its windings, is calculated at 380 Italian or 475 Roman miles. (Rampoldi, Dis. Topogr. d'Italia, vol. iii. p. 284.) After a very short course through a mountain valley it descends into the plain a few miles from Saluzzo, and from thence flows without interruption through a plain or broad level valley all the way to the sea. Its course from Saluzzo, as far as Chi- nasso (through the district of the ancient Vagi- eni and Taurini), is nearly NE. But after bounding the hills of the Montferrat, it turns E., and pursues this course with but little variation the whole way to the Adriatic. The great plain or valley of the Po is in fact one of the most important physical features of Italy. Bounded on the N. by the Alps, and on the S. by the Apenines, both of which ranges have in this part of their course a gentle direction from W. to E., it forms a gigantic trough-like basin, which receives the whole of the waters that flow from the southern slopes of the Alps and the northern ones of the Apenines. As Pliny remarks, there is hardly any other river which, within the same space, receives so many and such important tributaries. Those from the north, on its left bank, are the most considerable, being fed by the perpetual snows of the Alps; and many of these form extensive lakes at the points where they first reach the plain; after quitting which they are deep and navigable rivers, though in some cases still very rapid. Pliny states that the Padus receives in all thirty tributary rivers, but it is difficult to know which he reckons as such; he himself enumerates only seventeen; but this number can be increased almost indefinitely, if we include smaller streams. The principal tributaries will be here enumerated in order, beginning from the source, and proceeding along the left bank. They are: 1. the Clusius (Chiusone), not noticed by Pliny, but the name of which is found in the Tabula; 2. the Deria, commonly called Duria Minor, or Dora Riparia; 3. the Stura (Stura); 4. the Orgus (Orco); 5. the Doria Major, or Bantia (Dora Baltea), one of the greatest of all the tributaries of the Padus; 6. the Sesinius (Sessia); 7. the Ticinus (Ticino), flowing from the Lucus Verbanus (Lago Maggiore); 8. the Lambro or Lambrus (Lambro), a much less considerable stream, and which does not rise in the high Alps; 9. the Addua (Adda), flowing from the Lucus Larious or Lago di Como; 10. the Ollens (Oglio), which flows from the Lucus Nebinos (Lago d'Isio), and brings with it the tributary waters of the Mela (Mella) and Clusius (Chiese); 11. the Mitchus (Mincio), flowing from the Lago di Garda, or Colon Banneux. Below this the Po cannot be said to receive any regular tributary; for though it communicates at more than one point with the Tarento and Adige (Adige) rivers, the channels of the latter are largely artificial, and the bulk of the waters of the Adige are carried out to the sea by their own separate channel. [Athen.] On the southern or right bank of the Padus its principal tributaries are: 1. the Tanarius (Tanaro), a large river, which has itself received the important tributary streams of the Stura and Bormida, so that it brings with it almost all the waters of the Maritime Alps and adjoining tract of the Ligurian Apenines; 2. the Secchia, a considerable stream, but the ancient name of which is unknown; 3. the Trebia (Trebith), flowing near Piaventa; 4. the Tarvis (Taro); 5. the Ticin (Teso); 6. the Gabellus of Pliny, called also Sesia (Secchia); 7. the Scultenna, now called the Tanaro; 8. the Rhenum (Reno), flowing near Bologna. To these may be added several smaller streams, viz.: the Iddro (Idice), Silarus (Sillac), Vaternus (Plin., now Santerno), and Sinuns (Sinuo), all of which discharge themselves into the southern arm of the Po, now called the Po di Primaro, and anciently known as the Spineticum Istium, below the point
where it separates from the main stream. Several smaller tributaries of the river in the highest part of its course are noticed in the Tabula or by the Geographer of Ravenna, which are not mentioned by any ancient author; but their names are for the most part corrupt and uncertain.

Though flowing for the most part through a great plain, the Padus thus derives the great mass of its waters directly from two great mountain ranges, and the consequent is that it is always a strong, rapid, and turbid stream, and has been in all ages subject to violent inundations. (Vitr. Geog. i. 48; i. L. C.) The whole soil of the lower valley of the Po is indeed a pure alluvial deposit, and may be considered, like the valley of the Mississippi or the Delta of the Nile, as formed by the gradual accumulation of mud, sand, and gravel, brought down by the river itself and its tributary streams. But this process was for the most part long anterior to the historical period; and there can be no doubt that this portion of Italy had already acquired very much its present characteristics of cultivation and industry in the time of the first Etruscan settlements. The valley of the Padus, as well as the river itself, are well described by Polybius (the earliest extant author in whom the Roman name of Padus is found), as well as at a later period by Strabo and Pliny. (Pol. ii. 16. Strab. iv. pp. 203, 204, c. p. 212; Plin. iii. 16. s. 20.) Considerable changes have, however, taken place in the lower part of its course, near the Adriatic sea. Here the river forms a kind of great delta, analogous in many respects to that of the Nile; and the phenomena is complicated, as in that case, by the existence of great lagunes bordering the coast of the Adriatic, which are bounded by narrow strips or bars of sand, separating them from the sea, though leaving open occasional channels of communication, so that the lagunes are always salt and affected by the tides, which are more sensible in this part of the Adriatic than in the Mediterranean. (Strab. v. p. 212.) These lagunes, which are well described by Strabo, extended in his time from Ravenna to Altimum, both of which cities stood in the lagunes or marshes, and were built on piles, in the same manner as the modern Venet. But the whole of these could not be fairly considered as belonging to the Delta of the Padus; the more northern being formed at the mouths of other rivers, the Athesia, Medmaecus, &c., which had no direct or natural communication with the great river. They all, however, communicated with the Padus, and with one another, by channels or canals more or less artificial; and as this was already the case in the time of Pliny, that author distinctly reckons the mouths of the Padus to extend from Ravenna to Altimum. (Plin. l. C.) From the earliest period that this tract was occupied by a settled people, the necessity must have been felt of embarking the various canals and channels of the river, for protection against inundation, as well as of constructing artificial cuts and channels, both for carrying off its superfluous waters and for purposes of communication. The earliest works of this kind are ascribed to the Etruscans (Plin. l. C.), and from that time to the present day, they have been carried on with occasional interruptions. But in addition to these artificial changes, the river has from time to time burst its banks and forced for itself new channels, or diverted the mass of its waters into these which were previously unimportant. The most remarkable of these changes which is recorded with certainty, took place in 1152, when the main stream of the Po, which then flowed S. of Ferrara, suddenly changed its course, and has ever since flowed about 3 miles N. of that city. Hence it is probable that all the principal modern mouths of the Po, from the Po di Goro to the Po di Levante, were in ancient times comparatively inaccessible.

Polybius (ii. 16) describes the Padus as having only two principal mouths, which separated at a place called Trigaboli (the site of which cannot be determined); the one of which is called by him Padus (Piësès), and the other, which was the principal channel, and the one commonly navigated, he calls Olua or Holana ("Olaha"). This last is in all probability the channel still called Po di Volano, which until the great inundation of 1152, above noticed, was still the principal mouth of the Po. The other is probably the southernmost branch of the river, which separates from the preceding at Ferrara, and is carried at the present day by a wholly artificial channel into the sea at Primaro, from whence it derives the name of Po di Primaro. Its present mouth is about 15 miles N. of Ravenna, but it seems that in the days of Pliny, and probably in those of Polybius also, it discharged itself into the lagunes which then surrounded Ravenna on all sides. Ptolemy terms it Padus, but gives it also the name of Fossa Augusta, from its course having been artificially regulated, and perhaps altered, by that emperor. (Plin. iii. 16. s. 20.) The same author gives us a detailed enumeration of the mouths of the Padus as they existed in his day, but from the causes of change already adverted to, it is very difficult, if not impossible, to identify them with certainty.

They were, according to him: 1. the Padus, or Fossa Augusta, in which (he adds) was previously called Messena; this has now wholly ceased to exist. 2. The Portes Vatremi, evidently deriving its name from being the mouth of the river Vatremi, which flowed from Forum Corneli, just as the Po di Primaro is at the present day called the mouth of the Reno. This was also known as the Spinieticum Ostium, from the once celebrated city of Spina, which was situated on its banks. [Spina]. It was probably the same with the modern Po di Primaro. 3. Ostium Caprasiae. 4. Sagis. 5. Volano, previously called Olana: this is evidently the Olana of Polybius, and the modern Po di Volano, which, however, the two preceding cannot be identified, but must have been openings communicating with the great lagunes of Comacchio. 6. The Carbarnia, perhaps the Po di Goro. 7. The Fossio Philistina, which seems to have been an artificial canal, conveying the waters of the Tartarus, still called Tortaro, to the sea. This cannot be identified, the changes of the mouths of the river in this part being too considerable. The whole of the present delta, formed by the actual mouths of the Po (from the Po di Goro to the Po di Levante), must have been formed since the great change of 1152; its progress for some centuries back can be accurately traced; and we know that it has advanced not less than 9 miles in little more than two centuries and a half, and at least 15 miles since the 12th century. Beyond this the delta belongs rather to the Adriatic, and more northern streams than to the Po; the next month being that of the main stream of the Adige itself, and just beyond it the Porto di Bronzolado (the Brundulhus Pertus of Pliny), which at the present day is the mouth of the Brenta.*

* Much curious information concerning the delta of
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The changes which have taken place on this line of coast are due not only to the pushing forward of the coast-line at the actual mouths of the rivers, but to the filling up of the lagoons. These in ancient times extended beyond Ravenna on the S.; but that city is now surrounded on all sides by dry land, and the lagoons only begin to the N. of the Po di Priamo. Here the lagoons of Conacchio extend over a space of above 20 miles in length, as far as the mouth of the Po di Tolano; but from that point to the fort of Brossolo, where the Venetian lagoons begin, though the whole country is very low and marshy, it is no longer covered with water, as it obviously was at no distant period. It is now, therefore, impossible to determine what were the particular lagoons designated by Pliny as the Subterr Maria, and indeed the passage in which he alludes to them is not very clear; but as he calls them Attianorum Padudes, they would seem to have been in the neighbourhood of Adria, and may probably have been the extensive lagoons (now converted into marshes) S. of Ariano. At a later period the name seems to have been differently used. The Itineraries speak of the navigation "per Septem Maria [a Ravenna] Althinum usque," so that the name seems here to be applied to the whole extent of the lagoons; and it is employed in the same sense by Herodian (viii. 7); while the Tabula, on the contrary, gives the name to a particular point or station on the line of route from Ravenna to Atlinum. This line, which is given in much detail, must have been by water, though not so specified, as there never could have been a road along the line in question; but it is impossible to give with any certainty the stations or points named. (Itin. Ant. p. 126; Tab. Peut.)

[VENETIA.]

Polybios speaks of the Padus as navigable for a distance of 2000 stadia, or 250 Roman miles from the sea. (Pol. ii. 16.) Strabo notices it as navigable from Placentia downwards to Ravenna, without saving that it was not practicable higher up; and Pliny correctly describes it as beginning to be navigable from Augusta Taurinorum (Turin), more than 120 miles above Placentia. (Strab. v. p. 217; Plin. iii. 17. s. 21.) Ancient writers already remarked that the stream of the Padus was fatter and more abundant in summer than in winter or spring; owing to its being fed in great part by the melting of the snows in the high Alps. (Pol. ii. 16; Plin. iii. 16. s. 20.) It is not till after it has received the waters of the Dura Major or Dora Baltea, a stream at least as considerable as itself, that the Po becomes a really great river. Hence, it is about this point (as Pliny observes) that it first attains a considerable depth. But at the present day it is not practicable for vessels of any considerable burden above Casale, about 25 miles lower down.

The origin of the name of Padus is uncertain. According to Meterodorus of Scepsis (cited by Pliny, l. c.), it was a Celtic name, derived from the number of pine-trees which grew around its sources. The etymology seems very doubtful; but the fact that the name was of Celtic origin is rendered probable by the circumstance that, according both to Polybios and Pliny, the name given it by the Ligurians (the most ancient inhabitants of its banks) was Bodincus the Po, and the changes which this part of the coast has undergone will be found in a note appended to Cuvier's Discours sur les Révolutions de la Surface du Globe, p. 75, 4to, edit., Paris, 1823.

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or Bodeneus (Boδενευς, Pol. ii. 16; Plin. iii. 16. s. 20), a name said to be derived from its great depth. It is well known that it was early identified by the Greeks with the mythical Eridanus, and was commonly called by them, as well as by the Latin poets, by that name, even at a late period. The origin and history of this name have been already given in the article ERIDANUS. It may be added, that the poplar trees which figure in the fable of Phaethon (in its later form) evidently refer to the tall and graceful trees, still commonly known as Lombardy poplars, on which growing in abundance on the banks of the Po. [E. H. B.]

PADUSA. [PADUS.]

PADYANDUS (Παδυανδος), a town in Catania, or the southernmost part of Cappadocia, about 25 miles to the south-east of Faustinopolis, near the pass of Mount Taurus known by the name of the Cilician Gates. (Pol. v. 7, § 7.) The town, which was extended by the emperor Valens, is mentioned in the Itineraries, but its name assumes different forms; as, Padyandus (Tab. Peut.), Pudandus (It. Itiner. 145), Maris Oceani (It. Itiner. p. 578), and Phrygopudanus (Hieroc., p. 699). The place is described by Basilius (Epist. 7-4) as one of the most wretched holes on earth. It is said to have derived its name from a small stream in the neighbourhood. (Const. Porphyry. Vit. Basil. 36; comp. Cedren. p. 575; Jo. Scal. Hist. pp. 829, 844.) The place is still called Podende. [L. S.]

PAEANIA. [ATTICA, p. 332, b.]

PAEANION (Παεάνιον), a town in Aetolia, near the Achelous, a little S. of Ithoria, and N. of Oeniadae, which was on the other side of the river. It was only 7 stadia in circumference, and was destroyed by Marcus Aurelius in 199. (Pol. iv. 65.) Paeanion was perhaps rebuilt, and may be the same town as Phana (Φανα), which was taken by the Achaean, and which we learn from the narrative in Panassius was near the sea. (Paus. x. 18) Stephanoian mentions Phana as a town of Italy; but for Παεανια Ατραλας, we ought probably to read Παεανια Ατραλιας. (Steph. B. s. v. Φανα.)

PAEOLONTIUM (Παεόλοντιον, Pol. ii. 6 § 33), a town of the Langues in Asturia, variously identified with Aplauz, Pola de Lena, and Concejo de Plomosa. [T. H. D.]

PAEMANI, mentioned in Caesar's Commentaries (viii. 22) with the Conduris, Eburanes, and Caerees, and the four peoples are included in the name of Germani. D'Anville conjectures that they were near the Condri, who probably held the country which is now called Condras. [CONDRA.] The Paemani may have occupied the country called Pays de Fannemne, of which Durbury, Laroche on the Ourthe, and Rochefort on the Homme are the chief towns. [G. L.]

PAEON (Παιαν, Scyl. p. 28), a town of Thrace, mentioned only by Scylax. [T. H. D.]

PAEONES (Παιονες, Hom. Η. 843, xvi. 287, xvii. 348, xxi. 139; Hom. iv. 33, 49, v. 1. 13, 98, vii. 113, 185; Thuc. ii. 96; Strab. i. p. 62, viii. pp. 316, 318, 323, 329, 330, 331; Arrian, Anab. ii. 9, § 2, iii. 12, § 4; Plut. Alex. 39; Polyaenus. Strat. iv. 12, § 3; Eustath. ad Hom. Η. ii. 287; Liv. xii. 51), a people divided into several tribes, who, before the Argolic colonisation of Emathia, appear to have occupied the entire country afterwards called Macedonie, with the exception of that portion of it which was considered a part of Thrace. As the Macedonian kingdom increased, the district called PAEONIA
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(Paeonia, Thuc. ii. 99; Polyb. v. 97, xiv. 8; Strab. vii. pp. 313, 318, 329, 331; Pol. iii. 13, § 23; Liv. xxxii. 19, xxxviii. 17, xxxix. 54. xl. 3, xiv. 29; Plin. iv. 17, vi. 39) was curtailed of its dimensions, on every side, though the name still continued to be applied in a general sense to the great belt of interior country which covered Upper and Lower Macedonia to the N. and NE., and a portion of which was a monarchy nominally independent of Macedon, until fifty years after the death of Alexander the Great. The banks of the "wide-flowing Axios" seem to have been the centre of the Paeonian power from the time when Pyrrachines and Asteropaeus led the Paeonians to the assistance of Priam (Hom. II. cc.), down to the latest existence of the monarchy. They appear neither as Macedonians, Thracians, or Illyrians, but were descended from the Teucri of Troy. When Megabazus crossed the river Syraxon, he conquered the Paeonians, of whom two tribes, called the Simpeones and Paeoplae, were deported into Asia by express order of Darius, whose fancy their breach struck at Sardis by seeing a beautiful and shapely Paeonian woman carrying a vessel on her head, leading a horse to water, and spinning flax, all at the same time. (H.-rodl. v. 12—16.) These two tribes were the Paeonians of the lower districts, and their country was afterwards taken possession of by the Thracians. When the Temenidae had acquired Euthalia, Almopia, Crestonia, and Mygdonia, the kings of Paeonia still continued to rule over the country beyond the straits of the Axios, until Philip, son of Amyntas, twice reduced them to terms, when weakened by the recent death of their king Agis, and their city of Limenium was taken by Alexander (Diodor. xix. 2, 4, 92, xxvii. 8); after which they were probably submissive to the Macedonian sovereigns. An inscribed marble which has been discovered in the acropolis of Athens records an interchange of good offices between the Athenians and Audoleon, king of Paeonia, in the archonship of Dositius, B.c. 354, or a few years after the accession of Philip and Audoleon to their respective thrones. The coins of Audoleon, who reigned at that time, and adopted, after the death of Alexander, the common types of that prince and his successors,—the head of Alexander in the character of young Hercules, and on the obverse the figure of Zeus Aietophrorns,—prove the civilisation of Paeonia under its kings. Afterwards kings of Paeonia are not heard of, so that their importance must have been only transitory; but it is certain that during the troubled times of Macedonia, that is, in the reign of Cassander, the principality of the Paeonians existed, and afterwards disappeared. At the Roman conquest the Paeonians on the W. of the Axios were included in Macedonia Secunda. Paeonia extended to the Bidentiaeae and Maeci of Thrace, and to the Dorian, Paeontae, and Dascaretae of Illyria, comprehending the various tribes who occupied the upper valleys of the Erigon, Axios, Strymon and Alagonas as far S. as the fertile plain of Siris. Its principal tribes to the E. were the Oboumati, Aeostaei, and Agrinees, parts of whose country were known by the names of Parstronymia and Paeonia, the former containing probably the valleys of the Upper Strymon, and of its great tributary the river of Sternaeae, the latter the adjacent mountains. On the W. frontier of Paeonia its subdivisions bordering on the Penestae and Dassareetae, Despatas and Pelagonia, which with Lyncei comprehended the entire country watered by the Erigon and its branches. (Leake, Northern Greece, vol. iii. pp. 212, 306, 462, 470.) [E. B. F.]

PAEONIA. [PAEONES.]

PAEONIDAE. [Attica, p. 326, a.]

PAEOPLAE. [PAEONES.]

PAESICI. [Asturies, p. 249.]

PAESTANUS SINUS. [PAESTUM.]

PAESTUM (Posestov, Pol.); Posidonia, Strab.: Eub. Nautarados, Paestanum, Ruins at Peistos, a city of Lucania, on the Tyrrhenian sea, about 5 miles S. of the mouth of the Skylus. It was originally a Greek colony, named Postoniana (Postoniasia; a city of the Euboeans, (Hom. Iliad. vi. 76, 99; and was founded by a colony from Sybaris, on the opposite coast of Lucania. (Strab. v. 231; Sevynn. Ch. 245; Scyl. p. 3. § 12.) The date of its foundation is uncertain, but it may probably be referred to the period of the chief prosperity of Sybaris, when that city ruled over the whole of Lucania, from one sea to the other, or from 650 to 510 B.C. [SYBARIS.] It may be observed, also, that Solinus calls Postoniana a Doric colony; and though his authority is worth little in itself, it is confirmed by the occurrence of Doric forms on coins of the city: hence it seems probable that the Doric settlers from Troezen, who formed part of the original colony of Sybaris, but were subsequently expelled by the Achaeans (Arist. Pol. v. 3), may have contributed to the establishment of the new colony. According to Strabo it was originally founded close to the sea, but was subsequently removed further inland (Strab. L. c.); the change, however, was not considerable, as the still existing ruins of the ancient city are little more than half a mile from the coast.

We know scarcely anything of the early history of Postoniana. It is incidentally mentioned by Herodotus (i. 167) in a manner that proves it to have been already in existence, and apparently as a considerable town, at the period of the foundation of the neighbouring Veia, about B.C. 540. But this is the only notice of Postoniana until after the fall of its parent city of Sybaris, B.C. 510. It has been supposed by some modern writers that it received a great accession to its population at that period; but Herodotus, who notices the Sybarites as settling on that occasion at Lais and Solin, does not allude to Postoniana. (Herod. vi. 24.) There are, indeed, few among the cities of Magna Grecia of which we hear less in history; and the only evidence of the flourishing condition and prosperity of Postoniana, is to be found in the numbers of its coins and in the splendid architectural remains, so well known as the temples of Paestum. From its northerly position, it must have been one of the first cities that suffered from the advancing power of the Lucanians, as it was certainly one of the first Greek colonies that fell into the hands of that people. (Strab. v. 231.) The date of this event is very uncertain; but it is probable that it must have taken place before B.C. 390, when the city of Lais was besieged by the Lucanians, and had apparently become the bulwark of Magna Graecia on that side. [MAGNA GRAECIA.] We learn from a curious passage of Aristoxenos (ap. Athen. xiv. 632) that the Greek inhabitants were not expelled, but compelled to submit to the authority of the Lucanians, and receive a barbarian colony within their walls. They still retained many of their customs, and for ages afterwards continued to assemble at a certain festival every year with the express purpose of bewailing their captivity, and reviving the traditions of their prosperity. It would appear
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from Livy (viii. 17), though the passage is not quite distinct, that it was recovered by Alexander, king of Epirus, as late as B.C. 339; but if so, it certainly soon fell again into the hands of the barbarians.

Posidonia passed with the rest of Lucania into the hands of the Romans. We find no mention of it on this occasion; but in B.C. 273, immediately after the departure of Pyrrhus from Italy, the Romans established a colony there for the security of their newly acquired territory on this side. (Liv. Epit. xiv.; Vell. Pat. i. 14; Strab. v. p. 251.) It was probably at this period that the name was changed, or corrupted, into Paestum, though the change may have already taken place at the time when the city fell into the hands of the Lucanians. But, from the time that it became a Roman colony, the name of Paestum seems to have exclusively prevailed; and even its coins, which are inscribed with Greek characters, have the legend ΠΑΙΣ and ΠΑΙΣΤΑΝΟ. (Eckhel, vol. i. p. 158.) We hear but little of Paestum as a Roman colony: it was one of the Coloniae Latinae, and distinguished itself by its unshaken fidelity throughout the Second Punic War. Thus the Paestani were mentioned as sending golden paterae as a present to the Roman senate just before the battle of Cannae (Liv. xxii. 36).

Again in B.C. 210 they furnished ships to the squadron with which D. Quintius repaired to the siege of Tarentum; and the following year they were among the eighteen colonies which still preserved their readiness to furnish supplies and recruits to the Roman armies, notwithstanding the long-continued pressure of the war (Liv. xxvi. 39, xxvii. 10.) Paestum was therefore at this period still a flourishing and considerable town, and we hear little more of it during the Roman Republic. It is incidentally mentioned by Cicero in one of his letters (Ep. ad Att. xi. 17); and is noticed by all the geographers as a still subsisting municipal town. Strabo, however, observes that it was rendered unhealthy by the stagnation of a small river which flowed beneath its walls (v. p. 251); and it was probably, therefore, already a declining place. But it was still one of the eight Praetorian Colonies of Lucania at a comparatively later period; and inscriptions attest its continuous existence throughout the Roman Empire. (Strab. l. c.; Plin. iii. 5. s. 10; Ptol. iii. 1. § 8; Lib. Colon. p. 209; Orell. Inscr. 133, 2492, 3078; Bull. d. Inst. Arch. 1836, p. 52.) In some of these it bears the title of a Colonia; but it is uncertain at what period it attained that rank; it certainly cannot refer to the original Latin colony, as that must have become merged in the municipal condition by the effect of the Lex Julia. We learn from ecclesiastical authorities that it became a bishopric at least as early as the fifth century; and it is probable that its final decay and desolation was owing to the ravages of the Saracens in the tenth century. At that time the episcopal see was removed to the neighbouring town of Capoccio, in an elevated situation a few miles inland.

Paestum was chiefly celebrated in ancient times for its roses, which possessed the peculiarity of flowering twice a year, and were celebrated as surpassing all others in fragrance. (Virg. Georg. iv. 118; Ovid. Met. xv. 708; Propert. iv. 5. 59; Martial. iv. 41. 10, vi. 80, 6; Auson. Isyl. 14. 11.) The roses that still grow wild among the ruins are said to retain their ancient property, and flower regularly both in May and November.

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The site of Paestum appears to have continued wholly uninhabited from the time when the episcopal see was removed till within a very recent period. It was not till the middle of the last century that attention was drawn to the ruins, which are now so celebrated. They can hardly be said to have been then first discovered, as they must always have been a conspicuous object from the Bay of Salerno, and could not but have been known in their immediate neighbourhood, they were certainly unknown to the rest of Europe. Even the diligent Cluverius, writing in 1634, notices the fact that there were ruins which bore the name of Pesto, without any allusion to their character and importance. (Oliver. Ital. p. 1255.) They seem to have been first visited by a certain Count Gasola, in the service of Charles VII., King of Naples, before the middle of the last century, and were described by Antonini, in his work on the topography of Lucania (Naples, 1745), and noticed by Mazzocchi, who has inserted a dissertation on the history of Paestum in his work on the Herenean Tables (pp. 499—513) published in 1754. Before the end of the century they became the subject of the special works of Magnani and Paoli, and were visited by travellers from all parts of Europe. Among these, Swinburne in 1779, has left a very accurate description of the ruins; and their architectural details are given by Wilkins in his Magna Graecia (fol. Cambr. 1807).

The principal ruins consist of the walls, and three temples standing within the space enclosed by them. The whole circuit of the walls can be clearly made out, and they are in many places standing to a considerable height; several of the towers also remain at the angles, and vestiges of the ancient gates, which were four in number; one of these, on the E. side of the town, is nearly perfect, and surmounted by a regularly constructed arch. The whole circuit of the walls forms an irregular polygon, about 3 miles in circumference. The two principal temples stand not far from the southern gate of the city. The finest and most ancient of these is commonly known as the temple of Neptune; but there is no authority for the name, beyond the fact that Neptune, or Poseidon, was unquestionably the tutelary deity of the city which derived from him its ancient name of Posidonia. The temple was hypaethral, or had its cela open to the sky, and is 195 feet long by 79 wide; it is remarkably perfect; not a single column is wanting, and the entablature and pediments are almost entire. The style of architecture is Doric, but its proportions are heavier, and the style altogether more massive and solid than any other extant edifice of the kind. On this account some of the earlier antiquarians disputed the fact of its Greek origin, and ascribed it to the Phoenicians or Etruscans; but there is not a shadow of foundation for this; we have no trace of any settlement on the spot before the Greek colony; and the architecture is of pure Greek style, though probably one of the most ancient specimens of the Doric order now remaining. About 100 yards from the temple of Neptune, and nearer to the south gate, is the second edifice, which on account of some peculiarities in its plan has been called a Basilica, but is unquestionably also a temple. It is of the kind called pseudo-dipteral; but differs from every other ancient building known in having nine columns at each end, while the interior is divided into two parts by a single range of columns running along the centre of the building. It was probably a temple consecrated to two different divinities, or rather, in
fact, two temples united in one. It has 18 columns in each side, and is 180 feet long by 80 in width. The third temple, which is at some distance from the other two, nearer to the N. gate of the town, and is commonly known as the Temple of Ceres or Vesta (though there is no reason for other name), is much smaller than the other two, being only 108 feet in length by 48 in breadth: it presents no remarkable architectural peculiarities, but is, as well as the so-called Basilica, of much later date than the great temple. Mr. Wilkins, indeed, would assign them both to the Roman period; but it is difficult to reconcile this with the history of the city, which never appears to have been a place of much importance under the Roman rule. (Swinburne's Travels, vol. ii. pp. 131—138; Wilkins's Magna Graecia, pp. 55—67.)

The other remains are of little importance. The vestiges of an amphitheatre exist near the centre of the city; and not far from them are the fallen ruins of a fourth temple, of small size and clearly of Roman date. Excavations have also laid bare the foundations of many houses and other buildings, and the traces of a portico, which appear to indicate the site of the ancient forum. The remains of an aqueduct are also visible outside the walls; and numerous tombs (some of which are said to be of much interest) have been recently brought to light.

The small river which (as already noticed by Strabo), by stagnating under the walls of Paestum, rendered its situation so unhealthy, is now called the Salso: its ancient name is not mentioned. It forms extensive deposits of a calcareous stone, resembling the Roman travertin, which forms an excellent building material, with which both the walls and edifices of the city have been constructed. The materials, which caused the site to be wholly abandoned during the middle ages, has already sensibly diminished, since the resort of travellers has again attracted a small population to the spot, and given rise to some cultivation.

About five miles from Paestum, at the mouth of the Silarus or Sele, stood, in ancient times, a celebrated temple of Juno, which, according to the tradition adopted both by Strabo and Pliny, was founded by the Argonauts under Jason (Strab. vi. p. 252; Plin. iii. 5. s. 10). It is probable that the worship of the Argive Hera, or Juno, was brought hither by the Troezennian colonists of Poseidonia. Pliny places the temple on the N. bank of the Silarus; Strabo, probably more correctly, on the S.

The extensive gulf which extends from the promontory of Minerva (the Punta della Campanella) to the headland called Posidium (the Punta di Liocene), and is now known as the Gulf of Salerno, derived its ancient name from the city of Paestum, being called by the Romans Paestanus Sinus, and by the Greeks the gulf of Poseidonia (Ποσειδονι- τις κόλπος). (Strab. v. p. 251; Sinus Paestanum, Plut. iii. 5. s. 10; Mel. ii. 4. § 9; Cic. ad Att. xvi. 6.)

PAESULA (Παεσούλα), a town of the Turdetsan in Hispania Baetica. (Ptol. ii. 4. § 13.) It is identified by Uchert with Salteras, but its site is uncertain.

PAESUS (Παεσός), an ancient town on the coast of Troas, at the entrance of the Propontis, between Lampseac and Parium. (Hom. II. ii. 828; v. 612; Herod. v. 117.) At one period it received colonists from Miletus; but in Strabo's time (xii. p. 589) the town was destroyed, and its inhabitants had transferred themselves to Lampseac, which was likewise a Milesian colony. The town derived its name from the small river Paes, on which it was situated, and now bears the name Beiram-Dere. [L. S.]

PAGALI ([ΠΕΓΑΛΗ). PAGALI (Παγαλή, Arrian, Indc. c. 23) a place on the coast of Gedrosia, to which the fleet of Nearchus came after leaving the river Arabs. It seems probable that it is the same as a place called Segasia or Papia by Philostratus, and which was also in the country of the Oritae (Vit. Apoll. iii. 54). It cannot be identified with any existing spot.

PAGASAE (Παγασαί: also Pagasa, gen. -ας, Plin. iv. s. 15; Mel. ii. 3. § 6; Prop. i. 20. 17; Ekh. Pagasaos, Pagaeaus), a town of Magnesia in Thessaly, situated at the northern extremity of the bay named after it. (Παγασατηκτος κόλπος, Scalas, p. 24; Strab. iv. p. 438; Pagasiας, Dem. Phil. Epit. 159; Pagaseus Sinus, Mel. l. c.; Pagasius, Plin. l. c.) Pagasae is celebrated in mythology as the port where Jason built the ship Argo, and from which he sailed upon his adventurous voyage; hence some of the ancients derived its name from the construction of that vessel (from παγάσαω, but others from the numerous and abundant springs which were found at this spot. (Strab. iv. p. 436.) Pagasae was conquered by Philip after the defeat of Omono-urchus. (Dem. Ol. i. pp. 11, 13; Dio. xvi. 31, where for Παγαί we ought probably to read Παγασαί.)
PAGAESAUS SINUS. On the foundation of Demetrius in n c. 290, Pagassae was one of the towns, whose inhabitants were transferred to the new city; but after the Roman conquest Pagassae was restored, and again became an important place. In the time of Strabo it was the port of Pherae, which was the principal city in this part of Thessaly. Pagassae was 90 stadia from Pherae, and 20 from Jolcos. (Strab. l c.) The ruins of the ancient city are to be seen near Jolco, which has given the modern name to the locality occupied by the ruined remains of the southern heights above Cape Anaphisti, and at the foot of the rocks are many copious sources of water, of which Strabo speaks. But as these springs are rather saline to the taste, the city was provided in the Roman times with water from a distance by means of an aqueduct, the ruined piers of which are still a conspicuous object. (Leake, Northern Greece, vol. iv. p. 368, seq.)

PAGAESAUS SINUS. [PAGASAE.]

PAGRAE (Πάγραι), a town of Syria, placed by Ptolemy in the district of Pieria, near the Syrian gates (v. 15. § 12), but more particularly described by Strabo, as adjoining Gindarus, the acropolis of Cyrhysteis. Pagrae he places in the district of Antochis, and describes as a strong place near the ascent of the Amanus, on the Syrian side of the pass called AMANIDES TYPALAE [Vol. I. p. 113], the Syrian gates of Ptolemy (L. c.). The plain of Antochis, adds Strabo, lies under Pagrae, through which flows the Areus, the Orontes, and the Labata. In this plain is also the dyke of Seleus and the river Oenoceras. Above it is the ridge of Trapezae, so called from its resemblance to a table, on which Ventidius engaged Paramanteis, general of the Parthians. (xvl. p. 754.) The place is easily identified in medieval and modern geography by the aid of Abulfeda and Pococke. Bagros, writes the former, has a lofty citadel, with fountains, and valley, and gardens; it is said to be distant 12 miles from Antochi, and as many from Iskanderin. It is situated on a mountain overlooking the valley of Chareon, which Chareon is distant two stages to the east. Bagros is distant less than a stage from Darbasca, to the south. (Tabula Syriana, p. 120.) Pococke is still more particular in his description. He passed within sight of it between Antochi and Bulas. After passing Ceremost, he turned to the west beyond the hills. "We saw also, about 2 miles to the north, the strong castle of Pagrae on the hills; this was the ancient name of it in the Itinerary [Antonini], in which it is placed 16 miles from Alexandria and 25 from Antochi; which latter is a mistake, for the Jerusalem Journey [calling it Pangres] puts it more justly 16 miles from Antochi. As I have been informed, a river called Sosades rises in the mountains to the west, runs under this place, and falls into the lake of Antochi,"—also called from it Bahel-sodos, otherwise Bakr-apoule, "the White Lake," from the colour of its waters. This Sosades "seems to be the river Arceuthus mentioned by Strabo, immediately after Pagrae, as running through the plain of Antochi. (Observations on Syria, vol. ii. p. 173.) It is numbered 17 on the map of the gulf of Isus. [Vol. I. p. 114.] [G. W.]

PAGUS (Παγός) a hill of Tima, a little to the north of Syrnyn, with a chapel of Nemesis and a spring of excellent water. (Paus. v. 12. § 1.) Modern travellers describe the hill as between 500 and 600 feet high, and as presenting the form of a cone from which the point is cut off. (Hamilton, Researches, i. p. 53, fol.)

PAGYRTIAE (Παγυρτίαι, Ptol. iii. 5. § 22), a people of European Sarmatia, whose position cannot be made out. Schafarik (Slav. Ant. vol. i. p. 211) connects the termination of their name with the word "guna," which the Pois and other Russo-Slavonian stocks use for "gorn," "mountain." [E. B. J.]

PALAChOM (Παλαχόμ), a fortress in the Tanitio Cheronea, built by Selinus, king of the Tauro-Scythians, to resist the attacks of Mithridates and his generals. (Strab. viii. p. 312.) The name, which it seems to have taken from his son Palachus (Strab. pp. 306, 309), still survives in the modern Balakldane, which Dr. Clark (Travels, vol. ii. p. 219) inaccurately supposes to be derived from the Genoese "Bella Clava," "The Fair Harbour." Its harbour was the SYMOLON PORTUS (Συμόλωνος Πόρτος, Strab. vii. pp. 308, 309; Arrian, Persip. p. 20; Ptol. iii. 6. § 2; Plin. iv. 26), or the Cembalo or Cenbalo of the middle ages, the narrow entrance to which has been described by Strabo (L c.) with such fidelity to nature. According to him, the harbour, together with that of Cetars (Cebastopol), constituted by their approach an isthmus of 40 stadia; with this a wall fenced the Lesser Peninsula, having within it the city of Cheronesus The SINUS PORTUS OF Pompianus Bela (ii. 1. § 3), from the position he assigns to it between Cumetopen and the next point to the W., can only agree with Balakldane, which is truly "σαλινον Πόρτος et promontorii duoduo includitur." Dubois de Montperoux (l'usage contre le Caucase, vol. vi. pp. 115, 220), in accordance with his theory of transferring the wanderings of Odysseus to the waters of the Euxine, discovers in Balakldane the harbour of the girt Laestrygones (Odys. x. 80—99); and this opinion has been taken up by more than one writer. It is almost needless to say that the poet's graphic picture of details freshly drawn from the visible world, is as true of other land-locked basins, edged in by cliffs, as when applied to the greyish-blue, or light red Jura rocks, which hem in the entrance to the straits of Balakldane. [E. B. J.]

PALAEG, a town of Thrace, according to Lapie near Mousalitza. (Hist. Ant. p. 368.) [T. H. D.]

PALAEA 1. (Παλαία), a place in the Troad on the coast, 130 stadia from Aenea. (Strab. xiii. p. 614.)

2. (Παλαία κόμη), in Laconia. [Pleiæ.]

PALAEBYLOS (Παλαιβύλος, Strab. xv. p. 755; Παλαιβύλος, Ptol. v. 15. § 21), a town of Phoenicia, which Strabo places after the ClimaX or promontory called AEA-Watta-Salen, forming the N. extremity of the Bay of Keram. The site, which is unknown, was therefore probably between the ClimaX, in the steep cliffs of which it was necessary to cut steps, whence the name—Arceuthus, the river Lycus, among the hills which closely border the shore, and rise to the height of 1000 feet. Ptolemy (L c.) calls it a city of the interior, and the Pen-tinger Table places it 7 M. P. from Berytus, but does not give its distance from Byblos. (Kenrick, Phoenicia, p. 12, London, 1855.) [E. B. J.]

PALERMYNDUS. [Myndus.]

Palaebyleus. [Palaebyledus.]

Palaebitheus, or PALAEIPHARUSALUS, that is either old Phare or Pherae or old Pharsaulus, according to the difference of the readings in the text of Livy (xxxi. 13.).

Palaepolis. [Neapolis.]

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PALAEUS.  
Palaerus (Παλαιρός: Eth. Παλαιρώτιος), a town on the W. coast of Acanthia, on the Ionian sea, which is placed by Strabo between Leucus and Alyzia. Its exact site is unknown. Leake places it in the valley of Livadi. In the first year of the Peloponnesian War (ib. c. 431) Palaeus was in alliance with the Athenians; and when the latter people took the neighbouring town of Sullium, which was a Corinthian colony, they gave both it and its territory to the inhabitants of Palaeus. (Thuc. ii. 30; Strab. x. pp. 450, 459.)

PALAECIESIS. [Scoptsis.]  
Palaesimundum (Plin. vi. 22. s. 24), a great town in the ancient Taprobane (Ceylon), an account of which was given to the Romans by Annius Plancus, who spent six months there during the reign of the emperor Claudius. According to him, it was situated on a river of the same name, which, flowing from a great inland lake, entered the sea by three mouths. It is probable that it is represented by the present Trincomalee, in the neighbourhood of which are the remains of enormous ancient works for the regulation of the course of the river—now called the Mahawil-Ganga. (Brooke, Geogr. Journ. vol. iii. p. 223.) The name occurs under the form Phnres. (ib. cap. 1.)

PALAESTINA.  
from the very earliest period, and during the time of the Israelite kingdom (Exod. xiii. 17); although it would appear that this district was partially occupied by the cognate branches of the Canaanites. (Gen. x. 14, 19.) It afterwards came to be used of „the great sea” in general, and that are the sites of west of the Jordan, but also to the east, as far as the latter limits of the children of Israel; and in this wider acceptation it will be convenient here to adopt it; although it deserves to be noted that even so late as Josephus the name Palæstina was occasionally used in its more restricted and proper sense, viz. of that part of the coast inhabited of old by the Philistines. (See the passages referred to in Ieland, p. 41, who devotes the nine first chapters of his work to the names of Palestine, pp. 1—51.)

I. GENERAL BOUNDARIES, SOIL, CLIMATE.  
The general boundaries of Palestine, in this wider acceptation of the name, are clearly defined by the Mediterranean on the west, and the great desert, now called the Hauran, on the east. [HAURAN.] The country, however, on the east of Jordan was not originally designed to form part of the land of Israel; which was to have been bounded by the Jordan and its inland lakes. (Num. xxxiv. 6, 10—12; comp. xxxvi.) The northern and southern boundaries are not so clearly defined; but it is probable that a more careful investigation and a more accurate survey of the country than has hitherto been attempted might lead to the recovery of many of the sites mentioned in the sacred books, and of natural divisions which might help to the elucidation of the geography of Palestine. On the south, indeed, recent investigations have led to the discovery of a well-defined mountain barrier, forming a natural wall along the south of Palestine, from the southern bay of the Dead Sea to the Mediterranean, along the line of which, at intervals, may be found traces of the names mentioned in the borders in the books of Moses and Joshua, terminating on the west with the river of Egypt (Wady-el-Arish) at Rhinocera. (Num. xxxiv. 3—5; comp. Josh. xv. 1—4; Williams, Holy City, vol. i., appendix i., note 1, p. 463—468.) On the northern border the mention of Mount Her is perplexing; the point on the coast of Galilee, especially if Hamath or Zedad determined. (Num. xxxvi. 7, 8; comp. Ezek. xlvi. 15, 16.) But whatever account may be given of the name Her in the northern border of Palestine, the mention of Hermon as the northern extremity of the Israelites' conquests in Deuteronomy (iii. 9, v. 48) would point to that rather than to Lebanon, which Eland conjectures, as the mountain in question; while the fact that Sisera is assigned to the tribe of Asher (Judges i. 13, 18) would point to a boundary which could be fixed north of that border town of the Canaanites. (Gen. x. 19; Josh. xix. 28.) The present Hamah, near to Homs (Lonca), is much too far north to fall in with the boundary of Palestine, and it must be conceded that we have not at present sufficient data to enable us to determine its northern limits. (Eland, lib. i. cap. 23, pp. 113—123.) To this it must be added that the limits of Palestine varied at different periods of its history, and according to the views of different writers (ib. cap. 26, pp. 124—127), and that the common error of confounding the limits of the possessions of the Israelites with those assigned to their conquests has still further embarrassed the question. Assuming, however,
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which, under the name of Roman Arabia, had Bozra for its capital. The inferior tracts are frequently coated with pebbles and black flints, having little, and sometimes no vegetation. Such are the greater portions of the tracts southwest of Gaza and Hebron, and that part of the palmashik which borders upon Arabia Deserta, where scarcity of water has produced a wilderness, which at best is only capable of nourishing a limited number of sheep, goats, and camels; its condition is the worst in summer, at which season little or no rain falls throughout the eastern parts of Syria.

Owing to the inequality of its surface, Palestine has a great variety of temperature and climate, which have been distributed as follows.—(1) The cold; (2) warm and humid; (3) warm and dry. The first belongs principally to the Lebanon range and to Mount Hermon, in the extreme north of the country, but is shared in some measure by the mountain districts of Nobis, Jerusalem, and Hebron, where the winters are often very severe, the springs mild, and a refreshing breeze tempers the summer heat. The second embraces the slopes adjoining the coast of the Mediterranean, together with the adjacent plains of Akka, Jaffa, and Gaza; also those in the interior, such as Esdraelon, the valley of the Jordan, and part of Perea. The third prevails in the south-eastern parts of Syria, the contiguity of which to the arid deserts of burning sand, exposes them to the furnace-blasts of the sirocco untempered by the humid winds which prevail to the west of the central highlands, while the depression of the southern part of the Jordan valley and the Dead Sea gives to the plains of Jericho and the districts in the vicinity of that sea an Egyptian climate. (Col. Chesney. Expedition to the Euphrates, &c., vol. i. pp. 533—557.)

II. GEOLOGY, NATURAL DIVISIONS, AND PRODUCTIONS.

The general geographical position of Palestine is well described in the following extract:—That great mountain chain known to the ancients under the various names of Idaus, Caucasus, and Taurus, which extends due east and west from China to Asia Minor; this chain, at the point where it enters Asia Minor, throws off to the southward a subordinate ridge of hills, which forms the barrier between the Western Sea and the plains of Syria and Assyria. After pursuing a tortuous course for some time, and breaking into the parallel ridges of Libanus and Anti-libanus, it runs with many breaks and diversifications through Palestine and the Arabian peninsula to the Indian Ocean. One of the most remarkable of these breaks is the great plain of Esdraelon, the battle-field of the East. From this point ... the ridge or mountainous tract extends, without interruption, to the south end of the Dead Sea, or further. This whole tract rises gradually towards the south, forming the hill country of Ephraim and Judah, until, in the vicinity of Hebron, it attains an altitude of 3250 feet above the level of the Mediterranean. At a point exactly opposite to the extreme north of the Dead Sea, i.e. due west from it, where the entire ridge has an elevation of about 2710 feet, and close to the sable of the ridge, a very remarkable feature of this rocky process, so to call it, occurs. The appearance is as if a single, but vast wave of this sea of rock, rising and swelling gradually from north to south, had been suddenly checked in its advance, and, after a
considerable subsidence below the general level, left standing perfectly isolated from the surrounding mass, both as to its front and sides. Add, that about the middle of this wave there is a slight depression, channelling it from north-west to south-east, and you have before you the natural limestone rock which forms the site of Jerusalem." (Christian Remembrancer, No. lvii. N.S., vol. xviii. pp. 425, 426.) A few additions to this graphic sketch of the geography of Palestine will suffice to complete the description of its main features, and to furnish a nomenclature for the more detailed notices which must follow. This addition will be best supplied by the naturalist Russegger, whose travels have furnished a desideratum in the geography of Palestine. It will, however, be more convenient to consider below his third division of the country, comprehending the river Jordan and the Dead Sea, with its volcanic phenomena, as those articles have been reserved for this place, and the historical importance of them demands a fuller account than is given in his necessarily brief summary. He divides the country as follows:—

1. The fruitful plain extending along the coast from Gaza to Joppa, north-east of Beiruat.

2. The mountain range separating this plain from the valley of the Jordan, which, commencing with Jebel Khalil, forms the rocky land of Judaea, Samaria, and Galilee, and ends with the knot of mountains from which Libanus and Antillibanius extend towards the north.

3. The valley of the Jordan, with the basins of the lake of Tiberias and the Dead Sea, as far as Wady-el-Ghor, the northern end of Wady-el-Arada.

4. The country on the east of the Jordan, as far as the parallel of Damascus.

(1.) The part of the coast plain extending from the isthmus of Suez between the sea and the mountains of Judaea and Samaria, and bounded by the ridge of Carmel, belongs, in regard to its fertility, to the most beautiful regions of Syria. The vegetation in all its forms is that of the warmer parts of the shores of the Mediterranean; in the southern districts the palm flourishes.

The mountains of Judaea and Samaria, which rise to the height of 2000 feet above the sea, follow the line of the plain until they meet the ridge of Carmel. The coast district belongs partly to the older nappes of the marine deposits, and partly to the chalk and Jura formations of the neighbouring mountainous country.

To the north of Carmel the hilly arable land occurs again.

Still further north, with the exception of a few strips of land about Acre, Sur, Scida, Beiruat, &c., the coast plain becomes more and more narrowed by the mountains, which extend towards the sea, until there only remains here and there a very small strip of coast.

Several mountain streams, swollen in the rainy season to torrents, flow through deep narrow valleys into the plain, in part fertilising it; in part, where there are no barriers to oppose their force, spreading devastation far and wide. Of these the principal are Nahal-el-Kelb, Nahal-el-Damur, the Auifi, the Saharanah, Nahal-el-Kistinieh, Nahal-Mukutta, &c.

The mountain sides of Lebanon, from Scida to Beiruat, are cultivated in terraces; the principal products of this kind of cultivation is the vine and mulberry; the secondary, figs, oranges, pomegranates, and, in general, the so-called tropical fruits.
The great Hermon (Jebel-es-Sheikh) rises high above the other mountains. The valleys are no longer inhospitable ravines; they become long and broad, and partly form plains of large extent, as Esdraelon. A beautiful pastoral land extends to the heights of the mountains. Considerable mountain streams water the valleys.

(3.) To the east of this mountain chain lies the valley of the Jordan, the most remarkable of all known depressions of the earth, as well on account of its great length as of its almost incredible depth. [See below, III. and IV.]

(4.) On the east of the Dead Sea and the Jordan valley, with the sea of Tiberias, rises like a wall a steep mountain range of Jura limestone. On the top of this lies a broad plateau inhabited by nomadic Arabs and stationary tribes. The southern part of these highlands is known by the name of Jebel Belka; further north, beyond the Zerko, in the neighbourhood of the lofty Ajlôn, it meets the highlands of E'Z-Zowit; and still further north begins the well-known plateau El-Heerus, which, inhabited chiefly by Arabs and Druses, is bounded by Antilibanos and the Syrian desert, joins the plateau of Damascus, and there reaches a height of 2304 Paris feet above the sea.

III. THE JORDAN.

The most celebrated river of Judaea, and the only stream of any considerable size in the country. Its etymology has not been successfully investigated by the ancients, who propose a compound of lor and Dan, and imagine two fountains bearing these names, from which the river derived its origin and appellation. S. Jerome (Onomast. s. v. Dan) derives it from Jor, which he says is equivalent to ḫelī, fluvius, and Dan the city, where one of its principal fountains was situated. But there are serious objections to both parts of this derivation. For in the first place ḫelī is the Hebrew form of the equivalent for fluvius, while the proper name is always ḫelī, and never ḫelīn, as the proposed etymology would require; while the name Dan, as applied to the city Laish, is five centuries later than the first mention of the river in the book of Genesis; and the theory of anticipation in the numerous passages of the Pentateuch in which it occurs is scarcely admissible (See Judges, xviii.; Gen. xiii. 10, xxxii. 10; Josh. xi. 23), although Dan is certainly so used in at least one passage (Gen. xiv. 14). Besides which, Reland has remarked that the vowel always written with the second syllable of the river is different from that of the monosyllabic city, ḫelī, and not ḫelīn. He suggests another derivation from the root ḫel, descendit, inhabit, so denoting a river, as this, in common with other rivers which he instances, might be called=n ḫelī (Robinson, Palæstina, p. 263), and as Josephus does call it νόταρα, without any distinctive name (Ant. v. 1. § 22), in describing the borders of Issachar. This is also adopted by Gesenius, Lee, and other moderns. (Lee, Lexicon, s. v.)

The source of this river is a question involved in much obscurity in the ancient records; and there is a perplexing notice of Josephus, which has added considerably to the difficulty. The subject was fully investigated by the writer in 1842, and the results are stated below.

The Jordan has three principal sources: (1) at Banias, the ancient Caesarea Philippi; (2) at Tell-el-Kadi, the site of the ancient Dan, about two miles to the west of Banias; (3) at Hashe, some distance to the north of Tell-el-Kadi. These several sources require distinct notice.

1. The fountain at Banias is regarded by Josephus and others as the proper source of the Jordan, but not with sufficient reason. It is indeed a copious fountain, springing out from the earth in a wide and rapid but shallow stream, in front of a cave formerly dedicated to Pan, but not at all in the manner described by Josephus, who speaks of a yawning cleft in the cave itself, and an unfathomable depth of still water, of which there is neither appearance nor tradition at present, the cave itself being perfectly dry. (Bell. Jud. i. 21. § 3.) He states, however, that it is a popular error to consider this as the source of the Jordan. Its true source, he subsequently says (iii. 9. § 7), was ascertained to be at Phihla, which he describes as a circular pool, 120 stadia distant from Caesarea, not far from the road that led to Trachonitis, i.e. to the east. This pool, he says (named from its form), was always full to the brim, but never overflowed, and its connection with the fountain at Paneas was discovered by Herod Philip the tetrarch in the following manner:—He threw chaff into the lake Phihla, which made its appearance again at the fountain of Paneas. This circular, goblet-shaped pool, about a mile in diameter, is now called Birket-er-Ram. It is situated high in a bare mountain region, and strongly resembles the crater of an extinct volcano. It is a curious error of libly and Maugles to represent the surrounding hills as "richly wooded" (Travels, p. 287). The water is stagnant, nor is there any appearance or report among the natives of any stream issuing from the lake, or of any subterranean communication with the fountain of Paneas. The above-named travelers correctly represent it as having no apparent supply or discharge. The experiment of Philip is therefore utterly unintelligible, as there is no stream to carry off the chaff. (For a view of Phihla, see Trall's Josephus, vol. ii. p. 46, and lxxx. &c.)

2. The second fountain of the Jordan is at Tell-el-Kadi. [DAN.] This is almost equally copious with the first-named; and issues from the earth in a rapid stream on the western side of the woody hill, on which traces of the city may still be discovered. The stream bears the ancient name of the town, and is called Naher Iodlan, "the river Jordan," sometimes misunderstood by travellers as the ancient name of the river, which certainly no longer exists among the natives. This is plainly the Daphne of Josephus, "having fountains, which, feeding what is called the little Jordan, under the temple of the golden calf, discharge it into the great Jordan." (Bell. Jud. iv. 1. § 1, conf. Ant. viii. 8. § 4; and see Reland, Palæstina, p. 263.)

3. A mile to the west of Tell-el-Kadi, runs the Naher Hashe, the Hasheva river, little inferior to either of the former. It rises 6 or 8 miles to the north, near the large village of Hasheva, and being joined in its course by a stream from Mount Hermon, contributes considerably to the bulk of the Jordan. It is therefore somewhat remarkable that this tributary has been unnoticed until comparatively modern times. (Robinson, Bib. Res. vol. iii. p. 354, note 2.)

These three principal sources of the Jordan, as the natives affirm, do not intermingle their waters until they meet in the small lake now called Bahr-
Palaestina.

el-Huleh, "the waters of Merom" of Scripture (Josh xi. 5, 7), the Semachonitis Pales of Josephus (Ant. v. 5 § 1, Bell. Jud. iii. 12 § 7, iv. 1 § 1); but the plain between this lake and Panecas is hard to be explored, in consequence of numerous fountains and the rivulets into which the main streams are here divided. (Robinson, l. c. pp. 353, 354; Bibliotheca Sacra, 1843, pp. 12, 13.)

This point was investigated by Dr. Robinson in 1832, and he found that both the Ledas and the Huleh receive their waters from the Jordan, some distance above the lake, to which they run in one stream. (Journal R. Geog. Soc. vol. xxiv. p. 25, 1855.)

This region, now called Merj-el-Huleh, might well be designated Elas or Ἐλας τοῦ Ὠρώπου, "the marshes of Jordan," by which name, however, the author of the first book of Maccabees (1 Macc. ix. 42) and Josephus (Ant. xiii. 1 § 3) would seem to signify the marshy plain to the south of the Dead Sea. The dead reaches of the Bahr and Aríd-el-Huleh, run off towards the south in one current towards the sea of Tiberias [Tiberias Mare], a distance, according to Josephus, of 120 stadia. They flow off at the south-western extremity of this lake, and passing through a district well described by Josephus as a great desert (πολύνη ρηματα, B. J. iii. 9. § 7), now called by the natives El-Ghor, lose themselves in the Dead Sea.

Attention has been lately called to a peculiar phenomenon exhibited by this river, the problems relating to which have been solved twice within the last few years by the enterprise of English and American sailors. In the spring of the year 1838 a series of barometrical observations by M. Bertou gave to the Dead Sea a depression of 1374 feet below the level of the Mediterranean, and to the sea of Tiberias a depression of 755 feet, thus establishing a fall of 619 feet from the three two lakes. At the close of the same year the observations were repeated by Rassegger, with somewhat different results; the depression of the Dead Sea being given as 1429 feet, the sea of Tiberias 666 feet, and the consequent fall of the Jordan between the two, 763 feet. Heri von Wildenbruch repeated the observations by barometer in 1845, with the following results:—Depression of the Dead Sea 1446 feet, of the sea of Tiberias 845 feet, difference 600 feet. He carried his observations further north, even to the source at Tell-el-Kadi, with the following results:—At Jacob's bridge, about 2/3 miles from the southern extremity of Bahr Huleh, he found the Jordan 89.9 feet above the Mediterranean; at the Bahr Huleh 100 feet; and at the source at Tell-el-Kadi 537 feet; thus giving a fall of 1983 feet in a direct course of 117 miles;—the most rapid fall being between the bridge of Jacob and the sea of Tiberias, a distance of only 8 miles, in which the river falls 845 feet, or 116 feet per mile. Results so remarkable did not find easy credence, although they were further tested by a trigonometrical survey, conducted by Lient. Symonds of the Royal Engineers, in 1841, which confirmed the barometrical observations for the Dead Sea, but were remarkably at variance with the statement for the sea of Tiberias, giving to the former a depression of 1312 feet, and to the latter of 328 feet, and a difference of level between the two of 984 feet. The whole subject is ably treated by Mr. Petermann, in a paper read before the Geographical Society, chiefly in answer to the strictures of Dr. Robinson, in a communication made to the same society,—both of which papers were subsequently published in the journal of the society (vol. xviii. part 2, 1848). In consequence of the observations of Dr. Robinson (Bib. Rev. vol. ii. p. 595. n. 4, and vol. iii. p. 311, n. 3), the writer in 1842 followed the course of the Jordan from the sea of Tiberias to the sea of Huleh, and found it to be a continuous torrent, rushing down in a narrow rocky channel between almost precipitous mountains. It is well described by Herr von Wildenbruch, who explored it in 1845, as a "continuous waterfall" (cited by Petermann, l. c. p. 103).

The lower Jordan, between the sea of Tiberias and the Dead Sea, was subsequently explored by Lient. Molyneux in 1847, and by an American expedition under Lient. Lynch in the following year. The following valley of the Jordan is a grottic ascent of Lient. Molyneux, also contained in the number of the Royal Geographical Society's Journal (pp. 104—123) already referred to, will give the best idea of the character of this interesting river, hitherto so little known. Immediately on leaving the sea of Tiberias they found the river upwards of 100 feet broad and 4 or 5 deep; but on reaching the ruins of a bridge, about 2 miles down the stream, they found the passage obstructed by the ruins, and their difficulties increased; for seven hours they scarcely ever had sufficient water to swim the boat for 100 yards together. In many places the river is split into a number of small streams, and consequently without much water in any of them. Occasionally the boat had to be carried upwards of 100 yards over rocks and through thorny bushes; and in some places they had high, steep, sandy cliffs all along the banks of the river. In other places the boat had to be carried on the backs of the camels, the stream being quite impracticable. The Ghor, or greater valley of the Jordan, is a grottic ascent of Lient. Molyneux, 8 or 9 miles broad at its upper end; and this space is anything but flat—nothing but a continuation of bare hills, with yellow dried-up weeds, which look when distant like corn stubbles. These hills, however, sink into insignificance when compared to the ranges of the mountains which enclose the Ghor; and it is therefore only by comparison that this part of the Ghor is entitled to be called a valley. Within this broader valley is a smaller one on a lower level, through which the river runs; and its winding course, which is marked by luxurious vegetation, resembles a gigantic serpent twisting down the valley. So tortuous is its course, that it would be quite impossible to give any account of its various turnings in its way from the lake of Tiberias to the Dead Sea. A little above Beisan the stream is spanned by an old curiously formed bridge of three arches, still in use, and here the Ghor begins to wear a much better and more fertile aspect. It appears to be composed of two different platforms: the upper one on either side projects from the foot of the hills, which form the great valley, and is tolerably level, but barren and uncultivated. It then falls away in the form of rounded sand-hills, or whitish perpendicular cliffs, varying from 150 to 200 feet in height, to the lower plain, which should more properly be called the valley of the Jordan. The river here and there washes the foot of the cliffs which enclose this smaller valley, but generally it winds in the most
tormentuous manner between them. In many places these cliffs are like walls. About this part of the Jordan the lower plain might be perhaps 15 or 2 miles broad, and so full of the most rank and luxuriant vegetation, like a jungle, that in a few spots only can anything approach its banks. Below Belzen the higher terraces on either side begin to close in, and to narrow the fertile space below; the hills become irregular and only partly cultivated; and by degrees the whole Ghor resumes its original form. The zigzag course of the river is still pretty marked by lenses of green foliage, and it veers from the cliffs on one side to those on the other. This general character of the river and of the Ghor is continued to the Dead Sea, the mountains on either side of the upper valley approaching or receding, and the river winding in the lower valley between bare cliffs of soft limestone, in some places not less than 300 or 400 feet high, having many shallows and some large falls. The American expedition added little to the information contained in the paper of our enterprising countryman, who only survived his exploit one month. Lieut. Lynch's report, however, fully confirms all Lieut. Molyneux's observations; and he sums up the results of the survey in the following sentence:—"The great secret of the depression between lake Tiberias and the Dead Sea is solved by the tormentous course of the Jordan. In a space of 60 miles of latitude and 4 or 5 miles of longitude, the Jordan traverses at least 200 miles. . . . We have plumbed down twenty-seven threatening rapids, besides a great many of lesser magnitude." (Lynch, Narrative of the United States' Expedition to the Jordan, &c., p. 265.) It is satisfactory also to find that the trigonometrical survey of the officers attached to the American expedition confirms the results arrived at by Lieut. Symonds. (Dr. Robinson, Theological Review for 1848, pp. 764-768.)

It is obvious that these phenomena have an important bearing on the historical notices of the river; and it is curious to observe (as Mr. Petermann has remarked), in examining the results of De Berton, Russeger, and Von Wahlenbruch, that the depression both of the Dead Sea and of the lake of Tiberias increases in a chronological order (with only one exception); which may perhaps indicate that a continual change is going on in the level of the entire Ghor, especially as it is well proved that the whole Jordan valley, with its lakes, not only has been but still is subject to volcanic action; as Russeger has remarked that the mountains between Jerusalem and the Jordan, in the valley of the Jordan itself, and those around the Dead Sea, bear unequivocal evidence of volcanic agency, such as dissections, upheaving, faults, &c., proofs of which agency are still notorious in continual earthquakes, hot springs, and formations of asphalt.

One of the earliest historical facts connected with this river is its periodical overflow during the season of barley harvest (Josh. iii. 15; 1 Chron. xii. 15; Jeremiah, xii. 5; see Blunt's Undesignated Coincidences, pp. 113, 114); and allusion is made to this fact after the captivity. (Ecclesi. xxiv. 26; Aristeus, Epist. ad Philocratem.) The river in the vicinity of Jericho was visited by the writer at all seasons of the year, but he never witnessed an overflow, nor were the Bedouins who inhabit its banks acquainted with the phenomenon. The American expedition went down the river in the month of April, and were off Jericho at Easter, yet they wit-
IV. THE DEAD SEA.

Of all the natural phenomena of Palestine, the Dead Sea is that which has most attracted the notice of geographers and naturalists both in ancient and modern times, as exhibiting peculiarities and suggesting questions of great interest in a geological point of view.

Names.—The earliest allusion to this sea, which, according to the prevailing theory, refers to its original formation, is found in the book of Genesis (xiv. 3), in which it is identified with the vale of Sodom, and denominated “the Salt Sea” (גֶּדֶּשׁ אֶרֶץ תַּוְּדָם, LXX.); comp. Numb. xxxiv. 3, 12); which Salt Sea is elsewhere identified with “the sea of the plain” (Deut. iii. 17, iv. 49; Josh. iii. 16). It is believed that the prophetic allusion (chap. xiv. 7, 8), and Ezekiel (xlii. 18), the “former,” or “eastern sea.” Its common name among the classical authors, first found in Diodorus Siculus (inf. cit.), and adopted by Josephus, is “Asphaltitis Lacus” (Ἀσφαλτιτις λίμνη), or simply Ἡ Ἀσφαλτις. The name by which it is best known among moderns is the authority of Justin (xxxvi. 3 § 6) and Pausanias (v. 7 § 45), who call it ὁ Σαλάσσα ἡ κόρα, “Mortum Mare.” Its modern native name is Bohr Lüt, “the Sea of Salt,”—therein perpetuating the memorial of the catastrophe to which it owes its formation, or by which it is certain that its features were considerably altered and modified. The name assigned it by Strabo must be referred to a slip of the author; for it is too much assumed with Falconer that the geographer had written Σαλάσσης λίμνη, when all the copies read Σαλάσσης λίμνη.

So copious are the modern notices of this remarkable inland sea, that it would be vain to attempt even an abridgment of them; and the necessity for doing so is greatly lessened by the late successful surveying expedition, conducted by Lieut. Lynch of the American navy, whose published narrative has set at rest many questions connected with its physical formation. The principal ancient writers will be quoted in detail and in chronological order, that it may appear how far they have borrowed one from another, or may be regarded as independent witnesses. Their notices will then be substantiated or controverted by modern writers. The questions centre in the formation of the sea, its volcanic origin, and the other igneous phenomena in the country, will be reserved for another chapter.

The earliest extant writer who has noticed at any length the marvels of the Dead Sea, is Diodorus Siculus (ii. c. 43), who has twice described it; first in his geographical survey of the country (ii. 45), and subsequently in his account of the expedition of Demetrius against the Nabataeans (xx. 98), to which last account a few particulars are added, which were omitted in the earlier book.

"We ought not to pass over the character of this lake (Asphaltites) unmentioned. It is situated in the midst of the saltary of Iidmaea, in length extending about 500 stadia, and in breadth about 60. Its water is very salt, and of an extremely noxious smell, so that neither fish nor any of the other ordinary marine animals can live in it: and although great rivers remarkable for their sweetness flow into it, yet by its smell it counteracts their effect. From the centre of it there rises yearly a large mass of solid bitumen, sometimes more than 3 plethra in size, sometimes a little less than one plethron.* For this reason the neighbouring barbarians usually call the greater, bull, and the lesser, calf. The bitumen floating on the surface of the water appears at a distance like an island. The time of the rising of the bitumen is known about twenty days before it takes place; for around the lake to the distance of several stadia the smell of the bitumen spreads with a noxious air, and all the silver, gold, and brass in the neighbourhood loses its proper colour; which, however, returns again as soon as all the bitumen is ejected. The fire which burns beneath the ground and the stench render the inhabitants of the neighbouring country sickly and very short-lived. It is nevertheless well fitted for the cultivation of palms, wherever it is traversed by serviceable rivers or fountains available for the purposes of irrigation. In a neighbouring valley grows the plant called bahrum, which yields an abundant income, as the plant grows in no other part of the world, and it is much used by physicians as a medicine.

"The bitumen which rises to the surface is carried off by the inhabitants of both sides of the lake, who are hostile inclined towards each other. They carry away the bitumen in a singular manner without boats: they construct large rafts of reeds, which they launch into the lake. Upon each of these not more than three can sit, two of whom row with ears attached to the raft, and the third, armed with a bow, drives off those who are sailing up from the opposite side, or who venture to use violence; but when they come near to the bitumen they keep on it with axes in their hands, and, cutting it like soft stone, they load their raft, and then return. If the raft break and any one fall off, even though he may be unable to swim, he does not sink as in other water, but floats as well as one who could swim; for this water naturally assimilates any weight capable of expansion, or which contains air, but not solid substances, which have a density like that of gold, silver, and lead, and like: but even these sink much more slowly in this water than they would if they were thrown into any other lake. This source of wealth the barbarians possess, and they transport it into Egypt and there sell it for the purposes of embalming the dead; for unless this bitumen is mixed with the other spices, the bodies will not long remain undecayed."
Egypt (i. 30). The mistake is the more unaccountable, as he not only describes the Dead Sea in a manner which shows that he was thoroughly acquainted with its peculiarities, but also cites the opinions of more ancient authors, who had described and attempted to explain its phenomena. His notice is peculiarly interesting from the accounts which he gives of the formation of the bitumen, and the other indications which he mentions in the vicinity of the operation of volcanic agency, of which more will be said in the following chapter. The native traditions of the inhabitants of the cities of the plain, and the still existing monuments of their overthrow, are facts not mentioned by the earlier historian.

"The lake Sirbonis is of great extent; some have stated its circumference at 1000 stadia; it stretches along near the sea-coast, in length a little more than 200 stadia, deep, and with exceedingly heavy water, so that it is not necessary to swim, but one who advances into it up to his waist is immediately borne up. It is full of asphalt, which it vomits up at uncertain seasons from the midst of the water, as the gatherer with bubbles like those of boiling water, and the surface, curving itself, assumes the appearance of a crust. Together with the asphalt there rises much soot, smoky, and invisible to the sight, by which brass, silver, and everything shining, even gold, is tarnished; and by the tarnishing of their vessels the inhabitants of the neighbourhood know the time when the asphalt begins to rise, and make preparations for collecting it by constructing rafts of reeds. Now the asphalt is the soil of the earth melted by heat, and bubbling up, and again changed into a solid mass by cold water, such as that of the lake, so that it requires to be cut; it then floats on the surface by reason of the nature of the water, which, as I have said, is such that a person who goes into it need not swim, and indeed cannot sink, but is supported by the water. The people then sail up on the rafts, and cut and carry off as much as they can of the asphalt: this is what takes place. But Posidonius states that they being sorcerers use certain incantations, and contrive the asphalt by pouring over it urine and other foul liquids, and then pressing them out. After this they cut it; unless perhaps urine has the same properties as in the bladder of those who suffer from stone. For gold-solder (χρυσοκολλα, borax) is made with the urine of boys. In the midst of the lake the phaenomenon may reasonably take place, because the source of the fire, and that of the asphalt, as well as the principal quantities of it, are in the middle; and the eruption is uncertain, because the movements of fire have no order known to us, as is that of many other gases (πνεύματα). This also takes place in Apollonia of Epeirus. There are many other evidences also of the existence of fire beneath the ground; for several rough burnt rocks are shown near Massa [Masada], and caves in several places, and earth formed of ashes, and drops of pitch distilling from the rocks, and boiling streams, with an unpleasant odour perceptible from a distance, and houses overthrown in every direction, so as to give probability to the legends of the natives, that formerly thirteen cities stood on this spot, of the principal of which, namely, Sodoma, ruins still remain about 60 stadia in circumference; that the lake was formed by earthquakes and the ebulition of fire, and hot water impregnated with bitumen and sulphur; that the rocks took fire; and that some of the cities were swallowed up, and others were desert by those of their inhabitants who could escape. Pharaoh gives a different account, namely, that the country being marshy, the greater part of it was covered like the sea by the burstest of the waters. Moreover, in the territory of Gadara, there is some pernicious lake-water, which when the cattle drink, they lose their hair, hoofs, and horns. At the place named Tarichiae the lake affords excellent salt fish; it also produces fruit-trees, resembling apple-trees. The Egyptians use the asphalt for embalming the dead." (Lib. xvi. pp. 763, 764.)

Another confusion must be remarked at the close of this passage, where Strabo evidently places Tarichiae on the Dead Sea, whereas it is situated on the shores of the sea of Tiberias.

The next writer is the Jewish historian, who adds indeed little to the accurate information conveyed by his predecessors; but his account is evidently independent of the former, and states a few facts which will be of service in the sequel. Josephus wrote about A. D. 71.

"It is worth while to describe the character of the lake Asphaltites, which is salt and unproductive, as I mentioned, and of such buoyancy that it sustains even the heaviest substances thrown into it, and that even one who endeavours to sink in it cannot easily do so. For Vespasian, having come to examine it, ordered some persons who could not swim to be bound with their hands behind their backs, and to be cast into the deep; and it happened that all of them floated on the surface as if they were borne up by the force of a blast. The changes of its colour also are remarkable; for thrice every day it changes its appearance, and reflects different colours from the rays of the sun. It also emits in many places black masses of bitumen, which float on the surface, somewhat resembling headless bulls in appearance and size. The workmen who live by the lake row out, and, laying hold of the solid masses, drag them into their boats; but when they have filled them they do not find it easy to cut the bitumen, for, by reason of its tenacity, it heat adheres to the mass until it is detached by means of the menstrual blood of women or urine, to which alone it yields. It is used not only for shipbuilding but also for medicinal purposes: it is mixed with several drugs. The length of this lake is 580 stadia, as it extends as far as Zeara of Arabia; its breadth is 150 stadia. On the borders of the lake lies the territory of Sodom, formerly a flourishing country, both on account of the abundance of its produce and the number of its cities; now it is all an arid waste. It is said that it was destroyed by lighting, on account of the wickedness of its inhabitants. The traces of the heavenly fire and the ruins of five cities may still be seen; and ashes are found even in the fruits, which are of an appearance resembling the edible kinds, but which, when plucked, turn into smoke and ashes. Such confirmation do the legends concerning the land of Sodom receive from actual observation." (Josephus, B. J. iv. 8, § 4.)

The Dead Sea and its marvels was a subject suited to the inquiring spirit of the naturalist; and Pliny's account, though brief, is remarkably clear and accurate, except that, in common with all writers, he greatly overstates its size. He wrote probably too soon (A.D. 74) after Josephus to avail himself of his account, and may, therefore, be regarded as an independent authority.

"This lake produces nothing but bitumen, from
which circumstance its name is derived. It receives no animal body; bulls and camels float in it; and this is the origin of the report that nothing sinks in it. In length it exceeds 100 miles; its greatest breadth is 25 miles, its least 6. On the east of it lies Arabia Nomadum, on the south Machmous, formerly the second fortress of Judæa after Jerusalem. On the same side there is situated a hot-spring, possessing medicinal properties, named Callirrhöe, indicating by its name the virtues of its waters." (Hist Nat. lib. v. 16.)

The last author who will here be cited is Tacitus, whose account may be given in the original. He appears in this, as in other passages, to have drawn largely on Josephus, but had certainly consulted other writers. He wrote A.D. 97.


This sea is subsequently noticed by Gaius (A. D. 164) and Pausanias (cir. A. D. 174), but their accounts are evidently borrowed from some of these above cited from Greek, Jewish, and Latin writers; in illustration of whose statements reference will now be made to modern travellers, who have had better opportunities of testing the truth than were presented to them; and it will appear that those statements, even in their most marvellous particulars, are wonderfully trustworthy; and that the hypotheses by which they endeavoured to account for the phenomena of this extraordinary lake are confirmed by the investigations of modern science.

1. General Remarks.—It is deeply to be regretted that the results arrived at by the American exploring expedition, under Lieut. Lynch, have been given to the world only in the loose, unstatic and thoroughly unsatisfactory notes scattered through the personal narrative published by that officer; and that his official report to his government has not been made available for scientific purposes. The few meagre facts worth chronicling have been extracted in a number of the Bibliotheca Sacra, from which they are here copied. (Vol. v. p. 767, and vol. vi. p. 396.) The distance in a straight line from the fountain "Ain-el-Feshkahh," on the west, directly across to the eastern shore, was nearly 8 statute miles. The soundings gave 69 feet as the greatest depth. Another line was run diagonally from the same point to the south-east, to a chasm forming the outlet of the hot-springs of Callirrhöe. The bottom of the northern half of the sea is almost an entire plain. Its meridional lines at a short distance from the shore scarcely vary in depth. The deepest soundings thus far are 188 fathoms, or 1128 feet. Near the shore the bottom is generally an incrustation of salt; but the intermediate one is soft, with many rectangular crystals, mostly cubes, of pure salt. The southern half of the sea is as shallow as the northern one is deep, and for about one-fourth of its entire length the depth does not exceed 3 fathoms or 18 feet. Its southern bed presented no crystals, but the shores are lined with incrustations of salt. Thus, then, the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one. The first, its southern part, of sliny mud covered by a shallow bay: the last, its northern and largest portion, of mud with incrustations and recta, does crystals of salt, at a great depth, with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity and the Wady-el-Jibb at the other. The opposite shores of the peninsula and the west coast present evident marks of disruption.

2. Dimensions.—It will have been seen that the ancient authorities differ widely as to the size of the sea: Diodorus states it at 500 stadia by 60; Pliny at 100 miles in length, by 25 miles in its widest, and 6 miles in its narrowest part; Josephus at 250 stadia by 150. Strabo's measure evidently belongs to the Sirbonicus Lacus, with which he considered the Dead Sea, and is copied from Diodorus's description of that lake. Of these measures the earliest, viz. that of Diodorus, comes nearest to modern measurement. We have seen that a straight line from "Ain-el-Feshkahh" to the east shore measured nearly 8 statute miles; from "Ain Jidy" directly across to the mouth of the Arnon the distance was about 9 statute miles. The length of the sea does not seem to have been measured by the Americans, but the near agreement of their actual measurement of the width with the computation of Dr. Robinson may give credit to his estimate of the length also. His observations resulted in fixing the breadth of the sea at "Ain Jidy" at about 9 geographical miles, and the length about 39.—"Ain Jidy" being situated nearly at the middle point of the western coast. (Bib. Rev. vol. vii. p. 217.)

3. Saltness and Specific Gravity.—Its excessive saltiness, noticed by Josephus, is attested by all travellers; and is indicated by the presence of crystals of salt in profusion over the bed of the sea,—"at one time Stellwagen's lead brought up nothing but crystals,"—as well as by the district of rock-salt at the south-west quarter of the sea, where the American officers discovered "a lofty, round pilar, standing detached from the general mass, composed of solid salt, capped with carbonate of lime, cylindrical in front and pyramidal behind, about 40 feet high, resting on a kind of oval pedestal from 40 to 60 feet above the level of the sea." (Lynch, Expedition, p. 307.) In the southern bay of the sea, where the water encroaches more or less according to the season, it dries off into shallows and small pools, which in the end deposit a salt as fine and as well bleached, in some instances, as that in regular salt-pans. In this part, where the salt water stagnates and evaporates, lily and Magnes "found several persons engaged in
peeling off a solid surface of salt, several inches in thickness; they were collecting it and loading it on asses." (Travers, p. 139.) It has been sometimes asserted that the water is so saturated with salt that salt cannot be dissolved in it. The experiment was tried by Lieut. Lynch with the following result: "Tried the relative density of the water of this sea, and of the Atlantic—distilled water being as 1. The water of the Atlantic was 1.02, that of this sea 1.13; the last dissolved in the water of the Atlantic 1, and distilled water 0.71, of its weight of salt. The boats were found to draw 1 inch less water when afloat upon this sea than in the river." (Lynch, p. 377.) The experiment tried by Vespasian has been repeated by nearly all travellers, of course with the same result. The density and buoyancy of the waters is such that it is impossible to sink in it. "A muscular man floated nearly breast high, without the least exertion." Several analyses of the waters have been made with various results, to be accounted for, as Dr. Robinson supposes, by the various states of the sea at different seasons; for its body of water is increased to the height of 7 feet or more in the rainy season (Lynch, p. 289), or, according to Dr. Robinson, 10 or 15 feet; for he found traces of its high-water mark, at the south end, in the month of May, more than an hour south of its limit at that time. The following are the results of the analyses, the standard of comparison for the specific gravity being distilled water at 1000:—

| Specific Gravity | 1.211 | 1.258 | 1.278 | 1.318 |
| Chloride of Sodium | 3.890 | 3.978 | 3.9114 | 2.236 |
| Chloride of Magnesium | 10.236 | 11.161 | 11.11 | 7.09 |
| Chloride of Magnesmum | — | — | — | 5.493 |
| Sodium | 9.820 | 9.65 | 7.877 | 7.832 |
| Manganes | — | — | — | 5.900 |
| Aluminum | — | — | — | 0.680 |
| Aluminum | — | — | — | 0.602 |
| Salpate of Lime | 0.794 | — | 0.3097 | 0.675 |
| Water | — | 1.204 | 1.247 | 1.256 |

(Robinson, Bib. Res. ii. pp. 224, 225.)

Russegger says:—"The excessive saltiness of the Dead Sea is easily accounted for by the washing down of the numerous and extensive salt-beds, which are peculiar to the formation of the basin, in which also are found bituminous rocks in sufficient quantity to enable us, without doing violence to science, to explain many of the chemical and physical peculiarities of this lake-water by the continual contact of these rocks with water strongly impregnated with salt." (Reisen, p. 207.)

4. Evaporation.—The enormous quantity of water brought down by the Jordan, particularly in the rainy season, and by the other streams around the Dead Sea, some of which are very considerable, as e.g., the Arnon was found to be 82 feet wide and 4 feet deep at its mouth, is all carried off by evaporation; and, when the small extent of the sea is considered, it is clear that the decomposition of its waters must be very rapid. The ancient writers speak of a noxious smell, of bubbles like those of boiling water, of much soot, and an invisible vapour, tarishing all metals, and deleterious to the inhabitants; and its change of aspect thence a day may also be ascribed to the same cause. Now it is remarkable that nearly all these phenomena have been noticed recently, and the single fact, which is not confirmed is accounted for in a manner which must exempt the ancient geographers from the charge of misrepresentation or exaggeration; and it may well be believed that the enormous chemical processes, perpetually going forward in the depths of the sea, may occasionally produce effects upon the surface which have not been chronicled by any modern traveller. Lieut. Lynch, while encamped near Engedi, remarked, "a strong smell of sulphuriferous hydrogen," though there are no thermal springs in this vicinity; and again, "a foetid sulphuriferous odour in the night;"—"the north wind, quite fresh, and blowing with a smell of sulphur." Lieut. Molyneux detected the same disagreeable smell the night he spent upon the sea, which he ascribed to the water (Journal of the R. Geog. Soc. vol. xviii. p. 127, 1848.) But Lieut. Lynch states that, "although the water was greasy, acid, and disagreeable, it was perfectly inodorous." He is therefore inclined to attribute the noxious smell to the foetid springs and marshes along the shores of the sea, increased, perhaps, by exhalations from stagnant pools in the flat plain which bounds it to the north. (Expedition, pp. 292, 294, 296, 300.) The "pale-bine misty appearance over the sea," "the air over the sea, very misty," and "the two extremities of the sea misty, with constant evaporation" (p. 294), are other notes indicating the unnatural state of the atmosphere surcharged with the gases disengaged by the process. On a stormy night "the surface of the sea was one wide sheet of phosphorescent foam, so that a dark object could have been discerned at a great distance" (p. 281) comp. Molyneux, l. c. p. 129). A kind of mirage, noticed by many travellers, may be attributed to the same cause. "A thin haze-like vapour over the southern sea:—appearance of an island between the two shores" (p. 288). This phenomenon is more fully noticed by Irby and Mangles:—"This evening, at sunset, we were deceived by a dark shade on the sea, which assumed so exactly the appearance of an island that we entertained no doubt regarding it, even after looking through a telescope. It is not the only time that such a phenomenon has presented itself to us; in two instances, looking up the sea from its southern extremity, we saw it apparently closed by a low, dark line, like a bar of sand to the northward; and, on a third occasion, two small islands seemed to present themselves between a long sharp promontory and the western shore. We were unable to account for these appearances, but felt little doubt that they are the results of a discovery Mr. Seetzen into the supposition that he had discovered an island of some extent, which we have had opportunity of ascertaining, beyond all doubt, does not exist. It is not absolutely impossible, however, that he may have seen one of those temporary islands of bitumen, which Pliny describes as being several acres in extent." (Travers, p. 141.) Two effects of the heavy atmosphere of the sea remain to be noticed: one, the irresistible feeling of drowsiness which it induced in all who navigated it; the other, confirming, in a remarkable manner, the ancient testimonies, above cited, that the water appeared to be destructive to everything it touched, particularly metals; viz. that "everything in the boat was covered with a nasty sliny substance, iron dreadfully corroded, and looked as if covered with coal-tar." (Molyneux, l. c. p. 128.) The "bubbles like those of boiling water," mentioned by Strabo, may be identified with the curious broad strip of foam, lying in a straight line nearly parallel and throughout the whole length of the sea, which
seemed to be constantly bubbling and in motion. (Molyneux, p. 129; Lynch, pp. 288, 289.) And even the marvellous fact mentioned by Josephus, of the sea changing its colour three times a day, may derive some countenance from testimonies already cited, but more especially from the following notice of Lient. Lynch: — "At one time, to-day, the sea assumed an apect peculiarly sombre. . . . The great evaporation enveloped it in a thin, transparent vapour, its purple tinge contrasting strangely with the extraordinary colour of the sea beneath, and, while they blended in the distance, giving it the appearance of smoke from burning sulphur. It seemed a vast caldron of metal, fused but motionless" (p. 324): "in the forenoon it had looked like a sheet of foam." In the afternoon, of the same day, it "verified the resemblance which it has been said to bear to a plumed head;" "at night it had the exact hue of absinthe" (p. 276). The earlier testimony of Prince Radziwill may also be added, who, after citing Josephus, adds, that he had had ocular proof of the fact: "Nam mane habebat aquam nigricentam; meridie, solius tenuis lacte maximi" instar panis ft ceraeae: ante oceanum, ubi vis coloris remittit, taqauan himo permixta, modice rabet, vel potius flavescit." (Jeronimosiana Peregrinatio, p. 96.) A familiarity acquired by three weeks' diligent examination did not remove the spell of awe inspired by its marvels: "So sudden are the changes of the weather, and so different the aspects it presents, as at times to seem as if we were in a world of enchantments. We are alternately beside and upon the brink and the surface of a huge and sometimes seething caldron." (Lient. Lynch, Bib. Sear, vol. v. p. 765.)

5. Bitumen. — It is to be regretted that the American expedition has thrown no new light on the production of the asphalt for which this sea is once so famous. Among almost the whole of the west coast numerous fragments of this substance are found among the pebbles, but there is no record of any considerable masses or fields of it being seen by any European travellers in modern times; unless, as is suggested by Irby and Mangles, the imaginary islands may be so regarded. But it is curious that the traditions of the natives still confirm the notice of Strabo that drops of pitch are distilled from rocks on the western shore—a story corroborated by various Arab shrifts to Sodden, Burkhard, and Robinson, the last of whom also mentions the fact of their belief that the large masses of bitumen appear only after earthquakes. Thus, after the earthquake of 1834, a large quantity was thrown upon the shore near the south-western part of the sea, of which one tribe brought about 60 kantars into market (each kantfar = 98 lbs.); and that after the earthquake of Jan. 1st, 1837, a large mass of bitumen (one said like an island, another like a house) was discovered floating on the sea, and was driven aground on the west side, not far to the north of Usdorn. The Arabs swam off to it, and cut it up with axes so as to bring it ashore; as Tacitus tells us was done in his times, though he mentions what he considered the less probable account of its flowing as a black liquid into the ships in a perennial stream. (Robinson, Bib. Res. vol. ii. pp. 225—231.) That the water of this sea is destructive of all animal life, as all the ancients held, seems sufficiently proved; for although shells have been found on the shore, they have been evidently washed down by the Jordan or other fresh water streams, and their inmates destroyed by the sea water; while the birds that have been occasionally seen on its surface may be regarded as denizens of those same streams; and no animal life has been discovered in its waters.

V. VOLCANIC PHENOMENA.

Something must now be said of the various theories by which it has been attempted to account for the wonderful phenomena above recorded of the depression of the Ghur, or Valley of the Jordan: and of the formation and physical constitution of the Dead Sea. All theories suppose volcanic agency; and it is worthy of observation that, while the earliest historical and poetical records of the country bear witness to a familiarity with such phenomena, the existing geological monuments confirm the testimony. Independently of the igneous agency by which the cities of the plain were destroyed, much of the descriptive imagery of the psalmists and prophets is borrowed from volcanos and earthquakes: while there are evidences of an earthquake of very great and probably destructive violence during the reign of Uzziah, king of Judah, which formed a kind of era in the history of the country, being alluded to after an interval of 300 years. (Amos, i. 1; Zechab. xiv. 5.) The existing phenomena may be briefly mentioned, beginning with one recently discovered by the explorers, of whom Mr. Auluck reports a volcanic formation on the east shore, and brought specimens of lava" (p. 280).

The mountain known as Jebel Mina, at the northeast of the Dead Sea, composed entirely of black bituminous limestone, which burns like coal, has not been investigated so fully as it deserves: but the basaltic columns in the vicinity of the sea of Tiberias have been frequently noticed by travellers. The thermal fountains of Callirrhoe, Gadara, and Tiberias complete the chain of evidence, and render it highly probable that the extinct volcano noticed by Dr. Robinson at a short distance north-west of Safed, the Frank Mountain, and others, may have been active during the historical period, and furnished the poets and prophets with the sublime imagery of the Bible. Having then discovered the agent of the geological changes that the country has passed through, it may be interesting to hear the opinion of two eminent and scientific writers on the great problem under consideration.

Bosseweger, who has himself carefully examined the phenomena of the country and tested the observations of preceding travellers, thus sums up the results (Reisen, p. 205):—

"From its exit from the lake of Tiberias to its entrance into the Dead Sea the Jordan has a fall of 716 Paris feet and thus lies at the latter place 1341 Paris feet below the level of the Mediterranean sea. At the southern extremity of the Dead Sea lie the marshy lowlands of Wady-el-Ghur, the commencement of Wady-el-Arabah, and apparently very little higher than the Dead Sea itself. These lowlands join Wady-el-Arabah, the bed of which rises gently to the watershed which separates the water system of the Dead Sea from that of the Red Sea. As the watershed of Wady-el-Arabah is apparently of no considerable height above the level of the sea, the length of this remarkable depression may be reckoned from the northern extremity of the chain El-Battack (to the north of the sea of Tiberias) to this watershed, a distance of full three degrees. All the rock of this region consists of normal formations, amongst which those of the Jurra and
chank period prevail. It is in the northern part of this country alone that volcanic formations are found in considerable quantities. Nevertheless the bed of the land in which volcanic rocks are not found bears evident marks of frequent volcanic action, such as hot-springs; the crater-like depressions, such as the basin of Tiberias, and that of the Dead Sea, with its basaltic rocks; the frequent and visible disturbances of the strata of the normal rocks, the numerous crevices, and especially the frequent and violent earthquakes. The line of earthquakes in Syria includes Heliopolis, Jerusalem, Nazareth, Tiberias, Safed, Bodbeck, Aleppo, and they cross in a direction from south-west to north-east, follows the direction of the central chain of Syria, runs parallel to that of the valley of the Jordan, and has its termination northwards, in the volcanic country on the slope of Taurus (Gianur Dagh), and southwards in the mountain land of Arabia Petraea. At several places branches of this great volcanic crevice appear to stretch as far as the sea, and to touch Jaffa, Acre, Beirut, Antioch, — unless, indeed, there be a second crevice, parallel to the first, running along the coast, and connecting the above places. I am of opinion that such is the case, and that there exists also a third crevice, coinciding with the direction of the valley of the Jordan, and united to the principal crevice above mentioned at its northern extremity. This supposition will account for the depression of the valley of the Jordan. At the time of the destruction of Solomon and Solomon the surface of the crevice opened, and the great depression of the ground from Jebel-es-Sheich to the watershed in Wady-el-Arabah followed. The difference of the resistance arising from local circumstances, the volcanic eruptions connected with this phenomenon, the local form of the land, and the different depths of the chasm then formed, caused a more or less extensive depression, and created along the chasm crater-like hollows, some of extraordinary depth, as the basin of Tiberias and that of the Dead Sea. These hollows, as is usual in such cases, became filled with water, and formed a system of lakes. Next the waters from the sides of Jebel-es-Sheich formed the principal stream of Jordan connecting these lakes, having overflowed them successively. This however was not the case with the Dead Sea. The watershed of Wady-el-Arabah is probably much more ancient than the depression; and as the Red Sea, judging by the geognostic nature of Wady-el-Arabah, formerly seems to have extended so far inland, this barrier must have existed at the time of the depression, since otherwise the Red Sea would have burst into the hollow formed by the sinking of the land. If, however, there existed before the time of the depression a regular fall throughout the whole valley to the Red Sea, it is natural to suppose that at that time the Jordan flowed into the Red Sea, and that when the depression took place its course was interrupted. However this may have been, after the depression the filling of the basin of the Dead Sea continued until it became of such super-

face, that the evaporation of the water was equal to the influx. The appearance of its shores proves that, owing either to a greater influx of water during rainy seasons, or to a less copious evaporation caused by circumstances of temperature, the sea at one time was considerably higher than at present."

Professor Daubeney introduces his theory with other notices of volcanic agency collected from modern books of travel. (Dr. Daubeney, A Description of notice and extinct Volcanoes, 2d ed. pp. 350—358.)
which, with its deep fissures, the earthquakes to which it is subject, and the saline sulphureous springs, which have a temperature of 46° cent., attest the volcanic origin of this depression.

"The other substances met with in the neighbourhood are no less corroborative of the cause assigned. On the shore of the lake Mr. Mannelli found a kind of bituminous stone, which I infer from his description to be analogous to that of Badesa in Sicily.

"It would appear that, even antecedently to the eruption mentioned in Scripture, bitumen-pits abounded in the plain of Siddim. Thus, in the account of the battle between the kings of Sodom and Gomorrah and some of the neighbouring princes (Gen. xiv.), it is said, 'And the vale of Siddim was full of slime-pits,' which a learned friend assures me ought to be translated fountains of bitumen.

"But besides this volcanic eruption, which brought about the destruction of the cities, it would appear that the very plain itself in which they stood was obliterated, and that a lake was formed in its stead. This is collected not only from the apparent non-existence of the valley in which these cities were placed, but likewise from the express words of Scripture, where, in speaking of the wars which took place between the kings of Sodom and Gomorrah and certain adjoining tribes, it is added that the latter assembled in the vale of Siddim, which is the Salt (i.e. the Dead) Sea.

"It is therefore supposed that the lake itself occupied the site of this once fertile valley, and that it was produced by the waters of the Jordan, which, being without an outlet, would fill the hollow until the surface over which they spread themselves proved sufficiently large to cause the loss arising from evaporation to be equivalent to the accession it received from the rains and snows of the mountains in which it took its rise.

"This hypothesis assumes that previously to the existence of the Dead Sea the Jordan must have had an outlet, either into the Mediterranean or into the Red Sea; and accordingly when it was discovered by Burckhardt, that there actually existed a longitudinal valley, parallel to the course which the Jordan took before it reached the Dead Sea, as well as to the larger axis of that expanse of water, running from north to south, and extending from the southern termination of the Dead Sea to the extremity of the Lake of Tiberias, it was immediately concluded that this valley was in fact the former bed of the Jordan, which river, consequently, prior to the catastrophe by which the Dead Sea was produced, had flowed into this arm of the Red Sea.

"Briefly, then, to recapitulate the train of phenomena by which the destruction of the cities might have been brought about, I would suppose that the river Jordan, prior to that event, continued its course tranquilly through the great longitudinal valley called El-Arabah, into the gulf of Akaba; that a shower of stones and sand from some neighbouring volcano first overwhelmed these places; and that its eruption was followed by a depression of the whole of the region, from some point apparently intermediate between the lake of Tiberias and the mountains of Lebanon, to the watershed in the parallel of 36°, which occurs in the valley of El-Arabah above mentioned. I would thence infer that the waters of the Jordan, pent up within the valley by a range of mountains to the east and west, and a barrier of elevated table-land to the south, could find no outlet, and consequently by degrees formed a lake in its most depressed portion; which, however, did not occur at once, and therefore is not recorded by Scripture as a part of the catastrophe (see the passage in Ezekiel, xlvii, 8, indicating, if it be interpreted literally, the gradual manner in which the Dead Sea was formed, and likewise perhaps the existence of a tradition that its waters once had their exit in the Red Sea), though reference is made in another passage to its existence in what was before the valley of Siddim.

"If, as Robinson states, extensive beds of salt occurred immediately round its margin, the solution of the contents of these by the waters of the lake would account for their present composition, its saltiness increasing gradually to the point of saturation, owing to the gradual accession of waters from above, which, on evaporating, would leave their salt behind; whilst the bitumen might either have existed there previously as a consequence of antecedent volcanic eruptions, or have been produced by the very one to which reference is here made.

"I do not, however, see what is gained by attributing the destruction of these cities, as some have preferred to do, to the combination of these beds of bitumen, as the latter could have been inflamed by no natural agent with which we are acquainted except the volcano itself, which therefore must in any case be supposed instrumental, and, being invoked will alone enable us to explain all the facts recorded.

"It must at the same time be confessed that much remains to be done before this or any other explanation can be received as established; and I am disappointed to find that amongst the crowds of travellers who have resorted to the Holy Land within the last twenty years, so few have paid that attention to the physical structure of the country which alone could place the subject beyond the limits of doubt and controversy.

"The geologist, for instance, would still find it worth his while to search the rocks which bound the Dead Sea, in order to discover if possible whether there be any crater which might have been in a state of eruption at the period alluded to; he should ascertain whether there are any proofs of a sinking of the ground, from the existence of rapids anywhere along the course of the river, and whether south of the lake can be discovered traces of the ancient bed of the Jordan, as well as of a barrier of lava stretching across it, which latter hypothesis Dr. Von Buch, I perceive, is still inclined to support; nor should he omit to examine whether vestiges of these devoted cities can be found, as some have stated, submerged beneath the waters, and buried, like Pompeii, under heaps of the ejected materials."

VI. HISTORICAL GEOGRAPHY.

1. Earliest period.—The first notice we have of the inhabitants of Palestine is in the days of Abraham's immigration, when the Canaanites was in the land, from whom it received its earliest appellation, "the land of Canaan." (Gen. xii, 5, 6, xiii. 7, 12, &c.) The limits of their country are plainly defined in the genealogy of Canaan; but its distribution among the various families of that patriarch is nowhere clearly stated. "Canaan begot Sidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: and afterwards were the families of the Canaanites spread abroad. And
the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Gomorrath, and Admah, and Ze-baim, even unto Lasha" (x. 15—19). As several of these names occur no more in the history of Palestine, we must suppose either that the places reappear under other names, or that these tribes, having originally settled within the limits of the Dead Sea, afterwards migrated to the north, where we certainly find the Arvadites and Hamathites in later times. Of the eleven families above named, the first six are found in the subsequent history of the country: the descendants of Sidon on the coast to the north; the children of Heth in Hebron, on the south; the Jebusites to the north of these, in the highlands about Jerusalem; the Amorites to the east of the Hittites, on the west of the Dead Sea; the Girgashites, supposed to be a branch of the Hivites next named, who were situated north of the Jebusites in Shechem and its vicinity. (Gen. xxxiv. 2.) The coast to the south was wrested from the Canaanites in very early times, if they ever possessed it; for throughout the records of history the Philistines, descendants of Mizraim, not of Canaan, were masters of the great western plain (x. 14). The distribution of the country among these tribes is involved in frequent changes by the introduction of the Perizzites with the Canaanites as joint occupiers of the country (xiii. 7), and by the fact of the Canaanites appearing as a distinct tribe, where the Hittites, the Amorites, the Girgashites, and the Jebusites, who were all alike Canaanites, are severally enumerated (xv. 19—21). It would appear also that the names Canaanites was used in a more restricted sense in the last cited passage, the names of the particular families were sometimes used in a wider acceptation; which may account for the Hittites, whose seats we have already fixed to the south of Jerusalem, being found to the north of that city, in the neighbourhood of Bethel. (Judges, i. 26.) It may be, however, that the seats of the several tribes in those early times were not fixed, but fluctuated with the tide of conquest or with the necessities of a pastoral people: an example of the former may be found in the victories of Candesarmer (Gen. xiv.), and of the latter in the many migrations of Abraham with his numerous dependents, and of his descendants, which finally transferred the whole of his posterity into Egypt for a period of four centuries (xiii. 6—10, xiii. 1—4, 18, xx. 1, xxxi. 1, &c.). To attempt to trace these various migrations were a fruitless task with the very scanty notices which we possess; but the number and general disposition of the Canaanitish tribes at the period of the Exodists of the Israelites under Joshua may be approximately ascertained, and all in the description of the distribution of the land among the latter. The tribes then in occupation of the land are said to be seven (Deut. vii. 1), and are thus enumerated:—"Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites," only six (Exod. iii. 8, 17, xxiii. 2); but in Deteronomy (L. c.) and Joshua (iii. 10) the Girgashites are added, which completes the number. Of these the Amorites occupied the southern border, or probably shared it with the Amalekites, as it was with the latter that the Israelites were first brought into collision. (Exod. xviii. 8, 9; Josh. xiv. 25, 43—45.) This was therefore called "the Mount of the Amorites" (Deut. i. 19, 20); and their relative position with regard to the other tribes is thus clearly stated:—

"The Amalekites dwell in the land of the south, and the Hittites, and the Jebusites, and the Amorites (Joshua, xi. 3, adds the Perizzites). dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan." (Numb. xiii. 28, 29.)

The limits of the Amorite territory are further defined by the confederacy of the five cities of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, which were Amorites (Josh. x. 5); while the hill-country immediately to the north and west of Jerusalem, comprising Gibeon, Chephirah, Beeroth, and Kirjath-jeearim was held by the Hivites (ix. 3, 7, 17, xi. 19), who are also found, at the same period, far to the north, "under Hermon in the land of Mizpeh" (xi. 3; Judges, iii. 3), as two large and powerful kingdoms of the Amorites coexisted on the east of the Jordan [Amorræos], the older inhabitants having been driven out. It is worthy of remark that during the occupation of Palestine by these Canaanites it is already called "the land of the Hebrews" or Heberites, which can only be accounted for by an actual residence in it of Heber himself and his race, which goes far to prove that the Canaanitish tribes were only intruders in the Land of Promise. (Gen. xi. 15; see Christian Remembrancer, vol. xviii. p. 451.) For fuller details reference may be made to Belzoni (Palestina, cap. xxvii. pp. 135—141) and Bochart (Phaen. lib. iv. cap. 34—37).

2. Second period. — We have now to consider the division of Palestine among the twelve tribes of Israel, on the settlement of the land by Josua, the son of Nun; and the Scripture statement compared with Josephus will furnish numerous landmarks, which a more careful survey of the country than has yet been made would probably bring to light at the present day. To begin with the cis-Jordanic tribes:—

Judah, Simeon, Dan. — The south border of Judah was bounded by the country of Edom and the wilderness of Zin; the frontier being plainly defined by a chain of hills, of considerable elevation, forming a natural barrier from the southern bay of the Dead Sea on the east to the Mediterranean on the west, in which line the following points are named, viz., the ascent or pass of Acrabbin, Zin, Kadeh-Barnes, Hezron, Adar, Karkaa, Aznon, the river of Egypt. The east border extended along the whole length of the Dead Sea to the mouth of the Jordan, from which the north border was drawn to the Mediterranean along an irregular line, in which Jerusalem would be nearly the middle point. The road from Jerusalem to Jericho passes immediately within the line, and 'Am-'er-Rassil, Wady Kilt, Kulaat-ed-Durmin, and 'Ain or Kuor Hightah, are easily identified with Enshemesh, the river, Ashumim, and Beth-lugla. It passed south of Jerusalem, from Enroel up the valley of Hinnom, by Nephoth, Mount Ephron, Kirjath-jeearim, Bethshemesh, Timnah, Ekron, Shichron, and Jabneel. Their cities were, as stated in the summary, 29 in number, in the south division of the tribe, on the borders of Edom; but the names, as recombined in the English version, are 39. The discrepancy is to be accounted for, as Belzoni remarks, by several of the words, regarded as proper, or separate names, being capable of translation as apppellatives or as adjuncts to other names. In the valley, including under that name the declivity of the western plain and the plain itself, there were 14 + 16 + 9 = 39 towns, with their villages, besides the cities of the Philistines.
between Ekron and Gaza, which the Israelites did not occupy; in the mountains 11 + 9 + 10 + 6 + 2 = 33 cities, with their villages; and in the wilderness, i.e. the western side of the Dead Sea, 6 towns and their villages; in all, according to the Hebrew version, no less than 112 towns, exclusive of their future capital, of which the Jebusite still held possession. But the Septuagint version inserts the names of 11 other cities in the mountain district, among which are the important towns Bethlehem and Tekoa, which would make the total 123 in the tribe of Judah alone, implying an enormous population, even if we admit that these towns were only large villages with scattered hamlets. It must be remarked, however, that the tribe of Simeon was comprehended within the limits above assigned to the tribe of Judah; and that 17 cities in the south of Judah are referred to Simeon, as is expressly stated: "Out of the portion of the children of Judah was the inheritance of the children of Simeon; for the part of the children of Judah was too much for them; therefore the children of Simeon had their inheritance within the inheritance of them." (Josh. xix. 9, 10). As Simeon possessed the southern part of the territory assigned to Judah, so did the tribe of Dan impinge upon its north-west border; and in the list of its seventeen cities are some before assigned to Judah (Josh. xix. 41—46); a limited extent of territory on the confines of the plain of the Philistines, from which they early sent out a colony to the extreme north of the Holy Land, where their city, synonymous with their tribe, situated at the southern base of Mount Horon, became proverbial in Israel for the worship of the golden calf. (Judges, xviii.)

Benjamin.—The tribe of Benjamin was bounded by Judah on the south, by the Jordan on the east. The northern line was drawn from Jericho westward through the mountains, by Bethel and Ataroth-adar, to a hill that lay to the south of the lower Beth-horon, from which point the boundary was drawn to Kirjath-jearim of the tribe of Judah. They possessed twenty-six cities, including Jerusalen. (Josh. xviii. 11—28.) It is evident that Josephus is mistaken in stating that they extended in length from Jordan to the sea; for it is clear that the tribe of Dan and the plain of Philistia lay between them and the Mediterranean. His remark that the width of their territory was least of all, is more accurate, though his explanation of the fact may be doubted, when he ascribes it to the truthfulness of the land, which, he adds, comprehended Jericho and Jerusalem.

Ephraim.—The tribe of Ephraim was encompassed on the south with the tribe of Benjamin, as far as the extreme of the latter; from whence it passed by Tappnah and the river Kanah to the sea. On the east side are named Ataroth-adar and Beth-horon the upper, and on the north, beginning at the sea and going east, Michmethah, Taanath-shiloh, Japhia, Ataroth, Naarath, Jericho, and the Jordan. The cities of Ephraim are not catalogued; but it is remarked that "the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages." (Ex. 5—9). According to Josephus it extended in width from Bethel even to the great plain of Esdraelon.

Manasseh.—The portion of Manasseh on the west of Jordan was contiguous to that of Ephraim, and appears to have been allotted to the two tribes jointly, as the same boundaries are assigned to both (xvi. 1—4, comp. 5—8 with xvii. 7—10), but in general the southern part was Ephraim, and the north Manasseh, which latter also possessed towns in the borders of Asher and Issachar, as Bethel and Endor, on the east, in Issachar, and Taanach, Megiddo, and Dor, on the west, in Asher (ver. 11). It will have been seen that these twin tribes did not extend as far as the Jordan eastward, but that their eastern boundary excluded the valley of the Jordan, and formed, with their northern boundary, a curved line from Jericho to the sea, south of Mount Carmel.

Issachar.—This tribe covered the whole of the north-east frontier of Manasseh and Ephraim, and so comprehended the valley of the Jordan northward from Jericho to Mount Tabor, and the eastern part of the plain of Esdraelon, in which Tabor is situated, containing sixteen cities, among which were Shunem and Jezer of Scripture note, the latter for many years the capital of the kingdom of Israel.

Asher.—To the west of Issachar was Asher, occupying the remainder of the valley of Esdraelon, now the Plain of Jezreel, and extending along the coast of the Mediterranean, from Mont Carmel to Sidon. Our ignorance of the modern geography of Upper Galilee does not allow us to assign its limits to the east; but there is little doubt that careful inquiry would still recover the sites at least of some of their twenty-two cities, and so restore the eastern boundary of their territory, which extended along the western borders of Zebulun and Naphtali, which two tribes occupied the highlands of Galilee to the extremity of the Land of Promise.

Zebulun.—Of these two, Zebulun was to the south, contiguous to Issachar, having the sea of Tiberias for its eastern boundary, as far perhaps as the mouth of the northern Jordan. None of its twelve cities can now be identified with certainty; but Japhia is probably represented by the modern village of Tapha, in the plain, not far to the south of Nazareth, which was certainly situated within the borders of this tribe; and Bethleham may, with great probability, be identified with the modern village of Bethlehem, not far from the ruins of Seppolionari to the north-west. [CAESAREA-DIO.]

Naphtali.—The northeastermost of the tribes was Naphtali, bounded by the Upper Jordan on the east, from its source to its mouth, near which was situated the city of Capernaum, expressly declared by St. Matthew to have been in the borders of Zebulun and Naphtali (iv. 13). On the south was Zebulun, on the west Asher, and on the north the roots of Libanus and the valley of Caleveria, now called the Belka. Of their nineteen cities Rekesh is the most noted in Scripture history; and its ruins, existing under the same name at this day, attest its ancient importance. Josephus absurdly extends their territory to Damascus, if the reading be not corrupt, as Ireland suspects.

Having completed this survey of the tribes, it may be remarked in anticipation of the following section, that the subsequent divisions of the country follow closely the limits of the tribes; thus the district of Judaea was formed by grouping together the tribes of Judah, Simeon, Dan, and Benjamin; Samaria was coextensive with Ephraim and the half of Manasseh; Issachar and Asher occupied Lower Galilee; Zebulun and Naphtali Upper Galilee.

Trans-Jordanian tribes.—A few words must be
Palaestina. Added concerning the two tribes and a half beyond Jordan, although their general disposition has been anticipated in the account of the nations whom they dispossessed. [Amorites.]

Reuben, Gad, and half Manasseh. — The southern part of the old Amorite conquests on the east of Jordan was assigned by Moses to the Reubenites, whose possessions seem to have been coextensive with the kingdom of Sihon, king of the Amorites, whose capital was at Heshbon. [Hessan.] There is, however, some apparent confusion in the accounts; as while Reuben is said for his possession "from Aror by the river Arnon, ... Heshbon, ... and all the kingdom of Sihon king of the Amorites," Gad is also said to have had "the rest of the kingdom of Sihon;" and while Gad is said to have held "all the cities of Gilad," Manasseh is said to have had "half Gilad." [Josh. xiii. comp. ver. 21 with 27, and 25 with 31]; while from Numbers (xxiii. 39—42) it would appear that Manasseh possessed the whole of Gilad. As the Israelites were not permitted to occupy the country which they found still in possession of the Ammonites, but only so much of it as had been taken from them by Sihon king of the Amorites, the limits of the Israelite possessions towards the Ammonites are not clearly defined [Ammonitae; Baman]; and it may be doubted whether the distribution of the country among the two tribes and a half was not regulated rather by convenience or the accident of conquest than by any distinct territorial limits; certain it is that it would be extremely difficult to draw a line which should include all the cities belonging to any one tribe, and whose sites are fixed with any degree of certainty, and yet exclude all other cities mentioned as belonging to one of the other tribes. Generally it may be said that the possessions of Gad and Reuben lay to the south and west of the trans-Jordanic provinces; while those of Manasseh lay in the mountains to the east of the Jordan valley and the lake of Gennesaret. It is plain only that the Jordan was the border of the two former, and that of the tribe of Gad held the northern part of the valley, to "the sea of Chinnereth." [Josh. xiii. 23, 27.] When the Galileans are said to have built nine cities, the Reubenites six, it can only be understood to mean that they restored them after they had been dismantled by their old inhabitants, as in the case of Machir the son of Manasseh; it is expressly said that he occupied the cities of the dispossessed Amorites. [Num. xxxvii. 34—42.] It may, perhaps, be concluded from Deut. iii. 1—17 that, while the kingdom of Sihon was divided between the tribes of Gad and Reuben, the whole kingdom of Og was allotted to the half-tribe of Manasseh; as, indeed, it is highly probable that the division of the land on the west of Jordan also followed its ancient distribution among its former inhabitants. It is remarked by Reckah, that the division of the land by Sennacherib has been too commonly overlooked, for, although it had regard only to the provision of the king's table, it is calculated to throw considerable light on sacred geography. The country was divided into twelve districts, under superior officers, several of whom were allied to the king by marriage, each of which districts was made chargeable with victualling the palace during one month in the year. Whether these divisions had any further political signification does not appear, but it is difficult to imagine that any merely sumptuary exigencies would have suggested such an elaborate arrange-

ment. The divisions agree for the most part with those of the tribes. (1 Kings, iv. 7—19.)

3. Third Period. — We have no distinct account of the civil division of the country on the return of the Jews from the captivity, and during its subsequent history, until it was reduced to a Roman province.

Under the Persians, the title of "governor on this side the river," so frequent in the books of Nehemiah and Ezra, and the description of the strangers, colonists of Samaria, as "men on this side the river" (Euphrates), probably indicates the only designation by which Palestine was known, as a comparatively small and insignificant part of one of the satrapies of that enormous kingdom. (Ezra, iv. 10, 17, v. 20, vi. 6, &c.; Neh. ii. 7, iii. 8, &c.) Among the Jews, the ancient divisions were still recognised, but gradually the larger territorial divisions superseded the tribunal, and the political geography assumed the more convenient form which we find in the New Testament and in the writings of Josephus, illustrated as they are by the classical geographers Pliny and Ptolemy.

The divisions most familiar to the readers of the New Testament are, Judea, Galilee, Samaria, Decapolis, and Perea, in which is comprehended the whole of Palestine, with the exception of the seaborne, the northern part of which is called "the coasts of Tyre and Sidon" by the evangelists, and comprehended under the name of Phoenicia by Josephus and the classical geographers. The three first-named districts are very clearly described by Josephus; and his account is the more valuable as confirming the descriptions contained in the Bible of its extreme fertility and populousness, which will, however, present no difficulty to the traveller who has had the opportunity of observing the natural fertility of the soil in the parts still rudely cultivated, and the numerous traces of the agricultural industry of ancient times.

Galilee, Upper and Lower. — "There are two Galilees, one called Lower, the other Upper, which are surrounded by Phoenicia and Syria. On the side of the setting sun they are bounded by the frontiers of the territory of Ptolemais, and Carmel, a mountain formerly belonging to the Galileans, but at present to the Tyrians; which is joined by Gaba, called the 'city of knights,' because the knights disband by Herod dwell there; and on the south by Samaria and Sicythopolis, as far as the river Jordan. On the east it is bounded by Hippene and Gaularis, and Gaulanitis and the frontiers of Agrippa's kingdom. The northern limit is Tyre and the Tyrian territory. That which is called Lower Galilee extends in length from Tiberias to Chabulan, near which on the sea-coast is situated Ptolemais. Its greatest breadth is from a village called Xaloth, situated in the great plain, to Berbase: from which place also the breadth of Upper Galilee commences, extending to a village named Baca, which separates the Tyrian territory from Galilee. In length, Upper Galilee reaches to Meroth from Thella, a village near the Jordan. "Now the two Galilees, being of such extent, and surrounded by foreign nations, have always resisted every hostile invasion; for its inhabitants are trained to arms from their infancy, and are exceedingly numerous; and neither have the men ever been wanting in courage, nor the country suffered from paucity of inhabitants, since it is rich, and favourable for pasture, and planted with every variety of tree; so that by its fertility it invites even those
who are least given to the pursuit of agriculture. Every part of it, therefore, has been put under cultivation by the inhabitants, and none of it lies idle; but it possesses numerous cities and multitudes of villages, all densely populated on account of its fertility, so that the smallest of them has more than 15,000 inhabitants.

Perea. — "On the whole, then, although Galilee is inferior to Perea in extent, yet it is superior to it in strength. For the former is all under cultivation, and productive in every part; but Perea, although much more extensive, is for the most part rugged and barren, and too wild for the culture of tender produce. Nevertheless, wherever the soil is soft it is very productive; and the plains are covered with various trees (the greater part is planted with olives, vines, and palms), and watered by mountain torrents, and perennial wells sufficient to supply water wherever the mountain streams are dried up by the heat. Its greatest length is from Machaerus to Pella, and its breadth from Philadelphia to the Jordan. It is bounded on the north by Pella, which we have mentioned; on the west by the Jordan. Its southern boundary is Meabitis, and its eastern is Arabia and Silbonitis, and also Philadelphia and Gerasa.

Samaria. — "The country of Samaria lies between Judaea and Galilee; for beginning at the village called Ginea, situated in the great plain, it ends at the toparchy of Acrabatta; its character is in no respect different from that of Judaea, for both abound in mountains and plains, and are suited for agriculture, and productive, wooded, and full of fruits both wild and cultivated. They are not abundantly watered; but much rain falls there. The springs are of an exceedingly sweet taste; and, on account of the quantity of good grass, the cattle there produce more milk than elsewhere. But the best proof of their richness and fertility is that both are thickly populated.

Judaea. — "On the confines of the two countries stands the village Amath, otherwise called Boreces, the boundary of Judaea on the north. The south of it, when measured by length, is bounded by a village, which stands on the confines of Arabia, called by the neighbouring Jews Jordan. In breadth it extends from the Jordan to Joppa, and in the centre of it lies the city Jerusalem; for which cause the city is called by some, not without reason, the navel of the earth. Judaea is not deprived of the advantages of the sea, as it extends along the sea-coast to Ptolemais. It is divided into eleven districts, of which Jerusalem, as the seat of government, rules, taking precedence over the surrounding country as the head over the body. The other districts, after it, are distributed by toparchies. Gophna is second; after that, Acrabatta, then Thamna, Lydda, Amman, Pella, Iдумea, Engaddha, Herodenum, Jericho; then Lamia and Joppa, which take precedence of the neighbouring country.

Besides these districts, there are Gualatlicata and Ganaititis, Batanaea, and Trachonitis, parts of the kingdom of Acrigga. Beginning from Mount Libanus and the source of the Jordan, this country reaches in breadth to the lake of Tiberias: its length is, from a village called Arpha to Julias. It is inhabited by Jews and Syrians mixed.

"Thus we have given an account, as short as was possible, of Judaea and the neighbouring regions."

Besides this general description of the country according to its divisions in the first century of the Christian era, Josephus has inserted in his history special descriptions of several towns and districts, with details of great geographical interest and importance. These, however, will be found, for the most part, under their several names, in these volumes. [Aulon; Bassan; Esdraelon; Vallis; Belus; Jericho; Jerusalem; Tiberias Mare, &c.]

As the division of Galatia does not appear to have had a permanent influence, it may be sufficient to notice it, before dismissing Josephus, who is our sole authority for it. He informs us that the Roman general having defeated Alexander the son of Aristobulus, and pacified the country, constituted five councils (zveiu&pa) in various parts of the country, which he distributed into so many equal divisions (vouu&pa). These seats of judicature were Jerusalem, Gadara, Amathus, Jericho, and Sepphoris in Galilee. (Ant. xiv. 5. § 4.) In the division of the country among the sons of Herod the Great, Judaea, Idumaea (i.e., in the language of Josephus, the southern part of Idumaea), with Samaria were assigned to Archelaus, with the title of ethnarch. Antipas had Galilee and Perea, with the title of tetrarch, and Philip, with the same title, Trachonitis, Auranitis, Batanaea, and Panes, mostly without the limits of Palestine [vid. s. v.]. (Ant. xvii. 13. § 4.) On the disgrace and banishment of Archelaus, in the tenth year of his reign, his government was added to the province of Syria, and administered by a procurator subordinate to the prefect of Syria; the same fate attended the tetrarchy of Philip on his death in the twentieth year of Tiberius, until it was committed to Herod Agrippa by Caius Caligula, with the title of king, to which was added the tetrarchy of Lysanias, and subsequently, on the banishment of Antipas, his tetrarchy also; to which Claudius added besides Judaea and Samaria, so that his kingdom equaled in extent that of his grandfather Herod the Great. On his death, his son, who was but seventeen years old, was thought too young to succeed him, and his dominions reverted to the province of Syria. But on the death of Herod king of Chalcis, that country was committed to the younger Agrippa, which was afterwards exchanged for the tetrarchies of Philip and Lysanias, to which Nero added the part of Galilee about the sea of Tiberias, and Julias in the Decapolis. After his death, in the third year of Trajan, there is no further mention of the tetrarchies (Reland, Palaestina, lib. i. cap. 30, pp. 174, 175.)

The division into toparchies, mentioned by Josephus, is recognized also by Pliny, though their lists do not exactly coincide. Pliny reckons them as follows: —

1. Jericho.
2. Emmaus.
3. Lydda.
4. Joppa.
5. Acrabata.
7. Thamna.
8. Bethlephaine.
9. Orine (in which was Jerusalem.)

Of these, Nos. 8 and 9 are not reckoned by Josephus: but Reland is probably correct in his conjecture that 8 is identical with his Pella, and 9 with his Idumaea, as this district may well be described as &pi;epi, mountainous. (Plin. Hist. Nat. v. 14.)

The other notices of Pliny are few and fragmentary, but agree in all essential particulars with the syn
dependent account of Josephus above cited.

Its geography had undergone little variation when Ptolemy wrote in the following century, and the brief notices of that geographer are as accurate as
PALAETYRUS. usual. He calls it Palestina of Syria, otherwise called Judaea, and describes it as bounded by Syria on the north, by Arabia Petrea on the east and south, independently of the coast of the Mediterranean, he reckons the districts of Galilee, Samaria, Judaea, and Idumea, but describes the Perea, by a periphery, as the eastern side of Jordan, which may imply that the name was no longer in vogue. He names also the principal cities of these several divisions (v. 16).

The most valuable contributions to the ancient geography of Palestine are those of Eusebius and his commentator S. Jerome, in the Onomasticon, composed by the former, and translated, with important additions and corrections, by the latter, who has also interspersed in his commentaries and letters numerous geographical notices of extreme value. They are not, however, of such a character as to be available under this general article, but are fully cited under the names of the towns, &c. (See Behand. Palast. lib. ii. cap. 12, pp. 477, &c.)

It remains only to add a few words concerning the partition of Palestine into First, Second, and Third, which is first found at the commencement of the fifth century of the Christian era, in the Code of Theodosius (A. D. 409); and this division is observed to this day in the ecclesiastical documents of the Eastern Church, by which it was adopted from the first; as it is recognized in the Notitiae, political and ecclesiastical, of the fifth and following centuries. (Quoted fully by Behand, l. c. capp. 14, 23, pp. 204—234.) In this division Palaisa Prima comprehended the old divisions of Judaea and Samaria; Palaisa Secunda, the two Galilees and the western part of Perea; Palaisa Tertia, otherwise called Salutaria, Idumaea and Arabia Petrea; while the greater part of the ancient Perea was comprehended under the name of Arabia.

As the sources of geographical information for Palestine are far too numerous for citation, it may suffice to refer to the copious lists of authors appended to Dr. Robinson’s invaluable work (Bibl. Res. vol. iii. first appendix A, pp. 1—28), and to the still more copious catalogue of Carl Bitter (Erdkunde, Palast. 2tr B. 1te Abt. 1850, pp. 23—91), who in his four large volumes on the peninsula of Mount Sinai, Palestine, and Syria, has with his usual ability systematized and digested the voluminous records of centuries, and completely exhausted a subject which could scarcely be touched within the limits assigned to a general article in such a work as the present.

PALAETYRUS. [Tyros.]

PALAMNUS (Παλαμνός, Scyl. p. 10), a river of Illyricum, which flowed into the sea near Epidamnus. This river has been identified with the PNAVIS (Πανάβις, Πανόβις), T. i. 13, § 3; but this latter corresponds better with the GENUS (Γενός) than SLAVONIA, the Palamus is probably the same as the Daracka or Spinastra, to the S. of Iruna.

PALANDAS (Σαλανδας), a small stream mentioned by Ptolemy in the Chersonese Aecus (vii. 2, § 5). It is supposed by Forbiger that it is the same as that which flows into the Gulf of Marmara near Tarsos. Ptolemy notices also a town in the same neighbourhood which he calls Palanda (vii. 2, § 25).

PALAS, a district in the south of Germany, on the borders between the Alamanni and Burgundii; it was also called Capellatium; but as it is mentioned only by Ammianus Marcellinus (xviii. 2), it is impossible with any degree of certainty to identify it.

PALATIUM, a place in the Rhodian Alps, on the road from Tridenfium to Verona, still bears its ancient name in the form of Palazzu. (It. Ant. p. 275.)

PALE (Πάλαι): Ebb. Palaeis, Palatis, Thuc.; Palænes; the city itself is usually called Palæis; also ΠΑΛΑΙΟΣ ΠΑΛΕΣ, Polyb. v. 33, a town in Cephalonia on the eastern side of a bay in the north-western part of the island. It is first mentioned in the Persian wars, when two hundred of its citizens fought at the battle of Plataea, alongside of the Lacedaemones and Anacortans. (Herod. i. 28.) It also sent four ships to the assistance of the Corinthians against the Conyraeans just before the commencement of the Peloponnesian War (Thuc. i. 27); from which circumstance, together with its fighting along with the Corinthians, the Lacedaemones and Anacortans at the battle of Plataea, it has been conjectured that Pale was a Corinthian colony. But whether this was the case or not, it joined the Athenian alliance, together with the other towns of the island, in B. C. 431. (Thuc. ii. 30.) At a later period Pale espoused the side of the Aetolians against the Achaean, and was accordingly besieged by Philip, who would have taken the city but for the treachery of one of his own officers. (Pol. v. 3, 4.) Polybius describes Pale as surrounded by the sea, and by precipitous heights on every side, except the one looking towards Zacynthus. He further states that it possessed a fertile territory, in which a considerable quantity of corn was grown. Pale surrendered to the Romans without resistance in B. C. 189 (Liv. xxxviii. 28); and after the capture of Same by the Romans in that year, it became the chief town in the island. It was in existence in the time of Hadrian, in whose reign it is called in an inscription ΠΑΛΑΙΟΣ ΠΑΛΑΙΟΣ. (Böckh, Inschr. No. 540.) According to Theodorus of Cyzicus, Pale was the Homeric Dulichium; this opinion was rejected by Strabo (x. p. 456), but accepted by Pausanias (vi. 15. § 7).

The remains of Pale are seen on a small height, about a mile and a half to the north of the modern Livori. Scarcely anything is left of the ancient city; but the name is still retained in that of Palio and of Pali, the former being the name of the plain around the ruins of the city, and the latter that of the whole peninsula. (Iv. 4, 1. 13, § 3.)

PALICORUM LACUS. [τὸ ρεῖσκον Λιπθήναν.]

PAULFURIA’NA, a town of Hispania Tarraco- nensis, by Ukert (vol. ii. pt. i. p. 420) and others placed in the territory of the Hencames; by Forbiger (vol. iii. p. 73) in that of the Caetani. It was on the road from Barcino to Tarraco, and is usually identified with Vendrell. (It. Marc. Hisp. ii. c. 11. p. 141; Floras, Exp. & xxiv. 43. T.H.D.)

PAULICORUM LACUS (τὸ ποταμονὶ Παλίκος Ἀλυσιόνιον; Lago di Nafst), a small volcanic lake in the interior of Sicily, near Palagonia, about 15 miles W. and S.
PALINUS.

of Leontini. It is a mere pool, being not more than 480 feet in circumference, but early attracted attention from the remarkable phenomena caused by two jets of volcanic gas, which rise under the water, causing a violent ebullition, and sometimes throwing up the water to a considerable height. On this account the spot was, from an early period, considered sacred, and consecrated to the indigenous deities called the Palici, who had a temple on the spot. This enjoyed the privileges of an asylum for fugitive slaves, and was much resorted to also for determining controversies by oaths; an oath taken by the holy springs, or craters as they are called, became sacred, and the wrongs done by persons derived from it by the death of the offender. The remarkable phenomena of the locality are described in detail by Diodorus, as well as by several other writers, and notwithstanding some slight discrepancies, leave no doubt that the spot was the same now called the Lago di Nafsia, from the naplitha with which, as well as sulphur, the sources are strongly impregnated. It would, however, seem that in ancient times there were two separate pools or craters, sometimes termed fountains (σπηρια), and that they did not, as at the present day, form one more considerable pool or lake. Hence they are alluded to by Ovid as "Sagra Palicornis;" while Virgil notices only the sanctuary or altar, "pinguis et placablis ara Palici." (Dio. xi. 89; Steph. Byz. s. v. Παλικαί; Pseud.-Arist. Mirab. 58; Macrobr. Stad. v. 19; Strab. vi. p. 275; Ovid, Met. v. 406; Virg. Aen. ix. 583; Syl. Ital. xiv. 219; Num. Dionys. xii. 311.) The sacred character of the spot as an asylum for fugitive slaves caused it to be selected for the place where the great servile insurrection of Sicily in B. C. 102 was first discussed and arranged; and for the same reason Salvius, the leader of the insurgents, made splendid offerings at the shrine of the Palici. (Dio. xxxvi. 3. 7.) There was not in early times any other settlement besides the sanctuary and its appurtenances, adjoining the lake of the Palici; but in a. c. 453, Duce- tius, the chief priest of this city, founded a city close to the lake, to which he gave the name of Palica (Παλικαί), and to which he transferred the inhabitants of Memenium and other neighbouring towns. This city rose for a short time to considerable prosperity; but was destroyed again shortly after the death of Duceutis, and never afterwards restored. (Dio. xi. 88, 90.) Hence the notices of it in Stephanus of Byzantium and other writers can only refer to this brief period of its existence. (Steph. B. L. c.; Paludan, op. cit. Macrobr. l. c.) The modern town of Palagonia is thought to retain the traces of the name of Palica, but certainly does not occupy the site of the city of Duceutis, being situated on a lofty hill, at some distance from the Lago di Nafsia. Some remains of the temple and other buildings were still visible in the days of Facello in the neighbourhood of the lake. The locality is fully described by him, and more recently by the Abate Ferrara. (Facello. del Re. Soc. iii. 2; Ferrara. Com. Elezio della Sicilia. pp. 48, 108.) [E. H. E.]

PALIMBOTHRA. (Παλιμβοθρα). Ptol. vii. 1. 8; 73; Steph. B. s. v.), a celebrated city of ancient India, situated at the junction of the Ganges and Umayabonas (Hirindevina), at present known by the name of Patna. Strabo, who states (iv. p. 70) that Megasthenes was sent to Palimbothra as an ambassador to the king Sandroctus (Chandra-yugap), describes it as a vast town, in the form of a parallelogram 80 stadia in length and 15 in breadth, surrounded by a stockade, in which open spaces were cut to shoot through, and by a ditch. He adds that it was in this country the Priests (iv. p. 792). In another passage he places it, on the authority of Megasthenes, at 6000 stadia from the mouths of the Ganges; or on that of Patrocles, who was sent as an ambassador to Allirochades, the son of Sandroctus (ii. p. 70), at 5000 stadia (iv. p. 689). Pliny approaches most nearly to the computation of the latter traveller, as he makes the distance from Palimbothra to the sea to be 638 M. P., about 5100 stadia to study (vi. 17. § 22). Arrian calls it the greatest of the cities of India, and apparently quotes the same description from Megasthenes which Strabo must have had before him. (Indic. c. 10.) Diodorus attributes to Hercules the building of its walls (ii. 39). Where Pliny says "Amnis Jumanaes in Ganges per Palimbothras decidunt," he is evidently speaking of the people, and not, as some have supposed, of the town (vi. 19). There seems no reason to doubt that the ancient Sanscrit name of this town was Pali-nirus (Pal-iniru, Palinirus, Palinir, Palinor) (Lassen, Indic. Altert. ii. p. 137; Franklin, Inquiry into the ancient Palinothera, Lond. 1815, who, however, places it wrongly at Bhagapipir.)

PALINDROMUS PROMONTORIUM (Παλινδρομός ἄκρα), a promontory of the extreme SW. of the Arabian peninsula, at the Straits of Bab-el-Mandeb, placed by Ptolemy between Oecis Emporio and Posidum Promontorium, in long. 74° 30', lat. 11° 46' (vi. 7, § 7). It now bears the same name as the strait. (Morsay, Sailing Directions for the Red Sea, 2.)

PALINUS or PALINURI PROMONTORIUM (Παλινιούρι ἄκρατορος, Strab.: Capo Pali- nuro), a promontory on the coast of Lucania, on the Tyrrhenian sea, between Velia and Buxentum. It had a port of the same name immediately adjoining it, which still bears the name of the Porto di Palinuro. Both headland and port received their name from the well-known tradition, recorded by Virgil, and alluded to by many other Latin writers, that it was here that Palinius, the pilot of Argo, cast on shore and buried. (Virg. Aen. vi. 833—871, vi. 337—381; Dionys. l. 53; Lucan, ix. 42; Mel. ii. 4, § 9; Solin. 2. § 13.) We learn from Servius that heroic honours were paid him by the citizens of Velia, and that he had a cenotaph and sacred grove not far from that city. (Serv. ad Aen. vi. 278.) It does not appear that there was ever a town adjoining the headland; and the port, which is small, though secure and well sheltered, is mentioned only by Dionysius; but the promontory is noticed by all the geographers except Ptolemy, and is described by Pliny as forming the northern boundary of a great bay which might be considered as extending to the Columna Rhegina, or the headland on the Sicilian straits. It is in fact the most salient point of the projecting mass of mountains which separate the gulf of Poseidonia from that of Laüs or Pelasgostro, and form the chief natural feature of the coast of Lucania. (Plin. iii. 5. 10; M.A. vi. § 9; Strab. vii. p. 103; Oros. viii. 9.) Some ruins of ancient buildings are still visible on the summit of the headland, which are popularly known as the tomb of Palinus. The promontory still retains its ancient name, though vulgarly corrupted into that of Palonudo.

Like most mountain promontories, that of Pali-
PALIO.

nuns was subject to sudden and violent storms, and became, in consequence, on two occasions the scene of great disasters to the Roman fleets. The first was in B.C. 253, when a fleet under the consul Servilius Caepio and Sempronius Banesus, on its return from Africa, was shipwrecked on the coast about Cape Palinurus, and 150 vessels lost with all the booty on board. (Oros. iv. 9.) The second was in B.C. 96, when a considerable part of the fleet of Augustus, on its way to Sicily, having been compelled by a tempest to seek refuge in the bay or roadstead of Vela, was lost on the rocky coast between that city and the adjoining headland of Palinurus. (Dion Cass. xlix. 1; Appian, B. C. v. 98; Vell. Pat. ii. 79.)

PALIO (Palo), a town of Apulia, mentioned only by Pliny, who enumerates the Palatineae among the "populi" of the interior of that region. (Plin. iii. 13. a. 16.) Its site is probably indicated by the modern village of Palo, about 5 miles south of Bitonto (Butuntum).

PALISCIUS. [Megalopolis, p. 310. a.]

PALIURUS (Παλιουρος, Strab. xvii. p. 388; Stadtm. § 42; Polt. iv. 5. § 2; Paliuris, Penta. Tab.; Geog. Rav. iii. 3; Panuris, Stat. Ant.). a village of the Marmaiand, near which was a temple to Hercules (Strab. l.c.), a deity much worshipped in Cyrenaica. (comp. Thrill, Res Cyren. p. 291.)

POTOLEY (IV. 4. § 353) tells that there was a marsh here with shell valves (τις ἡ κοχυλίας). It is identified with the Wady Timna'cid (Facho, Voyage p. 52; Barth, Wanderungen, pp. 506, 548), where there is a brackish marsh, corresponding to that of Potoley (l.c.), and remains of ancient wells and buildings at Meredet (Sidi Hadjar-el-Djemini). It was off this coast that Cato (Lucan, ix. 42, where the reading is Palinurus, with an allusion to the tale of Aeneas) met the flying vessels which bore Cornelia, together with Sextus, from the scene of her husband, Pompeian's, murder. [E. B. J.]

PALLACO'S. [Bamyllona, p. 362 b.]

PALLAE. [Corsiaca, p. 691, b.]

PALLANTIA (Παλαιατία, Strab. iii. p. 162; Polt. i. 6. § 50), the most important town of the Vaceii, in the X. of Hispania Tarraconensis, and in the jurisdiction of Chinnia. (Plin. iii. 3. s. d.)

SABRO (L.c.) wrongly assigns it to the Areacii. Now Pallantia on the Carrion. (See D'Anville, Geog. Anc. i. p. 23; Florio, Esp. S. viii. p. 58, B. l.c. § 53; Sella, i. 6.) For its coins, see Munoz (l. c. p. 48). [T. H. D.]

PALLANTIIAS (Παλαιατίας, Polt. i. 6. § 15), a small river of Hispania Tarraconensis, between the Iberus and Fretum Herculeum, and near Saguntum; now the Pallantia near Murcieina. [T. H. D.]

PALLANTIIUM (Παλαιατίου, more rarely Παλαντίου; Eth. Παλαντίτες), one of the most ancient towns of Arcadia, in the district Maenalia, said to have been founded by Pallass, a son of Lycaon, was situated W. of Tegea, in a small plain called the Palantine plain (Παλαντικοῦ πεδίου, Paus. viii. 44. § 5), which was separated from the territory of Tegea by a choma (χώμα) or dyke (Τεγέα). It was from this town that Evander was said to have led colonists to the banks of the Tiber, and from it the Palatium or Palatine Mount at Rome was reputed to have derived its name. (Hes. Op. Steph. B. s. e.; Paus. viii. 43. § 2; Liv. i. 5; Plut. iv. 2; Justin, xxxii. 1.) Palantium took part in the foundation of Magnesia, B.C. 371 (Paus. viii. 27. § 8); but it continued to exist as an inde-
PALENE.

... an abundance of grain of superior quality, as well as wool, honey, and wax, besides raising silk-worms. (Lach. *Northern Greece*, vol. iii. p. 165.)

A list of the towns in Palene is given under CHALCID:

[E. B. J.]

PALENE. [Attica, p. 327, a.]

PALMA. [Balbaris.]

PALMAM, AD, a station on the coast-road of Strymon, 12 M. P. from Lepcis Magna, and 15 M. P. from Quinhtifana. (Pent. Tub.) This position agrees with that of the ruins found at Schol Bariy, (Barth, W. R. ii. p. 244.) [E. B. J.]

PALMYRIA (Palmarus), a small island in the Tyrrhenian sea, the most westerly of the group now known as the Ponta Island, or Isle of Ponza. It is between 3 and 4 miles long, and not more than a quarter of a mile broad; and was doubtless in ancient, as well as modern times, a dependency of the neighbouring and more considerable island of Ponta (Ponza), from which it is now only 3 miles distant. (Plin. iii. 6. 12; Mel. ii. 7, § 18; Varr. R. R. 1. 5. § 7.) [E. B. B.]

PALMIATIS (Παλμιατης, Poesop, ed. Arz. iv. 7. p. 293), a town of Moesia Inferior, between Dorostorum and Marcianopolis (Tab. Peut.), perhaps Kutuskuk-Kainavdiek. [T. H. D.]

PALMYRA (Παλμυρα, Plut. v. 15, §§ 19, 24, viii. 20. § 10; Appian, B. C. v. 9: Παλμυρα, Joseph. Ant. viii. 2; and Palma, Pinn. v. 23. s. 21: Eth. Palmyrenus, or Palmirensis, Id. l. c.), a city of Syria, situated in 34° 24' N. lat., and 34° 20' E. long. Its Hebrew name, Tadmor, or Thad- mor, denotes, like its Greek one, a city of palms; and this appellation is preserved by the Arabs, who still call it Taimor. Tadmor was built, or more probably enlarged, by Solomon in the tenth century B.C. (1 Kings, ix. 18: 2 Chron. viii. 4), and its identity with Palmyra is shown in the passage of Josephus before cited. It is seated in a pleasant and fruitful oasis of the great Syrian desert, and is well watered by several small streams; but the river mentioned by Pliny is nowhere to be found. Its situation is fine, for on a high edge of hills towards the W., and a little above the level of an extensive plain, which it commands on the E. (Wood, *Ruins of Palmyra*, p. 5), at a distance of about 140 miles N.E. of Damascus. It is not mentioned by Xenophon, who must have passed near it, nor in the accounts of the conquests of Alexander the Great. The first historical notice that we find of it is in Appian, who tells us that M. Antony, under pretence of punishing its equirval conduct, but in reality to enrich his troops with the plunder of a thriving commercial city, directed his march towards it, but was frustrated of his object by the inhabitants removing their goods to the other side of the Euphrates. (B. C. v. c. 9.) This account shows that it must have been a town of considerable wealth; and indeed its advantageous situation must have long rendered it an entrepôt for the traffic between the east and Damascus and the Phœnician cities on the Mediterranean. Yet its name is not mentioned either by Strabo or Mela. Under the first Roman emperors it was an independent city; and its situation on the borders of the Roman and Parthian empires gave it a political importance, which it seems to have preserved by a well-judged course of policy, though naturally exposed to much danger in the quarrels of two such formidable neighbours. ("Inter duo imperia summa, et prima in discordia semper utrinque curta," Plin. l. c.) It is called a colonia on the coins of Caracalla, and Ulpian mentioned it in his first book de Consiliis as having the Jews in Palmyra. It appears, from an inscription, to have assisted the emperor Alexander Severus in his wars against the Persians. (Wood, *Inscr. xix.*) It is not, however, till the reign of Gallienus that we find Palmyra playing any important part in history; and at this period we have notices of it in the works of Zosimus, Vopiscus, and Trebellius Pollio. Odenathus, a noble of Palmyra, and according to Procopius (B. Pers. ii. c. 5) prince of the Saracens who inhabited the banks of the Euphrates, for his great and extensive services, was created, apparently, from Galienus the title of Augustus, and was acknowledged by him as his colleague in the empire. After the assassination of Odenathus by his nephew Macenius, the celebrated Zenobia, the wife of the former, whose prudence and courage had been of great assistance to Odenathus in his former successes, ascended the vacant throne, and, assuming the magnificent title of Queen of the East, ruled with a manly vigour during a period of five years. Under this extraordinary monarch, whose talents and accomplishments were equalled by her beauty, and whose love of literature is shown by her patronage of Longinus, Palmyra attained the highest pitch of its prosperity. She claimed to be descended from the Macedonian kings of Egypt, and her achievements would not have disgraced her ancestry; though, according to other accounts, she was a Jewess. (Miniam, *Hist. of the Jews*, iii. p. 175.) Besides the sovereignty of Syria and Mesopotamia, she is said to have extended her sway over Egypt (Zosim. i. c. 44); but by some critics this fact has been questioned. Claudius, the successor of Gallienus, being engaged in the Gothic War, tacitly acknowledged her authority. But after the termination of the short reign of that emperor, the progress of Zenobia in Asia Minor was regarded by Aurelian with jealousy and alarm. Her arms and intrigues already menaced the security of Bithynia (Ib. c. 50), when Aurelian marched against her, and defeated her in two battles at Antioch and Emesa, at both of which she commanded in person. Zenobia now retreated to Palmyra, and prepared to defend her capital with vigour. The difficulties of the siege are described by Aurelian himself in an original letter preserved by Vopiscus. (Aurel. c. 26.) After defying for a long time the arms of the Roman emperor, Zenobia, being disappointed of the succour which she expected to receive from the Persians, was ultimately compelled to fly, but was overthrown on the banks of the Euphrates by the light horse of Aurelian, and brought back a prisoner. Shortly after this event her capital surrendered, and was treated with clemency by the conqueror, who, however, sullied his fame by the cruel execution of Longinus and some of the principal citizens, whom Zenobia had denounced to him. The personal adventures of Zenobia we need not pursue, as they will be found related in the *Dictionary of Biography and Mythology*. No sooner had Aurelian crossed the Hellespont than he was recalled by the intelligence that the Palmyrenians had risen against and massacred the small garrison which he had left in their city. The emperor immediately marched again to Palmyra, which now paid the full penalty of its rebellion. In an original letter Aurelian has himself recorded the unsparing execution, which extended even to old men, women, and children. (Vopisc. *Aur. c. 31.*) To the remnant of the Palmyrenians,
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Indeed, he granted a pardon, with permission to repair and inhabit their ruined city, and especially discovered much solicitude for the restoration of the Temple of the Sun. But the effects of the blow were too great to repair. The town (A.D. 273) Palmyra gradually dwindled into an insignificant town, and at length became only a place of refuge for a few families of wandering Arabs. It served indeed for some years as a Roman military station; and Diocletian partially restored some of its buildings, as appears from an inscription preserved by Wood. About the year 400 the first Byzantine legion was quartered there (Vot. Imp.); and Palmyra continued to exist, for it was fortified by Justinian (de Aed. ii. 12). But this is the least that we hear of Palmyra under the Romans; and the sickening fortunes of their empire probably soon led them to abandon it.

The remains of the buildings of Palmyra are chiefly of the Corinthian order, which was the favourite style of architecture during the two or three centuries which preceded Diocletian: whence we may infer that the splendour which it once exhibited was chiefly owing to Odenathus and Zenobia. For many centuries even, the site of Palmyra remained totally unknown except to the roving Arabs of the desert, whose magnificent accounts of its ruins at length excited the curiosity of the English merchants settled at Aleppo. Under the auspices of the Levant Company, an expedition started in 1678 for the purpose of exploring them; but the persons who composed it were robbed and ill-treated by the Arabs, and compelled to return without having accomplished their object. In 1691 the expedition was renewed with better success, and an account of the discoveries then made was published in the transactions of the Royal Society. (Sellers, Antiquities of Palmyra, Pref.) Subsequently Palmyra was visited in 1751 by Wood and Dawkins, who published the results of their journey in a large folio volume with magnificent engravings. The account in Volney (vol. ii.) is chiefly taken from this work. Among the more recent descriptions may be mentioned that of Iry and Mangles (Travels, ch. v.), who visited Palmyra in 1816. According to these travellers the plates of Wood and Dawkins have done more justice to the subject; and although the view of the ruins from a distance, with their line of dazzling white columns extending between one and two miles, and relieved by the contrast of the yellow sand of the desert, is very striking, yet, when examined in detail, they excite but little interest. Taken separately, not a single column or architectural member is worthy of admiration. None of the former exceed 40 feet in height and 4 feet in diameter, and in the boasted avenue they are little more than 30 feet high. The remains of the Temple of the Sun form the most magnificent object, and being of the Ionic order, relieve the monotony of the prevailing Corinthian style. These columns, which are 40 feet high and 4 feet in diameter, are fluted, and formed of only three or four pieces of stone; and in former times were surmounted by brazen Ionic capitals. The facade of the portico consists of 12 columns, like that of the temple of Baalbec, besides which there are other points of resemblance. On the whole, however, the ruins are far inferior to those at Baalbec. At the time of Messrs. Iry and Mangles' visit the peristyle court of the Temple of the Sun was occupied by the Arabian village of Tadmor; but with this exception, and the Turkish burial ground, the space was unnumbered, and there was nothing to obstruct the researches of the antiquary. In some places the lines of the streets and the foundations of the houses were distinctly visible. The stones of the temple were chiefly bad; the stone is of a perishable description, and scarcely deserves the name of marble. The sepulchres outside the walls formed perhaps the most interesting part of the remains. These consist of square towers, from three to five stories high, forming sepulchral chambers, with recesses for the reception of the bodies. In these tombs mummies and mummy cloths are found, prepared very much after the Egyptian manner; but there are no paintings, and on the whole they are far from being so interesting as the Egyptian sepulchres.

There was a sculptured tablet in bas-relief, with seven or eight figures standing and clothed in long robes, supposed to represent priests. Several Greek and Palmyrene inscriptions, and two or three in Latin and Hebrew, have been discovered at Palmyra. They will be found in Wood's Ruins of Palmyra, and the following works may also be consulted: Bernard, Antiquities of Palmyra, London, 1696; Huntington in the Philosophical Transactions, vol. xix. Nos. 217, 218; a Dissertation by Dr. Halley in the same work; Gibbon's Decline and Fall, ch. xi.; Smith, Hist. de Palmyre, Paris, 1823; Addison's Damascus and Palmyra; Richter, Wulfahrt; Cassà, Voyage Pittoresque de la Syrie; Labarde, Voyage en Orient; &c.

PALMYRENE (Παλμυρηνή, Ptol. v. 15. § 24), a district of Syria, so named after the city of Palmyra, and which extended S. from Chalbybath to the desert. (Cf. Ptol. v. 24. s. 21.)

[PALORUM PORTUS. (MALLUS AND MAGRAEA.)

PALUTS (Παλώτας; Eth. Παλώτρος), a town of Syria upon the coast, subject to the island of Aratus, which was at no great distance from it. According to some accounts Menam was buried in the neighbourhood of Palus. Pococke places it at Heketo; Shaw at the ruins at the mouth of the Melbeck, 6 miles from Jebilee, the ancient Gabala. (Strab. xvi. pp. 728, 735; Ptol. v. 15. § 3; Cic. ad Fam. x. 13; Plin. v. 20. s. 18; Mela, i. 12; Steph. B. s. v.; Pococke, vol. i. p. 199; Shaw, p. 324, Oxf. 1738.)

PAMBOTTUS LACUS. (DODONA, p. 784.)

PAMISUS (Παμίσος). 1. The chief river of Mesopotamia. [See Vol. II. pp. 341, 342.]

2. A river in Lycia, forming the ancient boundary between Messenia and Lycia. (Strab. viii. p. 361.) Strabo speaks of this river as near Leuctrum, but it flows into the sea at Paphus, about 3 miles S. of Leuctrum. [PEPHUS.]

3. A tributary of the Peneus in Thessaly, probably the modern Biléri or Pilléri. (Herod. vii. 129; Plin. iv. 8. s. 15; Leake, Northern Greece, vol. iv. pp. 312, 514.)

PAMPHILIA (Παμφίλια), a village of Actolus, on the road from Metap to Thermm, and distant 30
PAMPHYLIA.

A country on the south coast of Asia Minor, bordering on the west on Lycia, in the north on Pisidia, and in the east on Cilicia. The country, consisting of only a narrow strip of coast, forms an arch round the bay, which is called after it the Pamphylus Sinus or the Pamphylium Mare. According to Pliny (v. 26) the country was originally called Mopsopia, from Mopsus, a leader of one of those bands of Greeks who after the Trojan War are said to have settled in Pamphylia, Cilicia, and Syria. (Strab. xiv. p. 668; comp. Appian, B.C., iii. p. 590, &c.; Dion. Hal. i. 14; Stadium. Mar. Mag. § 194, &c.; Hier. p. 679, &c.) Pamphylia, according to Strabo, extended from Olbia to Ptolemais, a line measuring 640 stadia, or about 18 geographical miles; the breadth of the country, from the coast towards the interior, was nowhere above a few miles. In later times, however, the Romans applied the name Pamphylia in such a manner as to embrace Pisidia on both sides of Mount Taurus, which does not appear as a distinct province, nor was it to the north of Constantine was made. This accounts for the fact of Polybius (xxii. 27) doubting whether Pamphylia (in the Roman sense) was one of the countries beyond or this side of Mount Taurus; for Pisidia, in its narrower sense, is unquestionably a country beyond Mount Taurus. (Comp. Strab. xii. p. 570, xiv. p. 632, xv. p. 683.) In this latter sense Pamphylia was separated from Lycia by Mount Cilician, and from Cilicia by the river Melas, and accordingly embraced the districts called in modern times Tekke and the coast district of Itabul. But these limits were not always strictly observed; for Olbia and Perge are described by some writers as belonging to Lycia (Seylax, p. 39); while Ptolemais, beyond the Melas, which is generally regarded as belonging to Pamphylia, is assigned by some to Cilicia. The country of Pamphylia is, on the whole, very mountainous; for the ramifications of Mount Taurus rise in some parts on the coast itself, and in others, a distance of only a few miles from it. There is only one great promontory on the coast, viz. Leucotheum, or Leucolla. The principal rivers, all of which discharge their waters into the Pamphylian bay, are the Acathécetes, Cestrus, Euymiédon, and Melas, all of which are navigable. The coast district between the Cestrus and Euymiédon contains the lake Capria, which is of considerable extent.

The inhabitants of Pamphylia, Pamphyli, that is, a mixture of various races, consisted of aborigines mixed with Cilicians who had immigrated: to these were added bands of Greeks after the Trojan War, and later Greek colonies. (Strab. l. c.; Eustath. ad Dion. Per. 854; Herod. vii. 91, viii. 81; Paus. vii. 3, § 3; Appian, B. C. ii. 71, iv. 60; Liv. xiv. 14.) The Pamphylians (Pamphyli, Pamphylia, Pamphōla, Παμφύλιοι), accordingly, were in those parts what the Alemani were in Germany, though the current relations between them was that they were all descended from Pamphylia, a daughter of Rhages and Manto (Steph. B. s. v. Παμφύλια), or from one Pamphylius (Eustath. ad Dion. Per. l. c.). Others again, though without good reason, derive the name from παμ and φύλο, because the country was rich in wood. The Pamphylians never acquired any great power or political importance; they shared the fate of all the nations of Asia Minor, and in the war of Xerxes against the Greeks their naval contingent consisted of only 30 ships, while the Lyceans furnished 50, and the Cilicians 100. (Herod. vii. 92.) After the Persian empire was broken to pieces by Alexander, the Pamphylians first became subject to Macedonia, and then to Syria. After the defeat of Antiochus the Great, they were annexed by the Romans to the kingdom of Pergamum (Polyb. xxi. 27), and remained connected with it, until it was made over to the Romans. The Greek colonies, however, such as Aspendus and Side, remained independent republics even under the Persian dominion (Arrian, Anab. i. 25, foll.), but we have no information at all as to their political constitutions. In their manners and social habits, the Pamphylians strongly resembled the Cilicians (Strab. xii. p. 570, xiv. p. 670), and took part with them in their piratical proceedings; their maritime towns were in fact the great marts where the spoils of the Cilician pirates were disposed of. (Strab. xiv. p. 664.) Navigation seems to have been their principal occupation, as is evident from the coins of several of their towns. Their language was probably a mixture of Greek and some barbarous dialect, which was broken nearly by Alexanders' conquests, and afterwards became a dialect of the Greek. (Arrian, Anab. i. 26.) But their coins bear evidence of an intimate acquaintance with the gymnastic and agonistic arts, and with the gods of the Hellenes, among whom Zeus, Artemis, and Dionysus are often represented.

The more important towns of Pamphylia were Lyra- sys or Lycus, Nysus, Tenedus, Olbia, Corcyra, Aspendus, Perge, Syllium, Side, Cibyra, Ptolemais, &c. (Comp. Sestini, Descript. Num. p. 388, 571.) After the Persians had been expelled by Alexander, the coast is now called the bay of Adalia. [L. S.]

PANACHAICUS MONS. [Achaila, p. 13, a.]

PANACTUM. [Attica, p. 329, a.]

PANALEI (Panalei), a people of Thrace, whom Thucydides describes as dwelling by the Strymon towards the north (ii. 101). According to Stephannus B. (iv. 7) they were a tribe of the Edones near Amphiapolis.

PANATHEON. [Aetolia, p. 63, b.]

PANATA (Panata), a town in the interior of Libya on the lake Libya, and near the Niger. (Iot. iv. 6, § 27.)

PANDAE (Pandae), a tribe of Indians mentioned by Pliny, who, according to him, were alone in the habit of having female sovereigns, owing to a tradition prevailing among them that they were descended from a daughter of Hercules. They would seem from his account to have been a race of great power and wide dominion, and to have occupied some part at least of the Pamphylia. Arrian (Italic. 8) tells nearly the same story of a daughter of the Indian Hercules, whom he calls Pandaea. There can be no doubt that both are to be referred to the Indian dynasty of the Pandava, traces of whose names are met in several ancient authors. [PANDIOS REGIO.]

PANDATARIA (Πανδαταρία: Πανδαταρία), a
small island in the Tryanbian sea, lying off the Gulf of Gaeta, nearly opposite to the mouth of the Volturmas. (Plin. iii. 6. s. 12; Strab. ii. p. 123; Meli, ii. 7. § 18; Polt. iii. i. § 79.) Strabo says it was 250 stadia from the mainland, which is just about the truth (v. p. 230). He calls it a small island, but well peopled. It was not uniformly made use of, as well as the neighbouring Pontia, as a place of confinement for state prisoners or political exiles. Among these be mentioned Julia, the daughter of Augustus, Agrippina, the widow of Germanicus, and Octavia, the first wife of Nero, of whom the two last were put to death in the island. (Tac. Anm. i. 55, xiv. 63; Suet. Tib. 53.) Pandataria is about midway between Pontia (Ponius) and Acarnia (Lecce); for it is of volcanic origin, like the group of the Fossa Islands, to which it is sometimes considered as belonging; and does not exceed 3 miles in length. Valer notices it as frequented, like the neighboring islands of Pontia and Palmaria, by flocks of quails and turtle-doves in their annual migrations. (Varr. R. R. iii. 5. § 7.)

PANDION, a headland in the south-west of Caria, opposite the island of Syrne. (Pom. Mel. i. 16.) Pliny (v. 29) mentions on the same spot a small town called Parion, or according to another reading Parydon. [L. B.]

PANDOSIA (Πανδοσία: Eho. Πανδοσίων). 1. A city of Bruttia, situated near the frontiers of Lucania. Strabo describes it as a little above Consentia, the precise sense of which expression is far from clear (Strab. vi. p. 256); but Livy calls it "immemor Lamucianae ac Bruttiae finibus." (Livy viii. 24.) According to Strabo it was originally an Oenotrian town, and was even, at one time, the capital of the Oenotrian kings (Strab. v. 29). Such a name seems to have certainly survived in the Greek colony, as Sycla expressly enumerates it among the Greek cities of this part of Italy, and Scymnus Chis, though perhaps less distinctly, asserts the same thing. (Scul. p. 4. § 12; Scymn. Ch. 326.) It was probably a colony of Crotone; though the statement of Eusebius, which represents it as founded in the same year with Metapontum, would lead us to regard it as an independent and separate colony. (Euseb. Chron. p. 99.) But the date assigned by him of b.c. 774 seems certainly impossibly. (Metapontum.) But whether originally an independent settlement or not, it must have been a dependency of Crotone during the period of greatness of that city, and hence we never find its name mentioned among the cities of Magna Graecia. Its only historical celebrity arises from its being the place near which Alexander, king of Epirus, was slain in battle with the Bruttians, b.c. 326. That monarch had been warned by an oracle to avoid Pandosia, but he understood this as referring to the town of that name in Thespia, on the banks of the Achera, and was ignorant of the existence of both a town and river of the same names in Italy. (Strab. vi. p. 256; Liv. viii. 24; Justin, xii. 2; Plin. iii. 11, s. 13.) The name of Pandosia is again mentioned by Livy (xxix. 38) in the Second Punic War, among the Bruttian towns retaken by the consul P. Sempronius, in b.c. 204; and it is there noticed, together with Consentia, as opposed to the "ignobles aliae civitates." It was therefore at this time still a place of some consequence; and Strabo seems to imply that it still existed in his time (Strab. l. c.), but we find no subsequent trace of it. There is great difficulty in determining its position. It is described as a strong fortress, situated on a hill, which had three peaks, whence it was called in the oracle Πανδοσία τριφωκαίος (Strab., l. c.) In addition to the vague statements of Strabo and Livy above cited, it is enumerated by Scymnus Chis between Crotone and Thurii. But it was clearly an inland town, and must probably have stood in the mountains between Consentia and Thurii, though its exact site cannot be determined, and those assigned by local topographers are purely conjectural. The proximity of the river Acheron affords us no assistance, as this was evidently an inaccessible stream, the name of which is not mentioned on any other occasion, and which, therefore, cannot be identified.

Much confusion has arisen between the Bruttian Pandosia and a town of the same name in Lucania (No. 2); and some writers have even considered this last as the place where Alexander perished. (Romanelli, vol. i. pp. 261—263.) It is true that Theopompus (ap. Plin. iii. 11. s. 15), in speaking of that event, described Pandosia as a city of the Lucaniuns, but this is a very natural error, as it was, in fact, near the boundaries of the two nations (Liv. viii. 24), and the passages of Livy (xxix. 38) and Strabo can leave no doubt that it was really situated in the land of the Bruttians.

2. A town of Lucania, situated near Heraclea. It has often been confounded with the preceding; but the distinct existence of a Lucanian town of the name is clearly established by two authorities. Plinarch describes Pyrrhus as encamping in the plain between Pandosia and Heraclea, with the river Siris in front of him (Plut. Pyrrh. 16); and the celebrated Tabulae Heracleenses repeatedly refer to the existence of a town of the name in the immediate neighbourhood of Heraclea. (Mazzocchi, Toh. Herac. p. 104.) From these notices we may infer that it was situated at a very short distance from Heraclea, but apparently further inland; and its site has been fixed with some probability at a spot called Sta Maria d' Anglona, about 7 miles from the sea, and 4 from Heraclea. Anglona was an episcopal seat down to a late period of the middle ages, but is now wholly deserted. (Mazzocchi, l. c. pp. 104, 103; Romanelli, vol. i. p. 265.)

PANDOSIA (Πανδοσία: Eho. Πανδοσίων), an ancient colony of Elis (Dem. Halounes. p. 84, Reikke), and a town of the Cossopedi in the district of Thesprotia in Epirus, situated upon the river Acheron. It is probably represented by the rocky height of Kastri, on the summit of which are the walls of an acropolis, while those of the city descend the slopes on either side. (Strab. vi. p. 324; Liv. viii. 24; Justin, xii. 2; Plin. iv. 1; Steph. B. s. s.; Leake, Northern Greece, vol. iv. p. 56.)

COIN OF PANDOSIA.

PANDOVI REGIO (Πανδοβιός ξηρά, Pol. viii. 1. § 11), a district at the southern extremity of the Peninsula of Achaia. The name is in some editions Πανδοβιος, but there is every probability that the above (which was suggested by Era-nuns) is the true reading. There is another district of the same name which is placed by Tolomey in the Pan-
PANEAS, PANIAS, or PANIEIAS (Pâneás, Pânavos, Hierod. p. 716), more usually called either CAESAREA PANEAS (Kaiseara Pâneias) or PANEAS (Pâneia) or PÂNEAS (Pâneis), according to the spelling of the manuscripts of Ptolemy, who were known by the name of the Pausanias, and who appear to have been extended very widely over India. At the time of the invasion of Alexander, the district in the Panjib belonged to king Poras. (Strab. xv. p. 686; Lassen, Ind. Alterth. Geschichte der Pana- dea, p. 652.)

[VAR.]

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PANGAEAUM, PANGAEUS (παγαίεος), who was a friend of Posidonius (Plin. H. N. iii. 20). PANGAEUS (παγαίεος), as Agrippa to Jerome was Laish, or known to Sozom. [T. H. D. 13. Mark. viii. 27; Joseph. Ant. xx. 8. § 4. B. J. iii. 8. § 7. 2. § 1; Euseb. H. E. vii. 17), a city in the north of Palestine, called by Ptolemy and Hierocles (€λευθερια) a city of Phocis, situated upon one of the sources of the Jordan, at the foot of Mt. Panias. Piae (bases) of the branches of Lebanon. Mt. Panias contained a cave sacred to Zeus, when it derived its name. (Philostorg. vii. 7.) At this spot Herod erected a temple in honour of Augustus. (Joseph. Ant. xv. 10. § 3, B. J. i. 21. § 3.) Panias was supposed by many to have been the town of Laish, afterwards called Dan; but Eusebius and Jerome state that they were separate cities, distant 4 miles from each other (Ireland, Palaestina, p. 918, seq.) Panias was rebuilt by Philip the Tetrarch, who called it Caesarea in honour of the Roman emperors, and gave it the surname of Philippa to distinguish it from the other Caesarea in Palestine. (Joseph. Ant. xviii. 2. § 3, B. J. ii. 9. § 1.) It was subsequently called Neronias by Herod Agrippa in honour of the emperor Nero. (Joseph. Ant. xx. 8. § 4; Coins.) According to ecclesiastical tradition it was the residence of the women diseased with an issue of blood. (Matth. ix. 20; Euseb. H. E. vii. 18; Sozom. v. 21; Theoph. Chronogr. 41; Pleron. cod. 271.) Under the Caesarea Panias became a bishopric. It is still called Bénissa, and contains now only 150 houses. On the NE. side of the village the river, supposed to be the principal source of the Jordan, issues from a spacious cavern under a wall of rock. Around this source are many hewn stones. In the face of the perpendicular rock, directly over the cavern and in other parts, several niches have been cut, apparently to receive statues. Each of these niches had once an inscription, and one of them, copied by Burke- hart, appears to have been a dedication by a priest of Pan. There can be no doubt that this cavern is the cave of Pan mentioned above; and the hewn stones around the spring may have belonged perhaps to the temple of Augustus. This spring was considered by Josephus to be the outlet of a small lake called Phihia, situated 120 stadia from Panias towards Trachonitis or the NE. Respecting this lake see Vol. ii. p. 519, b.

PANEPISTHE, ISO (Pâneψεως, Plut. iv. 5. § 52), a town of Egypt, mentioned by recent writers only, with the single exception of Ptolemy (Pâneψεως, Cane. Ephes. p. 478; Pâneψεως, Cassian. Collat. xi. 31. It probably therefore bore another appellation in more ancient times. Mamert (vol. x. pt. 2. p. 580) believes it to have been the city of Diospolis in the Delta; and he agrees with Champollion ("Egypte," vol. ii. p. 110) in identifying it with the modern Menzeh. It stood between the Tauric and Mendesian arms of the Nile, a little SE. of the Ostium Mendesium. Ptolemy (l. c.) says that it was the capital of a nome, which he alone mentions and denominates Νέωρ. Panephexis or Panephys or Panaphys is said to be the surviving suburb of a decayed Deltaic town, or one of the hamlets which sprang up among the ruins of a more ancient city. [W. B. D.]

PANGAEUM, PANGAEUS (παγαίεος), who was a friend of Posidonius (Plin. H. N. iii. 52; Pliny, p. 312; Eupir. Rhes. 922, 927; Dion Cass. xiv. 35; Appian, B. C. iv. 87, 106; Plin. iv. 18; Virg. Georg. iv. 462; Lucian, i. 679), the great mountain of Macedonia, which, under the modern name of Pirnér, stretching to the E. from the left bank of the Strymon at the pass of Amphipolis, bounds all the eastern portion of the great Strymonic basin on the S., and near Priësitsa meets the ridges which enclose the eastern basin of that river, and produced gold as well as silver (Herod. vii. 112; Appian, B. C. iv. 106); and its slopes were covered in summer with the Rosa centifolia. (Plin. xxi. 10; Theoph. H. P. vi. 6; Athen. xv. p. 682.) The mines were chiefly in the hands of the Thasians; the other peoples who, according to Herodotus (l. c.), worked Pangaeum, were the Pieres and Odonians, but particularly the Satrae, who bordered on the mountain. None of their money has reached us; but to the Pangaeum silver mines may be traced a large coin of Geta, king of the Edonis. (Edones.) (Leake, Northern Greece, vol. iii. pp. 176, 190, 212.) [E. B. J.]

PANHELLENES. [Graeca, Vol. i. p. 1010.]

PANIONIUM (πανιωνιον), a place on the western slope of Mount Mycale, in the territory of Priene, containing the common national sanctuary of Poseidon, at which the Ionians held their regular meetings, from which circumstance the place derived its name. It was situated about 23 stadia from the sea-coast. (Strab. xiv. p. 639; Herod. i. 141, fol.; Mela, i. 17; Plin. v. 31; Paus. vii. 5. § 1.) The Panionium was properly speaking only a grove, with such buildings as were necessary to accommodate strangers. Stephanus B. is the only writer who calls it a town, and even mentions the Ethnic designation of its citizens. The preparations for the meeting and the management of the games devolved upon the inhabitants of Priene. The earlier travellers and geographers looked for the site of the Panionium in some place near the modern village of Tachangli; but Col. Leake (Asia Minor, p. 260) observes: "The inhabitable aspect of the rocks and forests of Nyciae, from Cape Tregion to the modern Tachangli, is such as to make it impossible to fix upon any spot, either on the face or at the foot of that mountain, at which Panionium could be supposed to have stood. Tachangli, on the other hand, situated in a delightful and well watered valley, was admirably suited to the Panonian festival; and here Sir William Gell found, in a church on the sea-shore, an inscription in which he distinguished the name of Panionium twice, I conceive, therefore, that there can be little doubt of Tachangli being on the site of Panionium." [L. S.] PANIXSA, a river on the E. coast of Thrace. (Plin. iv. 11. s. 18.) [T. H. D.]
PANONIA.

PANONIA (Πανώνια, Herod. p. 622; Const. Porph. de Them. ii. 1. p. 47; Suidas, s. v.), a town on the coast of Thrace, near Heraclea; perhaps the modern Bonnau. [T. H. D.]

PANONNA (Πανονία), a town in the interior of Crete, S. of Cnossus, retaining the name of Panon. (Ptol. iii. 12. § 10.)

PANON'IA (Πανωνία, Ptol. ii. 1. § 12; or Πανωνία, Zosim. ii. 43), one of the most important provinces of the Roman empire, on the south and west of the Danube, which forms its boundary in the north and east. It was bounded on the north by Illyricum and Moesia, while in the west it was separated from Noricum by Mount Cetus, and from Italy by the Julian Alps. The country extended along the Danube from Vindobona (Vienna) to Singidunum, and accordingly comprised the eastern portions of Austria, Carnuntum, Carniolia, the part of Hungary between the Danube and Sava, Slavonia, and portions of Croatia and Bosnia. After its subjugation by the Romans, it was divided into Pannonia Superior (ἡ ἐπούσα Πανωνία) and Pannonia Inferior (ἡ κάτω Πανωνία), by a straight line running from Aragona in the north to Servitium in the south, so that the part west of this line constituted Upper Pannonia, and that on the east Lower Pannonia. (Ptol. ii. 15. § 16.) In consequence of this division the whole country is sometimes called by the plural name Pannoniae (Πανωνίαι, Ptol. ii. 16. § 1; Zosim. ii. 43; Plin. xxvii. 11. s. 2). In the fourth century, the emperor Galerius separated the district of Lower Pannonia between the Bech, Danube, and Drau, and constituted it as a separate province under the name of Valeria, in honour of his wife who bore the same name. (Aur. Vict. de Caesa. 40; Amm. Marc. xvi. 10, xviii. 3.) But as Lower Pannonia seemed by this measure to be too much reduced, Constantine the Great added to it a part of Upper Pannonia, viz., the districts about the Upper Drava and Sava; and Upper Pannonia was henceforth called Pannonia Prima, and Lower Pannonia, Pannonia Secunda. (Amm. Marc. xv. 3, xvi. 12.) All these three provinces belonged to the diocese of Illyricum. It should be observed, however, that Pannonia Secunda is sometimes also called Interamnia, Savia, or Epiensia. (Sext. Rer. Etr. 11; Notit. Imp.)

The three provinces into which Pannonia was thus divided were governed by three different officers, a praeses residing at Sabaria, a consular residing at Sirmium, and a praetext who had his seat at Siscia. The part bordering upon Germany, which stood most in need of protection, had always the strongest garrisons, though all Pannonia in general was protected by numerous armies, which were gradually increased to seven legions. Besides these troops the fleet stationed at Vindobona was the strongest of the three fleets maintained on the Danube.

Dion Cassius (xliv. 36) mentions an unfortunate etymology of the name of Pannonia from "pannon," "a rag or piece of cloth," referring to a peculiar article of dress of the inhabitants, though he also states at the same time that the natives called themselves Pannonians, whence it follows that the name can have nothing to do with the Latin pannus. As to the identity of the name with that of the Panonians we shall have occasion to speak presently.

In its physical configuration, Pannonia forms a vast plain enclosed only in the west and south by mountains of any considerable height, and traversed only by hills of a moderate size, which form the terminating of the Alpine chains in the west and south, and are for this reason called by Tacitus (Hist. ii. 28) and Tibbonus (iv. 1. 109) the Pannonian Alps. The separate parts of these ramifications of the Alps are mentioned under the names of Mount Carvancas, Cetus, Albi Montes, Claudia, and Almi or Almus. The mountains on the western and southern frontiers contain the sources of some important rivers, such as the Drava and Savus, which flow almost parallel and empty themselves into the Danube. Only one north-east tributary of the Drava is mentioned, viz., the Murus; while the Savus receives from the south the Naupartus, Carcorus, Colapius, Osnes, Eupanus, Valdasus, and Drinus. The only other important river in the north-west is the Arlado. The northern part of Pannonia contained a great lake called the Pelso or Peiro (the Plattensee), besides which we may notice some smaller lakes, the Uclea Laces, between the Sore and the Drau, near their mouth. The climate and fertility of Pannonia are described by the ancients in a manner which little corresponds with what is now known of those countries. It is said to have been a rough, cold, rugged, and not very productive country (Solin. vii. p. 317; Dion Cass. xlix. 37; Herodian, i. 6), though later writers acknowledge the fertility of the plains. (Solin. 21; comp. with Vell. Pat. ii. 110.) Both statements, however, may be reconciled, if we recollect how much the emperors Probus and Galerius did to promote the productivity of the country by routing out the large forests and reclaiming the districts occupied by them for agriculture. (Plin. iii. 28; Appian, Hiar. 22; Hygin. de Limit. Cons. p. 206; Aurel. de Cosa. 40.) As the forests in these times were probably much more extensive than at present, timber was one of the principal articles of export from Pannonia, and great quantities of it were imported into Italy. (Solin. 22.) Agriculture was not carried on to any great extent, and was for the most part confined to the rearing of barley and oats, from which the Pannonians brewed a kind of beer, called Sabain (Dion Cass. xlix. 36; Amm. Marc. xxvi. 8), and which formed the chief articles of food for the natives. Olives and vines do not appear, at least in early times, to have grown at all in Pannonia, until the emperor Probus introduced the cultivation of the vine in the neighbourhood of Sirmium. (Vopisc. Prob. 1. 18; Eutrop. ix. 17; Aurel. Vict. de Cosa. 37.) Among the valuable productions of the vegetable kingdom, the fragrant salvia is mentioned (Plin. xxi. 20), and among the animals dogs excellent; for the game are spoken of by Nemesianus (Synec. 126), the catane by Martial (xiii. 69), and the charax or black-cock by Athenaeus (ix. p. 398). The rivers must have provided the inhabitants with abundance of fish. The ancients do not speak of any metals found in Pannonia, either because the mines were not worked, or because the metals imported from Pannonia were vaguely said to come from Noricum, where mining was carried on to a great extent.

The inhabitants of Pannonia (Pannonii, Pannonienses, Pannonenses, or Pannonii) were a very numerous race, which, in the war against the Romans, could send 100,000 armed men into the field. (Appian, Hiar. 22.) Appian (i. c. 14) states that the Romans regarded them as belonging to Illyricum. Some have inferred from this that the great body of the people were Illyrians; and some tribes, such as the Tyrnustae, Mazani, and Doestiatae, are actually described by some as Illyrian and by others as Pannonian.
nonian tribes. The fact that most Greek writers called them Paeonians, and that Tacitus ( Germ. 43) speaks of the Pannonian language as different from that of the German tribes, seems to favour the supposition that they were a branch of the Thraco Paeonians, who had gradually spread to the banks of the Danube and the confines of Italy. It must however be observed that Dion Cassius (xxix. 36), who knew the people well, does not so consider them. There can, however, be no doubt that Celtic tribes also existed in the country, and in the early part of the Roman empire Roman civilisation and the Latin language had made considerable progress. They are described as a brave and warlike people, which, at the time when the Romans became acquainted with them, lived in a very low state of civilisation, and were notorious for cruelty and love of bloodshed (Dion Cass. L. c.; Appian, Illyri. 14; Strab. vii. p. 318; Stat. Sil. iii. 13), as well as for faithlessness and cunning (Hillul. iv. 1, 8). But since their subjugation by the Romans, the civilisation of the conquerors produced considerable changes (Vell. Pat. ii. 110); and even the religion of the Pannonians (some of their gods, such as Latobins, Laburus, Chartiis, are mentioned in inscriptions) gave way to that of the Romans, and Pannonian divinities were identified with Roman ones (Spart. Sever. 15; Lamprid. Alex. 7). The Romanisation of the country was promoted and completed by the establishment of colonies and garrisons, so that at the time of the migration of nations, the country was completely Romanised.

The following are the principal tribes noticed by the ancients in Pannonia: some of them, it must be observed, are decidedly Celtic. In Upper Pannonia we meet with the Azali, Cynzi, Bolii, Cole- tians, Osebiates, Serreteis, Sarrapelli, San diezzes, Latobici, and Votortians, and perhaps also the Lapodes or Iapodes, the Colotianis and Scorobiclans, though some of these latter may have extended into Illyricum. In Lower Pannonia, we have the Arabisci, Hercuniciaetus, Andiates, Iasi, Breeuci, Amantini (Amantes), and Corecutae. Besides these, Pliny (iii. 26) mentions the Ariavates, Belgates, and Catari, of whom it is not known what districts they inhabited. Towns and villages existed in the country in great numbers even before its conquest by the Romans (Dion Cass. iv. 29; Jornand. Get. 50); and Appian's statement (Illyri. 22), that the Pannonians were waging war in various places and isolated farms, probably applies only to some remote and more rugged part of the country. The most important towns were Vindobona, Car untum, Scambanta, Sabaria, Abrado, Pat tovis, Sicista, Aemona, Naupactus; and in Lower Pannonia, Bregetto, Aquincum, Mursia, Ciralai, Acinicum, Taracum, and Stumiun. The history of Pannonia previous to its conquest by the Romans, is little known. We learn from Justin (xxiv. 4, xxvii. 3, 12) that some Celtic tribes were probably the hosts of the Celts, settled in the country. Most of the tribes seem to have been governed by their own chiefs or kings. (Vell. Pat. ii. 114; Sext. Ruf. Rev. 7; Jornand. de Reg. Suec. 50.) The obscurity which hangs over its history begins to be somewhat removed in the time of the triumvirates at Rome, B.C. 33, when Octavianus, for no other purpose but that of giving his troops occupation and maintaining them at the expense of others, attacked the Pannonians, and by conquering the town of Sicista broke the strength of the nation. (Dion Cass. xlix. 36; Appian, Illyri. 13, 32, foll.) His general Vibius afterwards completed the conquest of the country. But not many years after this, when a war between Marobodus, king of the Marcomanni, and the Romans was on the point of breaking out, the Pannonians, together with the Dalmatians and other Illyrian tribes, rose in a great insurrection against their oppressors, and it was not till after a bloody war of several years' duration that Tiberius succeeded in reducing them, and changing the country into a Roman province, A. D. 8. (Dion Cass. iv. 24, 28, 29; Suet. Tib. 15, 29; Vell. Pat. ii. 110, foll.) Henceforth a considerable army was kept in Pannonia to secure the submission of the people. When the soldiers received the news of the death of Augustus, they broke out in open rebellion, but were reduced by Drusus. (Tac. Ann. i. 15, foll. 30; Dion Cass. iii. 4.) During the first century Pannonia formed only one province, under the administration of a lieutenant of the emperor. Respecting its division in the second century, we have already spoken. Until the time of the migration of nations, Pannonia remained a part of the Roman empire; many colonies and municipia were established in the country, and fortresses were built for its protection; military roads also were constructed, especially one along the Danube, and a second through the central part of the country from Vindobona to Carnuntum. The Romans did indeed much to civilise the Pannonians, but they at the same time derived great benefits from them; the military valor of the natives was of great service to them, and formed always a considerable portion of the Roman legions. About the middle of the fifth century Pannonia was lost to the Romans in consequence of the conquests made by the Huns, to whom the emperor Theodosius II. was obliged formally to cede Pannonia. (Pline. Exc. de Leg. vii. 37, ed. Paris.) On the dissolution of the empire of the Huns by the death of Attila, the country fell into the hands of the Ostrogoths (Jornand. Get. 50), from whom it passed, about A.D. 560, into those of the Longobards, who in their turn had to give it up to the Avari in a.D. 568.

The ancient authorities for the geography of Pannonia are Proculius (ii. 15 and 16), Pliny (ii. 28), Strabo (iv. 206, foll., v. 213, foll., vii. p. 313, foll.), Dion Cassius (xxiv. 34—35, iv. 23, 24), Vetulius Paterculus (ii. 110, foll.), Tacitus (Ann. i. 16, 21, 28—29), and Cassius (some of his works) (Liv. xlix. 9). Among modern writers the following deserve to be consulted: Schübelin, Carniola antiqua et nova, and Annales Cornubiensis antiquae et recentiores, Lubacius, 1681, fol. Kataniesiin, Comment. in C. Plinii Secundi Pannoniam, Buda, 1829; Nöthbr, Lect. on Ancient Hist. vol. i. p. 164, foll. [I. 8.]

Panoiue is the Phanoteus (Phanoteus) of Strab. Paus.; Phanoteus, Hes. ap. Strab. i. p. 424; Steph. B. s. r.; Or. Met. iii. 19; Stat. Thib. iv. 344; Herod. ii. 42, 43; Hesych. says that he was first discovered by Strab. in p. 423, to be his name in his time, but the form also occurs in Thuc. iv. 89; Forbórius, Steph. B. s. r.; Phanotea, Liv. xxxii. 18; Eth. Phanoteus (Phanoteus), an ancient town of Phocias, near the frontier of Boeotia, and on the road from Dalus to Chaeronea. Pansanius says that Pano eus was 20 stadia from Chaeronea, and 7 from Daulus (iv. 4. §§ 1, 7); but the latter number is obviously a mistake. The ruins at the village of Aio Visti (Syrr. Ministras), which are clearly those of Panopeus, are distant about 20 stadia from Ka-
PANOPOLIS.

Panopolis (Pavvovav, Diodor. i. 18; Ptol. iv. 5. § 72; Paieaav avav, Strab. xvi. p. 818; Paivs pavv, Steph. B. s. n.; sometimes simply Paivs, Hieroc. p. 731; It. Anton. p. 166: Euth. Panouoaiyv), the Greek equivalent of the Aegyptian appellative Chemmis or Chemho (Herod. ii. 91, 145, seq.; Diodor. l. c.), was a very ancient city of the Thebaid, lat. 26° 40' N. [CHEMMIS.] Panopolis was dedicated to Chem or Pan, one of the first Octad of the Aegyptian deities, or, according to a later theory, to the Pan of the nomos. Originally an Upper Aegyptian city (Plut. Is. et Olymp. c. 14). Stephanus of Byzantium describes the Chem or Pan of this city as an Ithyphallic god, the same whose representation occurs so frequently among the sculptures of Thebes. His face was human, like that of Ammon; his head-dress, like that of Ammon, consisted of long straight feathers, and over the fingers of his right hand, which is lifted up, is suspended a storge; the body, like that of Ammon also, inclining the left arm, is swathed in bandages. An inscription on the Koseir road is the ground for supposing that Chem and Pan were the same deity; and that Chemmis and Panopolis were respectively the Aegyptian and Greek names for the same city is inferred from Diodorus (l. c.). Panopolis stood on the right bank of the Nile, and was the capital of the Nomos Panopolites. According to Strabo (l. c.) it was inhabited principally by stonemasons and linen-weavers; and Agathias (iv. p. 105) says that it was the birthplace of the poet Nonnus A. p. 410. Although a principal seat of Panie worship, Panopolis was celebrated for its temple of Perseus. From Herodotus (vi. 53) we know that the Dorian chieftains deduced their origin from Persians through Aegypt. It is difficult to say which of the native Aegyptian gods was represented by Perseus. From the root of the word—περσα, to burn—it is probable, however, that he is the same with the fire-god Hephaestus or Pithah. The Panopolis temple of Perseus was rectangular, and surrounded by a wall around which was a plantation of palm-trees. At the entrance of the enclosure were the ginnasiums of stone, and upon these were placed colossal statues in human form. Within the adytum was a statue of Persians, and there also was laid up his sandal, two cubits long. The priests of Panopolis asserted that Persians occasionally visited their temple, and that his epiphanies were always the omens of an abundant harvest to Aegypt. The sandals of Persians are described by Hesiod (Scut. Herc. 220), and their deposition in the shrine implied that, having left his abode for a season, he was traversing the land to bless it with especial fertility. The modern name of Panopolis is Akhmin, an evident corruption of Chemmis. The ruins, in respect of its ancient splendour, are inconceivable. It is probable, indeed, that Panopolis, like Abydos and other of the older cities of Upper Aegypt, declined in prosperity as Thebes rose to metropolitan importance. (Champollion, Egypte, vol. i. p. 267; Pococke, Travels, p. 115; Minutoli, p. 245.)

PANORMUS (Pdvvoqov : Euth. Panourque, Panormitans: Palermo), one of the most important cities of Sicily, situated on the N. coast of the island, about 50 miles from its NW. extremity, on an extensive bay, which is now known as the Gulf of Palermo. The name is evidently Greek, and derived from the excellence of its port, or, more strictly speaking, of the anchorage in its spacious bay. (Diod. xiii. 10.) But Panormus was not a Greek colony; it was undoubtedly of Phoenician origin, and appears to have been one of the earliest settlements of that people in Sicily. Hence, when the increasing power of the Greek colonies in the island compelled the Phoenicians to concentrate themselves in its more westerly portion, Panormus, together with Motya and Soli, became one of the chief seats of their power. (Thuc. vi. 2.) We find no mention of the Phoenician name of Panormus, though it may fairly be presumed that this Greek appellation was not that used by the colonists themselves. It would be natural enough to suppose that the Greek name was only a translation of the Phoenician one; but the Punic form of the name, which is found on coins, is read “Machanath,” which signifies “a camp,” like the Roman Castra, and has no reference to the port. (Geuenius, Monum. Phoen. p. 288; Mover's Phoenicier, vol. iii. p. 335.)

We have no account of the early history of any of these Phoenician colonies in Sicily, or of the process by which they were detached from the dependence of the mother country and became dependencies of Carthage; though it is probable that the change took place when Phoenicia itself became subject to the Persian monarchy. But it is certain that Carthage already held this kind of supremacy over the Sicilian colonies when we first meet with the name of Panormus in history. This is not till m. c. 480, when the great Carthaginian armament under Hamilcar landed there and made it their head-quarters before advancing against Messana. (Diod. 20.) From this time it bore an important part in the wars of the Carthaginians in Sicily, and seems to have gradually become the acknowledged capital of their
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PANTHIALAEI (Πανθιάλαι, Herod. i. 125), one of the tribes of ancient Persis mentioned by Herodotus. Nothing is known of them beyond what he states, that they pursued husbandry as their occupation.

PANTHIALAEI (Πανθιάλαι, Herod. i. 125), one of the tribes of ancient Persis mentioned by Herodotus. Nothing is known of them beyond what he states, that they pursued husbandry as their occupation.

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PAPHLAGONIA.

PANTICAPAKUM.

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Crimea Kertch

foiTOS of the letters found here, as well as from other

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circumstances,

is still called Bospor. The old naitie,
continued in use for a long time: for in
the Italian charts of the middle aL'es we find the

town

Pandico

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or Porulico, as well as

Bospro

The

walls of the city were rejiaired by Justinian.

(Procop.

Aedif. iii. 7.)
The site of I'anticapaenm is well described by
" Panticapaeum," he says, " is a hill, 20
Strabo.
stadia in circumference, covered with buiMings on
every side towards the east it has a harbour and
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supposed that the tomb was
the fourth century b. c.

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Seymour, livssia on the

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255, seq.; Neumann, Vie
Umde, vol. i. p. 478, seq.)
p.

vol. v. p. 11,3,

Black Sea,

Hdknen

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docks for 30 ships ; it has also a citadel " (vii.
The hill is now called the Arm- chair of
p. 390).
of Kerlch stands at
it upon alluvial
was probably covered by the sea
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iMice the bay on the northern side
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III
iiv. to have advanced originally much
furtht-r iiitii the land; and there was probably at
one time a second port on the southern side, of which
there now remains only a small lake, separated from

The modern town

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the form of a cone, 100 feet high and
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4 feet, placed
This remarkable monu-

large blocks of stone, cubes of

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without cement or mortar.
at all times the subject of mysterious

ment has been

legends, but the entrance to

was not discovered

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a gallery, constructed of layers of worked stone without cement,
till

1832.

This entrance led

to

60 feet long and 10 feet high, at the end of which
was a vaulted chamber, 3.5 feet high and 20 feet in
feet below the
diameter, the flotir of which was 1
This chamber, however, was
floor of the entrance.
empty, though on the ground was a large square
stone, on which a sarcophagus might have rested.
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soldiers were carrying away from it in 1830 the
stones with which it was covered, they accidentally
opened a passage into the interior.
vestibule, G
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COIN OF PANTICVrAEl.Jr.

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feet square, led into a tomb 15 feet long and 14
broad, which contained bones of a king and queen,
golden and silver vases, and other ornaments. Below

tomb was another, .still richer; and from the
two no le.ss than 120 pounds' weight of gold ornathis

nienis are said to liavu been extracted.

From

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Stirniatia,

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rises

in

(TlvTiKdir,,!), a river of Eurobetween the Borysthenes and the
a lake, according to Herodotus,

agricultural and

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separates

in the N.,

nomad

Scythians, flows through the district Hylaea, and

(Herod, iv. 18, 19, 47,
54; comp. PUn. iv. 12. s. 26; Mela, ii. 1. § 5.)
Dionysius Per. (314) says that it rises in the Rhipaean mountains. Many suppose it to be the Sa~
mara ; but it cannot be identified witli certainty
For the various oiaiumia
with any modern river.
held on the subject, see Biihr, ad Herud. iv. 54;
neously states that the town of Panticjipaeum stood
upon a river Panticapes.
[Panticapaeum.]
PANTI'CHIUM (Jlavrlx^ov), a small coast-town
of Bithynia, to the south-east of Chalcedon, on the
the Borysthenes.

falls into

coast of the Propontis.

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Tab. Pmt.)

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140; Hierocl,
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PANTOMATRIU.M

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[L. S.]

no*a town on the N. cojist
of Crete, placed by Ptolemy (iii. 17. § 7) between
Rhithymna and the promontory of Dium, but by
Pliny (iv. 20. s. 20) more to the W., between Apterum and Amphimalla: probably on the modern
C.Retino. (Hiick, Crela, i. pp. 18, 394.) [T.H.D.]
TOfidrpios ; Steph. B.

PANYASUS.

(TlavToiiirptoi-. Eth.

s, t\),

[Palamsus.)

PANYSUS

(nayv<r(ir)6s, Ptol. iii. 10. § 8; Plin.
11. s. 18), a river of Moesia Inferior-, flowing into
the Euxine at Odessus ( Va,-na).
[T. H. D.]
iv.

PAPHLAGO'NIA

(no(f.Ao7oi'ia

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Eth. no<fiAo-

ywv). a country

in the north of Asia Minor, borthe west on Bithynia, in the east on
Pontus, and in the south on Galatia, while the nortli
is washed by the Euxine.
The river Parthenius in
the west i!i-'j !,-,| i' fr ;n Kitliynia, the Halys in the

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countries of Asia Minor,

the boundaries are somewhat fluctuating.

Slrubn,

when saying that Paphhigonia

also

bordered on Phrygia in the south, was most probably
thinking of tliose earlier times when the Oalatiuns
had not yet estabUshed themselves in Phrygia.
Pliny (vi. 2) again includes Amisus beyond the
Halys in Paphlagonia, while Mela (i, 19) regards
Sinope, on the west of the Halys, as a city of PonIt is probable, however, that in early times llis
Paphlagonians occupied, besides Paphlagonia proper,
tract of country on the east of ibe
Htdys, perhap.s as far as Themiscyra or even Cape
lasonium (Xenopli. .Iim6. v. 6. § 1; Strab. xii.
tus.

a considerable


The Paphlagonians are described by the ancients as a superstitious, silly, and coarse people, though this seems to apply to the inhabitants of the interior more than to those of the coast. (Xenoph. Anab. v. 9, § 6; Aristoph. Eq. 2, 65, 102, 110; Lucian, Alex. 9, folt.) Besides the Paphlagonians proper and the Greek colonists on the coast, we hear of the Heneti and Macrones, concerning whose nationality nothing is known; they may accordingly have been subdivisions of the Paphlagonians themselves, or they may have been foreign immigrants.

Until the time of Cressus, the country was governed by native independent princes, but that king made Paphlagonia a part of his empire. (Herod. i. 28.) On the conquest of Lydia by Cyrus, the Paphlagonians were incorporated with the Persian empire, in which they formed a part of the third satrapy. (Herod. iii. 90.) But at that great distance from the seat of the government, the satraps found it easy to assert their independence; and independent Paphlagonian kings are accordingly mentioned as early as the time of Xenophon (Anab. v. 6, § 3, 9, § 2). In the time of Alexander the Great, whose expedition did not touch those northern parts, kings of Cappadocia and Paphlagonia are still mentioned. (Arrian, Anab. ii. 4, § 1; iii. 8. § 5; Diod. Sic. xviii. 16.) But this independence, though it may have been merely nominal, ceased soon after, and Paphlagonia and Cappadocia fell to the share of Eumenes. (Diod. Sic. xviii. 3; Justin, xiii. 4, 16.) After Eumenes' death, it was again governed by native princes, until in the end it was incorporated with the kingdom of Pontus by Mithridates. (Arrian, ap. Phot. p. 72, ed. Bekker; Diod. Ecdog. xxxi. 3; Justin, xxxviii. 1; Strab. xii. p. 540; Appian, Mithrid. 11, 12.) Mithridates, however, soon afterwards divided Paphlagonia with his neighbour Nicias, who made his son, under the name of Palaemenes, king of Paphlagonia. (Justin, xxxviii. 3, 4.) After the conquest of Mithridates, the Romans united the coast districts of Paphlagonia with Bithynia, but the interior was again governed by native princes (Strab. l. c.; Appian, B. C. ii. 71; Plut. Pomp. 73); and when their race became extinct, the Romans incorporated the whole with their empire, and thenceforth Paphlagonia formed a part of the province of Galatia. (Strab. vi. p. 288, xii. pp. 541, 562.) In the new division of the empire in the fourth century, Paphlagonia became a separate province, only the easternmost part being cut off and added to Pontus. (Herod. i. pp. 695, 701.) The principal coast towns were Amasia, Elythinyi, Cromina, Cytorus, Aegialus, Abontichios, Cimolis, Stephane, Potami, Armea, Sinope, and Carusa. The whole of the interior of the country was divided, according to Strabo, into nine districts, viz. Blacon, Donanetic, Pinolinesis, Climatene, Timontis, Gizzaorius, Marmoolitis, Sinseine, and Potami. The interior contained only few towns, such as Pompeopogia, Gangra, and some mountain fortresses.

[6.8]

PAPHUS (Ptol. viii. 20. § 3, &c.: Eth. and Adj. Πάφος, Paphus, and Paphiaken), the name of two towns seated on the SW. extremity of the coast of Cyprus, viz., Old Paphos (Πάφος ταλαιπ, Ptol. v. 14. § 1; or, in one word, Παλαιαργός, Strab. xiv. p. 683; Paphaeophus, Plin. v. 31. s. 35) and New Paphos (Παφος νεας, Plin. l. c.; Nca Paphus, Plin. l. c.). The name of Paphus, which is said to mean exultation or joy, is used by poets and by writers of prose to indicate the enjoyment of happiness, glory, elevation, and excellence.
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Ares, and who may, accordingly, have been the object of Pappamite worship. In the Pappamite nome a battle was fought between the Persians and Aegyptians, in which the stratup Achamasnes was defeated by Inarus, king of Lower Aegypt. n. c. 460. (Char. vii. 13.) My I'll

PARACANDA. [Maracanda.]

PARACHELO'OITIS. [Aetolia, p. 63, a.]

PARACOATHRAS (& Παραχόαθαρας, Ptol. vi. 2. § 3, 4, § 1), the great south-eastern chain of the Taurus, which under various names extended from

PARAGON. [Pakachlou.] Aegyptians, Delta speculate Persic, the § cannot 460.

ParacóctoNII (Παρακοχτονις, Sct. p. 44; Strab. xvii. p. 799; Pomp. Mela, i. § 2; Plin. v. 5; Ptol. iv. 5. § 4; Steph. B. Α. in. Anton. Hiero-

ciles), a town of Marmarica, which was also called

ParacóctoNI, which its celebrity was owing to its spacious harbour, extending to 40 stadia (Strab. l. c.; comp. Diod. i. 31), but which appears to have been difficult to make. (Lucian, Quomodo historia sit conscribenda, 62.) Paracóni-

tum was 1300 stadia (Strab. l. c.; 1550 stadia, Studioius, § 19) from Alexandria. From this point Alexander, n. c. 392, set out to visit the oracle of Ammon. (Arrian, Anabiv iv. 117.) When the "world's debate" was decided at Actium, Antonius stopped at Paraconium, where some Roman troops were stationed under Pinarius r for the defence of Aegypt. (Plut. Anton. 70; Flor. iv. 11.) The name occurs in Latin poetry. (Ovid, Met. ix. 772, Amores, ii. 13. 7; Lucan. iii. 295.) Justinius for-
tified it as a frontier fortress to protect Aegypt from attacks on the W. (Procop. de Aed. vi. 2.) An imperial coin of the elder Faustina has been assigned to this place, but on insufficient grounds. (Eckhel, vol. iv. p. 116.) When the Aoulad Abi were sovereigns over this district, the site, where there were ancient remains, retained the name of Baretony; but after their expulsion by the pasha of Aegypt, it was called Berek Marrab. (Pacho, Voyage dans la Marmarique, p. 28.)

PARAGON SINUS (Παραγόνος κόλπος, Ptol. vi. 8. § 7; Marcius, c. 29. ed. Miller), a gulf on the shore of Gedrosia, a little way beyond the Prom. Carpella (now Cape Bombareeh'), according to Po-

tenyn. Marcius states that it was of considerable size, and extended as far as the promontory called Alamhator (now Rûs Guadel) and the island of Lība or Ziba. It appears to have been in that part of Gedrosia which was inhabited by the Ichthyophagi; it is not, however, noticed in Xeruchs's voyage. [V.]

PARALAI (Παραλάι), a town of Lycaonia, and, as its name seems to indicate, situated near a lake. (Ptol. v. 6. § 7.) There are coins bearing the in-

scription "Iah. Aug. Col. Palaia" (Eckhel, vol. vii. p. 33, foll.), from which it appears that the place was made a Roman colony. But as the town and its elevation to the rank of a colony is not mentioned elsewhre, it has been supposed that the coins are either forged or have been incorrectly read [L.S.]

PARATIA, or PARALUS. [Attica, p. 322.]

PARALIA, PARAXIA [Chalcidice, Vol. i. p. 598, a.]

PARAMBOLE (Paramboile, Itin. Hieros. p. 568; Parmobole, Acta S. Alex. Wezel, p. 568), a town of Thrace, on the river Hebros, still called Parem-
bolus, according to Pala. [T. H. D.]

PARAPIOTAE (Παραπιοταί), an Indian tribe mentioned by Ptolemy (vii. 1. § 635), and placed by him on the slopes of the Vindius M. (Vindhyā M.), along the banks of the Kandous (Nosbedia), Lassen, in his Map of Ancient India, places them along the upper sources of the same river. [V.]

PARAPOTHAMI (Παραποθαμί, Ptol. Strab. Paeo; Παραποθαμί, Steph. B. x. p. Eth. Hebræorum, i. 12), a town of Phocis on the left bank of the Cephissus (whence its name), and near the frontier of Bœotia. Its position is described in a passage of Theopompos, preserved by Strabo, who says that it stood at a distance of 40 stadia from Chaeroneia, in the entrance from Bœotia into Phocis, on a height of

PARAPOTAMI. 549

PARAPOTAMI. 549

PARAPOTAMI.
PARASOPIAS.

moderate elevation, situated between Parassus and Mount Hedyllium; he adds that these two mountains were separated from each other by an interval of 5 stadia, through which the Cephissus flowed. (Strab. i.x. p. 424.) Parapotamum was destroyed by Xerxes (Herod. viii. 33), and again a second time by Philip at the conclusion of the Sacred War. (Paus. x. 3. § 1.) It was never rebuilt. Plutarch in his life of Sulla (c. 16) speaks of the acropolis of the deserted city, which he describes as a story height surrounded with a precipice and separated from Mr. Healey's town only by the river Asius, (Leake, "Northern Greece," vol. ii. pp. 97, 193.)

PARASOPIAS (Παρασοπιας), a town of Thessaly in the district Oetaea. (Strab. i.x. p. 434.)

PARAVAEI (Παραβαίοι, Thuc. ii. 80; Ilidius, ap. Steph. B. s. n.), an Epirot tribe, whose territories, contumins with those of the Orestae, were situated on the banks of the Asua (Viesa), from which they took their name. In the third year of the Peloponnesian War, a part of the Thessalians and the Epirot Odorcas, joined (Paus. iii. 19. § 1.), the Lacedaemonian commander. Arrian (Anab. i. 7), describing the route of Alexander from Eliminius (Greveni and Tjezembia) to Pellaenaum in Thessaly, which stood a little to the E. of Trikkola, remarks that Alexander passed by the highlands of Paravae, —Λοσαρικανινβοκα, with the adjacent mountains.

The seat of this tribe must be confined to the valleys of the main or E. branch of the Asua, and the mountains in which that river originates, extending from the Aci Stena or Klisiria, as far S. as the borders of Thymphaea and the Molossi, and including the central and fertile district of Kônitsa, with the N. part of Zagori. (Leake, "Northern Greece," vol. iv. pp. 115—120, 195.) [E. B. J.]

PAREMBOLE (Παραμέλος, Mol. Brev. p. 188; Parmobole, It. Ant. p. 161; H. Hieros, p. 568) was a part or castle (Castra, Plin. v. 9. s. 10) on the borders of Aegypt and Aetoliaria, and alternately attached to either kingdom. Parembole was situated between Syene and Lambis, on the left bank of the Nile, lat. 23° 40' N. In Roman times it was one of the principal fortresses of the southern extremity of the empire, and was usually occupied by a legion. On the recession of the Roman boundary in Decedian's reign, Parembole was handed over to the Nubae, and was frequently assailed by the Blemyes from the opposite bank of the river. (Pliny, B. N. i. 19.) The ruins of its temples were still seen at the village of Debod or Debou. From the square enclosure of brick found there it well seems to have been a penal settlement for virgins as well as a regular station for soldiers. (Rosell. "Mon. del Culto," p. 189.) [W. B. D.]

PARENTIUM (Παρερτίον: Parenta), a city of stria, on the W. coast of the peninsula, about 30 miles N. of Pola. (Plin. iii. 19. s. 23; Ptol. iii. 1. § 37; Itin. Ant. p. 271; Tab. Ptol.; Anon. Rav. iv. 41.) From the mention of the name by Stephanus of Byzantium (s. c.) it is probable that it existed as an Etruscan town previous to the Roman settlement there. Pliny calls it an "oppidum civium Romanorum," and it would seem that it was already one of the most considerable towns in the province, though it did not then enjoy the rank of a colony.

But we learn from inscriptions that it subsequently attained this rank under Trajan, and bore the titles of Colonia Ulpia Parmentium (Orell. Inscr. 72, 3729; Ezumpt, de Colon. p. 402.) In common with the other cities of Istria, its most flourishing period belongs to the close of the Western Empire. The modern city of Porecz is a small place, but retains its episcopal see, which dates from a very early period. [E. H. B.]

PARGYETA (Παργύεται), a tribe who, according to Ptolemy (vi. 18. § 3), occupied part of the chain of the Paropamisus (Hindu Koh). There can be little doubt that they lived along what are now called the Solimen Koh, a great chain of mountains which extends nearly SW. from Cabul parallel with the Panjib. There is some doubt as to the correct orthography of their name; and it seems most probable that the real form is Paryetec or Paryetae, which is also given by Ptolemy as the name of another portion of the chain of the Paropamisus. Both probably derive their name from the Sanscrit Parvata, which means mountains. [V.]

PARTITION. [PANIXION.]

PARIENA (Παριέννα), a town of Germany, in the country of the Quadii, was probably situated on the river Waga, on the site of the modern Paris or Veren. (Ptol. ii. 11. § 29.)

PARETINUM, a town of the Celtiberians in Hispania Tarraconensis, identified by some with S. Clemente. (Itin. Ant. p. 447.) [T. H. D.]

PARIIN (Παρίν, Isidor. Meth. Parth. c. 17, ed. Müller), a town mentioned by Isidorus of Charax in Drangiana, or, as he calls it, Zraungana. It has been conjectured by Forbiger that it is represented by the Modern Paruy; Müller, however, thinks it is the same as Bobonara.

PARIUS (Παρίου, Ptol. ii. 3. § 17), a British tribe dwelling on the NE. coast of Britannia Romana, and on the left bank of the Abus (Humber), consequently in the "East Riding of Yorkshire." Their chief town was Petarina (Poropina, Ptol. l. c.), which is thought to be the same with the Praetorium of the Itinerary (pp. 464, 466), and whence there was a road through Eboracum (York) to the Roman Wall. Re-pecting the site of Petaria there have been many conjectures, and it has been variously identified with Beverley, Burgh, Appleby, &c. [T. H. D.]

PARI'SIL. [LUTETIA.]

PARUM (Παρόμ: Eth. Παραμός), a coast-town of Mycia, on the Hellespont, on the west of Priapus, in the district called Adrastea, from an ancient town which once existed in it (Strab. xiii. p. 588). Pliny, (v. 40) is mistaken in stating that Homer applied the name of Adrastea to Parium, and the only truth that seems to lie at the bottom of his assertion is that a town Adrastea did at one time exist between Priapus and Parium, and that on the destruction of Adrastea all the building materials were transferred to Parium. According to Strabo, Parium was a colony of Milesians, Erythraeans, and Parians; while Pausanias (ix. 27. § 1) calls it simply a colony of Erythrae. According to the common traditions, it had received its name from Parus, a son of Jason. (Eustath. ad Hes. Od. v. 125, ad Dion. Per. 517; Steph. B. s. c.)

The harbour of Parium was larger and better than that of the neighbouring Priapus; whence the latter place decayed, while the prosperity of the former increased. In the time of Augustus, Parium became a Roman colony, as is attested by coins and inscriptions. It contained an altar constructed of the stones of an oriental temple at Athisa which had been removed to Parium; and this altar, the work of Hermogenes, is described as very remarkable on account of its size and beauty. Strabo and Pliny (vii.
that it continued under the Roman Empire to be, as it was in the time of Strabo, one of the principal towns of this populous and flourishing part of Italy. (Ptol. iii. 15. s. 20; Strab. v. p. 216; Ptol. iii. 1. § 46; Pliny, Macrob. 1.) But its name is scarcely mentioned in history: a proof perhaps of the tranquillity that it enjoyed. Its territory was celebrated for the excellence of its wool, which according to Martial was inferior only to that of Apulia. (Mart. xiv. 153; Colum. vii. 2. § 3.) In A. D. 577, a colony of Goths was settled by order of Gratian in the territory of Parma, as well as the adjoining parts of Apulia. (Appian, mm. § 4.) — a proof that they were already suffering from a decay of the population; and it is probable that it did not escape the general devastation of the province of Aemilia by Attila. But it survived these calamities: it still bears a part as an important town during the wars of Narses with the Goths and their allies, and is noticed by P. Diacconus, as one of the wealthy cities of Aemilia after the Lombard conquest. (Agath. B. G. i. 14 — 17; P. Dic. Hist. Lang. i. 18.) It is retained by the Saracens throughout the middle ages, and is still a populous and flourishing place with above 30,000 inhabitants, but has no remains of antiquity, except a few inscriptions.

The Roman poet Cassius Parinensis would appear from his name to have been a native of Parma, but there is no distinct testimony to this effect.

The itinerary (p. 284) mentions a line of cross-road which proceeded from Parma across the Apennines to Luca: this must have ascended the valley of the Parmenian, or the adjoining one of the Tarsii, as far as the main ridge, and then descended the valley of the Macra to Luna. This passage, though little frequented in modern times, is one of the main lines of natural communication across this part of the Apennines, and is in all probability that followed by Hannibal on his advance into Etruria.

[E. H. B.]

PAMMAECAMPI (Παμμαέκαμπ), a tribe of Southern Germany, on the east of Mount Abnaha and the Danube; they probably occupied the district about the town of Chem in Bavaria. (Cass. Hist. Rom. ii. 11. § 24.)

PARNASSUS Mons. [DErELPH.]

PARNES, or Parthaca, p. 321, seq.]

PARKON. [Lacoxia, p. 109.]

PARECO/ POLIS (Παρεκομπόλις, Ptol. iii. 13. § 30), a town of Sintice, in Macedonia, on the right of the river Strymon. Nigrita, on the road from Saloniki to Seres, was either Tystolos (Πιστόλος, Ptol. l. c.) or Parecopolis, for these are the only two towns besides Heracleia which Tolyeney assigns to Sintice. If Nigrita be assigned to Tystolos, Parecopolis will be represented by Scaphèi, which lies to the N. of the former town. (Thrace, Northern Greece, vol. iii. p. 229.) [E. B. J.]

PAREOLISUM. (Παρεολίσσων, or Παρελίσσων, Ptol. iii. 8. § 6; Parolson, Tab. Pent.; cf. Oreili, Inscr. No. 3433), a municipal town of Dacia, seated at the termination of the Roman road towards the N. According to Martii (ii. p. 85), Miannia; according to Mammert (iv. p. 216), on the Marosch, N X N
above "Weissenburg" according to Reehard, "Naut-Banja."

PAROPAMISADA." (Παροπαμίσαδα or Παρο-
παμίσαδα, Strab. xvi. p. 691, &c.; Dioi. xvi. 82.;
Arrian, Anab. v. 3.; Plut. vi. 15.; Paropamis.
Mela, i. 2. § 5), the collective name of a number of
small tribes who lived along the spurs of the great
chain of the Paropamisus ("Hindu Kush"), and chiefly
along its southern and eastern sides. The distri-
ct they inhabited, which was called generally
"Παροπαμίσαδα χώρα" (Arrian, Anab. v. 3), was
bounded on the W. by Ariana, on the N. by Bac-
tria, on the E. by the Indus and Panjeh, and
on the S. by Arachosia. It comprehended therefore
the whole of Cabulistan, and a considerable portion
of Afghanistan. The two principal rivers of this
district were the Dargamenes (now Gors) and Co-
phen (Cdubal river). The population appears to
have been a free independent mountain race, who
never till the time of Alexander had been compelled
to submit to a foreign ruler. During the Persian
domination of Asia, as the Paropamisadae are not
mentioned, it may be presumed that they remained
unsubdued. Their chief tribes were the Bolitae
(perhaps Carlodita, the inhabitants of Cdubal), the
Ambantae, Parsii, and Paryetae or Parygetae
(Plut. vi. 18. § 3). Their chief towns were Orto-
spamum (Paropamisus, "Hindu Kush"), and chief
districts, Emodus, and Capisa or Capisa. The valleys
between the mountains, though exposed to great
cold during the winter, were very fertile. (Strab.
xvi. p. 765; Curt. vii. 3. § 15.)

PAROPAMISUS (Παροπαμίσαδα, Strab. xvi.
p. 699; Παροπαμίσαδα, Plut. vi. 11. § 17; Παρο-
παμίσαδας, Arrian, Anab. v. 4. § 5; Παρο-
pαμίσαδος, Steph. B. s. v.; Paropamisus, Mela, i. 15. § 2; Plin.
vi. 17. s. 20), a great chain of mountains extending
from about 67° E. long. to 73° E. long., and along
53° N. lat. and forming the connecting link between
the Western Caucasus and the still more eastern
Paropamisus and Hindu Kush. Their general modern
name is Hindu Kush, but several of the most remarkable
groups have their own titles: thus the great moun-
tains W. of Cdubal are now called Koll-i-Baba, and
those again N. of the Cdubal river in the direction
of Jellahdudh bear the title of Nishabth.

The altitude of these mountains, though not so
great as that of the Hindu Kush, varies from 15,000
to 20,000 ft. It is difficult to determine whether the
Greeks obtained the name whereby they have re-
corded these mountains, or which is the best
orthography to adopt. Yet it seems not unlikely that
Ptolemy is the most correct, and that in the
Greek Paropamisus we have some traces of the Sun-
cent Nishabth.

The ancient writers are by no means clear in
their accounts of these mountains, and there is a
perpetual confusion between the Taurus and the
Paropamisus. The reason of this no doubt is, that,
till the time of Alexander's invasion they were
altogether unknown to the Greeks, and that then
the officers who described different portions of
this celebrated expedition sometimes considered the
Indian chain as a continuation of the Taurus, and
sometimes of the Caucasus. Thus Strabo, in one
place, states that the Macedonians called all the
mountains beyond Ariana eastward, Caucasus, but
that among the barbarous people they bore severally
the names of Paropamisus, Eumolus, and Iambi
(str. p. 511); in another, he appears to consider the
range which bounded India on the north to be the
extreme end of Taurus, which extended to the
Eastern Sea (xv. p. 689). Arrian appears to have
thought that Taurus ought to have been the true
name of these, as he considers this great chain to
extend across the whole of Asia from M. Mycale,
which is opposite to Samos. (Anab. v. 5.) But he
adds, that it was named Caucasus by the Macro-
donian soldiers to gratify Alexander, as though,
in passing into Sogdiana through Bactria, he had
crossed the Caucasus. Under the double name of
Taurus and Caucasus, he states his belief that this
chain is the watershed of all the great rivers of
Asia. (L.c.) Again, in another place, he coincides
with the description in Strabo, and asserts that
the Indian names of Paropamisus, Eumolus, &c., are
local titles of the extended chain of the Taurus.

(Ind. 2.) Other ancient authors agree more or
less with these determinations: thus Mela gives
the whole central chain from E. to W. the name of
Taurus (i. 15, iii. 7); Curtius calls it Caucasus
(vii. 3. § 19, viii. 9. § 3); Pliny, enumerating
the several groups from E. to W., gives the name
of Caucasus to that portion W. of the Hindu Kush
which connects the chain with the Caucasus and
Taurus of Western Asia (vi. 17. s. 21); Ptolemy
appears to have considered the Paropamisian part
of the Caucasus (vi. 18. § 1); lastly, Polybius,
speaking of the principal rivers and waters from the
Caucasus (x. 46, xi. 52). It has been suggested
that the present name of Hindu Kush is derived from
Indicus Caucasus. [V.]

PAROPUS (Παρόπος; Eth. Paropinos), a town
of Sicily mentioned by Polybius (i. 24) during
the First Punic War, in a manner that seems to in-
dicate its site between Panormus and Taurmne (Ter-
mitus). It is not noticed by any of the geographers
except Pliny, who mentions it in his list of the
stipendiary towns of Sicily (Plin. iii. 8. s. 14); and
in another passage (ib. § 92) speaks of the
island of Ustica as lying "contra Paropinos." This
is all the clue we have to its position, and its exac
site cannot therefore be determined. [E. H. B.]

PAROREATAE. [Ellis, p. 818, a.]

PAROKELIA. [Megalopolis, p. 309, b.]

PAROEIA (Παροεία), a city of Thrace on the
borders of Macedonia (Liv. xxxiii. 27, xili. 51).
is called by Stephenus B. (s. v.), a city of Macedonia.
Its inhabitants are mentioned by Pliny (iv. 10. s.
7) under the name of Paroi, and are supposed to
have been the Paroii of Homer.

PAREIOI. [Phrygia.]

PAREOS or PAROS (Πάρος; Eth. Πάροι;
Paro), an island in the Aegean sea, and one of the
largest of the Cyclades, lies west of Naxos, from
which it is separated by a channel about 6 miles
wide. It was said to have been originally inhabited
by Cretans and Arcadians, and to have received its
ame from Parus, a son of the Arcadian Parrhasius.
(Callimach. ap. Steph. B. s. v.) It was also re-
ported to have borne the name of Pactia, Deme-
trian, Zeycuthus, Hyleisa, Mynea, and Cabarnis.
(Nic. ap. Steph. B. s. v.) It was colonised by
the Ionians, and became at an early period so pros-
erous as to send colonies to Thasus (Thuc. iv.
104: Strab. x. p. 457), to Parium on the Propontis
(Strab. L. c.), and to Pharsus on the Illyrian coast.
(Thuc. viii. p. 315.) After the battle of Marathon,
Miltiades in vain endeavoured to subjugate the
island. (Herod. vii. 193, seq.; Ephorus, ap. Steph.
B. s. v.) The Paroii did not take part in the
battle of Salamis, but kept aloof at Cythnna, watching
the course of events. (Herod. viii. 67.) They es-
PARRHASIA.

PARRHASIA, PARRHASII. [Arcadia, p. 192. 2.]

PARISSI MONTES, a small chain of mountains in the western part of Gedrosia, beyond the river Arabes. Forbiger has conjectured that they are the same as the present Baskurd Mts. Connected doubtless with these mountains, and in the same district was the Paris of Potoncy (vi. 21. § 5), which he calls a metropolis, an opinion in which Marcian assents (c. 24, ed. Müller), and another tribe whom Potoncy calls the Parissae or Parissae (vi. 21. § 4). It seems not unlikely that these are the same people whom Arrian calls Parissae (Ind. c. 26) and Pliny Passivs (vi. 23. s. 26). [V.]

PARTHANUM, a town in Rhetaia, on the road from Lauracum to Veldiana, where, according to the Notitia Imperii (in which it is called Paro-

dumm), the first Rhetaian cohort was stationed. [Plin. Ant. pp. 257, 275.]

Its site is generally identified with the modern Partenkirchen. [L.S.]

PARTHINI PARTHINI (Parthyn, Parthun, Parhon, Strab. viii. p. 326; Appian, Illyr. 1; Dion Cass. xii. 49; Cie. in Pict. 40; Pomp. M-la, ii. 3. § 11; Plin. iii. 26), a people of Grecian Illyricum, who may be placed to the N. in the neighbourhood of Epidamnus, and consequently, next to the Taulanti. They are often mentioned in the course of the war with Illyricum, b.c. 229, but as friends rather than foes of the Romans, having submitted at an early period to their arms. (Polyb. ii. 11; Liv. xiv. 12.) After the death of king of Macedon, they appear to have been added to the dominions of Ptolema, an Illyrian prince allied to the Romans. (Polyb. xivii. 30; Liv. xxx. 34, xlv. 30.) Their principal town was PARTHIS (Páthos, Steph. B. s. v.), which was taken by Caesar in the course of his campaign with Pompeius. (Caes. B. C. iii. 41.) In Leake's map the site is marked at Arcadentia (7).

The double-hilled Dinallum, the strongest among the Illyrian places, was on the sea, and about 5000 inhabitants. (Thiersch, Über Paros und Parische Inschriften, in the Abhandl. der Byzantischen Akad. of 1834, p. 583, &c.; Ross, Reisen auf den griech. Inseln, vol. i. p. 44; Leake, Northern Greece, vol. iii. p. 85, &c.)

COIN OF PAROS.

PARNESIUM, PARNESUS. [Arcadia, p. 192. 2.]

PARSII, or the name of the country, is employed by Strabo, who calls it "Parnesia." [V.]

PARTHE'NIA. [Parina.]

PARTHE'NIUM (παρθηνείον ὄρος), a mountain on the frontiers of Arcadia and Argolis, across which there was an important pass leading from Argos to Tegae. [See Vol. i. pp. 201, 402.]

(Paus. vii. 6. § 4; Strab. viii. pp. 376, 389; Polyb. iv. 23; Liv. xxxiv. 26; Plin. iv. 6. s. 16.) It was sacred to Pan; and it was upon this mountain that the courier Pheidippides said that he had had an interview with Pan on returning from Sparta, whither he had gone to ask assistance for the Athenians shortly before the battle of Marathon. (Herod. vi. 103; Paus. i. 28. § 4, vii. 54. § 6.) The pass is still called Partheni, but the whole mountain bears the name of Parnos. It is 3993 feet in height. (Leake, Morea, vol. ii. p. 329, seq.; Peloponnesiac. p. 203.)

PARTHE'NIUM (παρθηνείον), a town in Myisia, in the south of Pergamum. (Xen. Alex. vii. §§ 15, 21; Plin. v. 33.) Its exact site has not been ascertained. [L.S.]

PARTHE'NIUM MARE (παρθηνείον πέλαγος, Greg. Naz. Or. xi.), the eastern part of the mare Internum, between Egypt and Cyprus. (Athan. Mare. xiv. 8. § 10: from which it appears that it was sometimes called the Issiac Sea—"a vespera (Aegyptus) Issiaco disjungitur maris, quod quidam nominavere Parthenum," xxii. 15. § 2.) [T.H.D.]

PARTHE'NIUM (παρθηνείον), the most important river in the west of Paphlagonia. It owes its Greek name probably to a similarity in the sound of its native appellation, which is still Burtan-Sa or Burtine; though Greek authors believed that it derived its name from the fact that Artemis loved to bathe in its waters (Seym. 226, foll.) or to hunt on its banks, or from the purity of its waters. The river has its sources on mount Olgassas, and in its north-western course formed the boundary between Paphlagonia and Bithynia. It empties itself into the Euxine about 90 stada west of Anamatis. (Hom.
PARTHENOE.

II. 854; Hes. Theog. 344; Herod. ii. 104; Xenoph. Anab. v. 6, iii, 22; ii. 21; Strab. xii. p. 543; Ptol. v. 1. § 7; Arrian, Perip. p. 203, Steph. B. s. c. who erroneously states that the river flowed through the middle of the town of Asiaea; Op. Ex Post. iv. 10. 49; Amm. Marc. xxiii. 9.)

PARTHENOE. [NEAPOLIS.]

PARTHIA (§ Parthiara, Strab. xi. pp 514, 515, etc.; § Parthiara, Polyb. x. 28; Steph. B. s. c.; Curt. vi. 12: Parthia, Polyb. vi. 5. § 1: Parthia, Plin. vi. 15. s. 16), originally a small district of Western Asia, shut in on all sides by other mountains or deserts. It was bounded on the West by Media, on the South by Hyrcania, on the E. by Ariana and M. Media, and on the S. by Carmania, Deserta, and Persia. It comprehended, therefore, the southern part of Khwosen, almost all Kohistan, and some portion of the great Salt Desert. It was for the most part a mountainous and rugged district. The principal mountains were the Labus or Labantras (probably part of the great range now known by the name of the Elburz Mts.), the Parachaouras (or Elbantras), which possessed little or no mountain streams, liable to violent and sudden floods on the melting of the snow, but nearly dry during the summer: the only names which have been recorded of these streams are, the Zibehris or Stibocotes, the Hindagus, and the Chaotrites. The principal divisions of the land were into Camise, on the north; Parthiane, to the S.W. of Camisee, extending along the edge of the Caspian Sea, as far as the Caspian Gates, a district which some have supposed to have been the original seat of the population, and that from which the whole country derived its name; Cheersen, the western portion of the land, and for the most part a fruitful valley along the frontiers of Media; Apavaretene, to the S.; and Tahlione, along the borders of Carmania Deserta. There were no great towns in Parthia, properly so called, but history has preserved the names of a few which played an important part at different periods: of these, the best known were Hecatomapolis, the chief town of the Parthians, and the royal residence of the dynasty of the Aracaeides, and Apameia Bichagiana.

Little is known of Parthian history at an early period; and it is probable that it was subject to the great empire of Persia, and subsequently to the first successors of Alexander, till the first Araxes threw off the Syro-Macedonian rule, and established a native dynasty on the throne of Parthia in B.C. 256. From this period it grew rapidly more powerful, till, on the final decay of the house of the Seleucidae, the Aracaeidian dynasty possessed the rule of the greater part of Western Asia. Their long wars with the Romans are well known: no Eastern race was able to make so effectual a resistance to the advance of the Roman arms, or vindicated with more consistency and determination their natural freedom. The overthrow of Crassus, B.C. 53, showed what even the undisciplined Parthian troops could do when fighting for freedom. (Dom Cass. x 21.) Subsequent to this, the Romans were occasionally victorious, B.C. 51, 95, 48, 44, 33; Vercingetorix was sent as a hostage to Rome (Tacit. Ann. vi. 1), and finally the greater part of the country was subdued, successively, by the arms of Trajan, by Antoninus, and Caracalla, till, at length, the rise of the new Sassanian, or native dynasty of Persia, under the name of Ataxares I, put an end to the history of Araxes (A.D. 226). Subsequent to this period there is a constant confusion in ancient authors between Persians and Parthians. The history of the Parthian kings is given at length in the Dict. of Asia. vol. i. p. 355 seq.

The inhabitants of Parthia were called Parthiasei (Partheana, Polyb. x. 31; Strab. xi. p. 509; Arrian, Anab. ii. 21; Ptol. iii. 13, § 41) or Parthi (Parthis, Herod. iii. 93; Strab. xi. p. 524; Plin. vi. 25. s. 28; Amm. Marc. xxiii. 6), and were, in all probability, one of the many branches of the great Indo-Germanic family of nations. Their own tradition (if, indeed, faithfully reported) was that they came out of Systhen to the desert, and then migrated westward, and finally settled in the Syrian tongue. (Justin, xii. 1.)

Herodotus, too, classes them with the people of Chosrasnia and Sogdiana (iii. 39, vii. 66); and Strabo admits that their manners resembled those of the Sythians (xi. p. 515). On the other hand, modern research has demonstrated their direct connection with the Iranian tribes; their name is found in the Zend to be Pardis, in the Sasanian Parada. (Beney, Revue des Equites, iii. 72, 73.) There is no doubt that, from their independence, the Parthians were governed by a double council, composed of the nobles or relatives of the king (according as the reading veyovw aor ayrvoovn is adopted), and of the Magians (xi. p. 515). As a nation, they were famous for their skill in the management of the horse and for their use of the bow (Dom Cass. xi. 15, 22; Dionys. 1045; Plut. Cress. c. 24), and for the peculiar art which they practised in shooting with the bow from horseback while retreating. This peculiarity is repeatedly noticed by the Roman poets. (Vrg. Geor. iii. 31; Herat. Carm. i. 19. 11, ii. 13, 17; Ovid, Art. Am. ii. 209.) In their treatment of their kings and nobles they were supposed to carry their adulation even beyond the usual Oriental excess. (Vrg. Geor. iv. 211; Martial, Epigr. x. 72, 1—5.)

PARTHIANI. [PARTHIANI.]

PARTHUS (Παρθός or Πάρθος, Appian, Pan. vii. 39), a town in the jurisdiction of Carthage, in the neighbourhood of Zara. [T. H. D.]

PARTHIUS, in Hyg. (PARNESI.)

PARUS. [PAROS.]

PARUTAE (Παρουται, Strab. vi. 17. § 3), a tribe placed by Polydor on the outskirts of the Paropamisus in Ariana. It is probable that these people derived their name from the Sanscrit Parvata, meaning mountain tribes. [V.]

PARYADES (Παραύδης, Παράνδης, or Παράδην), a range of lofty and rugged mountains in the north of Pontus, which is connected with Mount Taurus and Mount Cappadocia (Strab. xi. p. 497, xii. p. 548; Plin. vi. 27, vi. 9, 11). It communicates at the western extremity of the Montes Moschici, precedes in a south-western direction round Pontus, and there forms the frontier between Armenia and Cappadocia. A more southern branch of the same mountain is the Seodeises. Polydor (v. 13, §§ 5, 9) describes this mountain as containing the sources of the Euphrates and Araxes, and accordingly includes within its range Mount Abas, from which others make these rivers flow. The Paryades contains the sources of only small rivers, of which the largest is the Abarus. The mountain was in ancient times thickly covered with wood, and the population upon and about it consisted of robbers (Strab. xii. p. 548). Many parts of the mountain are extremely rugged, and almost inaccessible, whence Mihridates of Pontus built many of his treasure-houses there, and
when pursued by Pompey, concealed himself in its fastnesses. In a climatic point of view the mountain divides Pontus into two distinct regions; for while the north side is stern and cold, its south side is delightful. No wonder the ancients called the point of transition in a pass between Trapezus and Satara, the Frigidarium. The modern name of the mountain is generally Kuttay, but it is also called Kara Bel. (Tournefort, Voyage i. lettre 18. p. 107.)

PARYETAE. (Parargadæa.) According to Herodotus, one of the three chief tribes of the ancient Persians (i. 125); according to Strabo, a people of the adjoining province of Carmania (Str. vi. 8. § 12; Dionys. v. 1069). The probability is, that they were the inhabitants of Parargadae in Persia.

PASSAREDAE (Parargadæa, Strab. xiv. 730). A great city of the early Persians, situated, according to the best authorities, on the small river Cyrus (now Ker), in a plain on all sides surrounded by mountains. It contained, according to Strabo, a palace, the treasures, and other memorials of the Persian people, and though not so magnificent as Persopolis, was highly esteemed by that people for its antiquity (xiv. 728). In another place the same geographer states that the most ancient palace was at Parargadae; and in its immediate neighbourhood the tomb of Cyrus, who had a regard for the spot, as that on which he finally overthrew Astyages the Mede (xiv. 730). It is by the notice of the tomb of Cyrus in Strabo (L. c.), and more fully in Arrian (vi. 29), that we are now enabled to identify the site of the ancient Parargadae with the modern Murghab. At Murghab a building has been noticed by many modern travellers, and especially by Merier and Ker Porter, which corresponds so well with the description in ancient authors that they have not hesitated to pronounce it the tomb of Cyrus; and the whole adjoining plain is strewn with relics of the once great capital. Among other monuments still remaining is a great monolith, on which is a bas-relief, and above the relief, in cuneiform characters, the words "I am Cyrus, the king, the Achaemenian." The same inscription is found repeated on other stones. (Merier, Travels, i. p. 30, pl. 29; Ker Porter, i. p. 500; Lassen, Zeitschrift, vi. p. 152; Burneuf, Mémoire, p. 169; Ouseley, Travels, ii. pl. 49.) The name of the place is found in different authors differently written. Thus Pliny writes "Pasargadæa" (vi. 26. s. 29), Ptolemy "Parargada" (vi. 4. § 7), Sir W. Ouseley (L. c.) thinks that the original name was Parargadæa, the habitation of the Persians, on the analogy Dabok-gerd, Firïc-gerd, etc.

PASAMA (Pâsâma). A small port on the coast of Caramania, mentioned by Marcian (Peripil. § 28). Foriger thinks that it is the same as that called in some editions of Ptolemy Megida, in others, Massin (vi. 5. § 7).

PASIN, PASINUS. [Ligurci.] PASIRA (Pâsirâ). Near Arrdan, iii. 6 (25), a place mentioned by Arrian in Georgia, as touched at by Nearchus in his voyage. It is doubtful whether it is to be considered as distinct from another place he has mentioned just before, Bagiares. Kem- thorne has identified the nearer with a locality now known by the name of Arrabok or Hormanah bay, and thinks that a large fishing village in the immediate neighbourhood may be that called by Nearchus.

Patara. The inhabitants were called Pasiæae or Pa-sirees. Pliny places the Pasiæae along the river Tonderon or Tonderus (vi. 25. s. 27). Nearchus, however, makes the Tonderus flow at a distance in 900 stadia from Pataria. It is probable that the Rhacians of Ptolomy refers to Bagisaura or Pasiæa (vi. 21. § 2).

PASITHEIANS. [Tigris.] PASSALÆAE (Pâsêlæa, Ptol. vii. 2. § 15), a tribe in India east Ganges, placed by Ptolemy between the Imaus and the M. Beypurians. They must therefore have occupied some of the mountain-valleys on the eastern side of Tibet. Ptolemy mentions them also (vii. 1. § 32). PASSARION (Paśarōn), the ancient capital of the Molossæ in Epirus, where the kings and assembled people were accustomed to take mutual oaths, the one to govern according to the laws, the other to defend the kingdom. (Plut. Pyrrh. 5.) The town was taken by the Roman proctor L. Anicius Gallus in n. c. 167. (Liv. xiv. 26. 33, 34.) Its site is uncertain: but it was apparently on the sea-coast, as Anna Comnena mentions (vi. p. 284, ed. Bury, 1893). Patara was called Passara on the coast of Epirus. If this place is the same as the older Passarion, the ruins at Dravantiai, which lie inland in a SSW. direction from Iona- nina, cannot be those of the ancient capital of the Molossæ. Those ruins are very considerable, and contain among other things a theatre in a very fine state of preservation. (Leake, Northern Greece, vol. iv. p. 81.)

PATAIRA (Pâtâra : Eth. Pâtâpeôs, Patarensis or Pataramus). A small town in Caýadera or Armenia Minor. (Tab. Peut.)

2. A flourishing maritime and commercial city on the south-west coast of Lycia. The place was large, possessed a good harbour, and was said to have been founded by Pataurus, a son of Apollo. (Strab. xiv. p. 666; Steph. B. s. v.) It was situated at a distance of 60 stadia to the south-east of the mouth of the river Xanthus. (Stadium, Mar. Mag. § 219.) Pataira was most celebrated in antiquity for its temple and oracle of Apollo, which was accessible only to that of Delphi; and the god is often mentioned with the surname Patarus (Patapeôs, Strab. L. c.; Lyoph. 920; Horat. Carm. iii. 4. 64; Stat. Theb. i. 696; Or. Met. i. 513; Virg. Aen. iv. 143; Pomp. Mela, i. 14.) Herodotus (i. 182) says that the oracle of Apollo was delivered by a priestess only during a certain period of the year; and from Servius (ad Aen. L. c.) we learn that this period was the six winter months. It has been supposed that the town was of Phoenician or Scythian origin; but whatever may be thought on this point, it seems certain that at a later period it received Dorian settlers from Crete; and the worship of Apollo was certainly Dorian. Strabo informs us that Ptelemé Philadelphus of Egypt, who enlarged the city, gave it the name of Arsinoe, but that it nevertheless continued to be called by its ancient name, Pataira. The place is often noticed by ancient writers as one of the principal cities of Lycia, as by Livy, xiii. 41, xxvii. 15—17, xcvii. 79; Plut. Aris. 52; Appian, B. C. iv. 52, 81, Mithr. 27; Plin. ii. 112, v. 28; Ptol. v. 3. § 3, viii. 17. § 22; Dionys. Per. 129, 507. Pataira is mentioned among the Lycian bishoprics in the Acts of Councils (Hieroc. p. 684), and the name Patera is still attached to its numerous ruins. These, according to the survey of Capt. Beaufort, are situated on the sea-shore, a little to
the eastward of the river Xanthus, and consist of a theatre excavated in the northern side of a small hill, a ruined temple on the side of the same hill, and a deep circular pit, of singular appearance, which may have been the seat of the oracle. The town walls surrounded an area of considerable extent; they may easily be traced, as well as the situation of a castle which commanded the harbour, and of several towers which flanked the walls. On the outside of the walls there is a multitude of stone sarcophagi, most of them bearing inscriptions, but all open and empty; and within the walls, temples, altars, pedestals, and fragments of sculpture appear in profusion, but ruined and mutilated. The situation of the harbour is still apparent, but at present it is a swamp, choked up with sand and bushes.” (Beaufort, Karmania, pp. 2, 6.) The theatre, of which a plan is given in Leake’s Asia Minor (p. 320), was built in the reign of Antoninus Pius; its diameter is 256 feet, and has about 30 rows of seats. The three chief of these are the minor, which, according to an inscription upon them, were built by Vespasian. (Comp. Sir C. Fellows, Tour in Asia Min. p. 222, foll.; Dic. de l’Empire, p. 179, foll.; Texier, Descript. de l’Asie Min., which contains numerous representations of the ancient remains of Patara; Spratt and Forbes, Travels in Asia, i. p. 31, foll.)

PATAVISSA (Παταβισσα, Ptol. iii. 8. § 7, wrongly), a small town of Paece, endowed by the emperor Severus with the jus colonia (Ulpian, Dig. i. 8. 9, where it is called Patavicium vixus.) Variously identified with Mar-Ujjar, or with Pontus or Toris, on the Marsich; also with Bogata and St. Kirya, on a tributary of the same river. (T.H.D.)

PATAVIUM (Παταβιον: Eth. Patavimis: Pudore), one of the most ancient and important cities of Venetia, situated on the river Medoacus (Brionta), about 30 miles from its mouth. According to a tradition recorded by Virgil, and universally received in antiquity, it was founded by Antenor, who escaped from Troy and by himself, a native of the city, confirms this tradition, though he does not mention the name of Patavium, but describes the whole nation of the Veneti as having migrated to this part of Italy under the guidance of Antenor. He identifies them with the Veneti, who were mentioned by Homer as a Thaphyganian tribe. (Liv. i. 1; Virg. Aen. i. 247; Strab. v. p. 212; Mel. ii. 4. § 2; Suid. 2. § 10.) The national antiques of the Veneti are considered elsewhere (Veneti). The story of Antenor may safely be rejected as mythical; but we may infer from the general accordance of ancient writers that Patavium itself was a Venetian city, and apparently from an early period the capital or chief place of the nation. We have very little information as to its history, before it became subject to Rome, and we know only the general fact that it was at an early period an opulent and flourishing city; Strabo even tells us that it could send into the field an army of 12,000 men, but this is evidently an exaggeration, and probably refers to the whole nation of the Veneti, of which it was the capital. (Strab. v. p. 213.) Whatever was the origin of the Veneti, there seems no doubt they were a people far more advanced in civilisation than the neighbouring Gauls, with whom they were on terms of almost continual hostility. The vigilance rendered necessary by the incursions of the Gauls stood them in stead on occasion of the unexpected attack of Cleonymus the Lacedaemonian, who in n. c. 301 landed at the mouth of the Medoacus, but was attacked by the Patavians, and the greater part of his forces cut off. (Liv. x. 2.)

It was doubtless their continual hostility with the Gauls that led the Venetians to become the allies of Rome, as soon as that power began to extend its arms into Cisalpine Gaul. (Pol. ii. 23.) No special mention of Patavium occurs during the wars that followed; and we are left to infer from analogy the steps by which this independent city passed gradually under the dependence and protection of Rome, till it ultimately became an ordinary municipal town. In n. c. 174 it is clear that it still retained at least a semblance of independence, as we hear that it was distracted with domestic dissensions, which the citizens appealed to Rome to pacify, and the consul M. Aurelius was selected as deputy for the purpose. (Liv. xii. 27.) But the prosperity of Patavium continued unbroken; for this it was indebted as much to the manufacturing industry of its inhabitants as to the natural fertility of its territory. The neighbouring hills furnished abundance of wool of excellent quality; and this supplied the material for extensive woollen manufactures, which seem to have been the staple article of the trade of Patavium, that city supplying Rome in the time of Augustus with all the finer and more costly kinds of carpets, hangings, &c. Besides these, however, it carried on many other branches of manufactures also; and so great was the wealth arising from these sources that, according to Strabo, Patavium was the only city of Italy, except Rome, that could return to the census not less than 500 persons of fortunes entitling them to equestrian rank. (Strab. iii. p. 169, v. pp. 213, 218.) We cannot wonder, therefore, that both he and Mela speak of it as unquestionably the first city in this part of Italy. (Id. v. p. 213; Mela. ii. 4. § 2.)

The Patavians had been fortunate in escaping the ravages of war. During the Civil Wars their name is scarcely mentioned; but we learn from Cicero that in n. c. 43 they took part with the senate against M. Antonius, and refused to receive his emissaries. (Cic. Phil. xii. 4.) It was probably in consequence of this, that at a later period they were severely oppressed by the exactions of Annius Pollio. (Maccrob. Sot. i. 11. § 22.) In a. d. 69 Patavium was occupied without opposition by the generals of Vespasian, Primaus, and Varus, during their advances into Italy. (Tac. Hist. iii. 6.) From its good fortune in this respect there can be no doubt that Patavium continued down to a late period of the Empire to be a flourishing and wealthy city, though it seems to have been gradually eclipsed by the increasing prosperity of Aquileia and Mediolanum. Hence Annius, writing in the fourth century, does not even assign it a place in his Ordo Nobilium Urbium. But its long period of prosperity was abruptly brought to a close. In a. d. 452 it felt the full fury of Attila, who, after the capture of Aquileia, ravaged the rest of Venetia, and laid waste almost without opposition the remaining cities of Venetia. He is said to have utterly destroyed and razed to the ground Patavium, as well as Concordia and Altinum (P. Dac. Hist. Miscell. xv. p. 549); and, according to a tradition, which, though not supported by contemporary evidence, is probably well founded, it was on this occasion that a large number of fugitives from the former city took refuge in the islands of the lagunes, and there founded the
celebrated city of Venice. (Gibbon, ch. 35, note 55.) But Patavium did not cease to exist, and must have partially at least recovered from this calamity, as it is mentioned as one of the chief towns of Venetia when that province was overrun by the Lombards under Alboin, in A.D. 568. (P. Dic. Hist. Lang. ii. 14.) It did not fall into the hands of those people till near 40 years afterwards, when it was taken by Agilulf, king of the Lombards, and burnt to the ground. (Ibid. iv. 24.) But it once more received the name of Ponte, and in the middle ages again became, as it has continned ever since, one of the most considerable cities in this part of Italy, though no longer enjoying its ancient pre-eminence.

It is probably owing to the calamities thus suffered by Patavium, as well as to the earthquakes by which it has been repeatedly visited, that it has now scarcely any relics of its ancient splendour, except a few inscriptions; and even these are much less numerous than might have been expected. One of them is preserved with great care in the town-hall as containing the name of T. Livius, which has been supposed to refer to the great historian of the name, who, as is well known, was a native of Patavium. But this is clearly a mistake; the inscription in question refers only to an obscure freedman; nor is there the slightest foundation for regarding the sarcophagus preserved with it as the tomb of the celebrated historian. (Böhl, Diet. Vol. ii. p. 790.) But at least the supposition was more plausible than that which assigns another ancient sarcophagus (discovered in 1274, and still preserved in the church of S. Lorenzo) as the sepulchre of Antenor! Besides these sarcophagi and inscriptions, the foundations of ancient buildings have been discovered in various parts of the modern city, but nothing now remains above ground.

Patavium was the birthplace also of Thrasea Paetus, who was put to death by Nero in A.D. 66. One of the causes of offence which he had given was by assisting to be made in certain games, which were celebrated at Patavium every 30 years in honour of Antenor, a custom said to be derived from the Trojan founders of the city. (Tac. Ann. xvi. 21; Dion Cass. lxxii. 26.) We learn also from Livy that in his time the memory of the defeat of the Spartan Cleonymus was preserved by an annual mock fight on the river which flowed through the midst of the town. (Liv. x. 2.)

PATAVIUM (Harauaioi), a town of Bithynia on the south of Lake Aseaia, between the Siros Aeaeanus and the Sinus Cianus. (Pol. v. 1. § 13.) [L. S.]

PATERUM, a town on the E. coast of the Bruttian peninsula, mentioned only in the Itinerary of Antoninus (p. 114); from which we learn that it was situated 27 miles from Rescianum (Rossano), probably in the neighbourhood of the Capo dell' Alze, the ancient Cape Crimissa; but the supposition that it was the same place with the more ancient city of Crimissa is a mere conjecture; as is also its identification with the modern town of Orvieto.

The name of Paterum again occurs in early ecclesiastical records as the see of a bishop, but afterwards wholly disappears. (Holsten. Not. ad Claud. p. 207; Romanelli, vol. i. p. 213.) [E. H. B.]

PATRISCUS. [Tchiniscus.]

PATIGRAN (Amnissium, xiii. 6), one of the three principal towns mentioned by Ammianus Marcellinus in Media. This place is nowhere else noticed; but it is not impossible that the name is a barbarous corruption of the Tigrama of Ptolemy (vi. 2. § 9). [V.]

PATMOS (Patmos; Patmou), one of the Sporades Insulae, in the south-east of the Aegean, to the west of Lepisia and south of Samos, is said to have been 30 Roman miles in circumference. (Pliny, iv. 23; Strab. x. p. 488; Thucyd. iii. 23; Eustath. ad Dion. Per. 530.) On the north-eastern side of the island there was a town with a harbour of the same name. But the middle ages, and the southern wind, have carried the promontory Amazonium (Studiosum, Mor. Mer. p. 488, ed. Hoffmann). This little island is celebrated as the place to which St. John was banished towards the close of the reign of Domitian, and where he is said to have composed the Apocalypse (Rev. i. 9). A cave is still shown in Patmos where the apostle is believed to have received his revelations. (Comp. Iran. ii. 22; Euseb. Hist. Eccl. ix. 18; Dion Cass. xvi. 1.) The island contains several churches and convents, and few remains of the ancient town and its castle. (Walpole, Turkey, vol. ii. p. 43; Ross, Reisen auf den Griech. Inseln, vol. ii. p. 123, foll.)

PATRAE (Patraí; in Herod. i. 145, Patreei, properly the name of the inhabitants: Eth. Patreis, Thuc.; Patraoi, Pol. iv. 6; Patrensis: Patrasso, Patras, Patrai), a town of Achaia, and one of the twelve Achaean cities, was situated on the coast, W. of the promontory Rhium, near the opening of the Corinthian gulf. (Herod. i. 145; Pol. ii. 41; Strab. viii. p. 866.) It stood on one of the outlying spurs of Mount Panachaicus (Voldhid), which rises immediately behind it to the height of 6322 feet. It is said to have been formed by an union of three small places, named Aroë (Aroΐ), Antileia (Arvane), and Mesatis (Mesarís), which had been founded by the Ionians, when they were in the occupation of the country. After the expulsion of the Ionians, the Achaean hero Patras withdrew the inhabitants from Antileia and Mesatis to Aroë, which he enlarged and called Patrae after himself. The acropolis of the city probably continued to bear the name of Aroë, which was often used as synonymous with Patrae. Strabo says that Patrae was formed by a coalescence of seven demes; but this statement perhaps refers to the restoration of the town mentioned below. (Paus. vii. 18. § 2, seq.; Strab. viii. p. 337.) In the Peloponnesian War Patrae was the only one of the Achaean cities which espoused the Athenian cause; and in B.C. 419, the inhabitants were persuaded by Alexiades to connect their city by means of long walls with its port. (Thuc. v. 52; Plut. Alex. 15.) After the death of Alexander the city fell into the hands of Cassander, but his troops were driven out of it by Aristodemus, the general of Antigonus, B.C. 314. (Diod. xiii. 66.) In B.C. 280 Patrae and Dyrrhym were the first two Achaean cities which expelled the Macedonians, and their example being shortly afterwards followed by Tribuca and Phærae, the Achaean League was renewed by these four towns. [See Vol. i. p. 15.] In the following year (B.C. 279) Patrae was the only one of the Achaean cities which sent assistance to the Aetolians, when their country was invaded by the Gauls. In the Social War Patrae is frequently mentioned as the port at which Philip landed in his expedition into Peloponnesus. In the war between the Achaean and the Romans Patrae suffered so severely, that the greater part of the inhabitants abandoned the city and took up their abodes in the surrounding villages of Mesatis, An-
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PATRAE.

The country around Patras is a fine and fertile plain, and produces at present a large quantity of currants, which form an article of export. The modern town occupies the same site as the ancient city. It stands upon a ridge about a mile long, the summit of which formed the acropolis, and is now occupied by the ruins of the Turkish citadel. From the town there is a beautiful sea-view. "There was a line of the land on the opposite side of the gulf, extended from the snowy tops of Parnassus in the east, to the more distant mountains of Acastania in the same direction, while full in front, in the centre of the prospect, are the colossal pyramids of Kaksilaca (the ancient Taphiususus) and Varvaten (the ancient Chakes), rising in huge perpendicular masses from the brink of the water." (Mur, Tour in Greece, vol. ii. p. 300.) There are very few remains of antiquity at Patras. The modern citadel contains some pieces of the walls of the ancient acropolis, and there are ruins of the Roman aqueduct of brick. The well mentioned by Pausanias is still to be seen about three quarters of a mile from the town under a vault belonging to the remains of a church of St. Andrew, the patron saint of Patras. Before the Greek revolution, in which Patras suffered greatly, its population was about 10,000; but its present population is probably somewhat less. (Leake, Morus, vol. ii. p. 123, seq.)

COIN OF PATRAE.


PATTALA.

PATTILA INSULA (Πατταλινή νησίωτα) (Pattalona νῆσις), Paus. i. i. § 1, i. 55, § 1; Nephi. B. s. v.; Πατταλονὲς χρόας, Strab., i. 598), a small island off the southern coast of Attica, west of the promontory Sunium, so called from Patrucas, one of the generals of Ptolemy Philadelphus, who was sent by this king to assist the Athenians against the Macedonians, and who built a fortress in the island. It is now called Gaitharionisia. (Leake, Deni. of A. c. p. 62, 2nd ed.)

PATTALA (παττάλα), Arrian, v. 4. vi. 17; Πάτταλα, Paus. vii. i. § 59), a town in Western India, situated at the point of land where the western stream of the Indus is divided off into two chief branches, which, flowing to the sea, enclose what has been popularly called the delta of that river. There can be no doubt that this place is represented by the present Tatta. Arrian states that it derives its name from an Indian word, which signifies delta (v. 4; Ind. c. 2.) Alexander the Great appears to have spent some time there, and to have built a castle and docks; and it was from this place that he made his first unfortunate but ultimately successful expedition in ships to the mouth of the Indus (Arrian, vi. 18). The real Median meaning of Pattala appears to be the West, in opposition to
PATALENE.

the East, or land of the Ganges; or, mythologically, the Lower Regions (Ritter, v. p. 476).

PATALENE: (Παταλενή, Strab. xvi. p. 691, 701; Patalene, Patat'ēnē, Ptol. vii. i. § 55; Pala'te, Plin. vi. 20, 21, 23), the delta-shaped district comprised between the arms of the Indus, and extending from its capital Pattala (now Tutta) to the Indian Ocean. It was a very fertile, flat, marshy country, liable to be constantly overflowed by the water of the Nile. The ancient name, on the whole, a tolerably accurate estimate of the size of this delta, Aristobulus stating that it was 1000 stadia from one arm of the river to another, and Nearchus considering the distance to be 800 stadia; they, however, greatly exaggerated the width of the river, at its point of separation, Onesicritus deeming this to have been as much as 200 stadia (Strab. xv. p. 701). We may presume this measure to have been made during a time of flood. By Marcellus, Pattala is comprehended in Gedrosia; but there seems reason to suspect that the present text of Marcellus has been tampered with (c. 34, ed. Müller, 1855). Arrian does not distinguish between the town and the district of which it was the capital, but calls them both indiscriminately Patala (Arab. v. 3). The district probably extended along the coast from the present Kurichch on the W. to Cutch on the E.

PATO'MUS (Πατομός, Herod. ii. 159), a town of Arcadia, on the borders of Egypt, near which Necho constructed a canal from the Nile to the Arabian Gulf. It is probably the Pithon of Scripture (Exod. i. 11), not far from Babastis, and near the site of the present Belbej. [T. H. D.]

PAULO (Pagiōn), a river of Liguria, rising in the Maritime Alps, and flowing into the sea under the walls of Nicea (Nice). (Plin. iii. 3. s. 7; Mel. ii. 4. § 9.) It is now called the Pigiōn, and is a considerable mountain torrent in winter and spring.

[ E. H. B.]

PAUS. [CLEITON]

PAUSILYPUS MONS. [NEAPOLIS, p. 410.]

PAUSALAE. (Pith. Pausalaias, a town of Pëceum, mentioned only by Pliny (iii. 13. s. 18). It is placed by Holstenius at Monte dell'Olsino, about 5 miles S. of Messara, on the right bank of the river Chantiar, the ancient Fisuron. (Holsten. Not. ad Victor. p. 137.)

PAXI (Παξί), the name of two small islands, now called Peza and Antipaxi, situated between Coreya and Lecusos. (Polyb. ii. 10; Plin. iv. 12. s. 19; Dion Cass. i. 12.)

PEDAEUM or PEDAEUS (Πεδαίος), a place mentioned by Homer (II. xiii. 172), which is said by Eustathius to have been a town in Tröas; but it is otherwise entirely unknown.

PEDALIE, a place on the coast of Cilicia, between Fimara and Ale, is mentioned only by Pliny (v. 22), and its exact site is unknown. [L. S.]

PEDALIUM (Πεδαλίου), a promontory in the south-east of Caria, forming the southernmost point of the western coast of the Ínns Glanucus. (Pomp. Mela. i. 16; Plin. v. 29; Stadiasmus Mar. Magn. §§ 228, 233, 234.) Strabo (xiv. p. 651) gives to the same promontory the name of Artémia, from a temple of Artemis, which stood upon it; its modern name is Bokomandil. (Leake, Asia Minor, p. 223, foll.)

PEDASIA (Πεδασία; Eth. Pedaśieos), also called PEDASUM (Plin. v. 29), an ancient city of Caria, in which the Persians suffered a defeat during the revolt of the Ionians. (Herod. v. 121, vi. 20.) It was once the chief seat of the Leleges. Alexander the Great deprived the place of its independence by giving it over to the Halicarnassians, together with five other neighbouring towns. (Plin. iv. 23.) In the time of Strabo (xiii. p. 611) the town had ceased to exist, and the name of the district, Pedasia (Πεδαςία), was the only remaining memorial of the place. (Comp. Polyb. viii. 27; Steph. B. s. e.) As Herodotus assigns to Pedas a portion of the territory of Miletus, it is clear that the town must have been situated between Miletos, Halicarnassus, and Stratozicelia; but its exact site is only matter of conjecture, some placing it at the modern Melasos, and others at Areth Utsar, neither of which suggestions is free from inconsistencies.

[ L. S.]

PEDASUS (Πεδάσος), a small town of Mysia, on the river Satnicoces, which is mentioned by Homer (II. vi. 33, xx. 92, xxi. 87), but was deserted in the time of Strabo (xiii. p. 605), who (p. 584) mentions it among the towns of the Leleges, which were destroyed by Achilles. (Comp. Steph. B. s. e. Πεδασία.) Pliny (v. 23) imagines that Pedasus was the same place as that which subsequently bore the name of Adriamantus; but as Homer distinctly places it on
the river Satratis, the supposition is impossible.

PEDASUS. [Metihone.]

PEDAEUS (Πεδαίος), the largest river of Cyprus, rising from the eastern side of Olympus, and flowing near Salamis into the sea. (Ptol. v. 14. § 3; Engel, Kypros, vol. i. p. 37.)

PEDAEI (Πεδαί), the inhabitants of one of the Phoenician towns destroyed by Xerxes. (Herod. viii. 33.) From the order in which it stands in the enumeration of Herodotus, it appears to have stood near the Cephalisus, in some part of the plain between Thirtora and Eateia, and is perhaps represented by the ruins at Palea Feca. (Lacea, Northern Greece, vol. ii. p. 89.)

PEDNELISSUS (Πενελλίς), a town in the interior of Pisidia, near the Eurymened, above Aspendus (Strab. xi. p. 570; i. p. 667; Paus. B. a. e.; Ptol. v. 5. § 8; Hierocles (p. 616), giving a greater extension to Pamphylia, assigns the town to this province. The town formed a small state by itself, but was always involved in war with the neighbouring Selge. (Polyb. v. 72, &c.) It is also mentioned in the ecclesiastical annals and on coins. (Sestini, p. 96.) Fellows (Asia Minor, p. 196, &c.) is inclined to identify the extensive ruins near the village of Bodosooe with the ancient Pednelissus; these ruins, however, according to his theory, lie scarcely any trace of Greek origin, but belong to the Roman period. [L. S.]

PEDONIA (Πεδωνία), a town on the coast of Marmaria, before which lay an island of the same name. (Ptol. iv. 5. §§ 32, 75.) This island is also mentioned by Strabo, but in some editions under the name of Sidonia (xvii. p. 799). We may, however, conclude from Polyenn that Pedonia is the correct reading. (See Groskurd's Strabo, vol iii. p. 557.)

PEDUM (Πέδουμ, Steph. B.; Ech. Πεδούμ, Pedanuus; Galliacho), an ancient city of Latium, which appears to have been at one period of considerable importance. It is mentioned by Dionysius as one of the cities which composed the league against Rome in B.C. 493; and there is no doubt that it was, in fact, one of the thirty cities of the Latin League. (Dionys. v. 61; Niebuhr, vol. ii. p. 17.) It is next mentioned among the cities which are said to have been taken by Coriolanus in the campaign of B.C. 498, where its name is associated with those of Lavinium, Pometia, and Corioli. (Liv. i. 59; Dionys. viii. 10; Plut. Coriol. 28.) Dionysius terms it at this time a small city (Ib. 26); and it is remarkable that its name does not again occur during the wars of the Romans with the Aequians, notwithstanding its proximity to the frontier of the two nations. It is next mentioned in B.C. 338, when the Gauls, who had invaded Latium, encamped in its neighbourhood, where they sustained a severe defeat from the dictator C. Sulpius. (Liv. vii. 12.) During the last great struggle of the Latins with Rome, the Pedum bear a considerable part. Their name, indeed, is not mentioned at the first outbreak of the war, though there can be no doubt of their having taken part in it; but, in B.C. 339, Pedum became for a time the centre of hostilities, being besieged by the Roman general Aemilius, and defended by the allied forces assembled from Tibur, Praeneste, Velitrae, Lanuvium, and Antium. Aemilius on this occasion abandoned the enterprise; but the next year Camillus again advanced to Pedum, and, the forces of the Latins having now divided, the Tiburtines and Praenestines alone arrived for its protection. They were defeated in a great battle by Camillus, and the city of Pedum taken by assault immediately afterwards. (Liv. viii. 12, 13; Fast. Capit.) In the general pacification which followed the Pedani obtained the Roman franchise, but on the same terms as the Lanuvians, that is to say, without the right of the suffrage. (16. 14.) From this time not only does the name of the people disappear from history, but we find no subsequent mention of the town of Pedum, which appears to have rapidly fallen into decay. The "Pedanus aeger," or "regio Pedana," is alluded to both by Cicero and Horace; but in Pliny's time even the "populus" had become utterly extinct, and we find no subsequent trace of the name. (Cic. ad Att. ix. 15; Hor. Ep. i. 4. 2; Plin. iii. 5. s. 9.) Hence the only clue to its position is derived from the passages already cited, and from the statement of the old scholiast on Horace (Schol. Cris. ad L. C.) that it was situated between Tibur and Praeneste. Its proximity to those cities is distinctly attested by Livy (viii. 13), and there seems no reason to reject the opinion first advanced by Cluverius, and adopted by Gell, Nibby, and Abeken, which would place Pedum on the site of Gallicano, though we have certainly no conclusive evidence in its favour. The modern village of Gallicano, the name of which first occurs in the tenth century, in all probability occupies an ancient site; it stands on a narrow tongue of land between the two rivers, opposite the site of the town, with lofty and precipitous banks; but, from the peculiar nature of the country, this position almost exactly resembles that of Zagarelo and other neighbouring places. No ruins exist at Gallicano; and from the early decay of Pedum we can hardly expect to meet with inscriptions, only the evidence that can really set the question at rest. Gallicano is 4½ miles from Praenestina (Praeneste), and about the same distance from La Colonna (Labicum); it is about a mile on the left of the Via Praenestina, and 19 miles from Rome. (Cluver, Ital. p. 966; Gell, Top. of Rome, p. 340; Nibby, Dintorni, vol. ii. p. 532; Abeken, Mittel Italiens, p. 77.) [E. B. E.]

PEGAE or PAGAE (Παγαή, Dor. Παγαί: Ech. Παγαίων), a town of Megaris, on the Akyonian or Corinthian gulf. It was the harbour of Megaris on the east coast, and was the most important place in the country next to the capital. According to Strabo (viii. p. 334) it was situated on the narrow strip of land between the two rivers, and the distance from Pagae to Nissa being 120 stadia. When the Megarians joined Athens in B.C. 455, the Athenians garrisoned Pegae, and its harbour was of service to them in sending out an expedition against the northern coast of Peloponnesus. (Thuc. i. 103, 111.) The Athenians retained possession of Pegae a short time after Megara revolted from them in B.C. 434; but, by the thirty years' truce made in the same year, they surrendered the place to the Megarians. (Thuc. i. 114. 11.) At one period of the Peloponnesian War (B.C. 424) when Pegae fell by the aristocratical exiles from Megara. (Thuc. iv. 66.) Pegae continued to exist till a late period, and under the Roman empire was a place of sufficient importance to coin its own money. Strabo (viii. p. 380) calls it τὸ τῶν Μεγαρίων φρούριον. Pausanias saw there a chapel of the hero Aegaleus, who fell at Glisus in the second expedition of the Argives against Thebes, but who was buried at this place. He also saw near the road to Pegae, a rock covered with marks of arrows, which were supposed to have been made by a body of the Persian cavalry.
of Mardonius, who in the night had discharged their arrows at the rock under the impulse of Artemis, mistaking it for the enemy. In commemoration of this event, there was a brazen statue of Artemis Soteira at Paeae. (Paus. i. 44. § 4.) Paeae is also mentioned in the following passages:—Strab. ix. pp. 400, 409; Paus. i. 41. § 8; Polyb. iii. 13. § 84. Steph. B. s. v.; Mela, ii. iii. § 10; Plin. iv. 7. s. 11. Hieroc. p. 645; Tab. Peut. where it is called Pache. Its site is now occupied by the port of Pontho, not far from the shore of which are found the remains of an ancient fortress. (Lenko, Northern Greece, vol. ii. p. 407.)

PEGASUS STAGNUM. A small lake in the Castrian plain near Ephesius, from which issues the little river Phyrites, a tributary of the Caystrus. (Plin. v. 31.) The district surrounding the lake present an extensive morsis. (Comp. Arandoll, Sera Churches, p. 23, &c.)

PEIRAECUS. [Attiena, p. 306.]

PEIRAEOUS and PEIRAECUM, in Corinthia. [p. 685.]

PEIRAEOUS. [Amisus.]

PEIRENE FONS. [Corinthis, p. 680, b.]

PEIREISAE. [Asterium.]

PEIRUS. [Achila, p. 13, b.]

PEISO. [Pelso.]

PELLUS (Πίππος), a fortress of the Tolistobii, in Galatia, where Deiotaros kept his treasures. (Strab. xii. p. 567.)

PELAGONIA (Πελαγονία, Strab. vii. pp. 326, 327; Παλαιόνια, Steph. B.), a district of Macedonia, bordering on Illyricum, occupied by the PELAGONIANS (Πελαγόνες, Strab. vii. pp. 327, 331, Fr. 38—40, 434; Polyb. iii. 13, § 34; Plin. iv. 17.) Although Livy employs the name of Pelagonia, corresponding with the fertile plains of Bitolus, in his narrative of the campaigns of Sulpicius, as that of a large district containing Strymon, it is evident, from his account of the division of Macedonia after the Roman conquest, that Pelagonia became the appellation of the chief town of the Pelagonians, and the capital of the Fourth Macedon, which included all the primitive or Upper Macedonia E. of the range of Pindus and Scardus. (Liv. xiv 29.) It was perhaps not specifically employed as the name of a town until the other two cities of Pelagonia were ruined; for that Pelagonia, or a portion of it, once contained traces of a tripartite military wall, and was situated near the river Tripolitsa, given to it by Strabo (vii. p. 327). The town, which, from its circumstance of being the historic capital of the Fourth Macedon, must have been of some importance, existed till a late period, as it is noticed in the Synecocemus of Hierocles, and by the Byzantine historian, Malachus of Philadelphia, who speaks of the strength of its citadel (ap. Const. Porphy. Excerpt. de Legat. p. 51). From its advantages it was occupied by Manuel Comnenus (Nicetas, p. 67; Le Bouc, Bas Empire, vol. xvi. p. 141.) The name of Pelagonia still exists as the designation of the Greek metropolitan bishopric of Bitolus or Monastiri, now the chief place of the surrounding country, and the ordinary residence of the governor of Rhami. At or near the town are many vestiges of ancient buildings of Roman times. The district was exposed to invasions from the Dardani, who bordered on the N., for which reasons the communication "Etucus Pelagonem" Liv. xxi. 34. were carefully guarded by the kings of Macedonia, being of great importance, as one of the direct en-

Trances from Illyricum into Macedonia by the course of the river Drilon. Between the NE. extremity, Mt. Izbaitria, and the Kisauros of Decol, there are in the mighty and continuous chain of Scardus (above 7000 feet high) only two passes fit for an army to cross, one near the N. extremity of the chain from Kisauros, he found traces of the Pelagonia, a very high "col," not less than 5000 feet above the sea-level; the other considerably to the S., and lower as well as easier, nearly in the latitude of Akbe:li. Lenko (Northern Greece, vol. iii. pp. 318—322) is of opinion that the passes of Pelagonia, in which Perseus was stationed by his father Philip, were this latter depression in the chain over which the modern road from Scodra or Sentari runs, and the Via Aenatica travelled formerly. The Illyrian Antartiae and Dardani, to the N. of the chain, could threaten Macedonia from the former pass, to the NE. of the mountain-chain of Scardus. (Comp. Grote, Greece, c. xxxv. and the references there to Pouqueville, Boné, Grisebach, and Müller) Stymbara or Stubara, was situated apparently on the Erigon, as also were most of the Pelagonian towns. Polybius (v. 108) speaks of a Pelagonian town named Pissaeum (Πισσαίασις). Pselomy (l.c.) assigns to the Pelagonian the two towns of Andratrius or Eunthos (Πεστ. Τοβ., the orthography is not quite certain), and Strabo: [E. B. F.]

PELASGI (Πελασγοί), an ancient race, widely spread over Greece and the coasts and islands of the Aegean sea in prehistoric times. We also find traces of them in Asia Minor and Italy.

I. The Pelasgi in Greece. The earliest mention of the Pelasgi is in Homer (II. ii. 681), who enumerates several Thessalian tribes as furnishing a contingent under the command of Achilles, and among them " those who dwelt in Pelasgian Argos." Homer also speaks of Erebus as a chief abode of the Pelasgi; for Achilles addresses Zeus as Δῶρος, Πελασγώτης. (Il. xvi. 233.) And this agrees with Hesiod's description of Dodona as the "seat of the Pelasgi." (Frang. xvi.iii.) So in the Supplices of Aeschylus, the king declares himself to be ruler of the country through which the Alges and the Strymon flow, and also of the whole of the land of the Perrhaebi, near the Paeonians, and the Dodoncean mountains, as far as the sea. (Suppl. 250, seq.) Herodotus tells how he found traces of Erebus at Dodona, where he says they worshipped all the gods, without giving a name to any (i. 52). Compare his mythical account of the two priestesses at Dodona (ii. 56) with Homer's description of the Seli. (Il. xvi. 234, seq.)

Strabo (v. p. 221, C.) says: "Nearly all are agreed about the Pelasgi, that they were an ancient tribe (φολο) spread over the whole of Hellen, and especially by the side of the Aeolians in Thessaly. . . . And that part of Thessaly is called Pelasgian Argos which extends from the coast between the outlet of the Peneus and Thermopylae as far as the mountain range of Pindus, because the Pelasgians were masters of that region."* We also hear of the Pelasgi in Boeotia, where they dwelt for a time, after having, in conjunction with the Thracians, driven out the Aeones, Tenmires, Leleges and Hyantes. Afterwards they were, in their turn, driven out by the former inhabitants, and took refuge at Athens under M. Hynemutas, part of

* Argos probably means a plain, see Kruce's Hellen (vol. i. p. 404).
the city being called after their name. (Strab. i. 6. p. 401.) And Attic historians speak of their residence there, and say that an account of their migratory disposition they were called ΠΕΛΑΣΓΟι (storks) by the Attic people. (Strab. v. p. 221.) This is the character generally given to the Pelasgi, and it is curious to find Herodotus (i. 56) contrasting the stationary habits of the Pelasgians, with the love of wandering exhibited by the Hellenic Dorians. For even his own account of the Pelasgi disproves his general statement; since they could not have existed in so many different quarters as he assigns to them without several migrations, or assertions of an universal extension over Greece, and its dependencies. It is true that he says (ii. 56) that Hellas was formerly called Pelasgia, and Thucydides speaks (i. 3) of the name Hellas being of comparatively recent date, and of the Pelasgie name being the most prevalent among the tribes of Greece; but this does not account for the Pelasgi being found in Asia (Hieron. ii. x. 429), and for their having introduced Egyptian rites into Greece. (Herod. ii. 51.)

Their sojourn in Attica is related by Herodotus, wherein (v. 137) that they had possession of Athens, under Mt Hymettus assigned them as a reward for their services in building the wall of the Acropolis at Athens. From this Heracaneus said they were driven out by the Athenians from envy, because their land was the best cultivated. The Athenians, however, says Herodotus, ascribe their expulsion to their licentious conduct. Thucydides also (ii. 17) mentions the Pelasgic settlement beneath the Acropolis, and the oracle relating to it. In the passages above quoted Herodotus speaks of the Pelasgi as of foreign extraction. In another passage (viii. 44) he tells us that the Athenians were formerly Pelasgians, and were so called, with the surname of Cracai. They were called successively Cerecophai, Erechtheiadae and Iones.

Strabo (xiii. p. 621) mentions a legend that the inhabitants of Mt Phriecon near Themiselyca made a descent upon the place where Cyne afterwards stood, and found it in the possession of Pelasgi, who had suffered from the Trojan War, but were nevertheless in possession of Larissa, which was about 70 stades from Cyne.

We find traces of the Pelasgi in several parts of the Peloponnesus. Herodotus (i. 146) speaks of Arcadian Pelasgians, and (vii. 94) tells us that the Ionians in Achaia were formerly called Pelasgic Arcadians (or Pelasgians of the coast). After Danaus and Xuthus came to Peloponnesus, they were called Ionians, from Ion, son of Xuthus.

In the passage above referred to (Simp. 236) Argos is called Pelasgian; the king of Argos is also called Κρατος Πελασγων (v. 327), and throughout the play the words Argive and Pelasgian are used indiscriminately. So, too, in the Prometheus Vinctus (v. 860), Argolis is called "the Pelasgian land." In a fragment of Sophocles (Iphiclus) the king is addressed as lord of Argos and of the Tyrrheni Pelasgi.

Strabo (vii. p. 321) speaks of Pelasgians taking possession of part of the Peloponnesus; along with other barbarians, he says (v. p. 221) that Ephorus, on Herodotus's authority, traces the origin of the Pelasgi to Lycaon, son of Pelasgus, and that he declare his own opinion to be that they were originally Arcadians, who chose a military life, and, by inducing many others to join them, spread the name far and wide, both among the Greeks and wherever they happened to come. "The Arcadian divine or heroic pedigree," says Mr. Grote (Hist. Greece, vol. i. 1. ed. ix.), "begins with Pelasgus, whom both Hesiod and Asius considered as an indigenous man, though Aesilians the Argelian represented him as brother of Arges and son of Zeus by Niobe, daughter of Phoroneus; this logo grapber wished to establish a community of origin between the Arcadians and the" Pelasgi. For the legend concerning Lycaon, son of Pelasgus, and his fifty sons, see Grote's Greece, vol. i. p. 239, note.

According to Dionysius, Lycaon, son of Pelasgus, lived and gave names before the Trojan War (vi. i. p. 30, ed. Reiske), and the migration of the Oecumens under Oeneus, son of Lycaon, in the next generation, is, in the words of Pausanias (viii. 3, quoted by Niebuhr), "the earliest colony, whether of Greeks or barbarians, whereof a recollection has been preserved."

Pausanias (viii. 2) gives the popular legend current among the Arcadians, that Pelasgus was the first man born there; on which he observes mildly: "But it is likely that other men were also born with Pelasgus, for how could he have reigned without subjects?" According to this legend Pelasgus is a regular mythic hero, surpassing all his contemporaries in stature and wisdom, and teaching them what to choose for food and what to abstain from. The use of beechn-asters, which the Pythian oracle (Herod. i. 66) ascribed to the Arcadians, was taught them by Pelasgus. His descendants became numerous after three generations, and gave their names to various districts and many towns in Greece. Pausanias also speaks of Pelasgians coming from Lesbian to Pylos, and driving out the eponymic founder (v. 36. § 1).

Dionysius adopts the Achaean legend, viz. that the first abode of the Pelasgi was Achaia Argos. There they were autochthonous, and took their name from Pelasgus. Six generations afterwards they left Peloponnesus, and migrated to Macedon, the country being Achaean, and Pheidian, and Pelasgus, sons of Larissa and Poseidon. These three gave names to various districts, Achaean, Pheidian, and Pelasgian. Here they abode for five generations, and in the sixth they were driven out of Thessaly by the Curetes and Leleges, who are now called Locrians and Aetolians, with whom were joined many others of the inhabitants of the district of Mt. Parasnaus, led by Deucalion (i. 17. p. 46). They dispersed in different directions; some settled in Illyria, between Olympus and Osse; others in Boeotia, Phocis, and Euboea; the main body, however, took refuge with their kinmen in Epirus, in the neighborhood of Dodona (i. 18).

We now come to II. The Pelasgians in the Islands of the Aegean. Homer (Od. xix. 175—177) mentions the Pelasgi (called δαοι), as one of the five tribes in Creece, the remaining four being the Aeacians, Eteoretes, Cyclones, and Dorians (called τραύανοι). See Strabo's comment on this passage (v. p. 221), and x. pp. 473, 476, where two different explanations of the epithet τραύανοι are given. Herodotus (i. 81) speaks of Pelasgi living in Samothrace, where they performed the mysteries called Samothracian orgies.

Lennoals and Imbros were also inhabited by them (v. 26). So also Strabo (v. p. 221), quoting Autolices. Theophrastus (i. 109) speaks of the Tyrreni Pelasgi, who occupied Lennois; and Pausanias...
(vii. 2. § 2) says the Pelasgians drove out the Mi-
nyans and Lacedaemonians from Lemnos. The per-
petrators of the Lemnian massacre were Pelasgians.
(Hevel. vi. 138—140 ; compare Fnd. Pyth. Od. iv. 448 [232. Bk.). Orph. Arg. v. 470; Stanley, 
Comm. in Aeschy. Chor. Ph. 631.)

Heredotus also reckons the inhabitants of seven-
teen islands on the coast of Asia as belonging to the
Pelasgian race (vii. 95). According to Strabo (xiii. 
p. 621) Meneaetes declared the whole coast of
Lonia, beginning at Mycale, to be peopled by Pelasgi,
and the neighbouring islands likewise: "and the
Lesbians say they were under the command of
Pylaus, who was called by the poet the leader of
the Pelasgi, and from whom their mountain was
called Pylaum. And the Chians say their founders
were Pelasgi from Thessaly.

Dionysius (i. 19) says that the first Pelasgian
 colony was led by Mycar to Lesbos, after the Pelasgi
had been driven out of Thessaly.

Diodorus Siculus (v. 51) gives a different account
of this colony. He says that Xanthus, the son of
Triopius, chief of the Pelasgi from Argos, settled
first in Lycia, and afterwards crossed over with his
followers into Lesbos, which he found unoccupied,
and divided among them. This was seven genera-
tions before the flood of Denedaun. When this oc-
curred Lesbos was desolated, and Magnesia, guardian
of Zeus (according to Herodotus) occupied it a second
time, and the island received its name from his son-
in-law, Semoins of Chios (quoted by Kruse, Hellen).

speaks of Pelasgians being in Scithos and Scyros.

We next come to

III. The Pelasgians in Asia.—On this point we
have Homer's authority that there were Pelasgians
among the Trojan allies, ranked with Lelges, Can-
cores, and Lycians, and called Eunai (II. x. 429.)
One of these was killed by Ajax, in the battle over
the body of Patroclus,—Hippothous, son of Lethas.
(II. xvii. 288.)

Heredotus speaks (vii. 42) of Antaodros as a
Pelasgian city, and afterwards (vii. 95) says that
the Aeolians were formerly called Pelasgians by the
Hellenes, and that when they fought against the
Greeks they wore Hellenic armour.

Strabo (v. 221) quotes Homer's statement that
the neighbours of the Cilicians in the Troad were
Pelasgians, and that they dwelt about Larissa. (II.
ii. 429.) This name probably signifies a fortress
built on a precipice or overhanging rock, and is an
indication, wherever it occurs, of the presence of
Pelasgi. There were several places of the same
name in Greece and two or three in Asia Minor,
which are enumerated by Strabo (ix. p. 440, xiii.
p. 620). According to this geographer most of the
Carians were Lelges and Pelasgi. They first occu-
pied the islands, then the sea-coast. He argues,
from Homer's expression "the tribes of Pelasgians" 
(II. ii. 840), that their number was considerable.

Dionysius (i. 18) says that the Pelasgi, on being
driven out of Thessaly, crossed over into Asia and
acquired many cities on the sea-coast.

Two cities were in existence in the time of Her-
rodotus, namely, Scylace and Placie, on the Pro-
pentis, which he believed to be Pelasgian cities, and
which, he says (i. 57), spoke similar dialects, but
unlike their neighbours. That dialect was, on
Herodotus's testimony, not Greek, but resembling
the dialect of the Cretorians, or rather Cretanians,
the tribe among the Edones in Thrace.

Bishop Thirlway, comparing this passage with
another, in which Herodotus is enumerating the
dialects that prevailed among the Ionian Greeks,
and using the same terms, infers from the comparison
that "the Pelasgian language which Herodotus
heard on the Hellespont and elsewhere sounded to
him a strange jargon; as did the dialect of Ephesus
to a Milesian, and that of the Bolognese does to a
Bolognese" (vol. i. p. 55). Mr. Grote differs from
Bishop Thirlway in his estimate of these expressions
of Herodotus, who, he thinks, must have known
better than one whether a language which he
heard was Greek or not, and concludes that "Her-
rodotus pronounces the Pelasgians of his day to
speak a substantive language differing from Greek;
but whether differing from it in a greater or less
degree (e.g. in the degree of Latin or of the Hellenic),
we have no means of deciding" (vol. i. pp. 351 —
353).

Hereon (Ancient Greece, p. 38, note) has some
remarks on Herodotus's opinion respecting the lan-
guage spoken by the Pelasgians in his day, in which
he seems to raise an imaginary difficulty that he
may have the pleasure of overthrowing it.

Before quitting the coasts of the Aegean, it is
necessary to quote Thucydides's observation (iv. 
109), that "the Pelasgian race is said to be the
most widely prevalent in the Chalcidic peninsulas
and in the islands of the Chalcidic sea," and the legend
preserved by Athenaeus (xiv. p. 639), that "Thessaly
was, in the time of Pelasgus, suddenly converted by
an earthquake from a vast lake into a fertile plain,
irrigated by the Peneus, the waters of which before
had been shut in by mountains.

The latter is a poetical version of a geological
truth, which, though not falling within the province
of history, recommends itself at once to the notice of
the geographer.

We now come to

IV. The Pelasgians in Italy.—Legendary history
has connected the Pelasgic race with more than one
portion of the Italian peninsula. The name Oenotria,
by which the southern part of Italy was formerly
known (see Aristotle, Pol. vii. 19) suggests an affin-
ity between the early inhabitants of that country
and the Arcadian Pelasgians. The name Tyrrheni
or Tyrrhen, which we have seen is used identically
with that of Pelasgi, suggests another link in the
numerous legends which furnished logographers
with the subject-matter of their discourse. connected
the Umbrics, the Pcenetians, and other tribes in the
north of Italy and on the coast of the Adriatic
with the Pelasgians from Epirus and Thessaly. Some
of these are given by Strabo. He quotes Anticlaudes
to the effect that some of the Lemnian
Pelasgians crossed over into Italy with Tyrrhenians,
son of Atys (v. p. 221). Again, he quotes Hier-
onymus's assertion, that the Thessalian Pelasgians
were driven out of the neighbourhood of Larissa
by the Lapiths, and took refuge in Italy (iv. p. 
443).

Panasius's account of the Pelasgian colony led
by Oenotrus has already been given. Dionysius
(i. 11. p. 30) confirms it, saying "Oenotrus son
of Lycaon led a colony into Italy seventeen gen-
erations before the Trojan War." According to
Dionysius, a colony of Pelasgians came over from
Thessaly and settled among the Aborigines, with
whom they waged war against the Sicels (i. 17. p.
45).

Another body came from the neighbourhood
of Dolona, whence, finding the territory unable to sup-

Pelasgi. 563
Dionysius thinks all are mistaken who hold the Tyrrenhi and the Pelasgi to be the same race. He thinks no argument can be drawn from the feet of their names being used indiscriminately, as that was very common, e.g., in the case of the Trojan and Pelasgian. Moreover, the Greeks called all Italians—Lattins, Umbrians, Ausones, &c.—Tyrrenhians. Even Rome was believed by many to be a Tyrrenhian city. Dionysius quotes Herodotus (i. 57) in support of his opinion that the Pelasgi and Tyrrenhians are not of the same origin. It would be a wonderful thing, he says, if the Coroticani spoke the same dialect as the Placeni on the Hellespont, both being Pelasgi, but should not speak the same dialect as the Tyrrenhians, if they were also Pelasgi. For the contrary of the proposition—if δυογλασίως, then δυοθείως—holds good: i.e., if ἀλλογλασίους, then ἀλλοθείους. If the case were reversed, there might be a show of reason for believing them of the same origin; for it might be said that distance and the interlarded early traces of resemblance: but when they are so near each other as the Coroticani and Tyrrenhi this supposition is untenable (i. 29).

Hence Dionysius believes the Pelasgi and Tyrrenhians to be distinct. He sums up all by saying that those Pelasgi who survived the final dispersion and ruin of the race existed among the Aborigines, and their descendants helped them and other tribes to build Rome (i. 30).

It is unnecessary to remark the difference between Corotia in Umbria and Creton in Thrace, which Dionysius unsuspiciously passes over. The above somewhat lengthy extracts have been made from his Roman Antiquities, because they give us a very fair specimen of the way in which scattered traditions were dressed up in a quasi-historical garb, and decked out with any stray evidence which local names or language might supply.

The common native tradition of the Latins only testifies to an immigration of so called Aborigines, not to the existence of the Pelasgi within Italy, or the Pelasgi with the Aborigines. Certain Roman historians have combined these two traditions in a different way to that of Dionysius, making the Aborigines, namely, declare themselves to be one and the same people with the Pelasgi. This, for instance, is without any doubt, the meaning of Cicero's assertion that Aborigines came over into Italy many generations before the Trojan War, out of Achaea: for so he named the old Pelasgic Greece by the common appellation of his time. (Schwegler, Romische Gesch. iii. 2) We find the same tradition of a Pelasgic immigration into Latium confirmed by many other testimonies. Pline declares that writing was brought into Latium by the Pelasgi. It is a question, however, whether by these Pelasgi he means those who came out of Thessaly and Dodona, or the Aborigines of Thessaly, who conquered the Pelasgi and united them with the Latins.

Other traditions assert the name of Rome to be Pelasgic, and derive the Saturnia from a feast originally instituted by the Pelasgians who settled on the Saturnian hill.

"In other parts of Italy we stumble repeatedly," says Schwegler, "on the same wide-extended name. Thus, it is said that the Hernici were descended from the Pelasgi. Pireniun also is said to have been occupied by the Pelasgi. Report also says that the towns of Aenaria, Herculanum, and Pompeii were founded by them, or that they dwelt there for a certain time. Other instances have been already given of towns and districts with which legendary history has associated the name of the Pelasgi."
In short, the whole of Italy was, if we are to believe the authorities addicted, inhabited in ancient times by the Pelasgians. In later times they appear as vassals of the Italoids; the common fate of original races that have been subjugated.

Upon these and similar traditions Niebuhr has grounded a hypothesis, which at present is generally received, and against which conclusive objections can only be raised from the side of comparative philology. According to Niebuhr, the Pelasgians were the original population, not only of Greece, but also of Italy. There was a time, he said, when the Pelasgians, formerly perhaps the most widely-spread people in Europe, inhabited all the countries from the Arno and Padus to the Bosporus; not as wandering tribes, as the writers of history represent it, but as firmly-rooted, powerful, honourable people. This time lies, for the most part, before the beginning of our Greek history. However, at the time that the genealogists and Hellenarics wrote, there were only insularised, dispersed, and scattered fragments of this immense nation,—as of the Celtic race in Spain,—like mountain summits, which stand out like islands when the lowlands have been changed by floods into a lake. These sporadic Pelasgic tribes did not seem to these logographers to be fragments and relics, but colonies that had been sent out and had migrated, like the equally scattered colonies of the Hellenes. Hence the numerous traditions about the expeditions and wanderings of the Pelasgi. All these traditions are without the slightest historical value. They are nothing but a hypothesis of the logographers, framed out of the supposition that those scattered colonies of the Pelasgi had arisen and were produced by a series of migrations. There is nothing historical about them, except, indeed, the fact which lies at the bottom of the hypothesis, namely, the existence in later times of scattered Pelasgic tribes,—a fact which, however, implies much more the original greatness and extension of the Pelasgian nation. If the Pelasgians vanished gradually as historical times begin, the cause of this is, that they were transformed into other nations. Thus, in Greece they became gradually Hellenised, as a nation which, in spite of all distinctions, was actually related to the Hellenes, just as even in Italy they form a considerable portion of the later tribes of the peninsula which owed their origin in the main to the mixture of races.

The half-Greek element which the Latin language contains, is, according to this view of Niebuhr's, Pelasgic, and owes its origin to the Pelasgian portion of the Latin nation, which Niebuhr and K. O. Müller (Estrucker) agree in finding in the Sicilians.

This hypothesis of Niebuhr's, generally received as it is, wants, nevertheless, a sound historical foundation. It has received at the hands of Schweger (Röm. Geach.) a careful examination, and is condemned on the following grounds:

1. The absence of any indigenous name for the Pelasgians in Italy.
2. The evident traces of Roman writers on the subject having obtained their information from the Greek logographers.
3. The contradictory accounts given by different writers of the migrations of the Pelasgi, according as they follow Hellenic and Pherecydes or Myrsilus.
4. The absence of any historical monument of the Pelasgi in Italy, whether literary or of another kind.

It only remains to make a few general observations on the evidence for the existence of the Pelasgi, and on the views taken by modern writers on the subject.

1. The modern authorities on the Pelasgi in Greece are: Larcher, Chronologie d'Hérodote, ch. viii. pp. 215—217; K. O. Müller Estrucker, vol. i. Einleitung, ch. ii. pp. 75—100; Kruse, Hellen, vol. i. p. 398—425; Mannert, Geographie, part viii. introduction, p. 4; Thirlwall, History of Greece, ch. ii.; Grote, vol. i. ch. ix., vol. ii. ch. ii. sub finem. The latter historian treats of the Pelasgi as belonging not to historical, but legendary Greece. He says, "What has been supposed to be the Pelasgian systems respecting the Pelasgi,—from the literal belief of Cluvier, Larcher, and Ducis-Rochette, to the interpretative and half-incredulous processes applied by able men, such as Niebuhr, or O. Müller, or Dr. Thirlwall,—will not be displeased with my resolution to declare so insoluble a problem. No attested facts are now present to us,—none were present to Herodotus or Thucydides even in their age,—on which to build trustworthy affirmations respecting the ante-Hellenic Pelasgia; and when such is the case, we may without impropriety apply the remark of Herodotus respecting one of the theories which he had heard for explaining the inundation of the Nile by a supposed connection with the ocean—that the man who carries up his story into the invisible world, passes out of the range of criticism." (Vol. ii. p. 345.) Those who think Mr. Grote's way of disposing of the question too summary, will find it treated with great patience and a fair spirit of criticism by Bishop Thirlwall. The point on which he and Mr. Grote differ,—namely, the question whether the language of the Pelasgi was a rough dialect of the Hellenic, or non-Hellenic,—has been already referred to. As we possess no positive data for determining it, it is needless to do more than refer the reader to the passages quoted. Respecting the architectural remains of the Pelasgi in Greece, a very few words will suffice. The Gate of the Lions at Mycenae, mentioned by Pausanias (ii. 15—16), is the only monument of the plastic art of Greece in prehistoric times. The walls of Tiryns, of polygonal masonry, appear to be of equal antiquity, and are ascribed to the Cyclopes. (Mycenae.) These bear a strong resemblance to the Tyrrenno-Pelasgic remains in Italy, specimens of which are given in Dampier's Etruria Regalia, v. g. the walls of Casa, Segnì (Segni) and Faesule (Fiesole). And a small amount of evidence is thereby afforded in favour of Niebuhr's theory of an original Pelasgic population existing in the peninsula of Greece and Italy. But this is much diminished by the fact, that similar remains are found in parts of Asia Minor where no traces exist of any Pelasgic traditions. And we are obliged therefore to fall back upon the view first adopted by A. W. Schlegel, that the peninsula of Greece and Italy were successively peopled by branches of one original nation, dwelling once upon a time in the central part of Western Asia, and speaking one language, out of which, by successive modifications, sprang the different Greek and Italian dialects.

2. The authorities on the Pelasgi in Italy are Niebuhr (H. R. vol. i. p. 23, Tr.); Müller, Estrucker (quoted above); Lanz, Saggio di Lingua Etrusca, &c., Flor. 1824; Lessius, über die Tyrrhen. Pelagier in Etruria, Leipzig, 1842; Steub, über die
PELIGNI.

Urhebertheorien, s.v., 1843; Mommsen, Un-...the Heer in 1850; Prichard, Natural History of Man, vol. iv. 4; Heßler, Geschichte der Latein Sprache, p. 11; G. C. Lewis, Credibility of early Roman History, vol. i. p. 282; and Schwe-...52, a.)

PELECAS (Πελεκάς), a mountain in Misia, which lay between the Apian plain and the river Megistus. (Polyb. v. 77.) It is probably the con...from that of the Megistus. It has been...ber of which is everywhere and nowhere, always reappearing, and vanishing again without leaving any trace,—the image of this nameless nation to me so strange, that we must entertain doubts as to its historic existence."

After they became a powerful nation in Italy, the tradition, which Ioniysius follows, tells us that they suddenly dispersed. This is in itself strange; but, were any other conclusion of the Pelasgian migration not inadmissible, it would be difficult to separate Pelasgians in Italy, which is impossible. Nothing re...names of places, which are manifestly Greek. Leipsius thought an inscription found at Agyia was Pelasgic, but Mommsen (Unt. rhet. Dist. p. 17) says it is nothing but old Etruscan.

It is not difficult to account for the prevalence of traditions relating to Pelasgi in Italy. Schweiger has ably analysed the causes of this, and disproved on historical and linguistic grounds the views of Niebuhr and O. Müller, which they set up in opposition to the Roman grammarians.

There is considerable doubt, as he remarks, in what light we are to regard the name Pelasgi,—whether in that of an ethnographic distinction, or in that of an epithet = autochthones or aborigines. We have both in Greek and Latin words resembling it sufficiently in form to warrant this supposition,—v. g. Παλαιος, Παλαιόθρως, and Priscus. The change from Α to ι is so common as to need no illustration, and the termination -ω is nearly the same as -ovia.

These remarks, though they apply with considerable force to the indiscriminate use of the word Pelasgian as applied to Italian races, need not affect the statement of Herodotus concerning the townships of Sylyrse, Placie, and Creston, which were accounted in his time Pelasgic, and spoke a different language from their neighbours.

That the name Pelasgi once indicated an existing race we may fairly allow; but we cannot form any historical conception of a people whom Herodotus calls stationary and others migratory, and whose ear...st area was between the mountains of Ossa and Olympus, and also in Arcadia and Argolis. On the whole we can partly appreciate Niebuhr's feelings when he wrote of the Pelasgi,—"The name of this people is trite to the historian, hating as he does that spurious philology which raises pretensions to knowledge concerning races so completely buried in silence." (Rom. Hist. i. p. 26, Trans.)

If the Pelasgi have any claims on our attention above other extinct races it is not because they have left more trustworthy memoirs of their existence, but because they occupy a considerable space in the mythical records of Greece and Italy. (G. B.)

PELAGIO'ITIS. [Thessalia.]

PELE (Πηλή; Πηλιάων), a small island, forming one of a cluster, off the coast of Ionia, oppo...site to Clazomenae. (Thuc. vii. 31; Plin. v. 31 s. 38, xxxii. 2. s. 9; Steph. B. s. v.; see Vol. i. p. 632, a.)

PELE'NES (Παλε'νος, Ptol. ii. 6. § 54), a Celtiberian people in Hispania Tarraconensis, on...sources of the Durus and Iberus, and situated to the E. of the Arcavi. Under the Romans they were in the jurisdiction of Cilicia. They consisted of four tribes, and one of their towns was Numantia. We find also among their cities, Visiamum, Olitica, Varrac, N. (Ptol. iii. 17. vii. p. 423, s. 34.)

PELE'THRO'NIUM (Πελεθρόνιον), a part of Mt. Pelium, whence Virgil gives the Lepithae the epithet of Pelethronii. (Strab. vii. p. 299; Steph. B. s. v.; Virg. Georg. iii. 115.)

PELE'NI (Πελε'νος) a people of Central Italy, occupying an inland district in the heart of the Apennines. They bordered on the Marsi towards the W., on the Samnites to the S., the Frontanti on the E., and the Vestini to the N. Their territory was of very small extent, being confined to the valley of the Gizio, a tributary of the Aternum, of which the ancient name is nowhere recorded, and a small part of the valley of the Aternum itself along its right bank. The valley of the Gizio is one of three upland valleys at a considerable elevation above the sea, running parallel with the course of the Apen...ines, which form so remarkable a feature in the configuration of the central chain of those mountains [APENNINUS]. It is separated from the Marsi and the basin of the lake Fucinus on the W. by a car-...row and strongly marked mountain ridge of no great elevation; while towards the S. it terminates in the lofty mountain group which connects the central ranges of the Apennines with the great mass of the Majella. This last group, one of the most elevated in the whole of the Apennines, attaining a height of 9100 feet above the sea, rises on the SE. frontier of the Peligni; while the Monte Morrone, a long ridge of scarcely inferior height, runs out from the point of its junction with the Majella in a NW. direction, forming a gigantic barrier, which completely shuts in the Peligni on the NE., separating them from the Frontanti and Marrucini. This mountain ridge is almost continuous with that which descends from the Gran Sasso towards the SE. through the country of the Vestini, but the great mountain barrier thus formed is interrupted by a deep gorge, through which the Aternum forces its way to the sea, having turned abruptly to the NE. immediately after reaching the tree line (Aternas). The most elevated district of the Peligni was thus shut in on all sides by natural barriers, except towards the N., where they met the Vestini in the valley of the Aternum.

A tradition recorded by Festus (s. v. Peligni, p. 222), but on what authority we know not, represented the Peligni as of Ilyrian origin; but this statement is far outweighed by the express testimony
of Ovid, that they were of Sabine descent. (Ovid, Fast. iii. 95.) The authority of the poet, himself a native of the district, is strongly confirmed by the internal probabilities of the case, there being little doubt that all these upland valleys of the Central Apennines were peopled by the Sabines, who, radiating from Amaterrum as a centre, spread themselves towards the S. and E. in the same manner as they descended towards the valley of the Tiber on the W. and SW. Hence the Peligni were of kindred race with their neighbours, the Vestini, Marsi, and Marrucini, and circumstances, coupled with their geographical proximity, sufficiently explains the close union which we find subsisting in historical times between the four nations. It is probable, indeed, that these four tribes formed a kind of league or confederacy among themselves (Liv. viii. 29), though its bonds must have been somewhat lax, as we find them occasionally engaging in war or concluding peace singly, though more frequently all four would adopt the same policy.

The mention of the Peligni in Roman history occurs in b. c. 343, when we are told that the Latins, who had been threatening war with Rome, turned their arms against the Peligni (Liv. vii. 38); but we have no account of the causes or result of the war. Soon after we find the Peligni, as well as their neighbours, the Marsi, on friendly terms with the Romans, so that they afforded a free passage to the Roman army which was proceeding through Samnium into Campania (Liv. viii. 6); and even when their neighbours the Vestini declared themselves in favour of the Samnitians, they seem to have refused to follow the example. (Id. viii. 29.) In b. c. 308, however, they joined the Marsi in their defection from Rome, and shared in their defeat by Fabius (Id. ix. 41); but a few years afterwards (b. c. 304) they were induced to sue for peace, and obtained a treaty, apparently on favourable terms. (I. b. 45; Diod. xx. 101.) From this period they became the faithful and steadfast allies of Rome, and gave a striking proof of their zeal in b. c. 295, by attacking the enemy army on its retreat from the great battle of Sentinum, and cutting to pieces 1000 of the fugitives. (Id. x. 30.) After the subjection of Italy by the Romans, the Peligni are seldom mentioned in history; but it is certain that they continued to furnish regularly their contingents to the Roman armies, and, notwithstanding their small numbers, occupied a distinguished position among the auxiliary troops, the Pelignian cohorts being on several occasions mentioned with distinction. (Dionys. xxx. Fr. Didot; Ennius, Ann. viii. Fr. 6; Liv. xxv. 14. xiv. 49.) Their name is omitted by Polybius in his catalogue of the forces of the Italian allies in b. c. 225 (Pol. ii. 24), but this is probably by mere accident. During the Second Punic War they maintained unshaken their fidelity to Rome, though their territory was repeatedly ravaged by Hannibal; and besides furnishing their usual quota to the Roman armies, they were still able in b. c. 205 to raise volunteers for the armament of Scipio. (Liv. xxvii. 9. xxvi. 11, xxviii. 45.) At the outbreak of the Social War, the Peligni, in conjunction with their neighbours and confederates the Marsi, were among the first to declare themselves against Rome; and the choice of their chief city, Corfinium, to be the capital of the confederates, and therefore the destined capital of Italy, had their plans proved successful, at once assigned them a prominent place among the nations arrayed against Rome. (Appian, B. C. i. 39; Liv. Epit. lxxiii.; Oros. v. 18; Vell. Pat. ii. 16; Diod. xxxvii. 2.) The choice of Corfinium was probably determined by its strength as a fortress, as well as by its central position in regard to the northern confederates; at a later period of the war it was abandoned by the allies, who transferred their senate and capital to Aesernia. (Diod. l. c.) The name of the Peligni is not often mentioned during the war, though it is certain that they continued to take an active part in it throughout, and it is probable that they were almost unceasingly associated with the Marsi. But in b. c. 90 we are told that they sustained a severe defeat by Sertilus Galba (Liv. Epit. lxxiii.); and before the close of the following year they were received to submission, together with the Marrucini and Vestini, by Ca. Pompeius Strabo, u. c. 88. (Liv. Epit. lxxvi.) It is certain that the Peligni, as well as their neighbours, were at this time, or very soon after, admitted to the Roman franchise, for the sake of which they had originally engaged in the war: they were enrolled in the Samnite tribes, together with the Marsi and Adjutus. (Cic. in Vatia. 15; Schol. Bob. ad loc.) The Peligni again figure in the history of the Civil War between Caesar and Pompey, b. c. 49, when their chief town, Corfinium, was occupied by Domitius Abemobarbus with twenty cohorts, which he had raised for the most part among the Marsi and Peligni, and with which he at first checked the advance of Caesar; but the rapid spread of dissatisfaction among his own troops quickly compelled him to surrender. (Caes. B. C. i. 15—23;) Sulmo, which had been also garrisoned by Domitius, yielded without resistance to Caesar. (Ib. 17.) The Peligni, in common with the other mountain tribes, seem to have retained to a considerable extent their national character and feeling, long after they had become merged in the condition of Roman citizens, and as late as the civil war between Vespasian and Vitellius (A. D. 69) they are mentioned as declaring themselves, as a people, in favour of the former. (Tac. Hist. iii. 59.) This is the last notice of them which occurs within the limits of this work, as already noted, there are no allusions by all the geographers as a distinct people, retaining their separate nationality, (Strab. v. p. 241; Plin. iii. 12. s. 17; Ptol. iii. 1. § 64.) For administrative purposes they were included in the Fourth Region of Augustus (Plin. l. c.); and in the later division of this part of Italy, their territory was comprised, together with that of the Marsi, in the province called Valeria. (Lib. Cohon. p. 228.) It now forms a part of the province of Abruzzo Ulteriore.

The position of the Peligni, surrounded on all sides by the loftiest ranges of the Apennines, while the valley of the Gizio itself is at a considerable elevation above the sea, naturally rendered the climate one of the coldest in Italy. Horace uses the expression "Peligus frigoris," as one almost proverbial for extreme cold; and Ovid, who was a native of Sulmo, repeatedly alludes to the cold and wintry climate of his native district. (Hor. Carm. iii. 19. 8; Ovid, Fast. iv. 81, 683, Trist. iv. 9.) On the other hand, it derived from the same cause the advantage of being watered by numerous and perennial streams, fed by the snows of the neighbouring mountains, where they are said to linger throughout the summer. (Ovid, Amor. ii. 16, Fast. iv. 685.) The broad valley of the Gizio was, however, sufficiently fertile; it produced considerable quantities of corn, and wine in abundance, though not of superior quality, and a few sheltered spots would even admit...
of the growth of olives. (Ovid, Amor. b. 16. 6, 7; Martian. i. 27. 5, xiii. 121.) Of the character of the Peligni, we know only that they were esteemed as rivalling in bravery their neighbours the Marsi (Plin. iii. 12. s. 17; Cic. in Patiis. 1. 5; Sili. Itali. v. 5.), and that from their seceded position they always retained the primitive simplicity of their habits. From an expression of Horace it would appear also that they shared with the Marsi the reputation of skill in magical incantations. (Hor. Epod. 17. 60.)

The Peligni had only three principal towns, Corfinium, Sulmo, and Sipeteraevum, of which the two first only are known historically, and were doubtless much the most important places. In the list of the Italian cities, Cursus, called all three in his list of towns; and the same names are found also in the Liber Colonaris. (Plin. l. c.; Lib. Colon. pp. 228, 229.) Hence these are obviously the three alluded to by Ovid, when he calls his native town of Sulmo "Peligni pars tertia rura" (Amor. ii. 16); and it thus appears there were no other places in the district which enjoyed municipal rank and had a territory of their own. Cecelium, mentioned only by Strabo (v. p. 241) as situated to the right of the Via Valeria, is evidently the modern Ceculla, and must have been in the territory of the Peligni, but was probably an insignificant place. Statulac, known only from the Tabula as a station on the Via Valeria, 7 miles from Corfinium, on the E. of the Mons Ineae, must have been situated at or near the village of Goriano. The territory of the Peligni must always have been an important point in regard to the communications of the different nations of Central Italy. On the one side a natural pass, the Forawna, between the Tabula the Mons Ineae, connected the basin of the Gizio and lower valley of the Aeternus with the land of the Marsi and basin of the lake Fuscinus; on the other the remarkable pass or gorge through which the Aeternus forces its way just below Popoli, afforded a natural outlet, through which these upland valleys had a direct communication with the sea. These two passes, in conjunction with that which led from the basin of the Fuscinus to Carsoli, formed a natural line of way from the Tyrrhenian and the Adriatic, which was undoubtedly frequented long before the Romans subdued the several nations through which it passed, and ages before the Via Valeria was laid down as an artificial road. That highway, indeed, was not continued through the land of the Peligni, and thence to the sea, until the reign of the emperor Claudius (Cerenzia). In the other direction also the valley of the Gizio, opening into that of the Aeternus, afforded direct means of communication with Rome, Tascianum, and the valley of the Tiber, while at its southern extremity a practicable pass led through the heart of the Apennines into the valley of the Sagrus, and thus opened a direct line of communication with the interior of Samnium. The importance of this line of route, as well as the early period at which it was frequented, is shown by the circumstance that it was followed by the Roman armies in b. c. 340, when the Samnite, as well as the Marsi and Peligni, were friendly, and the revolt of the Latins cut off their natural line of march into Campania. (Liv. viii. 6.)

This line of road, as given in the Tabula, led from Corfinium by Sulmo to Aulidea, and thence to Asculum and Venafro. At the distance of 7 miles from Sulmo that itinary places a station called "Jovis Larenos," evidently the site of a temple, on the highest part of the pass. The spot is still called Cursus, and it is probable that the true reading is "Jovis Paleni," the adjoining mountain being still called Monte di Palena, and a village or small town at the foot of it bearing the same name. (Cluver, Ital. p. 759; Holsten. Not. ad Cluvr. p. 145; Romanelli, vol. iii. p. 165.) It thus appears that the ancient road followed a more circuitous but easier line than the modern highway, and thus avoided the passage of the Forno di Cinque Miglia, an upland valley at the highest part of the pass, much deduced in winter and spring on account of the terrific storms of wind and snow to which it is subject. (Craven's Abruzzi, vol. ii. pp. 45—50.)

PELINAEUS. [Chios.]

PELINNA, more commonly PELINNAEUM (Thaures, Steph. B. s. r. ; Plin. iv. 8. s. 15; Pelexoraw, Scl. l. p. 25; Pind. Pyth. s. 4; Strab. ix. p. 457; Arrian, Arab. l. 7; Liv. xxxvi. 10; Pelinnaeum, on coins, Eckhel, vol. ii. p. 146: Eth. Peleonoaum), a town of Thessaly, in the district of Hisaestia, a little to the left bank of the Peneus. (Strab. l. c.) It seems to have been a place of some importance even in the time of Pindar (l. c.). Alexander the Great passed through the town in his rapid march from Illyria to Boeotia. (Arrian, l. c.) It did not revolt from the Macedonians together with the other Thessalians after the death of Alexander the Great. (Diod. xviii. 11.) In the war between Antiochus and the Romans, b. c. 191, Pelinnaeum was occupied by the Atticians, and in 160 by the Romans. (Liv. xxxvi. 10. 14.) There are considerable remains of Pelinnaeum at Old Kordhiiki or Gardhiki. "The city occupied the face of a rocky height, together with a large quadrangular space at the foot of it on the south. The southern wall is more than half a mile in length, and the whole circumference near three miles." (Leake, Northern Greece, vol. iv. p. 288.)

PELIMUM (Pelasg. Arrian, Aulde l. 5; Pelasg. Quadrium, Plin. H. n. 1. a. c. 15; Plut. Pyth. 4. b. c.; Liv. xxxi. 40), a town of the Dassareti, on the Macedonian frontier, and commanding the pass which led into that country. From its situation it was a place of considerable importance, and was attacked by Alexander on his return from the expedition against the Getae, in the war against the two Illyrian kings Cleitus and Gnaeus. On the defeat of the Illyrians Cleitus set the town on fire. According to Arrian (l. c.), Pelium was situated at the foot of a woody mountain, and close to a narrow defile through which the Eordiacean flowed, leaving in one part space only for four shields abreast, a description which corresponds so exactly with the pass of Tana- gan, or Klisura of Decol, both as to the river, and breadth of one part of the pass, that the identity can hardly be questioned. Pelium will then be either Plissae or Porjani, but the former has the preference by its name, which seems to be a vulgar sounding of Plisse. (Leake, Northern Greece, vol. iii. p. 929.) The consul Silpichus, in his first campaign against Philip (Liv. ix. b. c. 15), crossed from Eordena, or Sarigiboli, which he had ravaged over part of the plain of Grevena, and through Anasaletia to Kastoria, whence he diverged to Pelium, which he occupied, leaving a strong garrison in it, as it
was an advantageous post for making excursions into the enemy's territory. [E. B. J.]

PELLUM (Πελώμα), a lofty mountain in Thessaly, extending along the coast of Magnesia. It rises to the southward of Ossa, and the last falls of the two mountains are connected by a low ridge. (Herod. vii. 129.) It forms a chain of some extent, stretching from Mt. Ossa to the extremity of Magnesia, where it terminates in the promontories of Sepias and Aeantum. It attains its greatest height above Iolcos. According to Ovid it is lower than Ossa (Fast. iii. 441), which Dodwell describes as about 5000 feet high. In form it has a broad and extended outline, and is well contrasted with the steeply conical shape of Ossa. On its eastern side Mt. Pelium rises almost precipitously from the sea; and its rocky and ininhabitable shore (ἀκτὰ Ἀλκιμίων) was, from Cheiron, that which since wiser residence has been covered with venerable forests, to which frequent allusion is made in the ancient poets. Homer constantly gives it the epithet of ἐφιστήκτουν (II. ii. 744, A.). Its northern summit is clothed with oaks, and its eastern side abound with pines. Particularly famous are those forests of beeches, elms, and pines. (Dicaearch. Descr. Mont. Pel. in Geogr. Graec. 359.)

Mt. Pelium is still covered with venerable forests, to which frequent allusion is made in the ancient poets. Homer constantly gives it the epithet of ἐφιστήκτουν (II. ii. 744, A.). Its northern summit is clothed with oaks, and its eastern side abound with pines. Particularly famous are those forests of beeches, elms, and pines. (Dicaearch. Descr. Mont. Pel. in Geogr. Graec. 359.)

Pelium is viewed from the south, two summits are seen at a considerable distance from each other,—a concavity between them, but so slight as almost to give the effect of a table-mountain, upon which fiction might readily suppose that another hill of the conical form of Ossa should recline. (Holland, Travels, vol. ii. p. 96.) Mt. Pelium was said to be the residence of the Centaurs, and more especially of Cheiron, the instructor of Achilles. A legend to which the number of mediaeval plays founded there are forests of beeches, elms, and pines. (Dicaearchus. I. c.)

According to Dicaearchus (I. c.), the cave of Cheiron and a temple of Zeus Actaeus occupied the summit of the mountain. The same writer relates that it was the custom of the sons of the principal citizens of Demetrias, selected by the priest, to ascend every year to this temple, clothed with thick skins, on account of the cold. Between the two summits of Mt. Pelium there is a fine cavern, now commonly known by the name of the cave of Achilles, and which accorda with the position of the cave of Cheiron, mentioned by Dicaearchus. The same writer likewise speaks of two rivers of Mt. Pelium, called Crusinon and Brycon. One of them is now named Zerovikia, and falls into the Gulf between Nizhori and St. George. (Leake, Northern Greece, vol. iv. p. 384, seq.) Lastly, Pelium was connected with the tale of the Argonauts, since the timber of which their ships were built there was cut down in the forests of this mountain. The north-western summit of Mt. Pelium is now named Pleisothi; but the mountain is frequently called Zagorá, from the town of this name immediately below the summit on the eastern side. (Leake, L. c.)

Mézières, Mémoire sur le Pélion et l'Ossa, Paris, 1853.)

PELLA (Πελλά), Herod. vii. 123; Thuc. ii. 99, 100; Strab. viii. ap. 325, 393, 330, Fr. 22, 23; Polib. iii. 13, § 30, viii. 12. It lies like an island from Antan.; Itin. Hierosol.; Pera. Tab.; Πελλά, Hierocles), the capital of Macedonia. At the time when Xerxes passed through Macedon, Pella, which Herodotus (L. c.) calls a πολιορκία, was in the hands of the Bottiaeans. Philip was the first to make Pella, which Amyntas had been obliged to evacuate (Xen. Hellen. v. 2, § 13; comp. Diodor. xiv. 92, xv. 19), a place of importance (Dem. de Cor. p. 247), and fixed the royal residence there: there was a navigation from the sea by the Lydias, though the marshes, which was 120 stadia in length, exclusive of the Lydias. (Scl. p. 26.) These marshes were called B Ornës (Βορμνήδαι), as appears from an epigram (Theocrit. Chi. ap. Plut. de Exil. vol. vii. p. 380, ed. Reiske), in which Aristophanes is reproached for preferring a residence near them to that of the Academy. Archestratus (ap. Athen. vii. p. 328, a.) related that the lake produced a fish called "chronis," of great size, and some other, particularly famous, which was called a "fish" of a hill surrounded by waters, the metropolis of Philip, and the birthplace of Alexander (Juv. v. 168; Lucan, x. 20), soon grew into a considerable city. Had Alexander not been estranged from Macedonia, it would probably have attained greater importance. Antipater lived there as regent of Macedonia, but Cassander spent less of his time at Pella, than at Thessalonica and Cassandra; from the time of Antigonus Gonatas till that of Perseus, a period of nearly a century, Pella remained the capital, and was a splendid town. (Liv. xxxvi. 25; xvii. 7, 415, 41, 51, 67, xili. 43, xiv. 10.) Livy (xlv. 46) has left the following description, derived undoubtedly from Polybius, of the construction of the city towards the lake. "Pella stands upon a height sloping to the SW., and is bounded by marshes which are impassable both in winter and summer, and are caused by the overflowing of a lake. The cited are " (the word "ax" is wanting in our copies of Livy, but seems absolutely necessary both to the sense and the grammar), "it rises on the part of the marsh nearest to the city, being built upon an immense embankment, which defies all injury from the waters; though appearing at a distance to be united to the wall of the city, it is in reality separated from it by a wet ditch, over which there is a bridge, so that no access whatever is afforded to an enemy, nor can any prisoner whom the king may confine in the castle escape, but by the easily guarded bridge. In the fortress was the royal treasure." It was surrendered to Aeginaeus Paulus (Livy, xlv. 45), and became, according to Strabo (p. 323) and the Itineraries, a station on the Egnaian Way, and a colony. (Phin. I. c.) Don Chrystostomos (Orat. Tars. Prior. vol. ii. p. 12, ed. Reiske) says that Pella was a heap of ruins; but from the fact that there are coins of the colony of Pella, ranging from Hadiarion to Philip, this must be an exaggeration. The name of the city is found as late as the sixth century of our era, as it occurs in Hierocles. It would seem in another case if he had survived the ruins of the city, and had reverted to the fountain, to which it was originally attached; as at a small distance from the village named Neokhôri or Yeniky, which has been identified with a portion of the ancient Pella, there is a spring
called by the Bulgarians Pel, and by the Greeks Πελλα. Below the fountain, are some remains of buildings, said to have been baths, and still called τά Αυτης. These baths are alluded to by the comic poet Mochon (ap. Athen. viii. p. 348, c.) as producing bilious complaints. Although little remains of Pella, a clear idea may be formed of its extent and general plan by means of the description in Livy, compared with the existing traces, consisting mainly of "tumuli." The circumference of the ancient city has been estimated at about 3 miles. The sources of the fountains, of which there are two, were probably about the centre of the site; and the modern road may possibly be in the exact line of a main street which traverses it from E. to W. The temple of Minerva Alethene is the only public building mentioned in history (Livy xiii. 51), but of its situation nothing at present is known. Felix Beaumour, who was consul-general at Salonika (Tableau du Commerce de la Gréce, vol. i. p. 87), asserted that he saw the remains of a port, and of a canal communicating with the sea. Leake (Northern Greece, vol. iii. pp. 261—266), who carefully went over the ground, could find no traces of a port, of which indeed there is no mention in ancient history: remains of a canal could be seen, as he was told, in summer.

An autonomous coin of Pella has the type of an olive-branch, which explains what Steph. B. (s. r.; comp. Uplian., ad. Deo. de Fals. Leg.) reports, that it was formerly called Bougâsos. (Eckhel, vol. ii. p. 73; Sestini, Mon. Pel. p. 37.)

**COIN OF PELLA IN MACEDONIA**

PELLA (Πέλλα; Eth. Πελλαίως). 1. A city of Palestine, and one of the towns of Decapolis in the Peræa, being the most northerly place in the latter district. (Ilim. v. 19, s. 16; Joseph. B. J. iii. 3. 5.) Stephanus B. (s. n.) calls it a city of Coel-Syria and Pobryon (v. 15; § 23) also describes it as a city of Decapolis in Coel-Syria. Stephanus adds that it was also called Butis (§ Βούτης), which appellation seems to be preserved in its modern name El-Boutteh. Its name Pella shows that it was either built or colonised by the Macedonians. Pliny describes it as abounding in springs ("aquis divitis," Plin. l. c.). It was taken by Antiochus the Great (Polyb. v. 70), and was afterwards destroyed by Alexander Lamianus, because its inhabitants would not accept the Jewish religion (Joseph. Ant. xiii. 15 (23). § 3, B. J. i. 4, § 8); but it was afterwards restored by Pompey. (Joseph., Jos. ait. 4. § 7.) Pella was the place to which the Christians of Jerusalem fled before the destruction of the latter city, (Euseb. H. E. iii. 5; Epiph. de Macc. et Ponder. p. 171; Reland, Palæstina, p. 924.)

2. A town of Syria, on the Orontes, better known under the name of Apaneis. (Argamm. No. 1.)

PELLA / N / PELLENE (ΣΠΕΛΛΑ y. PELLENE, Παλιγχ) 20. § 2; ΠΕΛΛΑ, Strab. viii. p. 386; ΠΕΛΛΑ, Xen. Hell. vii. 5. § 9; Polyb. iv. 81, xvi. 37; Plut. Aeg. 8), a town of Laconia, on the Eurotas, and on the road from Sparta to Arcadia. It was said to have been the residence of Tyndareus, when he was expelled from Sparta, and was subsequently the frontier-fortress of Sparta on the city walls as in the Oenas. Polybius describes it (iv. 81) as one of the cities of the Laconian Tribûls, the other two being probably Carystus and Belemita. It had ceased to be a town in the time of Pansanius, but he noticed there a temple of Asclepius, and two fountains, named Pellanes and Lances. Below Pellana, was the Characoma (Χαρακομά), a fortification or wall in the narrow part of the valley; and near the town was the ditch, which according to the law of Agis, was to separate the limits of the Spartans from those of the Perioeci. (Plut. l. c.) Pansanius says that Pellana was 100 stadia from Belemita; but he does not specify its distance from Sparta, nor on which bank of the river it stood. It was probably on the left bank of the river at Mt. Buria, which is distant 55 stadia from Sparta, and 100 from Mt. Khelmos, the site of Belemita. Mt. Buria has two peaked summits, on each of which stands a chapel: and the bank of the river, which is only separated from the mountain by a narrow meadow, is supported for the length of 200 yards by an Embasure. Some copious sources issue from the foot of the rocks, and from a stream which joins the river at the southern end of the meadow, where the wall ends. There are still traces of an aqueduct, which appears to have carried the waters of these fountains to Sparta. The acropolis of Pellana may have occupied one of the summits of the mountain, but there are no traces of antiquity in either of the chapels. (Leake, Morea, vol. iii. p. 13, seq.; Boblaye, Ackerschere, v. 76; Ross, Reisen im Peloponnes, p. 191; Curtius, Peloponesus, vii. p. 11.)

PELLANA. 1. (Πελαινός, Dor. Πελλαίνα, Πελλανά, Steph. B. s. v.; Eth. Πελλαίνει, Pellenesius, Liv. xxxiv. 29; Pellenaeus, Plin. iv. 6: Τεχερος, m. Ζυγό), a town of Achaia, and the most easterly of the twelve Achaean cities, whose territory bordered upon that of Sicyon on the E. and upon that of Aegae on the W. Pellenes was situated 60 stadia from the sea, upon a strongly fortified hill, the summit of which rose into an inaccessible peak, dividing the two districts. It was almost wholly occupied by the inhabitants themselves from the giant Pallas, and by the Argives from the Argive Pellenes, a son of Phorbas. (Herod. i. 145: Pol. ii. 41: Strab. viii. p. 386; Pans. vii. 26. §§ 12—14; Apoll. Rhod. i. 176.) Pellenes was a city of great antiquity. It is mentioned in the Hомерic catalogue; and according to a tradition, preserved by Thucydides, the inhabitants of Sicyon in the peninsula of Pellene in Macedonia professed to be descended from the Achaean Pellenesians, who were driven on the Macedonian coast, on their return from Troy. (Hom. II. ii. 574; Thuc. iv. 120.) At the commencement of the Peloponnesian War, Pellenes was the only one of the Achaean towns which espoused the Spartan cause, though the other states afterwards followed their example. (Thuc. ii. 9.) In the time of Alexander the Great, Pellenes fell under the dominion of one of its citizens, the name of Chaerón, a distinguished athlete, who raised himself to the tyranny by Alexander's assistance. (Pans. vii. 27. 7.) In the wars which followed the re-establishment of the Achaean League, Pellenes was several times taken and re-taken by the contending parties. (Pol. i. 52, iv. 8, 13; Plut. Cleom 17, Arat. 31, 32.) The buildings of Pellenes are de-
scribed by Pausanias (vii. 27). Of these, the most important were a temple of Athena, with a statue of the goddess, said to have been one of the earlier works of Pheidias; a temple of Dionysus Lampræ, in whose honour a festival, Lampetria, was celebra
ted: a temple of Apollo Theoxenos, to whom a festival, Theoxenia, was celebrated; a gymnasion, &c. Sixty stadia from the city was the Myseaum (Μυσαία), a temple of the Mysian Demeter; and near it a temple of Asclepius, called Cyrus (Κύρος): at both of these places there were copious springs. The ruins of Pellene are situated at Ζεγρά, and are now called Ζεγρέι. The two temples of Myseaum and Cyrus are placed by Leake at Τρικκάλια, SE. of the ancient city. (Leake, Morea, vol. iii. p. 215. Peloiponnesiacs, p. 391.)

Between Aegium and Pellene, there was a village also called Pellene, celebrated for the manufacture of a particular kind of cloaks, which were given as prizes in the agonistic contests in the city. (Strab. vii. p. 386; Pind. Ol. ix. 146, with Schol. Aristoph. Anc. 1421, with Schol.; Hesych. and Phot. s. v. Πελλήνης ζ. λα.δικαί.) K. O. Müller (Dor, vol. ii. p. 430), however, questions this second Pellene: he supposes that Strabo is describing Pellene as both citadel and village, and he corrects the text, καθισκόν διὰ μεταξῶν Ἀγίων καὶ Κωκλῆνης, instead of Πέλληνης; but the context renders this conjecture improbable.

The harbour of Pellene was called ARISTONAUTAE (Ἀριστονούται), and was distant 60 stadia from Pellene, and 120 from Aegium. It is said to have been so called from the Argonauts having landed there in the course of their voyage. (Paus. vii. § 14, ii. 12, § 2.) It was probably on the site of the modern Κωκόβρει. (Leake, Morea, vol. iii. p. 384.) A little to the E., near the coast, was the fortress OLEUS (Ολευς), dependent upon Pellene; Leake places it at Χυλοκαστρό. It would thus have stood at the entrance of the gulf leading from the maritime plain into the territory of Pellene, and would have been of great importance to the safety of that district. (Xen. Hell. vii. 14. §§ 17, 18; Pind. iv. 6; Mel. iii. 3; Steph. B. s. v.; Leake, vol. iii. p. 224.) Near Aristonautae was GONUSA or GONOSSEA (Γονοσεσσα), to which Homer gives the epithet of lofty (αἰσχωρή). According to Pausanias its proper name was DONUSSA (Δονούσσα), which was changed by Pausistratus into Goinossëa, when he collected the poems of Homer. Pausanias says that it was a fortress belonging to the Sicyonians, and lay between Aegium and Pellene; but from its position we may infer that it was at one time dependent upon Pellene. Leake places it at Κορίνθι, the lofty mountain, at the foot of which is Κωκόβρει, the ancient Aristonautae. (Hom. II. ii. 573; Paus. vii. 26. § 13; Leake, vol. iii. p. 385.)

2. A town in Laconia. (PELLANA.)

COIN OF PELLENE.

PELODES PONTUS. (Buthrotum.)

PELOPSIS I'X'NLAE, nine small islands lying off Methana, on the Argolic coast. (Paus. ii. 34. § 3.) They must be the islands lying between Epidaurus and Aegina, of which Pityonneus (Αν-
stationed, with the view both of threatening the city and preventing the Romans from crossing the straits. (Pol. i. 11.) At a later period, during the contest between Octavian and Sextus Pompey in the neighbourhood of Messana, the headland of Pelorus once more became an important post, being one of the points sedulously guarded by Pompey in order to prevent his overthrow from the effects of a landing. (Appian, B. C. p. 105, 116.)

The actual promontory of Pelorus, as already mentioned, is a low spit or point of sand, about 2 miles in length, which has evidently been thrown up by the currents, which flow with great rapidity through the straits. (Smyth's Sicily, p. 109.) A tradition, reported by Diodorus, but as ancient as the time of Hesiod, represented it as an artificial work constructed by the giant Orion. (Diod. iv. 83.) Within this sandy point, between the beach and the hills, are enclosed two small lakes or pools which are famous for producing the best oysters in Sicily (Smyth, l. c. p. 106).—a reputation they already enjoyed in ancient times, as the "oysters of Pelorus" are repeatedly noticed by Athenaeus; and Sollinus, who mentions the lakes in question, speaks of them as abounding in fish. There appear to have been three of them in his day, but the marbles which are relics of one of them are purely fabulous. ( Athen. i. p. 4, c. iii. p. 92; Sollin. 5. §§ 2–4.) A temple of Neptune stood in ancient times upon the promontory, as well as a lighthouse and Pharos, the memory of which is retained in the modern name of Punta del Faro, by which the cape is still known. This appellation seems to have indeed come into use before the close of the Roman Empire, as Servius, in describing the width of the Sicilian strait, measures it "a Columna usque ad Pharon." (Serv. ad Aen. ill. 411.) But no remains of either building are now visible.

[ E. H. B. ]

PELORUS (Πελόρος), a small river of Boeotia, in Asia, probably a tributary of the Cypris. (Dion. Cass. xxxvii. 2; comp. Groskord's Strab. vol. ii. p. 375.)

PELSO (Anc. Vict. de Caes. 40) or PEISO (Strab.iii. 27), a considerable lake in the north of Pannonia. A large portion of it was drained by the emperor Galerius, who conducted its waters into the Danube, and thus reclaimed large tracts of land, which formed an important addition to the province. (Anc. Vict. l. c.) The modern name of this lake is Plattensee; during rainy seasons it still overflows its banks far and wide, and forms extensive marshes, which are probably the very districts that were drained by Galerius. Lake Pelso is mentioned under different modifications of this name, such as Lacus Pelosid (Jornand. Gct. 52, 53) and Pelsois (Geogr. Rav. iv. 19), while in the middle ages it was called Pelissa. Muchar (Noric. i. p. 3, &c.) regards Pelso and Pelso as two lakes, placing the former, with Pliny, near the Deserta Balonum, and identifying it with the Nosia-dere, while he admits the Pelso to be the Plattensee. This hypothesis, however, can hardly be sustained, as it is pretty certain that the Nosia-dere did not exist in the times of the Romans, but was formed at a later period. (Comp. Schonwiesner, Antiquitates et Historia Subvariae, p 17, &c.; Liechtenberg, Geogr. des Öster. Kaiserstaates, vol. iii. p. 1245, &c.)

[ L. S. ]

PELTAE (Πέλται; Eth. Πέλταιον, Pelteni), a considerable town of Phrygia, was situated, according to Xenophon (Anab. i. 2. § 10) at a distance of 10 parasangs from Celaenae, at the head of the river Macedon. Xenophon describes it as a populous city, and states that the army of Cyrus remained there three days, during which games and sacrifices were performed. The Peuting, Table, where the name is erroneously written Pella, places it, quite in accordance with Xenophon, 26 miles from Apanoae Cibotum, to the convenience of which Peltae was formed. (Pimp. v. 29; comp. Ptol. v. 2. § 25; Steph. B. s. v.) Strabo (xii. p. 576) mentions Peltae among the smaller towns of Phrygia, and the Notitiae name it among the episcopal cities of Phrygia Paeophia. The district in which the town was situated derived from it the name of the Peltean plain (Πελτηνόν or Πελταϊνον πεδίον, Strab. xiii. p. 629). Kiepert (ap. Franz, Forsch. Inschriften, p. 36) fixes the site of Peltae at the place where Mr. Hamilton found ruins of an ancient city, about 8 miles south of Semitelli (Journal of the Roy. Geogr. Society, viii. p. 144): while Hamilton himself (Researches, ii. p. 203) thinks that it must have been situated more to the south-west, near the modern Iskebli. But this latter hypothesis seems to place it too far west.

[ L. S. ]

PELTUINUM (Eth. Peltauinas, -atis: Ansedonia) a considerable town of the Vestini, and one of the four ascribed to that people by Pliney (iii. 12. s. 17). Its name is not found in Polybius or the Itineraries, but its municiplal importance is attested. One of these confirms the fact mentioned by Pliney, that the Ausonians were closely connected with, or dependent on, Peltuimum, apparently the more important place of the two. We learn from the Liber Coloniarum (p. 229) that it attained the rank of a colony, probably under Augustus: but at a later period, as we learn from an inscription of the date of A. D. 242, it was reduced to the condition of a Frankieum, though it seems to have been still a flourishing town. (Orell. Inschr. no. 4056; Zumtob, de Coloniae (Colonialia). p. 359, &c.) Its site was unknown to Clavuerus, but can be fixed with certainty at a spot called Ansedonia, between the villages of Castel Nuovo and Prata, about 14 miles SE. of Aquila, on the road from thence to Popoli. The ancient name is retained by a neighbouring church, called in ecclesiastical documents S. Paolo a Pelutino. A considerable part of the circuit of the ancient walls is still visible, with remains of various public buildings, and the ruins of an ancient basilica (Ibn-inazri, Arcic, p. 119; Romanieli, vol. iii. pp. 264–268; Orelli, Inschr. 106, 3961, 3981).

[ E. H. B. ]

PELVA, a town of Dalmatia, which the Antonine Itinerary places on the road from Sirmium to Salona. Schafarik (Schr. Alt. vol. i. pp. 60, 247) identifies it with Pleva, a place in Bosnia, with a river of the same name, of which Pelva is the Latinised form.

[ E. B. J. ]

PELUSHUM (Πελοσύμων, Plin. iv. 5. § 11, viii. 15. § 11; Steph. B. s. r., Strab. xviii. p. 802, seq.; Apian. Πελοσύμων, Πελοσύμων) was a city of Lower Egypt, situated upon the easternmost bank of the Nile, the Ostium Pelusiacum, to which it gave its name. It was the Sin of the Hebrew Scriptures (Ezek. xxx. 15); and this word, as well as its Egyptian appellation, Peremorn or Peromri, and its Greek (Πελοσύμων) import the city of the oze or mud (Ομη, Copte, μυθ), Pelusium lying between the sea-board and the Deltaic marshes, about two and a half miles from the sea. The Ostium Pelusiacum was chosined by sand as early as the first century B.C.,
and the coast-line has now advanced far beyond its ancient limits, so that the city, even in the third century B.C., was at least four miles from the Mediterranean. The principal produce of the neighbouring lands was flax, and the linen Pelusiacum (Plin. xii. 1 s. 3) was both abundant and of a very fine quality. It was, however, as a border-fortress on the frontier, as the key of Egypt as regarded Syria and the sea, and as a place of great strength, that Pelusium was most remarkable. From its position it was directly exposed to attack by the invaders of Egypt; several important battles were fought under its walls, and it was often besieged and taken. The following are the most memorable events in the history of Pelusium:

1. Sennacherib, king of Assyria, n. c. 720—715, in the reign of Sethos the Aethiopian (25th dynasty) advanced from Palestine by the way of Libna and Lachish upon Pelusium, but retired without fighting from before its walls (Istahul, xxxv. 8; Herod. i. 141; Strab. xiii. p. 604). His retreat was ascribed to the favour of Hephaestos towards Sethos, his protector. In the night, while the Assyrians slept, a host of field-mice gnawed the bow-strings and shield-strap's of the Assyrians, who fled, and many of them were slain in their flight by the Aegyptians. Herodotus saw in the temple of Hephaestos at Memphis, a record of this victory of the Aegyptians, viz. a statue of Sethos holding a mouse in his hand. The story probably rests on the fact that in the symbolism of Egypt the mouse implied destruction. (Camp. Horapoll. Hieegypt. i. 50; Adelian. H. An. i. 41.)

The decisive battle which transferred the throne of the Pharaohs to Cambyses, king of the Med-Persians, was fought near Pelusium in n. c. 525. The fields around were strewed with the bones of the combatants when Herodotus visited Lower Egypt; and the skulls of the Aegyptians were distinguishable from those of the Persians by their superior hardness, a fact confirmed by the mummmies, and which the historian ascribes to the Aegyptians shaving their heads from infancy, and to the Persians covering them up with folds of cloth or linen. (Herod. ii. 10, seq.) As Cambyses advanced at once to Memphis, Pelusium probably surrendered itself immediately after the battle. (Polyben. Strateg. viii. 9.)

3. In n. c. 373, Pharnabazus, satrap of Phrygia, and Iplicrates, the commander of the Athenian armament, appeared before Pelusium, but retired without attacking it, Nectanebus, king of Egypt, having added to its former defences by laying the neighbouring lands under water, and blocking up the navigable channels of the Nile by embankments. (Diodor. xv. 42; Nepr, Iphicr. c. 5.)

4. Pelusium was attacked and taken by the Persians, n. c. 309. The city contained at the time a garrison of 5000 Greek mercenaries under the command of Philophrion. At first, owing to the rashness of the Thebans in the Persian service, the defenders had the advantage. But the Aegyptian king Nectanebus hastily venturing on a pitched battle, his troops were cut to pieces, and Pelusium surrendered to the Thebans, who granted the inhabitants honourable conditions. (Diodor. xvi. 43.)

5. In n. c. 333, Pelusium opened its gates to Alexander the Great, who placed a garrison in it under the command of one of those officers entitled "Companions of the King." (Arrian, Exp. Alex. iii. 1 seq.; Quint. Curt. iv. 33.)

6. In n. c. 173, Antiochus Epiphanes utterly defeated the troops of Ptolemy Philometer under the walls of Pelusium, which he took and retained after he had retired from the rest of Egypt. (Polyben. Legat. § 82; Hieronym. in Daniel. xi.) On the fall of the Syrian kingdom, however, if not earlier, Pelusium had been restored to its rightful owners, since

7. In n. c. 55, it belonged to Aegypt, and Marcus Antonius, as general of the horse to the Roman proconsul Gabinius, defeated the Aegyptian army, and made himself master of the city. Ptolemy Antistes, in whose behalf the Romans invaded Aegypt at this time, seeing that the Pelusian war was over, but his intention was thwarted by Antonius. (Plut. Anton. c. 3; Val. Max. ix. 1.)

In n. c. 31, immediately after his victory at Actium, Augustus appeared before Pelusium, and was admitted by its governor Seleucus within its walls.

Of the six military roads formed or adopted by the Romans in Aegypt, the following are mentioned in the Itinerarium of Antoninus as connected with Pelusium:

1. From Memphis to Pelusium. This road joined the great road from Psephis in Nubia at Babylon, nearly opposite Memphis, and coincided with it as far as Scæna Veteranorum. The two roads, viz. that from Psephis to Scæna Veteranorum, which turned off to the east at Helipolis, and that from Memphis to Pelusium, connected the latter city with the capital of Lower Aegypt, Trajan's canal, and Arisme, or Suez, on the Sinus Hecalepalites.

2. From Acaca to Alexandria, ran along the Mediterranean to sites from Baphia to Pelusium.

Pelusium suffered greatly from the Persian invasion of Aegypt in a. d. 501 (Eutychius, Annul.), but it offered a protruded, though, in the end, an ineffectual resistance to the arms of Amrun, the son of Asi, in a. d. 618. As on former occasions, the surrender of the key of the Delta, was nearly equivalent to the subjugation of Aegypt itself. The khalifs, however, neglected the harbours of their new conquest generally, and from this epoch Pelusium, which had been long on the border of Aegypt and Aethiopia; but Sillig, instead of "Cysten, Penaunam, Gadacalum," reads " Cysten, Macadagalum."

PEINEUS. 1. The chief river of Thessaly. (Thess. Alx.)

2. The chief river of Elis. (Elis.)

PENESTAE, in Thessaly. See Dict. of Antiq. s. v. PENESTAE, a people of Illyricum, who appear
to have possessed a large tract of mountainous country to the N. of the Dassaretæ, and extending to the E., as far as the frontier of Macedonia, while on the W. and N.W. it almost reached to the Libyæ and the dominions of Gætinus. (Liv. xiii. pp. 20, 21, 22, 23, 25, xiv. 11.) The principal city of this Viminallike tribe was Veessas, besides which they had the two fortresses of Draudacion and Oxæeum. [E. B. J.]

PENEL or PENEUL (i.e. "Face of God," Eòs Òeòi, LXX.), a place beyond Jordan, where Jacob wrestled with the angel (Gen. xxix. 30), and where a town was afterwards founded by the tribe of Gad. (Judges, viii. 8.)

PENUS, a small river of Colchis, falling into the Euxine, on which stood a town of the same name. (Plin. iv. 4; Or. de Pont. iv. 10, 47.)

PENNELOCUS, in the Antonine Itin., and PENNOLCUS in the Peutinger Table, is a place in Gallia in the country of the Nantuates, between Viscus (Tereq) and Tarumia (St. Maurice). In the Itin., the distance of Pennelocus from Viscus is marked viii.; but it is uncertain whether they are Roman miles or Gallic leagues. It is generally assumed that Pellene or Pellene is the eastern end of the Lake of Geneva is the site of Pennelocus, but the distance from Vesey does not agree. D'Avalx found in some old maps a place called Penn on the direction of the road, but the position of Pennae does not agree with the distances in the Itin. Pennelocus was in the Vallia Pennina or the Telais. [G.L.]

PENXANAE ALPES. [Alpes, p. 108, a.]

PENOCRUCIUM, a town in the territory of the Cornavi, in Britanni Romana, sometimes identified with Pandridge in Staffordshire, but more probably Stretton. (Hin. Ant. p. 470; Camden, p. 636.)

PENDADEMUTAE (Πενδαμυητα), a tylie of Tenthramna in Mysia, which is mentioned only by Ptolemy (v. 2. § 15). [L. S.]

PENTATOLIS. [Cyrænaca.]

PENTACDYLOCS (Phii. vi. 23. s. 34; Πενταδέκατων έορος, Ptol. iv. 5. § 25), a mountain in Egypt, on the Arabian Gulf, S. of Berenice.

PENTELIC. [Attica, p. 327, a.]

PENTELICUM (Πεντελευν), a fortress near Pheneus, in the north of Arcadia, situated upon a mountain of the same name. For details see PENEUS.

PENTELICUS MONS. [Attica, pp. 322, a., 323, b.]

PENTRI (Πεντρος), a tribe of the Sammites, and apparently one of the most important of the subdivisions of that nation. Their capital city was Boenvianum (Liv. ix. 31), in the very heart of the Samnite territory, and it is therefore probable that they occupied the whole of that rugged and mountainous district which extends from the frontiers of Latium in the valley of the Liris, to those of the Frentani, towards the Adriatic. But it is impossible to determine their exact limits, or to separate their history from that of the remaining Sammites. It is probable, indeed, that, throughout the long wars of the Romans with the Sammites, the Pentri were the leading tribe of the latter people, and always took part in the war, whether specified or not. The only occasion when we hear of their separating themselves from the rest of their countrymen, is during the Second Punic War, when we are told that all the other Sammites, except the Pentri, declared in favour of Hannibal after the battle of Cannae, b.c. 216.

(PEPUZA. (Liv. xxii. 61.) This is the last occasion on which we find their name in history; all trace of the distinction between them and the other Sammites seems to have been subsequently lost, and their name is not even mentioned by Strabo or Pliny. The geographical account of their country is given under the head of Pennelocus, which besides which they had the two fortresses of Draudacion and Oxæeum.
PERAEA.

Hist. Eccl. i. 8, where it is called Petusa; Arist. Gen. Comm. i. 8, where its name is Pessana.) Kiepert (op. Fr. Einschreiben, p. 33) believes that its site may possibly be marked by the ruins found by Arundel (Discoveries in Asia, ii. 101, 127) near Bes-Shehr and Kusheifi, in the south of Us البحر.

PERAEA (Petusa), the name of several districts lying beyond ( persecution) a river or on the other side of a sea.

1. The district of the Palestinian lying beyond the Jordan, and more particularly the country between the Jordan on the W., the city of Pella on the N., the city of Philadelphia and Arabia Petraea on the E., and the land of the Moabites on the S. (Palæstina, p. 532.)

2. (Ἡ τῶν Ποταμῶν περαια, Strab. iv. pp. 651, 652; Polyb. xvi. 2, 6, 8, xxxi. 25; Liv. xxxii. 33, xxxiii. 18. χώρα ἡ τῶν Ρωδιῶν ἢ ἐν τῇ ἤπειρᾳ, Sclav. (p. 38), a portion of the S. coast of Asia, opposite to Rhodes, and subject to it. It commenced at Mt. Phoenix, and extended as far as the frontiers of Lydia. (Strab. l. c.) The peninsula containing Mt. Phoenix was called the Rhodian Chersonesus. (Plin. iii. 2, 20; Diod. v. 60, 62.) For a description of this district, which is very beautiful and fertile, see Vol. I. pp. 519, b, 520, a.

3. (Περαια Τερεδιων, Strab. xiii. p. 596), a small district on the coast of Mycia, opposite to Tenedos, and extending from the promontory Segatium to Alexandria Tat. PERAEA. (Cornelius, p. 685, b.) PERAETHEIΣ. (Megalopolis, p. 310, a.) PERGEIANA (Ibn. Ant. p. 432), a town of Hispania Baetica, lying S. of Merida. For its coins see Sestini, p. 107. [T. H. D.]

PERCOTE (Περκότη: Eth. Περκάτωος), an ancient town of Mycia, on the Hellespont, between Abydos and Lampsacus, and probably on the little river Percotes. (Hieron. ii. ii. 835, xi. 229; Xenoph. Hellen. vi. 1. § 23.) Percote continued to exist long after the Trojan War, as it is spoken of by Herodotus (v. 117), Sclavus (p. 33), Apollonius Rhodius (i. 932), Arrian (Arab. i. 13), Piny (v. 32), and Stephanus Byz. (e. v. Some writers mention it among the towns assigned to Themistocles by the king of Persia. (Plut. Them. 30; Athen. i. p. 29.) According to Strabo (xiii. p. 590) its ancient name had been Percope. Modern travellers are unanimous in identifying its site with Bergas or Barygan, a small Turkish town on the left bank of a small river, situated on a sloping hill in a charming district. (Sismonde's Journal, in Walpole's Turkey, i. p. 91; Richter, Walfahrten, p. 434.) [L. S.]

PERCOTES (Περκότης), a small river of Mycia, flowing from Mount Ida into the Hellespont. (Hom. ii. ii. 835.) It is easily identified as the stream flowing in the valley of the modern town of Bergas. [Comp. Percote.]

PERDICES, a town in Magnesia Caesariensis, 20 M. F. from Silissis, perhaps Roa-of-Ouat. (It. Ant. p. 29, 36; Coll. Epist. c. 121.)

PERGA. (Perga.)

PETRAGUMUM. [LITUM.]

PETRAGUMUM (Περγαμοῦ: Eth. Περγαμῶν, Pergamonas), sometimes also called PEGARUMUS (Ptol. v. 2. § 14, viii. 17. § 10; Steph. B. s. a.), an ancient city, in a most beautiful district of Teuthra in Asia Minor, on the north of the river Caicus. Near the point where Pergamum was situated, two other rivers, the Selinus and Celius, emptied them-
Dolphi by assassins said to have been hired by Perseus; yet at a later period he favoured the cause of the Macedonian king, and thereby incurred the ill-will of the Romans. Pergamum was mainly indebted to Eumenes II. for its embellishment and extension. He widened the vast plain and the arts and sciences; he decorated the temple of Zeus Nicator, which had been built by Attalus outside the city, with walks and plantations, and erected himself many other public buildings; but the greatest monument of his liberality was the great library which he founded, and which yielded only to that of Alexandria in extent and value. (Strab. l. c.; Athen. i. p. 3.) He was succeeded by his son Attalus II., but the government was carried on by the late king's brother Attalus Athenobulphus, from n. c. 139 to 138. During this period the Pergamenes again assisted the Romans against the Pseudo-Philip. Attalus also defeated Bessus, king of the Thracian Caeni, and overthrew Prusias of Bithynia. On his death, his ward and nephew, Attalus III., surnamed Philometor, undertook the ruins of government, from n. c. 138 to 133, and on his death bequeathed his kingdom to the Romans. Soon after, Aristonicus, a natural son of Eumenes II., revolted and claimed the kingdom of Pergamum for himself; soon he was vanquished and taken prisoner, and the kingdom of Pergamum became a Roman province under the name of Asia. (Strab. l. c., xiv. p. 614.) The city of Pergamum, however, continued to flourish and prosper under the Roman dominion, so that Pliny (l. c.) could still call it "longe clarissimum Asiae Pergamum." It remained the centre of jurisdiction for the district, and of commerce, as all the main-roads of Western Asia converged there. Pergamum was one of the Seven Churches mentioned in the First Epistle of Revelation. Under the Byzantine emperors the greatness and prosperity of the city declined; but it still exists under the name of Bergama, and presents to the visitor numerous ruins and extensive remains of its ancient magnificence. A wall facing the south-east of the acropolis, of hewn granite, is at least 100 feet deep, and engraved into the rock; above it a course of large substructions forms a spacious area, upon which once rose a temple marvelled in sublimity of situation, being visible from the plain and the Aegean sea. The ruins of this temple show that it was built in the noblest style. Besides this there are ruins of an ancient temple of Aesculapius, which, like the Niciphorion, was outside the city (Tac. Ann. iii. 63; Paus. v. 13. § 2); of a royal palace, which was surrounded by a wall, and connected with the Calenus by an aqueduct; of a ptya, a theatre, a gymnasium, a stadium, an amphitheatre, and other public buildings. All these remains attest the unusual splendour of the ancient city, and all testify with admiration of her stupendous greatness. The numerous coins which we possess of Pergamum attest that Olympia were celebrated there; a vase found there represents a torch-race on horseback; and Pliny (x. 25) relates that public cock-fights took place there every year. Pergamum was celebrated for its manifold of ointments (Athen. x v. p. 689), pottery (Plin. xxxv. 46), and parchment, which derives its name (epihtara Pergamena) from the city. The library of Pergamum, which is said to have consisted of no less than 200,000 volumes, was given by Antony to Cleopatra. (Comp. Spon and Wheler, Voy. t. p. 260, &c.; Choiseul-Gouffier, Voyage Pittoresque, ii. p. 25, &c.)


[LS.]

COIN OF PEGGAMUM IN MYRIA.

PEGGAMUS (Περγαμος, Herod. vii. 112), a fortress in the Pieric hollow, by which Xerxes passed in his march, leaving Mt. Pangeum on his right. It is identified with Pravinta, where the lower maritime ridge forms a junction with Pangeum, and separates the Pieric valley from the plain of Philippi. (Leake, Northern Greece, vol. iii. p. 178.)

PEGGAMUS (Περγαμος), a town of Crete, to which a mythical origin was ascribed. According to Virgil it was founded by Aeneas (Aen. iii. 133), according to Veilins Paterculus (1. 1) by Agamanon, and according to Servius by the Coman prisoners belonging to the fleet of Agamanon (ad Verg. Aen. l. c.). Lycurgus, the Spartan legislator, was said to have died at this place, and his tomb was shown there in the time of Aristocles. (Plut. Lyce. 32.) It is said by Servius (l. c.) to have been near Cydonia, and is mentioned by Pliny (iv. 12. s. 20) in connection with Cydonia. Consequently it must have been situated in the western part of the island, and is placed by Pashley at Platamé. (Travels in Crete, vol. ii. p. 23.) Sclavias says (p. 18, l. c.) that the Dictytmuea stood in the territory of Pergamum.

PEGGANTUM (Περγαντος; Edh. Πεγγαντος, Steph. B. s. v.), a city of the Ligures. It is the small island named Βεργανας, on the south coast of France. It is separated by a narrow channel from a point on the mainland which is turned towards Mes, one of the Stoecchades or Illes d'Ilhers. [G. L.]

PERGE or P'ERGA (Περγε; Edh. Περγα), an ancient and important city of Pamphylia, between the rivers Carthacites and Cestrus, at a distance of 60 stadia from the mouth of the latter. (Strab. xiv. p. 667; Plin. v. 26; Pomp. Mol. i. 14; Ptol. v. 5. § 7.) It was renowned for the worship of Artemis, whose temple stood on a hill outside the town, and in which honour annual festivals were celebrated. (Strab. l. c.; Callim. Hymn. in Diana, 187; Sclavias, p. 39; Dionys. Per. 854.) The coins of Perge represent both the goddess and her temple. Alexander the Great occupied Perge with a part of his army after quitting Phaselis, between which two towns the road is described as long and difficult (Arrian, Anab. i. 26; comp. Polyb. v. 72, xxi. 25;
PERMULA.

Liv. xxxviii. 37.) We learn from the Acts of the Apostles (xiv. 24, 25) that Paul and Barnabas preached the gospel at Perge. (Comp. Acts, xiii. 13.) In the ecclesiastical notices and in Homerides (p. 679) Perge appears as the metropolis of Pamphylia. (Comp. Steph. B. s. v.; Eckhel, Doct. Num. i. 3, p. 12.) There are considerable ruins of Perge about 16 miles to the north-east of Adalia, at a place now called Eski-Kalesi. (Comp. Leake, Asia Minor, p. 132; Texier, Descript. de l'Azie Min., where the ruins are figured in 19 plates; fellows, Asia Minor, p. 190, &c.)

PERMULA (Περμούλα, Pol. vii. 2, § 5), the name of a town of some commercial importance on the W. side of the Sinus Magnus (or Gulf of Siam), on a tongue of land anciently called the Aurea Chersonesus, and now known by the name of Malacca. Lassen places it in lat. 7° N. In its immediate neighbourhood was a small bay or indentation of the coast, which was called the Sinus Permulicini (Περμοϋλικὸς κόπος). [V.]

PERMULICUS SINUS. (Περμούλικος Σίνος.)

PERINTHUS (ἡ Περίνθος, Pol. iii. 11, § 6, viii. 11, § 7; Xenoph. Anab. vii. 2, § 8; Eth. Perinthus), a great and flourishing town of Thrace, situated on the Propontis. It lay 22 miles W. of Selymbria, on a small peninsula (Plin. iv. 18) of the bay which bears its name, and was built like an amphitheatre, on the declivity of a hill (Diod. xvi. 76). It was originally a Samian colony (Marcian, p. 29; Plut. Qu. Gr. 56), and, according to Syncellus (p. 238), was founded about n. c. 599. Panofka, however (p. 22), makes it contemporary with Samothrace, that is about n. c. 1000. It was particularly renowned for its obstinate defence against Philip of Macedon (Diod. xvi. 74-77; Plut. Phoc. 14). At that time it appears to have been a more important and flourishing town even than Byzantium, and being both a harbour and a point at which several main roads met, it was the seat of an extensive commerce (Procop. de Aed. iv. 9). This circumstance explains the reason why so many of its coins are still extant; from which we learn that large and celebrated festivals were held here (Mionet, i. p. 399-413; Eckhel, Doct. Num., vol. iv. p. 443; Murell, Spec. Rei Num. tab. xiii. 143). According to Tzetzes (Chili. iii. 812), it bore at an early period the name of Mygodonia; and at a later one, not before the fourth century of our era, it assumed the name of Heraclea; which we find sometimes used alone, and sometimes with the additions H. Thracei and H. Perinthus. (Procop. l. c. and B. Varn. i. 12, 2.) Zosim. l. 62; Justin, xvi. 3; Eutrop. iv. 15; Amm. Marc. xxix. 2; Itin. Ant. pp. 179, 176, 323; Journ. de Num. Soc. p. 51, &c. On the variations in its name, see Tschuschke, ad Melam, i. 2, vol. iii. pt. ii. p. 102, seq.) Justinian restored the old imperial palace, and the aqueducts of the city. (Procop. l. c.) It is now called Eski Eregli, and still contains some ancient ruins and inscriptions. (See Clarke's Travels, viii. p. 122, seqq.) [T. H. D.]

PERISAYDES (Περισαῦδης, Περίσαυδη), an Illyrian people, near the silver mines of Damastium, whose name seems to be corrupt. (Strab. viii. p. 326; Kramer and Grockard, ad loc.)

PERITU, a place in Lower Panonia (Itin. Hieros. p. 562), probably the same as the one mentioned in the Peuting. Table under the name of Piretis, and in the Antonine Itinerary (p. 266) under that of Pyrrus or Pyrrum, and situated on the road from Petovio to Siscia. (See Wesseling, ad H. Hieros. l. c.) [L. S.]

PERIZITITES. (Παλαιστίνα, p. 599.)

PERMESSUS. (Πορκιτίτης, p. 413.)

PERNE (Πέρνε), a small island off the coast of Lonia, which, during an earthquake, became united with the territory of Miletus. (Plin. ii. 91.) There was also a town in Thrace of this name, which is mentioned only by Steph. B. (c. v.) [L. S.]

PERNICIACUM, or PERNACUM in the Table, in North Gallia, is placed on a road from Bagacum (Bavai) to Adiutacum (Tongern). The road passed from Bagacum to Geminacum (Gemblon). From Geminacum to Perniciacum is xiii. in the Anton. Itin., and xiii. in the Table; and from Perniciacum to Adiutacum is xiv. in the Itin. and xvi. in the Table. The road is generally straight, but there is no place which we can identify as the site of Perniciacum; and the geographers do not agree on any position. [G. L.]

PERORSI (Περόρσι, Περιορσι, Pol. iv. 6, §§ 16, 17; Polyb. ap. Plin. in l. s. 8, vi. 35), a people of Libya, subdued by Suetonius Paullinus, who inhabited a few fertile spots spread over the long extent of maritime country between Cyrene and Canopus, who dwelt opposite to the Fortunate Islands, and the Pharussi, who occupied the banks of the Sepuul. (Leake, London Geog. Journ. vol. ii. p. 17.) [E. B. J.]

PERPERENA (Περπερένα), a place in Mycia, on the south-east of Adramyttium, in the neighbourhood of which there were copper mines and good vineyards. It was said by some to be the place in which Thucydides had died. (Strab. xiii. p. 607; Plin. in v. 32; Steph. B. s. v. Perpera, from which we learn that some called the place Perene; while Plin. v. 2, § 16, calls it Perpere or Permere; Galen, De ephemeris, p. 358; comp. Sestini, p. 75.) Some, without sufficient reason, regard Perperena as identical with Thesidiopolis, mentioned by Hierocles (p. 661). [L. S.]

PERRANTHES. (Ἀμερία.)

PERIHAEBI, PERIHAEBIA. (Thessalia.)

PERISDAI. (Ἀττικα, p. 390, a.)

PERISABOTTA (Περισαβώττα, Zosim. iii. 17), a very strong place in Mesopotamia, on the W. bank of the Euphrates, to which the emperor Julian came in his march across that country. Zosimus, who gives a detailed account of its siege, states that it was in size and importance second only to Ctesiphon. Aminianus, speaking of the same war, calls the place Piasabota (xiv. c. 2) and Libanius Soph. mentions a city of the same name as the then ruling king of Persia, evidently supposing that it derived its name from its situation (or Sestian). (Orat. Fun. p. 315.) Fortiger has conjectured that it is represented by the present Asbak, and that it was situated near the part of the river Euphrates where the canal Nahr-sarres flows, and no great distance from the Sippura of Ptolemy (v. 18. § 7). [V.]

PERSABORA. 577
PERSEPOLIS.

PERSEPOLIS (Περσεπόλεις, Diod. xvii. 70; Ptol. vi. 4. § 4; Curt. v. 4. 6; Persepolis, Strab. xv. 729; Ekh. Περσεπολίτης), the capital of Persis at the time of the invasion of Alexander, and the seat of the chief palaces of the kings of Persia. It was situated at the opening of an extensive plain (now called Mardavat), and near the junction of two streams, the Araxes (Bendanis) and the Medus (Puseda). The ruins, which are still very extensive, bear the local name of the Chel Minor, or Forty Columns. According to Diodorus the city was originally surrounded by a triple wall of great strength and beauty (xvii. 71). Strabo states that it was, after Susa, the richest city of the Persians, and that it contained a palace of great beauty (xv. p. 729), and adds that Alexander burnt this building to avenge the Greeks for the similar injuries which had been inflicted on them by the Persians (xv. p. 730). Arrian simply states that Alexander burnt the royal palace, contrary to the entreaty of Parmenion, who wished him to spare this magnificent building, but did not mention the name of Persepolis. (Asiah. iii. 18.) Curtius, who probably drew his account from the many extant notices of Alexander's expedition by different officers who had accompanied him, has fully described the disgraceful burning of the city and palace at Persepolis by the Greek monarch and his drunken companions. He adds, that as it was chiefly built of cedar, the fire spread rapidly far and wide.

Great light has been thrown upon the monuments which still remain at Persepolis by the researches of Niebuhr and Ker Porter, and still more so by the interpretation of the concave inscriptions by Colonel Rawlinson and Prof. Lassen. From the result of their inquiries, it seems doubtful whether any portion of the present ruins ascend to so high a period as that of the founder of the Persian monarchy, Cyrus. The principal buildings are doubtless due to Dareius, the son of Hystaspes, and to Xerxes. The palace and city of Cyrus was at Pasagarga, while that of the later monarchs was at Persepolis. (Homer mentions the name of Persepolis in xvi. 2; Lassen, in Erich and Gruber's Encycl. s.v.; Ferguson, Palaces of Nineveh and Persepolis Restored, Lond. 1851.) It has been a matter of some doubt how far Persepolis itself ever was the ancient site of the capital; and many writers have supposed that it was only the high place of the Persian monarchy where the great palaces and temples were grouped together. On the whole, it seems most probable that the rock on which the ruins are now seen was the place where the palaces and temples were placed, and that the city was extended at its feet along the circumjacent plain. Subsequent to the time of Alexander, Persepolis is not mentioned in history except in the second book of the Maccabees, where it is stated that Antiochus Epiphanes made a fruitless attempt to plunder the temples. (2 Maccab. ix. 1.) In the later times of the Muhammedan rule, the fortress of I斯塔khr, which was about 4 miles from the ruins, seems to have occupied the place of Persepolis; hence the opinion of some writers, that I斯塔khr itself was part of the ancient city. (Niebuhr, ii. p. 121; Chardin, Voyages, viii. p. 245; Ker Porter, vol. i. p. 576; Ouseley, Travels, ii. p. 222.)

PERSIS.

PERSIS (ἡ Περσίς, Aschyl. Pero. 60; Herod. iii. 19; Ptol. vi. 23. s. 25; Amm. Marc. xxiii. 6, &c.; ἡ Περσίς, Herod. iv. 39; Ekh. Περσίς, Persa), the province of Persis, which must be considered as the centre of the ancient realm of Persia, and the district from which the arms of the Persians spread over all the neighbouring nations, was bounded on the N. by Media and part of the chain of the Paraeocharis M.; on the W. by Susiana, which is separated from Persia by the small stream Arosis or Oroatis; on the S. by the Persian Gulf, and on the E. by the desert waste of Carmania. In the earlier periods of history this province was altogether unknown, and it was not till the wars of Alexander and of his successors that the Greeks formed any real conception of the position and character of the land, from which their ancient writers (cf. Strab. xvi. 231, vol. iii. p. 319.) The earliest name of the whole province was very mountainous, with few extended plains; it possessed, however, several valleys of great beauty and fertility, as those for instance in the neighbourhood of Persepolis (Strab. xv. p. 727; Arrian, Ind. e. 40; Amm. Marc. xxiii. 6; Chardin, Voy. iii. p. 253); the coast-line appears to have been, as it is now, sandy and hot, and uninhabitable, owing to the poison-bearing winds. (Plin. xii. 20.) The principal mountain chains bore the names of Paraeocharis (Elevend) and Ochas (perhaps Nakhtilla), and were, in fact, prolongations to the sea of the still higher ranges of Media. It was watered by no great river, but a number of smaller streams are mentioned, some of them doubtless little more than mountain torrents. The chief of these were the Araxes (Bendamir), the Medus (Pulsein), and the Cyrus (Kūr), in the more inland part of the country; and along the coast, the Bagrada, Pardargus, Heretebus, Bolognus, Oroatis, &c. (Plin. vi. 23. s. 26; Arrian, Ind. e. 39; Amm. Marc. xxiii. 6; Strab. xvii. 727, &c.) The principal cities of Persis were, Pasargada, its earliest capital, and the site of the tomb of its first monarch, Cyrus; Persepolis, the far-famed seat of the palaces and temples of Dareius the son of Hystaspes, and his successors; Galae, one of the residences of the Persian kings; Taosc, and Aspaddana. The Perses were properly the native inhabitants of Marc Persicum, (Plin. vi. 13. s. 16, the great gulf which, extending in a direction nearly NW. and SE., separated the provinces of Susiana and Persis, and the western portion of Carmania from the opposite shores of Arabia Felix. There are great differences and great errors in the accounts which the ancients have left of this gulf; nor indeed are the statements of the same author always consistent the one with the other. Thus some writers gave to it the shape of the human head, of which the narrow opening towards the SE. formed the neck (Mela, iii. 8; Ptol. vi. 24. s. 28), while in one place states that at the entrance, it was only a day's sail across (xv. p. 727), and in another (xvi. p. 765) that from Harmazna the opposite Arabian shore of Mace was visible, in which Ammianus (xxiii. 6) agrees with him.
of this small district; though in later times the name was applied generally to the subjects of the great king, whose empire extended, under Dareius the son of Hystaspes, from India to the Mediterranean. In the earliest times of the Old Testament they are not mentioned by name as a distinct people, and when, in the later days of the captivity, their name occurs, they must be taken as the inhabitants of the great empire above noticed (Ezek. xxxviii. 5, Esth. i. 3—18; Ezra, iv. 5; 1 Maccab. i. 1, &c.), and not simply of the limited district of Persis. According to Herodotus, the ancient people were divided into three leading classes, warriors, husbandmen, and nomades. In the first class, the Persagaeae, Ma-Kari, and Masqui, were the most important subdivisions. The Achaemenidae, from whom their well-known line of kings descended, was one of the families of the Persagaeae. The tribes of husbandmen bore the names of Panthialaei, Dareusaei, and Germani; those of the nomades were called, Daj, Mardi, Dropici, and Sagartint. (Herod. i. 125.) It was clear from this account that Herodotus is describing what was the state of the Persae but a little while before his own times, and that his view embraces a territory far more extensive than that of the small province of Persis: for the Persians were part of the nomade tribe, that he extended the Persian race over a considerable portion of what is now called Khorasan; indeed, over much of the country which at the present day forms the realm of Persia. In still later times, other tribes or subdivisions are met with, as the Pareutaceni, Messabatae, Stabaei, Suzaei, Hiproppahi, &c., &c. Herodotus states further that the most ancient name of the people was Artaiel (Herod. vii. 61), a form which modern philology has shown to be derived in close connection with the Arii, the earliest title of their immediate neighbours, the Medes. Both alike are derived from the old Zend and Sanscrit arma, signifying a people of noble descent; a name still preserved in the modern Frak (Ariaka). (Muller, Journ. Asiat. iii. p. 299; Lassen, Ind. Alterth. ii. p. 7.) There can be no doubt that the name Persae is itself of Indian origin, the earliest form in which it is found on the cuneiform inscriptions being Parasa. (Lassen, Alt.-Pers. Keil-Inscr. ii. 60.)

The Persian people seem to have been in all times noted for the pride and haughtiness of their language (Aeschyl. Pers. 795; Ann. Marc. xxiii. 6): but, in spite of this habit of boasting, in their earlier history, under Cyrus and his immediate successors, they appear to have made excellent soldiers. Herodotus describes fully the arms and accoutrements of the foot-soldiers, archers, and lancers of the army of Xerxes (vii. 61), on which description the well-known sculptures at Persepolis afford a still living commentary. (Cf. also Strab. xv. p. 734; Xen. Cyrop. vi. 3. § 31.) Their cavalry also was celebrated (Herod. l. c. ix. 79, 81; Xen. Cyrop. vi. 4. § 1). Strabo, who for the most part confines the name of Persae to the inhabitants of Persis, has fully described some of the manners and customs of the people. On the subject of their religious worship Herodotus and Strabo are not at one, and each writer gives separate and unconnected details. The general conclusion to be drawn is that, in the remotest age, the Persians were pure fire-worshippers, and that by degrees they adopted what became in later times a characteristic of their religious system, the Dualistic arrangement of two separate principles of good and evil, Hormuzd and Abriman. (Strab. xv. p. 727—736; Herod. ii. 33, 133; Xen. Cyrop. i. 22.) Many of their ancient religious customs have continued to the present day; the fire-worshippers of India still contending that they are the lineal descendants of the ancient Persians. The language of the ancient people was strictly Indo-Germanic, and was nearly connected with the classical Sanscrit: the earliest specimens of it are the cuneiform inscriptions at Mervah, — the site of Pasargada, and the place where Cyrus was buried,— and those of Dareius and Xerxes at Persepolis and Behistun, which have been deciphered by Colonel Rawlinson and Professor Lassen. (Rawlinson, Journ. As. Soc. vol. ii.; Lassen, Zeitschrift f. Morgen. vii. 1, Hitagi, Grabarchitektur d. Daruis, Zurich, 1847; Denley, Persia, ed. Leipziige 1847.) The government of Persia was a rigid monarchy. Their kings lived apart from their subjects in well secured palaces (Esth. iv. 2, 6), and rejoiced in great parks (pānpāliwara), well stocked with game and animals for the chase (Cyrop. i. 3. § 38, vii. 3. § 8), Arab. i. 2. § 7; Curt. viii. i. § 11), and passed (in later times, when their empire was most widely extended) their summer at Ecbatana, their spring at Susa, and their winter at Babylon. (Nehem. i. 1; Dan. viii. 19, 5; Xen. Anab. i. 12. § 15; Cyrop. viii. 6. § 22.) Like other eastern monarchs, the Persian kings possessed a well-appointed harem, many curious details of which we gather from the history of Esther (cf. also Curt. iii. § 3; Athen. xiii. p. 557; Plut. Artax. c. 43), and they were accustomed to receive from their subjects direct adoration (προσκυνήσεως), as the crowned descendants or representatives of Hormuzd. (Plut. Themist. c. 7; Curt. vi. 6. § 2, viii. 5. § 6.) Their local government was a pure despotism; but in some extraordinary cases a confederate system was called, of the seven chief princes, who stood around the royal throne, like the Amschapsand around the throne of Hormuzd. (Herod. vii. 8, viii. 67; Esth. i. 14, 19, vii. 14.) Whatever document had once passed the king and had been sealed by the royal signet was deemed irrevocable. (Esth. i. 19, viii. 5; Dan. vi. 9, 16; cf. also Chardin, Voy. iii. 418.) Over the individual provinces—which in the time of Dareius were said to have been twenty in number (Her. iii. 89), but were afterwards increased to much more numerous (Esth. i. 11), probably from the subdivision of the larger ones—were placed satraps, whose business it was to superintend them, to collect the revenues, and to attend to the progress of agriculture. (Her. iii. 89, 97; Joseph. Ant. xi. 3, &c.) Between the satraps and the kings was a well-organised system of courtiers, who were called αργυροποιοι οὔδαμοι (Plut. Fort. Alc. vii. p. 294, ed. Reiske), who conveyed their despatches from station to station on horses and had the power, when necessary, to produce horses, boats, and even men into their services. As this service was very irksome and oppressive, the word αργυροποίεω came to mean compulsion or detention under other circumstances. (Joseph. Ant. xiii. 2. § 3; Esth. iii. 13, 15, viii. 10, 14; Bentley's Memander, p. 56.)

The history of the Persian empire need not be repeated here, as it is given under the names of the respective kings in the Dict. of Biogr. [V.]

PERTUSA, a town of the Dorians in Hispum Tarracum, which still exists under the old name of the Aequanund. (Itin. Ant. p. 391.) [T. H. D.]

PERUSIA (Rispovia; Eth. Persicus: Perugia), one of the most important and powerful cities of
Etruria, situated nearly on the eastern frontier of that country, on a lofty hill on the right bank of the Tiber, and overlooking the lake of Trasimenus which now derives from the name of Lake di Perugia. It closely adjoins the frontiers of Umbria, and hence the tradition reported by Servius, that it was originally an Umbrian city, inhabited by the tribe called Sessalines, is at least a very probable one. (Serv. ad Ann. x. 201.) The same author has, however, preserved to us another tradition, which ascribes the foundation of Perusia to a hero named Ausoleus, the brother of Octavius, the reputed founder of Montua. (Ib. x. 195.) Justin's assertion that the Roman origin of Perusia can only be safely rejected as a mere fable; but whatever historical reference may be attached to the statements of Servius, it seems probable that Perusia, in common with the other chief places in the same part of Etruria, was in the first instance an Umbrian city, and subsequently passed into the hands of the Etruscans, under whom it rose to be a powerful and important city, and one of the chief members of the Etruscan confederacy. It is not till n. c. 310, when the Romans took the lead in removing the relations between the Etruscans and the Cinsans, that the name of Perusia is heard of in history; but we are told that at that period it was one of the most powerful cities of Etruria. (Liv. ix. 37.) The three neighbouring cities of Perusia, Cortona, and Arethusa, on that occasion united in concluding a peace with Rome for thirty years (Liv. L c.; id. xxx. 35); but they seem to have broken it the very next year, and shared in the great defeat of the Etruscans in general at the Vulcean lake. This was followed by another defeat under the walls of Perusia itself, which compelled that city to sue for peace; but the statement that it surrendered at discretion, and was occupied with a Roman garrison, is one of those obvious perversions of the truth that occur so frequently in the Roman annals. (Liv. ix. 40.) When we next meet with the name of Perusia, it is still as an independent and powerful state, which in n. c. 295, in conjunction with Clusium, was able to renew the war with Rome; and though their combined forces were defeated by Ca. Püblius, the Roman general, the spirit of the Cinsans burned as brightly as before the next year. On this occasion they were again defeated with heavy loss by Fabius, 4500 of their troops slain, and above 1700 taken prisoners. (Id. x. 30, 31.) In consequence of this disaster they were compelled before the close of the year to sue for peace, and, by the payment of a large sum of money, obtained a truce for forty years, B. c. 294. (Id. x. 37.) At this time Livy still calls the three cities of Perusia, Volturnii, and Arethusa (all of which made peace at the same time) the three most powerful states and chief cities of Etruria. (Id. L c.) We find no other mention of Perusia as an independent state; and we have no explanation of the circumstances or terms under which it ultimately became a dependency of Rome. But during the Second Punic War it figures among the allied cities which then formed so important a part of the Roman power; its cohorts were serving in her armies (Liv. xxiii. 17), and towards the end of the contest it was one of the equal cities of Etruria, which came forward with alacrity to furnish supplies to the fleet of Scipio. Its contribution consisted of corn, and timber for shipbuilding. (Id. xxviii. 45.) With this exception, we meet with no other mention of Perusia till near the close of the republican period, when it bore so conspicuous a part in the civil war between Octavian and L. Antonius, in u. c. 41, as to give to that contest the name of Bellum Perusinum. (Suet. Aug. 9; Tac. Ann. v. 1; Oros. vi. 19.) It was short after the outbreak of hostilities on that occasion that L. Antonius, finding himself pressed on all sides by three armies under Agrippa, Salvinius, and Octavian himself, threw himself into Perusia, trusting in the great natural strength of the city to enable him to hold out till the arrival of his generals, Ventidius and Asinius Pollio, to his relief. But whether from disaffection or incapacity, these officers failed in coming to his support, and Octavian surrounded the whole hill on which the city stands and compelled the inmates of the city to yield the city off from all supplies, especially on the side of the Tiber, on which Antonius had mainly relied. Faninia soon made itself felt in the city; the siege was protracted through the winter, and Ventidius was finally in an attempt to compel Octavian to raise it, and drew off his forces without success. L. Antonius now made a desperate attempt to break through the enemy's lines, but was repulsed with great slaughter, and found himself at length compelled to capitulate. His own life was spared, and he vanished those of most of the Roman nobles who had accompanied him; but the chief citizens of Perusia itself were put to death, the city given up to plunder, and an accidental conflagration having been spread by the wind, ended by consuming the whole city. (Appian, B. C. 32—49; Dion Cass. xlviii. 14; Vell. Pat. ii. 74; Flor. iv. 5; Suet. Aug. 14, 96.) A story told by several writers of Octavian having sacrificed 300 of the prisoners at an altar consecrated to the memory of Caesar, is in all probability a fiction, or at least an exaggeration. (Dion Cass. L c.; Suet. Aug. 15; Sene. de Clem. i. 11; Merivale's Roman Empire, vol. iii. p. 227.)

Perusia was raised from its ashes again by Augustus, who settled a fresh body of citizens there, and the city assumed in consequence the surname of Augusta Perusia, which we find it bearing in inscriptions; but it did not obtain the rank or title of a colony; and its territory was confined to the district within a mile of the walls. (Dion Cass. xlviii. 14; Oros. vi. 23.) In considering this restriction, it appears to have speedily risen again into a flourishing municipal town. It is noticed by Strabo as one of the chief towns in the interior of Etruria, and its municipal consideration is attested by numerous inscriptions. (Strab. v. 226; Plin. ii. 5. s. 8; Iot. iii. i. § 48; Tab. Peut.; Orell. Inscr. 2531, 3739, 4038.) From one of these we learn that it acquired under the Roman Empire the title of Colonia Villa; but the origin of this is unknown, though it is probable that it was derived from the emperor Trebonianus Gallus, who appears to have bestowed some conspicuous benefits on the place. (Verngulio, l.c. Perug. pp. 379—400; Zumpt, de Colon. p. 436.) The name of Perusia is not again mentioned in history till after the fall of the Roman Empire, but its natural strength of position rendered it a place of importance in the troubled times that followed; and it figures conspicuously in the Gothic wars, when it is called by Procopius a strong fortress and the chief city of Etruria. It was taken by Belisarius in A. D. 537, and occupied with a strong garrison; in 547 it was besieged by Totila, but held out against his arms for nearly two years, and did not surrender till after Belisarius had invaded Italy. It was again recovered by Narses in 552. (Procop. B. G. i. 16, 17, iii. 6, 25, 35, iv. 38.)
It is still mentioned by Paulus Diaconus (Hist. Lang. ii. 16) as one of the chief cities of Tuscia under the Lombards, and in the middle ages became an independent republic. *Pergusa* still continues a considerable city, with 15,000 inhabitants, and is the capital of one of the provinces of the Roman states.

The modern city of *Pergusa* retains considerable vestiges of its ancient grandeur. The most important of these are the remains of the walls, which agree in character with those of *Chiusi* and *Todi*, being composed of long rectangular blocks of travertine, of very regular masonry, wholly different from the rude and massive walls of Cortona and *Volterra*. It is a subject of much doubt whether these walls belong to the Etruscan city, or are of later and Roman times. The ancient gates, two of which still exist, must in all probability be referred to the latter period. The most striking of these is that now known as the *Arco d'Augusto*, from the inscription “Augusta Perusia” over the arch: this probably dates from the restoration of the city under Augustus, though some writers would assign it to a much more remote period. Another gate, known as the *Porta Marzia*, also retains its ancient arch; while several others, though more or less modernised, are certainly of ancient construction as high as the imposts. It is thus certain that the ancient city was not more extensive than the modern one: but, like that, it occupied only the summit of the hill, which is of very considerable elevation, and sends down its roots and underfells on the one side towards the Tiber, on the other towards the lake of *Traisymeone*. Hence the lines of circumvallation drawn round the foot of the hill by Octavian enclosed a space of 56 stadia, or 7 Roman miles (Appian, B. C. v. 33), though the circuit of the city itself did not exceed 2 miles.

The chief remains of the ancient Etruscan city are the sepulchres without the walls, many of which have been explored, and one—the family tomb of the *Volumnii*—has been preserved in precisely the same state as when first discovered. From the inscriptions, some of which are bilingual, we learn that the family of the *Volumnii* was of *Vulcius*, which is rendered in Latin by *Volumnius*. Other sepulchres appear to have belonged to the families whose names assumed the Latin forms, Asia, Caeisia, Petronia, Vettia, and Vibia. Another of these tombs is remarkable for the careful construction and regular masonry of its archéd vault, on which is engraved an Etruscan inscription of con siderable length. But a far more important monument of that people is an inscription now preserved in the museum at *Pergusa*, which extends to forty-six lines in length, and is the only considerable fragment of the language which has been preserved to us. [*Etruria*, p. 858.] Numerous sarcophagi, urns, vases, and other relics from the various tombs, are preserved in the same museum, as well as many inscriptions of the Roman period. (*Vermigli, Iscrizioni Etrusche*, 2 vols. 4to, *Pergusa*, 1854; Id. *Il Sepolcro dei Volumni*, 4to, *Pergusa*, 1841; Dennis's *Etruria*, vol. ii. pp. 458—480.)

We learn from ancient authors that *Julia* was regarded as the tutelary deity of *Pergusa* till after the burning of the city in B. C. 40, when the temple of *Vulcan* being the only edifice that escaped the conflagration, that deity was adopted by the surviving citizens as their peculiar patron. (*Dion Cass. xlviii. 14: Appian, B. C. v. 49.*) [*F. H. B.*] *PESCLA* or *PESCLA* (*Not. Imp. c. 28*, vol. i. p. 75, ed. Boëcking), is probably the herder-fortress in the N. of the *Thebaid*, which *Dionysius* (v. 5. § 71) calls *Naocadrum* or *Hercastrium*. Pisa stood on the right bank of the Nile, and was the quarters of a German company (tirman) of cavalry (D'Availly, *Mém. sur l'Égypte*, p. 190). [*W. B. D.*]

*PESSINUM, PESŞINUS (Πήσσινος, Πήσσινος: Eth. Πῆσσινωνικός*) the principal town of the *Tolistobigi*, in the west of *Galatia*, situated on the southern slope of Mount *Dindymus* and *Agdistis*, near the left bank of the river *Sangarius*, from whose sources it was about 15 miles distant. (*Paus. i. 4. § 5; Strab. xiv. 567.*) It was one of the cities of *province of Germa*, on the road from *Ancyra* to *Amorium*. (*It. Ant. pp. 201, 202.*) It was the greatest commercial town in these parts, and was believed to have derived its name from the image of its great patron divinity, which was said to have fallen (*securum*) from heaven. (*Herodian, i. 11; Amm. Marc. xxii. 9.*) *Pessinus* owes its greatest celebrity to the goddess *Rhea* or *Cybele*, whom the natives called *Agdistis*, and to whom an immense rich temple was dedicated. Her temple was one of the rulers of the place; but in later times their honours and powers were greatly reduced. (*Strab. l. c., x. p. 469; Diod. Sic. iii. 58, &c.*) Her temple contained her image, which, according to some, was of stone (Liv. xxxix. 10, 11), or, according to others, of wood, and was believed to have fallen from heaven. (*Apollod. iii. 11; Amm. Marc. l. c.*) The fame of the goddess appears to have extended all over the ancient world; and in B. C. 264, in accordance with a command of the Sybilline books, the Romans sent a special embassy to *Pessinus* to fetich her statue; it being believed that the safety of Rome depended on its removal to Italy. (*Liv. l. c.; Strab. xii. p. 567.*) The statue was set up in the temple of *Victory*, on the *Palatine*. The goddess, however, continued nevertheless to be worshipped at *Pessinus*; and the *Galli*, her priests, sent a deputation to *Manlius* when he was encamped on the banks of the *Sangarius*. (*Liv. xxxviii. 18; Polyb. xx. 4.*) At a still later period, the emperor *Julian* worshipped the goddess in her ancient temple on the very spot where the kings of *Pergegium* adorned the sanctuary with a magnificent temple, and porticoes of white marble, and surrounded it with a beautiful grove. Under the Roman dominion the town of *Pessinus* began to decay, although in the new division of the empire under *Constantine* it was made the capital of the province *Galatia Salutaris*. (*Hieroc. p. 697.*) After the sixth century the town is no longer mentioned in history. Considerable ruins of *Pessinus*, especially a well-preserved theatre, exist at a distance of 9 or 10 miles to the south-east of *Scuri Hissar*, where they were first discovered by *Texier*. (*Descript. de l'Asie Mineure.*) They extend over three hills, separated by valleys or ravines. The marble seats of the theatre are nearly entire, but the scene is entirely destroyed; the whole district is covered with blocks of marble, shafts of columns, and other fragments, showing that the place must have been one of unusual magnificence. (*Hamilton, Researches*, i. p. 438, foll.; *Lekaios*, Acts Minor, p. 82, foll., who seems to be mistaken in looking to *Pessinus* on the right bank of the *Sangarius*. [*L. S.*]

*PETALIAE*, incorrectly called *Petalum* (*Petaulis*) by Strabo (x. p. 444), small islands off the coast of *Euboea*, at the entrance of the *Eniris*, now *Petalia*; (*Plin. iv. 12. s. 23; *Lekaios*, Northern *Greece*, vol. ii. p. 423.*)
PETAVIUM. Tyr.

PETELIA or PETELIA (Πετέλια; Eth. Πετελικα; Petelinus: Strongoli), an ancient city of Bruttium, situated about 12 miles N. of Crotona, and 3 miles from the E. coast of the peninsula. According to the Greek traditions it was a very ancient city, founded by Philoctetes after the Trojan War. (Strab. vi. p. 254; Virg. Aen. iii. 401; Serv. ad Aen. 111. 369.) It is said that it was really a town of the Chones, an Oetanic tribe; as the foundation of Chone, in the same neighbourhood, was also ascribed to Philoctetes. It was only a small place (Virg. l. c.), but in a strong situation. We have no account of its receiving a Greek colony, nor is its name ever mentioned among the Greek cities of this part of Italy; but, like so many of the Oetanic towns, became to a great extent Hellenised or imbibed with Greek culture and manners. It was undoubtedly for a long time subject to Crotona, and comprised within the territories of that city; and probably for this reason, its name is never mentioned during the early history of Magna Graecia. But after the irruption of the Lucanians, it fell into the hands of that people, by whom it was strongly fortified, and became one of their most important strongholds. (Strab. l. c.) It is apparently on this account, that Strabo calls it "the metropolis of the Lucanians," though it certainly was not included in Lucania as the term was understood in his day. Petelia first became conspicuous in history during the Second Punic War, when its citizens remained faithful to the Roman alliance, notwithstanding the general defection of the Bruttians around them, n. c. 216. They were in consequence besieged by the Bruttians as well as by a Carthaginian force under Himilco; but though abandoned to their fate by the Roman senate, to whom they had in vain sued for assistance, they made a desperate resistance; and it was not till after a siege of several months, in which they had suffered exceedingly from the severity of the winter, that they were at length compelled to surrender. (Liv. xiii. 20, 30; Polyb. vii. 1; Appian, Anab. 29; Frontin. Strat. iv. 5, § 18; Val. Max. vi. 6, ext. § 2; Suid. Ital. xii. 431.) The few inhabitants who escaped, were after the close of the war restored to the Romans to their native town (Appian, l. c.), and were doubtless treated with especial favour; so that Petelia rose again to a prosperous condition, and in the days of Strabo was one of the few cities of Bruttium that was still tolerably flourishing and populous. (Strab. vi. p. 254.) We learn from inscriptions that it still continued to be a flourishing municipal town under the Roman Empire (Orell. Inscr. 137, 3678, 3939; Mommsen, Inscr. R. N. pp. 5, 6;): it is mentioned by all the geographers and its name is still found in the Tabula, which places it on the road from Thurii to Crotona. (Mel. ii. 4, § 8; Plin. iii. 10, s. 15; Ptol. iii. 1, § 75; Tab. Pont.) But we are unable to trace its history further; its identification with Strongoli is, however, satisfactorily made out by the inscriptions which have been found in the latter city. Strongoli is an episcopal see, with about 7000 inhabitants; its situation on a lofty and rugged hill, commanding the plain of the Néto (Neuctus), corresponds with the accounts of Petelia, which is represented as occupying a position of great natural strength. There are no ruins of the ancient city, but numerous minor objects of antiquity have been found on the spot, besides the inscriptions above referred to.

The existence of a second town of the name of Petelia in Lucania, which has been admitted by several writers, rests mainly on the passage of Strabo where he calls Petelia the metropolis of Lucania; but he is certainly there speaking of the well-known city of the name, which was undoubtedly in Bruttium. The inscriptions published by Antonini, to prove that there was a town of this name in the Lucanian mountains near Velia, are in all probability spurious (Mommsen, l. R. N. App. 2), though they have been adopted, and his authority followed by Romaeuli and Cramer. (Romaeuli, vol. i. p. 348; Cramer's Italy, vol. ii. p. 367.)

The PETELINI MONTES (τὰ Πετελίνια ἔρημοι), mentioned by Plutarch (Cross. 11), to which Spartacus retired after his defeat by Crassus, are evidently the rugged group of the Apennines S. of the Crathis, between Petelia and Consentia. [E. H. B.]

PETEON (Πέτεων; Eth. Πέτεωνος), a town of Bruttium, situated near the town of Petelia, on the coast between the mouths of the river Petelia and the lake Petelia. (Strab. iii. p. 410.) Strabo contradicts himself in the course of the same passage (l. c.), in one place placing Peteon in the Thebias, and in another in the Halliartia. (Comp. Plut. Narr. Am. 4; Plin. iv. 7, s. 12; Steph. B. s. v.) The position of Peteon is uncertain. Leake supposes it may be represented by some ancient remains at the southern extremity of the lake Paralimnion. (Northern Greece, vol. ii. p. 320.)

PETINESCA, in the country of the Helvetii, is placed in the Itins. between Aventicum (Avenches) and Salodarium (Salothurn); at the distance of xiii. in the Anton. Itin. from Aventium ana xiii. in the Table; and at the distance of x. from Salodarium in both the Itinaries. Some geographers have placed Petinesca at a place named Bivens; but the distance does not agree with that given by the Itins. between Petinesca and Salodarium, as Avenches observes, who also says that the position of Bivens (Bieel) corresponded with the ancient name Pom, we take them to indicate Gallic leagues. Glover also placed Petinesca at Biel. [G. L.]

PETITARUS. [Achelous.]

PETOVIO (Πέτους, or Πατους), Ptol. ii. 15, § 4: Petuion, also called Poetovio (Itin. Ant. p. 262; and in inscriptions ap. Orelli, n. 3592), Patavio, and Petaivos, was an important town in Upper Pannonia, on the river Drava and the frontier of Noricum. In inscriptions it is called a Roman colony, and bears the surname of Ulipa; whereas it may have been that it received Roman colonists from either Trojan or Hadrian, who probably also extended the place. Its importance is sufficiently attested by the fact that it was the station of the Legio xiii. Gemina, and that an imperial palace existed outside its walls. (Tac. Hist. iii. 1; Amm. Marc. xiv. 37; It. Hieros, p. 561; Geogr. Rav. iv. 19.) The modern town of Petuion is situated on the left bank of the Drava; and as coins, inscriptions, and other ancient remains are found only on the opposite side, it is probable that the ancient Petovio was situated on the right bank opposite to the modern Petuion. (Comp. K. Mayer, Versuch uber Steyermarkische Alterthuemer, Griz, 1782, 4to; Munchar. Noricum. i. p. 364.) [L. S.]

PETRA (Πέτρα), "rock," the name of several towns. 1. In Europe. 1. Petra Pertusa, in Umbria. [Intercisa.]
PETRA.

2. (Πέτρα: El. Πέτρων, Petrium: Petroth.)

It was seated between the Dead Sea and the Elatitic gulf; being, according to Diodorus Siculus (xiv. 38), 300 stadia of the former, whilst the Tab. Peut. places it 98 Roman miles of the latter. Its site is a wilderness overtopped by Mount Hor, and diversified by cliffs, ravines, plains, and Wady, or watered valleys, for the most part but ill cultivated. Strabo (xvi. p. 779) describes it as seated in a plain surrounded with rocks, hemmed in with barren and stormless deserts, though the plain itself is well watered. Pliny's description (vi. 92), which states the extent of the plain at rather more than 700 miles, agrees very nearly with that of Strabo, and both are confirmed by the reports of modern travellers. "It is an area in the bosom of a mountain, swelling into mounds, and intersected with gullies." (Ibry and Mangles, ch. viii.) It must not, however, be understood to be completely hemmed in with rocks. Towards the N. and S. the view is open; and from the eastern part of the valley the summit of Mount Hore is seen over the western cliffs. (Robinson, ii. p. 528.) According to the late Mr. C. Petra was a place of great resort for travellers.

Petra was shunned by A. Cornelius Palma, a lieutenant of Trajan's (Dion Cass. xlviii. 14), and remained under the Roman dominion a considerable time, as we hear of the province of Arabia being engrafted by Septimius Severus A. D. 195 (id. lxxvi. 1, 2; Entrop. viii. 18). It must have been during this period that these temples and mausoleums were made, the remains of which still arrest the attention of the traveller; for though the predominant style of the architecture is Egyptian, it is mixed with Beeld and over-loaded Roman-Greek specimens, which clearly indicate their origin. (Robinson, ii. p. 532.)

The valley of Wady Musa, which leads to the town, is about 150 feet broad at its entrance, and is encircled with cliffs of red sandstone, which gradually increase from a height of 40 or 50 feet to 200 or 250 feet. Their height has been greatly exaggerated, having been estimated by some travellers at 700 and even 1000 feet (Ibry and Manges, ch. viii.; Stephens, ii. p. 170; see Robinson, ii. p. 517 and note). The valley gradually contracts, till at one spot it becomes only about 12 feet broad, and is so overlapped by the cliffs that the light of day is almost excluded. The ravine or Sik of Wady Musa extends, with many windings, for a good English mile. It forms the principal, and was anciently the only avenue to Petra, the entrance being broken through the wall. (Diod. Sic. ii. 48, xix. 97; Robinson, ii. p. 516; Labarte, p. 55.) This valley contains a wonderful necropolis hewn in the rocks. The tombs, which adjoining or surmount one another, exhibit now a front with six Ionic columns, now with four slender pyramids, and by their mixture of Greek, Roman, and Oriental architecture remind the spectator of the remains which are found in the valley of Jehoshaphat and in other parts of Palestine. The further side of the ravine is spanned by a bold arch, perhaps a triumphal one, with finely-sculptured niches evidently intended for statues. This, like the other remains of this extraordinary spot, is ascribed by the natives either to the Pharaohs or to the Jins or rub el eini. Along the bottom of the valley, in which it almost vanishes, winds the stream mentioned by Strabo and Pliny, the small but charming Wady Musa. In ancient times its bed seems to have been paved, as many traces still show. Its stream was spanned by frequent bridges, its sides strengthened with stone walls or quays, and numerous small canals derived

PETRA.
from it supplied the inhabitants with water. But
now its banks are overgrown with byacinths, cleaner
and other flowers and shrubs, and overshadowed by
lofty trees.

Opposite to where the Sik terminates, in a se-
cond ravine-like but broader valley, another mo-
ument, the finest one at Petra, and perhaps in all Syr
tria, strikes the eye of the traveller. This is the
Khasneh.—well preserved, considering its age and
site, and still exhibiting its delicate chiselled work
and all the freshness and beauty of its colouring.
It has two rows of six columns over one another,
with statues between, with capitals and sculptured
pillaments, the upper one of which is divided by a
little round temple crowned with an urn. The Arabs
imagine that the urn contains a treasure.—F? Khas-
neh, whence the name,—which they ascribe to Pharaoh
(Robinson, ii. p. 519). The interior does not correspond
with the magnificence of the façade, being a plain
lofty hall, with a chamber adjoining each of its three
sides. It was either a mausoleum, or, more probably,
a temple.

From this spot the cliffs on both sides the Wady
are pierced with numerous excavations, the cham-
bers of which are usually small, though the façades
are occasionally of some size and magnifica-
tence; all, however, so various that scarce two are
exactly alike. After a gentle curve the Wady ex-
pands, and here on its left side lies the theatre, ent-
tirely hewn out of the rock. Its diameter at the
bottom is 120 feet (Irby and Mangles, p. 428), and
it has thirty-three, or, according to another account,
thirty-eight, rows of seats, capable of accommodating
at least 3000 spectators. Strangely enough, it is
entirely surrounded with tombs. One of these is in-
scribed with the name of Q. Praefectus Florantius
(Labrade, p. 59), probably the governor of Arabia
Petraea under Hadrian or Antoninus Pius. Another
inscription with the name of Pharaoh, Upside down.
A striking effect is produced by the bright and lively tints of the
variegated stone, out of which springs the wild fig
and tamarisk, while creeping plants overspread the
walls, and thorns and brambles cover the pedestals
and cornices (Isodaus, xxxiv. 13). Travellers are
agreed that these excavations were mostly tombs,
though some think they may originally have served as
dwellings. A few were, doubtless, temples for the
worship of Baal, but subsequently converted into
Christian churches.

Proceeding down the stream, at about 150 paces
from the theatre, the cliffs begin to expand, and
soon vanish altogether, to give place to a small
plain, about a mile square, surrounded with gentle
eminences. The brook, which now turns to the W.,
traverses the middle of this plain till it reaches a
ledge of sandstone cliffs, at a distance of rather more
than a mile. This was the site of Petra, and is still
covered with heaps of hewn stones, traces of paved
streets, and foundations of houses. There are remains
of several larger and smaller temples, of a bril-
lion, of a triumphal arch of degenerate architecture, and of
the walls of a great public building — Kaiser Faron,
or the palace of Pharaoh.

On an eminence south of this is a single column
(Zub Faron, i. c. hasta virilia Pharaonis), connected
with the foundation-walls of a temple whose
pillars lie scattered around in broken fragments.
Labord (p. 59) thinks that the Acropolis occu-
pied an isolated hill on the W. At the NE. ex-
trmity of the cliffs is the Dror, or cluster, hewn
in the rock. A ravine, like the Sik, with many
windings, leads to it, and the approach is partly by a
path 5 or 6 feet broad, with steps cut in the rock
with inexpressible labour. Its façade is larger
than that of the Khasneh; but, as in that building,
the interior does not answer to it, consisting of a
large square chamber, with a recess resembling the
niche for the altar in Greek ecclesiastical architec-
ture, and bearing evident signs of having been de-
verted from a heathen to a Christian temple. The
destruction of Petra, so frequently prophesied in
Scripture, was at length wrought by the Mahometans.
From that time it remained unvisited, except by some
crushing kings of Jerusalem; and perhaps by the
single European traveller, Thetmar, at the beginning
of the 13th century. It was discovered by Burckhardt,
whose account of it still continues to be the best.
(Robinson, ii. p. 527.) Laborde's work is chiefly
valuable for the engravings. See also Irby and
Mangles, Travels, ch. viii.; Robinson, Bibl. Researches,
vol. ii. p. 512, seq.

PETRAS MINOR.

PETRAS MAJOR (Pteras ος μεγας, Scyl. p. 45; Ptol.
iv. 5, § 3; Stadianus, § 33), a harbour of Marmarica,
a day's sail from Plyni Portus, and the same as the large harbour which Strabo
(xvi. p. 838) places near Ardainis Prom, and
describes as lying 30 stadia from Chersonesus, the dis-
tance of 3000 stadia. It agrees in position with
Port Bardalah, where there are springs to the W.
of Marga Solon. [E. B. J.]

PETRAS MINOR (Pteras ος μερος, Scyl. l.c.;
Ptol. iv. 5, § 2; Stadianus, § 39), a harbour of
Marmarica, half a day's sail from Antipygus.
It has been identified with Meghorebal-Ehebes, where
there are a great number of catacombs remarkable
for their Graeco-Aegyptian style. These curious
excavations, of which plans are given in Pacho
(Livraque dans la Marmarique, Planchê, pl. v.),
are to be identified, according to that traveller
(p. 49), with the sinuous caverns of Bomaha
(Boasena), resembling the Aegyptian "hypogaecas,"
which the Greeks called "Syringes," mentioned by
Symenius (Ep. 104); but Barth (Wanderungen,
p. 512) has shown that the description of the
bishop of Potomaias cannot be applied to these
catacombs and their locality. A coin with the
epigraph BE-PA, which Pellerin referred to this
port in Marmarica, is by Eckeh (iv. 176) assigned
to a Cretan mint. [E. B. J.]
PETRIANA, a fortress in the N. of Britain. Antonine, between the Wall and the river Irthing, where the Ala Petriana was quartered. Camden (p. 17) identified it with Old Penneth; but Horace (Brit. Rom. p. 102) and others fix it, with more probability, at Cumbake Fort or Castle-steads. (Not. Imp.) It is called Barnam by the Geogr. Rev. (Horsley, p. 498.)

PETRINA. [Petra, No. 2.] PETROCORII (Πετροκόρια, Ptol. ii. 7. § 12), a Gallic people, whom Tolomey places in Aquitania. He names the chief city Vesunna, which is Perigord. Caesar mentions them (vii. 75) as sending a contingent of 5000 men to aid in making the siege of Alsea; this is all that he says about them. The passage in Pline (iv. 19. s. 33) in which he describes the position of the Petrocorii is doubtful: “Caducri, Nitobrigae (a correction, see Nitobrigae), Tarrene annes discreti a Telosanis Petrocorii.” This passage makes the Tarins (Tarn) the boundary between the territory of Tolosa (Toulouse) and the Petrocorii, which is not true, for the Caducri were between the Petrocorii and the territory of Toulouse. Seiler proposed to write the passage thus: “Caducri, Nitobrigae, Tarne anni discreti a Telosanis; Petrocorii.” But this is not true, for the Nitobrigae did not extend to the Tarn. Strabo (iv. pp. 190, 191) mentions the Petrocorii among the people between the Garonne and the Loire, and as near the Nitobrigae, Caducri, Lemovices, and Arverni. He says that there are iron mines in the country. The Petrocorii occupied the diocese of Perigoue and Sarlat (D’Anville). Besides Vesunna their territory contained Corterat, Tancatus, Distindum, and some other small places.

PETROMANTALUM, in Gallia, is placed by the Antonine Itinerary on a road which runs from Carcassonne through Rotomagus (Rouen) to Lutetia (Paris). It also appears on a road from Caesarsomnns (Beauvais) to Briva Isarae or Pontoise, on the One, a branch of the Seine. In the Table the name is written Petrumvias. The site is uncertain. The name bears some resemblance to that of Magne; but the site of Magne does not accurately correspond to the distances in the Itineraries.

PETRONII VICUS, in Gallia Narbonensis. Honor Beuche gives an inscription found at Pertuis, on the right bank of the Druentia (Douarn), about 4 leagues north of Aqve Saciae (Aig), in which inscription the place is called “vicus C. Petronii ad ripam Druentiae.” (D’Anville, Notice, &c.) [G. L.]

PETROSACA. [Martineau, p. 262, b.]

PETUARIA. [Paris.]

PECUE (Πέκιε, Ptol. iii. 10. § 2; Strab. vii. p. 305), an island of Moesia Inferior, formed by the two southernmost mouths of the Danube. It derived its name from the abundance of pine-trees which grew upon it. (Eratosth. in Schol. Apollon. iv. 310.) It was of a triangular shape (Apollon. l.c.), and as large as Rhodes. By Martial (vii. 84. 3) it is called a Gothic island; by Valerius Flaccus (viii. 217) a Sarmatian one. It has been identified with the modern island of Picina or St. George, between Badabug and Issenatt; but we must recollect that these parts were but little known to the ancient, and that in the lapse of time the mouths of the Danube have undergone great alterations. (Plin. iv. 12. s. 24; Mela, ii. 7; Avien. Descr. Orb. 440; Dom. Perieg. 401; Claud. IV Cons. Honor. 630.)

PECLELANTITIS (Πεκλελαντίτις, Arrian, Anab.

iv. 22, Indic. 4; Πεκλελαντίτις, Strab. xv. p. 598; Plin. vi. 17. s. 21: Eth. Pencolatias, Plin.; Pencolatis, Dionys. Per. 1142), a district of India on the NW. frontier, along the Copen or Cabul river, in the direction of the Patha, which was probably Penecha, is nowhere found, but the form of the word leaves no doubt that it is, like the majority of the names which have been preserved by Arrian, of genuine Sanscrit or Indian origin. Strabo and Piny both call the city itself Pencolatis. Arrian in one place gives the name to a district (iv. 22), without mentioning that of the capital or chief town; in another he calls the capital Pencolatias, or, according to the Florentine MS, Penecha. (Indic. c. 1.) There can be little doubt that this is the same place or district mentioned in Tolomey under the form of Procias (vii. 1 § 44), and in the Periphus Mar. Ergyth. (c. 47). Both are connected with the Gandaras, the Sanscrit Gandāras, and both are alike placed in NW. India. Prof. Wilson has shown that the Greek name is derived from the Sanscrit Pasikura or Pasabhala, the Phukalakatis of the Hindus, which was placed by them in the country of the Gandhāras, the Gandarītas of Strabo, and which is still represented by the modern Pakehel or Pasbhal, in the neighborhood of Paschau. (Wilson, Ariana, pp. 183, 184.)

PEUCETII (Πευκετίων), a people of Southern Italy, inhabiting the southern part of Apulia. This name was that by which they were known to the Greeks, but the Romans called them Poemculli, which, according to Strabo, was the national appellation employed also by themselves. (Strab. vii. pp. 277, 282.) Their national affinities and origin, as well as the geographical details of the country occupied by them, will be found in the article Apulia. [E. H. B.]

PEUCINI (Πευκετίων, Ptol. iii. 5. § 19, 10. § 9; Strab. vii. p. 305, seq.; Plin. iv. 14. s. 28), a branch of the Bastarnae, inhabiting the island of Peuce. Tacitus (Germ. 46) and Jornandes (Goth. 16) write the name Peuceni, which also appears in several MSS. of Strabo; whilst Arrianus Marcellinus (xxii. 8. § 43) calls them Peuci, and Zosimus (i. 42) Παικαι.

PHABIRANUM (Φαβίρανον), a place in the country of the Chanci Minore, that is, the district between the Albis and Visurgis (Ptol. ii. 11. § 27), is generally identified with the modern city of Bremens; though some, with more probability, look for its site at Bremeroorde. (Wilhelm, Germaniens, p. 163.)

PHACIUM (Φαχίου: Eth. Φαχίες), a town of Thessaly, in the district Petasgios, placed by Leake a little below the right bank of the Peneus at Aliska, but by Kiepert upon the left bank, Brasidas marched through Phacium in b. c. 424. (Thuc. iv. 78.) The town was laid waste by Philip, b. c. 198 (Liv. xxxii. 13), and was occupied by the Roman praetor Baebius in the war with Antiochus, b. c. 191. (Liv. xxxvi. 13.) Phacium is probably the same place as Pucia, which Polybius (xxii. 25) calls a town of Macedonia. (Comp. Step. B. s. v.; Leake, Northern Greece, vol. iv. p. 493.)

PHACIUS (Φαχίου: Eth. Φαχίες), (Plin. iv. 12. s. 23; Φαχιουσα, pl., Steph. B. s. v.), an island in the Aegean sea, one of the Sporades, now Pecussa.

PHAECES. [CORCYRA.]

PHAEDRIADES. [DELPHI, p. 764.]

PHAEDRIAS. [MEGALOPOLIS, p. 309, b.]

PHAENIANA (Φαένια), a town in Rhectia
er Vindekia, on the southern bank of the Dnume
is mentioned only by Ptolemy (ii. 12. § 4). [L.-S.]
PHAEXO (Φαξε, /Eus. Onomast, s. v. Φαξε; Φαξε, Hieroc. p. 723), formerly a city of Idumea,
and afterwards a village of Arabia Petraea, between
Petra and Zoa, containing copper mines, where con
demned criminals worked. It was identified with
Pusa, one of the stations of the Israelites in their
wanderings. (Numb. xxxiii. 42; see Beland, Pha
sestina, p. 951; Wesseling, ad Hieroc. l. c.)
PHAESTUS, I. (Faustus; E/.i, fiaxax), a town in the
S. of Crete, distant 60 stadia from Gortyna,
and 20 from the sea. (Strab. x. p. 479; Plin.
iv. 12. s. 20.) It was said to have derived its name
from an eponymous hero Phaestus, a son of Her-
cules, who migrated from Sicyon to Crete. (Paus.
ii. 6. § 7; Steph. B. s. v.; Eustath. ad Hom. l. c.)
According to others it was founded by Mados. (Diod.
v. 78; Strab. l. c.) It is mentioned by Homer (II.
ii. 648), and was evidently one of the most ancient
places in the island. It was destroyed by the Cor-
tyrians, who took possession of its territory. (Strab.
l. c.) Its port was Matalum, from which it was
distant 40 stadia, though it was only 20 from the
coast. (Strab. l. c.) We also learn from Strabo
that Epimenides was a native of Phaestus. The in-
habitants were celebrated for their sharp and witty
sayings. (Athen. vi. p. 261, c.) Phaestus is men-
tioned also by Sclavus, p. 18; Polyb. iv. 55.
Stephens B. (s. v. Φαστός) mentions in the
territory of Phaestus a place called Lissus, which he
identifies with a rock in the Odyssey (iii. 293),
where in our editions it is not used as a proper name,
but as an adjective,—λασιή, "smooth." Strabo
(l. c.) mentions a place Olysses or Olysee in the
territory of Phaestus (Ολύσσης τῆς Φαστίας);
but this name is evidently corrupt; and instead of it
we ought probably to read Lissus. This place must
not be confounded with Lissus, which was situated
much more to the W. (Kramer, ad Strab. l. c.)

COIN OF PHAESTUS.

2. A town of Tessaly in the district Pelagiotis,
built to the right of the Peneius. It was taken
by the Roman praetor Baebius in B.C. 191.
(Liv. xxxvi. 13.)
3. A town of the Locri Ozalai in the interior,
with a port called the port of Apollo Phaestus.
(Plin. iv. 3. s. 4.) Lekke places Phaestus at Tith
hart, where are the ruins of a fortress of no great
extent, and the port of Apollo near C. Antonioukhiki.
(Leake, Northern Greece, vol. ii. p. 621.)
4. The later name of Phrixus in Trophilia in Elis.
(Phirinx)
PHIAGRES (Φιαγρες, It.ect. ap. Steph. B. s. v.;
Hier. vii. 112; Thuc. ii. 99; Scl. p. 27; Strab.
vii. p. 331, Fr. 33), a fortress in the Pieric hollow,
and the first place after the passage of the Strymon.
It is identified with the post station of Orfanu, on
the great road from Greece to Constantinople, where
Greek coins have been often found, and, among
other small productions of Hellenic art, oval sling
bullets of lead, or the "glances" of which Lucas
(vii. 512) speaks in his description of the battle of
Pharsalia. These are generally inscribed with Greek
names in characters of the best times, or with some
embellishment, such as a thunderbolt. (Leake, Northern
p. 58.)
PHAIA (Φαία, Stadioum. § 43; Φαια, Plut. iv. 5,
§ 2), a harbour of Marmaria, the name of which
Olsbomius (Phoenizische Ortsnamen, in Rhein. Hist.
1852, p. 324) connects with a Phoenician original.
Barth (Reise, p. 505) has identified it with a small
bay upon the coast, a little to the N. of Wady Teminemh.
(P. E. B. J.)
PHALACHTHIA (Φαλαχθια), a town of Thess-
aly in the district Thessaliotis. (Plut. iii. 13.
§ 45.)
PHALACRA (Φαλακρα), a promontory of Mount
Ida, in Mysia, of which the exact position is un-
known. (Eustath. ad Hom. ii. viii. 47; Schol.
ad Nicand. Alciph. 40; Tzetz. ad Lyceph. 40,
1170.) Stephanus Byz., who mentions it under the
name Phalacra, states that all barren and ste-
reile mountains were called Phalacra. [L. S.]
PHALACHINE. [Fala-chine.]
PHALACHUM. [Corcyra, p. 669, b.]
PHALAE (Φαλαεια: Eth. Φαλαινεια), a town of
Arcadia, in the district Maletius on the road to
Megapolis to Sparta, 20 stadia from the
Hermesius towards Belbus. Lekke originally placed
it near Grithiki, but subsequently a little to the
eastward of Bura, where Gell remarked some Hel-
lenic remains among the ruins of the Buaca Ka
bypion. (Paus. viii. 35, § 3; Steph. B. s. v.;
Leake, Morea, vol. ii. p. 298; Pelopommesia, p. 237.)
PHALANNA (Φαλαννα: Eth. Φαλαννανος), a
town of the Pherbabi in Thessaly, situated on the
left bank of the Peneius, SW. of Gonnas. Strabo
says (ix. 440) that the Homeric ortho because
the acropolis of Phalanna; but in the lists of Pliny
(iv. 9, s. 16) Ortho and Phalanna occur as two
distinct towns. Phalanna was said to have derived
its name from a daughter of Tyro. (Steph. B. s. v.)
It was written Phalannus in Ephorus, and was
called Hippa by Hecataeus. (Steph. B.) Phal-
anna is mentioned in the war between the Romans
and Persians, B.C. 171. (Liv. xiii. 34, 63.) Phal-
anna probably stood at Karadjoli, where are the
remains of an ancient city upon a hill above the
village. (Leake, Northern Greece, vol. iii. p. 379,
vol. iv. p. 298.)
PHALANTHUM (Φαλανθυμ: Eth. Φαλανθυς), a
town and mountain of Arcadia, in the district Orcho-
menia, near Methydrium. (Paus. viii. 35, § 9; Steph.
B. s. v.; Leake, Pelopommesia, p. 240.)
PHALARA. [Lamia.]
PHALARUS. [Boreia, p. 412, b.]
PHALASARNA (τα Φάλασαρνα: Eth. Φαλα-
sarneon), a town of Crete, situated on the NW. side
of the island, a little S. of the promontory Cimarus
or Corycus, described by Dicaearchus as having a
closed-up port and a temple of Artemis called Dic-
tynna. Strabo says that Phalasarna was 60 stadia
from Polyrinia, of which it was the port-town; and
Sclavus observes that it is a day's sail across from
Lacedaemon to the promontory of Crete, on
which is Phalasarna, being the first city to the west
of the island. (Strab. x. pp. 474, 479; Sclavus, pp.
17, 18; Dicaearch. Descrip. Graec. 119; Steph. B.
s. v.; Plin. iv. 12. s. 20.) The Cydonians had at

PHALASARNA.
one time taken possession of Phalasarna, but were compelled by the Romans to give it up. (Polyb. xxxii. 15.)

There are considerable remains of the walls of Phalasarna. The most remarkable feature or less degree of preservation from its northern side, where it seems to have reached the sea, to its south-western point, cutting off the acropolis and the city along with it as a small promontory. There are other remains, the most curious of which is an enormous chair on the SW. side of the city, cut out of the solid rock; the height of the arms above the seat is 2 feet 11 inches, and its other dimensions are in proportion. It was no doubt dedicated to some deity, probably to Artemis. Near this chair there are a number of tombs, hewn in the solid rock, nearly 30 in number. (Pashley, Travels in Crete, vol. ii. p. 62, seq.)

PHAERUM. [ATTICA, pp. 304, 305.]

PHALeria (Liv.: Φαλέρον, Φαλέρα, Stephan. B. s. v.; Eth. Φαλερεύς, Φαλερεύτης), a town of Histiaeotis in Thessaly, apparently between Thricca and the Macedonian frontier. Leake places it in one of the valleys which intersect the mountains to the northward of Trisikles, either at Askolos or at Argilos. (Livy, xxxii. 13, xxxiii. 25; Leake, Northern Greece, vol. iv. pp. 528, 529.)

PHALYCMOS (Φαλκυμος), a town of Megaris mentioned by Theophrastus (Hist. Pl. ii. 8), is clearly the same place as the Alycum (Αλυκος) of Plutarch, who relates that it derived its name from a son of Sciron, who was buried there. (Thek. 32.) It perhaps stood at the entrance of the Scironian pass, where Dodwell (vol. ii. p. 179) noticed some ancient vestiges, which have previously supposed to be these of Trypites. [ΤΡΙΠΩΤΙΔΕΣ.]

PHAINE, a town in Aetolia. [PAEANIA.]

PHANAE. [CHRIS, p. 609.]

PHANAGORIA (Φάναγορια, Strab. xi. p. 494; Pos. v. 9 § 6; Φαναγώρεια, Τά Φαναγώρεια, Hecat. ap. Steph. B. s. v.; Strab. xi. p. 495; Sceyn. Ch. 891; Arrian, ap. Eustath. ad Dionys. Per. 306, 549; Φαναγώρεια, Dionys. Per. 552; comp. Piscian. 565; Avien. 753; Φαναγώρεια, Stephan. B. s. v. Taur. Φαναγώρεια, xocolotl, Sceyn. p. 31; Ammian, Pers. P. Ep. xii. p. 2; Phanagoria, Ammian. Marcell. xxii. 8; Φαναγωρία, Procop. B. Goth. iv. 5; Eth. Φαναγωρία, less correctly Φαναγωρίτης, Stephan. B. s. v.), a Greek city on the Asiatic side of the Cimmerian Bosporus, founded by the Teians under Phanagoras or Phanagoras, who fled thither from the Persians. (Eustath. ad Dionys. Per.; Sceyn. Ch., Stephan. B., Peripl. P. Ep. ii. cc.) It was situated upon an island, now called Taman, formed by the main branch of the Antice (Kuban), which flows into the Black Sea, and a smaller branch, which falls into the sea of Azov. The main branch of the Kuban forms a lake before it enters the sea, called in ancient times Corcondamitis (Strab. xi. p. 494), now the Kubenskoı Timan, on the left of which, entering from the sea, stood Phanagoria. (Strab. xi. p. 495; respecting Phanagoria being upon an island, see Stephan. B., Eustath., Ammian. Marcc., l. c.) The city became the great emporium for all the traffic between the coast of the Palus Maeotis and the countries on the southern side of the Cacusus, and was chosen by the kings of Bosporus as their capital in Asia, Panticapaeum being their capital in Europe. (Strab. Stephan. B. L. c.) It was at Phanagoria that the inscription broke out against Mithridates the Great, shortly before his death; and his sons, who held the citadel, were obliged to surrender to the insurgents. (Appian, Mithr. 108; Diet. of Biogr. Vol. ii. p. 1102, b.) In the sixth century of our era, Phanagoria was taken by the neighbouring barbarians and destroyed. (Procop. B. Goth. iv. 3.)

The most remarkable building at Phanagoria seems to have been a temple of Aphrodite, named Apaturus (Ἀπατοῦρος), because the goddess, when attacked by the giants in this place, is said to have summoned Hercules to her aid, and then to have concealed him and to have handed over the giants separately to be slain (Δωλοφανεῖς καὶ ἀπάτους, Strab. xi. p. 495; Stephan. B. s. v. Απατοῦρος ; Böckh, Inscri. No. 2120.) We learn from an inscription that this temple was repaired by Sura-mates, one of the kings of Bosporus. The site of Phanagoria is now only a mass of bricks and pottery; and there is no building above ground. One cause of the disappearance of all the ancient monuments at Phanagoria was the foundation in its neighbourhood at an early period of the Russian colony of Timurabad. Doutor noticed traces of towers towards the eastern extremity of the town, where the citadel probably stood. The town of Taxmone contains several ancient remains, inscriptions, fragments of columns, &c., which have been brought from Phanagoria. There are numerous tombs above the site of Phanagoria, but they have not been explored like those at Panticapaeum. In one of them, however, which was opened towards the end of last century there was found a bracelet of the purest massive gold, representing the body of a serpent, having two heads, which were studded with rubies so as to imitate eyes and also ornamented with rows of gems. It weighed three-quarters of a pound. (Clarke, Travels, vol. i. p. 394, seq.; Pallus, Roman. Antiqu., vol. ii. p. 286, &c.; Dubois, Voyage autour du Caucase, vol. v. p. 64, seq.; Ubert, vol. iii. pt. ii. p. 491.)

PHANAROA (Φαναρώα), a broad and extensive valley in Pontus, watered by the rivers Iris, Lycus, and Scylus, and enclosed between the chain of Paryades to the east, and Mounta Lithus and Opilinus to the west. The soil there was the best in Pontus, and yielded excellent wine and oil and other produce in abundance. (Strab. xiii. 73, xiv. pp. 547, 556, 559; Plin. vi. 4; Ptol. v. 6, § 3, where it is erroneously called Phanagoria.) Phanaroea contained the towns of Euatoria, Cabira, Polemonium, and others. [PONTUS.] [L. S.]

PHANOTE (Εθ. Φανωτεύς, Πολ.), a strongly fortified town of Chasia in Epirus, and a place of military importance. It stood on the site of the modern Gorohiki, which is situated in the midst of a valley surrounded by an amphitheatre of mountains, through which there are only two narrow passes. It lies about halfway between the sea and the Antigonean passes, and was therefore of importance to the Romans when they were advancing from Illyria in b. c. 169. (Liv. xiii. 23; Ptol. xxiv. 14; Leake, Northern Greece, vol. i. p. 72, seq.)

PHANOTUS. [PANOPUS.]
suffered from the attacks of the Atticans and Eleans. Its territory was annexed by Augustus to Patrae, when the latter city was made a Roman colony after the battle of Actium. Pharae contained a large agora, with a curious statue of Hermes. The remains of the city have been found on the left bank of the Kalamitas, near Prenze. (Herod. i. 145; Strab. viii. pp. 386, 388; Paus. ii. 41, iv. 6, 59, v. 94; Paus. vii. 22, § 1, seq.; Plin. iv. 6; Leake, Morea, vol. ii. p. 138.)

2. (Pharai, Strab. Pans.; Φαραί, Hom. II. v. 543; Φάραι, ll. ix. 151; Φαράη, Xen. Hell. iv. § 7; Eth. Φάράης, Strab. viii. p. 388; Φαραών, Paus. iv. 30. § 3: Kalamita), an ancient town of Messenia, situated upon a hill rising from the left bank of the river Neda, and at a distance of a mile from the Messenian gulf. Strabo describes it as situated 5 stadia from the sea (vii. p. 361), and Pausanias 6 (iv. 31. § 3); but it is probable that the earth deposited at the mouth of the river Neda has, in the course of centuries, encroached upon the sea. Pharae occupied the site of Kalamita, the modern capital of Messenia; and in antiquity also it seems to have been the chief town in the southern Messenian plain. It was said to have been founded by Pharis, the son of Hermes. (Paus. iv. 30. § 2.)

In the Iliad it is mentioned as the well-built city of the wealthy Dacules, a vassal of the Atridae (v. 543), and as one of the seven places offered by Agamemnon to Achilles (ix. 151); in the Odyssey, Telamon rests here on his journey from Pylos to Sparta (iii. 490). After the capture of Messene by the Achaeans in B.C. 182, Pharae, Abia, and Thuriia separated themselves from Mesene, and became each a member of the league. (Polyb. xxv. 1.) Pharae was annexed to Laconia by Augustus (Paus. iv. 30. § 2), but it was restored to Messene by Tiberius. (Messen. p. 345.) Pausanias found at Pharae temples of Fortune, and of Niessmachus and Gorgamma, grandsons of Asclepides. Outside the city there was a grove of Apollo Carneius, and in it a fountain of water. (Paus. iv. 30. § 3, seq.; iv. 31. § 1.) Strabo correctly describes Pharae as having an anchorage, but only for summer (v. 361); and at present, after the month of September ships retire for safety to Amyriga, so called from a river strongly impregnated with salt flowing into the sea at this place: it is the θυμός Αμιρίγας, mentioned by Pausanias (iv. 30. § 2) as on the road from Abia to Pharae.

There are no ancient remains at Kalamita, which is not surprising, as the place has always been well occupied and inhabited. The height above the town is crowned by a ruined castle of the middle ages. It was the residence of several of the Latin chief-tains of the Morea. William Villcherdonii I. was born here. In 1685 it was conquered and enriched by the Venetians. It was the headquarters of the insurrection of 1770, and again of the revolution of 1821, which spread from Itea over the whole peninsula. (Leake, Morea, vol. i. p. 342, seq.; Bobbave, Recherchez, ii. p. 104; Curtius, Peloponnese, vol. ii. p. 158.)

3. The later name of the Homerit Phare or Pharis in Laconia. (Phare.)

PHARAN or PHARAN (Φάραν), the name of a desert S. of Palestine, between this country and Aegypt. (Gen. xxx. 21; 1 Kings. xi. 18.) It is usually identified with the Wady Araba, a beautiful and well watered valley, surrounded by mountains, N.W. of Sana, and near the western arm of the

Red Sea. (Niebuhr, Reisebeschreib., vol. i. p. 240, Arabinen, p. 402); but though Feiran may have preserved the ancient name of the desert, it appears from Nahunns (x. 12, 33, xiii. 26) that the latter was situated in the desert of Kadesh, which was upon the borders of the country of the Edomites, and which the Israelites reached after their departure from Mt. Sinai, on their way towards the land of Edom. (Burchardt, Syria, p. 618.)

In the Wady Feiran are the remains of an ancient church, assigned to the fifth century, and which was the seat of a bishopric as early as A.D. 400. (Robinson, Biblical Researches, vol. i. p. 186.)

This city is described under the name of Feiran by the Arabic Edrisi, about A.D. 1150, and by Makrizi about A.D. 1400. (Burchardt, Syria, p. 617.) It is apparently the same as Pharan (Φαράη), described by Stephanus B. (s. v.) as a city between Aegypt and Arabia, and by Ptolem. (v. 17. §§ 1, 3) as a city of Arabia Petraea near the western arm of the Red Sea. A species of amethyst found in this valley had the name of Pharanitis. (Plin. xxxvii. 9. s. 40.) The valley of Pharan mentioned by Josephus (B. J. iv. 9. § 4) is obviously a different place from the Wady Feiran, somewhere in the vicinity of the Dead Sea, and is perhaps connected with the desert of Paran, spoken of above. (Robinson, Biblical Researches, vol. i. p. 52.)

PHARAOETHUS (Φαραοέθος, Ptol. iv. 5. § 52; Stephan. B. s. v.: Eth. Φαραοέθης, Herod. ii. 166; Φαραοέθης, Strab. xvii. p. 892), the capital of the Pharaebithae Nome in Lower Aegypt. (Plin. v. 9. s. 9.) It stood W. of the Pelusian arm of the Nile, 16 miles S. of Tanis. The name was a Paeonitae under the Roman emperors; and under the Pharaohs was one of the districts assigned to the Caiianian division of the Aegyptian army. Pharaoethus is now Horbeyet, where the French Commission found some remains of Aegyptian statuary. (Champollion, l'Egito, vol. ii. p. 99.)

PHARACDON (Φαρακόδων, Φαρακάτως: Eth. Φαρακέτως), a city of Histiaeotis in Thessaly, situated to the left of the Feneus, between Peinnnax and Atrax. It is probably represented by the ruins situated upon the slope of the rocky height above Gratianum. (Strab. iv. p. 488; Steph. B. s. v.; Leake, Northern Greece, vol. iv. p. 316, seq.)

PHARE or PHARIS, afterwards called PHABAE (Φάραι, Φάραης, Φαραῖ), a town of Laconia in the Spartan plain, situated upon the road from Amycla to the sea. (Paus. iii. 20. § 3.) It was mentioned in the Iliad (ii. 582), and was one of the ancient Achaean towns. It maintained its independence till the reign of Teleclus, king of Sparta; and after its conquest, continued to be a Lacceianian town under the name of Pharae. (Paus. iii. 2. § 6.) It was said to have been plundered by Aristomenes in the Second Messenian War. (Paus. iv. 16. § 8.) It is also mentioned in a corrupt passage of Strabo (viii. p. 364), and by other ancient writers. (Lycophr. 552; Stat. Theb. iv. 226; Steph. B. s. v. Phaës.) Pharis has been rightly placed at the deserted village of Bafa, which lies S. of the site of Amycla, and contains an ancient 'Treasury,' like those of Mycenae and Orchomenos, which is in accordance with Pharis having been one of the large cities before the Doric conquest. It is surprising that the French Commission have given no description or drawing of
**PHARMACUS.**

This remarkable monument. The only account we possess of it, is by Mure, who observes that it is, like that at Ceresus, with an intersecting vault, entered by a door on one side, the access to which was pierced horizontally through the slope of the hill. Its situation, on the summit of a knoll, itself of rather conical form, while it increases the apparent size of the tumulus, adds much to its general Leftness and grandeur of effect. The roof of the vault, with the greater part of its material, is now gone, its shape being represented by a round cistern or crater on the summit of the tumulus. The doorway is still evident; 15 feet wide at its upper and narrower part. The stone lintel is 15 feet in length. The vault itself was probably between 30 and 40 feet in diameter. Mure adds; "Mene- laus is said to have been buried at Amyclae. This may, therefore, have been the royal vault of the Spartan branch, as the Mycean monument was of the Argive branch of the Atrid family." But even if we suppose the monument to have been a sepulchre, and not a treasury, it stood at the distance of 4 or 5 miles from Amyclae, if this town is placed at Ephid Kyriaikl, and more than 2 miles, even if placed, according to the French Commission, at Skiavokhori. [AMYCLAE.]—In addition to this, Meneleus, according to other accounts, was buried at Thermopylae. (Mure, Tour in Greece, vol. ii. p. 246; Leake, Morea, vol. iii. p. 3, Peloponnesian, p. 354; Curtius, Pelopo- nnesian, vol. ii. p. 248.)

**PHARMACEUS (Φαρμακεύς),** a small island before the entrance of the bay of Iassus, not far from Cape Poseidon; its distance from Miletus is stated at 120 stadia. In this island Attalus was killed, and near it Julius Caesar was once captured by pirates. (Stadiasmus. Mar. Mag. p. 282; Steph. B. s. v.; Suet. Cais. 4: Plut. Cais. 1.) It still bears its ancient name Farmae. [L. S.]

**PHARMATE'NUS (Φαρματέ'νος),** a small coast river of Pontus, 120 stadia to the west of Pharmacia. (Arrian, Peripl. Pont. Ext. p. 17; Anonym. Peripl. P. E. p. 12.) Hamilton (Researches, i. p. 266) identifies it with the Dazanar Su. [L. S.]

**PHARMACIA (Φαρμακία: Eth. Φαρμακίον),** an important city on the coast of Pontus Pomedonicia, was by sea 150 stadia distant from cape Zephyrium (Arrian, Peripl. Pont. Ext. p. 17; Anonym. Peripl. P. E. p. 12), but by land 24 miles. According to Pliny (vi. 4) it was 80 (180?) miles east of Amisus, and 95 or 100 miles west of Trapezus. (Comp. Tab. Peck, where it is called Carnassus for Cerasus, this latter city being confounded with Pharmacia.) It was evidently founded by one Pharmaces, probably the grandson of Mithridates the Great; and the latter during his wars with the Romans kept his barem at Pharmacia. Its inhabitants were taken from the neighbouring Cotyura, and the town was strongly fortified. (Strab. xi. p. 548; Plut. Lucill. 18.) The place acquired great prosperity through its commerce and navigation, and through the iron-works of the Chalybes in its vicinity. (Strab. xi. pp. 549, 551.) According to Skylax (p. 33) the site of this town had previously been occupied by a Greek colony called Choerades, of which, however, nothing is known. But that he actually conceived Choerades to have occupied the site of Pharmacia, is clear from the mention of the island of Ares (Αρείου νησίου) in connection with it, for that island is known to have been situated off Pharmacia. (Arrian and Anonym. Peripl. L. c.) Arrian is the only one who affirms that Pharmacia occupied the site of Cerasus; and although he is copied in this instance by the anonymous geographer, yet that writer afterwards correctly places Cerasus 150 stadia further east (p. 13). This error probably arose from a confusion of the names Choerades and Cerasus; but in consequence of this error, the name of Cerasus was in the middle ages transferred to Pharmacia, which hence still bears the name of Kerassant or Kerassane. (Comp. Hamilton, Researches, i. pp. 250, 261, foll.; Cramer, Asia Minor, i. p. 281.) Pharmacia is also mentioned by Stephanus Byz. (s. v.), several times by Strabo (ii. p. 156, xi. p. 499, ii. pp. 547, 549, 601, iv. p. 471) and by Justin (v. 6 § 5). Respecting its coins, see Eckel (Doctr. Num. vol. iii. p. 357). Another town of the same name in Phrygia is mentioned by Stephanus Byz. (s. v.).

**PHARODINI. [VARINI.]**

**PHAROS (Φαρός, Ephoros, ap. Steph. B., Fr. 151; Scyl. p. 8; Scymn. p. 427; Diodor. xv. 13; Strab. vii. p. 513), an island off the coast of Il- lyricum, which was colonised by Greek settlers from Paros, who, in the first instance, gave it the name of their own island, which was afterwards changed to Pharos. In this settlement, which took place B.C. 385, they were assisted by the elder Dionysius. When the Romans declared war against the Illyrians B.C. 229, Demetrius, a Greek of Pharos, betrayed his mistress, Queen Tenta, for which he was re-warded with the greater part of her dominions. (Polyp. ii. 11.) The trailer, relying on his connection with the court of Macedon, set the Romans at defiance; he soon brought the vengeance of the republic upon himself and his native island, which was taken by L. Aemilius in B.C. 219. (Polyp. iii. 16; Zonar. viii. 20.) Pliny (iii. 50) and Ptolemy (ii. 17. § 14) speak of the island and city under the same name, PHAROS (Φαροία), and Polybius (l. c.) says the latter was strongly fortified. The city, the ancient capital, stood at Stari Grad or Città Vecchia, to the N. of the island, where remains of walls have been found, and coins with the legend ΦΑΡΟΙΑ. After the fall of the Roman Empire the island continued for a long time in the hands of the Narentine pirates. Its Slavonic name is Hear, a corruption of Pharo; and in Italian it is called Lésina or Lésina. For coins of Pharos see Eckel, vol. ii. p. 160; Sestini, Monct. Vet. p. 42; Mionate, vol. ii. p. 46. (Wilkinson, Dmitriata, vol. i. pp. 245—251; Neugebauer, Die Süd-Streifen, pp. 107—111.)

**PHAROS (Φαρος), Strab. xvi. p. 791 seq.; Steph. B. s. v.; Eth. Φαρόσ), a long narrow strip of rock lying off the northern coast of Aegypt, having the New Port of Alexandria E. and the Old Harbour SW. [ALEXANDRIA, Vol. I. p. 97.]. Its name is said to have been derived from a certain pilot of Menelaus, who, on his return from the Trojan War, died there from a serpent's bite. Pharo is mentioned in the Odyssey (iv. 335), and is described as one day's sail from Aegypt. This account has caused considerable perplexity, since Pharos is actually rather less than a mile from the seaboard of the Delta; and it is not probable that the land, in the course of centuries, has advanced or the sea receded materially. It is perfectly intelligible, however, if we suppose the author of the Odyssey to mean by Aegypt, not the country itself but its river, since the Pharos is even now nearly a day's sail from the Canopic arm of the Nile. Any other theory is untenable; for this portion of the coast of the Delta consists of rocky bar and
Pharsalus was inhabited by fishermen under the Pharnaces of Aegypt; but it first became a place of importance under the Macedonian kings. During his survey of the coast, n. c. 332, Alexander the Great perceived that the island would form, with the help of art, an excellent breakwater to the harbour of his projected capital. He accordingly caused its southern extremity to be connected with the mainland by a stone mole seven stadia, or about an English mile, in length, which from this circumstance was called the Heptastadium or Seven-furlong Bridge. At either end the mole was left open for the passage of ships, and the apertures were covered by suspension bridges. In later times a street of houses, erected on the mole itself, converted the island of Pharsus into a suburb of Alexandria, and a considerable portion of the modern city stands on the foundations of the old Heptastadium.

Yet, long after its junction with the Delta, Pharsus was spoken of as an island (ἡ παλαι ἡφαιτος, Aelian, II. An. ix. 21; τοποτήτων ἡφαιτος, Zonar. iv. 10). The southern portion of this rocky ledge (χοῦρα) was the more densely populated; but the celebrated lighthouse, or the Tower of the Pharsus, stood at the NE. point, directly in a line with point Pharillon, on the eastern horn of the New Port. The lighthouse was erected, at a cost of 800 talents, in the reign of Ptolemy I., but was not completed until that of his successor Ptolemaus Philadelphus. Its architect was Sostratus of Cosbus, who, according to Piny (xxxvi. 12. s. 18), was permitted by his royal patron to inscribe his own name upon its base. There is indeed another story, in which it is related that Sostratus, being forbidden to engrave his name on his work, secretly cut it in deep letters on a stone of the building, which he then aloftly covered with some softer and perishable material, on which were inscribed the style and titles of Ptolemy. Thus a few generations would read the name of the king, but posterity would behold the abstract impress of the architect. (Strab. xvii. p. 791; Suidas, s. v. Φάρος; Steph. B. s. e.; Lucian, de Conspir. Hist. c. 62.) This tower was the seat of several temples, the most conspicuous of which was one dedicated to Phoebus, standing near the northern extremity of the Heptastadium.

That Pharsus, in common with many of the Deltaic cities, contained a considerable population of Jews, is rendered probable by the fact that here the translators of the Hebrew Scriptures resided during the progress of their work. (Joseph. Antiq. xii. 2. § 13.) Julius Caesar established a colony at Pharsus, less perhaps to recruit a declining population than with a view to garrison a post so important as regarded the turbulent Alexandrians. (Caesar, B. C. iv. iii. 112.) Subsequently the island seems to have been comparatively deserted, and inhabited by fishermen alone. (Montfaucon, Sur le Phare d'Alexandrie, Mémos de l'Acad. des Inscrips. ix. p. 925.)

[W. B. D.]

Pharsalus is mentioned by Scylax (p. 25) among the towns of Thessaly. In n. c. 456 it was besieged by the Athenian commander Myronides, after his victory in Bcestra in the Thessalian games. (Thuc. i. 111.) At the commencement of the Peloponnesian War, Pharsalus was one of the Thessalian towns that sent succour to the Athenians. (Thuc. ii. 22.) Medins, tyrant of Larissa, took Pharsalus by force, about n. c. 395. (Diod. xiv. 82.) Pharsalus, under the conduct of Polydamas, resisted Jason for a time, but subsequently formed an alliance with him. (Xen. Hell. vi. i. § 2, seq.) In the war between Antiochus and the Romans, Pharsalus was for a time in the possession of the Syrian monarch; but on the retreat of the latter, it surrendered to the consul Acilius Glabrio, n. c. 191. (Liv. xxxvi. 14.)

Pharsalus, however, is chiefly celebrated for the memorable battle fought in its neighbourhood between Caesar and Pompey, n. c. 48. It is a curious fact that Caesar has not mentioned the place where he gained his great victory; and we are indebted for the name to other authorities. The exact site of the battle has been pointed out by Leake with his usual clearness. (Northern Greece, vol. iv. p. 475, seq.) Merivale, in his narrative of the battle (History of the Romans under the Empire, vol. ii. p. 286, seq.), has raised some difficulties in the
PHARALUS.

Preparation of Caesar's description, which have been commented upon by Leake in an essay printed in the Transactions of the Royal Society of Literature (vol. iv. p. 68, seq., 2nd Series), from which the following account is taken.

A few days previous to the battle Caesar had taken possession of Metropolis, a city westward of Pharsalus, and had encamped in the plain between these two cities. Meantime Pompey arrived at Larissa, and from hence advanced southwards towards Pharsalus; but Caesar having entrenched at the foot of the heights, which are adjacent to the modern Farsala on the east. Caesar's camp, or rather his last position before the battle, was in the plain between Pharsalus and the Enipeus, at the distance of about 3 miles from the still extant north-western angle of the walls of Pharsalus. There was a distance of 30 stadia, or about 4 Roman miles, from the two camps. (Appian, B. C. i. 63.) Appian adds that the army of Pompey, when drawn up for battle, extended from the city of Pharsalus to the Enipeus, and that Caesar drew up his forces opposite to him. (B. C. i. 75.) The battle was fought in the plain immediately below the city of Pharsalus to the north. There is a level of about 2½ miles in breadth between the Enipeus and the elevation or bank upon which stood the northern walls of Pharsalus. Merivale is mistaken in saying that "the plain of Pharsalus, 5 or 6 miles in breadth, extends along the left bank of the Enipeus." It is true that 5 or 6 miles is about the breadth of the plain, but this breadth is equally divided between the two sides of the river; nor is there anything to support Merivale's conjecture that the course of the river may have changed since the time of the battle. Leake observes that the plain of 2½ miles in breadth was amply sufficient for 45,000 men drawn up in the usual manner of three orders, each ten in depth, and that there would be still space enough for the 10,000 cavalry, upon which Pompey founded chiefly his hopes of victory; for the breadth of the plain exceeding too great for Caesar's numbers, he thought himself sure of being able, by his commanding force of cavalry, to turn the enemy's right. At first Pompey drew up his forces at the foot of the hills; but when Caesar refused to fight in this position, and began to move towards Scuttusia, Pompey descended into the plain, and arranged his army in the position already described. His right wing being protected by the Enipeus, which has precipitous banks, he placed his cavalry, as well as all his archers and slingers, on the left. Caesar's left wing was in like manner protected by the Enipeus; and in the rear of his right wing, behind his small body of horse, he stationed six cohorts, in order to sustain the anticipated attack of the enemy's cavalry. Pompey resolved to await the charge. Caesar's line advanced running, halted midway to recover their breath, and then charged the enemy. While the two lines were thus occupied, Pompey's cavalry on the left began to execute the movement upon which he placed his hopes of victory; but after driving back Caesar's small body of horse, they were unexpectedly assailed by the six cohorts and put to flight. These cohorts now advanced against the rear of Pompey's left; while Caesar at the same time brought up to his front the third line, which had been kept in reserve. Pompey's troops now gave way in every direction. Caesar then advanced to attack the foundered camp of the enemy, which was defended for some time by the cohorts left in charge of it; but at length they fled to the mountains at the back of the camp. Pompey proceeded straightway to Larissa, and from thence by night to the sea-coast. The hill where the Pompeians had taken refuge being without water, they soon quitted it and took the road towards Larissa. Caesar followed them with four legions, and, by taking a shorter road, came upon them at a distance of 6 miles. The fugitives now retired into another mountain, at the foot of which there was a river; but Caesar having cut off their approach to the water before nightfall, they descended from their position in the morning and laid down their arms. Caesar proceeded on the same day to Larissa. Leake observes that the mountain towards Larissa to which the Pompeians retired was probably near Scuttusia, since in that direction alone is any mountain to be found with a river at the foot of it.

In the time of Pliny, Pharsalus was a free state (iv. 8, s. 15). It is also mentioned by Hierocles (p. 642) in the sixth century. It is now named Farsala (Ῥά Φάρσαλα), and the modern town lies at the foot of the ancient Acopolis.

PHARUSII. (Φαρουσίς, Strab. ii. p. 131, xvii. pp. 826, 828; Itol. iv. 6, § 17; Polyb. op. Plin. v. 1 s. 8, vol. 35), a people on the W. coast of N. Africa, about the situation of whom Strabo, Pliny, and Ptolemy are in perfect agreement with one another, if the thirty journeys of Strabo (p. 826) between them and Libyca (复习), on the W. coast of Morocco, to the S. of Cape Sparyt, be set aside as an error either of his information or of the text; which latter is not improbable, as numbers in MSS. are so often corrupt. Nor is this mere conjecture, because Strabo contradicts himself by asserting in another place (p. 829) that the Pharsusii had a great desert between them and Mauretania, which they crossed, like natives of the present day, with bags of water hung from the bellies of their horses. (Leake, London Geog. Journ. vol. ii. p. 16.) This locality, extending from beyond Cape Enjador to the banks of the Senegal, was the seat of the many towns of the Tyrians, amounting, according to some (Strab. p. 826), to as many as 300, which were destroyed by the Pharsusii and Nigrates. (Comp. Humboldt, Cosmos, vol. ii. p. 129, note 123, trans.) Strabo reckons this number of 300 commercial settlements, from which this part of the coast of the Atlantic received the name of Sinus Emporium, as an exaggeration. He appears in this to have followed the criticism of Arcentiumus upon Eritothenes, whom Strabo depreciates. The number 300 may be an exaggeration, or one not intended to be literally taken; but it is incredible that Eritothenes should represent a coast as covered with Phenician factories where none existed.

When Ezekiel prophesies the fall of Tyre, it is said (xxvi. 10): "The men of Phere (the common version reads Persia), and Lud, and Phut were in thine armies." These Phere thus joined with the Phut or Mauretaniais, and the Ludim, who were
nomads of Africa (the Septunagint and the Vulgate understand the Lydians), may be reasonably sup-
pended to belong to the same region. Without the
vowel points, the name will represent the powerful
and warlike tribe whom the Greeks call Pharsæi.

The similarity of the names seems to have given rise
to the strange story which Salust (B. J. 18) copied
from earlier books, that there had led an army of
Persians into Africa. ("Pharsæi quondam Persæ," Plin. v. s.; comp. Pomp. Mela, iii. 10. § 3.)

The fierce tribes of Africa thus furnished the Pha-
nicians with inexhaustible supplies of mercenary
troops, as they afterwards did to Carthage. (Ken-
rick, Phoecina, pp. 133, 277.) [L. B. J.]

PHARYGAE. [TAPHE.]

PHARYGHEI (Φάργηγει), a promontory of
Phæcis, with a station for shipping, lying E. of
Anticyra, between Marathus and Myus, now called
Agüia. (Strab. ix. p. 423; Leake, Northern Greece,
vol. ii. p. 549.)

PHASAELIS (Φασαήλης, Joseph., Steph. B.,
v.; Φασηλῆς, Plin. v. 16. § 7; Phæclus, Plin. xiii.
4. s. 19, xxii. s. 11. Eth. Φασηληής), a town of
Palestine built by Herod the Great in the Anon or
Ghor, N. of Jericho, by which it means a tract for-
merly desert was rendered fertile and productive.
(Plin. xvi. 5. § 2, xvii. 11. § 5, xviii. 2. § 2, R.
J. i. 21, § 9.) The name seems still to have
existed in the middle ages, for Brocardus, quoted by
Robinson, speaks of a village named Phasclus,
satellite a league N. of Dâk, and corresponding to
the position of El-Aâjeh, where there are ruins.
(Robinson, Biblical Researches, vol. ii. p. 325.)

PHASELIS (Φασῆλης; Etli. Φασηληής), a mar-
itime town of Lycia, on the Pamphylian gulf,
whence some say that it was a town of Pamphylia
(Plin. v. 36; Steph. B. s. v.; Dionys. Per. 853;
667) distinctly informs us that Phasæis belonged
to Lycia, and that Olbia was the first Pamphylian
town on the coast. The town was a Dorian
colony (Herod. ii. 178), situated on a headland,
and conspicuous to those sailing from Cilicia to
Rhodes. (Ivi. xxxvii. 23; Cic. in Terr. ii. 4.)

Behind it rose a mountain of the same name, prob-
elly the same which is elsewhere called ya Æolos
(Sterioums. Mar. Mag. § 204; Strab. xiv. p. 666);
and in its vicinity there was a lake and a mountain-
pass leading between Mount Climax and the sea-
coast into Pamphylia. Phasæis had three harbours,
and rose to a high degree of prosperity, though it
did not belong to the political confederacy of the
other Lycian towns, but formed an independent state
by itself. It is mentioned by Timæydides (ii. 69,
comp. viii. 88, 89; Polyb. xxx. 9) as a place of
some importance to the commerce of the Athenians
with Phæcisia and Cilicia. At a later period, having
become the haunt of the pirates, it was attacked
and taken by Servilius Bauricius. (Cic. in Terr.
iv. 10; Eutrop. vi. 3; Flor. iii. 6.) Although it
was restored after this disaster, yet it never recov-
ered its ancient prosperity; and Lucian (vii. 249,
&c.) describes it as nearly deserted when visited by
Dionysius the Areopagite. According to
Athenæus (xiv. p. 688) the town was celebrated
for the manufacture of rose-perfume, and Némoter
(op. Athen. p. 683) praised its roses; it was
the common opinion among the ancients that the
phæcis (φάσηλης), a kind of light sailing boats,
were invented at Phasæis, whence all the coins of
the town show the image of such a boat. Phæcis

PHASIAN. [iii. 3. § 6] reports that the spear of Achilles
was exhibited in the temple of Athena at Phas-
elis. In Hierocles (p. 683) the name of the place
is corrupted into Phasæse; and the Acts of Coun-
cil show it to have been the seat of a bishop.

It may also be remarked that Phæcis was the birth-
place of Theocles, a tragic poet and rhapsodist of
some note. (Syll. B. r. c.; comp. Syllax, p. 29;
Plut. v. 3. § 3. § 5 ; Eckeh. Doctr. Num. iii.
p. 6.) There are still considerable remains of the
ancient Phæcis. The lake in its vicinity, says
Beaumont (Corunæa, p. 56), is now a mere swamp,
occupying the middle of the isthmus, and was prob-
able the source of those baneful exhalations which,
according to Livy and Cicero, rendered Phæcis so
unhealthy.

The principal port was formed by a stone pier, at the western side of the isthmus; it projected about 200 yards into the sea, by which it has been entirely overthrown. The theatre is scooped out of the hill, and fronting it are the re-
 mains of several large buildings. There are also
numerous sarcophagi, some of them of the whitest
marble, and of very neat workmanship. The modern
name of Phæcis is Têbrowa. (Comp. Fellows,
Asia Minor, p. 211, foll.; Leake, Asia Minor,
p. 190.)

COIN OF PHASELIS.

PHASIANI (Φασιανί), a tribe in the eastern part
of Pontus, on the river Phasis, from which both
they and the district called Φασιάνι χώρα derived
their names. (Nephaiph, Arab. iv. 6. § 5, viii. 8.
§ 25; Diodor. xiv. 29; Eustath. ad Dionys. Per.
689.)

PHASIS (Φάσης), a navigable river in Colchis,
on the east of the Euxine, which was regarded in ancient
times as forming the boundary between Europe and
Asia, and as the remotest point in the east to which
a sailer on the Euxine could proceed. (Strab. x. p.
497; Eustath. ad Dionys. Per. 687; Arrian, Perip.
iv. 2. § 6.) Subsequently it came to be looked upon
as forming the boundary line between Asia Minor and
Colchis. Its sources are in the southernmost part of the
Mounts Moschí (Plin. vi. 4; Solin. 20); and as these
mountains were sometimes re-
garded as a part of Mount Caucasus, Aristotle and
others place its sources in the Caucasus. (Strab. x.
p. 492, xii. p. 548; Aristot. Met. i. 13; Pro-
pæ. L. c.; Geogr. Ev. iv. 20.) Strabo (xi. p. 497;
comp. Dionys. Per. 694; Schol. ad Apollon. Rhod.
ii. 401) makes the Phasis in a general way flow from
the mountains of Armenia, and Apollonius specifies
its sources as existing in the region of the Ara-
untons, in Colchis. For the first, and part of its course
was it borne by the name Bous (Propæ. Bell. Pers.
i. 29), and after receiving the waters of its tribu-
taries Rhion, Glauces, and Hippus, it discharges
itself as a navigable river into the Euxine, near the
town of Phasis. (Strab. xi. p. 498, 500; Plin.
L. c.) Some of the most ancient writers believed
that the Phasis was connected with the Northern Ocean. (Schoel. ad Apollon. Rhod. iv. 259; Pind. Pyth. iv. 376, Isthm. ii. 61.) The length of the course was also erroneously estimated by some at 800 Roman miles (Jul. Honor. p. 697, ed. Gronov.), but Aethicus (Cosmog. p. 719) states it more correctly to be only 305 miles. The fact is that its course is by no means very long, but rapid, and of such a nature as to form almost a semicircle; whence Agathenerus (ii. 10) states that its mouth was not far from its sources. (Comp. Strab. xii. p. 500; Apollon. Rhod. ii. 401; Ov. Met. vii. 6; Arrian. Marc. xxxii. 8; Pric. 673.) The water of the Phasis is described as very cold, and as so light that it swam like oil on the Euxine. (Arrian, Peripil. Pont. Exc. p. 7, sec.; Procop. Bell. Pers. ii. 30; comp. Heid. Thueg. 340; Hector Fragm. 187; Herod. iv. 57, 45, 86; Sclavus, p. 25; Polya. iv. 56, v. 55; Ptol. v. 10, §§ 1, 2.) The different statements of the ancients respecting the sources and the course of this river probably arose from the fact that different rivers were understood by the same name. Phasis; but the one which in later times was commonly designated by it, is undoubtedly the modern Rioni or Kion, which is sometimes also mentioned under the name Facho, a corruption of Phasis. It has been conjectured with great probability that the river called Phasis by Aeschylus (ap. Arrian. l. c.) is the Hypanis; and that the Phasis of Xenophon (Anab. iv. 6, § 4) is no other than the Araxes, which is actually mentioned by Constantine Porphyry, (de Adais. Imp. 45) under the same names Erax and Phasis. [L. S.]

Phasis (Φαίσις), the easternmost town on the coast of the Euxine, on the southern bank, and near the mouth of the river Phasis, which is said to have received this name from the town having previously been called Arcurus. (Pint. de Fluct. s. v.; Epist. ad Dion. Per. 689.) It was situated in a plain between the river, and a lake, and had been founded by the Milesians as a commercial establishment. (Strab. xi. p. 498; Steph. B. s. v.) The country around it was very fertile, and rich in timber, and carried on a considerable export commerce. In the time of Ammianus Marcellinus (xxxi. 8), the place still existed as a fort, with a garrison of 400 picked men. It contained a temple of Cybele, the great goddess of the Phasiani. (Comp. Arrian, Peripil. Pont. Exc. p. 9; Sclavus, p. 32; Strab. xi. pp. 497, 500; Ptol. v. 10, § 2, viii. 19, § 4; Pomp. Mela. i. 19; Pline. vi. 4; Zosimus, ii. 33.) Some geographers regard Phasis and Sebastopolis as two names belonging to the same place [Sebastopolis]. The name of the town and river Phasis still survives in the languages of Europe in the wood peacocks (phasianae aves), these birds being said to have been introduced into Europe from these regions as early as the time of the Argonauts. (Aristoph. Acharn. 726; Plijn. ii. 39, 44, x. 67; Martial, iii. 57, 16; Serv. Vir. 12; Petron. 93.)

Phasis (Φαίσας), a river of Taprobane or Ceylon. It is possible from the statement of Ptolemy that it was on the N. side of the island; but like other rivers and places in that island, it is hardly possible now to identify it with any modern stream. Forbiger has conjectured that it is the name of the Aswari. Lassen has supposed it to be the Ambi, in that portion of the island which was called Nagadeepa. If this be so, it flowed into the sea, a little to the N. of the mouth of the river which connects Ceylon with the mainland of Hindostan. Forbiger farther supposes that this is the same river which Pliny calls Cydara in his account of the island of Taprobane (vi. 22. s. 24). [V.]

Phaura. [Attica, p. 330, b.]

Phazania. [Garamantes.]

PhaZeMenon (Φαζιμένων), a small town in the west of Puntus, south of Gazelonitis, and north of Anasia; it contained hot mineral springs, which, according to Hamilton (Researches, i. p. 333), are the modern baths of Canossa. (Strab. xii. pp. 553, 560, 561.) Pompey, after his victory over Milriniates, planted a colony there and changed its name into Nepolis, from which the whole district was called Neapolitis, having previously been called Phazemonis. (Strab. xii. p. 560; Steph. B. s. v. Φαζιμένων, for thus the name is erroneously written.) Phazenon is generally supposed to correspond in situation with the modern town of Massjum or Marsifim. [L. S.]

Pheca or Phecaum, a fortress near Gephi in Thrace. (Liv. xxxi. 41, xxxii. 14) [Gomph.] Phegea. [Attica, p. 330, b.]

Phegia. [Psephus,]

Pheia or Pheia (ai Φεία, Hom. II. vii. 135, Od. xx. 297; Φεία, Thuc. Strab; Φεί, Steph. B. s. v.; EH Φείρης, Steph. B.), a city of Elis in the Phisian, situated upon the isthmus connecting the promontory Ithycy (C. of Katokolo) with the mainland. Strabo erroneously speaks of two promontories upon this part of the coast; one called Pheia, from the name of the neighbouring town, and another more to the south, of which he has not given the name. (Strab. viii. 343.) Pheia is mentioned by Homer, who places it near the Iardanus, which is apparently the mountain torrent north of Ithycy, and which flows into the sea on the northern side of the lofty mountain Skopihidi. (Hom. l. c.) Upon a very conspicuous peaked height upon the isthmus of Ithycy are the ruins of a castle of the middle ages, called Pontikokastro, built upon the remains of the Hellenic walls of Pheia. On either side of Ithycy are two harbours; the northern one, which is a small creek, was the port of Pheia; the southern one is the broad bay of Katokolo, which is now much frequented, but was too open and exposed for ancient navigation. The position of these harbours explains the narrative of Thucydides, who relates that in the first year of the Peloponnesian War (n. c. 431), the Athenian fleet, having sailed from Methone in Messenia, landed at Pheia (that is, in the bay of Katokolo), and laid waste the country; but a storm having arisen, they sailed round the promontory Ithycy into the harbour of Pheia. In front of the harbour was a small island, which Poly- bins calls Pheia (Strab. l. c.; Polya. iv. 9). About a mile north of the small creek at Pontikokastro, there is a harbour called Khirotis, which Leake is disposed to identify with the port mentioned by Thucydides, on the ground that the historian describes it "not as the port of Pheia, but as a harbour in the district Phicia (Τον εν τῷ Φεια Αυτοκρατορ), but we think it more probable that the historian intended the creek at the foot of Pontikokastro. In any case Phicia stood on the isthmus of Ithycy, and neither at Khirotis nor at the mouth of the torrent of Skopihidi, but on the other side of Pheia, which is placed by Bohlaye, though at neither are there any ancient remains. (Leake, Morva, vol. ii. p. 189, seq.; Peloponnesias, p. 213, seq.; Bohlaye, Richereres, loc. cit. p. 121; Curtius, Peloponnesius, vol. ii. p. 44, seq.)

Pheilia. [Lacossia, p. 110, a.]

Q Q
Phileus. [Alex.]  

Phileus. [Antiph.]  

Phileus is mentioned by Homer (H. ii. 605), and was more celebrated in mythical than in historical times. Virgil (Aen. viii. 165) represents it as the residence of Evander; and its celebrity in mythical times is indicated by its connection with Hercules. Paussanias found the city in a state of complete decay. The acropolis contained a ruined temple of Athena Tritonia, with a breather statue of Poseidon Hippius. On the descent from the acropolis was the stadium; and on a hill to the north of it was the sepulchre of Iphiclus, the brother of Hercules. There was also a temple of Hermes, who was the principal deity of the city. (Paus. viii. 14. § 4. seq.)

The lower slope of the mountain, upon which the remains of Phileus stand, is occupied by a village now called Fonisi. There is, however, some difficulty in the description of Paussanias compared with the existing site. Paussanias says that the acropolis was precipitous on every side, and that only a small part of it was artificially fortified; but the summit of the insulated hill, upon which the remains of Pheneus are found, is too small apparently for the acropolis of such an important city, and moreover it has a regular slope, though a very rugged surface. Hence Leake supposes that the whole of this hill formed the acropolis of Pheneus, and that the lower town was in a part of the subjacent plain; but the entire hill is not of that precipitous kind which the description of Paussanias would lead one to suppose, and though the acropolis may have been on some other height in the neighborhood, and that the hill on which the ancient remains are found may have been part of the lower city.

There were several roads from Pheneus to the surrounding towns. Of these the northern road to Achaia ran through the Pheneatic plain. Upon this road, at the distance of 15 stadia from the city, was a temple of Apollo Pythius, which was in ruins in the time of Paussanias. A little above the temple the road divided, the one to the left leading across Mt. Grabias to Aegira, and the other to the right running to Pellene: the boundaries of Aegira and Pheneus were marked by a temple of Artemis Pyronia, and those of Pellene and Pheneus by that which is called Porines (ὁ καλότιμος Πορίνος), supposed by Leake to be a river, but by Curtius a rock. (Paus. viii. 15. §§ 5—9.)

On the left of the Pheneatic plain is a great mountain, now called Tartoreia, but which is not mentioned by Paussanias. He describes, however, the two roads which led westward from Pheneus around this mountain,—that to the right or NW., leading to Nonacris and the river Styx, and that to the left to Cleitor. (Paus. viii. 17. § 6.) Nonacris was in the territory of Pheneus. [NONACRS.] The road to Cleitor ran at first along the canal of Hercules, and then crossed the mountain, which formed the natural boundary between the Pheneatic and Cleitorian, close to the village of Lynura, which still bears its ancient name. On the other side of the mountain the road passed by the sources of the river Ladon. (Paus. viii. 19. § 4, 20. § 1.) This mountain, from which the Ladon springs, was called Penteleia (Πεντέλεια, Hesych. and Phot. s. r. t.). The fortress, named Penteleum (Πεντέλειον), which Phutarch says was near Pheneus, must have been situated upon this mountain. (Plut. Aret. 39, Clem. 17.)

The southern road from Pheneus led to Orchoemenus, and was the way by which Paussanias came to the former city. The road passed from the Or-
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chomenian plain to that of Pheneus through a narrow ravine (σπηρατζ), in the middle of which was a fountain of water, and at the further extremity the village of Caryae. The mountains on either side were named Οὔξυς (Ὄυξις), and Σκιθιάς (Σκιθιάς), and at the foot of either was a subterranean channel, which carried off the water from the plain. (Paus. viii. 13, § 6, 14, § 1.) This ravine is now called Κλάσσες, from a village of this name, which occupies the site of Caryae. The mountains on either side are evidently the Oxyxis and Scithias of Pausanias, and at the foot of either there is a καταβάθρον, as he has remarked.

The eastern road from Pheneus led to Stympalus, across Mt. Gerontium (νῦν Στίρητα), which formed the boundary between the territories of the two cities.

To the left of Mt. Gerontium near the road was a mountain called Τριερους (Τριερ IDD), or the three fountains; and near the latter was another mountain called Σπία (Σπία), where Asopos is said to have perished from the bite of a snake. (Paus. viii. 16, §§ 1, 2.) (Leake, Morea, vol. iii. p. 135, seq.; Curtius, Πελοποννήσιον, p. 385, seq.; Curtius, Πελοποννήσιον, vol. i. p. 183, seq.)

COIN OF PHANEUS.

PHÆRAE (Φῆραι: Eth. Φῆραίος, Pheneus). 1. One of the most ancient cities of Thessaly, was situated in the SE. corner of Pelasgiotis, W. of the lake Bœbēis, and 90 stadia from Pagasae, which served as its harbour. (Strab. ix. 436.) It was celebrated in mythology as the residence of Admetus and his son Enmeus, the latter of whom led from Phææ and the neighbouring towns eleven ships to the Trojan War. (Hom. H. ii. 711—715.) Phææ was one of the Thessalian towns which assisted the Athenians at the commencement of the Peloponnesian War. (Thuc. ii. 22.) At this time, it was under the government of an autocracy; but towards the end of the war Lycurgus established a tyranny at Phææ, and aimed at the domination of all Thessaly. His designs were carried into effect by his son Jason, who was elected Tagus or generalissimo of Thessaly about n. c. 374, and exercised an important influence in the affairs of Greece. He had so firmly established his power, that, after his assassination in n. c. 570, he was succeeded in the office of Tagus by his two brothers Polypyres and Polyphyes. The former of these was shortly afterwards assassinated by the latter; and Polyphyes was murdered in his turn by Alexander, who was either his nephew or his brother. Alexander governed his native city and Thessaly with great cruelty till n. c. 367, when he likewise was put to death by his wife Thebe and her brothers. Two of these brothers, Tisiphones and Lycurgus, successively held the supreme power, till at length in n. c. 362 Lycurgus was deposed by Philip, king of Macedon, and Pherae, with the rest of Thessaly, became virtually subject to Macedonia. (For details and authorities see the Dict. of Biog., under the respective names above mentioned.)

In n. c. 191 Pherae surrendered to Antiochus, king of Syria, but it shortly afterwards fell into the hands of the Roman consul Aculus. (Liv. xxxvi. 9, 14.) Situated at the end of the Pelasian plain, Phææ possessed a fertile territory. The city was surrounded with plantations, gardens, and walled enclosures. (Polyb. xxviii. 3.) Stephano B. (p. v.) speaks of an old and new Pheræ distant 8 stadia from each other.

In the middle of Pheræ was a celebrated fountain called Hydreus. (Τερφεύς, Strab. ix. p. 439; Pind. Ἑρ. iv. 221; Soph. Οἰ. Schol. ad FIND. L. c.; Plin. iv. 8. s. 15.) The fountain Messes was also probably in Pheræ. (Strab. ix. p. 432; Hom. H. ii. 457; Val. Flacc. iv. 374; Plin. l. c.)

The remains of Pheræ are situated at Velestina, where the ancient walls may be traced on every side except towards the plain. On the northern side are two tabular summits, below the easternmost of which on the southern side is the fountain Hydrea, which rushes from several openings in the rock, and immediately forms a stream. Apollodorus says (i. 49; comp. Schol. ad loc.) that Pheræ was situated at the foot of Mt. Chalcidonion (Χάλκεων), which is perhaps the southern and highest summit of Mt. Karadagh. (Leake, Northern Greece, vol. iv. p. 439, seq.)

2. In Messenia. [See Phææ, No. 2.]

PHÆRA, a fortress in Thessaly, of uncertain site. (Liv. xxxvi. 14.)

PHEUGARUM (Φήγαρος), a town in the northern part of Germany, probably in the territory of the Diligmii. (Ptol. ii. 11, § 27.) Its site is commonly assigned to the vicinity of Paderborn in Westphalia (Wilhelm, Germania, p. 134); but nothing certain can be said about it. [L. S.]

PHIALA, [PALLAESTINA, p. 519, b.]

PHIALA, [PALLAGIAS,]

PHIALA or PHLIALA (Φηλάλεια, Φηλάλεια), a town of the district Surgarussa, in Cappadocia (Ptol. v. 6, § 13), appears to be the same as the one mentioned in the Antonine Itinerary (295) under the name of Phiala, which was 56 miles west of Sebastia. [L. S.]

PHIBALIS, [MEGARA, p. 317, a.]

PHICUM, [BOCOTA, p. 412, a.]

PHIGALIA or PHIALIA (Φηγαλία, Φαλία), Psau.; Φηγαλία, Polyb. iv. 3; Φηγαλία, Psau.; Φαλία, ann. Steph. B. s. v.; Φαλία, Psau.; Φαλία, Polyb.; Εθν. Φηγαλία, Φαλία, Φιλαλία), an ancient town of Arcadia, situated in the south-western corner of the country, close to the frontiers of Messenia, and upon the great lake of the Neda, about half-way between the sources and the mouth of this river. The name Phiala was more ancient than that of Phiala, but the original name had again come into use in the time of Pausanias (viii. 39, § 2). The city was said to have derived its more ancient name from Phihagas, a son of Lycon, its original founder, and its later name from Phialus, a son of Lycon, its second founder. (Paus. l. c.; Steph. B.) In n. c. 659 the inhabitants of Phialia were obliged to surrender their city to the Lacedaemonians, but they recovered possession of it again by the help of a chosen body of Orestians, who, according to an oracle, perished fighting against the Lacedaemonians.
PHIGALIA.

(Paus. viii. 39. §§ 4, 5.) In p. 375 Phigalia was rent asunder by hostile factions, and the supporters of the Larisaean party, being expelled from the city, took possession of a fortress in the neighbourhood named Hema, from which they made excursions against Phigalia. (Diod. xv. 48.) In the wars between the Aetolians and Achaean, Phigalia became for some time the head-quarters of the Aetolian troops, who from thence plundered Messenia till they were at length driven out by Philipp of Macedon. (Polyb. iv. 3, seq., 79.) The Phigalians possessed several peculiar customs, respecting which Herculius of Lessing wrote a special work. This author relates that they were given to excess both in eating and drinking, to which their cold and ungenial climate may perhaps have contributed. (Athen. iv. p. 149, x. p. 442.)

Phigalia was still a place of importance when visited by Pausanias. He describes it as situated upon a lofty and precipitous hill, the greater part of the walls being built upon the rocks. There are still considerable remains of the ancient walls above the modern village of Perithia. The city was upwards of two miles in circumference. The rock, upon which it stood, slopes down towards the Neda; on the western side it is bounded by a ravine and on the eastern by the torrent Lymax, which flows into the Neda. The walls are of the usual thickness, faced with masonry of the second order, and filled in the middle with rubble. On the summit of the acropolis within the walls are the remains of a detached citadel, 80 yards in length, containing a round tower at the extremity, measuring 18 feet in the interior diameter. In ancient times a temple of Artemis Ateira stood on the summit of the acropolis. On the slope of the mountain lay the gymnasion and the temple of Dionysus Acrothorpos; and on the ground below, where the village of upper Perithia stands, was the agora, adorned with a statue of the paeoniac Arrachnos, who lost his life in the Olympic games, and with the sepulchre of the Oresthians, who perished to restore the Phigalians to their native city. (Paus. viii. 39. §§ 6, 40. § 1.)

Upon a rock, difficult of access, near the union of the Lymax and the Neda, was a temple of Eurynome, supposed to be a surname of Artemis, which was opened only once a year. In the same neighbourhood, and at the distance of 12 stadia from the city, were some warm baths, traces of which, according to the French Commission, are visible at the village of Treopoli, but the waters have long ceased to flow. (Paus. viii. 41. § 4, seq.)

Phigalia was surrounded by mountains, of which Pausanias mentions two by name, Cotilum (Kotilou) and Elatum (Elatou), the former to the left of the city, at the distance of 30 stadia, and the latter to the right at the distance of 30 stadia. As Cotilum lies to the NE. of Phigalia, and Pausanias in this description seems to have looked towards the east, Mt. Elisium should probably be placed on the opposite side of Phigalia, and consequently to the south of the Neda, in which case it would correspond to the lofty mountain of Kurela. Mt. Elisium contained a cavern sacred to Demeter the Black, situated in a grove of oaks. Of the position of Mt. Cotilum there is no doubt. On it was situated the temple of Apollo Epiceirus, which was built in the Peloponnesian War by Ictinos, the architect of the Parthenon at Athens. It was erected by the Phigalians in consequence of the relief afforded by Apollo during the plague in the Peloponnesian War, whence he received the surname of Epieirus. The temple stood in a place called Bassae, and according to Pausanias excelled all the temples of Peloponnesus, except that of Athena Alea at Tegea, in the beauty of the stone and the accuracy of its masonry. He particularly mentions that the roof was of stone as well as the rest of the building. (Paus. viii. 41. §§ 7, 8.) This temple still remains almost entire, and is next to the Theseum at Athens the best preserved of the temples of Greece. It stands in a glen (whence the name Bassa, Dor, Bjasan, ΒικΣα) near the summit of Mt. Cotilum, in the midst of a wilderness of rocks, studded with old knotty oaks. An eye-witness remarks that "there is certainly no remnant of the architectural splendour of Greece more calculated to fascinate the imagination than this temple, whether by its own size and beauty, by the contrast it offers to the wild desolation of the surrounding scenery, or the extent and variety of the prospect from its site." (Mure, Tour in Greece, vol. ii. p. 270.) A spring rises about 10 minutes SW. of the temple, and soon afterwards loses itself in the ground, as Pausanias has described. North of the temple was the highest summit of the mountain, which one reaches in 10 minutes' time by a broad road constructed by the Greeks. This summit was called Cotilum (Kotilou), whence the whole mountain derived the name of Cotilian. Here was a sanctuary of Aphrodite, of which there are still some traces. The grandeur of the ruins of the temple have given to the whole of the surrounding district the name of the Colonies (στοις στιλαοις ου κολαναιας). The temple is at least two hours and a half from the ruins of the city, and consequently more than the 40 stadia, which Pausanias mentions as the distance from Phigalia to Cotilum; but this distance perhaps applies to the nearest part of the mountain from the city. In modern times the temple remained long unknown, except to the shepherds of the country. Chandler, in
PHIGAMUS

1765, was the first who gave any account of it; it was subsequently visited and described by Gell, Dodwell, and others; and in 1812 the whole temple was very carefully examined by a body of artists and scholars, who cleared away the ruins of the cela, and thus revealed it with the exact form of the interior of the building. The results of these labours are given by Stackelberg, Der Apollotempel zu Bassai in Arkadien, Rom. 1826. The temple was a peripteral building of the Doric order. The stone of which it is built is a hard yellowish-brown limestone, susceptible of a high polish. It faces nearly north and south, was originally about 125 feet in length and 48 in breadth, and had 15 columns on either side, and 6 on either front. There were also 2 columns in the pronao and 2 in the pos-

PHILAE (Φηλαί), a small coast river in Pontus, flowing into the Euxine 100 stadia west of Poseidonium. (Arrian, Perip. Pont. En. p. 16; Anonym. Peripl. P. E. p. 11.) [L. S.]

PHILA, one of the small islands on the south coast of Gallia, which Pliny (iii. 5) enumerates between the Scandiales (Isles d'Hèrère) and Lero and Lerinia. (Le Lérrè.) Pliny's words are: "Tres Scota-

PHILA (Φίλαι), a frontier fortress of Macedonia towards Magnesia, and distant 5 m. from Her-

PHILADELPHIA (Φιλαδελφεία; Eik. Φειδίαλφος). 1. An important city in the east of Lydia, on the north-western side of Mount Tmolus, and not far from the southern bank of the river Cog-

PHILAE (Φηλαί), Strabo. i. p. 40, xviii. pp. 803, 818, 820; Dio. i. 22; Post. iv. 5; 74; Seneca. Quest. Nat. iv. 1; Plin. v. 9. s. 10); was, as the number of the word both in the Greek and Latin denotes, the appellation of two small islands situated in lat. 24° N., just above the cataract of Syene. Grockkari (Strab. vol. iii. p. 399) computes the dis-

cation by the book of Revelations (iii. 7). The town, which is men-

tioned also by Ptolemy (v. 2. § 17) and Hierocles (p. 669), gallantly defended itself against the Turks on more than one occasion, until at length it was conquered by Bajazid in A. D. 1390. (G. Pachym. p. 290; Mich. Duc. p. 70; Chaland. p. 33.) It now bears the name Philadelphia, but it is a mean thing the considerable town. Many parts of its ancient walls are still standing, and its ruined churches amount to about twenty-four. (Chandler, Travels, p. 310, foll.; Richter, Wallfahrten, p. 513, foll.)

2. A town in the interior of Cilicia Aspera, on the river Calydeus, above Aphrodiasis. (Post. v. 8. § 5; Hieroc. p. 710, who mentions it among the episcopal sees of Isauria.) Beaufort (Karanamia, p. 223) supposes the site to be represented by the town of Mount of Mood, which Leake regards as the site once occupied by Claudius (Asia Minor, p. 17).

3. A town of Palestine in the district of Perea, east of Jordan, near the river Jabbok, was the later name of Rabbath-Ammon, sometimes called Rabbah only, the ancient capital of the Ammoni-

ites. (Dion. xiii. 11; Jos. xiii. 25.) It was besieged by Josab and taken by David. (2 Sam. i. 1, xii. 26—31; 1 Chron. xx. 1.) It recovered its independence at a later period, and we find the prophets denouncing its destruction. (Jer. xliii. 3; Ezek. xxv. 5.) Subsequently, when this part of Palestine was subject to Assyry, the city was restored by Ptolemy Philadelphus, who gave it the name of Philadelpheia. (Steph. B. s. v.; Euseb. Onom. s. v. Παυμαθή Αμμούς.) Stephans says that it was originally called Amman, afterwards Astarte, and lastly Philadelpheia. It is frequently mentioned under its new name by Josephus (B. J. i. 6, § 3, 19, § 5, 17; 2. B. 2. p. 157; 17). Pliny (v. 18. s. 163). Hierocles (p. 722), and upon coins. (Eckhel, vol. iii. p. 351.) The old name, however, did not go out of use, for Poly-

bins speaks of the city under the name of Rabbata-

mano (Ῥαββαταμανο, p. 71.); and the ruins are now called Amman, a name which they also bore in the time of Abinid. (Tob. Sbr. p. 91.) Burek-

hardt has given a description of these ruins, with a plan. The most important are the remains of a large theatre. There are also remains of several temples, some of the columns being three feet and a half in diameter. A river flows through the ruins of the town. (Burekhardt, Syria, p. 357.)

PHILAE (Φηλαί), Strabo. i. p. 40, xviii. pp. 803, 818, 820; Dio. i. 22; Post. iv. 5; 74; Seneca. Quest. Nat. iv. 1; Plin. v. 9. s. 10); was, as the number of the word both in the Greek and Latin denotes, the appellation of two small islands situated in lat. 24° N., just above the cataract of Syene. Grockkari (Strab. vol. iii. p. 399) computes the dis-

cation between these islands and Syene at about 63 miles. Philae proper, although the smaller, is, from its numerous and picturesque ruins, the more interesting of the two. It is not more than 1250 English feet, or rather less than a quarter of a mile, long, and about 400 feet broad. It is composed of Sumeite stone; its sides are steep and perhaps escarped by the hand of man, and on their summits was built a lofty wall encompassing the island. For Philae, being accomodated one of the burying-places of Osiris, was held in high reverence both by the Egyptians to the N. and the Aethiopians to the S.; and it was deemed profane for any but priests to dwell therein, and was accordingly sequestered and denominated "the unapproachable" (Δηστας, q q 3)
PHILAE.

Plut. Re. et Osir. p. 359; Diod. i. 22. It was reported too that neither birds flew over it nor fish approached its shores. (Seneque. Quaest. Nat. iv. 2.) These indeed were the traditions of a remote period; since in the time of the Macedonian kings of Aegypt Philae was so much resorted to, partly by pilgrims to the tomb of Osiris, partly by persons on secular errands, that the priests petitioned Ptolemy Phuscon (n. c. 170—117) to prohibit public funerarities at least from coming thither and living at their expense. The ubelsanx on which this petition was engraved was brought into England by Mr. Banks, and its hieroglyphics, compared with those of the Rosetta stone, revealed great light upon the Egyptian phonetic alphabet. The islands of Philae were not, however, merely sacerdotal abodes: they were the centres of commerce also between Meroë and Memphis. For the rapidities of the cataracts were at most seasons impracticable, and the commodities exchanged between Aegypt and Asiathopia were reciprocally landed and re-embarked at Syene and Philae. The neighbouring granite-quarries attracted hither also a numerous population of miners and stonecutters. Indeed the facility of this trade, a gallery or road was formed in the rocks along the E. bank of the Nile, portions of which are still extant. Philae is also remarkable for the singular effects of light and shade resulting from its position near the tropic of Cancer. As the sun approaches its northern limit the shadows from the projecting cornices and mouldings of the temples sink lower and lower down the plain surfaces of the walls, until, the sun having reached its highest altitude, the vertical walls are covered with dark shadows, forming a striking contrast with the fierce light which enlightens all surrounding objects. (Ritter, Erdkunde, vol. i. p. 680, seq.)

The hieroglyphic name of the smaller island is Philrah, or boundary. As their southern frontier, the Pharos of Aegypt kept there a strong garrison, and, for the same reason, it was a barrack also for Macedonian and Roman soldiers.

The most conspicuous feature of both islands is their architectural wealth. Monuments of various ages, extractions from beds of granite to the Caesars, occupy nearly their whole area. The principal structures, however, lie at the S. end of the smaller island. The most ancient, at present discovered, are the remains of a temple of Athor (Aphrodite), built in the reign of Nectanebus. The other ruins are for the most part coeval with the Ptolemaic times, more especially with the reigns of Ptolemy-phinus. Ephyannes, and Philometor (n. c. 282—145), with many traces of Roman work as recent as Claudius I. (A. D. 41—54). The chief temple in Philae, dedicated to Amun Osiris, was approached from the river through a double colonnade. In front of the propyla were two colossal lions in granite, behind which stood a pair of obelisks, each 44 feet high. The propyla were pyramidal in form and colossal in dimensions. One stood between the dromos and propyla, another between the propyla and the peripteros, while a smaller one led into the sekos or aedynum. At each corner of the aedynum stood a marble lion, the cagy of a sacred hawk. Of these shrines one is now in the Louvre, the other in the Museum at Florence. Eight and left of the entrance into the principal court are two small temples or rather chapels, one of which, dedicated to Athor, is covered with sculptures representing the birth of Ptolemy Philometor, under the figure of the god Horus. The story of Osiris is everywhere represented on the walls of this temple, and two of its inner chambers are particularly rich in symbolic imagery. Upon the two great propyla are Greek inscriptions intersected and partially destroyed by Egyptian figures cut across them. The inscriptions belong to the Macedonian era, and are of earlier date than the sculptures, which were probably inserted during that interval of remissence for the native religion which followed the extinction of the Greek dynasty in Aegypt. (n. c. 30.) The monuments in both islands indeed attest, beyond any others in the Nile-rally, the survival of pure Aegyptian paganism. The work of the Pharos had ceased to reign. Great provinces have been taken to mutilate the sculptures of this temple. The work of demolition is attributable, in the first instance, to the zeal of the early Christians, and afterwards to the policy of the Iconoclasts, who carried raving for themselves with the Byzantine court by the destruction of heathen as well as Christian images. The soil of Philae was carefully prepared for the reception of its buildings,—being levelled where it was impracticable, or even where it was crumbling or insecure. For example, the western wall of the Great Temple, and the corresponding wall of the dromos, are supported by very strong foundations, built below the level of the water, and resting on the granite which in this region forms the bed of the Nile. Here and there steps are hewn out from the wall to facilitate the communication between the temple and the river.

At the S. extremity of the dromos of the Great Temple is a smaller temple, apparently dedicated to Isis; at least the few columns which remain of it are surrounded with the head of that goddess. Its portico consists of twelve columns, four in front and three deep. Their capitals represent various forms and combinations of the palm-branch, the dhoun-leaf, and the lotus-flower. These, as well as the sculptures on the columns, the ceilings, and the walls, were painted with the most vivid colours, which, owing to the dryness of the climate, have lost little of their original brilliancy.

Philae was a seat of the Christian religion as well as of the ancient Aegyptian faith. Ruins of a Christian church are still visible, and more than one aedynum bears traces of having been made to serve at different eas the purposes of a chapel of Osiris and of Christ. For a more particular account of the architectural remains of Philae we must refer the reader to the works of Dénon, Gau, Rosellini, Huysegger, and Hamilton (Aegyptia). The latter has minutely described this island—the Lorelei of ancient Aegypt. The Greek inscriptions found there are transcribed and elucidated by Letronne.

A little W. of Philae lies a larger island, anciently called Seum or Somnus, but now by the Arabs Beqeh. It is very precipitous, and from its most elevated peak affords a fine view of the Nile, from its smooth surface S. of the islands to its plunge over the shelves of rock that form the first Cataract. Philae, Beqeh, and another lesser island, divide the river into four principal streams, and N. of them it takes a rapid turn to the W. and then to the N., where the cataract begins. Beqeh, like Philae, was a holy island; its rocks are inscribed with the names and titles of Amunoph III., Rameses the Great, Psammitichus, Apries, and Amasis, together with memorials of the Macedonian and Roman rulers of Aegypt. Its principal ruins consist of the propyla and two
columns of a temple, which was apparently of small dimensions, but of elegant proportions. Near them are the fragments of two colossal granite statues, and also an excellent piece of masonry of much later date, having the aspect of an arch belonging to some Greek church or Saracen mosque.

W. B. D.

PHILAEA (Φιλαια), a fort on the coast of Cilicia, is mentioned only in the Stadiasmus Maris Magni (§§ 167, 168).

[L. S.]

PHILEAENIUM ARAE (Φιλεαιενιεν Αραη), an altar on the Danube, than 3 1/2 its distance from Earth, Plin. vii. p. 253; name of the ancient city of Philae, in the middle of the Great Syrtis. About the middle of the fourth century B.C., according to a wild story which may be read in Sallust (B. J. 79; comp. Val. Max. v. 6. § 4), these monuments commemorated the patriotic sacrifice of the two Philaeii, Carthaginian envoys. These pillars, which no longer existed in the time of Strabo (p. 171), continued to give a name to the spot from which they had disappeared. The locality is assigned to Risa Livonis, a headland a little to the W. of Naxos, the modern frontier between Sirt and Barbca. The Peutingter Table has a station of this name 25 M. P. from Anarabica; and, at the same distance from the latter, the Antinoe Itinerary has a station Benadada-Ary, probably a Punic name for Philenias Alters. As they were named by the Greeks of Cyrene. (Beechev, Expeditio to the Coast of Africa, p. 218; Barth, Viagemenagen, pp. 344, 366, 371.) [E. B. J.]

PHILAIADAE. [Attica, p. 352, b.; Philostratus, p. 1058 a.]

PHILEAE (Mela, ii. ii. § 5), or PHILIAES (Tob. Pent.; Geog. iv. 6. v. 12; Philae, Seymr. v. 722; Steph. B. 698, who, however, has also the forms Pha'lea and Phwca; Phlia, Anon. B. Pers. P. Fux., who also says that it was called Phva, with which name it is likewise found in Arrian, Pers. P. Fux. p. 25; comp. Zosim. i. 34), a town on the coast of Thrace, built by the Byzantines, on a promontory of the same name. It still exists under the slightly altered appellation of Palaee. (T. H. D.)

PHILEROS. [Mygdonia.]

PHILIA (Φιλία) βραχω, Polyl. iii. 11. § 4), a promontory on the coast of Thrace, 310 stadia SE. of Salmydessus (Karva Burnum ?), with a town of the same name.

[T. H. D.]

PHILIPPUS (Φιλίππος; Eth. Φιλίππης, Φιλίππης), a city of Macedonia, which took its name from its founder, Philip, the father of Alexander. Originally, it had been called CHRENIDAE (Κρηνιδας, Strab. vii. p. 351; Appian, B. C. iv. 105, 107; Steph. B. z. v. Φιλίππος), or the "Place of Fountains," from the numerous streams in which the Gangas takes its source. Near Chrenides were the principal mines of gold in a hill called according to Appian (I. c.) DIONYSS COLLIS (Διόνυσος Σταυρωμος), probably the same mountain as that where the Sarrae possessed an oracle of Dionysus interpreted by the Bessi. (Herod. vii. 111.) Chrenides does not appear to have belonged to the Thasians in early times, although it is said to have been the subject of their dominion in the 105th Olympiad (b. c. 360). When Philip of Macedon got possession of the mines, he worked them with so much success, that they yielded 1000 talents in a year, although previously they had not been very productive. (Diodor. xvi. 4—8.) The old city was enlarged by Philip, after the capture of Amphilopis, Pydna, and Potidaea, and fortified to protect his frontier against the Thracian mountainers.

On the plain of Philipps, between Haemus and Pangeus, the last battle was lost by the republicans of Rome. Appian (I. c.) has given a clear description of Philipps, in which Caesar and Brutus encamped. The town was situated on a steep hill, bordered to the N. by the forests through which the Cessian army advanced, —to the S. by a marsh, beyond which was the sea, to the E. by the passes of the Sappae and Corpili, and to the W. by the great plains of Myrmicus, Drabecceus, and the Strymon, which were 350 stadia in length. Not far from Philipps, was the hill of Dionysus, containing the gold mines called Aylas; and 18 stadia from the town, were two other heights, 8 stadia asunder; on the one to the N. Brutus pitched his camp, and Cassius on that to the S. Brutus was protected on his right by rocky hills, and the left of Cassius by a marsh. The river Gangas or Gangites flowed along the front, and the sea was in the rear. The camps of the two leaders, although separate, were enclosed within a common entrenchment, and midway between them was the pass, which led like a gate from Europe to Asia. The galleys were at Neapolis, 70 stadia distant, and the commissariat in Tissa, distant 100 stadia. Dion Cassius (xlvii. 35) adds, that Philipps was near Pangeus and Symbolum, and that Symbolum, which was between Philipps and Neapolis, was so called because it connected Pangeus with another mountain stretching inland; which indentifies it with the ridge which stretches from Prorista to Kareda, separating the bay of Kareda from the plain of Philipps. The Pyre, therefore, could be no other than the pass over that ridge called Kareda. M. Antonius took up his position on the right, opposite to that of Cassius, at a distance of 8 stadia from the enemy. Octavius Caesar was opposed to Brutus on the "left hand of the even field." Here, in the autumn of B. C. 42, in the first engagement, Brutus was successful against Octavius, while Antonius had the advantage over Cassius. Brutus, incompetent to maintain the discipline of his troops, was forced to fight again; and in an engagement which took place on the same ground, twenty days afterwards, the Republic perished. Regarding the battle a curious mistake was repeated by the Roman writers (Manil. i. 908; Ovid, Met. xvi. 824; Flor. iv. 42; Lucan, i. 680, vii. 854, ix. 271; Juven. viii. 242), who represented it as fought on the same ground as Pharsala,—a mistake which may have arisen from the ambiguity in the lines of Virgil (Georg. i. 490), and favoured by the fact of the double engagement at Philipps. (Mercure, Hist. of Roman Empire, vol. iii. p. 214.) Augustus afterwards presented it with the privileges of "a colony," with the name Col. Jul. Aug. Philipps. (Orelli, Inscr. 512. 3658. 3746. 4064; and on coins; Rasche, vol. iii. pt. 2. p. 1120), and conferred upon it the "Jus Italicum." (Dion Cass. li. 4.) It was here, in his second missionary journey, that St. Paul, accompanied by Silas, came into contact with the itinerant traders in popular superstitions (Acts, xvi. 12—15). And the city was again visited by the Apostle on his departure from Greece (Acts, xx. 6.) The Gospel obtained a home in Europe here, for the first time; and in the autumn of A. D. 62, its great teacher, from his prison, under the walls of Nero's palace, sent a letter of grateful acknowledgment to his Macedonian converts. Philipps was
PHILIPPI PROM. (Φιλίππις προμ., Stadionum, vii. § 8; Polyb. vi. 100; Steph. B. s. v.), a town on the coast of the Great Syrtis, identical with the Hippis Prox. of Ptol. (vii. § 14), and with the remarkable projection of high cliff in the sea, on which are traces of a strong fortress, at Ris Boraggadis. Beechey (Expedition, p. 188) identifies this cliff, which he calls Benguredith, with Ephraunthus; but this is a mistake, as is shown by Barth (Wanderungen, p. 367), who refers the station AD Turrem (Pent. Tab.) to this headland. [E. B. J.]

PHILIPPOLEIS. 1. (Φιλιππόλεις, Pol. iii. 11. § 12; Polyb. vi. 100; Steph. B. s. v.), a town of Tarace, founded by Philip of Macedon, on the site of a previously existing town, called Eumolpis or Peneropolis. (Amm. Marc. xxvi. 10. § 4; Plin. iv. 11. s. 18.) From its situation on a hill with three peaks or summits, it was also called Triomontium. (Plin. l. c.; Pol. l. c.) It lay on the SE. side of the Haurus. The Thracians, however, regained possession of it (Polyb. l. c.; Liv. xxxix. 53), and it remained in their hands till they were subdued by the Romans. Its size may be inferred from the fact of the Goths having slaughtered 100,000 persons in it (Amm. Marc. xxxii. 5. § 17), though doubtless many persons from the environs had taken refuge there. The assumption that it likewise bore the name of Hadrianopolis, rests only on an interpolation in Ptolomy. It is still called Philippopolis, and continues to be one of the most considerable towns of Thrace. (Tac. Ann. iii. 33; Itin. Ant. p. 136; Hieroc. p. 635.) [T. H. D.]

2. A city of Arabia, near Bostra, founded by the Roman emperor Philippus, who reigned A.D. 244—249, and who was a native of Bostra. (Amm. Vict. de Caece. 28; Codrington, p. 237; ed. Paris, vol. i. p. 431, ed. Bonn; Zonar. xii. 19.) Some writers suppose that Philippopolis was only a later name of Bostra, and it must be admitted that the words of Codrington and Zonaras are ambiguous; but they are meant as two different places in the Councila. (Labbe, Concill. vol. viii. pp. 644, 675; Wesseling, ad Hieroc. p. 722.)

PHILISTUNI. [Παλαιστίνα.] PHIL JGIOLOPTUS (Φιλιστιόπιτος), a fertile

woody hill in the plain of Elatea in Phocis, at the foot of which there was water. (Plut. Sall. 16.)

This description, according to Leake, agrees with the remarkable insulated conical height between Baskikeni and the Cephissus. (Northern Greece, vol. ii. p. 194.)

PHILOCALAIA (Φιλοκόλαγα), a town on the coast of Pontus Cappadocius, 90 stadia to the east of Argya, and 100 to the west of Corali. (Agrot. Perip. Pont. Eux. p. 17; Anonym. Perip. P. E. p. 13; Plin. vi. 4.) Cramer (Asia Minor, i. p. 283) is inclined to identify it with the modern Helkou, about half-way between Kerchou and Trebizond, while Hamilton (Researches, p. 254) seeks its site near the promontory of Kara Bourow, where a large river falls into the sea, which is more in accordance with Htg's words. [L. S.]

PHILOMELION, PHILOMELZON (Φιλομελείων,  Φιλομελέων), a town in the south-eastern part of Phrygia, which perhaps derived its name from the number of nightingales found in the district. It was situated in a plain not far from the borders of Lyconia, on the great road from Symna to Iconium. (Gic. ad Fam. iii. 8, xv. 4; Strab. xiv. p. 663, comp. with xii. p. 577; Pol. v. 2. § 25; Steph. B. s. v.) Philomelion belonged to the conventus of Symna (Plin. v. 25), and is mentioned in later times as belonging to Pisidia (Hieroc. p. 672; Pol. i. c.), the Pisidians in their pronunciation changing its name into Philomele or Philomene. (Cecrop. Hist. Arc. 18.) The town is often alluded to by the Byzantine historians in the wars of the Greek emperors with the sultans of Iconium. (Anna Comm. p. 473; Procop. l. c.; Nicet. Ann. p. 264.) Col. Leake (Asia Minor, p. 59) believes that the place was situated near the modern Kyam but it is more probable that we have to look for its site at Askheh, where ruins and inscriptions attest the existence of an ancient town. (Hamilton, Researches, i. p. 472, ii. p. 184; Arndell, Discoveries, i. p. 292, foll.)

PHILOTERA. 1. (Φιλότερη, Strab. xvi. p. 769; Steph. B. s. v.; Plin. vi. 29. s. 33; Φιλότερη λαογιός, Pol. iv. § 14; Φιλότερης, Apollod. ap. Steph. B. s. v.; Eth. Φιλότερης, a town in Upper Aegypt in the country of the Traglydotes, on the Arabian Gulf, near Myos-Hormos. It was named after a sister of Ptolomy Philadelphiaus, and was founded by Saturus, who was sent by Ptolomy to explore the country of the Traglydotes. (Strab. l. c.; see Mecene, ad Steph. B. l. c.)

2. (Eth. Φιλότερος), a city in Coele-Syria on the lake of Tiberias. (Steph. B. s. v.; Pol. xvi. p. 70.) Stephens says that in consequence of the Ethnic Φιλότερος some called the city Φιλότερα; and in Polybius it is written Φιλότερα.

PHILOTECA. [ΠΗΛΟΤΕΝΑ.] PHILYREIS (Φιλυρίς), an island off the coast of Pentus, in the Euxine. It must have been situated near Cape Zephyrium, opposite the district inhabited by the Phylories, from which, in all probability, it derived its name. (Apollon. Rhod. ii. 1231; comp. Amm. Marc. xxii. 8; Dionys. Per. 766; Steph. B. s. v. Φιλυρίς.) Hamilton (Researches, i. p. 261) identifies it with the small rocky island 2 miles west of Cape Zephyri, and between it and the island of Keramono Ada. [L. S.]

PHIUSNI (Φιουσνί). [Φευσνί.] PHINOPOLOIS (Φινωπόλις, Pol. iii. 11. § 4; Strab. vii. p. 319), a maritime town of Thrace, not far from the junction of the Beoporas with the
PHILUS. &c.

PHILUS, a town of Phlegraean Campania, a good distance from the sea, situated in the territory of Phlegraean Campania, which contained 3,000 citizens. Phlius was a small city, but it was mentioned by several ancient writers.

The territory of Phlius was divided into two parts, the one to the south, which was called Phlius, and the other to the north, which was called Philon. The city of Philon was situated on a high hill, and was surrounded by a wall. The inhabitants of Philon were said to have been descended from the Phlegraean Campanians.

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It was at length obliged to surrender through failure of provisions in n. c. 379; and Aeschines appointed a council of 100 members (half from the exiles and half from the besieged), with powers of life and death over the citizens, and authorised to frame a new constitution. (Xen. Hell. v. 3. § 10, seq.; Plut. Ages. 24; Diod. xiv. 20.) From this time the Philians remained faithful to Sparta throughout the whole of the Theban War, though they had to suffer much from the devastation of their territory by their hostile neighbours. The Argives occupied and fortified Tricarum above Phlius, and the Sicyonians Thyamia on the Sicyonian frontier. (Xen. Hell. vii. 2, § 1.) In n. c. 368 the city was nearly taken by the exiles, who made no doubt belonged to the democratical party, and had been driven into exile after the capture of the city by Aeschines. In this year a body of Arcadians and Eleians, who were marching through Nemea to join Epiaminondas at the Isthmus, were persuaded by the Philian exiles to assist them in repulsing the city. During the night the exiles stole to the foot of the Acropolis; and in the morning when the scouts stationed by the citizens on the hill Tricarum announced that the enemy were in sight, the exiles seized the opportunity to scale the Acropolis, of which they obtained possession. They were, however, repulsed in their attempt to force their way into the town, and were eventually obliged to abandon the citadel also. The Arcadians and Argives were at the same time repulsed from the walls. (Xen. Hell. vii. 2, §§ 5—9.) In the following year Phlius was exposed to a still more formidable attack from the Theban commander at Sicyon, assisted by Kaphron, tyrant of that city. The main body of the army descended from Tricarum to the Heraeaum which stood at the foot of the mountain, in order to ravage the Philian plain. At the same time a detachment of Sicyonians and Polimedes were posted NE. of the Acropolis before the Corinthian gate, to hinder the Philians from attacking them in their rear. But the main body of the troops was repulsed; and being unable to join the detachment of Sicyonians and Polimedes in consequence of a ravine (φανάχια), the Philians attacked and defeated them with loss. (Xen. Hell. vii. 2, § 11, seq.)

After the death of Alexander, Phlius, like many of the other Peloponnesian cities, became subject to tyrants; but upon the organisation of the Achaeian League by Aratus, Cleonymus, who was then tyrant of Phlius, voluntarily resigned his power, and the city joined the league. (Polyb. ii. 44.)

Phlius is celebrated in the history of literature as the birthplace of Pratinas, the inventor of the Satyric drama, and who contended with Aeschylus for the prize at Athens. In the agora of Phlius was the tomb of Aristus, the son of Pratinas. (Paus. ii. 15. § 6.)

Pausanias says that on the Acropolis of Phlius was a temple of Hecate Ganyneia, in a cypress grove, which enjoyed the right of asylum. (Comp. Strab. viii. p. 382.) There was also a temple of Demeter on the Acropolis. On descending from the citadel there stood on the right a temple of Asclepius, and below it the theatre and another temple of Demeter. In the agora there were also other public buildings. (Paus. ii. 13. § 3, seq.) The principal place at present in the Phliasian is the village of St George, situated at the southern foot of Tricarum, a mountain with three summits, which bounds the plain to the NE. The ruins of Phlius are situated three quarters of an hour further west, on one of the spurs of Tricarum, above the right bank of the Asopus. They are of considerable extent, but present little more than foundations. On the south-western slope of the height stands the church of our Lady of the Hill (Παναγία 'Παρακλήτσα), from which the whole spot is now called 'το ιερό 'Παρακλήτσαν. It probably occupies the site of the temple of Asclepius. Ross found here the remains of several Doric pillars. Five stadia from the town on the Asopus are some ruins, which Ross considers to be those of Celeae (Κελαία), where Demeter was worshipped. (Paus. ii. 14. § 1.) Leake supposed Phlius to be represented by some ruins on the western side of the mountain, now called Polyfengos; but these are more correctly assigned by Ross to the ancient city of Artemethra; and their distance from the town already described corresponds to the 30 stadia which, according to Strabo, was the distance from Artemethra to Phlius.

On Mt. Tricarum are the remains of a small Hellene fortress called Paleókastron, which is probably the fortress erected by the Argives on this mountain. (Xen. Hell. vii. 2. §§ 1, 5, 11, 13; Dem. Megal. p. 206; Harpocrat. s. v. Τρικαράμος; Steph. B. s. v. Τρικαράμος) Thyamia, which the Sicyonians fortified, as already narrated (Xen. Hell. vii. 2, § 1), is placed by Ross on the lofty hill of Spiritik, the northern prolongation of Tricarum, between the villages Sonooga and Strupiai; on the summit are the remains of a large round tower, probably built by the Franks or Byzantines. In the southern part of the Phliasian is the Diocorion (Διοκορία), which is mentioned only by Polybius (iv. 67, 68, 73), and which lay on the road from Corinth over the mountain Apearon into the Styphalian. (Leake, Morea, vol. iii. p. 339, seq.; Ross, Reisen im Peloponnes, p. 25, seq.; Curtius, Peloponnesos, vol. ii. p. 470, seq.)

MAP OF THE NEIGHBOURHOOD OF PHILUS.

A. Phlius.
B.Areathra or Aranta.
C. Mount Tricarum.
D. The Acropolis of Phlius.
E. Temple of Asclepius.
F. Temple of Demeter.
G. Church of St George.
H. Temple of Celeae.
1. Rubus, perhaps of Celeae.
2. The gate leading to Corinth.
3. Paleókastron on Mount Tricarum.
4. The way to Nemea.

PHILYA. [Attica, p. 332, b.]
PHILGYONIUM.

PHILGYONIUM (Φιλγυώνιον), a city of Phocis, of unknown site, destroyed at the end of the Philian War. (Paus. x. 3. § 2; Steph. B. s. v.) Pindar calls it Philgyone, and erroneously represents it as a city of Boeotia (iv. 7. s. 12).

PHOCAEA (Φοικαία; Eth. Φωικαία or Φωικάες), the most northern of the Ionian cities in Asia Minor, was situated on a peninsula, between the Sinus Cyaneus and the Sinus Hermæaus, and at a distance of 200 stadia from Smyrna. (Strab. xiv. p. 632; Plin. v. 51; Pomp. Mela, i. 17.) It was said to have been colonists from Phocis, under the guidance of two Athenian chiefs, Phileocles and Damon. (Strab. i. c. p. 633; Paus. vii. 3. § 5.) The first settlers did not conquer the territory, but received it as a gift from the Cymaeans. The town, however, did not become a member of the Ionian confederacy until it placed princes of the line of Croesus at the head of the government. It had two excellent harbours, Nausathmus and Lampert, and before the entrance into them was situated the little island of Leostini, called from ancient times after the emigrants from Phocis, under the guidance of two Athenian chiefs, Phileocles and Damon. (Strab. i. c. p. 633; Paus. vii. 3. § 5.)

PHOCIS. 632

PHOCES. 633

PHOCES. 633

PHOCIAE. [Leon	oni, p. 159, b.]

PHOCICUM. [Phocis.]

PHOCIS (ἡ Φώκης; Eth. Φώκερις, Phocensis), a small country in central Greece, bounded on the N. by Dryas, on the SE. and E. by the Locri Epizephyri and Oenitii, on the NE. by Boeotia, on the W. by the

COIN OF PHOCAEA.
Ozolian Locrians, and on the S. by the Corinthian gulf. The Phocians at one period of their history possessed a sea-port, Daphnis, on the Euboian sea, intervening between the Locri Epizephyrii and O Pactii (Strab. x. pp. 424, 425.) Phocis is a mountainous country. The greater part of it is occupied by the lofty and rugged range of Parnassus, the lower portion of which, named Cirphis, descends to the Corinthian gulf between Cirrha and Anticyra: below Cirphis was the fertile valley of Crissa, extending to the Corinthian gulf. On the N.E. and N., were the Locrian mountains, lofty and difficult of access on the side of the Epizephyrii, but less precipitous on the side of the O Pactii. [Locris.] Between Mount Parnassus and the Locrian mountains flowed the river Cephissus, which empties itself into the lake Copais in Boeotia. [Boeotia, p. 410, seq.] In the valley of the Cephissus are some narrow but fertile plains. The only other rivers in Phocias, besides the Cephissus and its tributaries, are the Paeius, flowing by Delphi [Delphi], and the Hacraeius, flowing into the Corinthian gulf near Bulis. [Bulis.]

Phocis is said to have been originally inhabited by several of those tribes who formed the population of Greece before the appearance of the Hellenes. Among the earliest inhabitants we find mention of Leleges (Diencarch. p. 5), Thracians (Strab. ix. p. 401; Thuc. ii. 29; comp. Paus. i. 41. § 8), and Hyantes. (Strab. i. c.) The aboriginal inhabitants were conquered by the Phlegraes from Orchomenus. (Paus viii. 4, § 4, x. 4, § 1.) The country around Tithorea and Delphi is said to have been first called Phocis from Phocus, a son of Ornyton, and grandson of Sisyphus of Corinth; and the name is said to have been afterwards extended to the whole country from Phocus, a son of Aeacus, who arrived there not long afterwards (Paus. ii. 29. § 3, x. 1. § 1.) This statement would seem to show that the Phocians were belief to be a mixed Aeolic and Achaean race, as Sisyphus was one of the Aeolic heroes, and Aeacus one of the Achaeans. In the Trojan War the inhabitants appear under the name of Phocians, and were led against Troy by Schedias and Epistrophus, the sons of Iphitos. (Hom. Il. ii. 517.) Phocis owes its chief importance in history to the celebrated oracle at Delphi, which originally belonged to the Phocians. But after the Dorians had obtained possession of the temple, they disowned their connection with the Phocians; and in historical times a violent antipathy existed between the Phocians and Delphians. [Delphi, p. 762.]

The Phocians proper dwelt chiefly in small towns situated upon either side of the Cephissus. They formed an ancient confederation, which assembled in a building named Phocium, near Danis. (Paus. x. 5. § 1.) They maintained their independence against the Thebans, who made several attempts to subdue them before the Persian War, and upon one occasion they even led a secret arm against the Thebans and Hyampolids (Herod. viii. 27, seq.; Paus. x. 1.) When Nereus invaded Greece, the Thebans were able to wreak their vengeance upon their ancient enemies. They conducted the Persian army into Phocis, and twelve of the Phociot cities were destroyed by the invaders. The inhabitants had previously escaped to the summits of Parnassus or across the mountains into the territory of the Locri Ozoloi. (Herod. viii. 92, seq.) Some of the Phocians were subsequently compelled to serve in the army of Mardonius, but those who had taken refuge on Mt. Parnassus sallied from their fastnesses and annoyed the Persian army. (Herod. ix. 17, 31; Paus. x. 1. § 11.)

It has been already remarked that the oracle at Delphi originally belonged to the Phocians. The latter, though dispossessed by the Delphians, had never relinquished their claims to it. In B. C. 450 the oracle was again in their possession; the Lacedaemonians sent an army to deprive them of it and restore it to the Delphians; but upon the retreat of their forces, the Athetians marched into Phocis, and handed over the temple to the Phocians. (Thuc. i. 112.) In the Peloponnesian War the Phocians were zealous allies of the Athenians. (Comp. Thuc. iii 95.) In the treaty of Nicia (B. C. 421), however, it was expressly stipulated that the Delphians should be independent of the Phocians (Thuc. v. 18); and from this time the temple continued in the undisputed possession of the Delphians till the Sacred War. After the battle of Leuctra (B. C. 371), the Phocians became subject to the Thebans. (Xen. Hell. vi. 5. § 23.) After the death of Epaminondas they deserted the Theban alliance; and the Thebans, in revenge, induced the Amphictyonic Council to sentence the Phocians to pay a heavy fine on the pretext of their having cultivated the Cirrhana plain, B. C. 357. Upon their refusal to pay this fine, the Amphictyonic Council consecrated the Phocian territory to Apollo, as Cirrha had been treated two centuries before. Thereupon the Phocians prepared for resistance, and were persuaded by Philomelus, one of their chief citizens, to seize the temple at Delphi, and appropriate its treasures to their own defence. Hence arose the celebrated Sacred or Phocian War, which is narrated in all histories of Greece. When the war was at length brought to a conclusion by the aid of Philip, the Amphictyonic Council wreaked its vengeance upon the wretched Phocians. It was decreed that all the towns of Phocis, twenty-two in number, with the exception of Albae, should be destroyed, and the inhabitants scattered into villages, containing not more than fifty houses each; and that they should replace by yearly instalments of fifty talents the treasures they had taken from the temple. The two votes, which they had had in the Amphictyonic Council, were taken away from them and given to Philip. (Diod. xv. 60; Paus. x. 3; Dem. de Fals. Leg. p. 383.) The Phocians subsequently rebuilt several of their cities with the assistance of the Athenians and their old enemies the Thebans, who had joined the Athenians in their opposition to Philip. The Phocians fought on the side of Grecian independence at the battle of Chaeroneia and in the Laucic war; and at a later period they resisted the Gauls, when they attempted to plunder the temple at Delphi. (Paus. x. 3. § 3.)

The chief town in Phocis, excepting Delphi, was Elatea, situated upon the left bank of the Cephe- sus, on the highroad from Locri to Boeotia, in the natural march of an army from Thermaipyle into central Greece. Next in importance was Albae, also to the left of the Cephissus, upon the E-ocean frontier, celebrated for its ancient oracle of Apollo. All the other towns of Phocis may be enumerated in the following order. Left of the Cephissus from N. to S. Deymaera, Erochus, Tithonium, Tithara, Hyampollis. Right of the Cephissus, and between this river and Mount Parnassus, Lilea, Chara- deia, Amyticea, Leophon, Neotis, which was sup- pressed by Tithorea (see NEOTIS). PARAPOTAM.
PHOCUSAE.

Between Parthassus and the Bceotic frontier, DAULIS, PANOPETES, TRACHIS. On Mount Parthassus, LYCORIA, DELPHI, CHIONA, ANEMOREIA, CYPRASIA, WEST OF PARTHASSUS, and in the neighbourhood of the Corinthian gulf from N. to S., CHERIB, the port-town of CRISAND DELPHI, CEPHIUS, MEDEON, ECHIDAMEIA, ANTICYRA, AMBRYSSUS, MARATHUS, STRIS, PHILYGONIA, BULIS with its port MYCHUS. (Dodwell, Classical Tour, vol. i. p. 155, seq.; Leake, Northern Greece, vol. ii. p. 69, seq.)

COIN OF PHOECIS.

PHOCUSAE, PHOCUSSEAE (Φωκούσαι, Iol. iv. 5. § 75; Φωκούσσαι, Athen. i. p. 30, d.; Hesych. s. e.; Steph. B.), islands lying off Zephyrium in Marmaria (Meras LABEL), which the Coast-describer (Stadiasmus. § 80) calls Delpheines. [E. B. J.]

PHOEBATAE, PHOEBATIS. [DASSARETAE.]

PHOEBIA. [DUPHIA.]

PHOENICE (Φωνηίς), a city of CASSIA in Epeirus, situated a little inland north of Butrintum (Strab. vii. p. 324), upon a river, the ancient name of which is not recorded. It is described by Polybius, in B.C. 230, as the strongest, most powerful, and richest of the cities of Epeirus. (Polyb. ii. 5, 8.) In that year it was captured by a party of Illyrians, assisted by some Gallic mercenaries; and the Epipots, who had marched to the rescue of the place, were surprised by a sally of the Illyrians from the city, and put to the rout with great slaughter. (Polyb. i. c.) Phoenice continued to be an important city, and it was here that a treaty of peace was negotiated between Philip and the Romans towards the close of the Second Punic War, B.C. 204. (Liv. xxix. 12; Polyb. xxvi. 27.) Phoenice appears to have escaped the fate of the other Epeirac cities, when they were destroyed by order of the senate, through the influence of Charops, one of its citizens. (Polyb. xxvii. 22.) It is mentioned by Ptolemy (iii. 14. § 7) and Hierocles (p. 652), and was restored by Justinian. (Procop. de Aedif. iv. 1.)Procopius says that it was situated in a low spot, surrounded by marshes, and that Justinian built a citadel upon a neighbouring hill. The remains of the ancient city are found upon a hill which still bears the name of Fimiki. "The entire hill was surrounded by Hellenic walls. At the south-eastern extremity was the citadel, 200 yards in length; some of the walls of which are still extant, from 12 to 20 feet in height. About the middle of the height is the employment of a very large theatre, the only remains of which are a small piece of rough wall, which encircled the back of the upper seats; at the bottom, in the place of the scene, is a small circular foundation, apparently that of a town of a later date. Between it and the north-western end of the citadel are the remains of a Roman construction, built in courses of tiles." (Leake Northern Greece, vol. i. p. 66.)

PHOENICIA, a country on the coast of Syria, bounded on the E. by Mount Lebanon.

I. NAME.

Its Greek name was Φωνηίς (Hist. Oli. iv. 83; Herod. iii. 5; Thucyd. i. 69; Strab. p. 736; Polyb. v. 13. § 21, &c.), which in the best Latin writers is, more properly rendered Phoenice (Cic. Acad. ii. 20; Tac. II. v. 6. Mela. i. 12; Plin. v. 13, &c.), and in later authors Phoenicia (Serv. ad Virg. Aen. i. 446; Mart. Capell. vi. 219, &c.), and once in a suspected passage of Cicero. (Fin. iv. 20.) The latter form has, however, prevailed among the moderns. By the Phoenicians themselves, and by the Israelites, their land was called Canaan, or Chna; an appellation which embraced the whole district between the river Jordan and the Mediterranean. In Genesis the name of Canaan only occurs as that of a person, and the country is described as "the land of Canaan." In the tenth chapter of that book the following tribes are mentioned; the Arvadites, Sinites, Arkites, and Zemarites, whose sites may be identified with Aradus, Senna, Arca, and Simyra; whilst the name of Sidon, described as the firstborn of Canaan, marks one of the most important of the Phoenician towns. The abbreviated form Chna (XOC) occurs in a fragment of Heracletus (fragm. Histor. Graec. p. 17, Paris, 1841), and in Stephen Byzantinus (s. v.): and the translation of Sanchuniathon by Philo, quoted by Eusebius (Preep. Evang. i. p. 87, ed. Gaissford) records the change of this appellation into Phoenix. The Septuagint frequently renders the Hebrew Canaan and Canaanite by Phoenicia and Phoenician. In Hebrew, Chna or Canaan signifies a low or flat land, from סלול, "to be low," in allusion to the low land of the coast. Its Greek name Φωνηίς has been variously deduced from the brother of Cadmus, from the palm-tree, from the purple or blood-red dye, Φωοής, which formed the staple of Phoenician commerce, and from the Red Sea, or Mare Erythræum, where the Phoenicians are supposed to have originally dwelt. (Steph. B. s. v.; Sil. Ital. i. 89; Hesych. s. v. φωοής; Ach. Tatus. ii. 4; Strab. i. p. 42, &c.) Of all these etymologies the second is the most probable, as it accords with the practice of antiquity in many other instances.

II. PHYSICAL GEOGRAPHY.

The boundaries of Phœnicia are not very clearly laid down in ancient writers. The Mediterranean sea on the W., and Lebanon on the E., form natural limits; but on the N. and S. they are variously fixed. According to Herodotus the N. boundary of Phœnicia was the bay of Myriandrus, whilst on the S. it terminated a little below Mount Carmel, or where the territory of Judæa touched the sea (iii. 5, iv. 38, vii. 89). Strabo makes it extend from Orthesia on the N., to Pelusium in Egypt on the S. (xvi. pp. 753, 756). But Phœnicia, considered as a political confederation, neither reached so far N. as the boundary of Herodotus, nor so far S. as that of Strabo. Myriandrus was indeed inhabited by Phœnicians; but it appears to have been only a colony, and was separated from Phœnicia, properly so called, by an intervening tract of the Syrian coast. (Xenoph. Anab. i. 4. § 6.) The more accurate boundaries of Phœnicia, and which will be adopted here, are these laid down by Pliny (v. 17), which include it between Aradus on the N., and the river Chores or Crecosilion on the S. The same limits are given in Ptolemy (v. 15. § 4), except

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that he makes the river Eleutherus the N. boundary, and does not mention Arados, which lay a little to the N. of that stream. There can be no question, however, that Arados belonged to Phoenicia. So, too, at the southern extremity, the town of Doras was unquestionably Phoenician, whilst Caesarea, the first town S. of the Chersones, belonged to Palestine.

Phoenicia, as thus defined, lies between lat. 32° 38' and 34° 52' N., and long. 35—36° E. It forms a narrow slip of land about 120 miles in length, and seldom more, but frequently less, than 12 miles broad. The range of Libannus, which skirts the greater part of its eastern side, throws out spurs which form promontories on the coast, the most remarkable of which are Then-prosopon (Tem- promptum) between the towns of Trieris and Botrys, and the Promontorium Album between Tyre and Kedippa. Further to the S. Mount Carmel forms another bold promontory. The whole of Phoenicia presents a succession of hills and valleys, and is traversed by numerous small rivers which descend from the mountains and render it well watered and fruitful. The coast-line trends in a south-westerly direction; so that whilst its northern extremity lies nearly under long. 36°, its southern one is about under 35°. Arados, its most northerly town, lies on an island of the same name, between 2 and 3 miles from the mainland, and nearly opposite to the southern extremity of Mount Barylus. On the coast over against it lay Antarasus. From this point to Tripolis the coast forms an extensive bay, into which several rivers fall. The principal being the Eleutherus (Nahr-el-Kebir), which flows through the valley between Mount Barylus and Libannus. To the north of the Eleutherus lies the promontory of Simyra and Marathus; to the S. the principal town before arriving at Tripolis was Orthias, close to the seashore. Tripolis stands on a promontory about half a mile broad, and running a mile into the sea. It is washed by a little river now called El-Kadiasha, "the holy." Tripolis derived its name from being the federal town of the three leading Phoenician cities, Tyre, Sidon, and Arados, each of which had its separate quarter. To the S. of Tripolis the country is, for the most part, composed of a series of chalk hills, which press so closely on the sea as to leave no room for cultivation, and scarcely even for a road, and which form the bold promontory already mentioned of Daphneon. (Ros-sa-Shebak.) The chief towns of this district are Calanous and Trieris. To the S. of Then-preon the hills recede a little from the sea, but at a distance of between 20 and 30 miles form another lofty promontory called Chinnax (Ros Walta Selbat), from the circumstance that the steepness of the cliffs renders it necessary to cut steps in them. Along this tract several rivers descend into the sea, the principal of which is the Adonis (Nahr-el-Ibrahim). The chief towns are Botrys, 7 miles S. of Then-preon, and Byblus, a little S. of the Adonis. Pala-biblus lay still farther S., but its site is unknown. Ajjhana, noted for its licentious worship of Venus, was seated in the interior, at the source of the river Adonis in Libannus. The promontory of Chinnax formed the N. point of the bay, now called Kurynameh, S. extremity of which, at a distance of about 12 miles, is formed by the headland Ros-en-Nahr-el-Kelb, on which the town of Berytus formerly stood. At about the middle of this bay the river Lycus (Nahr-el-Kelb) discharges itself into the sea through a narrow chasm the nearly perpendicular cliffs of which are 200 feet in height. At the eastern extremity of the valley of the Lycus rises the Gehel-el-Samnin, the highest summit of Libannus. The southern side of this valley is enclosed by steep and almost inaccessible cliffs, up the face of which traces of a road are still visible, made probably by the Egyptians during their wars in Palestine. A lower and broader road of more gradual ascent was constructed by the emperor M. Aurelius. To the S. of this spot, the plain between Libannus and the sea at Beyruts is of greater length than in any other part of Phoenicia. The land, which consists of gentle undulations, is, very fertile, and produces oranges and mulberry trees in abundance. This plain extends southwards as far as the river Tannurs, a distance of about 10 miles. Beyruts (Beirout) is washed by the river Magoras. From the headland on which it stands—the most projecting point in Phoenicia—the coast again forms a long curve down to Sidon. On this part of the coast stand the towns of Platanus and Phoriphyrum. A little to the N. of Platanus is the river Tamiras (Damour), already mentioned, and between Phoriphyrum and Sidon the river Bostrum (Auleius). To the S. of the Tamiris the country again becomes rugged and barren, and the hills press closely upon the sea. The narrow plain of the Bostrum, however, about 2 miles broad, is of the highest fertility, and produces the finest fruits in Syria. Sidon stands on a small promontory about 2 miles S. of the Bostrum. From Sidon a plain extends to a distance of about 8 miles S., as far as Sarepta, the Zarephath of the Book of Kings (1 Kings, xvii. 9), which stands on an eminence near the sea. From Sarepta to Tyre is a distance of about 9 miles. Nine miles to the N. of Tyre the site of the ancient Ornithomopolis is supposed to be marked by a place called Admon or Atloum. At this place the plain, which had expanded after passing Sarepta, again contracts to about 2 miles, and runs along the coast in gentle undulations to Tyre, where it expands to a width of about 5 miles. The hills which bound it are, however, of no great height, and are cultivated to the summit. At about 5 miles N. of Tyre this plain is crossed by the river Kozanias, supposed to be the ancient Leontes, the most considerable of Phoenicia, and the only one which makes its way through the barrier of the mountain. It rises in the valley of Bekaa, between Libannus and Anti-libannus, at a height of 4000 feet above the level of the sea. The upper part of its course, in which it is known by the name of El-Litani, is consequently precipitous and romantic, till it forces its way through the defiles at the southern extremity of Libannus. Sudden and violent gusts of wind frequently rush down its valley, rendering the navigation of this part of the coast very dangerous. From Tyre, the site of which will be found described under its proper head, the coast runs in a westerly direction for a distance of about 8 miles, to the Promontorium Album (Ros-el-Ablain), before mentioned,—a bluff headland consisting of white perpendicular cliffs 300 feet high. The road from Tyre to its summit seems originally to have consisted of a series of steep ascent; hence it was called Chinnax by the ancient writers, and the Tyrian writers; but subsequently a road was laboriously cut through the rock, it is said, by Alexander the Great. From this promontory the coast proceeds in a straight and almost southerly direction to Ptolemais or Acco (Acre), a distance of between 20 and 30 miles. About midway lay
The Achzib of Scripture (Josh. xix. 29), regarded by the Jews after the captivity as the northern boundary of Judaea. Tmolhaim stands on the right bank of the river Belus (Naaman), but at a little distance from it. To the SE. a fertile plain stretches itself out as far as the hills of Galilee. From Tmolhaim the coast forms a lofty bay, about 8 miles across, the further extremity of which is formed by the promontory of Carmel. It is now called the bay or gulf of Kaifus. The bold and lofty headland of Carmel is only a continuation or spur of the mountain of the same name, a range of no great height, from 1200 to 1500 feet, which runs for 18 miles in a direction from SE. to NW., gradually sinking as it approaches the coast. A current near the cape or promontory is about 582 feet above the sea. On its NE. side flows the Kishon of Scripture, which, when not swollen by rains, is a small stream finding its way through the sand into the sea. Towards the bay the sides of Carmel are steep and rugged, but on the south they slope gently and are more fertile. Carmel was celebrated in Hebrew song for its beauty and fertility; and though its orchards and vineyards no longer exist, the richness of the soil is still marked by the presence of its shrubs and the luxuriance of its wild-flowers. From the promontory of Carmel the coast gradually sinks, and at its lowest point stands Dor, a town celebrated in ancient times for the manufacture of the Phoenician purple. Beyond this point we shall not pursue the description of the coast; for although between Dor and Egypt some towns are found which were inhabited by Phoenicians, yet in their geographical distribution they belong more properly to Palestine.

That part of the Mediterranean which washes the coast of Phoenicia was called by the Greeks το Φωινικικον νησιον (Agasthen. ii. 14), or Συνηθώς "Σαλασσα (Dios. Per. v. 117), and by the Latin Mare Phoenicum. (Plin. v. 13, ix. 12, &c.) Its southern portion, as far as Sidon, is affected by the currents which carry the alluvial soil brought down by the Nile to the eastward; so that towns which were once maritime are now become inland, and the famous harbours of Tyre and Sidon are nearly choked with sand.

The climate of Phoenicia is tempered by the vicinity of Lebanon, which is capped with snow during the greater part of the year, and retains it in its ravines even during the heats of summer. (Tac. Hist. v. 6.) Hence the temperature is much lower than might be expected from the latitude. At Beirut, which lies in the centre of Phoenicia, the usual summer heat is about 90° Fahrenheit, whilst the winter temperature is rarely lower than 50°. In the mountains, however, the winter is severe, and heavy falls of snow take place. The rainy season commences towards the end of October, or beginning of November, from which time till March there are considerable falls of rain or snow. From May till October rain is very unusual.

As Phoenicia, though small in extent, is, from its configuration and natural features, subject to a great variety of climate, so its vegetable productions are necessarily very various. The sides of Lebanon are clothed with pines, firs, and cypresses, besides its famed cedars. The lowlands produces corn of all sorts, peaches, pomegranates, grapes, oranges, citrons, figs, dates, and other fruits. It also yields sugar, cotton, tobacco, and silk. The whole country is subject to earthquakes, the effect of volcanic agency; from which cause, as well as from the action of the currents already mentioned, both Tyre and Sidon have suffered changes which render them no longer to be recognised from ancient descriptions. In some places the coast has been depressed by earthquakes, and at the mouth of the river Lycurus are traces of submerged quarries. (Berton, Topogr. de Tyr. p. 54.) In like manner, the lake Cendevia, at the foot of Carmel, in which Phiny (v. 17) describes the river Belus as rising, has now disappeared; though Shaw (Trav. ii. 33) mentions some pools near its source. The geographical structure of Phoenicia is recent, and consists of chalk and sandstone, the higher mountains being formed of the Jura limestone. The only metal found is iron, which occurs in considerable quantities in the hills above Beirut.

In the sandstone of the same district, bituminous wood and brown coal are found, but in small quantities and impregnated with sulphur.

III. ETHNOLOGICAL RELATIONS OF THE PHOENICIANS.

The Phoenicians were called by the Greeks Φοινικοί (Hon. Od. iv. 84; Herod. i. 1; Thucyd. i. 8, &c.), and by the Romans Phoenices (Cic. N. D. ii. 41; Mela, i. 12; Plin. v. 13, &c.). They were a branch of the great Semitic or Arabic race. The Scriptures give no indication that they were not indigenous; and when the Hebrews settled in Canaan, Sidon and Tyre were already flourishing cities. (Josh. xix. 28, 29.) By classing, however, the Phoenicians, or Canaanites, among the descendants of Ham (Genesis, x. 15), the Scriptures imply an immigration. The reason of this classification, was probably their colour, the darkness of their complexion indicating a southern origin; yet their language, a safer criterion, marks them, as we have said, for a Semitic race. This, though not strictly identical with the Hebrew, was the nearest allied to it of all the Semitic tongues. St. Jerome (Coma, in Jer. xxv. 21) and St. Augustine (Tract. 15 in Evang. Joan.) testify that the Punic language resembled the Hebrew. The same affinity is observable in Punic words preserved in Greek and Roman writers; as in the Phoeniscus of Plautus, especially since the improvement of the text by the collation of Mai. The similarity is also evinced by bilingual inscriptions discovered at Athens, where many Phoenicians were settled, as will be related in the sequel. But perhaps one of the most remarkable proofs is the inscription on the Carthaginian tablet discovered at Marseilles in 1845, of which 74 words, out of 94, occur in the Old Testament.

Profane writers describe the Phoenicians as immigrants from the borders of the Persian Gulf. Thus Herodotus (i. 1, vii. 89) asserts that they originally dwelt on the Erythraean sea; an appellation which, in his language, as well as in that of other ancient writers, embraces not only the present Red Sea, but also the Persian Gulf and Indian Ocean. To the same purpose is the testimony of Strabo (xvi. p. 766), who adds that there were in the Persian Gulf two islands, Tiras and Arbus, the inhabitants of which had temples resembling those of the Phoenicians, and who were placed on the same named islands on the coast of the Mediterranean as their colonies. Heeren (Researches, vol. ii. p. 56, Eng. trans.), who admits that traces of Phoenician workmanship and buildings have lately been discovered in these islands, reverses the parentage, and
makes them to be colonies of their more celebrated neighbours, in opposition to the testimony of Strabo, and without producing any counter authority. The isle of Tylos or Tyros is likewise mentioned by Piny (vi, 92). The account given by Justin is in harmony with these authorities (xvii. 3). He describes the Phœnicians as having been obliged in their native seats by an earthquake, and as migrating thence, first to what he calls the "Assyrian lake," and subsequently to the shores of the Mediterranean. A recent writer (Kerwick, Phœnicia, p. 47) takes this Assyrian lake to have been Gennesaret or the Dead Sea, as there was no other collection of waters in S. Assyria to which the term could be applied. This would have formed a natural resting-place in the journey of the emigrants. It must not, however, be concealed, that the account of these writers has been rejected by several very eminent authors, as Bochart, Hengstenberg, Heeren, Niebuhr, and others, and more recently by Movers, a writer who has paid great attention to Phœnician history, and who has discussed this question at considerable length. (Die Phœnicier, vol. ii. pt. i. pp. 23—62.) His principal arguments are, that the Phœnician traditions, which go back to the primitive chaos, represent even the gods, as well as the invention of all the arts of life; that the Phœnician emigrants, whose testimony is preferable, both on account of its antiquity, and because it arose out of the bosom of the people themselves, make no mention of any such immigration, though at that time its memory could not have been obliterated had it really occurred, and though it would have served the purpose of the Jews to represent the Canaanites as intruders; and that the name of the people, being derived from the character of the land, as well as the appellations of different tribes, such as the Gibli at Byblus, the Sidonians at Sidon, &c., mark them as indigenous. But it may be observed, that the Phœnician traditions rest on the equivocal authority of the pretended Sannioithi, and come to us so questionable a shape that they may evidently be made to serve any purpose. Thus Movers himself quotes a passage from Sannioithi (vol. ii. pt. i. p. 29), to the effect that the Tyrians invented ship-building, because it directly contradicts the statement that they were the descendants of a sea-faring people on the shores of the Persian Gulf; although he had previously cited the same passage (vol. i. p. 143) in proof of the Euhemerism of Philo-Sannioithi, who, it is there said, attributed the invention of navigation to the Cabiri merely because the Phœnician mariners considered themselves as sailing under the protection of their deities. Can such testimony be compared with that of the "loyal-hearted and truthful Herodotus," as Movers characterises him (vol. i. pt. ii. p. 134), who, he observed, besides finds his account on the traditions of the Phœnicians (as apo&iota &abar, vii. 89), and who could have had no possible interest in misrepresented them? Nor could the natural vanity of the Phœnicians have found any gratification in misleading him on this point, since the tradition lessened, rather than enhanced, the splendour of their origin. The testimony of the Scriptures on the subject is merely negative; nor, were it otherwise, could they be taken as a certain guide in ethnological inquiries. They were not written with that view, and we have already adverted to some of the principal heads, and they who wish to pursue the inquiry further are referred to the passage in Movers's work already indicated, and to Mr. Kerwick's Phœnicia (chap. iii.).

IV. HISTORY.

Our knowledge of Phœnician history is only fragmentary. Its native records, both literary and monumental, have almost utterly perished; and we are thus reduced to gather from scattered notices in the Old Testament and in the Greek and Roman authors, and sometimes to supply by inference, the annals of a country which stands the second in point of antiquity, which for some thousands of years played a considerable part in the world, and to which Europe owes the germ of her civilisation.

If we accept the authority of Herodotus, the Phœnicians must have appeared upon the coasts of the Mediterranean at least twenty-seven or twenty-eight centuries before the birth of Christ. In order to ascertain the age of Hercules, respecting which the Egyptian chronology differed very widely from the Greek, that conscientious historian resolved to inquire for himself, and accordingly sailed to Tyre, where he had heard that there was a famous temple of Hercules. It was, therefore, expressly for the purpose of settling a chronological point that he was at the trouble of making this voyage, and it is natural to suppose that he did not adopt the information which he received from the priests without some examination. From these he learned that the temple had existed 2300 years, and that it was coeval with the foundation of Tyre (ii. 43, 44). Now, as Herodotus flourished about the middle of the fifth century before our era, it follows that Tyre must have been founded about 2750 years B.C. The high antiquity of this date is undoubtedly startling, and on that account has been rejected by several critics and historians. Yet it does not appear why it should be regarded as altogether improbable. The chronology of the Jews is carried back more than 2000 years B.C.; yet the Jewish Scriptures uniformly intimate the much higher, and indeed immemorable, antiquity of the Canaanites. Again, if we look at Egypt, this era would fall under the 14th dynasty of its kings. (2750—2631 B.C.), who had had an historical existence, and to whom many conquests are attributed before this period. This dynasty was followed by that of the Hyksos, who were probably Canaanites, and are described by Manetho as skilled in the art of war, and of fortifying camps and cities. (Syn. pp. 113, 114: Schol. in Platon. Tim. vol. vii. p. 288, ed. Tauchn.)

If Sidon was older than Tyre, and its mothercity, as it claimed to be, this would add some difficulty to the question, by carrying back the chronology to a still higher period. But even this objection cannot be regarded as fatal to the date assigned to Tyre. Cities at so short a distance might easily have been planted by one another within a very brief space of time from their origination; and the contest between them in ancient times for priority, not only shows that the question was a very ambiguous one, but also leads to the inference that the difference in their dates could not have been very great. The weight of ancient evidence on either side of the question is pretty nearly balanced. On

* This is the date assigned by Movers; but by some authorities it is placed later.
one side it is alleged that Sidon is styled in Scripture the eldest born of Canaan (Gen. xix. 13), whilst Tyre is not mentioned till the invasion of Palestine by the Israelites. (Josh. xix. 29.) But in the former passage there is nothing to connect the person with the city; and the second argument is at best only negative. It is further urged that the name of Tyre does not occur once in Homer, though the Sidonians are frequently mentioned; and in one passage (Od. xiii. 285) Sidon is used as the general name of Phoenicia. This, however, only shows that, in the time of Homer, Sidonia was the leading city, and does not prove that it was founded before Tyre. The same remark may be applied to the silence of Scripture. That Tyre was in existence, and must have been a flourishing city in the time of Homer, is unquestionable; since, as will be seen further on, she founded the colony of Gadeira, or Cadiz, not long after the Trojan War; and many years of commercial prosperity must have elapsed before she could have planted so distant a possession. Poets, who are not bound to historical accuracy, will often use one name in preference to another merely because it is more sonorous, or for some similar reason; and Strabo (xvi. p. 756), in commenting upon this very circumstance of Homer’s silence, observes that it was only the poets who glorified Sidon, whilst the Phoenician colonists, both in Africa and Spain, gave the preference to Tyre. This passage has been cited in proof of Strabo’s own decision in favour of Sidon; but the ambiguous wording of it, nothing certain can be concluded. Movers (ii. pt. i. p. 118) even constructs it in favour of Tyre; but it must be confessed that the opposite view is rather strengthened by another passage (i. p. 40) in which Strabo calls Sidon the metropolis of the Phoenicians (τὴν μεταρρυθμων αὐτῶν). On the other hand, it may be remarked, that all the most ancient Phoenician traditions relate to Tyre, and not to Sidon; that Tyre is called μαρτφα Φοινίκη by Melaeus the epigrammatist (Anth. Graec. vii. 428. 13), who lived before the time of Strabo; that an inscription to the same effect is found on a coin of Antiochus IV., B.C. 175—164 (Gesen. Mon. Phoen. i. 262); and that the later Roman and Greek writers seem unanimously to have regarded the claim of Tyre to superior antiquity as preferable. Thus the emperor Hadrian settled the ancient dispute in favour of that city (Suidas, s. v. Παλαιός Τύρος), and other testimonies will be found in Orosius (iii. 16), Ulpian (Digest. tit. xxxv.), and Eusebius (Porphyr. p. 7, ed. Wynt.) It may also be remarked that if the Phoenicians came from the Persian Gulf, the name of Tyre shows that it must have been one of their earliest settlements on the Mediterranean. This dispute, however, was not confined to Tyre and Sidon, and Byblos and Berytus also claimed to be regarded as the oldest of the Phoenician cities.

But however this may be, it seems certain that the latest of the Phoenician settlements in Syria, which was, perhaps, Hamath or Epaphonia on the Orontes, preceded the conquest of Canaan by the Jews, which event is usually placed in the year 1450 B.C. The expedition of Joshua into Canaan is one of the earliest events known in the history of the Phoenicians. In order to oppose his progress, the king of Hazar organised a confederacy of the Canaanite states. (Josh. ii. 10.) But the allies were overthrown with great slaughter. Hazor was taken and destroyed, and the territory of the con-

federate kings, with the exception of a few fortresses, fell into the power of the Israelites. The defeated host was pursued as far as Sidon; but neither that nor any other town of Phoenicia, properly so called, fell into the hands of the Jews, nor on the whole does the expedition of Joshua seem to have had much effect on its political condition. Yet there was a constant succession of hostilities between the Phoenicians and some of the Jewish tribes; and in the book of Judges (x. 12) we find the Sidonians mentioned among the oppressors of Israel.

Sidon, then, must have early risen to be a powerful kingdom, as may indeed be also inferred from the Homeric poems, in which its trade and manufactures are frequently alluded to. Yet a year before the capture of Troy, the Sidonians were defeated by the king of Aesclus, and they were obliged to take refuge—or at all events a great proportion of them—at Tyre. (Justin, xviii. 3.) We are ignorant how this conquest was effected. The name of Aesclus probably represents the Phoenician pentapolis of Philistia; and we know that shortly after this event the Philistines were powerful enough to reduce the kingdom of Israel to the condition of a tributary, and to retain it as such till the time of David. Justin, in the passage just cited, speaks of Tyre as founded by the Sidonians (condiderunt) on this occasion. This expression, however, by no means implies a first foundation, since in the next chapter he again uses the same word to denote the restoration of Tyre by Alexander the Great. It has been already said, as will appear at greater length in the account of the Phoenician colonies, that Tyre must have been a city of considerable importance before this period. The account of Justin is corroborated by Josephus, who, in allusion no doubt to the same event, places the foundation of Tyre 240 years before that of Solomon’s temple. (Ant. viii. 3.) If Justin followed the computation of the Parian marble, the fall of Troy took place in the year 1209 B.C.; and if the disputed date of Solomon’s temple be fixed at 969 B.C., the apotheosis of Menes (Phoen. ii. pt. i. p. 149), then 969 + 240 = 1209. Josephus, in the passage cited, uses the word ἀνασκέψις, a dwelling in, and could no more have meant the original foundation of Tyre than Justin, since that city is mentioned in the Old Testament as in existence two centuries and a half before the building of the temple.

From the period of the Sidonian migration, Tyre must be regarded as the head of the Phoenician nation. During the headship of Sidon, the history of Phoenicia is mythical. Phoenix, who is represented as the father of Cadmus and Europa, is a mere personification of the country; Belus, the first king, is the god Baal; and Agenor, the reputed founder both of Tyre and Sidon, is nothing but a Greek epithet, perhaps of Hercules. The history of Tyre also, before the age of Solomon, is unconnected. Solomon’s relations with Hiram, king of Tyre, led Josephus to search the Tyrian histories of Dins and Menander. Hiram succeeded Abibal; and from this time to the foundation of Carthage there is a regular succession of dates and reigns.

Tyre was in fact a double city, the original town being on the continent, and the new one on an island about half a mile from the shore. When the latter was founded, the original city obtained the name of Palae-Tyros, or Old Tyre. The island, however, must have been used as a naval station from the very earliest times, and as a place consecrated to the
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worship of the national deities Astaras, Belus, and particularly Melcarth, or the Tyrian Hercules. According to Justin, indeed, the oldest temple of Hercules was in Pala-Tyrus (xi. 10, comp. Curt. iv. 2); but this assertion may have been made by the Tyrians in order to evade the request of Alexander, who wished to gain an entrance into their island city under pretense of sacrificing to that deity.

Hiram succeeded to the crown of Tyre a little before the building of Solomon's temple (1 Kings, xvi. 14). He added to and improved the new city, and by means of substructions even gained space enough to build a large square or place, the circus. He maintained friendly relations with King David, which were confirmed by commerce and by intermarriages. Hiram furnished the Jewish monarch with cedar-wood and workmen to construct his palace, as well as materials for his proposed temple, the building of which, however, was reserved for his son. The Phoenicians, on the other hand, imported the corn and oil of Judah. Under the reign of Solomon this intercourse was cemented by a formal treaty of commerce, by which that monarch engaged to furnish yearly 20,000 eors of wheat, and the like quantity of oil, for the use of Hiram's household, while Hiram, in return, supplied Solomon with workmen to cut and prepare the wood for his temple, and others skilful in working metal and stone, in engraving, dyeing, and manufacturing fine linen. Solomon also gave Tyre a district containing twenty towns. (1 Kings, ix. 13; Joseph. Ant. viii. 5.) In these transactions we perceive the relations of a commercial and an agricultural people; but Hiram was also of great assistance to Solomon in his maritime and commercial enterprises, and his searches after the gold of Ophir, when his victories over the Edomites had given him the command of the Arabian, or eastern, gulf of the Red Sea. The pilots and mariners for these voyages were furnished by Hiram. Except, however, in connection with the Israelites, we know little concerning the reign of this monarch. He appears to have undertaken an expedition against Citium in Cyprus, probably a revolted colony of the Phoenicians, and to have established a festival in honour of Melcarth, or Hercules. (Joseph. l. c.) By his great works at Tyre he entailed an enormous expense upon the people; and his splendid reign, which lasted thirty-four years, was followed at no great interval by political troubles. His dynasty was continued for seven years in the person of his son Baleazar, or Baleesttars. and nine years in that of his grandson Abelahzars. The latter was put to death by the four sons of his nurse, the eldest of whom usurped the supreme power for a space of twelve years. This revolution is connected by Movers (ii. pt. i. p. 342) with the account of the servile insurrection at Tyre given by Justin (xviii. 3), who, however, with his usual neglect of chronology, has placed it a great deal too late. This interregnum, which, according to the account adopted, was a common reign of terror, was terminated by a counter-revolution. The usurper, whose name is not mentioned, either died or was deposed, and the line of Hiram was restored in the person of Astaraz,—the Strato of Justin,—a son of Balesttars. This prince reigned twelve years, and was succeeded by his brother Astaryums, or Asseryums, who ruled nine years. The latter was murdered by another brother, Phides, who, after reigning a few months was in turn assas

* The cor was equal to 73.48, or 52 pecks.
by the Egyptian monarch, and an extensive commerce appears to have been carried on with the coast of Naukratis. The next wars in which we find the Phoenicians engaged were with the Babylonians; though the account of Berosus, that Nabopolassar, who reigned towards the end of the seventh century B.C., held Phoenicia in subjection, and that his son Nebuchadnezzar reduced it when in a state of revolt, must be regarded as doubtful. At all events, however, it appears to have been in alliance with the Chaldeans at this period; since we find it related that Apries, king of Egypt, was killed in war with that nation, conqueror Cyprus and Phoenicia. (Herod. ii. 161; Diod. i. 68.) When Nebuchadnezzar ascended the throne, we find that, after quelling a revolt of the Jews and reducing Jerusalem (B.C. 587), he marched into Phoenicia, took Sidon apparently by assault, with dreadful carnage, and proceeded to invest Tyre. (Ezkiel, xxvii.) For an account of this siege, one of the most memorable in ancient history, we are again indebted to Josephus (v. 11), who extracted it from Tyrian annals. It is said to have lasted thirteen years. Another Ibthoandal was at this time king of Tyre. The description of the siege by Ezekiel would seem to apply to Pala-Tyrus, though it is probable that insular Tyre was also attempted. (Grote, Hist. of Greece, iii. p. 355, note.) The result of the siege is by no means clear. Berosus, indeed, affirms (Ep. Joseph. c. Apion. i. 20) that Nebuchadnezzar subdued all Syria and Phoenicia; but there is no evidence of an assault upon Tyre, and the words of Ezekiel (xxxi. 17) seem to imply that the siege was unsuccessful. The same dynasty continued to reign. Ibthoandal was succeeded by Baal; and the subsequent changes in the government indicate internal revolution, but not subjection to a foreign power. The kings were superseded by judges or suffetes, and after a few years the royal line appears to have been restored; but whether by the spontaneous act of the Tyrians, or by compulsion of the Babylonians, is a disputed point.

Ezekiel's description of Tyre at the breaking out of the Babylonian war exhibits it as the head of the Phoenician states. Sidon and Arados are represented as furnishing soldiers and mariners, and the artificers of Byblus as working in its dockyards. (Ezkiel xxvii. 8, 9, 11.) But that war was a severe blow to the power of the Tyrians, which now began to decline. Cyrus was wrested from them by Amasis, king of Egypt, though a branch of the royal family of Tyre appears to have retained the sovereignty of Salamis for some generations. (Herod. v. 104; Iber. Evag. p. 79, 1, 2, 28.) Mechelus was succeeded by his brother Ezikulon, or Hiram, during whose reign Cyrus conquered Babylon (538 B.C.). When the latter monarch permitted the Jews to rebuild Jerusalem, we find Tyre and Sidon again assisting in the work (Ezra, ii. 7), a proof that their commerce was still in a flourishing state. Xenophon (Cyr. Prop. i. 1. § 5) represents the Cyrus as ruling over Phoenicia as well as Cyprus and Egypt; and though this is not confirmed by any collateral proof, they must at all events have very soon submitted to his son Cambyses. (Herod. iii. 19.)

The relations with Persia seem, however, to have been those of a voluntary alliance rather than of a forced subjection; since, though the Phoenicians assisted Cambyses against the Egyptians, they refused to serve against their colonists the Carthaginians. Their fleet was of great assistance to the Persians, and enabled Darius to make himself master of the island of the coast of Asia Minor. (Thucyd. i. 16; Hist. Mem. c. 9.) Phoenicians at Palestine and Cyprus, formed the fifth of the twenty nations into which the empire of Darius was divided. (Herod. iii. 91.) These names were, in fact, satrapies; but it does not appear that they interfered with the constitutions of the several countries in which they were established; at all events native princes continued to reign in Phoenicia. Although Sidon became a royal Persian residence, it still had its native king, and so did Tyre. (Herod. viii. 67.) When Darius was meditating his expedition against Greece, Sidon supplied two triremes and a store-ship to enable Democedes to explore the coasts. (Ib. iii. 136.) Subsequently the Phoenicians provided the Persians with a fleet wherewith to reduce not only the revolted Ionian cities, but even their own former colony of Cyprus. In the bust of these enterprises they were defeated by the Ionian fleet (Ib. v. 108, 112); but they were the chief means of reducing the island of Melos (Ib. vi. 6), by the defeat which they inflicted on the Ionians off Lade. (Ib. c. 14.) After the subjugation of the Asiatic islands, the Phoenician fleet proceeded to the Thracian Chersonese, where they captured Miletus, the son of Miltiades (Ib. c. 41), and subsequently appear to have scorched the Aegean and to have ravaged the coasts of Boetia. (Ib. c. 118.) They assisted Xerxes in his expedition against Greece, and along with the Egyptians constructed the bridge of boats across the Hellespont. (Ib. vii. 34.) They helped to make the canal over the isthmus of Mount Athos, in which, as well as in other engineering works, they displayed a skill much superior to that of the other nations employed. (Ib. c. 23.) In the naval review of Xerxes in the Hellespont they carried off the prize from all competitors by the excellence of their ships and the skill of their mariners; whilst among the Phoenicians themselves the Sidonians were far the most distinguished (Ib. cc. 44, 96), and it was in a vessel belonging to the latter people that Xerxes embarked to conduct the review. (Ib. c. 100.) The Phoenician ships composed nearly half of the fleet which Xerxes had collected; yet at the battle of Artemision they do not appear to have played so distinguished a part as the Egyptians. (Ib. viii. 17.) When routed by the Athenians at Salamis they consigned to Xerxes, who sat overlooking the battle on his silver-footed throne, that their ships had been treacherously sunk by the Ionians. Just at this instant, however, extraordinary skill and valour were displayed by a Samothracian vessel, and the Great King, charging the Phoenicians with having falsely accused the Ionians in order to screen their own cowardice and ill-conduct, caused many of them to be beheaded. (Ib. c. 90.) At the battle of the Eurymedon (B.C. 466), the Phoenician fleet was totally defeated by the Athenians under Cimon, on which occasion 100 of their vessels were captured (Ibid. xi. 62), or according to Thucydides (I. 100) 200, who, however, is probably alluding to the whole number of their fleet. Subsequently the Athenians obtained such naval superiority that we find them carrying on maritime operations on the coast of Phocis and Phocis itself; though in their unfortunate expedition to Egypt fifty of their triremes were almost entirely destroyed by the Phoenicians. (Thucyd. i. 109.) This disgrace was wiped out by the Athenians under Amazstrates in a great victory gained over

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the Phoenicians off Salamis in Cyprus, n.c. 449, when 100 of their ships were taken, many sunk, and the remnant pursued to their own harbours. (Ib. c. 112.) A cessation of hostilities now ensued between the Greeks and Persians. The Phoenician navy continued to be employed by the latter, but was no longer exposed to the attacks of the Athenians. In n.c. 411 the Phoenicians prepared a fleet of 147 vessels, to assist the Spartans against Athens; but after advancing as far as Aspendus in Pamphylia it was suddenly recalled, either because the demonstration was a mere ruse on the part of Tissaphernes, or that the Phoenicians were obliged to defend their own coast, now threatened by the Egyptians. (Thucyl. viii. 87, 108; Dod. xiii. 38. 46.) They next appear as the auxiliaries of the Athenians against the Spartans, who had gained the naval supremacy by the battle of Aegospotami, a preponderance which had changed the former policy of Persia. The allied fleet having been sent by Copon and Phoenicians, and after the defeat of the Spartans the Phoenician seamen were employed in rebuilding the walls of Athens. (Dod. xiv. 81; Nep. Cons. c. 4.) These events led to a more intimate connection between Phoenicia and Athens; Phoenician traders appear to have settled in that city, where three Phoenician inscriptions have been discovered of the date apparently of about 350 B.C. (Gesen. Mon. Pana. i. 111.) A few years later, a decree was passed by the Athenians setting up a preserver between Strato, king of Sidon, and the Athenians; whilst an immunity from the usual burthens imposed on aliens was granted to Sidonians settling at Athens. (Böckh, Corp. Incar. i. 126.) About the same time we find the Phoenicians, as the subjects of Persia, engaged in a disastrous war with Evagoras, prince of Salamis in Cyprus, who ravaged their coasts, and, according to Isocrates (Eroyg. p. 201) and Diodorus (xiv. 98, 110, xv. 2), captured even Tyre itself. But in 356 B.C. Evagoras was defeated in a great naval engagement, and subsequently became a tributary of Persia. (Ib. xiv. 9.) During all this period Sidon appears to have been the most wealthy and prosperous of the Phoenician cities. (Ib. xvi. 41.) The next important event in the history of the Phoenicians is their revolt from Persia, which ended in a disastrous manner. Sidon had been oppressed by the satraps and generals of Artaxerxes Ochus; and in a general assembly of the Phoenicians at Tripolis, in n.c. 352, it was resolved to throw off the Persian yoke. The royal residence at Sidon was destroyed and the Persians massacred. The Phoenicians then fortified Sidon, and invited Nectanebus, king of Egypt, to assist them. In the following year Ochus made great preparations to quell this revolt, and particularly to punish Sidon; when Tennes, king of that city, alarmed at the fate which menaced him, treacherously conciliated to betray it to the Persians. He inveigled 100 of the leading citizens into the enemy's camp, where they were put to death, and then persuaded the Egyptian mercenaries to admit the Persians into the city. The Sidonians, who had burnt their fleet in order to prevent any escape from the common danger, being thus reduced to despair, shut themselves up with their wives and children, and set fire to their houses. Including slaves, 40,000 persons are said to have perished on this occasion. Tennes, however, suffered the merited reward of his treason, and was either put to death by Ochus or committed suicide. This calamity was a great, but not a fatal, blow to the prosperity of Sidon, which even to a much later period retained a considerable portion of her opulence. (Dod. xvi. 41, sqq.; Mela. i. 12.)

The cruelty of the Persians left a lasting remembrance, and was not wholly unrequited. When about twenty years afterwards Alexander entered Phoenicia, Sidon hastened to open her gates to him. The defeat of Darius at Issus, n.c. 333, opened the whole coast of Phoenicia to the Greeks. On his march Alexander was met by Strato, son of Gerostratus, king of Aradus, who surrendered that island to him, as well as some towns on the mainland. As he proceeded southwards he received the submission of Byblos, and entered Sidon at the invitation of the inhabitants. He deposed Strato, their king, a vassal of the Persians; and Abdolonus, who was related to Strato, but who at that time followed the humble occupation of a gardener in the suburbs of the city, was nominated to the vacant throne by Alexander's general Bissephonides. (Curt. iv. 4.) The Tyrians in now sending an embassy, professing submission to the Macedonians, but without any real design of giving up their city. (Arrian, ii. 15.) It was impossible, however, for Alexander to proceed on his intended expedition, whilst so important a place lay in his rear, at least a doubtful friend, and, in case of reverses, soon, perhaps, to become a declared enemy. With a disinclination equal to that of the Tyrians, he sought to gain possession of their town by requesting permission to enter and sacrifice to Hercules, the progenitor of the royal race of Macedon, as well as the tutelary god of Tyre. But the Tyrians perceiving his design, directed him to another temple of Hercules at Palae-Tyros, where he might sacrifice in all liberty and with still greater effect, as the fane, they asserted, was more ancient and venerable than that of the new city in the island. Alexander, however, still hankered after the latter, and made preparations for besieging the new town. (Arrian, ii. 16; Curt. iv. 7, seq.) The means by which he succeeded in now capturing Tyre will be found described in another place. (Tyre.) It will suffice here to say, that by means of a ram-eway, and after a seven months' siege, the city of merchant princes yielded to the arms of Alexander, who was assisted in the enterprise by the ships of Sidon, Byblos, and Aradus. The city was burnt, and most of the inhabitants either killed or sold into slavery. Alexander repudiated it, principally, perhaps, with Carthage, who seem to have been intimately connected with the Phoenicians, since we find Caria called Phoeueis by Corinna and Isaeides. (Athens. iv. p. 174.) After the battle of Arbela, Alexander incorporated Phoecicia, Syria and Cilicia into one province. With the true commercial spirit the Phoenicians availed themselves of his conquests to extend their trade, and their merchants, following the track of the Macedonian army, carried home myrrh and sand from the deserts of Gezireh. (Arrian, vi. 22, Indoc. 18.) Alexander employed them to man the ships which were to sail down the Hyphasis to the Indian Ocean, as well as to build the vessels which were conveyed overland to Thapsacus on the Euphrates, with the view of descending to Babylon. (Ib.) By these means he intended to colonise the islands and coasts of the Persian Gulf; but his schemes were frustrated by his death, n.c. 323. After that event Ptolemy, to whom Egypt had fallen, annexed Phoenicia, together with Syria and Palestine, to his kingdom.
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(Deb. xvi. 43.) But in the year 315 B.C. Antigonus, returning victorious from Babylonia, easily expelled the garrisons of Ptolemy from all the Phoenician towns except Tyre, where he experienced an obstinate resistance. Eighteen years had sufficed to restore it in a considerable degree to its ancient wealth and power; and although the mole still remained in the bay of the Punic port, it was not reduced till after a siege of fifteen months. From this period down to near the end of the third century B.C. there was an almost constant succession of struggles for the possession of Phoenicia between the Ptolemies on one side and the Seleucidae on the other. Ptolemy Euergetes succeeded in reducing it, and it was held by him and his son Philopator down to the year 218 B.C.; when Antiochus the Great, taking advantage of the indolent and sensual character of the latter, and the consequent disorders of his administration, undertook its recovery. Tyre and Ace were surrendered to him by the treachery of Theodotus, the lieutenant of Philopator, and the Egyptian army and fleet were defeated and driven to take refuge at Sidon. In the following year, however, Philopator defeated Antiochus at Raphia near the frontiers of Egypt, and regained possession of Phoenicia and Syria, which he retained till his death, n. c. 205. The reign of Antiochus I. was almost as imperious under the stipations of Antiochus. He succeeded in reducing Phoenicia, and after repulsing an attempt of the Egyptians to regain it in n. c. 198, firmly established his dominion, and bequeathed it to his sons. Notwithstanding these struggles, Tyre appears to have still enjoyed a considerable share of commercial prosperity, in which, however, she had now to encounter a formidable rival in Alexandria. At first, indeed, that city did not much interfere with her prosperity; but the foundation of Berenice on the Red Sea by Ptolemy Philadelphus, the making of a road between that place and Coptos, and the re-opening of the canal which connected the gulf of Suez with the Pselias branch of the Nile (Strab. p. 781) inflicted a severe blow upon her commerce, and converted Alexandria into the chief emporium for the products of the East.

The civil wars of the Seleucidae, and the sufferings which they entailed, induced the Syrians and Phoenicians to place themselves under the protection of Tigranes, king of Armenia, in the year 88 B.C. (Justin, x. 1; Appian, Syr. 48.) Ace, or Ptolemais, was the only city which, at the instigation of Selene, queen of Antigonus, refused to open its gates to Tigranes. That monarch held Phoenicia during fourteen years, when the Seleucidae regained it for a short time in consequence of the victories of Lucullus. Four years later Pompey reduced all Syria to the condition of a Roman province. During the civil wars of Rome, Phoenicia was the scene of many struggles between the Roman generals. Just previously to the battle of Philippi, Cassius divided Syria into several small principalities, which he sold to the highest bidders; and in this way Tyre had again a king called Marion. Antony presented the whole country between Egypt and the river Euphrates to Cleopatra, but, in spite of her intrigues to the contrary, secured Tyre and Sidon in their ancient freedom. (Joseph. Ant. xx. 4. § 1.) But when Augustus visited the East, n. c. 20, he deprieved them of their liberties. (Dion Cass. litt. 7.) Although the Roman dominion put an end to the political existence of Tyre and Sidon, they retained their manufactures and commerce for a considerable period. Mela, who probably wrote during the reign of Claudius, characterises Sidon as "ad urbem opulentam" (i. 12); and Pliny, at about the same period, adverts to the staple trade of Tyre as being still in a flourishing condition ("nunc omnis ejus nobilitas conchyli aquis purpurae constat," v. 17). At the capture of the American Punic colony by the Carthaginians we have already mentioned, granted to Tyre the title of metropolis. It was the residence of a preconsul, and the chief naval station on the coast of Syria. During the contest of Septimius Severus and Pescennius Niger for imperial power, A. D. 193, Beritovs favoured the cause of Niger, Tyre that of Septimius; in consequence of which, it was taken and burnt by the light Mauritanian troops of Niger, who committed great slaughters. (Herod. iii. 9. § 10.) Severus, after his success, recruited the population of Tyre from the third legion, and, as a reward for its attachment, bestowed on it the Jus Italicum and the title of colony. (Ulpian, Dig. Leg. de Cens. tit. 15; Eckhel, vol. iii. p. 387.) In the time of St. Jerome, towards the end of the fourth century, it was still the first commercial city of the East (Comm. ad Ech. xxvi. 7, xxvii. 2); and after the destruction of Byzantium by an earthquake in the reign of Justinian, it monopolised the manufacture of imperial purple, which it had previously shared with that city. Beyond this period it is not necessary to pursue the history of Phoenicia. We shall only add that Tyre continued to flourish under the mild dominion of the caliphs, and that, in spite of all the violence which it suffered from the crusaders, its prosperity was not utterly annihilated till the conquest of Syria by the Ottoman Turks, A. D. 1516; a result, however, to which the discovery of the New World, and of a route to Asia by the Cape of Good Hope, likewise contributed.

V. Political Constitution.

Phoenicia consisted of several small independent kingdoms, or rather cities, which were sometimes united with and sometimes opposed to one another, just as we find Canaan described at the time when it was invaded by the Israelites. (Strab. xvi. p. 754; Josua, x.) We have but little information respecting the constitution of these kingdoms. The throne was commonly hereditary, but the people seem to have possessed a right of election. (Justin, xviii. 4.) The chief priests exercised great power, and were next in rank to the king. Thus Sichabas, or Sicheaus, chief priest of the temple of Hercules, was the husband of Dido, and consequently the brother-in-law of king Pygmalion. There seems also to have been a powerful aristocracy, but on what it was founded is unknown. Thus a body of nobles, who are called senators, accompanied the emigration of Dido. (Justin, l. c.) During the interregnum at Tyre after the servile insurrection, the government was carried on by elective magistrates, called judges or scribes. (Joseph. e. Ap. i. 21.) This institution also obtained at Gades and Cartage, and probably in all the western colonies of Tyre. (Liv. xxxviii. 37; comp. Movers, ii. p. i. p. 534.) Kings existed in Phoenicia down to the time of Alexander the Great. (Arr. ii. 24.) The federal constitution of Phoeneica resembled a Grecian hegemony; either Tyre or Sidon was always at the head, though Aradus and Byblos likewise had kings. During the earliest period of its history, Sidon appears to have been the leading city; but after its capture by the king

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of Ascalon, and the emigration of its inhabitants, as already related, Tyre became dominant, and retained the supremacy till the Persian conquest. Confedera-
tions among the Phoenician cities for some common object were frequent, and are mentioned by Joshua as early as the time of Moses (xxi. 26). Subsequently, the great council of the Phoenicians assembled on these occasions at Tripolis (Diod. xvi. 41), where, as we have already said, the three leading towns, Sidon, Tyre, and Aradus, had each its separate quarter; from which circumstance, the town derived its name. Aradus, however, does not appear to have obtained this privilege till a later period of Phoenician history; as in the time of Ezekiel it was subordinate to Tyre (xxvii. 8, sqq.); and Byblus, though it had its own king, and is sometimes men-
tioned as furnishing mariners, seems never to have had a voice in the confederate councils. The popu-
lation of Phoenicia consisted in great part of slaves. Its military force, as might be supposed from the nature of the country, was chiefly naval; and in order to defend themselves from the attacks of the Assyrness and Persians, the Phoenicians were com-
pelled to employ mercenary troops, who were perhaps mostly Africans. (Diod. L c.; Ezekiel, xxviii.)

VI. RELIGION.

The nature of the Phoenician religion can only be gathered from incidental allusions in the Greek and Roman writers, and in the Scriptures. A few coins and idols have been found in Cyprus, but connected only with the local Phoenician religion in that island. The most systematic account will be found in the 

Praeparatio Evangelica of Eusebius, where there are extracts from Sanchoniatho, prophet to 
have lived in the time of Moses, who was entertained in Crete by Zeus, the god of Byblus. It would be too long to enter here into his fabulous cosmogony, which was of an atheistic nature, and was characterised chiefly by a personification of the elements. From the wind Kol-pis, and Baan, his 

wife, were produced Aeon and Protonorus, the first metals. These had three sons, Light, Fire, and Flame, who produced a race of giants from whom the mountains were named,—as Castus, Libanus, Anti-
hibamus and Brathy, —and who with their descend-
ants discovered the various arts of life. In later 
times a human origin was assigned to the gods, that is, they were regarded as deified men; and this new theology was abundantly grafted on the old cosmogony. Elinn and his wife Beruth are their progenitors, who dwelt near Byblus. From Elinn descends Ouranos (Heaven), who weds his sister Ge (Earth), and has by her four sons, Hris (or Cronos), Betoius, Dagon, and Atlas; and three daughters, Astarte, Rhea, and Diane. Cronos, grown to man's estate, despoils his father, and puts to death his own son, Suid, and one of his daughters. Ouranos, returning from banishment, is treacherously put to death by Cronos, who afterwards travels about the world, establishing Athea in Attica and making Taut king of Egypt. (Kenrick, Phoen. p. 295.)

Baal and Asharoth, the two chief divinities of 
Phoenicia, were the sun and moon. The name of 
Baal was applied to Phoenican kings, and Belus is 
the first king of Assyria and Phoenicia. At a later 
period Baal became a ditinct supreme god, and the 
sun obtained a separate worship (2 Kings, xxiii. 5).

As the supreme god, the Greeks and Romans iden-
tified him with their Zeus, or Jupiter, and not with 
Apollo. Bel or Baal was also identified with the planet 
Saturn. We find his name prefixed to that of other 
deities, as Baal-Phegor, the god of licentiousness, 
Baal-Zebub, the god of flies, &c.; as well as to that 
of many places in which he had temples, as Baal-
gal, Baal-Hasmon, &c. Groves on elevated places 
were dedicated to his worship: human victims were 
sometimes offered to him as well as to Moloch. (Jerem. xix. 4, 5.) He was worshipped with 
fanatical rites, his votaries crying aloud, and cutting 
themselves with knives and lancets. Asharoth or 
Astarte, the principal female divinity, was identified 
by the Greeks and Romans sometimes with Juno, 
sometimes with Venus, though properly and origi-
nally she represented the moon. The principal 
seat of her worship was Sidon. She was symbolised 
by a heifer, a figure with a heifer's head, and 
horns resembling the crescent moon. The name of 
Astarte was Phoenician (Ps. Lucian, de Dea Syr. 
e. 4; but she does not appear with that appellation 
in the early Greek writers, who regard Aphrodite, 
or Venus Urania, as the principal Phoenician god-
dess. Herodotus (i. 105, 131, iii. 8) says that 
her worship was transferred from Ascalon, its oldest 
seat, to Cyprus and Cythera, and identifies her with 
the Babylonian Melittia, the character of whose wor-
ship was depicted in a temple at Byblus. Her original image or sym-
bol, like that of many of the oldest deities, was a 
conical stone, as in the case of the Paphian Venus 
(Tac. H. ii. 3; Max. Tyr. Diss. 38), of the Cybele 
of Pessinus (Liv. xxix. 11), and others. In Cyprus 
she worship degenerated into licentiousness, but the 
Cyprian coins bear the primitive image of the conical 
stone. In Carthage, on the contrary, she appeared 
as a virgin, with martial attributes, and was wor-
shipped with severe rites. She must be distinguished 
from Astarte-Margat, or Dercesto, who had also a temple 
in Cyprus. As she was identified with Baal of Byblus, 
she was a goddess of war. The worship of Tyre, 
where, according to the description of Diodorus, 
was dedicated to her, was of the utmost licentiousness, 
and was accompanied by animal worship. (1 Macc. 
ii. 38; 2 Macc. xvii. 5.) She was abjured by the 
Christian church, in the time of Eusebius, who 
assumed to himself the title of Asstarchus.

The worships of Phoenicia were so different from 
each other, that they could not be identified, even 
in common places of abomination. (Euseb. 
V. Const. iii. 55.)

Cronos, or Saturn, is said by the Greek and Latin writers to have been one of the principal 
Phoenician deities, but it is not easy to identify him. 
Human victims formed the most striking feature of 
his worship; but he was an epicure difficult to 
please, and the most acceptable offering was an only 
child. (Porphyry, de Abs. ii. 56; Euseb. 
Laud. Const. i. 4.) His image was of bronze (Diod. xxi. 
14), and, according to the description of Diodorus, 
resembled that of Moloch or Milcom, the god of 
the Ammonites; but human sacrifices were offered 
to several Phoenician deities.

The gods hitherto described were common to all 
the Phoenicians; Melkarth*, whose name literally 

* It is singular that the name of Melkarth read 
backwards is, with the exception of the second 
and last letters, identical with Hercules.
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denotes "king of the city," was peculiar to the Tyrians. He appears in Greek mythology under the slightly altered appellation of Melchior. Cicero (N. D. ii. 16) calls the Tyrian Hercules the son of Jupiter and Asteria, that is of Baal and Asharoth. There was a festival at Tyre called "The Awakening of Heracles," which seems connected with his character as a sun-god. (Joseph. Ant. viii. 5.) In his temple at Gades there was no image, and his symbol was an ever-burning fire.

Another Phoenician deity was Dagon, who had a fish's tail, and seems to have been identical with the Dannes of Babylonia.

The Phoenician goddess Onca was identified by the Greeks with Athena. One of the gates of Tyre was named after her, and she was also worshipped in Corinth. (Eustath. ad Epict. Ecg. s. v.; Hombr. s. v.; Tzetza, &c., Lycoph. Cosm. 658.) It is even probable that the Athena Polias of Athens was derived from Tyre. The Palladium of Troy was also of Phoenician origin.

As might be expected among a maritime people, the Phoenicians had several marine deities, as Poseidon, Nereus, and Pontus. Poseidon was worshipped at Berytus, and a marine Jupiter at Sidon. The present deities of navigation were, however, the Cabeiri, the Phoenician Zeus, and whose images, under the name of Pataces, were placed on the prows of Phoenician ships. (Herod. iii. 37.) They were the sons of Hephaestos, or the Egyptian Ptah, and were represented as ridiculous little piggish figures. By the Greeks and Romans they were identified with their Anaces, Lares, and Penates. Aesculapius, who was identified with the air, was their brother, and also had a temple at Berytus. (Paus. vii. 29. 6.)

We know but little of the religious rites and sacred festivities of the Phoenicians. They practised circumciseion, which they learned from the Egyptians; but, owing to their intercourse with the Greeks, the rite does not seem to have been very strictly observed. (Herod. ii. 104; Aristoph. A. r. 304.) We are unable to trace their speculative opinions; but, as far as can be observed, they seem to have been material and atheistic, and, like the other Semitic nations, the Phoenicians had no idea of a future state of existence.

VII. MANNERS, LITERATURE, AND ART.

The commercial habits of the Phoenicians did not impair their warlike spirit, and Chariton (vii. 2) represents the Tyrians as ambitious of military glory. Their reputation for wisdom and enterprise peeps out in the jealous and often ironical bitterness with which they are spoken of by Hebrew writers. Their wealth and power was envied by their neighbours, who made use of their services, and abused them in return. (Ezech. xxxvii. 2, 12; Isaiah, xxiii. 18.) The Greeks expressed their opinion of Phoenician subtlety by the proverb Σώροι πρός Φοινικαρ (Suid.), which may be rendered by our "Set a thief to catch a thief;" and their reputation for cunning was marked by the saying Φωινίκη μεν κατείχε "a Phoenician lie." (Strab. iii. p. 170.) But a successful commercial nation is always liable to imitations of this description. In common, and sometimes in confusion, with Syria, Phoenicia was denounced by the Romans for the corruption of its morals, and as the nursery of mountebanks and musicians. (Hor. Sat. i. 2. 1; Juvi. iii. 62, viii. 159; Athen. x. v. 53.) The mines of Tyre and Berytus were renowned far and wide. (Ezech. lot. Mundi, Hudson, Geogr. Min. iii. p. 6.)

Ancient authority almost unanimously attributes the invention of an alphabet to the Phoenicians. Lucan (Pharsa. iii. 220) ascribes the use of writing to them before the invention of the papyrus in Egypt. The Phoenician alphabet was at first a mnemonical device the use of writing among the Liouies, and Herodotus says that he saw the Cudmenian letters at Tyre. (Herod. v. 58, 59; Plin. vii. 57; Diod. v. 24; Tac. Ann. xi. 14; Mela, i. 12, &c.) The inscriptions found in Thera and Melos exhibit the oldest form of Greek letters hitherto discovered; and these islands were colonised by Phoenicians. No inscriptions have been found in Phoenicia itself; but from several discovered in Phoenician colonies — none of which, however, are older than the fourth century B.C. — the Phoenician alphabet is seen to consist, like the Hebrew, of twenty-two letters. It was probably more scanty at first, since the Greek alphabet, which was borrowed from it, consisted originally of only sixteen letters (Plin. l. c.); and, according to Irenaeus (Adv. Haeres. ii. 41), the old Hebrew alphabet had only fifteen. The use of hieroglyphics in Egypt was, in all probability, older. (Tac. l. c.) The connection of this Phoenetic system with the Phoenician alphabet cannot be traced with any certainty; yet it is probable that the latter is only a more simple and practical adaptation of it. The names of the Phoenician letters denote some natural object, as aleph, an ox, beth, a house, daleth, a door, &c., whence it has been conjectured that the figures of these objects were taken to represent the sounds of the respective letters; but the resemblance of the forms is rather fanciful.

Phoenician blacks, inscribed with Phoenician characters, have long been known, and indicate the residence of Phoenicians at Babylon. In the recent discoveries at Nineveh other black bricks have been found with inscriptions both in the Phoenician and cuneiform character. Phoenician inscriptions have also been discovered in Egypt, but in an Aramaean dialect. (Gesen. Mon. Phoen. lib. ii. c. 9.) The purest examples of the Phoenician alphabet are found in the inscriptions of Malta, Athens, Cyprus, and Sicily, and on the coins of Phoenicia and Sicily.

The original literature of the Phoenicians has wholly perished, and even in Greek translations but little has been preserved. Their earliest works seem to have been chiefly of a philosophical and theological nature. Of their two oldest writers, Sanchoniatho and Mochus, or Moschus, of Sidon, accounts will be found in the Dictionary of Biography and Mythology, as well as a discussion of the question respecting the genuineness of the remains attributed to the former, on which subject the reader may also consult Lobeck (Aphorismen, ii. p. 1264, &c.). Orelli (Sanchoniathonis Fragm. p. xiii. sqq.), Creuzer (Symbolik, pt. i. p. 110, 3rd edit.), Movers (Die Phönizier, i. p. 120, &c.), and in the Jahr- bücher für Theologie u. christl. Philosophie, 1836, vol. vii. pt. i.), and Kenrick (Phoenicia, ch. xi.). Later Phoenician writers are known only under Greek names, as Theduditas, Hyphasis, Philostratus, &c., and belong to Greek legends or their native authorities. We learn from Josephus (c. Apion. l. 17) that there were at Tyre public records, very carefully kept, and extending through a long series of years, upon which the later histories seem to have been founded; but unfortunately these have all perished. Thus we are deprived of the
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annals of one of the oldest and most remarkable people of antiquity: and, by a perverse fate, the inventors of letters have been deprived of that benefit which their discovery has bestowed on other, and often less distinguished, nations which have borrowed it.

The arithmetical system of the Phoenicians resembled that of the Egyptians. The units were marked by simple strokes, whilst 10 was denoted either by a horizontal line or by a semicircle; 20 by the letter $; and 100 had also a special mark, with strokes for the units denoting additional hundreds. (Gesen. Mon. Phoen. i. 1. c. 6.) Their weights and measures were nearly the same as those of the Jews.

The Phoenicians, and more particularly the Sidonians, excelled in the glyptic and plastic arts. Their drinking vessels, of gold and silver, are frequently mentioned in Homer: as the silver vase which Achilles proposed as the reward of the victor in the funeral games in honour of Patroclus (Iliad, xxiii. 743), and the bowl given to Telemachus by Menelaus. (Od. iv. 618 ; comp. Strab. xvi. p. 757.) The Phoenicians probably also manufactured贝壳和glass vessels; but the origin of the vases called Phoenician, found in Southern Italy, rests on no certain authority. They particularly excelled in works in bronze. Thus the pillars which they cast for Solomon's temple were 18 cubits in height and 12 in circumference, with capitals 5 cubits high. From the nature of their country their architecture must have consisted more of wood than of stone; but they must have attained to great art in the preparation of the materials, since those designed for the temple of Solomon required no further labour, but only to be put together, when they arrived at Jerusalem. The internal decorations were carvings in olive-wood, cedar, and gold. The Phoenicians do not appear to have excelled in sculpture. This was probably owing to the nature of their religion. Their idols were not, like those of Greece and Rome, elaborate representations of the human form, but mere rude and shapeless stones called Baals; and frequently their temple was entirely empty. Figures of the Phoenician Venus, but of very rude sculpture, have, however, been found in Cyprus. The Phoenicians brought to great perfection the art of carving and inlaying in ivory, and the manufacture of jewellery and female ornaments, which proved of such irresistible attraction to the Grecian and Jewish women, as may be seen in the story of Eumaeus in Homer (Od. xv. 415), and in the indignant denunciations of Isaiah (iii. 19). They likewise excelled in the art of engraving gems. (2 Chron. ii. 14.) Music is said to have been an invention of the Sidonians (Sachau, p. 32, ed. Orelli), and a peculiar sort of cithara was called ζύγων. (Athen. iv. 183.)

VIII. MANUFACTURES, COMMERCE, AND NAVIGATION.

The staple manufacture of Phoenicia was the celebrated purple dye; but it was not a monopoly. Ezechiel (xxvii. 7) characterises the purple dye ascending from Greece; and Egypt and Arabia also manufactured it, but of vegetable materials. The peculiarity of the Phoenician article was that it was obtained from fish of the genus buccinum and murex, which were almost peculiar to the Phoenician coast, and which even there were found in perfection only on the rocky part between the Tyrian Climax and the promontory of Carmel. The liquor is con-

tained in a little vein or canal which follows the spiral line of these molluscs, and yields but a very small drop. The fluid, which is extracted with a pointed instrument, is of a yellowish white, or cream colour, and smells like garlic. If applied to linen, cotton, or wool, and exposed to a strong light, it successively becomes green, blue, red, and deep purple; and when washed in soap and water a bright and permanent crimson is produced. The buccinum, which is so named from its trumpet shape, is found on rocks near the shore, but the murex must be dredged in deep water. The latter, in its general form, resembles the buccinum, but is not so smooth and spiral. They also found on the Phoenician coast, yields a similar fluid. The superiority of the Tyrian purple was owing to the abundance and quality of the fish, and probably also to some chemical secret. The best accounts of these fish will be found in Aristotle (H. Anim. lib. v.) and Pliny (iv. 61. s. 62); and especially in a paper of Recanini in the Mémoires de l'Academie des Sciences, 1711; and of the manufacture of the purple in Amati, De Restitutione Purpurea, and Den Michaele Rosa, Dissertazione delle Porpora e delle Materie lveiatrici presenti-gli Antichi. The trade seems to have been confined to Tyre, though the poets speak of Sidonian purple. (Ovid, Tr. iv. 27.) Tyre, under the Romans, had the exclusive privilege of manufacturing the imperial purple, and decrees were promulgated prohibiting its use by all except magistrates. (Flav. Vopisc. Aurel. c. 45.; Suet. Nero, 32.) The manufacture seems to have flourished till the capture ofConstantine by the Turks.

As Tyre was famed for its purple, so Sidon was renowned for its glass, which was made from the fine sand on the coast near Mount Carmel. Pliny (xxxvi. 65) describes its discovery as accidental. Some merchants who had arrived on this coast with a cargo of natron, employed some lumps of it, instead of stones, to prop up their cauldron, and the natron being melted by the heat of the fire, produced a stream of glass on the sand. It is probable, however, that the art of making glass was known to the Egyptians and Phoenicians, and was re-introduced in very ancient times. The Sidonians made use of the blowpipe, the lathe or wheel, and the graver. They also cast glass mirrors, and were probably acquainted with the art of imitating precious stones by means of glass. (Plin. l. c.) The Phoenicians were also famous for the manufacture of cloth, fine linen, and embroidered robes, as we see in the description of those brought from Sidon by Paris (περίη λαμπρων, ἑρυτρα γραναντος Σιδωνιων. Iliad, vi. 289), and in Sapphonic allusions. (2 Chron. ii. 14, &c.) Phoenicia was likewise celebrated for its perfumes. (Juven. viii. 159; Plin. xi. 3. s. 2.)

Assyria and Egypt, as well as Phoenicia, had reached a high pitch of civilisation, yet the geographical position of the former, and the habits and policy of the latter, prevented them from communicating it. On the Phoenicians, therefore, devolved the beneficent task of civilising mankind by means of commerce, for which their maritime situation on the borders of Europe and Asia admirably fitted them. Their original occupation was that of mere carriers of the produce and manufactures of Assyria and Egypt (Herod. i. 1); but their maritime superiority led them to combine with it the profession of piracy, which in that age was not regarded as disgraceful. (Thucyd. i. 5; Herod. Od. xvi. 415, &c.) They were especially noted as slave-dealers. (Herod.
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which have thus been brought to them overland. (Hered. i. 1.) At a later period, however, they seem to have themselves engaged in the caravan trade, and we have already mentioned their journeys in the track of Alexander. Their peddlars, or retail dealers, probably traversed Syria and Palestine from the earliest times. (Proc.eca, xxxi. 24: Isaiah, xxiii. 8.) In some foreign towns the Phoenicians had factories, or settlements for the purposes of trade. Thus the Tyrians had a fish-market at Jerusalem (Nehemiah, xiii. 16), chiefly perhaps for the salted tunny which they brought from the Euxine. They had also a settlement at Memphis (Hered. ii. 112), and, after the close of the wars between the Greeks and Persians, at Athens, as already related, as well as in other places.

In their original seats on the Persian Gulf the Phoenicians used only rafts (Plin. vii. 57); but on the coasts of the Mediterranean they constructed regular vessels. In their early voyages, which combined piracy with trade, they probably employed the pentecenter, a long and swift vessel of 50 oars. (Comp. Herod. i. 163.) The trireme, or ship of war, and gaulos, or tub-like merchantman adapted for stowage, which took its name from a milk-pail, were later inventions. (Ibid. iii. 136.) The excellent arrangements of a Phoenician vessel are described in a passage of Xenophon before cited. (Oecon. 8: cf. Heliodor. v. 18: Isaiah, ii. 16.) We have already described the Pataei, or figure-heads of their vessels. The Phoenicians were the first to steer by observation of the stars (Plin. vii. 56: Manil. i. 297, sqq.) and could thus venture out to sea whilst the Greeks and Romans were still creeping along the coast. Astronomy indeed had been previously studied by the Egyptians and Babylonians, but the Phoenicians were the first who applied arithmetic to it, and thus made it practically useful. (Strab. xvi. 757.) Herodotus (iv. 42) relates a story that, at the instance of Necho, king of Egypt, a Phoenician vessel circumnavigated Africa, setting off from the Red Sea and returning by the Mediterranean; and though the father of history doubted the account himself, yet the details which he gives are in themselves so probable, and the assertion of the circumnavigators that they had the sun on their right hand, or to the N. of them, as must really have been the case, is so unlikely to have been invented, that there seems to be no good reason for doubting the achievement. (Comp. Reimund, Geogr. of Herodotus, p. 653, sqq.; Grote, Hist. of Greece, iii. pp. 367, sqq.)

IX. Colonies.

The foundation of colonies forms so marked a feature in Phoenician history, that it is necessary to give a general sketch of the colonial system of the Phoenicians, although an account of each settlement appears under its proper head. Their position made them a commercial and maritime people, and the nature of their country, which would not admit of a great increase of inhabitants, led them to plant colonies. Before the rise of the maritime power of the Greeks they had the command of the sea for many centuries, and their colonisation thus proceeded without interruption. Their settlements, like those of the Greeks, were of the true nature of colonies, and not, like the Roman system, mere military occupations; that is, a portion of the population migrated to and settled in these distinct possessions. Hence they resembled our own colonies in America or
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Australia, as re.usermodel from the report of India. A modern writer has, with much force and ingenuity, endeavoured to trace the precepts of Phoenician colonisation from the threefold cycle of ancient myths respecting the wanderings of Bel or Baal—the Crónes of the Greeks, and patron god of Byblus and Berytus; of Astārī or Io (Venus-Tyrra), who was especially worshipped at Sidon; and of Melkart or the Demeter of Thessaolony (Phoence, vol. ii. pl. iv. ch. 2.) With these myths are combined the legends of the rape of Europa, of the wanderings of Cadmus and Harmonia, of Helen, Dido, &c. That some portion of historical truth may lie at the bottom of these myths can hardly be disputed; but a critical discussion of them would require more space than can be here devoted to the subject, and we must therefore content ourselves with giving a short sketch of what seems to be the most probable march of Phoenician colonisation.

Cyprus, which lay within sight of Phoenicia, was probably one of the first places colonised thence. Its name of Chittim, mentioned in Genesis (xv.), is preserved in that of Citium, its chief town. (Cic. Fin. iv. 20.) Paphos and Palaepaphos, at the SW. extremity of the island, and Golgos, near the SE. point, were the chief seats of the worship of Venus-Una, the propagation of which marked the progress of Phoenician colonisation. The origin of the colony is not, however, from the legend of the compact of Cyprus by Belus, king of Sidon (— tum Belus olimium Vastatbat Cyprum, et victor ditione tenebat," Virg. Aen. i. 621, & ib. Serv.), who was the reputed founder of Citium, Laphthus, and other Cyprian towns. (Alex. Ephes. in Stephan. v. Abydos.) A great many Phoenician inscriptions have been found in this island. Hence the Phoenicians seem to have proceeded to the coast of Aia Minor, the islands of the Greek Archipelago, and the coast of Greece itself. Phoenician myths and traditions are interwoven with the earliest history of Greece, and long preceded the Trojan War. Such are the legends of Aegeus in Colicia, of Europa in Rhodes and Crete, of Cadmus in Thessal, Boeotia, Ephesia and Thera. Rhodes seems to have been early visited by the Phoenicians: and, if it did not actually become their colony, there are at least numerous traces that they were once predominant in the island. It is mentioned in Genesis (x. 4.) in connection with Citham and Ararat. (C. J. Ephraim, ed. Athens, i. p. 248, note 127.) Conon, a writer who flourished in the Augustan period, mentions that the Heliodes, the ruling dynasty in Rhodes, were expelled by the Phoenicians (Eub. 47, op. Phot. p. 187.), and numerous other traditions testify their occupation of the island. The traces of the Phoenicians may also be found in Crete, though they are less visible than at Rhodes. It is the scene of the myth of Europa, the Solomonic Astārī; and the towns of Ilonos, which also bore the name of Arados (Strabo H. I. c. x. i. p. 352.), are associated with these. (Herod. § 11; A. c. xxvi. 12.) Lebann, and Phoen.). were reputed to have been founded by them. We learn from Thucydides (i. 8.) that the greater part of the Cyclades were colonised by Phoenicians. There are traces of them in Crete, Mykon, and Caria. We have already alluded to their intimate connection with the last-named country, and Thucy-
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latter in Sardinia, where Claudian (Bell. Gild. 520) mentions Caralis as founded by the Tyrians, in contradistinction to Sulki, founded by the Carthaginians. And the coins of Abussus (Iberia) seem to denote the occupation of it by the Phoenicians, since they have emblems of the Caeariae worship.

The very early intercourse between Phoenicia and the south of Spain is attested by the mention of Tarshish, or Tartessus, in the 10th chap. of Genesis. To the same purport is the legend of the expedition of Hercules against Chrysaor, the father of Geryon, which was of course naval, and which sailed from Crete. (Herod. iv. 8; Diod. iv. 17, sqq. v. 17, &c.) The account of Dioscorus leads us to conclude that this was an earlier colony than some of the immediately situated ones. The Phoenicians had no doubt carried on a commercial intercourse with Tartessus long before the foundation of Gadeira or Cadiz. The date of the latter event can be ascertained with very remarkable accuracy. Velbus Paterculus (i. 2) informs us that it was founded a few years before Utica; and from Aristotle (de Mirabil. Ansel. c. 146) we learn that Utica was founded 297 years before Carthage. Now as the latter city must have been founded at least 800 years B. C., it follows that Gadeira must have been built about eleven centuries before our era. The temple of Hercules, or Merlinth, at this place remained, even down to the time of Silius Italicus, the primitive rites of Phoenician worship; the fire had no image, and the only visible symbol of a god was an ever-burning fire; the ministering priests were barefooted and clad in linen, and the entrance of women and swine was prohibited. (Punic. iii. 22, seq.) Long before this period it had ceased to be a Phoenician colony; for the Phoenacists who sailed to Tartessus in the time of Cyrus, about 550 B. C., found it an independent state, governed by its own king Argianchus. (Herod. i. 163.) Many other towns were doubtless founded in the S. of Spain by the Phoenicians; but the subsequent occupation of the country by the Carthaginians renders it difficult to determine which were Punic and which genuine Phoenician. It is probable, however, that those in which the worship of Hercules, or of the Cabiri, can be traced, as Carteia, Malaca, Sexti, &c., were of Tyrian foundation. To this early and long continued connection with Phoenicia we may perhaps ascribe that superior civilization and immemorable use of writing which Strabo (iii. 139) observed among the Tardulii and Turdantii.

Farther in the Atlantic, it is possible that the Phoenicians may have had settlements in the Carri- tors, or tin districts on the coast of Cornwall and the Scilly Islands; and that northwards they may have extended their voyages as far as the Briton in search of amber. (Britannicae Ins. Vol. i. p. 433, seq.) (Comp. Heeren, Researches, &c. ii. pp. 53, 68.) But these points rest principally on conjecture. There are more decided traces of Phoenician occupation on the NW. or Atlantic coast of Africa. Abyss, like Calpe, was one of the Pillars of Hercules, and its temple at Utica in Mauretania was said to be older even than that at Gadeira. (Plin. xiv. 4, s. 22.) Tinga was founded by Antaeus, with whom Hercules is said to have combated (Mela, i, 5; Strab. iii. p. 140); and the Sinus Emporicius (κωλον Ευρωπαιος, Strab. xvii. 827.), on the W. coast of Mauretania, seems to have been so named from the commercial settlements of the Phoenicians. Cerne was the limit of their voyages on this coast; but the situation of Carthage is still a subject of discussion. [Cerne.] With regard to their colonies on the N. or Mediterranean coast of Africa, Strabo (i. p. 45) tells us that the Phoenicians occupied the middle parts of Africa soon after the Trojan War, and they were probably acquainted with it much sooner. Their earliest recorded settlement was Itace, or Utica, on the western extremity of what was afterwards called the gulf of Carthage, the date of which has been already mentioned. Pliny (xvi. 79) relates that the cedar beams of the temple of Apollo at Utica had lasted since its foundation, 1178 years before his time; and as Pliny wrote about 78 years after the birth of Christ, this anecdote corroborates the date before assigned to the foundation of Gades and Utica. The Phoenicians also founded other towns on this coast, as Hippo, Hadrumetum, Leptis, &c. (Sall. Jug. c. 19), and especially Carthage, on which it is unnecessary to expatiate here. [CAR- THAGO.]

The principal modern works on Phoenicia are, Bocchart's Geographia Sacra, a performance of unequalled learning, but the conclusions of which, from the defective state of critical and ethnographical science at the time when it was written, cannot always be accepted; Gesenius, Monumenta Pho- nica; Movers, article Phönizien, in Ersch and Gruber's Encyclopädie, and especially his work Die Phönizier, of which two volumes are published, but which is still incomplete; and Mr. Kenrick's Phoenicia, Svo. London, 1835, to which the compiler of this article is much indebted. The reader may also consult with advantage Hempson's, De Rebus Tyriorum, Berlin, 1832, and Beitrage zur Einleit ung in das Alte Testament; Heeren, Historical Researches, &c. Vol. ii. Oxford, 1833; Grote, History of Greece, vol. iii. ch. 18; Forbiger, Handbuch der alten Geographie, vol. ii. p. 659; sqq.; Russegger, Reisen; Barckhardt, Syria; Robinson, Biblical Researches, &c. [T. L. D.]

PHOENICE. [PHILA.]

PHOENIX. [M. 3.]

PHOENICUS MONS. [BOREOTIA, p. 412, a.]

PHOENICUS (Φωινίκιος). 1. A port of Ionia, at the foot of Mount Mimas. (Thucyd. viii. 34.) Livy (xxxvi. 45) notices it in his account of the naval operations of the Romans and their allies against Antiochus (comp. Steph. B. s. v.); but its identification is not easy. Leake (Asia Minor, p. 263) regarding it as the same as the modern port of Tosome, and Hamilton (Researches, ii. p. 5) as the port of Egypt-Linum.

2. A port of Lycia, a little to the east of Patara; it was scarcely 2 miles distant from the latter place, and surrounded on all sides by high cliffs. In the war against Antiochus a Roman fleet took its station there with a view of taking Patara. (Liv. xxxvi. 16.) Beaufort (Karamante, p. 7) observes that Livy's description answers accurately to the bay of Kalamaki. As to Mount Phoenicus in Lycia, see OLYMPS, Vol. i. p. 468. [L. S.]

PHOENICUS [Phoenicius.]

PHOENICUS (Φωινίκιος Μάριος, Strab. xvii. p. 799; Pol. iv. 5, § 7; Studium. § 12), a harbour of Marmarica, off which there were two islands Didymae, which must not be confounded with those which Ptolemy (iv. 5, § 76) places off the Chersonesus Tarra on the coast of Egypt. Its position must be sought between P Uni etes, [Payaes,
PHOENIXUS PORTUS.

Strab. i. c.; Ptol. i. c.; Stadiasmus 1. c.), which is identified with Vía Tasab, and Bós-tal-Kenans. [E.B.I.]

PHOENICUS PORTUS (Αμφί-Φωκάνων). 1. A harbour of Messenia, W. of the promontory Arcas, and in front of the islands of Oenusae. It seems to be the inlet of the sea opposite the E. end of the island Sikliza, which island is called by the Italians Capri, or Cabrera. (Paus. iv. 34. § 12; Leake, Morea, vol. i. p. 454.)

2. A harbour in the island of Cythera. [Vol. i. p. 459, b.]

PHOENICUS. [Αἰγαλία Ἰσλαμᾶ].

PHOENIX (Φωκᾶ). 1. A river of Malia, flowing into the Aegeus, S. of the latter, and at the distance of 15 stadia from Thermopylae. (Herod. vi. 198; Strab. ix. p. 428; Leake, Northern Greece, vol. ii. p. 32.)


PHOENIX. [Ρουσά]. [Ptolemaic]. [Vita].

PHOGEZON. [Μαρτεινα, p. 264, a.]

PHOLEGANIDOS (Φωλεγάνθρος, Strab. x. p. 484, seq.; Steph. B. s. r.; Φολεκάκιδος or Φολεκαθρός, Ptol. iii. § 31; Eth. Φωλεγανθρος, Φωλεγανθράδης: Πολυκάδρου), an island in the Aegean sea, and one of the smaller of the Cyclades, lying between Melos and Siphnos. It was said to have derived its name from a son of Mineos. (Steph. B. s. r.) It was called the iron Pholegandros by Aratus, on account of its ruggedness, but it is more fertile and better cultivated than this epithet would lead one to suppose. The modern town stands upon the site of the ancient city, of which there are only a few remains, upon the northern side of the island. (Ross, Reisen auf die Griech. Inseln, vol. i. p. 146.)

PHIOLOE. [Ελις, p. 817.]

PHIOBIA. [Μυκόνος].

PHOTICE (Φωτίκη), a city in Epirus, mentioned only by later writers, was restored by Justinian. Procopius says that it originally stood in a marshy situation, and that Justinian built a citadel upon a neighbouring height. It is identified by Völki, in the ancient Melosia, which now gives title to a bishop, but there are no Hellenic remains at this place. (Procop. iv. 1; Hieroc. p. 652, with Wesseling's note; Leake, Northern Greece, vol. iv. p. 96.)

PHRA (Φρά, Isidor. Mass. Parth. c. 16). a town in Ariana, mentioned by Isodorus in his brief summary of the principal stations between Mesopotamia and Arachis. There can be little doubt that this place corresponds with the Fervah or Fervah of modern times (Wilson, Ariana, p. 153), on the river called the Fervah-rud. (Ritter (vii. 120) has supposed that this is the same place which Plutonemy mentions by the name of Phara, in Drenagiana (vi. 19, § 3); and Droysen (ii. p. 610) imagines that it is the same as the Phra of Stephanus B., which was also a city of Drenagiana. Both conjectures are probable. [V.]

PHRAATA (Φραάτα), Appian, Parth. pp. 80, 99, ed. Schw.; Φράατα, Dou Curs. xix. 25; Steph. B. s. r.; Φωκάλα, Ptol. vi. 2, § 10), a place in ancient Media, which seems to have served as a winter residence for the Parthian kings, and at the same time as a stronghold in the case of need. Its position is doubtful. Förster imagines that it is the same as the citadel described by Strabo, under the name of Vera (xi. p. 529); and there seems some ground for supposing that it is really the same place. If the name Phraata be the correct one, it is likely that it derived its name from Phraates. (Plut. Auton. c. 38.) (See Rawlinson On the Atropatene Eclectic, R. Geog. Journ. vol. x. part 1, 1840.) [V.]

PHIRAGANDAE. [Ιάβδη].

PHIREA (Φίριες), that is, the Wells, a place in the district of Garsaruritis in Cappadocia. (Ptol. vi. 6. § 14.) The name is an indication of the fact noticed by ancient writers, that the country had a scarcity of water. (Wesseling, ad Hieroc. p. 700.) [L. S.]

PHIRCHIUM (Φίρχιον), a mountain of Locris, above Thermopylae. (Strab. xiii. pp. 582, 621; Steph. B. s. r.)

PHIRICONIS. [Κυνε].

PHIRXIA (Φίρχια, Παύς, et aliis; Φίρχα, Herod. iv. 148; Eth. Φίρχιος), a town of Triphylia in Elis, situated upon the left bank of the Alpheus, at the distance of 30 stadia from Olympia. (Strab. viii. p. 21; Steph. B. s. r.) It was founded by the Minyae (Herod. L. C.), and its name was derived from Phraestus. (Steph. B. s. r. Μάκαιες.) Phirixia is rarely mentioned in history; but it shared the fate of the other Triphylian cities. (Comp. Xen. Hell. iii. 2, § 30; Polyb. iv. 77, 80.) Its position is determined by Pausanias, who says that it was situated upon a pointed hill, opposite the Leucanias, a tributary of the Alpheus, and at a ford of the latter river. (Paus. vi. 21. § 6.) This pointed hill is now called Pediophanamara, and is a conspicuous object from both sides of the river, whence the city received the name of Phirnaius in later times. (Steph. B. s. r. Φαρέωτος.) The city was in ruins in the time of Pausanias, who mentions there a temple of Athena Cydonia. Upon the summit of the hill there are still remains of Hellenic walls. (Leake, Morea, vol. ii. p. 210; Bobbey, Recherches ge. p. 136; Ross, Reisen im Peloponnes, p. 108; Curtius, Peloponnes, vol. ii. p. 99.)

PHIRXUS (Φίρχυς), a tributary of the Erasium, in the Arga. [Argos, p. 201, a.]

PHIRUSIDES. [Υρίδη].

PHIRUR (Φιρῷρ), a Scythian people in Serica, described as cannibals. (P Lin. vii. 17. s. 20; Dionys. Per. 752 and Enesth. ad loc.)

PHRYGIA (Φρυγία; Eth. Φρύγες, Phryges), one of the most important provinces of Asia Minor. Its inhabitants, the Phrygians, are to us among the most obscure in antiquity, at least so far as their origin and nationality are concerned. Still, however, there are many indications which seem calculated to lead us to definite conclusions. Some regard them as a Thracian tribe (Briges or Bryges), who had immigrated into Asia; others consider them to have been Armenians; and others, again, to have been a mixed race. Their Thracian origin is mentioned by Strabo (vi. p. 295, s. 471) and Stephanus B. (s. r.); and Herodotus (vii. 73) mentions a Macedonian tradition, according to which the Phrygians, under the name of Bikes, were the neighbours of the Macedonians before they migrated into Asia. This migration, according to Xanthus (ap. Strab. xiv. p. 680), took place after the Trojan War, and according to Conon (ap. Phot. Cod. p. 130, ed. Bekk.) 90 years before that war, under King Midas. These statements, however, can hardly refer to an original migration of the Phrygians from Europe into Asia, but the migration spoken of by these authors seems to refer rather to the return to Asia of a portion of
the nation settled in Asia; for the Phrygians are not only repeatedly spoken of in the Homeric poems (H. ii. 862, iii. 185, xvi. 717, xxiv. 535), but are generally admitted to be one of the most ancient nations in Asia Minor (see the story in Herod. ii. 2), whence they, or rather a portion of them, must at one time have migrated into Europe; so that in our tradition they are mentioned by both authors, as in many other cases. The geographical position of the Phrygians points to the highlands of Armenia as the land of their first abode, and the relationship between the Phrygians and Armenians is attested by some singular coincidences. In the army of Xerxes these two nations appear under one commander and using the same arms; and Herodotus (vii. 73) adds the remark that the Armenians were the descendants of the Phrygians. Endeans (ap. Steph. B. s. v. 'Apouvia, and Etatnth. ad Dion. Per. 694) mentions the same circumstance, and moreover alludes to a similarity in the languages of the two peoples. Both are said to have lived in subterraneous habitations (Vitr. ii. 1; Xenoph. Anab. iv. 5. § 25; Diod. xiv. 28); and the names of both, lastly, are used as synonyms. (Aeolic. Græc. Oxon. iv. p. 257, ed. Cramer.) Under these circumstances it is impossible not to come to the conclusion that the Phrygians were of Armenian race; though here, again, the account of their migration has been reversed, the Armenians not being descended from the Phrygians, but the Phrygians from the Armenians. The time when they descended from the Armenian highlands cannot be determined, and unquestionably belongs to the remotest ages, for the Phrygians are described as the most ancient inhabitants of Asia Minor. (Paus. i. 14. § 2; Claudian, in Extrop. ii. 251, &c.; Appulei. Meton. xi. p. 762, ed. Oud.) The Phrygian legends of a great flood, connected with king Annacus or Annacas, also are very significant. This king resided at Iconium, the most eastern city of Phrygia; and after his death, at the age of 300 years, a great flood overwhelmed the country, as had been foretold by an ancient oracle. (Zosim. vi. 10; Suid. s. v. Ναυσανος; Steph. B. s. v. Ιδονας; comp. Ox. Met. viii. 620, &c.) Phrygia is said to have first risen out of the flood, and the ark and the crowds of Armenians mentioned in connection with the Phrygians were of Celaenae. After this the Phrygians are said to have been the first to adopt idolatry. (Orac. Sybyll. i. 196, 262, 266, vii. 12—13.) The influence of the Old Testament upon these traditions is unmistakable, but the identity of the Phrygians and Armenians is thereby nevertheless confirmed. Another argument in favour of our supposition may be derived from the architectural remains which have been discovered in modern times, and are scarcely noticed at all by the ancient writers. Vitruvius (ii. 1) remarks, that the Phrygians hollowed out the natural hills of their country, and formed in them passages and rooms for habitations, so far as the nature of the hills permitted. This statement is most fully confirmed by modern travellers, who have found such habitations cut into rocks in almost all parts of the Asiatic peninsula. (Hamilton, Researches, ii. p. 250, 283; Texier, Description de l'Asie Mineure, i. p. 310, who describes an immense town thus formed out of the natural rock.) A few of these architectural monuments are adorned with inscriptions in Phrygian. (Texier and Stuart, A Description of some ancient Monuments with Inscriptions still existing in Lydia and Phrygia, London, 1842.) These inscriptions must be of Phrygian origin, as is attested by such proper names as Mida, Ate, Areages, and others, which occur in them, though some have unsuccessfully attempted to make out that they are Greek. The impression which these stupendous works, and above all the rock-city, make upon the beholder, is that he has been transported by four hundred years out of his remote period, not, as Vitruvius intimates, because there was a want of timber, but because the first robust inhabitants thought it safest and most convenient to construct such habitations for themselves. They do not contain the slightest trace of a resemblance with Greek or Roman structures; but while we assert this, it cannot be denied, on the other hand, that they display a striking resemblance to those structures which in Greece we are in the habit of calling Pelasgian or Cyclopian, whence Texier designates the above mentioned rock-city (near Boghaghkien, between the Blys and Iris) by the name of a Pelasgian city. (Comp. Hamilton, Researches, i. pp. 48, 490, ii. pp. 226, &c., 209.) Even the lion gate of Mycene reappears in several places. (Ainsworth, Travels and Researches, ii. p. 58; Leake, Asia Minor, p. 28.) These facts throw a surprising light upon the legend about the migration of the Phrygians into Asia Minor, and the tombs of the Phrygians in Celaenae, mentioned by Athenaeus (xiv. p. 625). But yet much remains to be done by more systematic exploration of the countries in Asia Minor, and by the interpretation of their monuments. One conclusion, however, can even now be arrived at, viz. that there must have been a time when the race of the Phrygians formed, if not the sole population of Asia Minor, at least by far the most important, bordering on the east on their kinmen, the Armenians, and in the south-east on tribes of the Semitic race. This conclusion is supported by many facts derived from ancient writers. Independently of several Greek and Trojan legends referring to the southern coasts of Asia Minor, the name of the Phrygian mountain Olympus also occurs in Cilicia and Lydia; the north of Bithynia was in earlier times called Bebrycia, and the town of Otroda on the Ascanian lake reminds us of the Phrygian chief Orteus. (Hom. II. iii. 186.) In the west of Asia Minor, the country about Mount Sipylos was once occupied by Phrygians (Strab. xii. p. 571); the Trojan Thbe also bore the name Mydonia, which is synonymous with Phrygia (Strab. xii. p. 588); Mydonians are mentioned in the neighbourhood of Miletus (Aelian, V. H. vili. 5); and Polyaeus (Strateg. viii. 37) relates that the Bebryces, in conjunction with the Phocaeans, carried on war against the neighbouring barbarians. From all this we infer that Trojans, Myrians, Mysians, Macedonians, Mydonians, and Dolianians were all branches of the great Phrygian race. In the Iliad the Trojans and Phrygians appear in the closest relation, for Helen is a Phrygian princess (xvi. 718). Priam is the ally of the Phrygians against the Amazons (iii. 184, &c.); the name Hector is said to be Phrygian (Hesych. s. v. Δεμοσ). The names Paris and Scamandria seem likewise to be Phrygian for the Greek Alexander and Aytanax. It is also well known that both the Greek and Roman poets use the names Trojan and Phrygian as synonyms. From the Homeric hymn on Aphrodite (113) it might be inferred that Trojans and Phrygians spoke different languages; but that passage is equally clear, if it is taken as alluding
only to a dialectic difference. Now as the Trojans throughout the Homeric poems appear as a people akin to the Greeks, and are even called Hellenes by Dionysius of Halicarnassus (Ant. Rom. i. 61), it follows that the Phrygians also must have been related to the Greeks. This, again, is further supported by direct evidence; for, looking apart from the tradition about Pelops, which we have already alluded to, king Midas is said to have been the first of all foreigners to have dedicated, about the middle of the eighth century B.C., a present to the Delphic oracle (Herod. i. 14); and Plato (Cratyl. p. 410) mentions several words which were common to the Greek and Phrygian languages. (Comp. Jablonski, Opera, vol. iii. p. 64, &c. ed. Te Water; and, lastly, the Armenian language itself is now proved to be akin to the Greek. (Schroeder, Thesaur. Ling. Arm. p. 51.) The radical identity of the Phrygians, Trojans, and Greeks being thus established, we shall proceed to show that many other Asiatic nations belonged to the same stock. The name of the Mygdonians, as already observed, is often used synonymously with that of the Phrygians (Paus. x. 27. § 1), and in Homer (II. iii. 186) the leader of the Phrygians is called Mygdon. According to Stephanus of Byzantium, the Phrygians were a district of the name. The Mygdonians, who extended westward as far as the Aegeus, were separated from the Mygdonians by the river Rhynchos. (Strab. xiv. p. 681; Schol. ad Apollon. Rhod. i. 936, 943, 1115.) At a later time they disappear from history, their name being absorbed by that of the Phrygians. The Mygdonians are easily recognisable as a Phrygian people, both from their history and the costume of the Phrygians. They inhabited Thrace, and their language is said to have been a mixture of Phrygian and Lydiaan (Strab. xii. p. 572), and Mygdonians and Phrygians were so intermingled that their frontiers could scarcely be distinguished. (Strab. xii. p. 564; Eustath. ad Hom. Il. ii. 862, ad Dionys. Per. s. 10; Suid. s. v. Ὄμιας Ἀρμ. τούτων.) As to the Macedonians, see LYDIA. The tribes of Asia Minor, which are usually designated by the name Pelasgians, thus unquestionably were branches of the great Phrygian stock, and the whole of the western part of the peninsula was thus inhabited by a variety of tribes all belonging to the same family. But the Phrygians also extended into Europe, where their chief seats were in the central parts of Emathia. (Herod. viii. 138; comp. Strab. xiv. p. 680.) There we meet with Phrygians, or with a modification of their name, Brygians, in all directions. Mardonius, on his expedition against Greece, met Brygians in Thrace. (Herod. vi. 43; Stephan. B. s. v. Μάρδονιος; Plin. iv. 18, where we have probably to read BRYGE for BRYGE.) The Phrygian population of Thrace is strongly attested by the fact that many names of places were common to Thrace and Troas. (Strab. xiii. p. 590; comp. Thucyd. ii. 99; Suid. s. v. Βρυγ-γιανος; Solin 15; Itzet. Chit. ili. 812.) Traces of Phrygians also occur in Chalcidice. (Lycoph. 1404; Stephan. B. s. v. Μάρδονιος.) Further south they appear about Mount Oeta and even in Attica. (Thucyd. ii. 22; Strab. xiii. p. 621; Stephan. B. s. v. Φρυγειας and Φρύγος; Eustath. ad Thuc. i. 810.) Mount Olympus, also, was perhaps only a repetition of the Phrygian name. In the west of Eoeass in Macedonia, about lake Lychnis, we meet with Bryges (Strab. vii. pp. 326, 327; Stephan. B. s. v. BRYGE), and in the same vicinity we have the towns of Brygion, Brygias, and Mutatio Brucida. (Steph. B. s. pp. 74, 84; H. Hieroi. p. 607.) The westernmost traces of Brygians we find about Dyrachium. (Strab. l.c.; Appian, Bell. civ. ii. 39; Scymn. 433, 436.) It is difficult to determine how far Phrygian tribes extended northward. The country beyond the part of Mount Idaeus seems to have been occupied at all times by Thracians; but Phrygians extended very far north on both sides of Mount Scarpus, for Pannonia and Moesia seem to be only different forms for PARONIA and MYRIA; and the Burens on the Savus also betray their origin by their name. It is possible also that the DARDANI were Phrygians, and descendants of the Thracians in Troas; at least they are clearly distinguished from the Illyrians. (Polyb. ii. 6.) Strabo, lastly, connects the Illyrian Hetaotes with those of Asia Minor who are mentioned by Homer (II. ii. 852), and even the Dalmatians are in one passage described as Armenians and Phrygians. (Gramer, Anecd. Graec. Or. iii. p. 257.) If we sum up the results thus obtained, we find that at one time the Phrygians constituted the main body of the population of the greater part of Thrace, Macedonia, and Illyricum. Allusions to their migrations into these countries are not wanting; for, independently of the migrations of the Thracians and Mygdonians, Strab. Fragm. 37; Lycophr. 741, &c., we have the account of the migration of Midas to the plains of Emathia, which evidently refers to the same great event. (Athen. xii. v. p. 603; Lycophr. 1397, &c.) The great commotions which took place in Asia and Europe after the Trojan War were most unfortunate for the Phrygians. In Europe the Illyrians pressed southwards, and from the north-east the Scyths and Thracians, which had inhabited Thrace, and all the country east of the river Axios; Hellenic colonies were established on the coasts, while the rising state of the Macedonians drove the Phrygians from Emathia. (Synecell. pp. 198, 261; Justin, viii. 1.) Under such circumstances, it cannot surprise us to find that the great nation of the Phrygians disappeared from Europe, where the Pannonians and Parthians were their only remnants. It is probable that at that time many of them migrated back to Asia, an event dated by Xanthus ninety years before the Trojan War. It must have been about the same time that Lesser Mysea and Lesser Phrygia were formed in Asia, which is expressed by Strabo (xii. pp. 565, 571, 572, xiii. p. 586) in his statement that the Phrygians and Mygdonians conquered the ruler of the country, and took possession of Troas and the neighbouring countries.

But in Asia Minor, too, misfortunes came upon the Phrygians from all quarters. From the south-east the Semitic tribes advanced farther and farther; and Diadoras (ii. 2, &c.) represents Phrygia as subdued even by Ninus; but it is an historical fact that the Assyrian Cappadocians forced themselves between the Armenians and Phrygians, and thus separated them. (Herod. i. 72, v. 49, vii. 72.) Strabo also (xii. p. 559) speaks of structures of Semirams in Pontus. The whole of the south coast of Asia Minor, as far as Caria, received a Semitic population at a very early period. The ancient Phrygian and Phrygian people were in some parts reduced to the condition of Helots. (Athen. iv. p. 271.) The latest of these Syro-Armomian immigrants seem to have been the Lydians (LYDIA), whose struggles with the Mygdonians are expressly mentioned. (Strab. xiii. p. 612; Scylas, p. 36.) This victorious progress of the
Semitic races exercised the greatest influence upon the Phrygians; for not only was their political importance weakened, but their national independence was lost, and their language and religion were so deeply affected that it is scarcely possible to separate the foreign elements from what is original and indigenous. In the north also the Phrygians were hard pressed, for the same Thracians who had driven their kinsmen from Europe, although Homer does not distinctly mention Thracians in Asia, yet, in the historical ages, they occupied the whole coast from the Hellespont to Heraclea, under the names of Thyni, Bithyni, and Mariandyi (Comp. Herod. vii. 75). The conflicts between the ancient Phrygians and the Thracians are alluded to in several legends. Thus king Midas killed himself when the Thracian army ravaged Asia Minor as far as Phaphagonia and Cilicia (Strab. i. p. 61); the Mariandyi are described as engaged in a war against the Mygdonians and Bebryces, in which Mygdon, the king of the latter, was slain. (Apollod. i. 9. § 23, ii. 5. § 9; Apollon. Rhod. ii. 752, 780, 786, with the Schol.; Tzetzs. Chil. iii. 808, &c.) The brief period during which the Phrygians are said to have exercised the supremacy at sea, which lasted for twenty-five, and, according to others, only five years, and which is assigned to the beginning of the ninth century B.C., is probably connected with that age in which the Phrygians had reached their most powerful state. (Diod. viii. 13; Synes. p. 181; and it may have been about the same time that Phrygians from the Scamander and from Troy migrated to Sicily. (Paus. v. 25. § 6.)

It was a salutary circumstance that the numerous Greek colonies on the coast of Asia Minor counteracted the spreading influence of the Semitic race; but still the strength of the Phrygians was broken; they had withdrawn from all quarters to the central parts of the peninsula, and Carians incorporated them with their own empire. During the conquests of Cyrus, Greater and Lesser Phrygia are already distinguished (Xenoph. Cyrop. i. 5. § 3, vi. 2. § 10, vi. 4. § 16, viii. 6. § 7), the former being governed by a satrap (ii. 1. § 5), and the latter, also called Phrygia on the Hellespont, by a king, (vii. 4. § 8).

After having thus reached the period of authentic history, we are enabled to turn our attention to the condition of the Phrygians, and the country which they ultimately inhabited. As to the name Phryges, of which Bryges, Briges, Breoci, Bebryces, and Bebrycetae are only different forms, we are informed by Hesychius (ε. Βούργης) that in the language of the kindred Lydians (that is, Macedonians) it signified "freemen." The nation bearing this name appears throughout of a very peaceable disposition, and unable to resist foreign impressions and influences. None of their many traditions and legends point to a warlike or heroic period in their history, but all have a somewhat mystic and fantastic character. The whole of their early history is connected with the names Midas and Gordius. After the conquest of their country by Persia, the Phrygians are generally mentioned only with contempt, and the Phrygian names Midas and Manes were given to slaves. (Cic. in. Fines. 27; Curt. vi. 11; Strab. viii. 304.) But their civilization increased in consequence of their peaceful state. Agriculture was their chief occupation; and whoever killed an ox or stole agricultural implements was put to death. (Nicol. Damasc. p. 148, cd. Orelli.) Gordius, their king, is said to have been called from the plough to the throne. (Arrian, Anab. ii. 3. § 1; Justin, xii. 7.) Pliny (vii. 6) calls the biga, an invention of the Phrygians. Great care also was bestowed upon the cultivation of the vine; and commerce flourished among them in the very earliest times, as we must infer from their well-built towns mentioned by Homer (II. iii. 400). The foundation of all their great states, which were at some time connected with the Phrygian empire, belongs to the mythical ages, as, e.g., Pessinus, Gordium, Celaenae, and Apamea. The religious ideas of the Phrygians are of great interest and importance, and appear to have exercised a greater influence upon the mythology of the Greeks than is commonly supposed, for many a mysterious tradition or legend current among the Greeks must be traced to Phrygia, and can be explained only by a reference to that country. Truly Phrygian divinities were Cybele (Libae or Archeis), and Sabazius, the Phrygian name for Dionysus. (Strab. x. p. 470, &c.) With the worship of these deities were connected the celebrated orgiastic rites, accompanied by wild music and dances, which were subsequently introduced among the Greeks. Other less important divinities of Phrygian origin were Olympus, Hygnis, Lityeres, and Marsyas. It also deserves to be noticed that the Phrygians never took or exacted an oath. (Nicol. Damasc. p. 145.) But all that we hear of the religion of the Phrygians during the historic times appears to show that it was a mixture of their own original form of worship, with the less pure rites introduced by the Syro-Phoeniciab tribes.

The once extensive territory inhabited by the Phrygians, had been limited, as was observed above, at the time of the Persian dominion, to LESSER PHRYGIA, on the Hellespont, and GREATER PHRYGIA. It is almost impossible accurately to define the boundaries of the former; according to Scylax (p. 33; comp. Pomp. Mela, i. 19) it extended along the coast of the Hellespont from the river Cius to Sestus; but it certainly embraced Troas likewise, for PtolemY marks the two countries as identical. Towards the interior of the peninsula the boundaries are not known at all, but politically as a province it bordered in the east on Bithynia and Great Phrygia, and in the south on Lydia. GREAT PHRYGIA formed the central country of Asia Minor, extending from east to west about 400 geographical miles, and from south to north about 35. It was bounded in the north by Bithynia and Phaphagonia, and in the east by Cappadocia and Lycaonia, the river Halys forming the boundary. (Herod. v. 52.) The southern frontier towards Pisidia and Cilicia was formed by Mount Taurus; in the west Mounts Tmolhs and Messages extend to the western extremity of Mount Taurus; but it is almost impossible to define the boundary line towards Mysia, Lydia, and Caria, the nationalities not being distinctly marked, and the Romans having intentionally obliterated the ancient landmarks. (Strab. xii. p. 564, xiii. p. 629.) The most important part in the north of Phrygia was the fertile valley of the Sungarius, where Phrygians lived in the time of Homer (II. ii. 187, xvi. 719), and where some of their most important cities were situated. Ionium, the easternmost city of Phrygia, was situated in a fertile district; but the country to the north-west of it, with the salt lake Tt Faucina barren and cold, forming a high plateau, which was only fit for pasture, and suffered from frequent droughts. The southern portion of Phrygia, surrounded by Mount Taurus, a
branch of it turning to the north-west, and by the mountains containing the sources of the Maeander, bore the surname Parobious: it was a table-land, but, to judge from the many towns it contained, it cannot have been as barren as the northern plateau. In the west Phrygia comprised the upper valley of the Maeander, and it is there that we find the most beautiful and most populous parts of Phrygia; but that district was much exposed to earthquakes in consequence of the volcanic nature of the district, which is attested by the hot-springs of Hierapolis, and the Plutonium, from which suffocating exhalations were sent forth. (Chlaudian, in Eclog. ii. 276, &c.; Strab. xii. pp. 578, &c., 629, &c.; Herod. vii. 30; Vitr. viii. 3.)

Phrygia was a country rich in every kind of produce. Its mountains seem to have furnished gold; for that metal plays an important part in the legends of Midas, and several of the Phrygian rivers are called "auriferi." (Chlaudian, l.c. 258.) Phrygian marble, especially the species found near Smyrna, was very celebrated. (Strab. xii. p. 579; Paus. i. 18. § 8, &c.; Or. Fast. v. 529; Stat. Silv. i. 5. 36.) The extensive cultivation of the vine is clear from the worship of Dionysus (Salzurius), and Homer (II. ii. 184) also gives to the country the attribute ἀμπελοκτείνα. The parts most distinguished for their excellent wine, however, were subsequently separated from Phrygia and added to neighbouring provinces. But Phrygia was most distinguished for its sheep and the fineness of their wool (Strab. xii. p. 578). King Amyntas is said to have kept no less than 300 flocks of sheep on the barren table-land, whence we must infer that sheep-breeding was carried on there on a very large scale. (Comp. Suid. s. a. Φρυγών ἀπολκ. Aristoph. Are. 493; Strab. l. c. p. 568.)

When Alexander had overthrown the Persian power in Asia Minor, he assigned Great Phrygia to Antigonus, b. c. 333 (Arrian, Arab. i. 29); and during the first division of Alexander's empire that general retained Phrygia, to which were added Lycia and Pamphylia, while Leonnatus obtained Lesser Phrygia. (Dexipp. ap. Phot. p. 64; Curt. x. 10; Dod. xviii. 3; Justin. xiii. 4.) In the beginning of b. c. 321, Perdiccas assigned Greater Phrygia, and probably also the Lesser, to Eumenes (Justin. xiii. 6; Corn. Nep. Eum. 3.), but in the new division of Thrace, Perdiccas recovered his former provinces, and Archelaus obtained Lesser Phrygia, which, however, was taken from him by Antigonus as early as b. c. 319. (Diod. xviii. 39, xix. 51, 52, 75; Arrian, ap. Phot. p. 72.) After the death of Antigonus, in b. c. 301, Lesser Phrygia fell into the hands of Lysimachus, and Great Phrygia into those of Seleucus (Appian, Syr. 55), who, after conquering Lysimachus, in b. c. 282, united the two Phrygias with the Syrian empire (Appian, Syr. 62, 65, Justin. xvi. 2; Memnon, Hist. Herod. 9.) Soon two other kingdoms, Bithynia and Pergamum, were formed in the vicinity of Phrygia, and the Gauls or Galatae, the most dangerous enemy of the Asiatics, took permanent possession of the north-eastern part of Phrygia, the valley of the Sangarius. Thus was formed Galatia, which in our maps separates Greater Phrygia from Paphlagonia and Bithynia; and the ancient towns of Gordium, Ancyra, and Pessinus now became the seats of the Galatae. To the east also Phrygia lost a portion of its territory, for Lycaonia was extended so far westward as to embrace the whole of the above-mentioned barren plateau. (Strab. xiv. p. 663.) It is not impossible that Attalus I. of Pergamum may have taken possession of Lesser Phrygia as early as b. c. 240, when he had gained a decisive victory over the Gauls, seeing that the Trocmi, one of their tribes, had dwelt on the Hellespont (Liv. xxxviii. 16; but his dominion was soon after reduced by the Syrian kings to its original dimensions, that is, the country between the Siusi Eluesus and the bay of Antioch.) However, after the defeat of Antiochus in the battle of Magnesia, in b. c. 191, Eumenes II. of Pergamum obtained from the Romans the greater part of Asis Minor and with it both the Phrygias. (Strab. xiii. p. 624; Liv. xxxvii. 54, &c.) Eumenes on that occasion also acquired another district, which had been in the possession of Prusias, king of Bithynia. Livy (xxxviii. 39) calls that district Mysia, but it must have been the same country as the Phrygia Epipetús of Strabo (xiii. pp. 563, 564, 571, 575, 576). But Strabo is certainly mistaken in regarding Phrygia Epipetús as identical with Lesser Phrygia on the Hellespont,—the former, according to his own showing, nowhere touching the sea (p. 564), but being situated south of Mount Olympus (p. 575), and being bounded in the north and partly in the west also by Bithynia (p. 563). The same conclusion must be drawn from the situations of the towns of Azani, Misaém, and Dorylaeum, which he himself assigns to Phrygia Epipetús (p. 576), and which Prokeon also mentions as Phrygian towns. These facts clearly show how confused Strabo's ideas about those countries were. The fact of Livy calling the district Mysia is easily accounted for, since the names Phrygia and Mysia are often confounded, and the town of Cadni is sometimes called Mysian, though, according to Strabo, it belonged to Phrygia Epipetús. It was therefore unquestionably this part of Phrygia about which Eumenes of Pergamum was at war with Prusias, and which by the decision of the Romans was handed over to the Pergamene king, and hence obtained the name of Phrygia Epipetús, that is, "the acquired in addition to." (Polyb. Excerpt. de Legat. 128, 129, 135, 136: Liv. xxxiv. 51; Strab. p. 563.) After the death of Attaius III., b. c. 133, all Phrygia with the rest of the kingdom of Pergamum fell into the hands of the Romans. A few years later, when the kingdom of Pergamum became a Roman province, Phrygia was assigned to their future provinces, and Attaius the name of Phrygia Epipetús, (Liv. xxviii. 1; Appian, Bell. Mithr. 57), but after his death in b. c. 120 it was taken from his son and successor, Mithridates VI., and declared free. (Appian, l. c.) This freedom, however, was not calculated to promote the interests of the Phrygians, who gradually lost their importance. The Romans afterwards divided the country into jurisdictions, but without any regard to tribes or natural boundaries. (Strab. xiii. p. 629; Plin. v. 29.) In b. c. 88 the districts of Nysa and Amasia, in Phrygia, and in Bithynia seem to have been added to the province of Cilicia. (Gic. in Verr. i. 17, 37.) But this arrangement was not lasting, for afterwards we find those three districts as a part of the province of Asia, and then again as a part of Cilicia, until in b. c. 49 they appear to have become permanently united with Asia. The east and south of Phrygia, however, especially the towns of Apollonia, Antiochia, and Phidonium, did not belong to the province of Asia. In the new division of the empire made in the 4th century A. D., Phrygia Parorios was added to the province of Phisidia, and a district on the Maeander to Caisia.
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The remaining part of Physchia was then divided into Physchia Salutans, comprising the eastern part with Syenea for its capital, and Physchia Pataciana (sometimes also called Capitana), which comprised the western part (described to the north of Caria. (Vslt. Imp. c. 2); Herod. pp. 664, 676; Constant. Porphy. de Them. i. 1; Ducas, p. 42; see the excellent article Physquia in Pauly's Realencyklopadeie, by O. Abel; Cramer, Asia Minor, ii. p. 1, &c.; Niebuhr, Lect. on Anc. Hist. i. p. 83, &c., ii. p. 382. [L. S.]

PHYSCLA. 626

PHYSCLA. [Thessalia.]

PHITHA. [Phalas.]

PHITHIA. [Thessalia.

PHITHOIOS [Phanai, Stephen. B. s. v.; written Phlo in Meineke's edition of Stephanus], a mountain in Caria, inhabited by the Phithres, is evidently the same as the Phlepsos of Homer (Il. ii. 868), which, according to Hecataeus, was identical with Mt. Latmus, but which others supposed to be the same as Mt. Gris, running parallel to Mt. Latmus. (Strab. xiv. 232.)

PHITON/OPHAGI [Phaeophyta], i. e. "locust-eaters," a Scythian people, so called from their frig and diet (αι των σατανων και των κτισεων, Strab. xi. p. 449). Some modern writers endeavour to derive their name from θηριο, the fruit of the πύθος or fir-tree, which served as their food (Ritter, Vorhalle, p. 349); but there can be no doubt, from the explanation of Strabo, of the sense in which the word was understood in antiquity. This savage people is variously described by different writers. According to Strabo they inhabited the mountains of Causacus (Strab. xi. pp. 492, 499), and according to other writers different parts of the coasts of the Black Sea. (Arrian, Per. P. Eux. p. 18; Mela, i. 18; Plin. vi. 4). Ptolemy places them in Asiatic Sarmatia beyond the Rhum. (v. 9, § 17). According to Pliny (vi 4) they were subsequently called Sahac. The Bodini are also said to have ate lice (βυτηροκύκωσις), Herod. vii. 100).

PHINTHERUS [Phileus, Steph. B. s. v.], a river of Mauretania, which has been identified with the Wady Tensift. In the ethnographic table of Genesis (x. 6), Phut is reckoned among the sons of Ham. This immediate descent of Phut (a name which is generally admitted to indicate Mauretanians) from Ham indicates, like their Greek name, the depth of colour which distinguished the Mauretanians. In Ezekiel (xxvii. 16) the men of Phut are represented as serving in the Tyrian armies (comp. xxx. 5, xxxviii. 5); as also in Jeremiah (xiv. 9) they are summoned to the hosts of Assyrd; and in Nahum (iii. 9) they are the helpers of Nineveh. (Winer, Reconstrüctur, s. v.; Kenrick, Phoenix, pp. 137, 277.) [E. B. J.]

PHINDUSI (Φινδούσια), a tribe mentioned by Ptolemy (ii. 11, § 12) as inhabiting the Cheronesus Cimbria in the north of Greece, and dwelling north of the Colani and Chali. Zeus (lie Deut. ad Pol., 132), without satisfactory reasons, regards them as the same with the Selusi mentioned by Caesar (B. G. i. 31, 37, 51). [L. S.]

PHURGISATIS [Φυργισατης], a town in the south of Greece, mentioned only by Ptolemy (ii. 11, § 30); it was situated in the country of the

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Quadi, and Wilhelm (Germania, p. 250) believes that it existed in Moravia, in the neighbourhood of Znoian. [L. S.]

PHUSIPARA (Φυσιπάρα), a town of the district of Melitene in Armenia Minor, between Cinyara and Euenezara, is mentioned only by Ptolemy (v. 7, § 7). [L. S.]

PHYCUS (Φυκός, Strab. viii. p. 363, xvii. p. 837; Ptol. iv. 4, § 5; Plin. v. 5), the most northerly point of the Libyan coast, 2800 stadia from Tanaeum (330 M. P., Ptol. l.c.), and 125 M. P. from Crete. (Ptol. l.c.) Cato touched at this point in Africa after leaving Crete, but the natives refused to receive his ships. (Lucan, ix. 40.) Syenea, who has given in his letters (Ep. 51, 100, 114, 129) several particulars about this spot, states that it was dangerous to live here because of the stagnant waters, and their filthy exhalations. It had a harbour situated to the W., which is confirmed by the Coast-describer (Stadiasmus, § 53, where it is by an error called Phoenicis). Sylax (p. 46) placed the garden and lake of the Hesperides near this headland, now Blass-al-Rezat or Blass Sen, where Smyth (Mediterraneum, p. 435) marks the coast bold and steep, rising gradually to Cyanere. (Pacho, Topogr. p. 169; Barth, Wanderungen, p. 498.) [E. B. J.]

PHYLACE (Φύλαξ; Eth. Φυλαζόντα, 1. A. town of Phthiotis in Thessaly, one of the places subject to Proteusians, and frequently mentioned in the Homeric poems. (Il. ii. 695, xiii. 966, xx. 335, Od. xi. 290; comp. Apoll. Rhod. i. 45; steph. B. s. v.) It contained a temple of Proteus. (Pind. Ism. l. 84.) Pliny erroneously calls it a town of Magnesia (iv. 9, s. 10). Strabo describes it as standing between Pharsalus and Philetic Thebes, at the distance of about 100 stadia from the latter (ix. pp. 433, 435). Leake places it at about 40 minutes from Chichèck, in the descent from a pass, where there are remains of an ancient town. The situation near the entrance of a pass is well suited to the name of Phylace. (Leake, Northern Greece, vol. iv. pp. 332, 364.)

2. A town of Mokossis in Epeirus, of uncertain site. (Liv. xiv. 26.)

3. A place in Arcadia, upon the frontier of Teges and Laconia, where the Alpheius rises. (Paus. v. 4. § 1.)

4. A town of Pieria in Macedonia (Ptol. iii. 13, § 40), the inhabitants of which are mentioned by Pliny under the name of Phylacelae (iv. 10, s. 17).

PHYLACIUM (Φυλακίου or Φυλακίου), a town of western Physgia, at a short distance from Themidianum. (Ptol. v. 2, § 26; Tubb. Pent.; Geogr. Ital. i. 18, where it is called Plication. The Phrygian tribe of the Phylacei, mentioned by Ptolemy (v. 2, § 27), undoubtedly derived its name from this place. [L. S.]

PHYLE. [Attica, p. 329, b.]

PHYLEMION, PHYLLEUS. [Asterium.]

PHYLIS (Φυλίς), a district of Thrace in the neighbourhood of Mt. Pangaeus, bounded by the Apugetes on the W., and by the Strymon on the S. (Herod. vii. 113; Steph. B. s. v.)

PHYRITES, a small tributary of the Caystrus, having its origin in the western branch of Mount Tmolus, and flowing in a southern direction through the Pegaean marsh (Stagnum Pegaeum), discharges itself into the Caystrus some distance above Epheusis. (Plin. v. 31.) [L. S.]

PHYSICA, PHYSCLUS. [Eoreae.]

PHYSCELLIA. [Gallesius.]
PHYSCUS.

PHYSCUS (Φύσκος; Eth. Φύσκεσσά), a town of Caria, in the territory of the Rhodians, situated on the coast, with a harbour and a grove sacred to Leto. (Strab. xiv. p. 652; Stadium. Mar. Mag. § 245; Ptol. v. 2 § 11, where it is called Φώσκα.) It is impossible to suppose that this Physcus was the port-town of Mylasa (Strab. xiv. p. 659); we must rather assume that Pasaula, the port of Mylasa, also bore the name of Physcus. Our Physcus was the ordinary landing-place for vessels sailing from Rhodes to Asia Minor. (Strab. xiv. p. 653; comp. Steph. B. s. v.) This harbour, now called Maronice, and a part of it Physco, is one of the finest in the world, and in 1801 Lord Nelson’s fleet anchored here, before the battle of the Nile. [L. S.]

PHYSCUS, a tributary of the Tigris. [Tigris.]

PHYTHEUM (Φυθεύμ, Pol. v. 7; Φόταων, Steph. B. s. v.; Garaba), a town of Aetolia, probably on the northern shore of the lake Trichosia. (Leake, Northern Greece, vol. i. p. 153.)

PHYEIL or PHOETELAE (Φοιείλ, Thuc. iii. 106; Φοίτεινα, Pol. iv. 63; Φοίτεινος, Steph. B. s. v.; Eth. Φοίτευς, Φόταως, Φοίταν, Φοίτον πορτα; Porta), a town in the interior of Acaamia, situated on a height, W. of Stratus, and strongly fortified. It lay on the road from Stratus to Medeon and Limnas. Before the time of Alexander the Great it fell into the hands of the Aetolians, together with the other towns in the W. of Acaamia. It was taken by Philip in his expedition against Aetolia in B. c. 219; but the Aetolians, doubtless, obtained possession of it again, either before or after the conquest of Philip by the Romans. It is mentioned as one of the towns of Acaamia in a Greek inscription found at Punta, the site of Actium, the date of which is probably prior to the time of Augustus. In this inscription the ethnic form δυτίαν occurs, which is analogous to Ἀκρανία, Άνω, Άταντα, Αθανά, Αγάρ. (Thuc., Pol., H. c.; Liv. h. c. Corpus Inscriptionum, No. 1739; Leake, Northern Greece, vol. iii. p. 574, seq.)

PHIALA (Φιαλά), a town in the interior of Pontus Galaticus, mentioned only by Ptolemy (v. 6 § 9). [L. S.]

PHIALA (Φιαλά or Πιδάδα), Pol. vi. 16. § 6), a town of Serica, from which the people Phiae (Φιαδα or Πιδαδα) dwelling as far as the river Oedurus, derived their name. (Pol. vi. 16. § 4.) In some MSS. of Piny (vi. 17. s. 15) the Phiae are mentioned as a people in Scythia intra Lunam, but Strabo reads Deuce.

PHIALA. [L. S.]

PHIALIA (Φιαλία), a town of Histiaeta in Thessaly, at the foot of Mt. Cerectium, probably represented by the Hellenic remains either at Selita-tina or Ardheim. (Steph. B. s. v.; Leake, Northern Greece, vol. iv. p. 528.)

PHANE SNI (Φάναςη, Pol. iii. 10. § 9), a people of Moesia Inferior, adjoining its southern or Thracian boundary. [T. H. D.]

PHICARIA (Φεκαρία). [L. S.]

PHICARIA (Φίκαρια, Pol. iii. 9. § 2), a people seated in the NE. part of Moesia Superior, on the river Tinarus. [T. H. D.]

PICECETES. [Picecum.]

PICECENTIA. [Picecturn.]

PICECETIN (Πικεστίν, Pol. : Picecetio, Strab.), a tribe or people of Central Italy, settled in the southern part of Campania, adjoining the frontiers of Lucania. Their name obviously indicates a close connexion with the inhabitants of Picensum on the opposite side of the Italian peninsula; and this is explained by Strabo, who tells us that they were in fact a portion of those people who had been transported by the Romans from their original abodes to the shores of the Tyrrhenian sea. (Strab. v. p. 251.) The period of this transfer is not mentioned, but it in all probability took place on or shortly after the conquest of Picensum by the Romans, B. c. 268. During the Second Punic War, the Picentini espoused the cause of Hannibal, for which conduct they were severely punished after the close of the war, being, like the Lucanians and Bruttians, prohibited from military service, and employed for the interior duties of public messengers and couriers. They were at the same time compelled to abandon their chief town, which bore the name of Picentia, and to disperse themselves in the villages and hamlets of the surrounding country. (Strab. l. c.) The more effectively to hold them in check, the Romans in B. c. 154 founded in their territory the colony of Salernum, which quickly rose to be a flourishing town, and the chief place of the surrounding district (Strab. l. c.; Liv. xxxiv. 45; Vel. Pat. i. 15). Picentia, however, did not cease to exist: Florus indeed appears to date its destruction only from the period of the Social War (Flor. iii. 18); but even long after this it is mentioned as a town both by Mela and Pliny, and its name is still found in the Tabula rustica as late as the 4th century. (Mel. ii. 4, § 9; Plin. iii. 5, s. 9; Tab. Peut.) The name of Picentia is still borne by a hamlet on the road from Salernum to Ephel, and the stream on which it is situated is still called the Picenton; but it is probable that the ancient city was situated rather more inland. (Romanelli, vol. iii. p. 610; Zannoni, Carta del Regno di Napoli.)

The boundaries of the Picentini are clearly marked both by Strabo and Pliny. They occupied the southern slope of the ridge of mountains which separates the gulfs of Posidonia from that of Naples, extending from the promontory of Minerva to the mouth of the Silarus. Ptolemy alone extends their confines across the range of question as far as the mouth of the Sarnus, and includes Surrentum among their towns. (Ptol. iii. 1. § 7) But there is little doubt that this is inaccurate.

The name of Picentini is generally confined by geographers to the petty people in question, that of Picentes being given to the people of Picensum on the Adriatic. But it is doubtful how far this distinction was observed in ancient times. Picentinius is used as an adjective form for "belonging to Picenum," both by Pompey (ap. Cic. ad Att. viii. 12, c.) and Tacitus (Hist. iv. 63); while Strabo uses Picentinius for the people of Picensum, and Picentetis for those in Campania. The latter are indeed so seldom mentioned that we can barely determine what was the general usage in regard to them. [E. H. B.]

PICENTYNAX, a place in Pannonia, on the left bank of the Sarus, on the road from Scud to Sirmium. (H. Ant. p. 260.) It is possible that some ancient remains now called Kula may mark the site of the ancient Picentynax. [L. S.]

PIECUM (η Πιεκεμ, Pol., Strab.: Eth. Picecetin, Strab.; Picecetio, Pol.; Picecetio, Picentes, Cic., Varr., Plin., &c., but sometimes also Picentini and Pireni), a province or region of Central Italy, extending along the coast of the Adriatic from the mouth of the Aricia to that of the Matrinus, and inland as far as the central ridge of the Apennines. It was thus bounded on the W. by the Umbrians and Sabines, on the S. by the Vestini, and on the E. by...
The Picentes reaped the advantages of this long peace in the prosperity of their country, which became one of the most populous districts in Italy, so that according to Pliny it contained a population of 360,000 citizens at the time of the Roman conquest. (Plin. l. c.) Nevertheless they seem to have offered but little resistance to the Roman arms, and were reduced by the consul Sempronius Pilatus Claudius in a single campaign, b. c. 268. (Flor. i. 19; Liv. Epit. xvi; Oros. iv. 4; Eutrop. ii. 16.) The causes which led to the war are unknown; but the fact that the Picentes and Sallentines were at this time the only two nations of Italy that remained unsubdued is quite sufficient to explain it.

From this time the Picentes hapsed into the ordinary condition of the subject allies of Rome; and though their territory is repeatedly mentioned as suffering from the ravages of the Second Punic War (Pol. iii. 86; Liv. xii. 9, xxvii. 43), the name of the people does not again occur in history till the great outbreak of the nations of Italy in the Social War, b. c. 90. In that memorable contest the Picentes bore a prominent part. It was at Asculum, which seems to have been always regarded as their capital, that open hostilities first broke out; the massacre of the consuls Q. Servilius and his legate Fonteius in that city having, as it was, given the signal of the general insurrection. (Appian, B. c. i. 38; Liv. Epit. lxxii; Vell. Pat. ii. 15; Diod. xxxvii. 2.) The first attempt of Cr. Pompeius Strabo to reduce Asculum was repulsed with loss; and it was with difficulty that that general could maintain his footing in Picenum while the other Roman armies were occupied in hostilities with the Marsi, Peligni, and other nations nearer Rome. It was not till the second year of the war that, having obtained a decisive victory over the allies, he was enabled to resume the offensive. Even then the Picentine general Judacillus maintained a long struggle against Pompeius, which was at length terminated by the surrender of Asculum, and this seems to have been followed by the submission of the rest of the Picentes, n. c. 89. (Appian, B. c. i. 47, 48; Liv. Epit. lxxiv., lxxvi; Oros. v. 18; Flor. iii. 18.) There can be no doubt that they were at this time admitted, like the rest of the Italian allies, to the Roman franchise.

Picenum was occupied almost without opposition by Caesar at the commencement of the Civil War, n. c. 49 (Caes. B. C. i. 11—15), the inhabitants having universally declared in his favour, and thus compelled the officers of Pompey to withdraw from Auvium and Asculum, which they had occupied with strong garrisons. In the civil war between Vitellius and Vespasian A. D. 69, it was occupied in like manner without resistance by the forces of the latter. (Tac. Hist. iii. 42.) Picenum appears to have continued to be a flourishing province of Italy throughout the period of the Roman Empire; and though Pliny speaks of it as having much fallen off in population compared to earlier times ("quodam uberrime multitudinis," Plin. iii. 13. 8.; 18), it still contained a large number of towns, and many of these preserved their consideration down to a late period. It is probable that its proximity to Ravenna contributed to its prosperity during the latter ages of the Empire, after that city had become the habitual residence of the emperors of the West. Under Augustus, Picenum became the Fifth Region of Italy (Plin. i. c.), but at a later period we find it combined for administrative purposes with the district of...
called Flaminia; and the two together constituted a province which comprised all the strip of Umbria along the coast of the Adriatic, as well as the territory of the Salumenses, Vestini, Peligni, and Marsi. Hence we find the Liber Coloniae including the whole of this extensive district under the name of Picenum, and enumerating not only Alba and Nursia, but even Nomentum, Fidenae, and Tibur, among the "civitates Piceni." (Lib. Colom., p. 252—259.) But this arrangement did not last long. Flaminia and Valeria were again separated from Picenum, and that province was subdivided into two: the one called "Picenum suburbicarium," or simply Picenum, which was the original district of that name, as far as it extended to the Fifth Region of Augustus; while the name of "Picenum Anfundatum" was given to the tract from the Aeisis to the Irpinian, which had been originally known as the "Gallicus Acer," and in the days of Augustus was comprised under the name of Umbria. (Lib. Colom., pp. 225—227; Mommsen, Die Lib. Col., pp. 208—214; Notit. Dign. ii, pp. 64, 65; Böckh, ad Not. pp. 432, 443; P. Diss. ii, 19.)

In the wars between the Goths and the generals of Justinian, Picenum repeatedly became the immediate theatre of hostilities. Anxium in particular, which was at this time the chief city or capital of the province, was regarded as one of the most important fortresses in Italy, and withheld for a long time the arms of Belisarius. (Procop. B. G. ii, 10, 23—27.) After the expulsion of the Goths, Picenum became one of the provinces of the exarchate of Ravenna, and as such continued subject to the Greek emperors until the final downfall of the empire. It was this Picenum that crossed the geographical division of the Peutapollia, for a province which comprised the greater part of Picenum, together with the maritime district of Umbria as far as Ariminum. The province of this name was one of those bestowed on the see of Rome by king Pepin after the defeat of the Lombard king Astolphus (A.D. 754), and has ever since continued to form part of the States of the Church.

Picenum is a district of great fertility and beauty. Extending in a broad band of nearly uniform width from the central ranges of the Apennines, which form its boundary on the W., and which here attain their greatest elevation in the Monte Corno and Monti della Sibilla, it slopes gradually from thence to the sea; the greater part of this space being occupied by great hills, the underfalls of the more lofty Apennines, which in their more elevated regions are clothed with extensive forests, while the lower slopes produce abundance of fruit trees and olives, as well as good wine and corn. (Strab. v. p. 240; Liv. xiii. 9.) Even Horace and Juvenal extol the excellence of its apples, and Pliny tells us its olives were among the choicest in Italy. (Hor. Sat. ii. 3, 272, 4, 70; Juv. xi. 72; Plin. xv. 8, s. 4.) The whole district is furrowed by numerous streams, which, descending with great rapidity from the lofty ranges of the Apennines, partake much of a torrent-like character, but notwithstanding serve to irrigate the whole country, which is in part a great mass of extensive meadows. These streams pursue nearly parallel courses, the direct distance from their sources to the sea in no case much exceeding 40 miles. They are, proceeding from S. to N., as follows: (1) The Matrinus, now called La Plumbra, a small stream which formed the southern limit of Picenum, separating it from the territory of the Veientes; (2) the Vomano, still called the Vomana, which separated the district of Adria from that of the Praetutti; (3) the Batinus, now called the Taurino, but sometimes also the Truentius, which flows by Terni (Interamnium); (4) the Truentius (Tronto), the most considerable of all these streams, which flows under the walls of Ascoli (Ascolum); (5) the Tinna, still called the Tenna; (6) the Flusus, now the Chienti; (7) the Potentia, still called the Potenza; (8) the Miso or Missus, now known as the Musone. These last names are known only from the Tabula: on the other hand Pliny mentions a stream called Alcella, to which are added in some MSS. the names of Suina, Suinus, and Suinum; but the Alcella, which rises at the intersection between the river Truentus and the town of Cupra Marziana; but besides the uncertainty of the reading, the whole description of this region in Pliny is so confused that it is very unsafe to rely upon his order of enumeration. The Alcella cannot be identified with any certainty, but may perhaps be the stream now called the Solineo, and the other two names are probably mere corruptions. 9. The Assisi (Estino), a much more considerable stream, flowing into the seas between Ancona and Senigallia, and forming the boundary which separated Picenum from Umbria.

The towns of Picenum are numerous, and, from the accounts of the populousness of the country in early times, were probably many of them once considerable, but few have any historical celebrity. These on the sea-coast (proceeding as before from S. to N.) were: (1) Matrinum, at the mouth of the river of the same name, serving as the port of Adria (Strab. v. p. 245); (2) Castrium Numid, at the mouth of the Batinus near Giulia Nova; (3) Castrium Truentum or Truenti, at the mouth of the river of the same name; (4) Cupra Maritima, at Le Grota di Mare, about 3 miles N. of S. Benedetto; (5) Castrium Firmum, now Porto di Fermo, at the mouth of the little river Leta; (6) Potentia (Sta Maria a Potenza), at the mouth of the river of the same name; (7) Numana, still called Umana, at the southern extremity of the country, and called Monte Conte or Monte Cono, now Ancona, at the northern end of the same promontory. This last was by far the most important of the maritime towns of Picenum, and the only one that possessed a port worthy of the name; with this exception all the most important cities of the region were situated inland, on hills of considerable elevation, and thus enjoyed the advantage of strong positions as fortresses. The most important of these were Aixium (Ostino), about 12 miles S. of Ancona; Cingulum (Cingoli), in a very lofty situation, between the valleys of the Aeis and Potentia; Fiumum (Fermo), on a hill about 6 miles from the sea; Ascolum (Ascoli), the ancient capital of Picenum, in a very strong situation on the river Truentus, about 22 miles from its mouth; Isernia (Ternano), the chief city of the Praetutes; and Adria (Atria), almost close to the southern frontier of Picenum. The minor towns in the interior were Berregna, which may perhaps be placed at Corteils d'Il Tronto not far from Ascoli; Cupra Montana, so called to distinguish it from the maritime city of the same name, supposed to have occupied the site of Ripatransone; Clunana, at S. Eligio di Mare, about 4 miles from the sea, and a little to the N. of Fermo; Novana, probably at Monte di Nore, near Montalto; Faleria (Fallerone), in the upper valley of the Treia; Urbis Salvia (Urbiglia) and Tolentini.
PICTAVI.

PICTAI. [PICTONES.]

PICTAI. The names of the Picti and Scoti appear only in late writers, by whom they are spoken of as two allied people. The Picti seem to have been identical with the ancient Caledonians ("Calde- numolorumque Pictorum, silvae et paludes," Ernem. Pan. vi. 7), and dwelt N. of the Firth of Forth (Bed. II. Excl. i. 1). Anmunnus Marcellinns represents the Picti as divided, in the time of the emperor Constans, into two tribes, the Deiduliones and Vecturiones, and as committing fearful ravages in conjunction with the Attacoti and Scotii (xxvii. 8. § 4.) Their ethnological relations have been already discussed [Britannicae Insulae, Vol. I. p. 438]. The name of Picti, or painted, is commonly supposed to be derived from their custom of painting their bodies, and would thus be only a translation of the British word Brith, signifying anything painted, and which, according to Camden (Gae. Descr. p. 336.), is the root of the name Briton. Such an etymology favours the notion that the Picti were an indigenous race; but on this point nothing positive can be affirmed. (Comp. Anton. Marc. xx. 1, xxvi. 4; Beda, II. Excl. iii. 4. v. 21.) [T. H. D.]

PICTONES (PICTAI), and, at a later period, PICTAVER, were a Gallic nation, south of the Loire and on the coast of the Atlantic. Pictomy (ii. 7. § 6) places them in Celtogalatia Aquitania, and mentions two of their towns, Limonum or Lemonum (Polaris) and Estiuntan. "They occupy," he says, "the most northern parts of Aquitania, those on the river (Liger), and on the sea." Strabo (iv. 190, 191) makes the Loire the boundary between the Nannetes and the Pictones. South of the Pictavi he places the Santones, who extend to the Garonne.

The Pictones are mentioned by Caesar. He got ships from them for his war against the Veneti (B. G. iii. 11). The Pictones joined Vercingetorix in B. C. 52, when he was raising all Gaul against Caesar. In B. C. 51 C. Cnannius, a legatus of Caesar, marched into the country of the Pictones to relieve Lemnos, which was besieged by Dumnannes (B. G. viii. 26). [Lemnonum.]

Lucan (i. 436) says that the Pictones were "immunes," or paid no taxes to the Romans:—

"Pictones immunes subignui sua rura."

His authority is not worth much; and besides that, this verse and the four verses which follow are probably spurious. (Notes in Ogdenorp's edition of Lucan.)

The territory of the Pictones was bounded on the east by the Tarunes and Bituriges Cubi. It corresponded to the diocese of Poitiers. [G. L.]

PICTONIUM PROMONTORIUM, as it is now generally written, but in Ptolemy (ii. 7. § 1) Pec- tonium (Πηκτόνων έκσηρ), is placed by him on the coast of Gallia Aquitana, between the mouth of the river which he names Canetanus [CARANTONI S] and the port secor or Sisor. It is impossible to de- termine what point of land is Pectonium. D'Anville supposes it to be L'Aigüelles near the mouth of the Sère Noirtaise; and Gosselin takes it to be La Pointe de Bousinnet. [G. L.]

PIDA (Πίδα), a town in Pontus Galaticus, on the road leading from Amaia to Neocaesarea. (Ptol. v. 6. § 9; Tab. Peut., in which it is called Pidae.) [L. S.]

PIENGITAE (Πεινηγητα), Ptol. iii. 5. § 20), a people in European Sarmatia, supposed by Schaf- rik to be the inhabitants of the river Piena, which falls into the Prigitt near Pina (Slavische Alter- thümer, vol. i. p. 207.)

PIERIA. [CIREIUM.]

PIERES (Πιερες), a Thracian people, occupying the narrow strip of plain land, or low hill, between the mouths of the Peneius and the Haliconamon, at the foot of the great woody steeps of Olympus. (Thuc. ii. 99; Strab. vii. p. 331, Fr. 22, ix. p. 410; Liv. xiv. 9.) This district, which, under the name of PIERIA or PIERES (Πειρεία, Πιερία), is mentioned in the Homeric poems (xii. 225), was, according to legend, the birthplace of the Muses (Hesiod. Theog. 53) and of Orpheus, the father of song. (Apoll. Argon. i. 23.) When this worship was introduced into Bceotia, the names of the mountains, grots, and springs with which this poetic religion was connected, were transferred from the N. to the S. Afterwards the Piers were expelled from their original seats, and driven to the N. beyond the Scymnus and Mount Pangaeus, where they formed a new settlement. (Herod. vii. 112; Thuc. i. c.) The boundaries which historians and geographers give to this province vary. In the systematic geography of Ptolemy (iii. 13. § 15) the name is given to the extent of coast between the mouths of the Ladias and the Haliconamon. Pieria was bounded on the W. from the contiguous district of the Thessalian Per- rhaeia by the great chain of Olympus. An offshoot from Olympus advances along the Pierian plain, in a NW. direction, as far as the ravine of the Haliconamon, where the mountains are separated by that chasm in the great eastern ridge of Northern Greece from the portion of it anciently called Bermnis. The highest summit of the Pierian range called PIERES MONS (Pier. iv. 15; comp. Pausan. ix. 29. § 3; x. 13. § 5) rises about 8 miles to the N. of Vla- kothanvalta, and is a conspicuous object in all the country to the E. It would seem that there was a city called PIEREA (Πιερεία: Elk. Πιερία, Phe-
PIE'RIA. [Ciehria.]

PIE'RIAN. [Cierium.]

PIG'UNTIA. [Dalmatia.]

PILO'TUS (Πηλωρος, Herod. vii. 122; Steph. B.), a town of Sitioxia in Macedonia, upon the Ssngite gulf, between Sane and Cape Ampelus, which probably occupied V師ewrt, or one of the harbours adjacent to it on the N. (Leake, Northern Greece, vol. iii. p. 415.)

PI'MOLISAla (Πιμωλισία), a fort in the western part of Pontus, on the river Halis. (Steph. B. s. v.) In Strabo's time (xii. p. 562, where it is called Pi'molison) the fortress was destroyed, but the district on both sides of the river was still called Pi'modione. [L.S.]

PI'MPLEIA (Πίμπλεια, Strab. ix. p. 410; Apod. i. 23; Lyenn. 273), a place in Pieria, where Oxeus was said to have been born, and from which the stream, which flows from its foot of Pindus and P. αμπληδει among the Alexandrian poets. (Orph. Fragn. 46: "Pimpea dukis," Horat. Carv. i. 26. 9; Stat. Sil. i. 4. 26.) Leake (Northern Greece, vol. iii, p. 422) identified it with the elevated situation of Litikhora and its commanding post. [E.B.J.]

PI'MPRAMA (Πιμπράμα, Arrian, Anab. v. 22), a place which appears to have been the capital of the tribe of Adrian, a nation mentioned by Arrian as existing about a day's journey from the Hydrames (ιτρατυ). The name has an Indian form and sound, but has not, so far as we know, been identified with any existing place. [V.]

PI'NAKA (τὰ Πίνακα: Eth. Πινακού). 1. A large city of Lydia, at the foot of Mount Cragus, and not far from the western bank of the river Xanthus, where the Lycean hero Pandurus was worshipped. (Strab. xiv. 655; Steph. B. s. v.; Arrian, Anab. v. 24; Plin. v. 24; Ptol. v. 3. § 5; Herod. p. 684.) This city, though it is not often mentioned by ancient writers, appears, from its vast and beautiful ruins, to have been, as Strabo asserts, one of the largest towns of the country. According to the Lycean history of Meneceus, quoted by Stephanus Byz. (s. v. Αρήτωρος), the town was a colony of Xanthus, and originally bore the name of Artymnus, afterwards changed into Pinara, which, in the Lycean language, signified a round hill, the town being situated on an elevated eminence. In 8 B.C. it was discovered by Sir Charles Fellows, near the modern village of Minara. "From amidst the ancient city," he says (Lyceia, p. 139), "rises a singular round rocky cliff (the pinara of the Lyceans), literally specked all over with tombs." Beneath this cliff lie the ruins of the extensive and splendid city. The theatre is in a very perfect state; all the seats are remaining, with the slanting sides towards the prosenium, as well as several of its doorways. The walls and several of the buildings are of the Cyclopean style, with massive gateways, formed of three immense stones. The tombs are innumerable, and the inscriptions are in the Lycean characters, but Greek also occurs often on the same tombs. Some of these rock-tombs are adorned with fine and rich sculptures. (See the plate in Fellows facing p. 141.)

2. A town of Cicilia (Plin. v. 22), perhaps the same as the one mentioned by Ptolemy (v. 15. § 12) as situated in Pieria, a district of Syria; though it should probably be identified with Pinara (v. 19) in the district of Lycia, a people as Celosyria. [L.S.]

PINARUS. [ltsars.]

PIN DASUS, a mountain in the south of Mycia, a branch of Mount Tenassees, stretching towards the Sinus Euxyn, and containing the sources of the river Cetus. (Plin. v. 33.)

PIN DENISSIUS (Att. Findensissae), a town of the Eleuther-Cilices, situated upon a commanding height of Mt. Ammus, which was taken by Ciceron, when he was governor of Cicilia, after a siege of fifty-seven days. (Cic. ad Att. v. 20, ad Fam. ii. 10, xv. 4.)

PINNDUS (Πινδος, Herod. i. 56, vii. 129; Strab. ix. pp. 428, 430, et alli), a long and lofty range of mountains in Northern Greece, running from north to south about midway between the Ionian and Aesean seas, and forming the back-bone of the country, like the Apennines of the Italian peninsula. It is in fact a continuation of the same range which issues from the Western Mountains of Asia Minor, and from the location of Pindus which first intercepts the northern boundary of Hellas Proper at the 40th degree of latitude. Pindus forms the boundary between Thessaly and Epirus. In its northern part it is called Lacmon or Laucrus, and here the five principal rivers of Northern Greece rise,—the Haliacmon, Peneus, Achelous, Arachthons, and Aous. [LACMON.] To that part of the range S. of Lacmon the name of Cercetum was given. (Κηρετρος, Steph. B. s. v. Πινδος; Κηρετρος σφός, Ptol. iii. 13. § 19; Liv. xxiii. 14; Plin. iv. 8. s. 15.) Mount Cercetum is probably the main ridge of Khasias; and one of the principal passes from Epirus into Thessaly lay across this mountain. (Leake, Northern Greece, vol. iv. pp. 528, 529.) Still further south, at the 39th degree of latitude, a point in the range of Pindus is called Tymphrestus (Τιμφρέστος, Strab. ix. p. 433), now Velestik, and from it branch off the two chains of Othry and Sept, the former running nearly due east, and the latter more towards the south-west. A little S. of Tymphrestus the range of Pindus divides into two branches, and no longer bears the same name. [See Vol. I. p. 1012.]

PIN DUS (Πινδος), one of the towns of the tri-
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name, which flows into the Cephissus near Lilia.
[Detis.] It was also called Ancyphas (Ancyphas), as
we learn from Strabo and from Theopompus (ap.
Steph. B. s. a. Ancyphas). In one passage Strabo says
that Pindus lay above Ermenus, and another place
it in the district of Ocesta; it is, therefore,
probable that the town stood in the upper part of
the valley, near the sources of the river in the
mountain. (Strab. ix. pp. 427, 434; Seymm. Ch.
391; Schol. ad Find. Pyth. i. 121; Mol. ii. 3;
Plin. iv. 7. s. 13; Leake, Northern Greece, vol. ii.
92.)

PINEUS (PINEUS, Pol. ii. b. § 39), a town
of Lusitania, on the road from Bracara to Asturica
(Proc. Ant. p. 422). Pindus places it between
the Durins and the Minus, and consequently in
the territory of the Gallaei; but, according to the
Itinerary, it must have lain S. of the former river.
Various identified with Pinel, Pinheira, and Miran-
della. [T. H. D.]

PINGUS, a river of Upper Moesia, in the terri-
itory of the Dardani. (Plin. iii. 26. s. 29.) It
was probably an affluent of the Marus, and is com-
monly identified with the Ziorek. [T. H. D.]

PINNA (PINEA: Eth. Pinennis; Cirtia de
Penne), a city of the Vestini, situated on the eastern
slope of the Apennines, about 15 miles from the
sea. It is noticed both by Pliny and Ptolemy, as well
as by Silius Italicus, among the cities of the Vestini,
and seems to have been a municipal town of
importance; but the only mention of its name in
history is during the Social War, when its inhabitants
distinguished themselves by their fidelity to Rome,
and withstood all the efforts of the Italian allies to
shake their constancy. (Diod. xxxvii. Exc. Vales.
p. 612, Exc. Vat. p. 120.) The circumstances are
evidently misrepresented by Valerius Maximus (v. 4.
§ 7). Numerous inscriptions attest its local con-
ideration; and it appears to have received a colony,
or at least an accession of citizens, under Augustus.
(Plin. iii. 12. s. 17; Plol. iii. 1. § 59; Lib. Colon.
pp. 227, 237; Sil. Ital. viii. 517; Insocr ap.
R. N. i. p. 9.) Vitruvius narrates, as a by-result of
the war, the discovery of some mineral waters in its neighbourhood, which
ressembled those at Cutiline (vii. 3. § 5). It early
became an episcopal see, a dignity which it still
retains; and the modern city undoubtedly occupies
the same site with the ancient one. Some remains
of ancient buildings are extant, but they are of little
importance. The name of Pisa is found in the
Tacular, where it is marked as a place of importance;
but the distances annexed are confused and erro-
aneous. [E. H. B.]

PINTIJA (PINTIA, Pol. ii. 6. § 50). 1. A town
of the Vaceani in Hispamia Tarraconensis, and ac-
cording to the Itinerary (p. 443), on the road from
Asturica to Caesaraugusta. It is usually identified
with Talladolid (Mariana, x. 7; Nonius, Hist.
Callalici Lucenses in Hispamia Tarraconensis,
between Libunca and Carmona. (Pol. ii. 6. § 23.)

PINTUISA INE. [FORTUNATAE INSULAE.]

PION (PIONE), a hill in the neighbourhood of
Ephesus, at the foot of which that city was situated.
(Plut. vi. 5. § 5; Plin. v. 31; Strab. xiv. p. 635,
where it is called Proion.) [L. S.]

PIONIA (PIONIA: Eth. Pionita), a town in the
interior of Mysia, on the river Sathanis, to the north-
west of Antandrus, and to the north-east of Gar-
gara. (Strab. xiii. p. 610.) Under the Roman
dominion it belonged to the jurisdiction of Ancyryti-
tium (Plin. v. 32). and in the ecclesiastical notices
it appears as a bishopric of the Helleponte prov-
ince. (Hieros. p. 663; Sebast. p. 75.) [L. S.]

PIRAEOUS or PIRAEUS. [Athenaeum, p.
306.]

PIRAEU, or PIRAEUM, in Corinthia.
(p. 685, b.)

PIRAEU or PIRAEUS, in Corinthia.
(p. 683, a.)

PIRATHON (Pirathon, Joseph., LXX.), a town
in the land of Ephraim, and in the mount of the
Amalekites, to which Abson, one of the judges of
Israel, belonged, and where he was buried. (Jos.
xi. 13. 15.) It was repaired and fortified by Lus-
cides, in his campaign against the Jews (1 Macc.
ix. 50; Joseph. Ant. xiii. 1. § 3.)

PIRENE or PIRENE FONS. [Corinthius,
p. 680, b.]

PIRESEIAE. [Asterium.]

PIRUS or PEIRUS. [Achaea, p. 13, b.]

PIUS (Pius: Eth. Piurias, Piurias), a town
in Peloponnesus, was in the most ancient times the
capital of an independent district, called Pisa-
tes (§ Piurias), which subsequently formed part of
the territory of Elia. It was celebrated in mythology
as the residence of Oeumans and Pelos, and was
the head of a confedcracy of eight states, of which,
said Pisa, the following names are recorded:----
Salme, Heraclea, Harpax, Cycesium, and Dys-
 pentum. (Strab. viii. p. 356, seq.) Pisa had orin-
ially the presidency of the Olympic festival, but
was deprived of this privilege by the Eleians.
The Pisians, however, made many attempts to re-
cover it; and the history of their wars with the Eleians,
which were at last terminated, by the division of
Pisa in n. c. 572, is narrated elsewhere. (Elis. Vol.
i. p. 818, b.) Although Pisa ceased to exist as
a city from this time, the Pisians, in conjunc-
tion with the Arcadians, celebrated the 104th
Olympic festival, n. c. 364. [See Vol. i. p. 819, b.] Pisa
was said to have been founded by an epony-
ymous hero, Pisan, the son of Perieres, and grandson
of Aeodus (Pans. vii. 22. § 2); but others derived
its name from a fountain Pian. (Strab. viii. p. 356;
Eustath. ad Dionys. Per. 409.) Modern writers
connect its name with Pious, a low marshy ground,
or with Piao, the name of the black fir or pine-
tree. So completely was Pisa destroyed by the
Eleians, that the fact of its having existed was a
disputed point in the time of Strabo (i. c.); and
Pausanias found its site converted into a vineyard
(vii. 22. § 1). Its situation, however, was perfectly
well known to Pindar and Heraclides. Pindar fre-
quently identifies it with Olympia (e. g. Od. ii. 3); and
Heraclides refers to Pisa and Olympia as the
same point in computing the distance from the altar
of the twelve gods at Athens (ii. 7). Pisa appears
from Pausanias to have occupied a position between
Harpia and Olympia, which were only 20 stadia
asunder (Lucian, de Mort. Pergyr. 35); and the
Scholiast on Pindar (Od. xi. 31) says that Pisa
was only 6 stadia from Olympia. It must therefore
be

O
placed a little cast of Olympia, and its acropolis probably occupied a height on the western side of the rivulet of Minakri, near its junction with the Alpheus. Strabo (L.c.) says that it lay between the mountains Olympus and Os sia, which can only have been heights on different sides of the river. See its position marked in the map in Vol. II. p. 477. (Leake, Morea, vol. ii. p. 211, Peloponnesiacs, p. 6. More, Tour in Greece, vol. ii. p. 283; Curtius, Peloponnesus, vol. ii. p. 51.)

PISEA (Pisae, Strab. Pol.; Pisea, Pol.; Pisea, Lycurph.: Eibh, Pismus: Pisc), an important city of Etruria, situated on the N. bank of the river Arno, a few miles south. All authorities agree in representing it as a very ancient city, but the accounts of its early history are very confused and uncertain. The identity of its name with that of the city of Elis naturally led to the supposition that the one was derived from the other; and hence the foundation of the Italian Pisea was ascribed by some authors to Peps himself (Plin. iii. 5, 8), while others assigned it to a body of settlers from the Peloponnesian Pisa who had accompanied Nestor to Troy, and were to return and settle in that part of Italy. (Strab. v. p. 222; Serv. ad Aen. x. 179.)

Eques, the reputed founder of Metapontum, was, according to some writers, that of Pisea also. (Serv. l.c.) The Elean, or Albean, origin of the city is generally adopted by the Roman poets. (Virg. Aen. x. 179; Claudian, B. Gild. 483; Rutili. Itin. i. 563.) Cato, however, followed a different tradition, and represented the city as founded by the Etruscans under Tarchon, though the site was previously possessed by a people called the Tentanes, who spoke a Greek dialect. (Cato, ap. Serv. l. c.) Virgil also calls it distinctly an Etruscan city, though he derives its more remote origin from Elis; and the tradition reported by Cato seems to prove at least that it was one of the cities of which the Etruscans claimed to be the founders, and which must therefore have been at one period a genuine Etruscan city. On the other hand, Deynysius mentions it among the cities founded or occupied by the Pelasgi in conjunction with the Aborigines (Dionys. ii. 39), and there seems to be some reason to regard it as one of the early Pelasgic settlements on the coast of Etruria, which fell at a later period under the power of the Etruscans.

We know almost nothing of Pisea as an Etruscan city, nor are there any remains of this period of its history. But Strabo still found vestiges of its past greatness, and the tradition of its foundation by Tarchon seems to point to it as one of the principal cities of Etruria. Its inhabitants were trained to arms by frequent contests with their neighbours the Ligurians, while they appear to have been one of the principal maritime powers among the Etruscans, and, like most of their countrymen, combined the pursuits of commerce and piracy. (Strab. v. p. 223.) We have no account of the period at which it became a dependency of Rome; but the first historical mention of its name is in B.C. 225, when the consul C. Atius hands there with two legions from Sardinia, with which he shortly after attacked and defeated the Carthaginian army near Telamon. (Pol. ii. 27.) It is clear therefore that Pisea was at this time already in alliance with Rome, and probably on the same footing as the other dependent allies of the republic. Its port seems to have been much frequented, and became a favourite point of departure for the Roman fleets and armies whose destination was Gaul, Spain, or Liguria. Thus it was from hence that the consul P. Scipio sailed to Massilia at the outbreak of the Second Punic War (B.C. 218), and thither also that he returned on finding that Hannibal had already crossed the Alps. (Pol. iii. 43, 56; Liv. xxi. 39.) The long-continued wars of the Romans with the Ligurians added greatly to the importance of Pisa, which became the frontier town of the Roman power, and the customary headquarters of the generals appointed to carry on the war. (Liv. xxxiii. 43, xxxv. 22, xl. 1, cce.) It was not, however, exempt from the evil consequences incident to the occupation of a position. In B.C. 193 it was suddenly attacked and besieged by an army of 40,000 Ligurians, and with difficulty rescued by the arrival of the consul Minucius (Liv. xxxiv. 3); and on several other occasions the Ligurians had waste its territory. Hence in B.C. 180 the Pisans themselves invited the Romans to establish a colony in their territory, which was accordingly carried out, the colonists obtaining Latin rights. (Liv. xl. 43.) From this time we hear but little of Pisea; its colonial condition became merged, like that of the other colonies, in that of the town, which was soon afterwards established by virtue of the Lex Julia (Fest. v. Municipium): but it seems to have received a fresh colony under Augustus, as we find it bearing the colonial title in a celebrated inscription which records the funeral honours paid by the magistrates and senate of Pisa to the deceased grandchildren of Augustus, C. and L. Caesar. (Orell. Inscri. 642, 643.) It is here termed "Colonia Olausques Julia Pisana:" Tityius also gives it the title of a colony (Plin. iii. 5, 8), and there seems no doubt that it was at this period one of the most flourishing towns of Etruria. Strabo speaks of it as carrying on a considerable trade in timber and marble from the neighbourhood mountains, which were sent to Rome to be employed there as building materials. Its territory was also very fertile, and produced the fine kind of wheait called silico, as well as excellent wine. (Strab. v. p. 223; Strab. iv. 3, 4, xvii. 9, 20.) We have no account of the fortunes of Pisea during the declining period of the Roman republic, but during the wars of Narses it is still mentioned as a place of importance (Agath. B. G. i. 11), and in the middle ages rose rapidly to be one of the most flourishing commercial cities of Italy.

There is no doubt that the ancient city stood on the same site with the modern Pisa, but natural causes have produced such great changes in the locality, that it would be difficult to recognise the site as described by Strabo, were not the identity of the modern and ancient cities fully established. That anchor (as well as Rutillius and other writers) describes the ancient city as situated at the confluence of the rivers Arno and Auser (Sericchio), and distant only 20 stadia (21 miles) from the sea. (Strab. v. p. 222; Plin. iii. 8, 14; Rutili. Itin. i. 565—570.) At the present day it is more than 6 miles from the sea, while the Serchio does not flow into the Arno at all, but has a separate channel to the sea, the two rivers being separated by a tract of 5 or 6 miles of marsh, formed partly by the accumulation of alluvial soil from the rivers, partly by the sand heaped up by the sea. There are no remains of the Etruscan city visible; it is probable that all such, if they still exist, are buried to a considerable depth by the alluvial soil. The only vestiges of Roman antiquity which remain are some mean traces of baths, and two marble columns with
an ancient city, probably belonging to the vestibule of a temple of the age of the Antonines, now embedded in the wall of the ruined citadel of S. Felice.” (Dennis, Etruria, vol. ii. p. 89.)

Among numerous sarcophagi of Roman date, some of them of very superior workmanship, and some fragments of statues are preserved in the Campo Santo, as well as numerous inscriptions, of which the most interesting are those already alluded to, recording the honours paid by the colony to the deceased grandsons of Augustus. These have been published with a learned and elaborate commentary by Cardinal Norris (Commentar. Pont. Etruriae, vol. 1641); as well as by Gori (Inscript. Etruriae, vol. i. p. 10, &c.), and more recently by Haubold (Monumenta Legallia, p. 179) and Orelli (L. c.).

The Maritime Itinerary mentions the Portus Pisanus as distinct from Pisa itself, from which it was no less than 9 miles distant. (Itin. Marit. p. 50L.) Rutulius also describes the port of Pisa, which was in his day still much frequented and the scene of an active commerce, as at some distance from the town; 531—540, 558—565, i. 12.) But the exact site has been a subject of much controversy. Cluverius and other writers placed it at the mouth of the Arno, while Mansoert and Mr. Dennis would transfer it to the now celebrated port of Leghorn or Livorno. But this latter port is distant 10 miles from the mouth of the Arno, and 14 from Pisa, which does not agree with the distance given in the Maritime Itinerary; while the mouth of the Arno is too near Pisa, and it is unlikely that the entrance of the river could ever have been available as a harbour. Rutulius also describes the port (without any mention of the river) as formed only by a natural bank of sea-weed, which afforded shelter to the vessels that rode at anchor within it. Much the most probable view is that advocated by a local writer (Targioni Tozzetti), that the ancient Portus Pisanus was situated at a point between the mouth of the Arno and Leghorn, but considerably nearer the latter city, near an old church of St. Stefaa. The distance of this spot agrees with that of the Itinerary, and it is certain from mediæval documents that the Porto Pisanu, which in the middle ages served as the port of Pisa, when it was a great and powerful republic, was situated somewhere in this neighbourhood. (Targioni Tozzetti, Viaggi in Toscana, vol. ii. pp. 225—240, 378—420; Zumpt, ad Rut. l. 527.) Roman remains have also been found on the spot, and some ruins, which may very well be those of the villa called Triturrica, described by Rutulius as adjoining the port, designated in the Tabula as Turrita. (Rutii. Itin. l. 527; Tab. Peut.) There is every probability that the Porto Pisanu of the middle ages occupied the same site with the Roman Portus Pisanus, which is mentioned by P. Duscamus as still in use under the Lombard kings, and again by a Frankish chronicler in the days of Charlemagne (P. Duscamus, Hist. Lang., v. 61; Anonii Iter. Francorum 9), and there is no doubt that the medieval port was quite distinct from Livorno. The latter city, which is now one of the most important trading places in Italy, was in the 13th century an obscure village, and did not rise to consideration till after the destruction of the Porto Pisanu. But it seems probable that it was occasionally used even in ancient times, and is the Larno noticed by Cicero (ad Q. Fr. ii. 6) as a seaport near Pisa. It has been supposed also to be already mentioned by Zosi-
Aciaum, p.c. 31. (Plut. Ant. 60.) It appears, however, to have been restored, and peopled with fresh colonists by Augustus. for we find it bearing in inscriptions the titles of “Colonia Julia Felix;” and though Pliny does not give it the title of a colony, its possession of that rank under the Empire is abundantly proved by inscriptions. (Plin. ii. 14. s. 19; Orell. Inscr. 51, 3143, 3698, 4069, 4084.) From the same authority we learn that it was a place of some trade, and that vessels were built there, so that it had a “Collegium Fabrum Na-
valium.” (Ib. 4084.) The port was undoubtedly formed by the mouth of the river, which still affords a harbour for small vessels. Its position on the great Flaminian Way also doubtless secured to Pisaurum a certain share of prosperity as long as the Roman empire continued; but it was always inferior to the neighbouring Fannum Fortune. (Mel. i. 4. § 5; Pol. iii. 1. § 22; Itin. Ant. pp. 100, 126; Itin. Hier. p. 615; Tab. Peut.)

PISCEAE, enumerated by Pliny (ii. 4. § 3) among the Oppida Latina of Gallia Narbonensis. It is generally assumed to be represented by Pessana in the district of Aquita (Aquit.) near the Avarris (Hérald.) Pliny (xvii. 48. s. 73) speaks of a wool that was grown about Pessana, which was more like hair than wool.

PISGAIL. [Near.] PISIDA, a municipality and station on the Roman road running along the coast-line of Syrricus, 20 M. P. from Glaussa (Dubhans), and 20 M. P. from Villa Magna (Khoah). (Itin. Anton.; Peut. Tab.) Polesen" has a harbour, Pissandos Portus (Πισσανδός Πόρτος, iv. 3. § 12), on the coast, which is represented by the harbour of Barcii or Bircus. (Barth. Wanderungen, p. 271.) [E. B. J.] PISIDIA (ἡ Πίσιδα; Epb. Pisiada, Pisida), a province in the south of Asia Minor, which was in the earlier times always regarded as a part of Phry-
 gia or Pamphylia, but was constituted a separate province in the division of the Roman empire made by Constantine the Great. It bordered in the east on Isauria and Cilicia, in the south on Pamphylia, in the west on Lycia, Caria, and Phrygia, and in the north on Phrygia Parthica; but it is almost impossible to mark the exact boundary lines, espe-
cially in the north and north-west, as the northern parts of Pisidia are often treated as parts of Phry-gia, to which they originally belonged, and from which they are sometimes called Phrygia Pissida, or Πρυγία πίσιδα Πολιάθων; but Augustus separated them from Phrygia and united them with Pisidia. (Strab. xii. p. 570, &c.; Pol. v. §§ 4, 8; Dionys. Per. i. 38, &c.; Plin. v. 24; Hier. pp. 662, &c., 579, &c.) The country, which was rough and mountains-
tious, though it contained several fertile valleys and plains, which admitted of the cultivation of olives (Strab. L.c.), was divided into several dis-

another adjoining it bore the name of Cabala. The mountains traversing Pisidia consist of ramifications of Mount Taurus, proceeding from Mount Cadmus in Phrygia, in a south-eastern direction, and assum-
ing in the neighbourhood of Termessus the name of Sardesinian (Pomp. Mel. i. 14; Plin. v. 26), and on the borders of Milyas that of Climax. (Polyb. v. 72; Strab. xiv. p. 666.) These mountains contain the sources of the rivers Cattaractes and Cestrus, which flow through Pisidia and Pamphylia into the bay of Myra. The principal products of Pis-
dia were the bell, the root iris, from which perfumes were manufactured, and the wine of Abmalaia, which was much recommended by ancient physicians. (Plin. xii. 55, xxi. 19, xxxi. 39; Strab. xii. p. 570.) Pisidia also contained several lakes, some of which are assigned to Phrygia or Lycaonia, e. g. Corahis and Trogitis (Strab. xiv. p. 568), the great salt lake Ascania, and Piscum or Puncus, which is mentioned only by Byzantine writers. (Nicet. Chron. x. 12; Climax. Hist. ii. 8.)

The inhabitants of Pisidia must in a great mea-
sure have belonged to the same stock as the Phrygians, but were greatly mixed with Cilicians and Isaurians. They are said to have at first been called Solyms (Steph. B. s. e. v.); they were warlike and free mountaineers who inhabited those parts from very remote times, and were looked up upon by the Greeks as barbarians. They were never subdued by neighbouring nations, but frequently harassed the adjoining countries by irregular incursions. (Xenoph. Anab. i. 1. § 11, i. § 4, &c.; Strab. ii. p. 130, xiii. p. 569, xiv. pp. 670, 678; Liv. xxxv. 13.) Even the Romans were scarcely able to subdue these people, protected as they were by their mountains and ravines. After the defeat of Antiochus, Pisidia was, with the rest of Asia, given to Eumenes, but had to be conquered by the Romans themselves, and then formed the beginning of what subsequently came to be the province of Cilicia, to which, about A. C. 88, the three Phrygian districts of Laodicea, Apamea, and Pisidia, were added. (Liv. Epit. 77; Cic. in Terr. i. 17, 38.) Still, however, the Romans never established a garrison or planted a colony in the interior; and even the submission of the towns seems to have consisted mainly in their paying tribute to their rulers. The principal towns of Pisidia were, Antiochis, Sagalassus, Termis-
isses, Selge, Paeonaeus, Cotylus, Elaeussa, and Dussion. The mountainous parts of Pisidia are now inhabited by the Karimantas, a wild and rapacious people, whose country is little visited by travellers, and consequently little known; but Pisidia in general corresponds to that portion of Asia Minor comprised within the government of Isauria.

[ L. S. ] PISILIS (Πισίλης), a small town of Caria, be-

between Caunus and Caunos, of uncertain site. (Strab. xiv. p. 651.) [ L. S. ] PISINGARA or PINSIGARA (Πισιγγάρα or Πισσίγγαρα), a town of uncertain site in Armenia Minor. (Itin. v. 7. § 4.)

PISORACA, according to an inscription (Florae, Exp. Svor. v. p. 37), a southern affluent of the river Darius in Hispania Tarraconensis, now the Dun-
gera. (UKert, vol. iii. p. 1. p. 290.) [T.H.D.] PISSAEUM (Πισσαίαμ), a town of Pelagonia in Epeirus, the exact site of which is unknown. (Po-
yb. v. 108; Steph. B. s. e. v.)

PISANTINIL. [Dassaretar.]
PISTORIA (Πιστορία; Eth. Pistoierienis; Pis-
PISTYRUS. is not noted by any other writer; but it may possibly be the river Pitunus, spoken of by Ptolemy (iii. 2. § 8), and which seems to derive its name from the town of Pitunus. [L. S.]

PISTANE. [SPARTA.]

PITHECUSAE INSULAE. [AEGINA.]

PITHOM. [PATUMOS.]

PITNIXU [Torre di Pitino], a town of the Vestini, known only from the Tabula Peutingeriana, which places it on a line of road from Lutereca (Antrodoco) to Aveia. But the stations on each side of it, Priemenum and Eruli, are both unknown, and the distances probably corrupt. Hence, this itinerary affords us no real clue to its position. But Holstenius has pointed out that the name is retained by the Torre di Pitino, about 2 miles N. of Aquila, and has also shown that in the middle ages Pitinum still subsisted as a city, and was an episcopal see. (Tab. Peut.; Holsten. Not. ad Clerum, p. 139; Romanelli, vol. iii. p. 280.) [E. H. B.]

PITULUM (Pitalanus: Pitoio), a town of Umbria, mentioned only by Pliny (iii. 14. s. 19), who enumerates among the towns of that region the "Pitulani, cognates withqui ut vidimus," but names otherwise unknown, but according to Cluverius there is a village called Pitoio in the Apennines between Camerino and Matticola, which probably retains the name of one or the other. (Cluver. Ital. p. 614.) [E. H. B.]

PITYEIA (Piteia: Eth. Pitewe), a town of Mysea, on the coast of the Propontis, between Parium and Priapias. It is mentioned even in the time of Homer. (II. ii. 829; comp. Apollo. Rhod. i. 933; Strab. xiii. 558; Steph. B. s. v.) It is said to have derived its name from the fire which grew there in abundance, and is generally identified with the modern Skanlid. [L. S.]

PITYODES (Pitodes), a small island in the Propontis off the coast of Bithynia, near Cape Hyris, and 110 stadia to the north of Cape Acritas. (Plin. v. 44; Steph. B. s. v. Pitonuessa, who speaks of several islands of this name, which is the same as Pityodes.) The island is probably the one now called Bofuk Ada, or, as it is now called, "Pityodes," which is the road which leads to the town of Pitunus, as Pliny says. (Steph. B. s. v.) It is said to have found remains of an ancient town. [L. S.]

PITYONE'SOS, a small island in the Saracen gulf, lying between Aegina and the coast of Epi- daurus, and distant 6 miles from the latter. (Plin. iv. 12. s. 19.)

PITYUS (Pitouses: Pitsunda), a Greek town in Asiatic Sarmatia, on the north-eastern coast of the Black Sea, N. of Dioscurias, from which it was distant 800 stadia according to Artemidorus, and 300 according to Arrian. The real distance, however, is underrated by these writers; for from C. Iakarion (Dioscurias) to Pitsunda is not less than 400 stadia in a straight line. (Artemidor. ap. Strab. xi. p. 496; Arrian, Per. P. Eum. p. 18.) Artemidorus described it as the great Pitius, and Pliny as an "oppidum opulentissimum," but between the time of Arrian and Pliny it was destroyed by the Herihochi (Plin. v. 5), whence Arrian mentions it only as a place for anchorage, and the name does not occur at all in Ptolemy. The town was afterwards rebuilt by the Romans, and is described by Zosimus (j. 32), in the history of Gallienus, as a fortress surrounded with a very great wall, and having a most excellent harbour. (Comp. Procop. B. Goth. iv. p. 473, ed. Bonn; comp. C. Müller, ad Arrian. l. c. ap. Geogr. Græc. Min. vol. i. p. 392.)

PIITUUSA (Piteusa or Pitousua), a coast of
PITYUSAE.

IITofWafen, literally, "abounding in pine-trees." 1. An island off the promontory Scyllaenum, or Ba-
ciphala, in Troezenia in Argolis. (Paus. ii. 34. § 8.)

Pliny mentions (iv. 12. s. 19) an island Pityusa in
the Argolic gulf, but from the order in which it occurs in Pliny, it would seem to be a different island
from the preceding. 2. One of the Demonesia in the Propontis, according to Hesychius (s. v.).

[DEMONESSE.]

PITYUSAE (ΠΙΤΥΥΑΣΕ or ΠΙΤΥΥΑΣΑ), Strab. iii. p. 167; Ptol. ii. 6: § 77). two islands on the S.
coast of Spain, 700 stadia, or nearly 100 miles from Dinianum (Pinn. iii. 3. s. 11; Liv. xxviii.
37). Their position is thus defined by Diodorus (v. 17): they are three nights' and days' sail from
the Columns of Heracles, one day's sail from Berca, and one day and night from Lilaea; whilst, according
to the Itinerary (p. 511), they were 500 stadia from
the Balareas, and 400 from Carthageo Sparta-
tia, or Carthagoynes. The larger of the two islands
was called Ebusus ('Eβυσσος, Ptol. l. c.); the smaller
Ophiussa (Oφίυσσα, Id.); and as they are only
separated by a narrow strait, and as Ophiussa, from
its small size, was unimportant, they are sometimes
confounded together as one island by the ancients
(Diod. v. 16; Liv. l. c. Dioscor. i. 92, &c.). Their
name of Pityusa, was derived, like that of many
other ancient places, from the abundance of pine-
trees which grew upon them. They were 46 miles in
extent. Diodorus (l. c.) compares Ebusus with
Coreysa for size; and according to Strabo (l. c.)
it was 400 stadia in circumference, and of about
equal length and breadth. It was billy in some
parts, and not very fruitful, producing but little oil
and wine; but its figs were good, and it afforded
excellent pasturage. Snakes and noxious animals
were not found upon it, whilst, on the contrary, the
smaller island, abounded in serpents to such a de-
cree that it seems to have taken its name from them
(Pinn. iii. 14. xv. 21, xxvi. 59, &c.; Mela, ii. 7; Avien. Decr. Orb. 621, &c.). The chief
town, also named Ebusus, which lay on the SE.
side of the island, was a civitas foderata, and had a
mint. (Ramus, Cat. Num. vet. Græc. et Lat. Mus. Reg. Danube, i. p. 13.) It was a well-built city
with a good harbour, and was the resort of many
mansionaries and traders. (Strab. Mela, Diod. Il. c.) The larger island is now Porto, the smaller,
Formentara. [T. II. D.]

PLACENTIA (ΠΛΑΣΚΕΝΙΑ: Eth. Placentiunus; Placentia), a city of Gallia Cispadana, situated near
the S. bank of the Padus, just below the point where
it receives the waters of the Trebia. It was on the
Via Aemilia, of which it originally formed the ter-
mination, that road being in the first instance carried
from Aeminium to Placentia; and was 40 miles distant
from Parma. We have noticed the existence of a
town on the spot previous to the establishment of
the Roman colony, which was settled there in
n. c. 219, after the great Gaulish war, at the same
time with Cremona. (Liv. Epit. xx; Vell. Pat. 1. 14;
Ptol. iii. 40; Ascon. in Plac. 3.) It consisted of not
less than 6000 colonists, with Latin rights.
But the new colony was scarcely founded, and its
walls hardly completed, when the news of the ap-
proach of Hannibal produced a general rising of the
neighbouring Gauls, the Boians and Insubrians, who
attacked Placentia, ravaged its territory, and drove
many of the colonists to take refuge at Mutina; but
were unable to effect anything against the city
itself, which was still in the hands of the Romans
in the following year, and became the head-quarters
of the army of Scipio both before and after the battle
of the Trebia. (Pol. iii. 40, 66; Liv. xvi. 25, 56,
59, 63; Appian, Hann. 3. 7.) At a later period of
the same war, in n. c. 209, Placentia was one of the
colonies which proved faithful to Rome at its great-
est need, and came forward readily to furnish its
quota of supplies for the war, when twelve of the
older colonies failed in doing so. (Liv. xxvii. 10.)
Shortly after this it withstood the arms of Has-
drual, who was induced to lay siege to it, after
he had crossed the Alps and descended into Cis-
alian Gaul, and by so doing lost a great deal of
valuable time. After a protracted siege he was
compelled to abandon the enterprise, and continue
his march into Italy, leaving Placentia behind him.
(Id. xxvii. 39, 43.) A few years later it was less
fortunate, having been taken by surprise by the
sudden insurrection of the Gauls in n. c. 200, who
plundered and burnt the town, and carried off the
greater part of the inhabitants into captivity. (Id.
xxxi. 10.) After the victory of the consul L. Fu-
rius, about 2000 of the prisoners taken on this
occasion were restored to the colony; and a few
years afterwards L. Valerius Flaccus, who wintered
at Cremona and Placentia, restored and repaired as
far as possible the buildings which had suffered during
the war. (Id. xxxi. 21, xxxiv. 22.) But they
were still exposed to the ravages of the Gauls and
Ligurians; and in n. c. 193 their territory was laid
waste by the latter up to the very gates of the city.
(Id. xxxiv. 56.) Hence we cannot wonder to find
them, in n. c. 190, complaining of a deficiency of
settlers, to remedy which the senate decreed that a
fresh body of 3000 families should be settled at
each of the old colonies of Placentia and Cremona,
while new ones should be established in the district
of the Boi. (Id. xxxvii. 46, 47.) A few years
later the consul M. Aemilius, having completed the
subjection of the Ligurians, constructed the cele-
brated road, which was ever after known by his name,
from Ariminum to Placentia (Id. xxxix. 2); and from
this time the security and tranquillity enjoyed by
this part of Italy caused it to rise rapidly to a state
of great prosperity. In this there can be no
doubt that Placentia fully shared; but we hear
little of it during the latter part of the Roman
Republic, though it appears to have been certainly one of the principal
towns of Cispadane Gaul. In the civil war of
Mar Scett and Sulla, a battle was fought near Pla-
centia, in which the partisans of Carbo were de-
feated by Lucullus, the general of Sulla, n. c. 82
(Appian, B. c. i. 92); and in that between Caesar and
Pompey, n. c. 49, it was at Placentia that a
mutiny broke out among the troops of the former,
which at one time assumed a very formidable as-
pect to the security of the Roman provinces, and
with which the two ex-consuls, Sallustius and
Cato, were oppressed by the flurry and the pro-
mises and authority of the dictator. (Appian, B. c. ii.
47; Dion Cass. xii. 26.) Placentia, indeed, seems
to have been at this period one of the places com-
monly selected as the head-quarters of Roman
troops in this part of Italy. (Cic. ad Att. vi. 9.)
It was again the scene of a somewhat similar
mutiny of the legions of Augustus during the Parthian
War, n. c. 41. (Dion Cass. xlvii. 8.)

In the civil war Placentia towards the close of the
republican period as a municipium; its colonial
rank must have been merged in the ordinary munic-
ipal condition in consequence of the Lex Julis,
n. c. 90. (Cic. in Pisones 23; Fest. s. v. Munic.
pium.) But under the Empire it reappears as a
colony, both Pliny and Tacitus giving it that title (Plin. iii. 15, s. 20; Tac. Hist. ii. 19): it had probably received a fresh colony under Augustus. We learn from Tacitus (I. c.) that it was one of the most flourishing and populous cities of the district of Gallia Cispadana; and though of no natural strength, being situated in an open plain, it was well fortified. For this reason it was occupied in A. D. 63 by Spurinna, one of the generals of Otho, and successfully defended by him against Caecina, the general of Vitellius, who had crossed the Padus, and had siege to Placentia, but was compelled to abandon it and withdraw to Cremona. (Tac. Hist. ii. 17—23.) During the assaults of Caecina, the amphitheatre, which is said to have been the largest provincial edifice of the kind in Italy, and was situated without the walls, was accidentally burnt. (Ib. 21.) From this time we meet with no further mention of Placentia in history till the reign of Aurelian, when that emperor sustained a great defeat from the Marcomanni, under its walls, (Vopisc. Anecd. 21.) But the city still continued to be one of the most considerable places on the line of the Via Aemilia; and though it is noticed by St. Ambrose, (St. Amb. 23.) towards the close of the fourth century, as sharing in the desolation that had been befallen the whole of this once flourishing province (Ambros. Ep. 39), it survived all the ravages of the barbarians; and even after the fall of the Western Empire was still a comparatively flourishing town. It was there that Orestes, the father of the unhappy Augustus, was put to death by Oloferne, in A. D. 476. (P. Diac. Hist. Mission. vi. p. 558.) Tropopius also mentions it during the Gothic wars as a strong fortress and the chief city of the province of Aemilia. It was only taken by Totila, in A. D. 546, by famine. (Procop. B. G. iii. 13, 17.) Considerably later it is still noticed by P. Diacosius among the "opulent cities" of Aemilia (Hist. Long. ii. 18); a position which it preserved throughout the middle ages. At the present day it is still a flourishing and populous place, with about 30,000 inhabitants, though partially eclipsed by the superior importance to which Parma has attained since it became the capital of the reigning dukes. There are no remains of antiquity. Placentia was undoubtedly indebted for its prosperity and importance in ancient times, as well as in the middle ages, to its advantageous situation for the navigation of the Po. Strabo (v. p. 215) speaks of the navigation from thence to Ravena, as if the river first began to be navigable from Placentia downwards; but this is not quite correct. The city itself lay at a short distance from the river; but it had an emporium or port on the stream itself, probably at its confluence with the Trebia, which was itself a considerable town. This was taken and plundered by Hannibal in B. C. 218. (Liv. xxxi. 57; Tac. Hist. ii. 19.) It has been already mentioned that the Via Aemilia, as originally constructed, led from Ariminum to Placentia, a distance of 178 miles. It was afterwards continued from the latter city to Dertona, from whence a branch proceeded across the Apennines to Genoa (Strab. v. p. 17); while another line was carried from Placentia across the Padus direct to Mediolanum, a distance of 40 miles; and thus communicated with the whole of Gallia Transpadana. (Itin. Ant. pp. 98, 127, 288; Itin. Hier. p. 616; Tab. Pent.) [E. H. B.] PLACIA (Πλακία; Eth. Πλακασιά), an ancient Pelasgian town in Myssia Olympea, at the foot of Mount Olympos, and on the east of Cyzicus. The place seems to have decayed or to have been destroyed at an early time, as it is not mentioned by later writers. (Herod. i. 57; Sev. lab. p. 35; Dionys. Hal. i. p. 23; Steph. B. s. v. Plakia.) PLACUS (Πλάκος), a woody mountain of Myssia, at the foot of which These is said to have been situated in the illi. (vi. 397, 425, xxii. 479); but Strabo (xiii. p. 614) was unable to learn anything about such a mountain in that neighbourhood. [See PELECAS.] [L. S.] PLAGIARIA. [LUSITANIA.] PLANARIA IN. [FORTUNATAE INSULAE.] PLANASIA (Πλανάσια). PLANAXIA (Πλανάξια). PLANASIA (Πλανάσια; Πικένου), a small island in the Tyrrenian sea, about 10 miles SW. of Ivia (Ellon), and nearly 40 from the nearest point on the coast of Etruria. It is about 3 miles long by 2½ in width, and is low and flat, from whence probably it derived its name. (Plin. iii. 6. s. 12; Ptol. iii. I. § 79; Itin. Marit. p. 513.) The Maritime Itinerary reckons it 90 stadia from Ivia, while Pliny calls the same distance 38 miles; but this is evidently a mistake for its distance from the mainland. It is remarkable that Pliny mentions Planaria and Planasia as if they were two distinct islands, enumerating the one before the other and after Ivia; but it is certain that the two names are only forms of the same, and both refer to the same island. (Cluer. Ital. p. 504; Harduin. Not. ad Plin. l. c.) In Varro's time it seems to have belonged to M. Piso, who kept large flocks of peacocks there in a wild state. (Varr. R. R. iii. 6.) It was not subsequently used as a place of banishment, and among others it was there that Postumus Agricola, the grandson of Augustus, spent the last years of his life in exile. (Tac. Ann. i. 3, 5; Dion Cass. v. 32; Suet. Aug. 65.) Some ruins of Roman buildings still remain in the island: and its quarries of granite seem to have been certainly worked in ancient times. It is now inhabited only by a few fishermen. [E. H. B.] PLANESIA (Πλανεσία, Strab. iii. p. 139), an island in the Sinus Hilicitanus, on the coast of Hispania Tarraconensis, new Isola Plana. [T. H. D.] PLATAEA. [PLATEA.] PLATEA or PLATEAE (Πάτρα, Hom. Herod.; Πάτρας, Thuc. Strab. Paus., &c.; Eth. Πάταρεις, Plateasensis), an ancient city of Boeotia, was situated upon the frontiers of Attica at the foot of Mt. Cithaeron, and between that mountain and the river Asopus, which divided its territory from that of Thebes. (Strab. i. p. 411.) The two cities were about 61 miles apart by the road, but the direct distance was little more than 5 geographical miles. According to the Thebans Platea was founded by them (Thuc. iii. 61); but Pausanias represents the Plateans as indigenous, and according to their own account they derived their name from Platea, a daughter of Aso- pus. (Paus. i. 1. § 1.) Platea is mentioned in Homer among the other Boeotian cities. (Ili. 504.) In B. C. 519 Platea, unwilling to submit to the supremacy of Thebes, and unable to resist her powerful neighbour with her own unaided resources, formed a close alliance with Athens, to which she continued faithful during the whole of her subsequent history. (Herod. vi. 108; Thuc. iii. 68.) She sent 1000 men to the assistance of Athens at Marathon, and shared in the glories of that victory. (Herod. l. c.) The Plateans also fought at Artemision, but were
not present at Salamis, as they had to leave the fleet in order to remove their families and property from the city, in consequence of the approach of the Persian army. (Herod. viii. 44.) Upon the arrival of the Persians shortly afterwards their city was burnt to the ground. (Herod. viii. 50.) In the following year (n. c. 479) their territory was the scene of the memorable battle, which delivered Greece from the Persian invaders. The history of this battle illustrates so completely the topography of the Platæan territory, that it is necessary to give an account of the different positions taken by the contending forces (See accompanying Map). Mardonius proceeded from Attica into Boeotia across Mount Parnes by the pass of Decelina, and took up a position on the bank of the Asopus, where he caused a fortified camp to be constructed of 10 stadia square. The situation was well selected, since he had the friendly city of Thebes in his rear, and was thus in no danger of falling short of provisions. (Herod. ix. 15.) The Grecian army crossed over from Attica by Mt. Cithaeron; but as Pausanias did not choose to expose his troops to the attacks of the Persian cavalry on the plain, he stationed them on the slopes of the mountain, near Erythrae, where the ground was rugged and uneven. (See Map, First Position.) This position did not, however, altogether preserve them; but, in an attack made by the Persian cavalry, a body of 300 Athenians repulsed them, and killed their leader Mosistius. This success encouraged Pausanias to descend into the territory of Platæa, more especially as it was better supplied with water than his present position. Marching from Erythrae in a westerly position along the route of Mt. Cithaeron, and passing by Ibyssus, he drew up his army along the right bank of the Asopus, partly upon hills of no great height and partly upon a lofty plain, the right wing being near the fountain Gargaphia, and the left near the chapel of the Platæan hero Androcrites. (Herod. ix. 25—30.) Mardonius drew up his army opposite to them on the other side of the Asopus. (See Map, Second Position.) The two armies remained in this position for some days, neither party being willing to begin the attack. The Persians assaulted the Greeks at a distance with their missiles, and prevented them altogether from watering at the Asopus. Meanwhile the Persian cavalry intercepted the convoys of provisions proceeding to the Grecian camp, and on one occasion drove away the Laciedemomians, who occupied the right wing from the fountain Gargaphia, and succeeded in choking it up. This fountain had been of late the only watering-place of the Greeks; and as their ground was now untenable, Pausanias resolved to retreat in the night to a place called the Island (πειρόμα), about 10 stadia in the rear of their present position, and halfway between the latter and the town of Platæa. The spot selected, improperly called an island, was, in fact, a level meadow, comprised between two branches of the river Oerot, which, rising from distinct sources in Mt. Cithaeron,

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**Battle of Platæa.**

- **a. Persian camp.**
- **b. Attic camp.**
- **c. Lacedæmonian camp.**
- **d. Various Greek allies.**
- **I. First Position occupied by the opposing armies.**
- **II. Second Position.**
- **III. Third Position.**
- **A. Road from Platæa to Thebes.**
- **B. Road from Megara to Thebes.**
- **C. Persian camp.**
- **D. Erythrae.**
- **E. Ibyssus.**
PLATAEA.

and running for some space nearly parallel with one another, at length unite and flow in a westerly direction into the gulf of Corinth. (Herod. ix. 51.)

The nature of the ground would thus afford to the Greeks abundance of water, and protection from the enemy's cavalry. At last, however, through for so short a distance, was effected in disorder and confusion. The Greek centre, chiefly composed of Megarians and Corinthians, probably fearing that the island would not afford them sufficient protection against the enemy's cavalry, did not halt till they reached the temple of Hera, which was in front of the town of Plataea. The Laecdemonians on the right wing were delayed till the day began to dawn, by the obstinacy of Amompharetus, and then began to march across the hills which separated them from the island. The Athenians on the left wing began their march at the same time, and got round the hills to the plain on the other side on their way to the island. After marching 10 stadia, Pausanias halted on the bank of the Molocis, at a place called Agripius, where stood a temple of the Eleusinian Demeter. Here he was joined by Amompharetus, and here he had to sustain the attack of the Persians, who had rushed across the Asopas and up the hill after the retreating foe. As soon as Pausanias was overtaken by the Persians, he sent to the Athenians to entreat them to hasten to his aid; but the coming up of the Boeotians prevented them from doing so. Accordingly the Laecdemonians and Tegaeans had to encounter the Persians alone without any assistance from the other Greeks, and to them alone belongs the glory of the victory. The Persians were defeated with great slaughter, nor did they stop in their flight till they had again crossed the Asopas and reached their fortified camp. The Thebans also were repulsed by the Athenians, but they retreated in good order to Thebes, being covered by their cavalry from the pursuit of the Athenians. The Greek centre, which was nearly 10 stadia distant, had no share in the battle; but hearing that the Laecdemonians were gaining the victory, they hastened to the scene of action, and, coming up in confusion, numbered 5000 were cut to pieces by the Theban force. Meantime the Laecdemonians pursued the Persians to the fortified camp, which, however, were unable to take until the Athenians, more skilled in that species of warfare, came to their assistance. The barricades were then carried, and a dreadful carnage ensued. With the exception of 40000 who retreated with Artabazus, only 3000 of the original 300000 are said to have escaped. (Herod. ix. 50—73.) On the topography of this battle, see Leake, Northern Greece, vol. ii. p. 335, seq.; Grote, History of Greece, vol. v. p. 212, seq.

As this signal victory had been gained on the soil of Plataea, its citizens received especial honour and rewards from the confederate Greeks. Not only was the large sum of 80 talents granted to them, which they employed in erecting a temple to Athena, but they were charged with the duty of rendering every year religious honours to the tombs of the warriors who had fallen in the battle, and of celebrating every five years the festival of the Eleutheria in commemoration of the deliverance of the Greeks from the Persian yoke. The festival was sacred to Zeus Eleutherius, to whom a temple was now erected at Plataea. In return for these services Pausanias and the other Greeks swore to guarantee the independence and inviolability of the city and its territory. (Thuc. ii. 71; Plut. Arist. c. 19—21; Strab. ix. p. 412; Paus. ix. 2 § 4; for further details see Dict. of Ant. art. ELECTHERIA.)

Plataea was of course now rebuilt, and its inhabitants continued unmolested till the commencement of the Peloponnesian War. In the spring of B.C. 431, before any actual declaration of war, a party of 300 Thebans attempted to surprise Plataea. They were admitted within the walls in the night time by an oligarchical party of the citizens; but the Plataeans soon recovered from their surprise, and put to death 180 of the assailants. (Thuc. ii. 1, seq.)

In the third year of the war (B.C. 429) the Peloponnesian army under the command of Archidamus laid siege to Plataea. This siege is one of the most memorable in the annals of Grecian warfare, and has been narrated at great length by Thucydides. The Plataeans had previously deposited at Athens their old men, women, and children; and the garrison of the city consisted of only 400 citizens and 80 Athenians, together with 110 women to manage their household affairs. Yet this small force set at defiance the whole army of the Peloponnesians, who, after many fruitless attempts to take the city by assault, converted the siege into a blockade, and raised a circuit of walls round the city, consisting of two parallel walls, 16 feet asunder, with a ditch on either side. In the second year of the blockade 212 of the besieged during a tempestuous winter's night succeeded in scaling the walls of circumvaliation and reaching Athens in safety. In the course of the ensuing summer (B.C. 427) the remainder of the garrison were obliged, through failure of provisions, to surrender to the Peloponnesians. They were all put to death, and all the private buildings and the temple were burned by the Greeks. While the materials erected a sort of vast barricade round the temple of Hera, both for the accommodation of visitors, and to serve as an abode for those to whom they let out the land. A new temple, of 100 feet in length (πενήνεκακτιμένες), was also built by the Thebans in honour of Hera. (Thuc. ii. 71, seq., iii. 20, seq., 52, seq., 68.)

The surviving Plataeans were kindly received by the Athenians. They would appear even before this time to have enjoyed the right of citizenship at Athens ('Ἀθηναίων ἵμαμαχοι καὶ πολίται', Thuc. iii. 63). The exact nature of this citizenship is uncertain; but that it was not the full citizenship, possessed by Athenian citizens, appears from a line of Aristophanes, who speaks of certain slaves, who had been engaged in sea-fights, being made Plataeans (καὶ Πλαταιῶν εἶχον εἶλαὶ διῆλθαν δεσπότας, Ran. 706; comp. Schol. ad Aristoph. Ran. 33; Büschh, Public Econ. of Athens, p. 262, 2nd ed.). Diochorus, in relating their return to Athens at a subsequent time, says (xx. 46) that they received the ἀνασκόπησις; but that some of them at any rate enjoyed nearly the full privileges of Athenian citizens appears from the decree of the people quoted by Demosthenes (c. Neer, p. 1380). On the whole subject, see Hermann, Staatsalterth. § 117.

In B.C. 429 the Athenians gave the Plataeans the town of Sceiae as a residence. (Thuc. iii. 32; Isocr. Paneg. § 108; Plut. Lycur. xii. 76.) At the close of the Peloponnesian War, they were able to march forth and to evacuate Sceiae (Plut. Lycur. 14), and again found a hospitable welcome at Athens. Here they were living at the time of the peace of Antalcidas (B.C. 387), which guaranteed the autonomy of the Grecian cities; and the Laecdemonians, who were now auxilius to humble the power of Thebes, took ad-
PLATAEA.

The ruins of Plataea are situated near the small village of Kókkhí. The circuit of the walls may still be traced in great part. They are about two miles and a half in circumference; but this was the size of the city restored by Philip, for not only is the earlier city, before its destruction by the Thebans, described by Thucydides (ii. 77) as small, but we find at the southern extremity of the existing remains more ancient masonry than in any other part of the ruins. Hence Leake supposes that the ancient city was confined to this part. He observes that "the masonry in general, both of the Acropolis and of the town, has the appearance of not being so old as the time of the battle. The greater part is that of the fourth order, but mixed with portions of a less regular kind, and with some pieces of polygonal masonry. The Acropolis, if an interior inclosure can be so called, which is not on the highest part of the site, is constructed in part of stones which have evidently been taken from earlier buildings. The towers of this citadel are so formed as to present flanks to the inner as well as to the outer face of the intermediate walls, whereas the town walls have towers, like those of the Turks, open to the internal. Above the southern wall of the city are foundations of a third inclosure; which is evidently more ancient than the rest, and is probably the only part as old as the Persian War, when it may have been the Acropolis of the Plataeans of that age. It surrounds a rocky height, and terminates to the S. in an acute angle, which is only separated by a level of a few yards from the foot of the great rocky slope of Corinth. This inclosure is in a situation higher than any other part of the ancient site, and higher than the village of Kókkhí, from which it is 500 yards distant to the E. Its walls are traceable on the eastern side along a torrent, a branch of the Omós, nearly as far as the south-eastern angle of the main inclosure of the city. In a church within this upper inclosure are some fragments of an inscribed marble." (Northern Greece, vol. ii. p. 325.) (Compare Friederich, Specimen Rerum Plataic. Berol. 1841; Münchser, Diss. de Rebus Plataeae. 1841.)

PLATANUS.

The Platanus has been mentioned by Pausanias, who notices three temples, one of Hera, another of Athena Areia, and a third of Demeter Eleusinia. Pausanias speaks of only one temple of Hera, which he describes as situated within the city, and worthy of admiration on account of its magnitude and the offerings with which it was adorned. It was apparently the temple built by the Thebans after the destruction of Plataea. (Thuc. iii. 68.) It is probable that the old temple of Hera mentioned by Herodotus, and which he describes as outside the city (i. 52), was no longer repaired after the erection of the new one, and had disappeared before the visit of Pausanias. The temple of Athena Areia was built according to Pausanias (i. 4. § 1) out of a share of the spoil of Marathon, but according to Plutarch (Alex. 290) with the 80 talents out of the spoils of Plataea, as mentioned above. The temple was adorned with pictures by Polygnotus and Onatas, and with a statue of the goddess by Phidias. Of the temple of Demeter Eleusinia we have no details, but it was probably erected in consequence of the battle having been fought near a temple of Demeter Eleusinia at Argiopis. (Herod. iii. 57.) The temple of Zeus Eleutherus (Strab. i. p. 413) seems to have been erected in the place of Plataea to an altar and a statue. It was situated outside the city. (Paus. i. 2. §§ 5—7.)

Plataea is mentioned in the sixth century by Herodotus (p. 645, Wesseling) among the cities of Bœotia; and its walls were restored by Justinian. (Procop. de Aedif. iv. 2.)

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COIN OF PLATAEA.

PLATAMO Den (Messenia, p. 341, b.)

PLATANISTAN (Spauta.)

PLATANISTON (Πλατανίστων). 1. A fountain in Messenia, near Korone. (Paus. iv. 34. § 4.)

 Mehrfachgebrauch.

2. A river of Arcadia, and a tributary of the Neda, flowing westward of Lycosa, which it was necessary to cross in going to Phigalia. (Paus. viii. 39. § 1.) Leake, Morca, vol. ii. p. 10.)

PLATANISTUS (Πλατανίστος). 1. The northern promontory of Cythera. (Paus. iii. 23. § 1.)

2. Another name of Macistus or Macistum, a town of Triphylia in Elis. (Machistus.)

PLATANUS (Πλατανός), a river of Boeotia, flowing by Coreisa into the sea. (Corisell.)

PLATANUS (Πλατάνως), according to the Stadtnamen (§§ 178, 179), a coast-town of Chios Aspera, 350 stadia west of Anemurium. This distance is incorrect. Beaufort remarks that "between the plain of Scutari and the promontory of Anamur, a distance of 30 miles, the ridge of bare rocky hills forming the coast is interrupted but twice by narrow valleys, which conduct the mountain torrents to the sea. The first of these is Kharadra; the other is halfway between that place and Anamur." The latter, therefore, seems the site of Platanus, that is, about 150 stadia from Anemurium. The whole of that rocky district, which was very dangerous to navigators, seems to have derived the name of Platanus (Strab. xiv. p. 669) from Plataea. (Leake, Asia Minor, p. 200.)

PLATANUS (Πλατάνος, Polyb. v. 68; Step. B. s. v. Πλατανός). Joseph. Ant. xvi. 11. § 1; Eth. Πλατανεύς), a town of Phocis, described by Isodorus (E. C.) as a village of the Sikonesian, and situated upon a pass between Mount Leetan and
PLETAE INS.

1. Old Pleuron (ἡ πλήθα Πλευρών, Strab. x. p. 451), was situated in the plain between the Acheans and the Eueans, W. of Calydon, at the foot of Mount Curium, from which the Curetes are said to have derived their name. Pleuron and Calydon were the two chief towns of Aetolia in the heroic age, and are said by Strabo (x. p. 450) to have been the ancient ornament (σημαίνα) of Greece. Pleuron was originally a town of the Curetes, and its inhabitants were engaged in frequent wars with the Aetolians of the neighbouring town of Calydon. The Curetes, whose attack upon Calydon is mentioned in an episode of the Iliad (ix. 529), appear to have been the inhabitants of Pleuron. At the time of the Trojan War, however, Pleuron was an Aetolian city, and its inhabitants sailed against Troy under the command of the Aetolian chief Theseus, the son (not the grandson) of Oeneus. (Homo. ii. ii. 639, comp. xiii. 217, xiv. 116.) Ephorus relates that the Curetes were expelled from Pleuron, which was formerly called Curetis, by Aetolians (ap. Strab. x. p. 465); and this tradition may also be traced in the statement of Thucydides (iii. 102) that the district, called Calydon and Pleuron in the time of the Peloponnesian War, formerly bore the name of Aetolus. Since Pleuron appears as an Aetolian city in the later period of the heroic age, it is represented in some traditions as such from the beginning. Hence it is said to have derived its name from Pleuron, a son of Aetolus; and at the very time that some legends represent it as the capital of the Curetes, and engaged in war with Oeneus, king of Calydon, others suppose it to have been governed by the Aetolian Theseus, the brother of Oeneus. Theseus was also represented as a descendant of Pleuron; and hence Pleuron had an heroon or a chapel at Sparta, as being the ancestor of Leda, the daughter of Thesius. But there are all kinds of variations in these traditions. Thus we find in Sophocles Oeneus, and not Theseus, represented as king of Pleuron. (Apollod. i. 7. § 7; Paus. iii. 14. § 8; Soph. Trach. 7.) One of the tragedies of Phrynichus, the subject of which appears to have been the death of Meleager, the son of Oeneus, and the classical Peleus was, or the “Pleuron to Women;” and hence it is not improbable that Phrynichus, as well as Sophocles, represented Oeneus as king of Pleuron. (Paus. x. 31. § 4.) Pleuron is rarely mentioned in the historical period. It was abandoned by its inhabitants, says Strabo, in consequence of the ravages of Demetrius, the Aetolian, a surname probably given to Demetrius II., king of Macedonia (who reigned n. c. 239—229), to distinguish him from Demetrius Poliorcetes. (Strab. x. p. 451.) The inhabitants now built the town of

2. New Pleuron (ἡ νεωτερὰ Πλευρών), which was situated a short distance from Mt. Arcadyanus. Shortly before the destruction of Corinth (n. c. 146), we find Pleuron, which was then a member of the Achaean League, petitioning the Romans to be discovered from it. (Paus. vii. 11. § 3.) Leake supposes, on satisfactory grounds, the site of New Pleuron to be represented by the ruins called τὸ Κάστρον τῆς Κυπαρής Ἐφέσου, or the Castle of Lady Irene about one hour’s ride from Mesolonghi. These ruins occupy the broad summit of one of the steep and rugged heights of Mt. Zygus (the ancient Arcadyanus), which bound the plain of Mesolonghi to the north. Leake thinks the walls of a town of which was daily in circumference, but Mare and Dodwell describe the circuit as nearly two miles. The most remarkable T T
remains within the ruined walls are a theatre about 100 feet in diameter, and above it a cistern, 100 feet long, 70 broad, and 14 deep, excavated on three sides in the rock, and on the fourth constructed of masonry. In the acropolis Leake discovered some remains of Doric shafts of white marble, which he conjectures to have belonged to the temple of Athena, of which Dicaearchus speaks (1. 55); but the temple mentioned by Dicaearchus must have been at Old Pleuron, since Dicaearchus was a contemporary of Aristotle and Theophrastus, and could not have been alive at the time of the foundation of New Pleuron. Dotwell, who visited the ruins of this city, erroneously maintains that they are those of Oroseum, which were, however, situated among the marshes on the other side of the Achelous. Leake places Old Pleuron farther south, at a site called Chylo-Kostra, on the edge of the plain of Meso-boughhi, where there are a few Hellenic remains.


**PLINTHINE**

(Πλινθίνη, Strab. xvii. p. 799; *Ptol. iv. 5. § 8; Steph. B. s. v.*), the frontier town of Aegypt towards Libya. It stood at the head of the somewhat long bay in latitude 30° 30' N. just within the Maeotic sea, but beyond the limits of the Delta proper. There are no remains enabling us to determine the exact site of this town; but it cannot have been far from Taposiris (Abousor), of which the ruins are still visible about 25 miles W. of Alexandria. An inferior kind of wine was produced in this region of Aegypt; and Hellenicus (Fr. 155) says that the people of Plinthine originally discovered the virtues of the grape. ( Athein. i. p. 34.)

(W. B. D.)

**PLINTHINETICUS SINUS**

(Πλινθινετικής ρέματος, Herod. ii. 6), the westernmost of the Mediterranean harbours of Aegypt. It was indeed little more than a sandbank, and was exposed to the N. and NW. winds. W. of the Sinus Plinthineticiens the region Marcomarica.

(W. B. D.)

**PLISTIA**

(Prestia), a town of the Sammites, mentioned only by Livy (ix. 21, 22) in a manner that adorns but little clue to its position. It was besieged by the Sammites in B. c. 315, with the view of drawing off the Romans from the siege of Saticiana; they failed in this object, but made themselves masters of Plistia. The site is probably indicated by a village still called *Prestia*, about 4 miles from St Agata dei Galli, at the foot of the Monte Taburnus.

(E. H. B.)

**PLITTUS.**

(Delph.)

**PLITTENUS.**

(a Thesára, Arrian, *Per. Mar. Evagri*, p. 29, Iudas, p. 294, ed. C. Müller, who reads *Páthára*), an important emporium in the *Duchinades* in India, from which many only stones were exported. It is called by Ptolemy (Vit. i. § 82) *Bathana* (Baithana), the royal residence of Siro-polomeaus. In Ptolemy it is also called *Fathana*, in *Samscrit Pratthodana*: it is the modern town of *Pythian*, or *Palinuk* upon the river Godavari. (Vincent, *Voyage de *Newcouth*, vol. ii. p. 412; Lasson, *Ind. Abhcr*, vol. i. p. 177; C. Müller, *ad Geogr. Græc. Min.* vol. i. p. 294.)

**PLOTAE INSULAE.**

(strophades).*

**PLOTHIA.**

(Attica, p. 330, b.)

**PLOTINOPOLIS.**

(Πλοτινόπολις, *Ptol. iii. 11. § 13*), a town of Thrace, on the road from Trajanopolis to Hadrianopolis, and connected with Hercules by a by-road. (*Itin. Ant.* pp. 175, 322.) According to the Itinerary, it was 21 miles distant from Hadrianopolis. It was probably founded by Trajan at the same time with Trajanopolis, and named after his censor Plotina. It was restored by Justinian. (*Procop. Aed. iv. 11.*). Variously identified with *Hjsìs-erike, Illudia, and Demetria*; but Pococke (iii. c. 4) thinks that the ruins near *Lan Kinyr* belong to it. [T. H. D.]

**PLUMBARKA.**

(Πλυμβάρκα, Strab. iii. p. 159), a small island on the S. coast of Spain, probably off C. St. Martin. [T. H. D.]

**PLUVIA.**

(Ποτφίντατα ίσοιλαι). PLUVINA, a town of Pelagonia, to which the consul Sulpicius retired in his campaign against Philip, B. C. 200. (*Liv. xxxi. 39*). Its position must be looked for in one of the valleys watered by the Erigon and its branches. [E. B. J.]

**PNEGEUS.**

(*Phoenic.*)

**POCRINUM,** in Gallia, a name which appears in the Table on a route from *Aqua Borinensis* (*Bourbon* *L'Archambault*) to *Augustodunum* (*Auteum*). D'Anville finds a place named *Perrigni*, on the right bank of the *Loire* E. of *Bourbon L'Archambault*, and he thinks that both the name and the distance agree well enough with the Table. A French writer, cited by Uerton (*Galliennes*, p. 467), places Pocrimum 15 leagues from Perrigny, near the village *La Brosse*, where old ruins have been found; and the place is called in old documents *Pont Bercoune* on the Loire. [G. L.]

**PODALAKA.**

(Ποδάλακα, Ποδάλλα, Ποδάλλα, or Ποδάλλης; *Eth. Ποδάλλως*), a town of *Lycia*, situated in the neighbourhood of Limyra (Steph. B. s. r.). but according to Ptolemy (v. § 7) not far from the sources of the *Xanthus* in the north of *Lycia*. (*Comp. Pin. v. 28; Hieroc. p. 683*). Sir C. Fellows (*Lycia*, p. 392, &c.) looks for its site further east towards Mount *Solida*, where remains of an ancient town (*Cyclopian walls and rock-tombs*) near *Aullea*, are still found, and are known by the name of *Eski Hissar*, i. e. old town. [L. S.]

**PODANDUS.**

(Ποδανδός, Basil. Ep. 74, 75; *It. Auton.*, p. 143, i Podandos, Const. Porphyr. de Theor. i. p. 19, Bonn; Podandos, Const. Porphyr. *Vit. Basil. c. 36; Opodanda, ii. Hieros*, p. 578). a town of *Cappadocia* distant 16 Roman miles from *Faustinopoli*, according to the Antonine Itinerary (*i. e.*), but 29 according to the Jerusalem Itinerary (*i. e.*). It was situated near the Pyla Ciliciae. It is frequently mentioned by the Byzantine writers, and is said to have taken its name from a small stream which flowed near it. (*Constant. Porphyr. *Vit. Basil. c. 36; Cedron*, p. 575; Joann. Scluiz. pp. 829, 844.) It is described by Basil as a most miserable place. "Figure to yourself," he says, "a Lacanian Crasso, a Charonius breathing forth pestilential vapours; you will then have an idea of the wretchedness of Podandus." (Ep. 74.) It is still called *Podand.* (Cramer, *Asia Minor*, vol. ii. p. 15.)

**POPOYCA.**

(Ποπόγκα or Ποπόκκα, Ptol. vii. 1. § 14; *Podacena, Perip. Mar. Evagri*, p. 60), a place near the coast of *Molatul* not far from the *Cumary* river. According to Boden (*Ind. vol. i. p. 26*), the name is a corruption of *Podkern* (the new town). (*Comp. ad litter*, vol. v. p. 516.) It is not unlikely that the name has been preserved in the
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that the city was considered as an ancient one, and
certainly existed before the Roman conquest of Istria
in A.D. 177, though its name is not mentioned on
that occasion. It was undoubtedly the advantages
of its excellent port that attracted the attention of
the Romans, and led Augustus to establish a colony
there, to which he gave the name of iuventus.
(Mel. L.C.; Plin. iii. 19. s. 29.) Several of the still
existing remains prove that he at the same time
adorned it with public edifices; and there is no
doubt that under the Roman Empire it became a
considerable and flourishing town, and, next to
Tereste (Trieste), the most important city of Istria.
(Strab. l. c.; Plut. iii. 1. § 27; Gruter, Inscr.
p. 263. 7, p. 360. 1, p. 432. 8.) It is mentioned in
history as the place where Crispus, the eldest son
of Constantine the Great, was put to death by order
of his father; and again, in A.D. 534, the Caesar
Gallus underwent the same fate there by order of
Constantius. (Ann. Maj. xiv. 11.) After the
fall of the Roman Empire in the West it continued
to be a place of importance, and in A.D. 544 it was
there that Belisarius assembled the fleet and army
with which he was preparing to cross over to Ia-
venna. (Procop. B. C. ii. 10.) It probably partook
of the prosperity which was enjoyed by all Istria
during the period that Ravenna became the seat of
empire, and which was continued throughout the
period of the Exarchate; we learn from the Itineraries
that it was connected by a road along the coast
with Tereste, from which it was 77 miles distant, while
the direct communication by sea with labour (Zoro)
seems to have been in frequent use, though the
passage was 450 stadia, or 56 Roman miles. (Hin.
Aed. pp. 271, 496.)

Pola is remarkable for the importance and
preservation of its ancient remains. Of these far
the most important is the amphitheatre, one of the
most interesting structures of the kind still extant,
and remarkable especially for the circumstance that
the external circumference, usually the part which
has suffered the most, is in this case almost entirely
perfect. It is built on the slope of a hill, so that on
the E. side it has only one row of arches, and on
the opposite side facing the bay, it has a double tier,
with an additional story above. It is 436 English
feet in length by 346 in breadth, so that it exceeds
in size the amphitheatre of Nimes, though considerably
smaller than that at Verona. But its position and
the preservation of its more architectural portions
render it far more striking in aspect than either of
them. Considerable remains of a theatre were also
preserved down to the 17th century, but were
destroyed in 1636, in order to make use of the ma-
terials in the construction of the citadel. There
still remain two temples; one of which was dedicated
to Rome and Augustus, and though of small size, is
of very elegant design and execution, corresponding
to the Augustan age, at which period it was un-
doubtedly erected. It has thence become a favourite
model for study with Italian architects from the
time of Palladio downwards. The other, which was
consecrated to Diana, is in less complete preserva-
tion, and has been converted into a modern habitation.
Besides these, the Porta Areia, a kind of triumphal
arch, but erected by a private individual of the
name of Sergius, now forms the S. gate of the city.
Another gate, and several portions of the ancient
walls are also preserved. The whole of these monu-
ments are built of the hard white limestone of the
country, closely approaching to marble, which adds

PONTICЉАM.

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present Ponidcherry (written in the Tamil language
Puducherry). Potelemy mentions another place of
the same name in the northern part of the island of
Taphroane (vii. 4. § 10). [V.]

POECILIAE, POECILIAS (Ποικίλασας, Plut. i. 15. § 3; Ποικίλεσσας, Stadium. Magni Mar. p. 299, ed. Hoffman), a town on the S. coast of Crete, placed by Potemny E. of Tarrha, between this place and the promontory Hermaca; but in the Stadiasmus W. of Tarrha, between this place and Syna, 60 stadia from the former and 50 from the latter. It is probably represented by the ruins near Trypeta, situated between the places mentioned in the Stadiasmus.

(Paschley, Crete, vol. ii. p. 264.)

POECILE (Ποικιλή), a rock on the coast of Cilicia, near the mouth of the Cydnus, and on the east of Cape Sarpedon, across which a flight of steps cut in the rock led from Cape Zephyrium to Seleucia. (Strab. xiv. p. 670; Stadiasmus. Mar. M. § 161.) Its distance of 40 stadia from the Cydnus will place it about Pershendi. Instead of any steps in the rock, Beamfort here found extensive ruins of a walled town, with temples, arcades, aqueducts, and tombs, built round a small level, which had some appearance of having once been a harbour with a narrow opening to the sea. An inscription copied by Beamfort from a tablet over the eastern gate of the ruins accounts for the omission of any notice of this town by Strabo and others; for the inscription states it to have been entirely built by Flurius, archon of the eparchia of Isauria, in the reigns of Valentinian, Valens, and Gratian. [L. S.]

POECILUM (Ποικιλώμ, Pana. i. 37. § 8), a mountaint in Attica, on the Sacred Way. [See Vol. i. p. 298. a.]

POEDICULI. [PEFECULI.

POEDICUM (Ποιδίκωμ), a place mentioned only by Potemny (ii. 14. § 3) as situated in the southward of Noricum; it is commonly identified with the modern Adelsberg, on the river Poisly. [L. S.]

POEEESA. [CEROS.]

POEMANÈNUS (Ποιμανηνός), a town in the
south of Cyzicus, and on the south-west of lake
Aphitins, which is only mentioned by very late
authors. It belonged to the territory of Cysicus,
was well fortified, and possessed a celebrated temple
of Asclepius. (Steph. B. s. v. Ποιμανηνών; Nicef.
Chrm. Chron. p. 296; Conili. Constant. III. p. 503; Conili. Nicen. Iii. p. 572; Hieroc. p. 662, where it is called Poemanemus.) Its inhabitants are called Poemanenii (Ποιμανηνοί, Plin. v. 32). Hamilton (Researches, ii. p. 108. &c.) identifies it with the modern Manipe, near the lake bearing the same name. [L. S.]

POENI. [CARIAGHO.

POENITENÆ ALPES. [ALPES, p. 108. a.]

POETÌVIO. [PETITOVI.

POGON. [Τρότης.]

PÔLA (Πόλα: It. Pola; Præf. Pola), one of
the principal towns of Istria, situated near the S.
extremity of that peninsula, on a landlocked bay,
forming an excellent part, which was called the
Sinus Polaticus. (Mel. ii. 3. § 13.) According to
a tradition mentioned by several ancient authors, its
foundation was ascribed to a band of Celchians, who
had come hither in pursuit of Medea, and afterwards
settled in the country. (Strab. i. p. 46, v. p. 216; Plin. iii. xix. s. 23; Mel. l.c.; Tzetz. ad Lyegoph. 1022.) It is impossible to explain the origin of this tale, which is already mentioned by Callimachus (ap. Strab. i. c.); but it may be received as proving
POLEMONIUM.  

much to their effect. Dante speaks of the environs of Pola, as in his time remarkable for the numerous sarcophagi and ancient tombs with which they were almost wholly occupied. These have now disappeared. (Dante, Inf. ix. 13.)

The antiquities of Pola have been repeatedly described, and illustrated with figures; among others, in the fourth volume of Stuart and Revett's Athens, fol. Lond. 1816, and in the Voyage Pittoresque de l'Istrie et de la Dalmatien, fol. Paris, 1802; also in Allason's Antiquities of Pola, fol. Lond. 1819.

The harbour of Pola is completely backwatered, so as to have the appearance of a small basin-shaped lake, communicating by a narrow channel with the sea. Off its entrances lies a group of small islands called the Isola Brioni, which are probably those called by Pliny Cissa and Follaria. (Plin. iii. 26. s. 30.)

The southernmost promontory of Istria, about 10 miles distant from Pola, derived from it the name of Pollentiacum Promontorium. It is now called Capo Promontore. [E. H. B.]

POLEMONIUM (Πολέμωνιον), a town on the coast of Piraeus, at the mouth of the small river Eligumus, 10 stadia from Phaidiane, and 130 from Cape Jasionum. (Arrian, Perip. p. 16; Anonym. Perip. p. 11, &c.; Plut. v. 6. § 4; Steph. B. s. r.) Pliny (vi. 4) places the town 120 Roman miles from Amisus, which seems to be too great a distance. (Comp. Amm. Marc. xxii. 8; Hieroc. p. 702, where it is erroneously called Polémwion; Tab. Peiting.) Neither Strabo nor any writer before him mentions this town, and it is therefore generally believed that it was built on the site of the town of Soli, which is not noticed by any writer after Strabo. Its name intimates that it was founded, or at all events was named, after one Polemon, perhaps the one who was made king of that part of Pontus, about B. C. 36, by M. Antonius. It had a harbour, and seems to have in the course of time become a place of considerable importance, as the part of Pontus in which it was situated received from it the name of Pontus Polemoniacus.

The town was situated on the western bank of the Solus, where its existence is still attested by the ruins of an ancient church, and the remains of a massive wall; but the ancient name of the place is preserved by the village of Polirome, on the opposite side of the river. (Hamilton, Researches, vol. i. p. 270.)

POLICHNE (Πολιχνα). 1. A town of Laconia, mentioned only by Polybius (iv 36), is placed by Leake in the interior of the country on the eastern slope of Mt. Parnon at Kéandía (τά Κέανδα), where, among the ruins of a fortified town of the lower empire, are some remains of Hellenic walls. (Leake, Pélograφia, p. 364.)

2. Near the NW. of Messenia on the road from Andania to Dorium and Cyparissus. (Paus. iv. 33. § 6.)

3. A town of Arcadia, mentioned only in a line of Homer, quoted by Strabo, for which the Athenians substituted another to prove that Salamin at the time of the Trojan War was a dependency of Athens. (Strab. i. 9. p. 394.)

4. (Eth. Polichnítos), a town of Crete, whose territory bordered upon that of Cydonia. (Thuc. ii. 85.) In B. C. 429 the Athenians assisted the inhabitants of Pollinum in making war upon the Cydonians and Cretans. (Thuc. i. 6.) Herodotus also mentions the Palioge, and says, that this people and the Prasii were the only people in Crete who did not join the other Cretans in the expedition against Camiens in Sicily in order to revenge the death of Minos (vii. 170; Steph. B. s. v.). Cramer (Ancient Greece, vol. iii. p. 380) supposes the ruins at Polis S. of Armogastro to be those of Polichné, which Phaselis, however, regards as those of Lappo or Lampe. (Cramer, Hist. Lang. iv. 8.)

POLICHNE (Πολιχνη), a small town in the upper valley of the Aesopus in Troas (Strab. xiii. p. 605; Plin. v. 32; Steph. B. s. v.; Hieroc. p. 662.) Respecting a place bearing the same name near Clazomenae, see Clazomenae. [L. S.]

POLIANTHUS (Bomarzo), a town of Etruria, not far from the right bank of the Tiber, and about 12 miles E. of Viterbo. The name is not found in any writer earlier than Paulinus Diaconus (Hist. Lang. iv. 8), and there is therefore no evidence of its antiquity; but it is certain that there existed an ancient Etruscan city about 2 miles N. of the present village of Bomarzo. Some ruins and other slight vestiges of ancient buildings still remain, and numerous sepulchres have been discovered, some of which have yielded various objects of interest. One of them is adorned with paintings in the Etruscan style, but apparently not of early date. (Dennis's Etruria, vol. i. p. 214—226.)

POLIS (Πόλις), a village of the Hyaea in Locris, which Leake supposed occupied the site of Karbés, where he found an inscription. (Thuc. iii. 101; Leake, Northern Greece, vol. ii. p. 620.)

POLISMA (Πόλισμα), a small place on the river Simeos in Troas, was originally called Polion; but it was situated in an unsuitable locality, and soon decayed. (Strab. xiii. p. 601.)

POLITORIUM (Πολιτόριον: Eth. Politóριον), an ancient city of Latium, destroyed at a very early period of the Roman history. The account of its capture and destruction by Ancus Marcius comprises indeed all we know concerning it; for the statement cited from Cato (Serv. ad Aen. v. 564), which ascribed its foundation to Polites, the son of Priss, is evidently a mere etymological fiction. According to Livy and Dionysius, it was a city of the Frisci Latin, and was the fifth which was attacked by the Romans, who made himself master of it with little difficulty, and transported the inhabitants to Rome, where he settled them upon the Aventine. But the Latins having soon after re-colonised the deserted city, Ancus attacked it again, and having taken it a second time, entirely destroyed it, that it might not for the future afford a shelter to his enemies. (Liv. i. 33; Dionys. iii. 37, 38, 43.)

The destruction appears to have been complete, for the name of Politorium never again occurs, except in Pliny's list of the cities of Latium which were utterly extinct. (Plin.iii. 3. s. 5.) Its site is consequently involved in the same uncertainty; the only clue we have is the circumstance that it appears in the above narrative associated with Tellene, which is equally uncertain, and with Ficana, the position of which at Dragomello, on the Via Ostiensis, may be considered as well established. (Ficana.) Nibby would place Politorium at a spot called La Torretta near Decumana, on the Via Laurentina; while Gell considers the remains of an ancient city that have been discovered at a place called La Giostra, on the right of the Via Appia, about a mile and a half from Fiorano and 18 miles from Rome, as those of Politorium. There can be no doubt that the ruins at La Giostra—consisting of considerable fragments of walls, built in a very massive and ancient style, and enclosing a long and
POLLENTIA. narrow space, bordered by precipitous banks—are those of an ancient Latin city; but whether they mark the site of Pollentium, as supposed by Gell, or of Tellerias, as suggested by Nibby and adopted by Abeken, we are wholly without the means of determining. (Gell, Top. of Rome, p. 280; Nibby, Diatomi, vol. ii. p. 571, vol. iii. p. 142—152; Abeken, Die Alter. Italien, p. 69.) The sites at Laos and Gostra are more fully noticed under the article TELLERAS.

POLLENTIA. 1. (Πολεωτια; Eth. Pollentinus. Polenza), a city of Liguria, situated in the interior of that province, at the northern foot of the Alpes Maritimae, near the confluence of the Stura and Tanaro. It was about 7 miles W. of Alba Ponpeia. It was probably a Ligurian town before the Roman conquest, and included in the territory of the Statieli; but we do not meet with its name in history until near the close of the Roman republic, when it appears as a town of importance. In n. c. 43, M. Antonius, after his defeat at Mutina, withdrew to Vada Sabata, intending to proceed into Transalpine Gaul; but this being opposed by his troops, he was compelled to repress the Apennines, with the view of seizing on Pollentia; in which he was, however, anticipated by Decimus Brutus, who had occupied the city with five cohorts. (Cic. ad Fam. xi. 13.) Under the Roman Empire, Pollentia is mentioned by Pliny among the "nobilis opigae" which adorned the tract of Liguria between the Apennines and the Alps. (Plin. iii. 5. 7.) It had considerable manufactures of pottery, and the wool produced in its territory enjoyed great reputation, having a natural dark colour. (Plin. viii. 48, s. 73, xxxv. 12, s. 46; Sil. Ital. viii. 597; Martial, xiv. 157.) It is incidentally mentioned as a municipal town under the reign of Tiberius, having been severely punished by that emperor for a tumult that occurred in its forum. (Suet. Tib. 37.) But its name is chiefly noted in history as the scene of a great battle fought between Stilicho and the Goths under Alaric, in a. d. 403. The circumstances of this battle are very imperfectly known, but its event is variously related; for while Claudian celebrates it as a glorious triumph, Orosius describes it as a dubious success, and Cassiodorus and Jornandes boldly claim the victory for the Goths. (Claudian, B. Get. 580—647; Prudent. in Symmach. ii. 696—749; Oros. vii. 37; Prosper. Chron. p. 199; Cassiod. Chron. p. 450; Jornand. Get. 30.) But it seems certain that it was attended with great slaughter on both sides, and that it led to a temporary retreat of the Gothic king. No subsequent mention is found of it, and we have no account of the circumstances of its decay, or destruction, but the name does not reappear in the middle ages, and the modern Pollenza is a poor village. Considerable remains of the ancient city may still be traced, though in a very decayed condition: they include the traces of a theatre, an amphitheatre, a temple, and other buildings; and various inscriptions have also been discovered on the spot, thus confirming the evidence of its ancient prosperity and importance. (Milini, Voyage en Piemont, q. c. vol. ii. p. 55.) The ruins are situated two miles from the modern town of Cherasco, but on the left bank of the Tanaro. It was mentioned only by Pliny, who among the "populi" of that region, enumerates the Pollentini, whom he unites with the Urbs Salvia in a manner that seems to prove the two commu- nities to have been united into one. (Urbis Salvia, now Urbisaglia, is well known; and the site of Pollentia must be sought in its immediate neighbourhood. Holstenius places it at Monte Melone, on a hill on the left bank of the Chienti between Masserata and Toniimento, about 3 miles from Urbisaglia on the eastern side of the valley. (Holsten. Not. ad Clar. p. 138.) [E. II. B.]

POLLENTIA. [BALEARES.]

POLUSCA or POLUSCA (Πολούκασ), Polluscan; Casal della Mandria, a city of Latium, which appears in the early history of Rome inseparably connected with Longula and Corioli. Thus, in n. c. 493, we find the three places enumerated in succession as reduced by the arms of Postumus Camusius; and again in n. c. 488 all three were recovered by the Volscians under the command of Coriolanus. (Liv. ii. 33, 39; Dionys. vi. 91, vii. 36.) No subsequent mention of Pollusca occurs, except that its name is found in Pliny, among the cities of Latium of which all trace had disappeared. (Plin. iii. 5, 9.) As its name is there given among the places which had once shared in the sacrifices on the Alban Mount, it is probable that it was originally a Latin city, and had fallen into the hands of the Volscians; whence it is called, when first noticed in history, a Volscian city. Livy, indeed, appears to regard Longula and Pollusca as belonging to the Volsci Antates, and therefore at that time more dependencies of Antium. The position of Pollusca, as well as that of Longula, must be in great measure matter of conjecture, but the site suggested by Nibby, on a hill adjoining the Osteria di Circei, about 22 miles from Rome, on the road to Porto d' Anzo, has at least a plausible claim to that distinction. The hill in question which is included in the farm of the Casal della Mandria, stands just at the bifurcation of the two roads that lead to Porto d' Anzo and to Corona: it was noticed by Sir W. Gell as the probable site of an ancient town, and suggested as one of those which might be selected for Corioli, if we place the latter city at Monte Gore, the site more generally adopted. Pollusca may very well have been at the Osteria di Circei; but the point is one which can never be determined with certainty. (Gell, Top of Rome, p. 183; Nibby, Diatomi, vol. i. p. 402; Abeken, Mittel Italien p. 72.) [E. H. B.]

POLYTOPHIA. [ALENUS.]

POLYAEUS (Πολύαιος), a desert island in the Aegean sea, near Melos. (Ptol. ii. 15. § 28; Plin. iv. 12. s. 23; Mela, ii. 7.) It is either Polybous, or perhaps Antinobos with its wild goats. (Ross, Reise auf den Griech. Insula, vol. iii. p. 26.)

POLYANTHES. [AMANTIA.]

POLYANUS (Πολύανος) a mountain in Epirus mentioned by Strabo (vii. p. 327) along with Tomarus.

POLYBOTUS (Πολύβωτος), a place in the west of Phrygia Major, a little to the south-east of Symna, is mentioned only by Hierocles (p. 677) and a few Byzantine writers (Procop. Hist. Arc. 18; Anna Commen, p. 324; Cencl. Nicaen. ii. p. 358.), who, however, do not give the name correctly, but call it Polybous or Polygous. Col. Leake (Asia Min. 2. p. 55) identifies Polybous with the modern Bolvandar, which he regards as only a Latin corruption of the ancient name. [L. S.]

POLYGÜM. A place on the south coast of Gallia mentioned in the Ora Maritimis of Avienus (v. 611):
POLYMEDUM.

"Tenuisse censu civitas Polygium est, "Tum Mansa viciss oppidumque Naustalo." There is nothing to say about a place for whose site there is no sufficient evidence. Menard supposed it to be Bourgoin on the Entou de Tou. The names seem to be Greek, and the place may be one of the Massilia settlements on this coast. [NAUSTALO].

POLYRHENIA (Πολυρρηνία, Ροδ. i. 17, § 10; Πολυρρήνα, Πολυρρήνα, Steph. B. s. v., corrected by Meineke into Πολυρρηνία; Πολυρρηνία, Sevylas, p. 18, corrected by Cali; Πολυρρηνία, Zenob. Prov. v. 50; Polyrrheneum, Plin. iv. 12, s. 29; Eth. Πολυρρηνία, Polyb. iv. 53, 55; Strab. x. p. 479), a town in the NW. of Crotæ, whose territory occupied the whole western extremity of the island, extending from N. to S. (Sevylas, p. 18.) Strabo describes it as lying W. of Cydonia, at the distance of 30 stadia from the sea, and 60 from Phiala-saron, and as containing a temple of Dictyæu. He adds that the Polyrrhenians formerly dwelt in villages, and that they were collected into one place by the Achaæans and Lacedæmonians, who built a strong city looking towards the south. (Strab. x. p. 479.) In the civil wars in Crotæ in the time of the Achaean League, B. C. 219, the Polyrrhenians, who had been subject allies of Cnossus, deserted the latter, and assisted the Lyctians against that city. They also sent auxiliary troops to the assistance of the Achaæans, because the Gæcians had supported the Aetolians. (Polyb. iv. 53, 55.) The rains of Polyrrheia, called Palaokastro, near Kianamo-Kasteli, exhibit the remains of the ancient walls, from 10 to 18 feet high. (Pashley, Crotæ, vol. ii. p. 46, seq.)

POLYTIMEUS. [Οξία Παλμ.]

POMETIA. [Συβέγκα Πομετέα.]

POMPEII (Πομπηία, Strab.; Πόμπηια, Dion Cass.: Ἐθν. Πομπειανος, Pompeii), an ancient city of Campania, situated on the coast of the beautiful gulf called the Crater or Bay of Naples, at the mouth of the river Sarnus (Sarnus), and immediately at the foot of Mount Vesuvius. It was intermediate between Herculanæum and Stabiae. (Strab. v. p. 247; Pliny, iii. 5. s. 9; Mel. ii. 4. § 9.) All accounts agree in representing it as a very ancient city: a tradition recorded by Solinus (2. § 3) ascribed its foundation to Hercules; but Dionysius, who expressly notices him as the founder of Herculanæum, says nothing of Pompeii (Dionys. i. 44). Strabo says it was first occupied by the Oscans, subsequently by the Tyrrhenians (Tarquins) and Pelasgians, and afterwards by the Samnites (Strab. i. c.). It continued in the hands of these last, that is, of the branch of the nation who had assumed the name of Campanians [CAMPANIA], till it passed under the government of Rome. It is probable that it became from an early period a flourishing town, owing to its advantageous situation at the mouth of the Sarnus, which rendered it the port of Nola, Nuceria, and all the rich plain watered by that river. (Strab. i. c.) But we meet with no mention of its name in history previous to the Roman conquest of Campania. In A. D. 310 it is mentioned for the first time, when a Roman fleet, under P. Cornelius Bassus, landed there, and the troops on board proceeded from thence to ravage the territory of Nucera. (Liv. ix. 38.) No sub-

segment notice of it occurs till the outbreak of the Social War (n. c. 91), in which it appears to have taken a prominent part, as the Pompeians are mentioned by Appian apart from the other Campanians, in enumerating the nations that joined in the insurrection. (Appian, B. C. i. 39.) In the second year of the war (n. c. 90) the Pompeians were in the vanguard of the insurgents, and it was not till after repeated engagements that L. Sulla, having defeated the Samnite forces under L. Cluentius, forced them to take refuge within the walls of Nola, was able to form the siege of Pompeii. (Appian, ib. 50; Oros. v. 18; Vell. Pat. ii. 16.) The result of this is nowhere mentioned. It is certain that the town ultimately fell into the hands of Sulla; but whether by force or a capitulation we are not informed; the latter is, however, the more probable, as it escaped the fate of Stabiae, and its inhabitants were admitted to the Roman franchise, though they lost a part of their territory, in which a military colony was established by the dictator, under the guidance and patronage of his relation, P. Sulla. (Cic. pro Sull. 21; Zumpt, de Colon. pp. 254, 468.) Before the close of the Republic, Pompeii became, in common with so many other maritime towns of Campania, a favourite resort of the Roman nobles, many of whom had villas in its immediate neighbourhood. Among others, Cicero had a villa there, which he frequently mentions under the name of "Pompeianum," and which appears to have been a considerable establishment, and one of his favourite residences. (Cic. Acad. ii. 3; ad Att. i. 20, ad Fam. vii. 3, xii. 20.) Under the Empire it continued to be resorted to for the same purposes. Seneca praises the pleasantness of its situation, and we learn both from him and Tacitus that it was a populous and flourishing town ("celebre oppidum," Tac. Ann. xvi. 22; Sen. Nat. Qu. vi. 1.) In addition to the colony which it received (as already mentioned) under Sulla, and which is alluded to in an inscription as "Colonia Veneria Cornelia" (Mommusen, Insgr. R. N. 2201), it seems to have received a colony at some later period, probably under Augustus (though it is not named by Pliny), as it bears that title in several inscriptions (Cic. Naus. c. 22—24.) In the reign of Nero (A. D. 59) a tumult took place in the amphitheatre of Pompeii, arising out of a dispute between the citizens and the newly-settled colonists of Nucera, which ended in a conflict in which many persons were killed and wounded. The Pompeians were punished for this outbreak by the prohibition of all gladiatorial and theatrical exhibitions for ten years. (Tac. Ann. xiv. 17.) Only four years after, the city suffered severely from an earthquake, which took place on the 5th of February, A. D. 63. The expressions both of Seneca and Tacitus would lead us to believe that it was for a part utterly destroyed; and we learn from existing evidence that the damage done was unquestionably very great, the public buildings especially having suffered most severely. (Sen. Nat. Qu. vi. 1; Tac. Ann. xv. 22.) The city had hardly recovered from this calamity, when it met with one far greater; being totally overwhelmed by the famous eruption of Vesuvius in A. D. 79, which buried Pompeii, as well as Herculanæum, under a dense bed of ashes and cinders. The loss of life in the former city was the greater, because the inhabitants were assembled in the theatre at the time when the Pompeii was still in the hands of Cornels Bassus. (Dion. Cass. iv. 23.) The younger Pliny, in his celebrated letters describing the eruption (Ep. vi. 16, 20), does not even notice the destruction of Pompeii or Hor-
culaueum; but his attention is directed principally to the circumstances of his uncle's death and the phenomena which he had himself witnessed.

From this time the name of Pompeii disappears from history. It is not noticed by Ptolemies; and it is certain that the city was never rebuilt. But the name is again found in the Tabula; and it thus appears that a small place must have again arisen on the site, or, more probably, in the neighbourhood of the buried city. But all trace of Pompeii was subsequently lost; and in the middle ages its very site was entirely forgotten, so that even the learned and diligent Olivierius was unable to fix it with certainty, and was led to place it at Scufati on the Sarno, about 2 miles E. of its true position. This difficulty arose, in great measure, from the great physical changes produced by the catastrophe of A.D. 79, which diverted the course of the Sarno, so that it now flows at some distance from Pompeii,—and at the same time pushed forward the line of the coast, so that the city is now above a mile distant from the sea, which in ancient times undoubtedly bathed its walls.

There is no reason to suppose that Pompeii in ancient times ever rose above the rank of a second-rate provincial town; but the re-discovery of its buried remains in the last century has given a celebrity to its name exceeding that of the greatest cities. The circumstances of its destruction were peculiarly favourable to the preservation of its remains. It was not overthrown by a torrent of lava, but simply buried by a vast accumulation of volcanic sand, ashes, and cinders (called by the Italians lapilli), which forms a mass of a very light, dry, and porous character. At the same time, it is almost certain that the present accumulation of this volcanic deposit (which is in most places 15 feet in depth) did not take place at once, but was formed by successive eruptions; and there is little doubt that the ruins were searched and the most valuable objects removed soon after the catastrophe took place. This seems to be proved by the small number of objects of intrinsic value (such as gold and silver plate) that have been discovered, as well as by the fact that comparatively few skeletons have been found, though it appears certain, from the expressions of Dion Cassius, that great numbers of the inhabitants perished; nor have any of these been found in the theatre, where it is probable that the greatest loss of life occurred.

It was not till 1748 that an accidental discovery drew attention to the remains of Pompeii; and in 1755 regular excavations on the site were first commenced by the Neapolitan government, which have been carried on ever since, though with frequent intervals and interruptions. It is impossible for us here even to attempt to give any account of the results of these excavations and the endless variety of interesting remains that have been brought to light. We shall confine ourselves to those points which bear most immediately on the topography and character of the town of Pompeii, rather than on the general habits, life, and manners of ancient times. More detailed accounts of the remains, and the numerous objects which have been discovered in the course of the excavations, especially the works of art, will be found in the great work of Mazois (Les Ruines de Pompeii, continued by Gaun, 4 vols. fol., Paris, 1812—1838), and in the two works of Sir W. Gell (Pompeiana, 1st series, 2 vols. 8vo. Lond. 1824; 2nd series, 2 vols. 8vo. 1850); also in the little work published by the Society of Useful Knowledge (Pompeii; 2 vols. 12mo. 1831). A recent French publication by Breton (Pompeii, 8vo. Paris, 1853) also gives a good account of the whole progress and results of the discoveries (including the most recent excavations) in a moderate compass and inexpensive form. The still more recent work of Overbeck (Svo. Leipzig, 1856), of which the first part only has yet appeared, contains an excellent compendium of the whole sub-
ject, with especial attention to the works of art discovered.

The area occupied by the ancient city was an irregular oval, about 2 miles in circumference. It was surrounded by a wall, which is still preserved round the whole of the city, except on the side towards the sea, where no traces of it have been found, and it seems certain that it had been pulled down in ancient times to allow for the extension of houses and other buildings down to the water's edge. The wall itself is in many places much ruined, as well as the towers that flank it, and though this may be in part owing to the earthquake of 63, as well as the eruption of 79, it is probable that the defences of the town had before that time been allowed to fall into decay, and perhaps even intentionally dismantled after the Social War. There were seven gates, the most considerable and ornamental of which was that which formed the entrance to the city by the high road from Herculanum; the others have been called respectively the gate of Vesuvius, the gate of Capua, the gate of Nola, the gate of the Sarnus, the gate of Stabiae, and the gates of the Theatres. The entrances to the town from the side of the sea had ceased to be gates, there being no longer any walls on that side. All these names are of course modern, but are convenient in assisting us to describe the city. The walls were strengthened with an Agger or rampart, faced with masonry, and having a parapet or outer

**PLAN OF PART OF POMPEII.**

1. Villa of Arrius Diomedes.  
2. Gate of Herculanum.  
3. Public Baths.  
5. Temple of Jupiter.  
6. Temple of Augustus or Pantheon.  
7. Serapeum.  
10. Temple of Venus.  
11. Ancient Greek Temple.  
13. Square called the Soldiers' Quarters.  
15. Temple of Isis.  
17. Street leading to Gate of Nola.  
18. Gate leading to Vesuvius.  
22. Modern road from Naples to Salerno.
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wall on its external front; they were further fortified at intervals with square towers, which in some parts occur regularly at about 100 yards from each other, in other parts are added much more sparingly. These towers seem to have been subsequent additions to the original walls, being of a different and less solid style of construction. The walls themselves are very solidly built of large blocks of travertine, in horizontal courses, but presenting considerable irregularities of construction: the upper part is more regularly finished, and consists of peperino. But both walls and towers are in many places patched with coarser masonry and reticulated work; thus showing that they had been frequently repaired, and at distant intervals of time.

The general plan of the city is very regular, and the greater part of the streets run in straight lines; but the principal line of street, which runs from the gate of Herculanenum to the Forum, is an exception, being irregular and crooked as well as very narrow. Though it must undoubtedly have been one of the chief thoroughfares of the city, and the line followed by the high road from Capua, Naples, and Rome itself, it does not exceed 12 or 14 feet in width, including the raised trottoirs or footpaths on each side, so that the carriageway could only have admitted the passage of one vehicle at a time. Some of the other streets are broader; but few of them exceed 20 feet in width, and the widest yet found is only about 30. They are uniformly paved with large polygonal blocks of hard lava or basalt, in the same manner as were the streets of ancient Rome, and the Via Appia, and other great highways in this part of Italy. The principal street, already noticed, was crossed, a little before it reached the Forum, by a long straight line of street which, passing by the temple of Fortune, led direct to the gate of Nola. In the angle formed by the two streets stood the public baths or Thermes, and between these and the temple of Fortune a short broad street led direct to the Forum, of which it seems to have formed the principal entrance. From the Forum two other parallel streets struck off in an easterly direction, which have been followed till they cross another main line of street that runs from the gate of Venus directly across the city to the gate adjoining the theatres. This last line crosses the street already noticed, leading from the gate of Nola westward, and the two divide the whole city into four quarters, though of irregular size. Great part of the city (especially the SE. quarter) has not yet been explored, but recent excavations, by following the line of these main streets, have clearly shown its general plan, and the regularity with which the minor streets branched off at intervals in parallel lines. There is also little doubt that the part of the city already excavated is the most important portion, and includes the Forum, with the principal public buildings adjoining to it, the theatres, amphitheatre, &c.

The Forum was situated in the SW. quarter of the city, and was distant about 400 yards from the gate of Herculanenum. As was commonly the case in ancient times, it was surrounded by the principal public buildings, and was evidently the centre of the life and movement of the city. The extent of it was not, however, great; the actual open space (exclusive of the porticoes which surrounded it) did not exceed 160 yards in length by 55 in breadth, and a part of this space was occupied by the temple of Jupiter. It was surrounded on three sides by a Greek-Doric portico or colonnade, which appears to have been surmounted by a gallery or upper story, though no part of this is now preserved. It would seem that this portico had replaced an older arcade on the eastern side of the Forum, a portion of which still remains, so that this alteration was not yet completed when the catastrophe took place. At the north end of the Forum, and projecting out into the open area, are the remains of an edifice which must have been much the most magnificent of any in the city. It is commonly known, with at least a plausible foundation, as the temple of Jupiter; others dispute its being a temple at all, and have called it the Senaculum, or place of meeting of the local senate. It was raised on a podium or base of considerable elevation, and had a portico of six Corinthian columns in front, which, according to Sir W. Gell, are nearly as large as those in the portico of St. Paul's. From the state in which it was found it seems certain that this edifice (in common with most of the public buildings at Pompeii) had been overthrown by the earthquake of 63, or, at least, so much damaged that it was necessary to restore, and in great part rebuild it, and that this process was still incomplete at the time of its final destruction. At the NE. angle of the Forum, adjoining the temple of Jupiter, stood an arch which appears to have been of a triumphal character, though now deprived of all its ornaments; it was the principal entrance to the Forum, and the only one by which it was accessible to carriages of any description. On the E. side of the Forum were four edifices, all unquestionably of a public character, though we are much in doubt as to their objects and destination. The first (towards the N.) is generally known as the Pantheon, from its having contained an altar in the centre, with twelve pedestals placed in a circle round it, which are supposed to have supported statues of the twelve chief gods. But no traces have been found of these, and a more plausible conjecture is, that it was consecrated to Augustus, and contained a small temple or aedicula in honour of that emperor, who lived in the court and surrounding edifices were appropriated to the service of his priests, the Augustales, who are mentioned in many inscriptions as existing at Pompeii. Next to this building is one which is commonly regarded as the Curia or Senaculum; it had a portico of fluted columns of white marble, which ranged with those of the general portico that surrounded the Forum. South of this again is a building which was certainly a temple, though it is impossible now to say to what divinity it was consecrated; it is commonly called the Temple of Mercury, and is of small size and peculiar form. Between this and the street known as the Street of the Silversmiths, which issued from the Forum near its SE. angle, was a large building which, as we learn from an inscription still existing, was erected by a female priestess named Eunuchia. It consists of a large and spacious area (about 130 feet by 63) surrounded by a colonnade, and having a raised platform at the end with a semicircular recess similar to that usually found in a Basilica. But though in this case the founder of the edifice is known, its purpose is still completely obscure. It is commonly called the Chalcidice, but inscriptions prove that the term (which is found in the inscription above noticed) designates only a part of the edifice, not the whole building.
The S. end of the Forum was occupied by three buildings of very similar character, standing side by side, each consisting of a single hall with an apse or semicircular recess at the further extremity. The most probable opinion is that these were the courts of justice, in which the tribunals held their sittings.

The western side of the Forum was principally occupied by a Basilica, and a large temple, which is commonly called (though without any authority) the Temple of Venus. The former is the largest
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building in Pompeii; it is of an oblong form, 220 feet in length by 80 in breadth, and abutted endwise on the Forum, from which it was entered by a vestibule with five doorways. The roof was supported by a peristyle of 28 Ionic columns of large size, but built of brick, coated with stucco. There is a raised tribunal at the further end, but noapse, which is usually found in buildings of this class. Numerous inscriptions were found scratched on the walls of this edifice, one of which is interesting; as it gives the date of the consilium of M. Lepidus and C. Catulus (B.C. 78), and thus proves the building to have been erected before that time. Between this edifice and the temple is a street of greater width than usual, which extends from the Forum in a westerly direction, and probably communicated with the portico. The Temple of Venus, on the N. side of this street, was an extensive building consisting of a peripteral temple with a small cela, elevated on a podium or basement, surrounded by a much more extensive portico, and the whole again enclosed by a wall, forming the peribolos or sacred enclosure. All parts of the building are profusely decorated with painting. The temple itself is Corinthian, but the columns of the portico seem to have been originally Doric, though afterwards clumsily transformed into Corinthian, or rather an awkward imitation of Corinthian. This is only one among many in structures found at Pompeii of very defective architecture, as well as of the frequent changes which the buildings of the city had undergone, and which were still in progress when the city itself was destroyed. The buildings at the NW. corner of the Forum are devoid of architectural character, and seem to have served as the public granaries and prisons.

TEMPLE OF VENUS.

(The Forum and Temple of Jupiter in the background.)

The open area of the Forum was paved, like that of Rome, with broad slabs of a kind of marble, thus showing that it was never designed for the traffic of any kind of vehicles. It is moreover probable that the whole space, including the porticoes which surrounded it, could be closed at night, or whenever it was required, by iron gates at the several entrances. It was adorned with numerous statues, the pedestals of which still remain: they are all of white marble, but the statues themselves have uniformly disappeared. It is probable either that they had not been re-erected during the process of restoration which the Forum was undergoing, or that they had been searched for and carried off by excavations soon after the destruction of the city.

The remaining public buildings of the city may be more briefly described. Besides the temples which surrounded the Forum, the remains of four others have been discovered; three of which are situated in the immediate vicinity of the theatres, a quarter which appears to have had more of architectural ornament than any other part of the city, except the Forum. Of these the most interesting is one which stood a little to the S.W. of the great theatre, near the wall of the city, and which is evidently much more ancient than any of the other temples at Pompeii: it is of the Doric order and of pure Greek style, but of very ancient character, much resembling that of Neptune at Paestum and the oldest temples at Schium. Unfortunately only the basement and a few capitals and other architectural fragments remain.

It is commonly called the Temple of Heracles, but it is obvious that such a name is purely conjectural. It stood in an open area of considerable extent, and of a triangular form, surrounded on two sides by porticoes; but this area, which is commonly called a Forum, has been evidently constructed at a much later period, and with no reference to the temple, which is placed very awkwardly in relation to it. Another temple in the same quarter of the town, immediately adjoining the great theatre, is interesting because we learn with certainty from an inscription that it was consecrated to Isis, and had been rebuilt by N. Popidius Celsinus "from the foundations" after its overthrow in the great earthquake of A.D. 63. It is of a good style of architecture, but built chiefly of brick covered with stucco (only the capitals and shafts of the columns being of a soft stone), and is of small size. Like most of the temples at Pompeii, it consists of a cela, raised on an elevated podium, and surrounded externally by a more extensive portico. Adjoining this temple was another, the smallest yet found at Pompeii, and in no way remarkable. It has been variously called the temple of Asculapius, and that of Jupiter and Juno.

The only temple which remains to be noticed is one situated about 60 yards N. of the Forum at the angle formed by the long main street leading to the gate of Nola, with a short broad street which led from it direct to the Forum. This was the Temple of Fortuna, as we learn from an inscription,
and was erected by a certain M. Tullius, a citizen and magistrate of Pompeii, who has been supposed to be of the family of Cicero; but the absence of the cognomen renders this highly improbable. The edifice of a Forum Augustan shows that the temple and its inscription are not earlier than the time of Augustus. It is much in ruins, having probably suffered severely from the earthquake of 63; and has little architectural effect.

Pompeii possessed two Theatres and an Amphitheatre. The former were situated, as seems to have been usual in Greek towns, close together; the larger one being intended and adapted for theatrical performances properly so called; the smaller one serving as an Odeum, or theatre for music. Both are unquestionably of Roman date: the larger one was erected (as we learn from an inscription found in it) by two members of the same family, M. Holocmus Rufus and M. Holocmus Celer, both of whom appear to have held high civil offices in the municipal government of Pompeii. The period of its construction may probably be referred to the reign of Augustus. The smaller theatre seems to be of earlier date, and was erected at the public expense under the direction of the Duumviri or chief magistrates of the city. The large Theatre is to a considerable extent excavated out of the side of a hill, on the slope of which it was situated, thus saving a considerable amount of the expense of construction. But the exterior was still surrounded by a wall, a part of which always rose above the surface of the soil, so that it is singular it should not have long before led to the discovery of the buried city. Its internal disposition and arrangements, without exactly coinciding with the rules laid down by Vitruvius, approach sufficiently near to them to show that it was constructed on the Roman, and not the Greek model. Its architect (as we learn from an inscription) was a freedman of the name of M. Ar- torius Primus. It seems to have been almost wholly excised or lined with marble, but the greater part of it is now covered by other occupations. The building has been carried away by former excavations, probably made soon after the catastrophe. The interior diameter of the building is 223 feet; it had 29 rows of seats, divided into three stories by galleries or proeccitiones, and was capable of containing about 5000 spectators. The smaller Theatre, which communicated with the larger by a covered portico on the level of the orchestra, was not above a fourth of the size of the other, being adapted to receive only about 1500 spectators. We learn from an inscription that it was covered or permanently roofed in, a rare thing with ancient theatres, and doubtless owing to its small size. Its chief architectural peculiarity is that the seats are cut off by the walls at the two sides, so that it is only the lower seats of the cavea, of which the semicircle is complete.

Adjoining the two theatres, and arranged so as to have a direct communication with both, is a large quadrangular court or area (183 feet long by 148 wide), surrounded on all sides by a Doric portico. Its destination is very uncertain. It has been called a provision market (Forum Num- dinarium); but is more generally regarded as having served for the supply of provisions to the soldiers. Perhaps a more plausible conjecture is that it was a barrack, not of soldiers but of gladiators. On the W. of this, as well as of the great theatre, was the triangular area or forum already noticed, in which the Greek temple was situated. The opening of this on the N., where it communicated with the street, was ornamented by a portico or PropyIaeum composed of eight Ionic columns of very elegant style, but consisting of the common volcanic tufa, capped with stones.

The theatre here is situated at the distance of above 500 yards from the Theatres, at the extreme SE. angle of the city. It offers no very remarkable differences from other edifices of the same kind: its dimensions (430 feet by 335) are not such as to place it in the first rank even of provincial structures of the class; and from being in great part excavated out of the soil, it has not the imposing architectural character of the amphitheatres of Verona, Nemausus, or Pula. It had 24 rows of seats, and about 20,000 feet of sitting-room, so that it was adapted to receive at least 10,000 spectators. From one of the inscriptions found in it, it appears that it was built, or at least commenced, by two local magis- trates, named C. Quinctius Valsus and M. Parnius, after the establishment of the colony under Augustus, and probably in the reign of that emperor.

The only public building which remains to be noticed is that of the Thermæ or Baths, which were situated in the neighborhood of the Forum, adjoining the short street which led into it from the Temple of Fortune. They have no pretence to vie with the magnificent suites of buildings which bore the name of Thermæ at Rome, and in some other great cities; but are interesting as containing a complete suite of all apartments really required for bathing, and from their good preservation throw much light upon all similar remains. The details of their construction and arrangement are fully given in the Dictionary of Antiquities [art. BALNEAE], as well as in the works specially devoted to Pompeii.

It is impossible here to enter into any details concerning the results of the excavations in regard to the private dwellings at Pompeii, though these are, in many respects, the most interesting, from the light they throw on the habits and life of the ancient inhabitants, their manners and usages, as well as from the artistic beauty and variety of the objects discovered. A few words on the general character of the houses and other private buildings of Pompeii are all that our space will admit of. As these are almost the only remains of a similar kind that have been preserved to us, it must be borne in mind that they can hardly be regarded as representing in their purity the arrangements either of the Greek or Roman mode of building. On the one hand Pompeii, though strongly tintured with Greek civilization, was not a Greek city; on the other hand, though there is no doubt that the houses at Pompeii present much more the Roman plan and arrangement than that of the Greeks, we must not conclude that they represent them in all respects. We know, at least, that Rome itself was built in many respects in a very different manner. Cicero, in a well-known passage, contrasts the narrow streets, the lofty houses, and irregular construction of the capital with the broad streets and regular arrange- ment of Capua, resulting from its position in a level plain; and it is clear that, in some respects, Pompeii resembled the capital of Capua rather than the imperial city. Its streets indeed (as already stated) were narrow, but with few exceptions straight and regular, and the houses were certainly low, seldom exceeding two stories in height; and even of these the upper story seems to have consisted
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only of inferior rooms, a kind of garrets, probably serving for the sleeping-rooms of slaves, and in some cases of the females of the family. From the mode of destruction of the city the upper stories have indeed been almost uniformly totally destroyed; but this circumstance itself, as well as the few traces which occasionally remain, seems to prove that they were built wholly of wood, and could never have formed an important part of the houses. It is only on the W. side of the city, where the ground slopes steeply towards the sea, that houses are found which consisted of three stories or more. Externally the houses had little or nothing of an ornamental character; not a single instance has been found of a portico before a private house; and towards the street they presented either dead walls, with here and there a few small and scanty openings as windows, or ranges of shops, for the most part low and mean in character, even when they occupied (as was often the case) the front of dwellings of a superior description. The interior of the houses of the more wealthy class was arranged apparently on the same model as those at Rome: its disposition is given in detail in the Dictionary of Antiquities under the article Domus where a plan is given of the House of Paons, one of the most extensive and complete of those found at Pompeii. In this case the single house with its garden and appurtenances, including as usual several shops, occupied the whole of an insula or the space bounded by four streets or alleys; but this was unusual; in most cases each insula comprised several houses even where they were of a better description, and must have been the residence of persons of some wealth. Among the most remarkable of these may be mentioned the dwellings known as the House of Sallust, that of the Tragic Poet, of Castor and Pollux, of the Labyrinth, &c. The work of Dr. Overbeck (above cited) gives a very interesting series of these houses, selected so as to afford examples of every description of house, from the humblest dwelling, consisting of only two rooms, to the richly decorated and spacious mansions of Sallust and Paons.

The style of decoration of these houses presents a very general uniformity of character. The walls are almost invariably ornamented with painting, the atrium and peristyle being decorated with columns; but these are composed only of a soft and coarse stone (volcanic tufa) covered with stucco. The prodigious use of marble, both for columns and slabs to encrust the walls, which had become so general at Rome under the first emperors, apparently not having yet found its way to Pompeii. The floors are generally enriched with mosaics, some of which possess a very high degree of merit as works of art. The most beautiful yet discovered adorned the house known as the House of the Faun, from a bronze statue of a dancing Faun which was also found in it. The illustrations to Gell's Pompeiana (2nd series, Lond. 1835) will convey to the reader a sufficient idea of the number and variety of the artistic decorations of the private houses at Pompeii; though several of the most richly ornamented have been discovered since the date of its publication.

Outside the gate leading to Herculanenum, in a kind of suburb, stands a house of a different description, being a suburban villa of considerable extent, and adapted to have been the abode of a person of considerable wealth. From the greater space at command this villa comprises much that is not found in the houses within the town; among others a large court or garden (Xystus), a complete suite of private baths, &c. The remains of this villa are of much value and interest for comparison with the numerous ruins which occur elsewhere of similar buildings, often on a much more extensive scale, but in a far less perfect state of preservation; as well as for assisting us to understand the descriptions given by Pliny and Vitruvius of similar structures, with their numerous appurtenances. (For the details of their arrangements the reader is referred to the article Villa, in the Dictionary of Antiquities, and to the work on Pompeii, Lond. 1832, vol. ii. ch. 11.) Between this villa and the gate of the city are the remains of another villa, said to be on a larger scale and more richly decorated than the one just described; but its ruins, which were excavated in 1764, were filled up again, and are not now visible. It has been called, though without the slightest authority, the Villa of Cicero. The one still extant is commonly known as the Villa of Arrius Dionedes, but for no other reason than that
a sepulchre bearing that name was discovered near its entrance; a very slight argument, where almost the whole street is bordered with sepulchral monuments, extending with only occasional interruptions for above 400 yards. Many of them are on a very considerable scale, both of size and architectural character; and though they cannot vie with the enormous mausoleum which-bordered in a similar manner the line of the Via Appia near Rome, they derive additional interest from the perfect state of preservation in which they remain: and the Street of the Tombs, as it is commonly called, is perhaps one of the most interesting streets at Pompeii. The monuments are for the most part those of persons who had held magistracies, or other offices, in the city of Pompeii, and in many cases the site was assigned them by public authority. It is therefore probable that this place of sepulture, immediately outside the gate and on one of the principal approaches to the city, was regarded as peculiarly honourable.

Besides the tombs and the two villas already noticed, there have been found the remains of shops and small houses outside the gate of Herculaneum, and there would appear to have been on this side of the city a considerable suburb. This is supposed to have been designated in the sepulchral inscription of M. Arcius Domnedes as the "Pagus Augustus Felix Suburbanus." We have as yet no evidence of the existence of any suburbs outside the other gates. It is evident that any estimate of the population of Pompeii must be very vague and uncertain; but still from our accurate knowledge of the space it occupied, as well as the character of the houses, we may arrive at something like an approximation, and it seems certain that the population of the town itself could not have exceeded about 20,000 persons. This is in accordance with the statements of ancient writers, none of whom would lead us to regard Pompeii as having been more than a second or third rate provincial town.

The inscriptions found at Pompeii, which are often incorrectly given in the ordinary works on the subject, are carefully edited by Mommsen, in his Inscriptiones Regni Neapolitani (pp. 112—122). These do not, however, include a class of much interest, and peculiar to Pompeii, the inscriptions of a temporary kind which were rudely painted on the walls, or scratched on the plaster of the houses and public buildings. It is remarkable that several of these are in the O-cano dialect, and seem to prove that the use of that ancient language must have continued down to a much later period than is commonly supposed. [Oscil]. But the public or official use of the Oscan seems to have ceased after the Social War, and the numerous inscriptions of a public character which belong to the age of Augustus and his successors are uniformly in the Latin language.

POMPEII PRAESIDIUM (Tab. Peut.; Pompei, Itin. Ant. p. 134; I Pompeii, Itin. Hieros. p. 566), a place in Muses Superior, between Horrenae Marci and Nicasus, identified either with Curelana (Reichard) or Boutryon (Lampe).

POMPEIOPOLIS (Πομπηίωπολις), a town of Phaphosia, on the southern bank of the river Annias, a tributary of the Halys. (Strab. xii. p. 562; Steph. B. s. v.). Its name seems to indicate that it was founded by Pompey the Great. In the Itinerary it is marked as 27 miles from Sinope; accordance to which its site may be looked for in the valley of the Annias, about the modern Tash Kupri, where Captain Kinmis (p. 286) found some ancient remains. In the vicinity of the place was a great mine of the mineral called Sundarache. (Strab. b. c.) Pompeiopolis is often referred to by late writers as an episcopal see of Phaphosia (Norcat. iii. 39, &c.; Hieroc. p. 695; Constant. Porph. de Them. i. 7; Justinian, Novell. xxix. i; Tab. Peut).

The name Pompeiopolis was borne temporarily by several towns, such as Soli in Cilicia, Amasias and Ephatha in Cappadocia, as well as by Pompeian in Tarraco in Spain. [L. S.]

POMPEII (Πομπηίϊ), Ptol. ii. 6 § 67; Strab. iii. p. 161, who makes the name equivalent to Pompeioupolis), the chief town of the Vassalla in Tarraco in Spain, on the road from Asturia to Burdigala (Itin. Ant. p. 455), and a civitas stipendiaria in the jurisdiction of Caesarodusta. (Phin. iii. 3. 4) Now Pamplona. [T. H. D.]

POMPONIANA. Pliny (iii. 5) says that Pompeiana is the same as Messe, the middle island of the Stoechades or Iles d’Hères [Stoquetades], which lie close to the French coast east of Toulon. D’Anville, following the Maritime itinerary, which places Pompeian near Telo (Toulon) and Heracleia Cucabaria [Heraclea], thinks that Pompeiana is the peninsula of Cucabaria, which is opposite to the western point of Provence (Porquerolles), the most western of the Stoechades. He remarks that the part of Civis which is on the land side is almost covered by a lagoon, from which there are channels to the sea on both sides, so that the peninsula may be considered as an island. [G. L.]

POMPONIA’NIS PORTUS. [Portus Pompeianus.]

POMPTINE PALUDES (Πομπτινα παλαῖς; Patulei Ponticis) was the name given to the extensive tract of marshy ground in the S. of Latium at the foot of the Velician mountains, extending from the neighbourhood of Castena to the sea at Terracina. They occupy a space of about 30 miles in length by 7 or 8 in breadth; and are separated from the sea on the W. by a broad tract of sandy plain, covered with forest, which is also perfectly level, and intersected with marshy spots, and pools or lagoons of stagnant water, so that it is almost as unhealthy as the regular marsh, and the whole tract is often comprised under the name of the Pontine Marshes. The extremely low level of this whole tract, affording scarcely any natural outfall for the waters which descend into it from the Velician mountains, together with the accumulation of sand along the seashore from Asturia to the Circean promontory, readily accounts for the formation of these extensive marshes; and there can be no doubt that the whole of this low alluvial tract is of very recent origin compared with the rest of the adjoining mainland. Still there is the strongest reason from physical considerations to reject the notion very generally entertained by the Romans, and adopted by Pliny, that the whole of this accumulation had taken place within the period of historical record. This idea seems indeed to have arisen in the first instance from the assumption that the Menis Circean was the island of Circe mentioned by Homer, and was therefore in the time of that poet really an island in the midst of the open sea. [CIRCEIUM MONS.]

But it is far more strange that Pliny should assert, on the authority of Theophrastus, that the accumulation had taken place in great part since the
POMPTINAE PALURES.

time of that writer; though Theophrastus himself tells us distinctly that the island was in his days united to the mainland by the accumulated deposits of certain rivers. (Theophr. H. P. v. 8, § 3; Flin. iii. 5, sq.) Another tradition, preserved to us also by Pliny (L. c.), but wholly at variance with the last, asserted that the tract then covered by marshes, and rendered uninhabitable by them, had formerly been occupied by no less than 24 (or, according to some MSS., 33) cities. But no trace of this fact, which he cites from Mucianus, an author contemporary with himself, is to be found in any earlier writer; and not even the name of one of these supposed cities has been preserved; there can therefore be little doubt that the whole story has arisen from some misconception.

The Pontine Marshes are generally represented as deriving their name from the city of Suessa Pometa, which appears to have been situated somewhere on their borders, though we have no clue to its precise position. [Sessa Pometa]. The "Pomtinus ager," which is repeatedly mentioned by Livy, and which was cultivated with corn, and part of it portioned out in lots to Roman colonists (Livy. ii. 34, iv. 25, vi. 5, 21) was probably rather the district bordering on the marshes than the actual swampy tract, which does not appear to have been ever effectually reclaimed; though a very marked amount of industry must at any time have sufficed to bring into cultivation considerable portions of the adjoining plain. As early, however, as the year 312 B.C. the Appian Way appears to have been carried through the midst of the marshes (Livy. ix. 29; Dion. xxi. 36), and a canal conducted along with it from Forum Appii to Terracina, which became also much resorted to as a mode of traffic. [Via Appia.] The institution of the Pontpine tribe in B.C. 358, and of the Uentine tribe in B.C. 318 (Livy. vii. 13, ix. 20), would seem also to point to the existence of a considerable population in the neighbourhood at least of the Pontpine Marshes; but still we have uncontroverted testimony of the continued existence of the marshes themselves in all periods of antiquity. (Sil. Ital. viii. 380; Strab. v. p. 233, &c.) The very circumstance that the plain is bordered throughout by a chain of considerable and populous towns situated on the mountain front, while not one is recorded as existing in the plain itself, is a sufficient proof that the latter was in great part uninhabitable.

The actual marshes are formed principally by the stagnation of the waters of two streams, the Amasenius and the Ufens, both rising in the Volscian mountains. (Strab. v. p. 233.) Of these the latter was the most considerable, and appears to have been regarded as the principal stream, of which the Amasenius was only a tributary. The Ufens is described as a slow and sluggish stream; and Silius Italicus, amplifying the hints of Virgil, draws a dreary picture of its waters, black with mud, winding their slow way through the pestiferous Pomptine plains. (Virg. Aen. vii. 801; Sil. Ital. vi. 572—582; Claudian. Prob. et ol. Cons. 257.) But, besides these, several minor streams either flow down from the Volscian mountains, or rise immediately at their foot in copious springs of clear water, as is commonly the ease with all limestone mountains. The Nymphaeus, which rises at the foot of the hill at Norba, is the most remarkable instance of this. Thus the whole mass of waters, the stag-

nation of which gives rise to these marshes, is very considerable; and it is only by carrying these off in artificial channels to the sea that any real progress can be made in the drainage of the district.

Various attempts were made in ancient times to drain the Pontine Marshes. The first of these was in B.C. 160, by the consul Cornelius Cethegus, which, according to the brief notice transmitted to us, would seem to have been for a time successful (Liv. Epit. xiv.); but it is probable that the result attained was in reality but a partial one; and we find them relapsing into their former state before the close of the Republic, so that the drainage of the Pontine Marshes is noticed among the great public works projected by the dictator Caesar, which he did not live to execute. (Suet. Cass. 44; Plut. Cass. 58; Dion Cass. xiv. 5.) It would appear that on this occasion also some progress was made with the works, so that a considerable extent of land was reclaimed for cultivation, which M. Antonius proposed to divide among the poorer Roman citizens. (Dion Cass. xiv. 9.) Horace alludes to a similar work as having been accomplished by Augustus (Hor. A. B. Art. 65; Schol. Crug. ad loc.); but we find no mention of this elsewhere, and may therefore probably conclude that no great success attended his efforts. Juvenal alludes to the Pontine Marshes as in his time a favourite resort of robbers and highwaymen (L. vii. 301); but a sufficient proof that the district was one thinly inhabited. The enterprise seems to have been resumed by Trajan in connection with his restoration of the Appian Way through the same district (Dion Cass. Ievii. 15); but we have no particular account of his works, though inscriptions confirm the account given by Dion Cassius of his renovation of the highroad. The next serious attempt we hear of to drain this marshy tract was that under Theodoric, which is recorded both by Cassiodorus and by an inscription still extant at Terracina. (Cassiodor. Var. ii. 32, 33; Gruter. lacer. p. 132. 8.) But in the period that followed the works naturally fell into decay, and the whole tract relapsed into an uninhabitable state, which continued till the close of the middle ages. Nor was it till quite modern times that any important works were undertaken with a view to reclaim it. Pope Pius VI. was the first to reopen the line of the Appian Way, which had been abandoned for centuries, and restore at the same time the canal by its side, extending from Treponiti to Terracina. This canal takes the place of that which existed in the time of Horace and Strabo, and formed the customary mode of transit for travellers proceeding from Forum Appii to Terracina. (Hor. Sat. i. 5. 10 — 24; Strab. v. p. 233; Lucan. iii. 85.) It is evidently the same which is called by Procopius (B. G. i. 11) the Decennovium, a name which could only be applied to an artificial cut or canal, though that author terms it a river. The "nineteen miles" indicated by the name commenced from Tripontium (Treponiti), from whence the canal was carried in a straight line to within 3 miles of Terracina. It was this portion of the road which, as we learn from an inscription, was restored by Trajan; and the whole was doubtless completed and restored at the same time. Hence Cassiodorus applies the name of "Decennovii paludes" to the whole tract of the Pontine Marshes. (Cassiod. Var. ii. 32, 33.)

The Saturnae Palus, mentioned both by Virgil and Silius Italicus in connection with the river
PONS AENI.

Ufens (Verg. Aen. vii. 801 ; Sil. Ital. viii. 380), must have been situated in the district of the Pontine Marshes, and was probably merely the name of some portion of the swamps included under that more general designation.

The line of the Appian Way was carried in a perfectly straight line through the Pontine Marshes from the station Sub Luuvio, at the foot of the Alban Hills, to within a short distance of Tarracina. The stations along its course and the distances are differently given in the Itineraries; but they may all be readily determined with the assistance of inscriptions and Roman milestones still existing. At the beginning of the marches, and rather more than the intermediate stations, there was the station of Tres Tabernae, distant 17 miles from Aricia, at a point where a branch road from Antium fell into the Appian Way. The site of this was fixed by the Abbé Chaupy and other writers at a place called Le Castellet, 2 miles on the Roman side of Cisterna; but there seems no reason to reject the distances given in the Antonine Itinerary, which would place it 5 miles further from Rome, or 3 miles beyond Cisterna, where some ruins still remain, referred by Chaupy to the station Ad Sponsas of the Jerusalem Itinerary, but which would suit equally well for that of Tres Tabernae. [Tres Tabernae.] Six miles from this spot, and just 39 miles from Rome (as shown by a milestone still remaining there), is a place still called Torre di Treponl, marking the site of the computer of the Decennovium commenced, and from which the 19 miles from which it derived its name were measured. Four miles farther on considerable remains mark the site of Forum Appii, which in the Augustan age was a busy and thriving town; but in the fourth century had sunk to a mere Mutatio or post station. The Antonine Itinerary gives the distance from Rome to Forum Appii at 43 miles, which is exactly correct; from thence to Tarracina it reckons 18 miles; the Jerusalem Itinerary makes the distance 19 miles, and gives an intermediate station called Ad Medias (Paludes), which was 9 miles from Forum Appii and 10 from Tarracina. The site of this is still marked by a spot called Torre di Mosa, where a striking Roman monument still remains; but the real distance from Forum Appii is only 8 miles, which coincides with the Antonine Itinerary. [Itin. Ant. p. 107; Itin. Hier. p. 611.] The whole of this part of the road has been carefully examined, and described by the Abbé Chaupy (Découverte de la Maison d’Horace, vol. iii. pp. 382–432); and the distances discussed and corrected by Westphal, (Rom. Kampaign, pp. 67–70). [E. H. B.]

PONS AENI, or, as it is called in the Peutinger Table, Ad Aennum, was a frontier fort in Vindelicia on the river Aeunus, and was garrisoned by a detachment of cavalry. (It. Ant. pp. 236, 257; Not. Imp.) It is commonly believed that its site is now marked by the village of Tynzeun, which in the middle ages bore the name of Pontana; but Moehau (Norvicium, i. p. 285) identifies it with Ensfonte in Friesland. [L. S.]

PONS AEARIUS, in Gallia Narbonensis, is placed in the Jerusalem Itin. on the road from Nemausus (Nîmes) to Areola (Arles), at the distance of xii. from Nemausus and vii. from Areola. The Antonine Itin. marks xix. from Nemausus to Areola in one distance. The road must therefore have been straight between these two places. D’Anville fixes the Pons at Bellegarde, where there is a bridge over a canal which comes from the Etanche at Uperinn (Beaucaire) and extends to Aigues Mortes. This canal separates the old dioceses of Nimes and Arles, and probably divided the territories of Nemausus and Areola. D’Anville conjectures that the name Aelius may be owing to the fact that a toll was paid at the bridge, which was a common practice in the Roman period. (Dig. 19, tit. 2, s. 60. § 8; "Redemptor ejus pontis portorium ab eo exigebat.") [G. L.]

PONS ALUTI, a town in Dacia on the road from Egeta to Apula, near Robesti, below Strassbourg. (Th. Del. 73.)

PONS ARGENTENS. [Argenteus.]

PONS AFRIDI. [Afredes.]

PONS AUGUSTI (Tab. Peut.), a town in Dacia, on the road from Tissicen to Surmatege (usually called Zarniezeghousa), identified by Mannert with the Zemguia (Zoërya, Ptol. iii. § 10) of Ptolemy, and placed near Ionizar at the passage over the river Bistra; by others near Murggy. (Ubert, vol. iii. pt. ii. p. 516.)

PONS AUREOLI (Pontirolo), a place on the highroad from Mediolanum to Bergomum, where the road crossed the river Addua (Addo) by a bridge. It is mentioned as a station by the Jeru
salem Itinerary, which places it 20 M. P. from Mediolanum and 13 from Bergomum. (Itin. Hier. p. 558.) It derived its name from the circumstance that it was here that the usurper Aureolus was de
teated in a pitched battle by the emperor Gallienus, and compelled to take refuge within the walls of Milan, a. d. 268. (Vic. Cæs. 33. Epit. 33.) After the death of Aureolus, who was put to death by the soldiers of Claudius, he was buried by order of that emperor close to the bridge, which ever after retained the name of Aureolus. (Treb. Poll. Troj. Tyr. 10.) [E. H. B.]

PONS CAMPAVIA, a bridge on the Via Appia, by which that celebrated road crossed the little river Sava, a short distance from its mouth. It was 3 miles distant from Sinussa (erroneously given as 9 in the Jerusalem Itinerary), and evidently derived its name from its being the frontier between Campania and Latium, in the more extended sense of the latter name. It is mentioned by Pliny (xiv. 6. 8.), as well as the Itineraries (Tab. Peut.; Itin. Hier. p. 611); and Horace tells us that Maecenas and his companions halted for the night in a villa adjoining it, on their journey from Rome to Brundisium. (Hor. Sat. i. 5. 45.) [E. H. B.]

PONS DUBIS, in Gallia, a bridge over the Dubis (Dobs), is marked in the Table on the road from Cabillonum (Chalon) to Vesontio (Besancon), and from Cabillonum. D’Anville supposes that the site may be a place called Pontozza, where it is said that when the water in the Dobs is low, the remains of an old bridge are visible at which several roads met. (Ubert, Gallien, p. 301.) [G. L.]

PONS MANUSUTENA or PONS SOCIOFRUM, a place in Pannonia, on the road leading from Sepon
tum to Augusta, but no further particulars are known. (It. Ant. pp. 264, 267.) [L. S.]

PONS MILVIUS, or MULVIVS (Pons Molle), a bridge on the Via Flaminia, by which that road crossed the Tiber just about 2 miles from the gate of Rome called the Porta Flaminia. It is probable that a bridge existed on the spot at an early period, and there must certainly have been one from the time when the Via Flaminia was constructed. The first
mention of the name in history occurs in the Second Punic War, when Livy tells us that the Roman people poured out in a continuous stream as far as the Milvian Bridge to meet the messengers who brought the tidings of the defeat of Hasdrubal, b.c. 207. (Livy xxvii. 51). Hence, when Aurelius Victor mentions—as it among the works constructed by Caesar in his censorship (b.c. 110)—it is evident that this can refer only to its rebuilding or restoration. (Vict. de Vir. Illustr. 72.) It is very possible that there was no stone bridge before that time. At the time of the conspiracy of Catiline, the Milvian Bridge was selected as the place where the ambassadors of the Allobroges were arrested by the orders of Cicero. (Sall. Cat. 45; Cic. in Cat. iii. 5.) It is probable that under the Empire, if not earlier, a suburb extended along the Via Flaminia as far as the Milvian Bridge. Hence we are told that it was the point from which Caesar (among his other gigantic schemes) proposed to divert the course of the Tiber, so as to carry it further from the city (Cic. ad Att. xiii. 33); and again, the emperor Gallienus is said to have proposed to extend the Flaminian portico as far as the Milvian Bridge. (Trebl. Poll. Gallien. 18.) In the reign of Nero the neighbourhood of the bridge was occupied by low taverns, which were much resorted to for purposes of debauchery. (Tac. Ann. xiii. 47.) Its proximity to Rome, to which it was the principal approach from the N., rendered the Milvian Bridge a point of importance during civil wars. Hence it is repeatedly mentioned by Tacitus during those which followed the death of Nero (Tac. Hist. i. 87, ii. 89, iii. 82): and again, in A.D. 193, it was there that Diflius Julianus was defeated by Severus (Eutrop. viii. 17; Vict. Caes. 19). At a later period also, it witnessed the defeat of Maxentius by Constantine (A.D. 312), when the usurper himself perished in the Tiber. (Vict. Caes. 40; Eutrop. x. 4; Zosim. ii. 16.) Its military importance was recognized also in the Gothic Wars, when it was occupied by Vitiges during the siege of Rome, in A.D. 537; and again, in 547, when Totila destroyed all the other bridges in the neighbourhood of Rome, he spared the Milvian alone. (Procop. B. G. i. 19, iii. 24.) The present bridge is in great part of modern construction, but the foundations and principal piers are ancient.

PONS MOSAEL, in northern Gallia, is mentioned by Tacitus (Hist. iv. 66), but there is nothing said to show where this bridge was. A Roman road ran from Anastaus (Tomaron) across the Mosela (Mosa) past Juliaicum (Juliers) to Colonia (Cologne). It is very probable that the Pons Mosae was on this route, and that it was at Münstertich. The termination tricht is a corruption of the Roman word Trajectum. (Trajectum.) [G.L.]

PONS NAIRTLAE. [Gallacia, p. 934, b.]

PONS NETRIVAM. [Gallacia, p. 934, b.]

PONS NOMENTAANUS. [Nomentum.]

PONS SALARIUS (Ponte Salara), a bridge on the Via Salaria where that highway crossed the Anio (Teronre) about 23 miles from Rome. From its position this is certainly the bridge meant by Livy under the name of Pons Anienis, on which the single combat of Marcus Marcius, distinguished with the Gaul, is described as taking place. (Livy vii. 9.) The name is not again mentioned in history, but we learn from an inscription still remaining that the present bridge was constructed by Nurses, in the room of the more ancient one which had been destroyed by Totila

PONTES TESSENI. 657 in A.D. 547, when he broke up the siege of Rome and withdrew to Tibur. (Procop. B. G. iii. 24; Nibby, Dintorni, vol. ii. p. 594.) [E. H. B.]

PONS SARAVI, a bridge over the Sarusus (Sarre) in Gallia on the road from Divodurum (Metz) to Argentoratum (Strasbourg). The Table of Ponses mentions 10 from Decum-pagi (Dinnae) to Tabernae (Saxerun.) Though the distances are not quite correct, it is clear that Sarrebruck on the Sarre must be the Pons Saravi; and it cannot be Sarrebruck on the Sar, for Sarrebruck is more than 30 miles north of Sarrebruck, and quite out of the way. This is an instance in which a hasty conclusion has been derived solely from the sameness of name. [G. L.]

PONS SCALDH, or bridge over the Schelde in North Gallia, is placed both by the Table and the Antonine Itin. on the road from Turnaciun (Tourna) to Bregium (Boulogne). There is a place on the Schelde named Escas-pont between Valenciennes and Comelé which may represent the Pons.

PONS SERVILII. [Illyricum, vol. ii. p. 36, b.]

PONS TILURI, a station on the road from Sirmium to Salona, in the interior of Dalmatia. (Itin. Anton.; Tilirium, Punt. Tab.; Geogr. Rav. iv. 16.) It may be identified with the passage of the river Cettina or Tactitina (Tibaris), at Trigl, with the opposite height of Girvan, where there are vestiges of a Roman town, which was probably the colony of Acquis (Acquiscolon), Poil. iii. 16 (17), § 11; Itin. Anton.; Punt. Tab.; Orelii, Inscri. 502), where an inscription has been found commemorating the restoration of the bridge under the name of Pons Hippi, a Graecized form of the Latin name of the town, which was sometimes spelt as Equmnum. (Wilkinson, Dalmatia, vol. i. p. 238; Niegeber, Die Sud-Slaven, p. 178.) [E. B. J.]


PONS ZITHA, a station on the Roman road running along the coast-line of Sytrica, and a municipium. (Itin. Anton.; Geogr. Rav.) In the Pentinger Table it is wrongly called Litus Burch (Wanderungen, p. 263) has fixed its site at the promontory opposite to Meninx, where he found remains of a stone bridge or mole connecting the mainland with the island of the Lotophagi. [E. B. J.]

PONTEM, AD, a town of Britain, on the road from Londinium to Lindum (Itin. Ant. p. 477), identified by Camden (p. 560) with Peanton on the Witham, in Lincolnshire, where a great many Roman coins and antiquities have been discovered. Others take it to have been Farndon, near Southwell, in Nottinghamshire. [T. H. D.]

PONTES, in North Gallia, is placed in the Ant. Itin. on a road from Samarobriva (Amiens) to Geosracum (Boulogne); it is 36 M. P. from Samarobriva to Pontes, and 39 M. P. from Pontes to Geosracum. The Table, which marks a road between Samarobriva and Geosracum, does not place Pontes on it, but it has another place, named Duroceregum, supposed to be Donieres on the Authie. D Avenue concludes that Pontes is Ponches on the Authorie, at which place we arrive by following the traces of the old road which still exists under the name of Chaussee de Branchaut. [G. L.]

PONTES, a Roman station in the territory of the Attebates, seated on the Thames, on the road from Calleva (Silchester) to Londinium (Itin. Ant. p. 478). It was at or near Old Windsor. [T. H. D.]

PONTES TESSCNII (Diesen), a place in u u
PONTUS.

Vindelicia, on the coast from Amber to Parthamumnum. (Ht. Ant. p. 273; comp. Muchar, Noricum, i. p. 284.)

[1. S.]

PONTIA or PONTIAE (Pontia: Pontus), an island in the Tyrrhenian sea, situated off the coast of Italy, nearly opposite to the Circenian promontory. It is the most considerable of a group of three small islands, now collectively known as the Ilide di Ponta; the ancient names of which were, Palmaria, now Palmarola, the most westerly of the three, Pontia in the centre, and Sisonia (Zonnone) to the NE. (Plin. iii. 6. s. 12; Mel. ii. 7. § 18.) They are all of volcanic origin, like the Pithecusae (Pithecusia), nearer the coast of Campania, and the island of Pandataria (now called Pandateria), about midway between the two groups. Strabo places Pontia about 250 stadia from the mainland (v. p. 233), which is nearly about the truth, if reckoned (as he does) from the coast near Ciaeta; but the distance from the Circenian promontory does not exceed 16 georg. miles or 160 stadia. We have no account of Pontia previous to the settlement of a Roman colony there in n. c. 313, except that it had been already inhabited by the Volscians. (Liv. ix. 28.; Diodor. xix. 101.) The colonization of an island at this distance from the mainland offers a complete anomaly in the Roman system of settlements, of which we have no explanation, and this is the more remarkable, because it was not, like most of the maritime colonies, a "colonia maritima civium," but was a Colonia Latina. (Liv. xxi. 10.) Its insular situation preserved it from the ravages of war, and hence it was one of the eighteen which during the most trying period of the Second Punic War displayed its zeal and fidelity to the Roman senate, when twelve of the Latin colonies had set a contrary example. (Ibid.) Strabo speaks of it as in his time a well peopled island (v. p. 233). Under the Roman Empire it became, as well as the neighbouring Pandataria, a common place of confinement for state prisoners. Among others, it was here that Nero, the eldest son of Germanicus, was put to death by order of Tiberius. (Suet. Tib. 54., Cal. 15.)

The island of Pontia is about 5 miles long, but very narrow, and indented by irregular bays, so that in some places it is only a few hundred yards across. The two minor islands of the group, Palmarola and Zonnone, are at the present day uninhabited. Varro notices Palmaria and Pontia, as well as Pandataria, as frequented by great flocks of turtle doves and quails, which halted there on their annual migrations to and from the coast of Italy. (Var. R. R. iii. 5. § 7.)

PONTIAE (Pontias viscus, Sulp. p. 46), three islands off the coast of the Greater Siret. Phokium (iv. 3. § 36 ; comp. Stad. ass. §§ 72-73) calls these Mysianis, Pontia, and Gaea. They may be identified with the reefs of Ghara. (Beresby, Expedition to the N. Coast of Africa, p. 238, App. p. x.; Smyth, Mediterraneum, p. 435.)

PONTIUS. [Aulus, p. 201, a.]

PONTUS (Piôros), a large country in the north-east of Asia Minor, which derived its name from its being on the coast of the Pontus Euxinus, extending from the frontiers of Colchis in the east, to the river Halys in the west. In the earlier times the country does not appear to have borne any general appellation, but the various parts were designated by names derived from the different tribes by which they were inhabited. Xenophon (Anab. v. 6. § 15) is the first ancient author who uses Pontus as the name of the country. Pontus formed a long and narrow tract of coast country from the river Phasis to the Halys, but in the western part it extended somewhat farther south or inland. When its limits were finally fixed, it bordered in the west on the Phaphian, where the Halys formed the boundary; in the south on Galatia, Cappadocia, and Armenia Minor, the Antitauran and Mount Paryadres being the boundaries; and in the east on Colchis and Armenia, from which it was separated by the river Phasis. Pontus thus embraced the modern pashahs of Trebizond and Scione. Although the country was surrounded byJulius Caesar, he sent their remittances into Pontus itself, the plains on the coast, and especially the western parts, were extremely fertile (Strab. xii. p. 548), and produced excellent fruit, such as cherries, apples, pears, various kinds of grain, olives, timbers, aconite, &c. (Strab. xii. p. 545, &c.; Theophrast. Hist. Plant. iv. 5, viii. 4, &c., ix. 16, xix. 17; Plin. xiv. 19.) The country abounded in game (Strab. xii. p. 548), and among the animals bees are especially mentioned, and honey and wax was an important article of commerce. (Xenoph. Anab. iv. 8. §§ 16, 20; Diodor. ii. 103; Plin. xxiii. 43; Strab. iii. 163.) The mineral wealth of the country consisted chiefly in iron (Xenoph. Anab. v. 4. § 1; Strab. xii. p. 549; Steph. B. s. v. Xenus; Pliny vii. 57) and salt. The chief masts of Pontus are the Paryadres, and on the east of it the Scordises, two ranges of Antitauras, which they connect with Mount Caucasus. The Paryadres sends two branches, Littusus and Orthillis, to the north, which form the eastern boundary of the plain of Phanaerea. Another mountain which terminates in a promontory 100 stadia to the west of Trapaeus was called the Ocean Hapen (Athen. Pyr. 1. 13; Apollon. Rhod. ii. 1014, with Schol.), and Teches is a mountain mentioned in the south-east of Trapaeus. The promontories formed by these mountains, if we proceed from west to east, are: the Heracleum, Iasonium, and Zephyrium. These projecting headlands form the bays of Amisos and Ctyora. The mountains in the south contain the sources of numerous streams and rivers, such as the Halys, Lycaeus, Chadsius, Iris, Syllax, Lycaen, Themnerod, Bera, Thaorion, Oenius, Phagens, Suleus, Genethes, Melanithus, Pharnauthus, Hyssus, Oxybius, Ascarus, Alenius, Zagalus, Prytanes, Pappites, Archaia, Apaurus, Acampa, Baolith, Arbasia, Isis, Mogrus, and the Phasis. The only lake in Pontus noticed by the ancients is the Stiphane Palus, in the west, north of the river Syllax.

Pontus was inhabited by a considerable number of different tribes, whose ethnological relations are either entirely unknown or extremely obscure. The most important among them, if we proceed from west to east, are: the Leucosyri, Thaerei, Chalybes, Mosynocrates, Hettacomata, Dihara, Bi- chres, Byzeres, Colchi, Macrones, Matae, Taochi, and Phasistria. Some of these tribes were wild and savage to the last degree, especially those of the interior; but on the coast Greek colonies continued to be established ever since the middle of the 7th century n. c., and rose to great power and prosperity, spreading Greek culture and civilisation around them.

As to the history of the country, tradition stated that it had been conquered by Numbis, the founder of the Assyrian empire (Diod. ii. 2); after the time of Cyrus the Great it certainly was, at least nominally,
under the dominion of Persia (Herod. iii. 94, vii. 77, &c.), and was governed by hereditary satraps belonging to the royal family of Persia. In the time of Xenophon, the tribes of Pontus governed by native chiefs seem to have still enjoyed a high degree of independence. But in n. c. 365, in the reign of Artaxerxes II., Ariobarzanes subdued several of the Pontian tribes, and thereby laid the foundation of an independent kingdom in those parts. (Diod. xx. 96.) He was succeeded in n. c. 337 by Mithridates II., who reigned till n. c. 302, and who, by skilfully availing himself of the circumstances of the times during the struggles among the successors of Alexander, considerably enlarged his kingdom. After him the throne was occupied by Mithridates III., from n. c. 302 to 266; Ariobarzanes III., from n. c. 266 probably till 240. The chronology of this and the following kings, Mithridates IV., Pharnaces I., and Mithridates V., is very uncertain. Under Mithridates VI., from n. c. 120 to 65, the kingdom of Pontus attained the height of its extent and power, but his wars with the Romans led to its subjugation and dismemberment. Pompey, the conqueror of Mithridates, in n. c. 65 annexed the western part of Pontus as far as Ischiopolis and the frontiers of Cappadocia to Bithynia (Dion Cass. xiii. 45; Strab. xii. pp. 541, 543; Vell. Pat. ii. 38; Liv. Epit. 102), and gave away the remaining parts to some of the chiefs or princes in the adjoining countries. A portion of the country between the Iiris and Halys was given to the Galatian Deitourus, which was henceforth called Pontus Galaticus (Strab. xii. p. 547; Dion Cass. xiii. 63, xiii. 45; Prot. v. 6. §§ 3, 9.) The Cilicians and other tribes in the south-east of the Euxine received a king of their own in the person of Aristarchus. (Appian, Mithrid. 114; Eutrop. vi. 14.) Pharmaces II., the treacherous son of Mithridates, received the Crimea and some adjoining districts as an independent kingdom under the name of Bosphorus (Appian, Mithrid. 110, &c.); and the central part, from the Iiris to Pharmacis, was subsequently given by M. Antonius to Polemon, the son of Pharmaces, and was henceforth designated by himPontus Galaticus (Strab. xii. pp. 547, 549; Dion Cass. xiii. 63, xiii. 45; Prot. v. 6. §§ 4, 10; Eutrop. vii. 9; Aurel. Vict. de Caes. 15), which it retained afterwards, even when it had become incorporated with the Roman empire. The eastern part, which had likewise been ceded to Polemon, was transferred by his widow Pythodória to king Archelaus of Cappadocia, who married her, and was henceforth called Pontus Cappadocicus. In Pontus Polemoniacus, Pythodória was succeeded by her son Polemon II., who resigned his kingdom into the hands of the emperor Nero (Soest. Ner. 18; Eutrop. vii. 14.) Polemon was then killed at Byzantium in a revolt against the name of Polemon. Neither was the administration of which was sometimes combined with that of Galatia. In the new arrangements under Constantine, the province was again divided into two parts; the southern-western one, which had borne the name of Pontus Galaticus, was called Helenopontus, in honour of the emperor's mother Helen; and the eastern portion, to which Pontus Cappadocicus was added, retained the name of Pontus Polemoniacus. (Aurell. xxviii. 1; Hieroc. p. 792.) Besides these provincial divisions, there also exist a number of names of smaller separate districts, such as Cazarea, Sarameni, Themiscyra, Sidene; and in the interior Phaiakmonitai, PitMiliseni, Deocopene, Chilidocome, Daximontai, Zeleitos, Ximeni, and

MEGALOPOULITIS. These, as well as the most important towns, Amisos, Polemonium, Cottoura, Pharmacis, Cesareas, Trapezus, Aparnus, Cadima, Gaziera, Zela, Comana Pontica, Neokarearia, Sebastia, Themiscyra, Phazemon, &c., are described in separate articles. [L. S.]

PONTUS EUXINUS. [Euxinus Pontus.]

POULI or POPOLI, a small place in the west of Parmania, on the road from Jovia to Aquaviva, on the south of the river Draves. (It. Hieroc. p. 561; Geogr. n. v. 19; Tob. Penting.) [L. S.]

POPULONUM or POPULONIA (Ποπολέων; Eth. Populonisimia: Populonina), an ancient city of Etruria, situated on the sea-coast, nearly opposite the island of Eiva (Eliba), and about 5 miles N. of the modern city of Piombino. It stood on a lofty hill, rising abruptly from the sea, and forming the northern extremity of the detached and almost insular promontory, the southern end of which is occupied by the modern town of Piombino. This promontory (the Ποπολέων ἱππὸς of Polemy) is separated from the hills in the interior by a strip of flat marshy ground, about 5 miles in width, which in ancient times was occupied in great measure by lagunes or peduli; so that its position is nearly analogous to that of the still more striking Monte Argentario. The Maritime Itinerary places it 50 miles S. of the Vada Volaterrana, which is just about the truth (Ilin. Marit. p. 501). Strabo says it was the only one of the ancient Etruscan cities which was situated on the sea-shore (Strab. v. p. 223), and the remark is repeated by Pliny; thus apparently excluding Eusa as well as Pyrgi and other smaller places from that designation. It is probable at least that Populonium was the most considerable of the maritime cities of Etruria; but there are no grounds for regarding it as one of the Twelve Cities of the League, or as ever rivalling in importance the great cities of the interior. Virgil indeed represents it as one of the Etruscan cities which sent forces to the assistance of Aeneas (Aen. x. 172), a statement that seems to prove his belief in its antiquity; but other accounts represent it as a colony of Volaterrae, and therefore of comparatively recent date. Servius tells us that it was first founded by the Corsicans, from whom it was afterwards wrested by the Volaterrans; and distinctly represents it as of later date than the twelve chief cities of Etruria. (Serv. ad Aen. l. c.) It probably derived its chief prosperity from its connection with the neighbouring island of Eiva, the iron produced in the latter being all conveyed to Populonium to be smelted, and thence exported to other regions. (Strab. l. c. Ps.-ead. Arist. de Mirab. 95, Varr. ap. Serv. ad Aen. x. 174.) Hence, in n. c. 295, when Scipio was fitting out his fleet for Africa, and the Etruscan cities came forward with their voluntary contributions, the Populonians undertook to supply him with iron. (Liv. xxviii. 45.) This is the first occasion on which the name is mentioned in history, a few years later (n. c. 292) we are told that the consul Claudius Nero, on his voyage to Sardinia, took refuge with his fleet in the port of Populonium from the violence of a storm. (id. xxx. 39.) No further mention of it occurs in history; but we learn from Strabo that it sustained a siege from the forces of Sulla at the same time with Volaterrae, and it appears to have never recovered the blow it then received; for in the time of that geographer the city itself was almost desolate, only the temples and a few houses remaining. The port, however, was still

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frequented, and a town had grown up around it at the foot of the hill. (Strab. v. p. 233.) Its name is still mentioned as an existing town by all the other geographers, and Polybius especially notices the city. He places it promontory of Populonium (Vit. ii. 4, § 9; Plin. iii. 5, s. 8; Polyb. iii. 1, § 4); but this is the last evidence of its existence; and before the close of the Western Empire it had fallen into complete decay. It is described by Rutilius at the beginning of the fifth century as entirely desolate, nothing remaining but fragments of its massive walls and the fallen ruins of other edifices. Gregory the Great also describes it towards the close of the sixth century as in a state of complete decay, though retaining an episcopal see; but at a later period of the middle ages a feudal castle was erected on the site, which, with the few adjacent houses, still bears the name of Populonia, and is a conspicuous object from a distance. (Rutil. Hist. i. 401—414; Gregor. Ep. ap. Cloer. Ital. p. 514.)

The only Etruscan remains now existing at Populonium (with the exception of a few tombs of no interest) are those of the ancient walls, which may be traced in fragments all round the brow of the hill, throughout the entire circuit of the city. This did not exceed a mile and a half in circumference; it was of an irregular form, adapted to the requirements of the ground. The walls are constructed of rude masses of stone, arranged, like those of Volterra, in horizontal layers, but with little regularity; they are not, however, nearly so gigantic in character as those of Volterra, Fiesole, or Cortona. Within the circuit of the walls are to be seen some vaulted chambers, six in a row (which have been erroneously called an amphitheatre) a mosaic pavement, and some reservoirs of water, all unquestionably of Roman date. (Dennis's Etruria, vol. ii. p. 236—238.)

On the highest point of the hill, in the days of Rutilius, stood a lovely watch-tower, serving at the same time as a beacon for ships. (Rutil. Hist. i. 407.) It rises from this point that, according to Strabo, the view comprised not only Corsica (which is visible from many points of the mainland), but Sardinia also. (Strab. l. c.) But this last assertion, though it has been repeated by many writers, is certainly erroneous, as, even if the distance were not too great, the nearer mountains of Elba would effectually conceal those of Sardinia from the view. (Dennis, vol. ii. p. 239.)

We learn from the Tabula that there were hot springs in the territory of Populonium, which had given rise to a bathing-place called the Aqua Populoniana (Fig. Plafz.). These were evidently the same now known as Le Calabro, at the foot of Campiglia, about 6 miles from Populonium, which have been identified by some writers with the "aqua calidae ad Vetuloniem" mentioned by Pliny (ii. 10. s. 106); but there is no authority for placing Vetulonia in this neighbourhood. (Dennis, vol. ii. p. 225.)

Populonium was the only city of Etruria which had a silver coinage of its own, of a very peculiar style, the reverse being generally quite plain, without type or legend, and not inscribed or indented, as on the earliest Greek coins. The obverse type is a Gorgon's head or mask; similar to that on many Etruscan monuments. The copper coins give the Etruscan name of the city "Puplana" at full—PITTHYATNA. It is not improbable (as suggested by Millingen) that the Populonians derived the art of coinage from the Phocaeans of Corsica; but there is certainly no ground for admitting the existence of a Phocaean colony at Populonium itself. (Millingen, Nummus, de l'anc. Italie, p. 163; Eckhel, Num. Vet. Anecul. pp. 10—18.)

POPHYRIS.

PORCIFERA (Pofercera), a river of Liguria, flowing into the sea about 2 miles W. of Genua. The name is written Porecire by Pliny (ii. 5. 7), the only one of the geographers who mentions it; but in a curious inscription found near Genua, it is variously written PORCIFERA and PORECERA.

POPORSELENI (Poropseleym; Phth. Popo- seleym^n), the chief of the Heathenese, a group of small islands lying between Lesbos and the coast of Asia. It contained a town of the same name (Sey lax, p. 36, Hudson; Strab. xiii. p. 618; Steph. B. s. e.). Strabo says (l. c.) that some, in order to avoid the dirty allusion presented by this name, called it Poroselene (Poropseleym^n), which is the form employed by Polybius (v. 2. § 5), Pliny (v. 31. s. 38), and Aelian (N. An. ii. 6). At a still later time the name was changed into Poroselene, under which form the town appears as a bishop's see. (Hierol. p. 556; Concil. Chalced. p. 530.)

PORINAS. [Phoen.]

POROSELENE. [Poroseleke.]

PORPHYREON (Porophereon; Eth. Porophy- reon, Phophereon), a city of Phocis, mentioned by Sehais (p. 42, Hudson) between Berytus and Sidon, and marked in the Jerusalem Itinerary (where it is written Parphirion, p. 583, Wesseling) as 8 Roman miles N. of Berytus. Porosculus calls it a village upon the coast. (Hist. Are. c. 30, p. 164, Bonn.) It is mentioned by Polybius (v. 68), from whose narrative we learn that it was in the neighbourhood of Phatanaus. (Platanus.) Hence it seems to be correctly placed at the Kbin Nby Vnns, where Poroscke relates (vol. ii. p. 432) that he saw some broken pillars, a Corinthian capital, and ruins on each side of a mountain torrent. In the side of the mountain, at the back of the Kbin, there are extensive excavated tombs, evidently once belonging to an ancient city. The Crusaders regarded Hetk as the ancient Poppyreon; but there is no authority that a city of this name ever stood in the bay of Akka. Justinian built a church of the Virgin at Poppyreon (Procop. de Aed. v. 9, p. 328); and it was a place of sufficient importance to be made a bishopric under the metropolitan of Tyre. (Robinson, Biblical Researches, vol. iii. p. 432.)

PORPHYRIS. [Nisius.]
PORPHYRITES MONS.

PORPHYRITES MONS (Porphyrites Mons, l.Tol. iv. 5. § 27), a long but not very lofty range of mountains which ran along the western shore of the Arabian Sea, nearly from lat. 26° to 27° N. Towards the sea its sides were abrupt, although occasionally scooped into serviceable harbours, e.g. the Portus Albus and Philibera. On the land side it sloped more gradually, breaking, however, the eastern desert with numerous bluffs and ridges, and sending forth its spurs as far as Tentura and Antaresillum S. and N. respectively. [W. B. D.]

PORTULAE: another name for Maximianopolis [Maximianopolis].

PORTA AUGUSTA (Porta Augusta, Tol. ii. 6. § 50), a town of the Vaccaei, in Hispania Tarraconensis; perhaps Torquemada. [T. H. D.]

PORTIMUS (Porfyro), a harbour in Euboea, belonging to Eretria, described by Demosthenes as opposite to Attica, is the modern Porto Buido, immediately opposite to Rhambus, in the narrowest part of the Euboean channel, where the breadth is only two miles. It was destroyed by Philip, after expelling the Eretrians; but its advantages position close to the coast of Attica gave it importance for many centuries afterwards. (Dem. Phil. iii. pp. 119, 125. iv. p. 123, de Cor. p. 248. Plin. iv. 12. s. 21; Hieroc. p. 645; Harpocrat. Phot. Suid. s. v. Porphys; Leake, Northern Greece, vol. ii. p. 435.)

PORTUS ABUCINI, is mentioned in the Notitia of the Gallic provinces as a place in "Provincia Maximorum Sequanorum." It appears to be Porta-seuinae. The district about Port was once called Pagus Portisilurus, whence the modern name Le Portois.

PORTUS ACHAEORUM, a harbour in European Sarmatia, upon the coast of the Euxine, and upon the strip of land called the Dromos Achilles. (Plin. iv. 12. s. 26.) [See Vol. i. p. 20, s.]

PORTUS AEMINES, on the south coast of Gallia, is mentioned in the Maritime Itin. It is supposed to be near the small island Eubius. (Urt. Gallici, p. 428.) [G. L.]

PORTUS AEPATIACI, is mentioned in the Notitia Imperii as being in Belgica Secunda; "Tribunam militiae Nerviorum portu Aepatiana." It is uncertain what place is meant. D'Anville (Geogr. s. v.) gives an article on it. [G. L.]

PORTUS AGASSUS. [Garganus.]

PORTUS ALBURNUS. [Alburni Mons.]

PORTUS ARGOUS. [Itea.]

PORTUS ARTABRORUM. [Artabrorum.]

PORTUS.

PORTUS AUGUSTI. [Ostia.]

PORTUS COSANUS. [Cosas.]

PORTUS DELPHINI (Plin. iii. 5. s. 7.; Delphinis, Itin. Ant. p. 298), a small port on the coast of Liguria, still called Porto Fino, situated at the S.E. extremity of a great mountain promontory, which projects into the sea between Genoa and Sanremi, and forms one of the most striking natural features of this part of the Ligurian coast. [E. H. B.]

PORTUS ERCIS. [Luna.]

PORTUS GARNAE. [Garganus.]

PORTUS HANNIBALIS, a town on the S. coast of Lusitania, not far from Lucobriga (Mela, iii. 1.; Isid. Or. xv. 9.), near Alvor, where there are traces of Iunian ruins. (Flores, Exp. S. XIV. p. 211.) [T. H. D.]

PORTUS HERCULIS. [Costa.]

PORTUS HERCULIS LIBURIN. [Pisa.]

PORTUS HERCULIS MONOECLII. [Monocclus.]

PORTUS VENERIS. 661

PORTUS ITIUS. [Itius.]

PORTUS JULIUS. [Lucius.

PORTUS LUNAE. [Luna.]

PORTUS MAGNUS. [Magnus Portus.]

PORTUS MAURITII. [Liguria, p. 187.]

PORTUS OLIVULA. [Nicaea.]

PORTUS PISANUS. [Pisa.]

PORTUS POMPIONIANUS, of the Maritime Itin., seems to be one of the bays formed by the Pompionian Peninsula, and rather that on the east side or that on the west side of the peninsula of Grèce. The name Pompianus Portus seems to confirm D'Anville's opinion about Pompioniana [Pompioniana]. [G. L.]

PORTUS SYMBOLOI. [Symbolon Portus.]

PORTUS TELEMONIS. [Telamo.]

PORTUS TRAJANI. [OSTIA.]

PORTUS VENERIS (Port Vénère), on the south coast of France near the borders of Spain. The passage about Portus Veneris in Mela (ii. 5) is thus (ed. M. Vossius): "Tum inter Pyrenaeorum Portus Veneris insigne fama. The words "insignis fama" are a correction of Vossius without any authority, which he has substituted for the words of the best MS., "in sinu salvo." Port Vénère is in France, near Collioure, a few miles south of the mouth of the Tech.

Ptolemy (ii. 10. § 2) fixes the boundary of Narbonensis at the promontory on which stood the Aphrodisium or temple of Venus. Pliny (iii. 3) in his description of Hispam Citerior, after mentioning Emporiae (Ampurias), says: "Flumen Tichis. Alb es Pyrenaica Venus in latero promontori veteri alto x. M." This river Tichis is the river which is near the site of Emporiae (Ampurias) in Spain. D'Anville concludes that the promontory of Pliny is the Promontorium Pyreneum of the Table, the modern Cap Creutz, which projects into the Mediterranean. This would be a fit place for the temple, for it was an ancient practice to build temples on bold headlands. But Pliny says "on the other," that is on the Gallic side of the promontory; and the distance of x. M. P. from the river of Ampurias brings us to the position of Port Vénère. Accordingly D'Anville concludes that the temple of Venus was near the port of Vénère; and this would seem likely enough. This temple is apparently mentioned by Stephania (s. v. Aampurias); and certainly by Strabo (iv. p. 178), who makes the coast of the Narbonensis extend from the Var to the temple of the Pyrenean Venus, the boundary between Narbonensis and Iberia; but others, he adds, make the Trepeca Pompeii the boundary of Iberia and Celtica. The Trepeca Pompeii were in a pass of the Pyrenees not far from the coast. In this passage Strabo simply says that the temple of the Pyrenean Venus was fixed as the boundary of Gallia and Hispania by some geographers, but this passage does not tell us where the temple is; and the distances which he gives in the same place (iv. p. 178) will not settle the question. But in another passage (iv. p. 181) he makes the Galatians Simus extend from a point 100 stadia from Massilia "to the Aphrodisium, the promontory of Pyrene." It is plain that his promontory of Pyrene is Cap Creutz, for this is a marked natural limit of the Gallic bay on the west; and he also places the temple there. Cap Creutz is a natural boundary between Gallia and Hispania, and we may conclude that it was the ancient coast boundary. We know that Cervarina, which is south of Portus Veneris and
POSEIDONIUM.

north of Cap Creus, is in Galicia [Cerviaria]. It appears then that there is no authority for placing this temple of Venus at Portus Venere except the passage of Pliny, which leads to this conclusion, if the distance xvi. is right. The passage of Mela has been corrupted by Vossius. It is even doubtful if "inter Pyraenae promontoria" is the true reading. Some editions have "in Pyraenae promontorium," but if that reading is right, the promontorium of Mela is not Cap Creus. [G. L.]

POSEIDONIUM, or POSIDIUM (Poseidonios, Thuc. iv. 129; Posidium, Liv. xiv. 11), the SW. cape of Pallene, probably so called from a temple to Poseidon, which still retains its name vulgarly pronounced Positihi. (Leake, Northern Greece, vol. iii. p. 156.) Millier (Geog. Grecii Min. vol. i. p. 52) identifies it with the Thembeiros of Sylax (p. 26; comp. Θεμβέρος, Herod. vii. 123; Θεμβέρος: Etr. Θεμβέρος, Steph. B.; Lycophr. 1405), which Leake and Kiepert place near the Cannastrum Prom.; but as Sylax interposes Scione between them, Thembeiros corresponds better with Positihi. [E. B. J.]

POSIDIUM or POSEIDONIUM (Poseidion), the name of several promontories sacred to Poseidon.

1. In Europe. 1. A promontory on the coast of Lucania, opposite to the little island of Leucosia, from which it is still called PUNTA della Lecosa. [Leucosia]

2. The SW. cape of Pallene in Macedonia, also called Poseidionium. [Poseidionium]

3. A promontory in Chanonia in Epeirus, between Ochthusus and Butyrhontos, opposite the NE. of Corea. (Strab. vii. p. 324; Ptol. iii. 14 § 4; Leake, Northern Greece, vol. i. p. 92.)

4. A promontory in Thessaly, in the district Pthitheiós, described by Strabo as lying between the Malac and Pactasian gulfs, is the promontory closing the Pactasian gulf on the S. It is called Zelasium by Livy, now C. Scauros (Strab. vii. p. 330, Fr. 32; Ptol. iii. 13 § 17; Liv. xxxii. 46; Leake, Northern Greece, vol. iv. p. 331).

5. POSIDIUM or POSIDIUM (Poseidion). II. In Asia. 1. The easternmost promontory of the island of Samos. (Strab. xiv. p. 657.)

2. A promontory on the eastern coast of the island of Chios (Strab. xiv. p. 644; Ptol. vi. 2 § 30), now called Cape Helene.

3. A promontory of Bithynia, at the northern extremity of the bay of Cios or Myleia, forming the termination of Mount Arachnanthus, is now called Cape Bodrum, in the Sea of Marmora. (Ptol. vi. 1 § 4; Marcian, p. 70; Sylax, p. 30, where it is called simply σύλαξ τοῦ Καραμέλου.)

4. A promontory on the coast of Cilicia, 7 stadia to the west of the town of Mandane, is now called C. Kizilnarin. (Stadiasmus. Mar. Magn. § 175.)

5. A promontory on the south-west coast of Caria, south of Miletus, to the territory of which it belonged. It forms the northern extremity of the Iasian bay, and also contained a small town of the same name. (Polyb. xvi. 1; Strab. xiv. pp. 632, 631, 638; Plin. v. 31; Pomp. Mel., l. 17; Stadiasmus. Mar. Magn. §§ 273, 275, 276.) Its modern name is Ç. Balıa or dür Arbaa. [L. S.]

6. A promontory in Arabia, on the cast side of the entrance of the gulf of Hormoz, where was a grove of palm-trees, and an altar to Poseidon, which was erected by Ariston, whom one of the Ptolemies had sent to explore the Arabian gulf. This promontory is now called Ras Mohammed. (Artemid. ep. Strab. xvi. p. 776; Diod. iii. 42.) Strabo, or POTENTIA.

his copyist, erroneously says that it lies within the Aethalian recesses. (See the notes of Groskurd and Kramer.)

7. A promontory in Aulonia, E. of the Straits of the Red Sea (Bob-el-Manbeh), Ptol. vi. 7 § 8, which must not be confounded with No. 6, as some modern writers have done.

8. A town on the coast of Syria, in the district Cassiots, lying S. of Mt. Casius. There are still remains of this town at Poseda. (Strab. xxii. pp. 751, 753; Ptol. v. 15 § 3; Plin. v. 20. § 18.)

PODISION, POSIDIONATES SINUS. [Pak-stum.]

POSTUMIA or POSTUMIA XA CAESTRA, a fortress in Hispania Baetica, seated on a hill near the river Salsum (Hist. B. Hist. 8), probably the modern Salado, between Omnius and Antequera. (Marciana, iii. 2; Florio, Esp. S. p. 150, xii. p. 14.) [T. H. B.]

POTAMI (Potamai), a fort on the north-eastern part of the coast of Paphlagonia, with a harbour for small craft. According to Arrian (Peripl. E. p. 15) it was 150 stadia to the NE. of Stephanos, but according to others only 120. (Marcian, p. 72; Anonym. Peripl. E. p. 7, who places it 100 stadia to the SW. of Cape Syrias.) [L. S.]

POTAMIA (Potamia), a district in the SW. of Paphlagonia mentioned by Strabo (xii. p. 82), but without defining its extent or limits. [L. S.]

POTAMUS, or POTAMI. [Attica. p. 331, &c.]

POTANA (Potana, Agatharche, de Mar. Etythr., § 104, ed Paris, 1855), a place mentioned by Agatharchides, which Alexander the Great founded at the mouth of the Indus. Diodorus calls it Pofanea (iii. 46). It has been suspected, with some reason, that the name in both of these authors is an error for Pattala (the present Tatara), which is spoken of in similar terms by Arrian (Annab. v. 4, vi. 17, Indic. c. 2) and by Pliny (ii. 75). On the other hand, the name may readily be conceived as a Graecism for Potan, a common Indian word for a town or city. [V.]

POTENTIA. 1. (Potentia; Eth. Potentlich, Ste Maria a Potenza), a town of Piacenza, situated on the coast of the Adriatic, at the mouth of the river of the same name, still called the Potenza, and 18 miles S. of Ancona. We have no means of determining whether or not there was an ancient town on the spot previous to the Roman conquest of Piacenza; but in the 184 a Roman colony was settled there, at the same time with that at Pissanum in Umbria. (Liv. xxxix. 41; Vell. Pat. i. 15. The elder editions of Livy have Pollentia, but there seems no doubt that the true reading is Potentia.) It was, as well as the latter, a "colonia civium," but does not seem to have ever risen to a position of importance; and with the exception of an incidental notice in Cicero of an earthquake that occurred in its territory (Cic. de Harap. Resp. 28), no mention of its name is found in history. It is, however, mentioned by all the geographers as one of the towns of Piacenza, and at a later period its name is still found in the Itineraries. (Strab. v. 241; Mel. ii. 4 § 6; Plin. iii. 13. 18; Ptol. iii. 1 § 1; Itin. Ant. pp. 101, 313; Tab. Peut.) From the Liber Coloniarum we learn that it had received a new body of colonists, though it is uncertain at what period (Lib. Cod. pp. 226, 257); but there is no evidence of its having retained the rank of a colony under the Roman Empire. (Zumpt, de Col. p. 336.) It became an
episcopal see in the early ages of Christianity; and the time of its decay or destruction seems to be unknown; but the site is now wholly deserted. Considerable remains of the ancient city were still visible in the time of Holstenius in the plain on the right bank of the Potenza, near its mouth; and the name is still retained by an ancient church and abbot called St. Maria a Potenza, about a mile from the Porto di Recanati. (Holsten. Not. ad Chzer. p. 134.)

2. (Potentia, Ptol.: Eth. Potentium: Potenza), a city of the interior of Lucania, situated in a valley of the Casentus or Basiento, not far from its source, and above 60 miles from the gulf of Tarentum. No mention of it occurs in history, and though it is noticed by Pliny, Pollennus, and the Liber Coloniarum, among the municipal towns of Lucania, we have no indication of its superior importance. But from the numerous inscriptions discovered there, it is evident that it was, under the Roman empire, a flourishing municipal town, and must at that period have been one of the most considerable in Lucania, the towns of that province having for the most part fallen into great decay. The Itineraries give us two lines of road passing through Potentia, the one from Venusia southwards towards Grumentum and Neronia, the other from Salernum and the valley of the Silarus, which appears to have been continued in the direction of Tarentum. (Plin. iii. 11. s. 15; Ptol. iii. 1. § 76; Eth. Col. p. 209; Itin. Ant. p. 104; Tsch. Punt.; Norrm. i. R. N., pp. 23, 24.) The modern city of Potenza is the capital of the Basilicata, a province which comprises the greater part of the ancient Lucania: it does not occupy precisely the site of the ancient city, the remains of which are visible at a place called La Murate, in the valley below the modern city. (Romanelli, vol. i. p. 435.) [E. H. B.]

POTHEREUS, a river of Crete mentioned by Vitruvius (i. 4), is identified by some with the Catarrhacites of Pollennus. (Catarrhacites.)

POTIDAEA. (Cassandreia.) Steph. s. c.; Pliny xxv. 8. s. 53; Virg. Georg. iii. 268; Or. Ibis, 557; Dict. of Biogr. art. Glaucus.) According to Strabo (p. 412) some authorities regarded Potidæa as the Hy pothæae of Homer (ii. ii. 505). Gell places Potidæa in the neighbourhood of the modern village of Taki. (Gell, Itinerary, p. 110; comp. Leake, Northern Greece, vol. ii. p. 323.)

PRAEASA. (Praescola.)

PRACTIUS (Praetius), a small river in the north of Tressa, flowing from Mount Ida, and discharging itself into the Hellespont a little below Derbys. (Hom. II. ii. 19. Strab. xiii. p. below Arrian, Anat. i. 12. § 6.) Some identify it with the modern Borgas, and others with the Muskolosus.

PRAENESTE, Dion Cass. : Eth. Praenestivos, or Praenestivos, Praenestimous, Polotestinos, one of the most ancient, as well as in early times one of the most powerful and important, of the cities of Latium. It was situated on a projecting point or spur of the Apennines, directly opposite to the Alban Hills, and nearly due E. of Rome, from which it is distant 27 miles. (Strab. v. p. 238; Itin. Ant. p. 302; Westphal, Römische Kompagnie, p. 106.) Various mythical tales were current in ancient times as to its founder and origin. Of these, that adopted by Virgil ascribed its foundation to Caeculus, a reputed son of Vulcan (Virg. Aen. vii. 678); and this, we learn from Solinus, was the tradition preserved by the Praenestines themselves (Solin. 2. § 9). Another tradition, obviously of Greek origin, derived its name and foundation from Praenestus, a son of Latmus, the offspring of Ulysses and Circe (Steph. B. s. c.; Solin. l. c.). Strabo also calls it a Greek city, and tells us that it was previously called Potastrophos (Strab. v. p. 238). Another form of the same name is given by Pliny (iii. 5. s. 9), who tells us its original name was Stephane. And finally, as if to complete the series of contradictions, its name is found in the lists of the reputed colonies of Alba, the foundation of which is ascribed to Latmus Silvius (Vict. Orig. Gent. Rom. 17; Dion. vii. ap. Euseb. Arm. p. 185). But there seems no doubt that the earlier traditions were those which assigned it a more ancient and independent origin. The first mention of its name in history is in the list of the cities of the Latin League, as given by Dionysius, and there can be no doubt of its having formed an important member of that confederacy. (Dionys. v. 61.) But as early as B. C. 499, according to Livy, it quitted the cause of the confederates and joined the Romans, an event which that historian places just before the battle of Regillus. (Liv. ii. 19.) Whether its separation from the rest of the Latina was permanent or not, we have no information; but on the next occasion when the name of Praeneste occurred it was still in alliance with Rome, and suffered in consequence from the ravages of the Aquinians and Volscians, B. C. 462 (Liv. iii. 5). The capture of Rome by the Gauls seems, however, to have introduced a change in the relations of the two cities. Shortly after that event (B. C. 383) the Praenestines are mentioned as making hostile incursions into the territories of the Gabians and Labicians: the Romans at first treated this breach of faith with neglect, apparently from unwillingness to provoke so powerful an enemy; but the next year, the Praenestines having sent an army to the support of the revolted colonists of Volsinii, war was formally declared against them. The Praenestines now joined their former enemies the Volscians, and, in conjunction with them, took by storm the Roman colony of Satricum. (Liv. vi. 21, 22.) The next year the Volscians were defeated in a great battle by Camillus, but no mention is made of the Praenestines as taking part in it. The following season, however (B. C. 380), they levied a large army, and taking advantage of the domestic dissensions at Rome, which impeded the levy of troops, they advanced to the very gates of the city. From thence they withdrew to the banks of the Alenn, where they were attacked and defeated by T. Quintius Cincinnatus, who had been named in all haste dictator. So complete was their rout that they not only fled in confusion to the very gates of Praeneste, but
Cincinnatus, following up his advantage, reduced eight towns which were subject to Praeneste by force of arms, and compelled the city itself to submission (Livy. vi. 26—29). There can be little doubt that the statement of Livy which represents this as an unqualified surrender (delitio) is one of the exaggerations so common in the early Roman history, but the inscription noticed by him, which was placed by Cincinnatus under the statue of Jupiter Imperator, certainly seems to have claimed the capture of Praeneste itself as well as its dependent towns. (Fast. s. v. Tricentum. p. 363.)

Yet the very next year the Praenestines were again in arms, and stimulated the other Latin cities against Rome. (Livy. vi. 30.) With this exception we hear no more of them for some time; but a notice which occurs in Diodorus that they concluded a truce with Rome in B. C. 351, shows that they were still acting an independent part, and kept aloof from the other Latins. (Diod. xvi. 45.) It is, however, certain that they took a prominent part in the great Latin War of B. C. 340. In the second year of that war the Latin forces to the assistance of the Pedani, and, though defeated by the consul Aurelius, they continued the contest the next year together with the Tiburtines; and they were the final defeat of their combined forces by Camillus at Pedum (B. C. 338) that eventually terminated the struggle. (Livy. viii. 12—14.) In the peace which ensued, the Praenestines, as well as their neighbours of Tibur, were punished by the loss of a part of their territory, but in other respects their position remained unchanged: they did not, like the other cities of Latium, receive the Roman franchise, but continued to exist as a nominally independent state, in alliance with the powerful republic. They furnished, like the other "socii" their quota of troops on their own separate account, and the Praenestine auxiliaries are mentioned in several instances as forming a separate body. Even in the time of Polybius it was one of the places which retained the Jus Exilii, and could afford shelter to persons banished from Rome. (Vol. vi. 14.)

On the arrival of Pyrrhus in Italy the fidelity of the Praenestines seems to have been suspected, and the Romans compelled them to deliver hostages. (Zonar. viii. 3.) Shortly afterwards Pyrrhus was driven from their territory and his march turned back on his advance to Rome. There is no probability that he took the town. Enroquis says merely that he advanced to Praeneste; and the expression of Florus that he looked down upon Rome from the citadel of Praeneste is probably only a rhetorical flourish of that inaccurate writer. (Flor. ii. 18; Enroquis. ii. 12.) In the second Punic War a body of Praenestine troops distinguished themselves by their gallant defence of Castilium against Hannibal, and though ultimately compelled to surrender, they were rewarded for their valour and fidelity by the Roman senate, while the highest honours were paid them in their native city. (Livy. xxi. 19, 20.) It is remarkable that they refused to accept the offer of the Roman franchise; and the Praenestines in general retained their independent position till the period of the Social War, when they received the Roman franchise together with the other allies. (Appian, B. C. i. 65.)

In the civil wars of Marius and Sulla, Praeneste bore an important part. It was occupied by Cinna when he was driven from Rome in B. C. 87 (Appian, B. C. i. 65), and appears to have continued in the hands of the Marian party till B. C. 82, when it afforded a shelter to the younger Marius with the remains of his army, after his defeat by Sulla at Sacciportus. The natural strength of the city had been greatly increased by new fortifications, so that Sulla abandoned all idea of reducing it by force of arms, and was content to draw lines of circum-vallation round it, and trust to the slower process of a blockade, the command of which he entrusted to Lucrinus Oellus. While he himself carried on operations in the field against the other leaders of the Marian party. Repeated attempts were made by these generals to relieve Praeneste, but without effect; and at length, after the great battle at the Colline Gate and the defeat of the Sannite general Pontius Teleseinus, the inhabitants opened their gates to Oellus. Marius, despairing of safety, after a vain attempt to escape by a subterranean passage, put an end to his own life. (Appian, B. C. i. 87—94; Plut. Mar. 46, Sull. 28, 29, 32; Vell. Pat. ii. 26, 27; Liv. Epit. ixxvii. 11, ixxviii.) The city itself was severely punished; all the citizens without distinction were put to the sword, and their towns given up to plunder; its fortifications were dismantled, and a military colony settled by Sulla in possession of its territory. (Appian, l. c.; Lucan. ii. 194; Strab. v. p. 239; Flor. iii. 21.) The town seems to have been at this time transferred from the hill to the plain beneath, and the temple of Fortune with its appurtenances so extended and enlarged as to occupy a great part of the site of the ancient city. (Nibby, Diniorni, vol. ii. p. 481; but see Bormann, Al. Lat. Chorogr. p. 207, note 429.)

But the citadel still remained, and the natural strength of the position rendered Praeneste always a place of importance as a stronghold. Hence, we find it mentioned as one of the points which Catiline was desirous to occupy, but which had been skilful guarded by Cicero (Cic. in Cat. i. 3); and at a later period L. Antonius retired thither in B. C. 41, on the first outbreak of his dispute with Octavian, and from thence endeavoured to dictate terms to his rival at Rome. Fulvia, the wife of M. Antonius took refuge there at the same time. (Appian, B. C. v. 21, 23, 29.) From this time we hear but little of Praeneste in history; it is probable from the terms in which it is spoken of both by Strabo and Appian, that it never recovered the blow inflicted on its prosperity by Sulla (Strab. l. c.; Appian, B. C. i. 94); but the new colony established at that time rose again into a flourishing and considerable town. Its proximity to Rome and its elevated and healthy situation made it a favourite resort of the Romans during the summer, and the poets of the first century of the Empire abound in allusions to it as a cool and pleasant place of suburban retirement. (Juv. iii. 190, xiv. 88; Martial. x. 30. 7; Stat. Nai. iv. 2. 15; Plin. Ep. v. 6. § 45; Flor. i. 11.) Among others it was much frequented by Augustus himself, and was a favourite place of retirement of Horace. (Suet. Aug. 72; Hor. Carm. iii. 4. 23, Ep. i. 2. 1.) Tibullus also recovered there from a dangerous attack of illness (Gell. N. A. xvi. 13); and Hadrian built a villa there, which, though not comparable to his celebrated villa at Tibur, was apparently on an extensive scale. It was there that the emperor M. Aurelius was residing when he met his son Annius Verus, a child of seven years old. (Jul. Capit. M. Ant. 21.)

Praeneste appears to have always retained its
PRÆNESTE.

colonial rank and condition. Cicero mentions it by the title of a Colonia (Cic. in Cat. i. 3); and though neither Pliny nor the Liber Coloniarum give it that appellation, its colonial dignity under the Empire is abundantly attested by numerous inscriptions. (Zumpt, de Colon. p. 234; Lib. Colon. p. 236; Orell. Inscr. l.c.) It is important to notice that the Praenestines applied to Tiberius as a favour to be changed from a colony into a Municipium; but if their request was really granted, as he asserts, the change could have lasted for but a short time. (Gell. N. A. xvi. 13; Zumpt, l.c.)

We find scarcely any mention of Praeneste towards the decline of the Western Empire, nor does its name figure in the Gothic wars which followed: but it appears again under the Lombard kings, and bears a conspicuous part in the middle ages. At this period it was commonly known as the Civitas Praenestina, and it is this form of the name—which is already found in an inscription of A.D. 408 (Orell. Inscr. 160)—that has been gradually corrupted into its modern appellation of Palestro.

The modern city is built almost entirely upon the site and gigantic substructions of the temple of Fortune, which, after its restoration and enlargement by Sulla, occupied the whole of the lower slope of the hill the summit of which was crowned by the ancient citadel. This hill, which is of very considerable elevation (being not less than 2400 feet above the sea, and more than 1200 above its immediate base), projects like a vast buttress or bastion from the angle of the Apenines towards the Alban Hills, so that it looks down upon and seems to command the whole of the Campagna around Rome. It is this position, combined with the great strength of the citadel arising from the elevation and steepness of the hill on which it stands, that rendered Praeneste a position of such importance. The site of the ancient citadel, on the summit of the hill, is now occupied by a castle of the middle ages called Castel S. Pietro: but a considerable part of the ancient walls still remains, carried out in the massive style of polygonal blocks of limestone; and two irregular lines of wall of similar construction descend from thence to the lower town, which they evidently served to connect with the citadel above. The lower, or modern town, rises in a somewhat pyramidal manner on successive terraces, supported by walls or facings of polygonal masonry, nearly resembling that of the walls of the city. There can be no doubt that these successive stages or terraces at one time belonged to the temple of Fortune; but it is probable that they are of much older date than the time of Sulla, and probably formed part of the ancient city, the streets of which may have occupied these lines of terraces in the same manner as those of the modern town do at the present day. There are in all five successive terraces, the highest of which was crowned by the temple of Fortune properly so called,—a circular building with a vaulted roof, the ruins of which remained till the end of the 13th century, when they were destroyed by Pope Boniface VIII. Below this was a hemicycle, or semi-circular building, with a portico, the plan of which may be still traced. In the interior terraces were still remains a mosaic, celebrated as one of the most perfect and interesting in existence. Various attempts have been made to restore the plan and elevation of the temple, an edifice wholly unlike any other of its kind; but they are all to a great extent conjectural. A detailed account of the existing remains, and of all that can be traced of the plan and arrangement, will be found in Nibby. (Diot. torni, vol. ii. p. 494—510.)

The celebrity of the shrine or sanctuary of Fortune at Praeneste is attested by many ancient authors. (Ov. Trist. vii. 556; Sili. Ital. viii. 366; Lucan, i. 194; Strab. v. 612, 279; Pliny, H. N. 37.) It is without doubt that it derived its origin from an early period. Cicero, who speaks of the temple in his time as one of great antiquity as well as splendour, gives us a legend derived from the records of the Praenestines concerning its foundation, and the institution of the oracle known as the Sortes Praenestinae, which was closely associated with the worship of Fortune. (Cic. de Div. ii. 41.) So celebrated was this mode of divination that not only Romans of distinction, but even foreign potentates, are mentioned as consulting them (Val. Max. i. 3. § 1; Liv. xlv. 44; Propert. iii. 24. 3); and though Cicero treats them with contempt, as in his day obtaining credit only with the vulgar, we are told by Suetonius that Tiberius was deterred by religious scruples from interfering with them, and Domitian consulted them every year. Alexander Severus also appears, on one occasion at least, to have done the same. (Suet. Tib. 63, Domit. 15; Lamp. Alex. Serv. 4.) Numerous inscriptions also prove that they continued to be frequently consulted till a late period of the Empire, and it was not till after the establishment of Christianity that the custom fell altogether into disuse. (Inscr. ap. Borrmon, pp. 212, 213; Orelli, Inscr. 1756—1759.)

The Praenestine goddess seems to have been specially known by the name of Fortuna Primigenia, and her worship was closely associated with that of the infant Jupiter. (Cic. de Div. i. c.; Inscr. at sup.) Another title under which Jupiter was specially worshipped at Praeneste was that of Jupiter Imperator, and the statue of the deity at Rome which bore that appellation was considered to have been brought from Praeneste (Liv. vi. 29).

The other ancient remains which have been discovered at Palestro belong to the later city or the colony of Sulla, and are situated in the plain at some distance from the foot of the hill. Among these are the extensive ruins of the villa or palace of the emperors, which appears to have been built by Hadrian about A.D. 134. They resemble much in their general style those of his villa at Tivoli, but are much inferior in preservation as well as in extent. Near them is an old church still called Sta. Maria della Villa.

It was not far from this spot that were discovered in 1773 the fragments of a Roman calendar, supposed to be the same which was arranged by the grammerian Verrius Flaccus, and set up by him in the forum of Praeneste. (Suet. Gramm. 17.) They are commonly called the Fasti Praenestini, and have been repeatedly published, first by Foggiini (fol. Romae, 1779), with an elaborate commentary; and again as an appendix to the edition of Suetonius by Wolf (4 vols. 8vo. Lips. 1802). Also in Orelli (Inscr. vol. ii. p. 379, &c.). Notwithstanding this evidence, it is improbable that the forum of Praeneste was so far from the foot of the hill, and its site is more probably indicated by the discovery of a number of pedestals with honorary inscriptions, at a spot near the SW. angle of the modern city. These inscriptions range over a period from the reign of Tiberius to the fifth century, thus
tending to prove the continued importance of Preece-
tus throughout the period of the Roman Empire. (Nobby, vol. ii. pp. 513—515; Fageget, I.c. pp. v.—
) Other inscriptions mention the existence of a
theatre and an amphitheatre, a portico and curia,
and a spadarium; but no remains of any of these
cities can be traced. (Gruner, Inscr. p. 152; Oviri,
Inscr. 2532; Barnum, note 434.)

The celebrated grammarian Verrius Flaccus, al-
ready mentioned, was probably a native of Preece-
teus, as was also the well-known author Athenian,
who, though he wrote in Greek, was a Roman citi-
zen by birth. (Suid. s. a. v. Alaman.) The family of
the Anicin also, so illustrious under the Empire,
seems to have derived its origin from Praeneste, as
a Q. Anicin is mentioned by Cato. (Pline. Hist.
of that city as early as n. c. 304. (Pline. xxiii. 1.
6.) It is probable also that in Livy (xxiii. 19)
we should read M. Anicin for Manicins. It is
probable that the Praenestines appear to have had
certain dialectic peculiarities which distinguished
them from the other Latins; these are more than
once alluded to by Plautus, as well as by later
grammarians. (Plaut. Trinum. iii. 1. 8, Truc. iii.
2. 23; Quintil. Inst. 1. 3. § 56; Fest. s. v. Nephran-
dis, ld. s. v. Tongere.)

The territory of Praeneste was noted for the ex-
cellence of its nuts, which are mentioned by Ovid.
(R. R. S. 143; Pline. xvii. 15. 21; Navicius, on
Macrobi. Sat. iii. 18.) Hence the Praenestines
themselves seem to have been nicknamed Nicanii;
though another explanation of the term is given by
Festus, who derives it from the walnuts (nuces)
with which the Praenestiae garrison of Caesunium
is said to have been fed. (Cic. de Or. ii. 62; Fest.
s. v. Nicaniae.) Pliny also mentions the roses of Prae-
esteas as among the most celebrated in Italy; and
its wine is noticed by Athenaeus, though it was ap-
parently not one of the choicest kinds. (Pline.
xxi. 4. x. 10; Athen. i. p. 26, f.)

It is evident from the narrative of Livy (vi.
29) that Praeneste in the days of its independence,
like Tivoli, had a considerable territory, with at
least eight smaller towns as its dependencies.
but the names of none of these are preserved to us,
and we are wholly unable to fix the limits of its
territory.

The name of Via Praenestina was given to the
road which, proceeding from Rome through Gabini
direct to Praeneste, from thence rejoined the Via
Latina at the station near Anagnia. It will be
considered in detail in the article Via Praenesi-
tina. (E. H. B.)

PRAENETUS (Praevenus), a town on the coast
of Bithynia, on the north side of Mount Arganto-
nius, and at the southern entrance of the Sinus
Asiacus. It was situated 28 Roman miles to the
north-west of Nicea; and Stephanus B., who calls
it Praevenos, states that it was founded by the
Phocicians. If this be true, it would be a very
ancient place, which can scarcely be conceived, as
it is mentioned only by very late writers. (Pallad.
Tit. Chrys. p. 75; Socrat. vi. 16; Hieroc. p. 691,
where it is called Prusia; Tab. Peutig., where it is
written Praevia; according to Celsus (Gr. 457),
it was destroyed by an earthquake. Its site seems
to answer to that of Debrondo. [J. S.]

PRAESIDIUM, the name of several fortified
places established by the Romans.

428.)

PRAESUS.

2. In Bactria, on the road from the month of
the Anas to Emerita (Ib. 431); thought by some to be
S. Lucar de Guadalsa.

3. In Gallacia, not far from the Douro. (Ib.
422.)

4. In Britannia Romana, in the territory of
the Cornovii (Not. Imp.), supposed to be Warwick.
(Camden, p. 602.)

PRAESEDIUM, a military post on the Great
Syrtis, between Tagulae or Togulæ (Ksar-el-Atech)
and Ad Turrem. (Pet. Tab.) The result of
Barth's (Wanderungen, pp. 372—377) laborious
researches upon the ancient topography of the Great
Syrtis, is to place this station at Jehovah, where
there are remains of antiquity. [E. B. J.]

PRAESEDIUM. [Tarrachiae.]

PRAESEDIUM POMPEII. [Pompeii Prae-
seidum.]

PRAEOLI. [PrasIaca.]

PRAESTI (Cart. x. 8. § 11), a people of the
Punjab, who were conquered by Alexander the
Great. Their king is stated by Curtius to have been
named Oxycamus. He would seem to have
been the same ruler who is called by Strabo Par-
ticaus (iv. p. 701). His name, however, occurs in
Artian. (Anab. vi. 16.) As Curtius calls the
Praesti a purely Indian nation, it is not unlikely,
from the resemblance of the names, that they formed
the western portion of the great empire of the
Prasi. [PrasIaca.]

PRAEUS, or PRÆUS (Praisos; in the MSS.
of Strabo Præasos, but in inscriptions Præos, Bickh.
Inscr. vol. ii. p. 1102: Euth. Præosios, more rarely
Praisos, Steph. B. s. v.), a town in Crete, be-
longing to the Eteocretes, and containing the temple
of the Dictaean Zeus, for Mr. Dicti was in the terri-
itory of Præus. (Strab. x. pp. 475, 478.)

There is a difficulty in the passage of Strabo, describing
the position of this town. He first says (p. 478)
that Praeus bordered upon the territory of Leben,
and was distant 70 stadia from the sea, and 180
from Gortyn; and he next speaks of Praesus as lying
between the promontories Samionum and Cherso-
nus, at the distance of 60 stadia from the sea.
It is evident that these are two different places, as
a town, whose territory was contiguous to that of
Leben, must have been situated in the southern part
of the island; while the other town, between the
promontories of Samionium and Chersonesus, must
have been at the eastern end. The latter is the
town of the Eteocretes, possessing the temple of
the Dictaean Zeus, and the Præus usually known
in history; the former is supposed by Mr. Pushley
(Crete, vol. i. p. 259 seq.) to be a false reading for
Prænus, a town mentioned in coins and inscriptions,
which he accordingly places on the southern coast
between Bienna and Leben. In this he is followed
405) that Præos, or Præos was the primitive
form of the name, from which Præusos, or Præasos
(a form in Steph. B. s. v.), and subsequently Præos,
were derived, just as in the Aeolic dialect Pana
became Phaen, and in the Attic dialect Pana.
Kramer (ed. Strab. l. c.) adopts the opinion of Böck.
Upon the whole we must leave uncertain what town
was intended by Strabo in the former of the above-
mentioned passages.

The territory of Praesus extended across the is-
land to either sea. (Synxh, p. 18, Huds.) It is
said to have been the only place in Crete, with the
exception of Polichna, that did not take part in the
PRAETORIA AUGUSTA.

expedition against Camicans in Sicily, in order to avenge the death of Minos (Herod. vii. 170). It was destroyed by the inhabitants of Hierapytum. (Strab. x. p. 479.) Agathodoe, the Babylonian, related that the Praetorius were accustomed to sacrifice swine before marriage. (Athen. ix. p. 376.) The ruins of Praetorius are still called Praetoria. (Pashley, Crete, vol. i. p. 290, seq.; Hick, Krete, vi. p. 413, seq.)

PRAETORIA AUGUSTA. [Augusta Praetoria.]

PRAETORIUM. There were places of this name in Gallia, Hispania, and in other countries which the Romans occupied. A Praetorium is the residence of a praetor and the seat of the supreme court. The word was also used to signify a magnificent judicial building. The Table marks a Praetorium in Gallia, on a road from Augustorium (Liguriae). At the Praetorium the road divides, one branch going to Augustonemetum (Clermont Ferrand in the Auvergne) and the other to Avaricum (Bourges). It is not possible to fix the site of this Praetorium.

PRAETORIUM. 1. A town in the territory of the Lacetani, in the NE. of Hispamia Tarraconensis, and on the road from Tarraco, in Gaul, to Barcino. (Itin. Ant. p. 398.) Usually identified with La Rocca, where there are still considerable Roman remains. (Marc, Itap. ii. 20.)

2. (Praesigia, Pol. ii. 3, § 17), a place in the most N. part of Britannia Romana, in the territory of the Parisi, whence there was a separate road from the Roman Wall to Eboracum (Itin. Ant. pp. 464, 465.) It is supposed by Camden (p. 871) to be Beverley in Yorkshire; by others it has variously been identified with Patrington, Hebberton, Hornsea, Kingston, and Flamborough. Some writers distinguish the Pe- tuaria of Paternia from the Praetorium of the Itinerary; and Gale (Itin. p. 24) identifies the former place with Audley in the Derwent. [T.H.D.]

PRAETORIUM, AD (Praetorium), a place in Upper Pannonia, south of the Savus, on the road from Sciclia to Sirmium. (Tab. Peuting.; Pol. ii. 15, § 6.) It was probably a place where a court of justice was held for the inhabitants of the surrounding district, or it contained an imperial palace where the emperors put up when travelling in that country.

PRAETORIUM AGrippinae. This Praetorium appears in the Table, and is distinguished by the representation of a large building. D'Anville conjectures that it may have taken its name from Agrippina, the daughter of Germanicus and the mother of Nero, who gave her name to the Colonia Agrippinensis (Cologne). The Praetorium is placed above Lugdunum Batavorum (Leiden) at the distance of 11. D'Anville concludes that it is Leominster near Leiden, where it is said that many Roman antiquities have been found. (Ubert, Gallien, p. 533.)

PRAETORIUM LATovicrucrum, a place in Upper Pannonia, on the site now occupied by Neul- enstein, on the river Gurk. (Her. Ant. p. 259, Tab. Peuting.; called simply Praetorium.)[L.S.]

PRASIAEA (Prasia; Eth. Prasirro;), a town of Pthiotides in Thessaly, a little S. of Pharsalus. For its position see ACHTHICUM. (Xen. Hell. iv. 3, § 9, Ages. 2, § 5; Steph. B. s. v.)

PRASIACA (Prasiach; Pol. vii. 1, § 53), a very extensive and rich district in the centre of Illyricum, along the banks of the Ganges and the Saua, whose chief town was the celebrated Balkis- turia. The name of its inhabitants, which is written with slight differences in different authors, is most correctly given as Prasii by Strabo (xv. p. 702, 703), and by Pliny (vi. 19, s. 22), who states that their king supported daily no less than 150,000 foot, 30,000 horse, and 9,000 elephants. Dioscorides calls them Prasii (xvii. 93), as does also Plutarch. (Alex. 62.) In Curitius again they occur under the term of Pharsias (ix. 2, § 3). It was to the king of the Prasii, Sandorocatus (Chandragupta), that the famous mission of Megasthenes by Seleucus I. took place. (Plin. l. c.; Curti. ix. 2; Jahn, Sygr. 55; Plut. Alex. 62; Justin, xv. 4.) All authors concur in stating that this was one of the largest of the Indian empires, and extended through the richest part of India, from the Ganges to the Panjib. There can be no doubt that Prasii is a Graecised form for
the Sanscrit Prachinas (meaning the dwellers in the east). (Bohlen, Alte Indien, i. p. 33; Ritter, Erdkunde, vol. v. p. 460.)

PRASIAE, or PRASIAEAE (Pausan., Thes.; Strab. Aris., Prasc., Pras.), Scyl. p. 17; Ptol. iii. 17. § 10: Prasian, Paus.: Eth. Bostraγνης, Paus.: Prasianēs, Steph., a town on the eastern coast of Laconia, described by Pausanias as the farthest of the Eleuther-Laconian places on this part of the coast, and as distant 200 stadia by sea from Cyphanta. (Paus. iii. 24. § 3.) Seylax (L.c.) speaks of it as a city and a harbour. The name of the town was derived by the inhabitants from the noise of the waves (βοσχεῖν). It was burnt by the Athenians in the second year of the Peloponnesian War, n. c. 430. (Thuc. ii. 56; Aristoph. Poc. 242.) Also in n. c. 414 the Athenians, in conjunction with the Argives, ravaged the coast near Prasian. (Thuc. vi. 105.) In the Macedonian period Prasian, with other Laconian towns on this coast, passed into the hands of the Argives (Polyb. iv. 36); whence Strabo calls it one of the Argive towns (viii. p. 368), though in another passage he says that it belonged at an earlier period to the Lacediemonians (vii. p. 374). It was restored to Laconia by Augustus, who made it one of the Eleuther-Laocian towns. (Paus. iii. 21. § 7; iii. 24. § 3.) Among the curiosities of Prasian Pausanias mentions a cave where Iaso nursed Dionysus; a temple of Asclepius and another of Achilles, and a small promontory upon which stood four brazen figures not more than a foot in height. (Paus. iii. 24. §§ 4, 5.) Leake places Prasian at St. Andrew in the Thyretis; but it must probably have stood at Tygros, which is the site assigned to it by Bubbayre, Ross, and Curtius. (Leake, Morea, vol. ii. p. 484: Bubbayre, Recherches, &c. p. 102; Ross, Reisen im Peloponnes, p. 165: Curtius, Peloponnes, vol. ii. p. 306. [See Vol. I. pp. 727, b, 729, n.]

PRASIAE, a demus in Attica. [Vol. I. p. 331, b.]

PRASIAD. LACUS. [Cercyentes.]

PRASIAC. [Prasiana.]

PRASIODES SINUS (Πρασίωδας κόλπος), Ptol. viii. 4. § 4), a gulf which Ptolemy places on the SW. side of the island of Taphrodon or Ceglon. No such gulf can now be traced upon the outline of this island; and there would seem to be some confusion between the gulf and a sea to which the geographer gives the same name of Πρασιωδίς, and which he makes extend along the parallel between the island of Menuthias (Zancibar?) and the Gulf of Sinus (vii. 2. § 1).

PRASNUM ROMONTORIUM (Πράσων Ῥωμοντόριον), Ptol. i. 7. § 2, seq.; viii. 3. § 6), or the C. of Leeks, was a headland in the region S. of Messos, to which the ancient geographers gave the appellation of Barbarica. The position of Prasnum is unknown; for it is impossible to identify Prasnum, the Green Promontory, with Cape Delgado, i.e. Cape Slenor, which, as the name implies, is a mere line upon the water. Neither is it certain that Prasnum, although a lofty rock, was a portion of the mainland at all, insomuch as the coast of Zingebar, where Prasnum is probably to be found, is distinguished alike for the verdure of its projections and the bright green islands that stretch along and beyond them. Moreover, Agathocles (p. 57) and Marcianus Heracleotus (op. Hudson, Geoj. Min. i. p. 12) mention a sea in this region called, from its colour, Prasodes, the Green. The coast and islands of Zingebar derive their rich verdant appearance from the prevalence of the bambix or cotton-tree. All that is known of Prasnum is that it was 150 or 150 miles S. of the headland of Rhapta, lat. 4° 8', and a station for that obscure but active and continually trading which Egypt under the Ptolemies and the Caesars carried on with the eastern emporia of Africa. (Cooley, Claudius Ptolemy and the Nile, pp. 88—90.) [W. B. D.]

PRASUS. [Prasius.]

PRECIANI, a people of Aquistan, who surrendered to P. Cassus, Caesar's legatus in n. c. 56. We know nothing about them, and even the name is uncertain, for the MSS. write it in several different ways. (Cass. B. G. iii. 27.) [G. L.]

PRELIUS LACUS, a lake mentioned only by Cicero (pro Mil. 27), and in a manner that affords no indication of its position. But it is probable that it is the same which is called Lucus Aprilius in the Itineraries, and apparently Prilia by Pliny (Arctius Laxis), the modern Lago di Castiglione, on the coast of Etruria. (Chaver. Ital. p. 474.) [E. H. B.]

PREMINIS. [Primes.]

PRESPIENTHUS (Πρεσπιένθος), an island in the Aegean sea, one of the smaller Cyclades, lying between Oliaros and Siphnos. (Strab. x. p. 485; Plin. iv. 12. s. 22.)

PRHEIA [Gallaecia, p. 934, b.]

PRHNUS. [Praxus.]

PRHANTAE, a people of Thrace, on the Hebrus, (Plin. iv. 11. s. 18.) Forliger (vol. iii. p.1076) conjectures that they may have inhabited the Πρασκωνεία mentioned by Herodotus (vii. 108). [T. H. D.]

PRIAP'TI POI'TUS (Πριαπτίον αμφίων, Ptol. vii. 4. § 35), a port which Ptolemy places on the NW. side of the island of Taphrodon (Ceglon). Mannert imagines that it is represented by the modern Ne·goubo, The name may not unaturally have arisen from the Greeks having noticed at this place the prevalence of the Linga or Pallidie worship. [V.]

PRIAYPTUS (Πριαπτός; Eth. Πριαπτρός), a town of Mydia on the Prontous, situated on a headland on the spur of Mount Pityus. Some said that it was a colony of Mletus, and others regarded it as a settlement of Cyzicus: it derived its name from the worship of the god Priapus. It had a good harbour, and ruled over a territory which produced good wine. (Strab. xiii. p. 587; Thucyd. viii. 107; Pomp. Mela, i. 19; Plin. iv. 24. v. 40; Steph. B. s. r. Geogr. Rav. ii. 18. v. 19; Arrian, Anab. i. 12. § 7.) Ruins of Priapus still exist near Karabon. (Bichter, Wallfahrten, p. 435; Raschle, Lex. Nacional. iv. i. p. 51.) [L. S.]

PRHIENE. (Πρήνη: Eth. Πρενοῦς, Πρενώς), an Ionian city, near the coast of Caria, on the south-eastern slope of Mount Mycale, and on a little river called Gassen, or Gassen. It had originally been situated on the coast-sea, and had two ports, one of which could be closed (Seylax, p. 37), and a small fleet (Herod. vi. 6); but at the time when Strabo wrote (xii. p. 579) it was at a distance of 40 stadia from the sea, in consequence of the great alluvial deposits of the Maeander at its mouth. It was believed to have been originally founded by Aeppyrus, a son of Anchises, who received afterwards additional colonists under a Boeotian Philotas, whence it was by some called Cadme. (Strab. xiv. pp. 633, 656; Plin. vii. 2. § 7; Eustath. ad Dionys. 825; Diog. Laërt. i. 5. 2.) But notwithstanding this admixture of Boeotians, Priene was one of the twelve Ionian cities (Herod. i. 142; Aelian, i. V. iii. 56; Vitruv.
PRIFERNUM, a town of the Vestini, mentioned only in the Tabula, which places it 12 miles from Pritum, the same distance from Amitternum, and 7 miles from Areia. (Tab. Peut.) But the roads in this district are given in so confused a manner, that notwithstanding these data it is impossible to fix its site with any certainty. It is placed by Ramanelli (vol. iii. p. 283) in the neighbourhood of Assergio, but this is little more than conjecture. [F. H. B.]

PRIMIS MAGNA and PARVA (Πριμις μεγάλη, Πριμις μικρα, Πτολ. iv. 7. § 19), the names of two towns in Asphonia, situated upon the extreme or right bank of the Nile. Primis Magna, called simply Primis by Pliny (iv. 29. s. 35), and Prnemis (Πρημνης) by Strabo (xxiv. p. 820), was taken by the Roman commander Petronius in the reign of Augustus. After taking Prnemis, which is described as a strong place, the Roman commander advanced against Napata. (Strab. l. c.) Ptolemy places it beyond Napata and just above Meroe. Here is is known as Primis Parvam. (Comp. Kennick, Ancient Egypt, vol. ii. p. 464.)

PRIMOTOLIS (Πριμωτόλις, Const. Chalced. pp. 127, 240; falsely Πριμωντόλις, Hieroc. p. 682, and Πρωμωντόλις, Const. Ephes. p. 528), a town in Pamphylia, the latter name of Aspendus. (See Wesseling, ad Hieroc. p. 682.)

PRINASSUS (Πρινασσός: Eth. Πρινασσαντις), a town in Caria, of uncertain site, taken by Philip V., king of Macedonia, and known also by its coins. (Polyb. xvi. 11; Steph. B. s. v.; Festini, p. 89; Cranmer, Asia Minor, vol. ii. p. 217.)

PRINOESSA, an island off the coast of Lucania, in Acarnania, mentioned only by Pliny (iv. 12. s. 19).

PRINUS. [Mantinea, p. 264.]

PRION (Πριόν), a mountain in the island of Cos, which is about 2760 feet high. (Plin. v. 36.) From a scholiast (ad Theod. vii. 45) it might be inferred that Oromedon was another name for Mount Prion; but according to another ancient commentator Oromedon was either a surname of some divinity, or the name of some wealthy and powerful man. [L. S.]

PRION (Πριών), a river in Arabia. [Pirionotes.]

PRIONOTUS MONS (Πριόνοτος μονός), a mountain in the southern part of Arabia, in the territory of the Adramite, identified by Forster with Ras Broom, a headland forming the termination of a mountain chain and jutting out prominently into the ocean in long. 49°, about 35 miles NE. of Moghda. Prion was a river flowing into the sea near this promontory. (Ptol. vi. 7. §§ 10, 13; Forster, Arabia, vol. ii. p. 204, seq.)

PRISTA (Πρίστα, Ptol. iii. 10, § 10, where, however, some read Τριστα; called in the Itin. Ant. p. 222, Secunctapista; in the Nat. Iap. Saxagamie Prista; and in Prosop. de Aed. iv. 11, p. 507, Ενερτηγράντα), a place in Mes sia Inferior, on the Danube, the station of the 5th cohort of the 1st Legio Ital. Identified with Ruthechuck. [T. H. D.]

PRIVERNUM (Πρίβερνον; Eth. Privernum-attis; Piperno Vecchio), an ancient and important city of the Volscians, afterwards included, with the rest of the territory of that people, in Latium, in the more extended sense of the name. It was situated in the Volscian mountains, or Monti Lepini; but not, like Setia and Norba, on the front towards the plain of the Pontine Marshes, but at some distance farther back, in the valley of the Amausus. Virgil represents it as an ancient city of the Volscians, and the residence of Metabus, the father of Camilla (Aen. xi. 540); and there is no reason to doubt that it was originally a city of that people. Its name is not indeed mentioned during any of the earlier wars of the Volscians against Rome; but on these occasions the name of the people is generally given collectively, and the brunt of the war naturally fell upon those cities which more immediately adjoined the frontiers of Latium. When the name of Privernum first appears in history it is as a city of considerable power and importance, holding an independent position, and able not only to engage in, but to sustain, a war against Rome single-handed. In B. C. 358 the Privernates drew upon themselves the hostility of Rome by plundering theAUD of the Roman colonists who had been recently settled in the Pontine Plains. The next year they were attacked by the consul C. Marcus, their forces defeated in the field, and they themselves compelled to submit (Liv. v. 15, 16). But though their submission is represented as an unconditional surrender (deditio), they continued to form an independent and even powerful state, and only a few years afterwards again ventured to attack the Roman colonies of Norba and Setia, for which they were speedily punished by the consul C. Plautius: their city is said to have been taken, and two-thirds of their territory forfeited. (Id. vii.
42, viii. 1.) This was seen after divided among the
karan plebeians. (Id. viii. 11.) They do not ap-
pear to have taken any part in the general war of the
Latin and Campanians against Roan; but in n. c.
327 the Privernates again took up arms single-
handed, with only the assistance of a few of the
Fundi.
Notwithstanding this, the war was deemed of
sufficient importance to employ two consular armies;
and it was not till after a long siege that Priver-
num was reduced by C. Plancius, the consul of the
following year. The walls of the city were destroyed,
and the leaders of the defection severely punished;
but the rest of the people were admitted to the Ro-
man protection. Probably, however, the city was the first in
stance without the right of suffrage, though this also
must have been granted then in the year n. c. 316,
when the Uffentine tribe was constituted, of which
Privernum was the chief town. (Liv. vii. 19—21,
x. 20: Fast. Capit.; Val. Max. vi. 2. § 1; Festus,
Z. u. Uffentia; Niebuhr, vol. iii. p. 176.) According
to Festus (p. 235) it became a Prefecture; but
notwithstanding this subordinate condition (which
was perhaps confined to the short period before it
attained the full franchise), it seems to have been a
flourishing municipal town under the Roman govern-
ment.
Its territory was one of those which the
agrarian law of Servilius Gallus proposed to assign
to the Roman populace (Cic. de leg. Agr. ii. 25);
but though it escaped upon this occasion, it sub-
sequently received a military colony (Lib. Colon. p.
236). The period of this is uncertain: according
to Zumpt (de Colon. p. 401) it probably did not
take place till the reign of Trajan. In inscriptions
it bears the title of a colony; though others term it
a municipium; and neither Pliny nor Polyenn a sign
it the rank of a colony. (Plin. iii. 5. s. 9; Pol. iii.
1. § 63; Zumpt. l. c.) It was noted, as well as the
neighbouring Setia, for the excellence of its wine
(Plin. xiv. 6. s. 8); but we hear little of Privernum
under the Roman Empire, and have no subsequent
account of its fate. From its secluded position, no
mention occurs of it in the Itineraries. The ruins of
the ancient city, which according to Cluverius are
considerable, are situated about 2 miles N. of the
modern Piperno, on the site still called Piperno
Vecchia. The period or occasion of the abandonment
of the ancient site is unknown; but it is certainly
wrong to connect it with a great earthquake which
is alluded to by Cicero as taking place at Privernum
(Cic. de Div. ii. 43). On that occasion, we are told,
the earth sank down to a great depth,—a phenomenon
which may have given rise to a remarkable chasm
or cavity still visible in the neighbourhood of Piperno.
The ancient city was more probably deserted in con-
sequence of the ravages of the Saracens in the tenth
century, from which all this part of Latium suffered
severely (Rampoldi, Corografia d'Italia, vol. iii. p.
238), and the inhabitants sought refuge in more
elevated and secure positions, such as that of the
modern town of Piperno. [E. H. B.]
PROBALINTIUS. [Marathon.]
PROBATA. [Boscoreale, p. 412, b.]
PROCEASTIS, the most ancient name of
Chalcodon, according to Pliny (v. 32. s. 43).
PROCA TTA (Praexenia: Procida), a small
island off the coast of Campania, situated between
Cape Misenum (from which it is distant less than 3
miles) and the larger island of Aeumna or Isea. In
common with the latter it is of volcanic forma-
tion, and appears to have been subject in ancient
times to frequent earthquakes. Pliny and Strabo
even tell us that it was a mere fragment broken off
from the neighbouring island of Aegina by one of
the violent convulsions of nature to which it was
subject. But this statement certainly has no his-
torical foundation, any more than another, also re-
corded by Pliny, that both islands had been thrown
up by volcanic action from beneath the sea. Such
an event, however true as a geological inference,
must have long preceded the historical era. (Strab.
i. p. 69, ii. p. 123, v. pp. 248, 258; Plin. ii. 88.)
The same phenomena led the poets to associate
Procya with Aemilia or Larinum, in connection
with the fable of the giant Typhon (Aemilia); and
perhaps Strakus even ascribed it a giant of its
542. xii. 147; Ovid. Met. xiv. 89.)
Virgil's epithet of "Procya alta" is less appro-
priate than usual,—the island, though girt with
perpendicular cliffs, being flat and low, as compared
either with Ischia or the neighbouring headland of
Misenum. There does not appear to have been any
town on the island in ancient times. Statius (Silv.
i. 276) terms it a rugged island, and Juvenal (Sat.
i. 5) speaks of it as a wretched and lonely place
of residence. At the present day, on the contrary,
it is one of the most fertile and flourishing spots in
the Neapolitan dominions, its whole area being
cultivated like a garden and supporting a popu-
lation of 4000 inhabitants. It is distant between 2
and 3 miles from Cape Misenum, but only about
a mile and a half from the nearest point of the
mainland, which is now known as the Monte di
Procida. [E. H. B.]
PROCONNESSUS (Proconnesus, or Prokon-
nesus in Zosim. ii. 30, and Herod. p. 662), an island
in the western part of the Propontis, between Priapi
and Cyzicus, and not, as Strabo (xii. p. 598) has
it, between Parium and Priapi. The island was
particularly celebrated for its rich marble quarries,
which supplied most of the neighbouring towns, and
e specially Cyzicus, with the materials for their
public buildings; the palace of Mausolus, also, was
built of this marble, which was white intermixed
with black streaks. (Vitruv. v. 8.) The island
continued in its south-western part a town of the
same name, of which Aristaeus, the poet of the
Armenia, was a native. (Herod. iv. 14; comp. Syl-
lay, p. 35; Strab. l. c.) This town, which was a colony
of the Milesians (Strab. xii. p. 587), was burnt by a
Phoenician fleet, acting under the orders of the
Ptolemies. (Herod. vii. 33.) Strabo distinguishes
between old and new Proconnesus; and Syl-lay, besides
Proconnesus, notices another island called Elapho-
nesus, with a good harbour. Pliny (v. 44) and the
Scholiast on Apollonius Rhodius (ii. 278) consider
Elaphonessus only as another name for Proconnes-
us; but Elaphonessus was unquestionably a distinct island,
situated a little to the south of Proconnesus. The
inhabitants of Cyzicus, at a time which we cannot
ascertain, forced the Proconnesians to dwell together
with them, and transferred the statue of the goddess
Hindyme to their own city. (Paus. viii. 46. § 2.)
The island of Proconnesus is mentioned as a balsacan
in the ecclesiastical historians and the acts of the
Council of Chalcedon. The celebrity of its marble
quarries has changed its ancient name into Mermec
or Marmora; whence the whole of the Propontus
is now called the Sea of Marmora. Respecting some
autonomous coins of Proconnesus, see Sestini, Mon.
Vet. p. 75. [L. S.]
PROERNA (Proerena), a town of Phthiotis, in
PROLAQUEUM.

Thessaly (Strab. ix. p. 434), which Stephanus B. writes Proorna (Προορνα), and calls by mistake a town of the Malians. In n. c. 191 Proerna, which had been recovered by the consul Caius. (Liv. xxxvi. 14.) We learn from this passage of Livy that Proerna stood between Pharsalus and Thanaucī, and it is accordingly placed by Leake at Glykυkoskouou. (Northern Greece, vol. i. p. 459.)

PROLAQUEUM (Πιορακος), a village or station on the branch of the Via Flaminia which crossed the Apennines from Nuceria (Νοκερα) to Septempeida (S. Sererius). It was situated at the foot of the pass on the E. side of the mountains, and evidently derived its name from its being at the outskirt of a small lake which discharges its waters into the Poteneza. Cluverius speaks of the lake as still existing in his time: it is not marked on modern maps, but the village of Pioraco still preserves the traces of the ancient name. The Itinerary reckons 16 M. P. from Nuceria to Prolaqueum, and 15 from thence to Septempeida. (Itin. Ant. p. 312; Clever. Ital. p. 614.)

PROMONA (Προμωνα, Appian, Illyr. 12, 2—5; Pest. Tab.; Geogr. Rav. iv. 16), a town of the Liburni, situated on a hill, and, in addition to its natural defences strongly fortified. Octavius, in the campaign of B. C. 34, surrounded it and the adjacent rocky heights with a wall for the space of 40 stadia, and defeating Teutinius, who had come to its relief, forced an entrance into the town, and obliged the enemy to evacuate the citadel. There is every reason to believe that Promona stood on the skirts of the craggy hills, which, with the neighbouring district, now bear the name of Promusia. As the Pentinger Table places it on the road from Bariuni to Salona, it must be looked for on the SE. side of the mountain, in the direction of Dernis. (Wilkinson, Dabulatta, vol. i. p. 206.)

PRONAEA. [NEMEIA.]

PRONI, PRONNI, or PRONESUS (Προνίς, Pol.; Πρωννίς, Thuc.; Πρωννίζος, Strab.), one of the four towns of Cephallenia, situated upon the south-west coast. Together with the other towns of Cephallenia it joined the Athenian alliance in n. c. 431. (Thuc. ii. 30.) It is described by Polybius as a small fortress; but it was so difficult to besiege that Philip did not venture to attack it, but sailed against Pale. (Pol. v. 3.) [PALE.]

Livy, in his account of the surrender of Cephallenia to the Romans in n. c. 159, speaks of the Nysioti, Crani, Paleenses, and Samaei. Now as we know that Proni was one of the four towns of Cephallenia, it is probable that Nysioti is a false reading for Pronesiotes, which would be the ethnic form of Pronesus, the name of the town in Strabo (x. p. 455). Proni or Pronesus was one of the three towns which continued to exist in the island after the destruction of Same. (Comp. Plin. iv. 12, s. 19.)

The remains of Proni are found not far above the shore of Limenia, a harbour about 3 miles to the northward of C. Kapri. (Leake, Northern Greece, vol. iii. p. 66.)

PROPHTHASIA. [DEAEANIA.]

PROPTONIS (Προπτόνις, Sea of Mormera), the sea between Thrace and Asia Minor, forming an intermediate sea between the Aegean and the Euxine, with the latter of which it communicates through the narrow strait of the Thracian Bosporus, and with the former through the Hellespont. Its ancient name Propontis describes it as the sea between the entrance of the Pontus or Euxine; while its modern name is derived from the island of Mormora, the ancient Proconnesus, near the western entrance of the sea. (Appal. de Mund. p. 6; Steph. B. s. v. PROPTONIS.) The first authors who mention the name Propontis under this name are Aeschylus (Pers. 876), Herodotus (iv. 85), and Scylax (pp. 28, 33); and Herodotus seems even to have made an accurate measurement of this sea, of which he states the length, to be 1400 stadia, and the breadth 500. Later writers such as Strabo (ii. p. 125) and Agathemerus (ii. 14), abandoning the correct view of their predecessor, state that the breadth of the Propontis is almost equal to its length, although, assuming the Propontis to extend as far as Byzantium, they include in its breadth a portion of the Thracian Bosporus. Modern geographers reckon about 120 miles from one strait to the other, while the greatest breadth of the Propontis from the European to the Asiatic coast does not exceed 40 miles. The form of the Propontis would be nearly oval, were it not that in its south-eastern part Mt. Argathonissus with the promontory of Poseidum forms two deep bays, that of Astacus [ΣΙΝΟΣ ΑΣΤΑΚΩΝ] and that of Clin [ΚΛΙΝΟΣ ΣΟΝΥΣ]. The most important cities on the coasts of the Propontis are: PERLIX- TRUS, SELYMBRIA, BYZANTIUM, CHALCEDON, ASTACUS, CHUS, and CYZICUS. In the south-west there are several islands, as PROCONNESUS, OPHUSA, and ALONE; at the eastern extremity, south of Chalcedon, there is a group of small islands called DEMONNEIS, while one small island, Besbicis, is situated in front of the bay of Cius. (Comp. Polyb. iv. 39, 42; Strab. xii. p. 574, xiii. pp. 563, 583; Plut. v. 2, § 11, vii. § 5, viii. 11. § 2, 17; § 2, Agath. i. 13; Dionys. Per. 137; Pomp. Mela, i. 1, 3, 19, ii. 2, 7; Plin. iv. 24, v. 40; Kruse, Uber Herodots AusBeanung des Pontus Euxinus, s.c., Brezam, 1820.)

PROSCHIUM (Πρόσχιομ; Eθ. Προσχιουος), a town of Astolia, between the Achelous and the Euxinus, is said to have been founded by the Aeolians when they removed from the Homeric Pylem up into the country. [PYLEN.] Proschiom also laid claim to high antiquity, since it possessed a shrine said to have been dedicated by Hercules to his eponymous Cythrus, whom he had unintentionally slain. It is clear, from a narrative of Thucydides, that Proschiom lay west of Calydon and Pleronn, and at no great distance from the Achelous. Leake places it on the western part of Mt. Zygus (the ancient Acracytus), near the monastery of St. George between Antolikos and Anghekolakstros. (Strab. x. p. 431; Athen. x. p. 411 a.; Thuc. iii. 102, 106; Steph. B. s. b.: Leake, Northern Greece, vol. i. p. 119.)

PROSEIS. [ARCADIA, p. 192, b. No. 7.]

PROSOLEDENE. [PORODELENE.] PROSPALTA. [ΑΤΤΙΚΑ, p. 332, 3.]

PROSYMINA (Προσμίνα; Eθ. Προσμιώαν, Steph. B. s. v.), an ancient town in the Argeis, in whose territory the celebrated Heraea, or temple of Hera, stood. (Strab. viii. p. 373.) It is mentioned by Pausanias (i. 17, § 2) mentions only a district of this name. (Leake, Peloponnesiaca, pp. 264, 269.) [See Vol. I. pp. 206, 207.]

PROTA (Πώτα), one of a group of small islands in the east of the Propontis, not far from Chalcedon. (Steph. B. s. v. ΧΑΛΚΕΩΝ.) Its distance from Chalceita was 40 stadia, and it is said still to bear the name of Prota. [L. S.]
PROTE. (Πρότη). 1. An island off the western coast of Messenia. [See Vol. II. p. 342, b.]
2. One of the Storechades off the southern coast of Gaul. [Storechades.]

PROTONICA, a place in Bithynia, on the road from Nicom to Ancyra. (Hes. Hieros. p. 573.) It is possibly the same place as Protomacra (Πρωτομάκρα) mentioned by Ptolemy (v. 1. § 15). [L. S.]

PROVINCIA. The part of Gallia which bordered on Italy and was bounded on the south by the Mediterranean was Gallia Provinciana (Caes. B. G. i. 19), a term by which Caesar sometimes distinguishes this part of Gallia from the rest, which he calls "omnis Gallia" (B. G. i. 1) or "tota Gallia" (B. G. vii. 66). The Province in Caesar's time was bounded on the north by the Rhone from the western extremity of the Lacus Lemmannus (Lake of Geneva) to the junction of the Rhone and the Sabaean. Geneva, which belonged to the Allobroges, was the furthest town in that direction (GENEVA). Along the southern side of the Lake of Geneva the limit was the boundary between the Allobroges who were in the Province and the Nantuates who were not. (B. G. iii. 6.)

The Alps were the eastern boundary. Ocelum (Ocriculum) was in the Citerior Provincia or Gallia Cisalpina, and the country of the Vocontii was in the Ulterior Provincia or in the Province Gallia (B. G. i. 10). On the west the Mons Cevena (Cévennes) southward from the latitude of Lugdunum (Lyon) was the boundary. The Volsca Avercumi were within the Province, and also the towns of Narbo (Narbonne), Carcass (Carcassonne), and Tolosa (Toulouse), as we see from a passage in Caesar (B. G. iii. 20). Part of the Ruteni, called Provinciales (B. G. vii. 7), were in the Province; and also the Helvii, who were separated from the Arverni by the Cevena (B. G. vii. 8). The Ruteni who were not in the Province, the Gabali, Nitobriges, and Cadurci bordered on it west.

The Roman troops were in this country during the Second Punic War when Hannibal was on his road to Italy; but the Romans first got a footing there through the people of Massilia, who called for their help n. c. 154. In n. c. 122 the Romans made a settlement, Aquae Sextiae (Alès), which we may consider to be the commencement of their occupation of the country east of the Rhone. [GALLIA, Vol. I. p. 953.] The conquest of the Salyes and Vocontii, and of the Allobroges, gave the Romans all the country on the east side of the Rhone. The settlement of Narbo (Narbonne) in n. c. 118, near the border of Spain and in a position which gave easy access to the basin of the Garonne, secured the Roman dominion on the west side of the Rhone as far as the Pyrenees. But the Romans had many a bloody battle to fight before they were safe on Gallic ground. The Volceni (Vaison) were in the country of the Volcani in the interior by the conquest Valerius Capio (n. c. 106) extended the limits of the Province as far as this rich town. (Dion Cass. Fr. 97, Sc.) But the Roman dominion was not safe even in n. c. 58, when the proconsul Caesar received Gallia as one of his provinces. His subjugation of all Gallia finally secured the Romans on that side. [Vol. I. p. 954, Sc.]

In the division of all Gallia by Augustus the Province retained its limits pretty nearly: and it was from this time generally called Narbonensis Province, and sometimes Narbonensis Bracatura. Names which occur in the Greek writers are: Κολοναυατία Νάρ- 

PROVINCIA. ἣ Ναρβονεία, and ἦ Γαλατία ἦ περὶ Ναρβονη. There is no doubt that the name Bracatura or Bracata is derived from the dress of the Galli ("cos his sagatos bracatoups variarsi." Cic. pro Fonteio, c. 13), and the word "braca" is Celtic.

Strabo (iv. p. 178) says that the form of the Narbonensis resembles that of a parallelogram; but his comparison is of no use, and it is founded on an erroneous notion of the position of the Pyrenees. [Vol. I. p. 949.] Ptolemy determines the eastern boundary of the Province by the west side of the Alps, from Mons Adulas (perhaps Mont St. Gobard) to the mouth of the Vrons (Vor), which separated Narbonensis from Italy. Part of the southern boundary was formed by that part of the Pyrenees which extended from the boundary of Aquitania to the promontory on the Mediterranean where the temple of Venus stood, by which Ptolemy means Cap Creus [PORTUS VENERIS]. The rest of the southern boundary was the sea, from the Alpilles to the mouth of the Tar. The western boundary remained as it was in the time of Caesar, as it seems; for Carcaso and Tolosa are placed in Narbonensis by Ptolemy and Pliny. (iii. c. 4.) Ptolemy places Lugdunum or Convenae, which is on the Garonne and near the Pyrenees, within the limits of Aquitania, and he mentions no place in Aquitania east of Lugdunum (CONVENAE). East of the Convenae and at the foot of the Pyrenees were the Consorari, part of whom were probably in Aquitania and part in Narbonensis (CONSORANI). The western boundary of Narbonensis therefore ran from the Pyrenees northward, and passed west of Toulouse. Perhaps it was continued northwards to the Tarn (Tarn), which was probably one of the borders of the Province; but his notion of the direction of the Jura was not exact, though it is true that the range touches a part of the northern boundary. Ptolemy makes the Adulas the southern limit of the eastern boundary of Belgium (ii. 9. § 5); and Adulas is also the northern limit of the eastern boundary of Narbonensis. The southern boundary of Belgic Buddhism was the northern boundary of Narbonensis. It is difficult to say whether the geographer is making a boundary of his own or following an administrative division; but we may consider that the Narbonensi contained the upper valley of the Rhone (the Valais) for the Berae or Alpa which form the northern side of this great valley are a natural boundary, and the Helveti were not in the Valais [HELVETI].

We may conclude then that the Sequani, Venetri, and Nantuates, who were not within the Province as defined by Caesar, were within the limits of the Narbonensis. One of the common roads to Italy was from Octodurus (Martigny in the Valais) over the Alpas Pennins (Great St. Bernard). The Narbonensis is thus a natural division comprehending the plain of the Rhone, the Leman lake and the countries south of it to the Alps, the country on the south side of the Rhone from the lake to
PROVINCIA. 673

Lyon, and the country south of Lyon. The part of the Province south of Lyon is a valley between the Alps on the east and the Cévennes on the west, which becomes wider as we advance south. On the east side the lower Alps and the Alpine valleys cover a large part of the country. On the west, the Cévennes and the lower ranges connected with them leave a very narrow tract between the Rhone and the mountains till we come to the latitude of Uriage and Nine. The southern part of the Rhone valley between Massillon and the Pyrenees contains a large extent of level country. The southern part of this great valley is more Italian than Gallic in position, climate, and products. The Rhone, which cuts it into two parts, has numerous branches which join it from the Alps; but the mountain streams which flow into it from the Cévennes are few [Rhodanus].

The rivers of the Province west of the Rhone flow from the Cévennes and from the Pyrenees into the Mediterranean. They are all comparatively small. The Cévennes of Avensus is probably the Gardon, as we can conclude from the name; the Ledus is the L. Laras, which flows past Montpellier; the Auranus (Hérault) flows past Agathe (Agde); the Libria or Libris may be the Lirous [Libris]; the Orbis or Orbis (Orbe); the Narbo or Aetax (Aude), which passes Narbonne; the Ruscino or Tets (Tet), and the Ticis (Tech), which enters the Mediterranean a few miles north of Portus Veneris (Port Vendre). Between the Var and the Rhone there are very few streams, for the form of the surface is such that nearly all the drainage runs into the Rhone. There is the Argences (Arguenx), and a few insignificant streams between the Argences and the delta of the Rhone.

The extreme western part of the Province comprehends a portion of the basin of the Garonne, for Toulouse is on this river. The valley of the Aude between the Cévennes and the Pyrenees forms an easy approach from the Mediterranean to the waters of the Garonne and to the Atlantic; a circumstance which facilitated the commerce between the Mediterranean and the Atlantic, and made this a commercial route at a very early period. [NARBO.]

The coast from the Pyrenees to the Rhone, and to a point a few miles south of Massilia forms a great bay called the Golletus Sicilis; it is generally flat, and in many places it is lined by marshes and lakes. This part of the coast contains the Delta of the Rhone. East of Massilia the country is hilly and dry. The port of Massilia is naturally a poor place. Exit of it is the port of Telos Martius (Toulon), and a few other ports of little value. Melas's remark (ii. 5) is true: "On the shore of the Province there are some places with some names; but there are few cities, because there are few ports and all the coast is exposed to the Augus and the Aenami." There are a few small islands along the eastern coast, the Stochadeis, Planasia, Lecon, and other rocky islets. The dimensions of the Province, according to Agrippa's measurement, are said to be 270 M. in length and 245 M. in breadth. But we neither know how the measures were taken, nor whether the numbers in Pliny's text (iii. 4) are correct. However we learn that this, like many other parts of the empire, was surveyed and measured under Agrippa's orders.

The length of the coast of Narbonensis is about 250 miles. The direct distance from Toulouse to the mouth of the Var is near 300 miles; and from the junction of the Rhone and the Scène, the direct distance to the sea measured along a meridian is about 180 miles. But these measures give only an imperfect idea of the area of the country, because the outline is irregular. Strabo (iv. pp. 178, 179) has preserved a measurement which has followed a Roman road from the Pyrenees to the Var. The distance from the temple of Aphrodite at the Pyrenees to Narbo is 65 Roman miles; thence to Neminus 88; from Nemimus through Ugermann and Tarasco to the warm springs called Sextiae (Aqua Sextiana), which are near Massilia, 53; and thence to Antipolis and to the Varus, 73; the whole making 277 miles. Some reckon, he says, from the Aphrodium to the Varus 2600 stadia, and some add 200 more, for they do not agree about the distance. Two thousand six hundred stadia are 325 Roman miles. When Strabo wrote, the distance along the road from Narbo to the Var was not measured, or he did not know it. The other great road which he describes is a road through the Vocontii and the territory of Cottius: "As far as Ugermann and Tarasco the road from Neminus is the same as the route just described; but from Tarasco to the borders of the Vocontii over the Druentia and through Caballio (Cavallion on the Durance) is 63 miles; and again, from Caballio to the other limit of the Vocontii toward the land of Cottius to the village Epebrodunum (Embremun, Embrun) is 99 miles; then 99 more through the village Brigantium (Brignon) and Scomagnus and the passage of the Alpes (the pass of Mont Gentiere) to Ocelum [Ocelum], the limit of the land of Cottius; the country from Scomagnus is reckoned a part of Italy, and from there to Ocelum is 27 miles." He says in another place (iv. p. 187) that this road through the Vocontii is the shorter, but though the other road along the Massiliotic coast and the Ligurian territory is longer, the passes over the hills into Italy are easier, for the mountains in those parts sink lower.

These were the two great roads in the Province. There was a road in the west from Narbo through Caracaio to Alesia. There was also an Aralate (Aire) to the bifurcation of the Rhone northward on the east side of the Rhone, through Avenio, Aramisos, Valenti, and Vienna (Vienne), to Lugdunum; this was one of Agrippa's roads (Strab. iv. p. 208). There was no road on the opposite side of the river, or no great road, the land on that side not being well adapted for the construction of a road. There were other roads over the Alps. There was a road from Lugdunum and Vienna up the valley of the Isara (Isére) to the Alpes Graiae (Little St. Bernard), which in the time of Augustus was much used (Strab. iv. p. 260); and there was the road from Augnus Praetoria (Asosi) in Italy over the Great St. Bernard to Octodurum (Martigny) and Pemni- lucum, at the east end of the Lake of Geneva; and thence into the country of the Helvetii.

Within the limits of Narbonensis there is every variety of surface and climate, Alpine mountains and Alpine valleys, sterile rocky tracts and fertile plains, winter for nine months in the year and summer for as many months. Pliny says of it: "Acreorum cultu, virorum morumque dignatione, amplific- dine opinum, nulli provinciarum postrema hom-ine Italy veriusc." (Pliny, iii. 4.)

The climate is only mild in the south part and in the lowlands. As we descend the Rhone a difference is felt. About Aenusio (Orange) the olive appears, a tree that marks a warm climate. "All..."
the Narbonitis," says Strabo, "has the same natural products as Italy; but as we advance towards the north and the Cenomanon (Cévennes), the land planted with the olive and the fig, and the other things are grown. The grape also does not ripen well as we advance further north" (iv. p. 178).

Strabo's remark about the olive is true. As we advance from Nîmes by the great road to Clermont Ferrand in the Auvergne, we ascend gradually in a north-west direction to a rocky country well planted with vines, mulberry trees, and olives. After proceeding a few miles further the olives suddenly disappear, a sign that we have passed the limits of the temperature which they require. The country is now an irregular plateau, rocky and sterile, but in parts well planted with mulberries and vines; and there is a little wheat. Before descending to Aulusia (Aubusson), which is deep snuf in a gorge of the Vardo (Gardon), a few more olives are seen, but these are the last. We are approaching the rugged Cévennes.

The native population of the Province were Aquitani, Celtæ, and Ligures. The Aquitani were in the parts along the base of the Pyrænes. The Ligures in the historical period occupied the south-east part of the Province, north and east of Aiciscilia; and it is probable that they were once on the west side of the Rhone also. The Greeks were on the coast, east and west of the city of Massilia (Massilia). After the country was reduced to the form of a Province, the Italians flocked to the Province to make money. They were petty dealers (mercatores), bankers, and money-lenders (negociatores), sheep-feeders, agriculturists, and traders. (Cic. pro P. Quinctio, c. 3, pro M. Fonteio, c. 5.) The wine of Italy was imported into the Province in Cicerico's time, and a duty was levied on it, if not at the port, at least in its transit through the country (pro Fonteio, c. 9). Cicerio sneeringly says, "We Romans are the most just of men, for we do not allow the Transalpine nations to plant the olive and the vine, in order that our olive plantations and vineyards may be worth more" (de Rei Publica, iii. 9). It does not appear from Cicero when this selfish order was made. But the vine is a native of Narbonensis, and the Greeks made wine, as we might safely assume, and they sold it to the Galli. Postdonius, whom Cicero knew, and who had travelled in the country, says that the rich Galli bought Italian wine and wine from the Massaliots. (Postdonius, ep. Athen. iv. p. 132.) If any of the Galli got this wine, the Galli of the Province would have it.

This favourite province of the Romans was full of large cities, which under the Empire were ornamented with works both splendid and useful, amphitheatres, temples, theatres, and aqueducts. Many of these buildings have perished, but the magnificent monuments at Arles and Nîmes, and the less striking remains in other cities, show what this country was under Roman dominion.

The tribes or peoples within the limits of the Province are very numerous. Pliny has a long list. On the west side of the Rhone at the foot of the Pyrænes were the Comorani and Sardenses or Sordi. North of them were the Volcae Tectosages, whose capital was Tolosa; and the Ruteni Provincialid. The Volcae Arcemolici occupied the country east of the Tectosages and extended to the Rhone. The position of the Tascin, a small people mentioned by Pliny, is only a matter of conjecture (Tasconi). North of the Arcemolici only one people is mentioned between the Cévennes and the Rhone, the Helvii (Helvii). The Aradeche (a mountain stream from the Cévennes) flows through their country into the Rhone. It was a tributary of the valley of the Aradeche that Caesar got over the Cévennes, in the passage of the Arverni through the snow in the depth of winter (B. G. vii. 8). He could go no other way, for he tells us that he went through the territory of the Helvii.

East of the Rhone the tribes were very numerous for the surface is larger and full of valleys. It has been already observed that the Seduni, Varagi, and Nantuates must have been included in the Narbonensis of Augustus. The Allobroges occupied the country south-west of Geneva, to the Isere and the Rhone. Pliny's list of names in the Province comprises all Pidonesy, with some slight variations, except the Communi, Eliocci, and Scotti. Some of the names in Pliny are probably corrupt, and nothing is known about some of the peoples. The following are the principal peoples south of the Nantuates and Allobroges: the Centrones, Graioceli, Medulli, Catargizes, Tricori, Segorcellani, Tricastini, Cavares, Vocansii, Villigentes, Bodiociti, and Albici, all of them north of the Drasentia or its branches. South of them were the Salyes or Salluvii, the neighbours of Massilia; the Suecici, Oxyai, Decuates, and the Narci, who were separated from the latter by the Var. [G. L.]

PRUSA (ΠΡΟΥΣΙΑ: Eih. Προωοαες), generally with the addition of ένις Κρος Κολορατους, to distinguish it from another place of the same name, was situated at the northern foot of Mount Olympus, in Mysia. Pliny (v. 43) states that the town was built by Hannibal during his stay with Prusias, which can only mean that it was built by Prusias, whose name it bears, on the advice of Hannibal. According to the common text of Strabo (xii. p. 564), it was founded by one Prusias, who waged war against Croesus, for whom Stephanos B. (ii. 40) substitutes Cyrus. As no such Prusias is known in the age of Croesus or Cyrus, various conjectures have been made upon the passage of Strabo, but without success. At all events, it is acknowledged by Dion Chrysostomus (Orat. xiiii. p. 585), who was a native of the town, that it was neither very ancient nor very large. It was, however, as Strabo remarks well governed, continued to flourish under the Roman emperors (Plin. Epist. x. 83), and was celebrated for its warm baths, which still exist, and bore the name of the royal waters." (Athen. ii. p. 43; Steph. B. s. v. Οίκουσα.) Under the Greek emperors it suffered much during the wars against the Turks (Nicei. Chon. pp. 186, 389); when at last it fell into their hands, it was for a time the capital of their empire under the name of Erusa or Brossa, which it still bears, for it still is one of the most flourishing towns in Asia Minor. (Brown's Travels in Walled's Turkey, vol. ii. p. 108; Scistini, Mon. Vet. p. 70; Hamilton, Researches, i. p. 71, &c.)

Plutemy (v. i. § 13) and Pliny (v. 43) mention a town of the same name on the river Hyppis or Hyppius, in Bithynia, which, according to Mennon (cc. 29, 42, 49), had formerly been called Cieren (Cierous), and had belonged to the territory of Heraclea, but had been taken by Prusias, who changed its name. But there seems to be some confusion here between Cierius and Cius, the latter of which is known to have received the name of Prusias from the king of that name. (Strab. xii. pp. 563, 566.) [L. S.]
PRYMNEIA

PRYMNEIA or PRYMNE/SUS (Πρύμνεια, Πρυμνεύς; Euth. Πρυμνεύνειας), a small town in central Phrygia. (Ptol. v. 2. § 24; Hieroc. p. 677; Conc. Chalcid. p. 673.) Ptoleomy (Travels, i. c. 15) found an inscription containing the name of this town near *Aphion* Carisnar. Leske (Asia Minor, p. 55) shows that the inscription does not refer to Prymneia, but to some person whose name ended in mennes. No inference, therefore, can be drawn from it as to the site of that town. Franz (Fünf Inschriften, p.5) has proved, by uncontroversial arguments from other inscriptions, that Prymneia must have been situated at *Seid-el-Ghazi*, between *Esik-Shehr* and *Conia*, where a few remains of an ancient Greek town still exist. (Leske, Asia Minor, p. 21.)

PESANIAS (Περσανίας), a small river in the east of Pontus, which has its sources in the Massich Mounes, and flows into the Bay of Abgarra. (Arrian, Peripl. P. E. p. 7; *Ainoum. Peripl. P.* E. p. 15, where it is called Prytanes.) It is perhaps the same river as that called by Sclax (p. 32) Par-  

PASCALM (Πασκαλία), a promontory on the NW. coast of Crete, forming the termination of Mt. Tityrus, now called C. Spada. (Ptol. iii. 15. § 8.)

PSAMATHUS. [Τασαμαθος.]

PSAPHE. [Τασαμαθος.]

PESEBOA or PSEBO (Πεσόβο, Strab. xvii. p. 822; Πεσῆ, Steph. B. s. n.), the modern *Tsepna*, one of the enormous lakes S. of Meroe, which feed the principal tributaries of the Nile. The 10th parallel of N. latitude nearly bisects the lake Psebo. According to Stephanaeus, it was five days' journey from Aetiothiopia, i.e. from *Azyrma*. In the centre of the lake was a populous island — a depot of the ivory trade, and frequented also by the hunters of the Hippopotamus, the hides of which animal were exported to Egypt, and employed as coverings for shields. On the E. and S. the lake was encompassed by lofty mountains, which abounded in mineral wealth (Theophrastus de Lapid. p. 695, ed. Schneider), and whose periodical torrents, according to Agatharchides (c. 5. ap. Hudson, Geogr. Min.) poured their waters over the plains of the Trog- 

PSELEIS (Πσελείς, Strab. xvii. p. 820; *Hta. Anton.* p. 162; Πσελείς, Aristid. *Aegina* p. 512), was a town of the region Dodecaschoenus situated on the left bank of the Nile. Originally Pseleis was little more than a suburb of the older Aethiopian town Tachompos; but it speedily outgrew its parent, so that in process of time Tachompos was denominated Contra-Pseleis. In n. c. 23 the Aethiopian nation, alarmed by the approach of the Romans to their frontier, barrassed the neighbour- hood of Phila and Syene, and it became necessary to repel their incursions. C. Petronius, accordingly, who had succeeded Aelius Gallus in the government of Egypt, undertook to drive them back, and Pseleis was one of the towns which was submitted to him. (Strab. l. c.; Dion Cass. liv. 5.) So long as the Romans maintained their hold on Northern Aethiopia, Pseleis was the permanent head- quarters of a troop of German horse. The modern hamlet of *Dakkeh* occupies a portion of the site of the ancient Pseleis. [W. B. D.]

PSESSII, or PSESSI (Ψέσσιοι, Ptol. v. 9. § 17; Ψέσσιοι, Apollod. ap. Steph. B. s. r.; in Plin. vi. 7; the old editions have Pesi, but Sillig reads Pessi; it appears from an inscription that Pessi is the correct form, inser. in Jahn's Jahrbücher, vol. xxxvi. p. 225), a people in Sarmatia Asiae placed by Ptolemy between the lake Maeotis and the Hippici Mentes after the Simurni.

PSEDOCETIS (Ψηδοκέτης), a town of the Elisari in Arabia Felix, identified by some modern writers with *Mochba*. (Ptol. vi. 7. § 7.)

PSEIDOPENIENAS. [*Hesperides.*]

PSEIDONTOMOS (Ψειδοντόμος ποσείδως, Ptol. vii. 1. §§ 8, 33, 85, 86), a stream of western India, which Ptolemy describes as flowing from Mt. Bettigo near *Coimbator* to the sea near Muziris (Mangalore). It cannot with certainty be identified with any existing river, especially as along that coast, between lat. 10° and 15°, there are a great number of streams which, flowing but a short distance from mountains which approach the sea, are little better than torrents. [V.]

PSEILE, a small island, forming one of a cluster, off the coast of Ionia, opposite to Clazomenae. (Plin. v. 31. s. 38.)

PSILLIS (Ψιλλίς), a small river on the coast of Phrygia, flowing into the Euxine between Artane and Calpe, and affording at its mouth a good road for small vessels (Strab. xii. p. 545; Ptol. v. 1. § 5; *Ainoum. Peripl. P.* E. p. 2; Plin. vi. i.; *Arrian, Peripl. P.* E. p. 13, where it is called *Pisilla*; *Mari- cian, p. 69, where it is written *Pallissus*; comp. Stephan. B. s. v. *Armenia.*) [L. S.]

PSOPHIS (Ψόψις; Eth. Ψοψίδα), a city in the NW. extremity of Arcadia, bounded on the N. by Arcadia, and on the W. by Elis. It was a very ancient place. It is said to have been originally called Erymathus, and its territory to have been ravaged by the Erymanthian bear. (Paus. viii. 24. § 2; *Heaut. ap. Steph. B.* s. v. *Ψόψις; Apollod. ii. 5. § 4.) It afterwards received the name of Phegia or Phegeia (Φηγία, Φηγεία), apparently from the oaks (Φηγός), which are still found upon the site of the town; though the ancients, as usual, derived the name from an eponymous founder, Phegeus. (Stephan. B. s. v. *Φηγία, Φηγεία; Paus. L. c.) It was called Psophis by Echephron and Promachus, sons of Hercules, who are said to have come from Sicily and given to the town this name after their mother Psophis. (Paus. L. c.) Psophis, while still called Phegia, was celebrated as the residence of Alcaeen, who fled thither from Argos, after slaying his mother, and married Alpheisiboea, the daughter of Phegeus. (Paus. viii. 24. § 8; *Dict. of *Biogr.* s. v. *Alcaeenon.*) In consequence of their connection with Alcaeaon, the Psophidsi took part in the second expedition against Thesus, and rejoined to join the other Greeks in the Trojan War. (Paus. viii. 24. § 10.)

Psophis is rarely mentioned in history. In n. c. 219 it was in possession of the Eleians, and was taken by Philip, king of Macedonia, who was then in alliance with the Achaeans. In narrating this event Polybius gives an accurate description of the town. "Psophis," he says, "is confessedly an ancient foundation of the Arcadians in the district Azanis. It is situated in the central parts of Peloponnesus, but in the western corner of Arcadia, and adjoining the Achaeans dwelling furthest towards the west. It also overhangs conveniently the country of the Eleians, with whom the city was then in close alliance. Philip marched thither in three days from Capylana, and encamped upon the hills opposite to the city, where he could safely have a view of the whole city and the surrounding places. When the king observed the strength of the place, he was a

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less what to do. On the western side of the town there is a rapid torrent, impassable during the greater part of the winter, and which, rushing down from the mountains, makes the city exceedingly strong and inaccessible, in consequence of the size of the ravine which it has gradually formed. On the eastern side flows the Erymanthus, a large and impetuous river, concerning which there are so many stories. As the western torrent joins the Erymanthus on the southern side of the city, its three sides are surrounded by rivers, and rendered secure in the manner described. On the remaining side towards the north a strong hill hangs over, surrounded by a wall, and serving the purpose of a well-placed citadel. The town itself also is provided with walls, remarkable for their size and construction." (Pall. iv. 70.)

From this description it is evident that the Erymanthus on the eastern side of the city is the river of Sopopi; and that the western torrent, which we learn from Pausanias (viii. 24. § 3) here the name of Arcamius, is the river of Ghermotaina. About 300 feet below the junction of these rivers the united stream is joined by a third, smaller than the other two, called the river of Lopeni or Stupi, which rises on the frontiers of Crete, near Seirae. From these three rivers the place is now called Tripotamo. The banks of the Erymanthus and the Arcamius are precipitous, but not very high; and between them and the steep summit of the hill upon which the town stood there is a small space of level or gently-rising ground. The summit is a sharp ridge, sending forth two roots, one of which descends nearly to the angle of junction of the two streams, the other to the bank of the Erymanthus at the eastern extremity of the city. (Leake, Morea, vol. ii. p. 242.)

Philip, in his attack upon Psophis, crossed the bridge over the Erymanthus, which was probably in the same position as the modern bridge, and then drew up his men in the narrow space between the river and the walls. While the Macedonians were attempting to seize the walls in three separate parties, the Eleians made a sally from a gate in the upper part of the town. They were, however, driven back by the Cretans in Philip's army, who followed the fugitives into the town. Euripidas and the garrison then retreated into the citadel, and shortly afterwards surrendered to Philip. (Pall. iv. 71, 72.)

Pausanias saw at Isophis a ruined temple of Aphrodite Erycina, herm of Pausanias and Echepiron, the tomb of Alcmeon, and near the Erymanthus a temple dedicated to that stream. (Paus. viii. 24. § 7.)

Leake also noticed a part of a theatre, not mentioned by Pausanias, on the side of the hill towards the Arcamius. Nine hundred feet above the junction of the two rivers, and near the walls on the bank of the Erymanthus, Leake also found some remains of a public building, 96 feet in length, below which there is a source of water in the bank. He conjectures that they may be the remains of the temple of Erymanthus.

Psophis was about 2 miles in circumference. The town-walls followed the crest of the ridge to the northward and the bank above the two rivers on the opposite side; and they are traceable nearly throughout the entire circuit of the place. On the north-eastern side of the town, which is the only part not protected by the two rivers, or by the precipices at the back of the hill, there was a double inclosure. Leake could not trace the inclosure of the citadel.

At the distance of 30 stadia from Psophis was Seirae (Σείραι), which Pausanias describes as the boundary of the Psophili and Cleitorii (viii. 23. § 9, 24. § 3). On the road from Psophis to Thelpsia by Tropaeum, upon the left bank of the Laden, near which was the grove Aphrodisium, after which came a column with an ancient inscription upon it, marking the boundaries of Psophis and Thelpsia. (Leake, Morea, vol. ii. p. 240, seq.; Bobbeye, Récherches, §. p. 158; Curtius, Peloponnesos, vol. i. p. 384, seq.)
brought some of these people in his train when he led the way into the depths of the desert which skirts the Lesser Syrtis (Plut. Cat. Min. 56; Lucan, xix. 801), and Octavius made use of the same burning, these poison-suckers, it was said, in order to restore his victim, Cleopatra, to life. (Dio Cass. li. 14; comp. Lucan, ix. 925.)

**PSYLLIUM** (Ψυλλιον, Ψυλλευον, or Ψυλλα), a fortified emporium on the coast of Bithynia, between Creugas and Tium. (I. Ptol. v. 1. § 7; Arrian, Perip. P. E. 14. Anonym. Perip. P. E. p. 5; Marcian, p. 70; Steph. B. s. v. Ψυλλα; Tab. Pent. erroneously calls it Scyleium.) [L. S.]

**PSYLAE** (Ψυλλαε), a small island in the Aegean sea, to the north-west of Chios, at a distance of 50 stadia from Cape Mela-thi, and Octavius made use of the same burning, only 20 stadia in circumference. It was a lofty, rocky island, and contained on its south-west coast a small town of the same name. (Strab. xiv. p. 645; Plin. v. 36; Steph. B. s. v.; Hom. Od. iii. 171.) Its modern name is Irakia. [L. S.]

**PSYTTALEIA** (Ψυττάλεια), a small islet off the Attic coast between Peiraecus and Salamis. For details see SALAMIS.

PTANDARIS or PTANDARA, a place in Cappadocia on the south-west of Arbelaus (Herod. v. pp. 178, 180, 210, 212, &c., where we sometimes read an ablative Pterandar, and sometimes PTANDARIS). [L. S.]

**PTARENUS** (Πτάρενος, Arrian, Ind. c. 4), a small tributary of the Upper Inius, which flows into that river a little above Peshivan. Lassen conjectures that it is the present Barraginda. (Lassen, Map of Anc. Indus.) [V.]

**PTELEA,** an ancient name of Ephesus. (Plin. v. 29. s. 31.)

**PTELEON** (Πτέλεον), a small lake in Mycia, near Oldion, on the coast of the Hellespont (Heron, vii. 42; Strab. xiii. p. 595; Schol. ad Ptol. v. 2. § 3.) [L. S.]

**PTELEUM.** 1. (Πτέλεων: Εθ. Πτέλεανος, Πτελεοκρός, Πτελεσιές), a town of Thessaly, on the south-western side of Pithiotis, and near the entrance of the Sinus Pegasus. It stood between Anthron and Halos, and was distant from the latter 110 stadia, according to Artemidorus. (Strab. i. p. 438.) It is mentioned by Homer as governed by Polydorus, to whom the neighbouring town of Aetoros also belonged. (Il. i. 697.) In n. c. 192, Antiochus landed at Pteleum in order to carry on the war against the Romans in Greece (Liv. xxxv. 43). In b. c. 171, the town, having been deserted by its inhabitants, was destroyed by the consul Licinius. (Liv. xxvi. 67.) It seems never to have recovered from this destruction, as Pliny speaks of Pteleum only as a forest ("nemen Pteleon," Plin. iv. 8. s. 15.). The form Pteleon is used by Lucan (vi. 392) and Mela (ii. 3). Pteleum stood near the modern village of Pteleo, or Pteleo, upon a peaked hill crowned by the remains of a town and castle of the middle ages, called Old Pteleo. On its site is a large marsh, which, as Leake observes, was probably in the more flourishing ages of Greece a rich and productive meadow, and hence the epithet of ΑΧΑΙΟΧΩΡΗ, which Homer (l. c.) applied to Pteleum. (Leake, Northern Greece, vol. i. p. 341, seq.)

2. A town of Triphylia, in Elis, belonging to Nestor (Hom. Ill. ii. 594). It is said by Strabo to have been a colony from the Thessalian Pteleum. This town had disappeared in Strabo's time; but its un-inhabited woody site was still called Ptelea-lemnum (Strab. viii. pp. 349, 350.)

3. A fortress in the territory of Erythrae, in Ionia. (Thuc. ii. 72. s. 31.) Pteleum is mentioned Pteleon, Helen, and Dorinthus near Erythrae, but these places are confused by Pliny with the Triphylian towns in Homer (l. c.).

**PTEORIA** (Πτερία), the name of a town and district in Cappadocia, mentioned only by Herodotus (i. 76), who relates that a great battle was fought in this district between Cyprus and Croesus. Stephanus B. mentions Pterium, a town of the Medes, and Pteria, a town of Sinope (s. v. Πτερία).

**PTEROS,** one of four islands—the other three being Lubazanian, Coboris, and Sumbrae—lying off the coast of the Seven, or in Arabia, and corresponding in number, and the last of the four in name, with the Sohar islands. (Plin. vi. 28. s. 32; Forster, Arabia, vol. ii. p. 230.)

**PTOLEMAERIA** (Πτολεμαίρια), a town of the Eutresis, in Arcadia, which was deserted in consequence of the removal of its inhabitants to Megapolis. (Paus. vii. 28. § 3.)

**PTOLEMAIS.** 1. (Πτολεμαῖς Ptol. i. 8. § 1, iv. 7. § 7, viii. 16. § 10; Πτολεμαῖς, Strab. xvii. pp. 768—767; Agatharch. ap. Phot. pp. 457—459, ed. Bekker; Ptolemais Epitheas, Plin. vi. 29. s. 34), was originally an Aethiopian village situated on the southern skirts of the forest which extended from the S. side of the Trogodytic Benue to lat. 17° N. Its convenient situation on the coast of the Red Sea and in the heart of the region where elephants abounded induced Ptolemy Philadelphus (n. c. 282—246) to occupy, enlange, and fortify the village, which thenceforward was named Ptolemais after its second founder, Philadelphus, indeed, before he colonised this outpost of his kingdom, used every effort to persuade the Aethiopian hunters [ΕΛΕΦΑΝΤΟΦΑΓΟI] to abstain from the flesh of these animals, or to reserve a portion at least of them for the royal stables. But they rejected his offers, replying that for the kingdom of Egypt they would not forego the pleasure of hunting and eating elephants. Hitherto the Aegyptians had imported these animals from Asia, the Asiatic breed being stronger and larger than the African. But the supply was precarious; the cost of importation was great; and the Aethiopian forests afforded an ample supply both for war and the royal household. As the depot of the elephant trade, including that also in hides and ivory, Ptolemais attained a high degree of prosperity, and ranked among the principal cities of Aethiopia. From its market it is probable that Carthage also derived its supply of elephants, since about the period of Philadelphia's reign the Carthaginians employed these animals more frequently in war. (Liv. xvii. Epit. Florus, ii. 2. § 28.) Ptolemais had, properly speaking, no harbour, and the Aegyptian vessels were compelled to run up to Berenice whenever the N. or E. winds prevailed; in the present day the Red Sea coast at this point is approachable only by boats. The roadstead of Ptolemais, however, was partially sheltered from the E. winds by an island covered with olive-trees. In its

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neighbourhood the fresh-water lake Moeris afforded it a good supply of water and fish. The shell of the true land-tortoise was found at Ptolemais: it is described by Agyatharchides (op. Cit. Min. p. 40, Hesych. s. v. Μαρ.; Eryth. p. 746) as covered with small lozenge-shaped plates, of the whiteness of the pearl-oyster. To ancient geographers the position of Ptolemais was of great importance, being one of the points from which their computations of latitude were made. Modern geographers, however, are not agreed as to the degree in which it should be placed, identifying it with Bos-Assis, opposite the island of Weldeley, while others (Vincent, Voyage of Nearchus, vol. ii. p. 92) prefer a more southerly site, near the port of Mira-Mombarrik. (Comp. Mannert, vol. i. p. 48. ed.)

3. (Πτολεμαίας ἡ Ἐμεσίων, Ptol. i. 15, § 11, iv. 5, § 56; Πτολεμαῖος πόλις, Strab. xvii. p. 813), a city of Upper Egypt, NW. of Abydos, and situated on the western side of the Nile. It can hardly be regarded, however, as an Egyptian city, its population and civil institutions being almost exclusively Greek, and its importance derived entirely from the favour of the Ptolemies. The ruins of Ptolemais Hermii are supposed to be at the modern hamlet of Memeh. (Champollion, Ε. Εύγης, i. p. 253, seq.; [W. B. D.]

Ptolemais (Πτολεμαίας), a small town on the coast of Paphlagonia, between the river Meles and the town of Corionessus, is mentioned only by Strabo (xiv. p. 667). Leake (Asia Minor, p. 197) conjectures that Ptolemais did not stand on the coast, as it is not mentioned in the Stadatmis, but occupied perhaps the situation of the modern town of Alara, where is a river, and upon its banks a steep hill crowned with a Turkish castle. (Comp. Richter, Volkstum, p. 334.)

Ptolemais Cyrenaicae. [Barca.]

Ptolemais Phoeniciae. [Ace.]

Ptolemis. [Mantinea, p. 362, b.]

Ptolemis. [Mantinea, p. 412, a.]

Ptychia. [Coreya, p. 671, h.]

Publicanos, Ad, in Gallia, is placed in the Itins, on a road which leads from Vienna (Vienne) on the Rhone to the Alpis Graia (Little St. Bernard). In following this road Ad Publicanos comes after Mantua [Mantala], and its position is at the commencement of the territory of the Centroines or La Tarentaises. Wesseling observes that the name Ad Publicanos indicates a toll place at a bridge. [Pons Ararati.]

Adnville supposes that Ad Publicanos was at the point where the Arli, a tributary of the Isere, is crossed, near which there was an ancient H-epitum or Sabinum, as it was called, such as we find on several Roman roads. This place is now called L'Hôpital de Conflans, and is near the junction of the Arli and the Isere. Ad Publicanos was probably on the boundary of the Allobreges and Centroines, where some dunes would be good. These dunes or customs were established as a period of Gallic history even anterior to the Roman conquest. (Strab. iv. p. 190.) Gallia was crossed with these dunes, which continued to the time of the French Revolution of 1789. The distance between Mantua and Ad Publicanos is marked xvi. in the Itins, which does not agree with the site fixed by D'Anville. Other geographers place Ad Publicanos at the junction of the Fontaines. [G. L.]

Puccinum (Πυκκινον; Diumino), a town of Umbria, in the territory of the Camii (Ptol. in. 18. s. 22), though Ptolemy assigns it to Istria (Ptol. m. 1. § 28). It is placed by Pliny between the river Timavus and Tergeste, which leaves little doubt that it is the place called Diuno, about 16 miles from Trieste, and about 2 from the sources of the Timavus. It stands on the brow of a small rocky ridge or slope facing the sea, and the neighbouring district is still noted for its wine, which was famous in the days of Pliny, and was reckoned particularly wholesome, so that Livia the wife of Augustus ascribed the great age to which she attained principally to its use of it. (Plin. xiv. 6. s. 8. xvii. 4. s. 3.) [E. II. B.]

Pulcrum Prom. [Apollinis Prom.]

Pulcraiiae. [Tolla.]

Pultovia, a place in Upper Pannonia, on the south-west of Petovio, on the river Pulcidi. (H. Hieros, p. 561; comp. Muchar, Noricum, i. p. 248.)

Punicum (Sta Marinelle), a village or station on the coast of Etruria, mentioned only in the Tabula, which places it 6 miles beyond Pyrgi (Sta Secura) on the Via Aurelia; and this distance enables us to fix its site at the modern village or hamlet of Sta Marinella, where there are still some traces of a Roman port, and more extensive remains of a Roman villa in the immediate neighbourhood (Tab. Vet.; Nibby, Distorti di Roma, vol. ii. p. 319; Domenico, Etruria, vol. ii. p. 7). [E. B. D.]

Punicum, called by D'Anville (see Ad. iv. p. 287) Pusaia, a town of Mesia Superior, at the mouth of the Pungus (Tab. Vet.). [T. H. D.]

Puliscia, a town of the Liburni (Geogr. Rav. iv. 26), which has been identified with Jabunatz on the mainland facing the S. of the island of Arbe. (Negebaur, Die Südslavien, p. 225.) [E. B. J.]

Pura. [Geosital.]

Purpurariae Inis, islands off the coast of Manaretana, which are said to have been discovered by Juba (Plin. vi. 57), who established there a manufacture of purple. If his description of them as being 625 M. F. from the Fortunate Islands be received, they cannot be, as D'Anville supposed, Lanzarote or Fuente Ventura, the two nearest of the Canaries to the African continent. Still greater difficulties exist in supposing them to be Madeira and Porto Santo, which are too remote from Juba's kingdom to be the seat of a manufacture of purple carried on by him. Lelwel (Eudkissenungen der Carthager und Griechen, p. 140) considers them to be the islands of Lanzarote Sta Clara, with the smaller ones of Graciosa and Alegranza. (Renck, Phoenicia, p. 229; Humboldt, Cosmos, vol. ii. p. 129, trans.) [E. B. J.]

Puteoli. (Paventou, Ptol. Dian Cass; Porlano Strab. Act. Apost. Eth. Puteolani; Ponzolo), a maritime city of Campania situated on the northern shore of the Sinus Cumanus or Crater and on the east side of the smaller bay as the Sinus Baianus. It was originally a Greek city of the name of Dicaelochia (Δικαιορία, Strab.; Δικαιορία, Steph. B. 1. Eth. Δικαιορίως and Δικαιορίς, Steph.), and was a colony of the neighbouring Cunae, to which it served as a port. (Strab. iv. p. 24.) There can be little doubt that because of this statement, last Stephans of Byzantium and Eusebius ascribe its foundation to a colony from Samos; and it is not improbable that in this as in many similar instances, the colony from Cunae was reinforced by a fresh band of emigrants from Samos (Steph. B. 1. x. Porolou; Euseb. ii. p. 293, ed.)
The first mention of Puteoli in history is during the Second Punic War, when it was fortified by Q. Fabius by order of the senate, and protected by a strong garrison to secure it from the attacks of Hannibal, n. c. 213. That general, indeed, in the following season made an attempt, though without success, to make himself master of the city, the possession of its port being an object of the greatest importance to him. (Liv. xxiv. 7, 12, 13.) Livy speaks of Puteoli as having first become frequented as a port in consequence of the war; and though this is not strictly correct, as we know that it was frequented long before under the name of Bisonarchia, it is probable that it then first rose to the high degree of commercial importance which it subsequently retained under the Romans. Thus in n. c. 212 it became the principal port where the supplies of corn from Etruria and Sardinia were landed for the use of the Roman army that was besieging Capua (Liv. xxv. 22); and the next year it was from thence that Claudius Nero embarked with two legions for Spain. (Id. xxvi. 17.) Towards the close of the war also (n. c. 203) it was at Puteoli that the Carthaginian ambassadors landed, on their way to Rome. (Id. xxvi. 22.) It was doubtless the growing importance of Puteoli that led the Romans to establish a colony there in n. c. 194 (Liv. xxxiv. 45; Vell. Pat. i. 15): the date is confirmed by a remarkable inscription of n. c. 105 (Mommsen, Inscrip. R. N. 2458), and it seems to have become before the close of the Republic, as it continued under the Empire, one of the most considerable places of trade in Italy. From its being the first really good port on the south of Rome (for Antium could never deserve that epithet) it became in a manner the port of the imperial city, although distant from it not less than 150 miles. Not only did travellers on foot from the East to Rome frequently land at Puteoli and proceed thence by land to the city, as in the well-known instances of St. Paul (Act. Apost. xxviii. 13) and Cicero on his return to Rome from his quasi-state in Sicily (Cic. pro Planc. 26), but the same course was pursued with the greater part of the merchandise brought from the East, especially with the costly wares sent from Alexandria, and even the supplies of corn from the same quarter. (Strab. xvii. p. 793; Suet. Aug. 98; Senec. Ep. 77.) Strabo speaks of Puteoli as one of the most important trading cities of his time (v. p. 215), and it is evident from the expressions of Senea (L. c.) that this had not failed off in the days of Nero. The trade with Alexandria indeed, important as it was, was only one branch of its extensive commerce. Among other things the iron of Ilva, after being smelted at Populonia, was brought to Puteoli (Diod. v. 13): and the city carried on also a great trade with the Tartarians in the south of Spain, as well as with Africa. (Strab. iii. p. 145.) We learn also from an inscription still extant, that its trade with Tyre was of such importance that the Tyrians had a regular factory there (Boeckh, C. I. no. 5185) and it was also a regular mart of a large number of merchants from Syria as resident there. (Mommsen, I. R. N. 2488.) Indeed there seems no doubt that it was under the Roman Empire one of the greatest—if not the greatest—emporiums of foreign trade in all Italy. For this advantage it was in a great measure indebted to the excellence of its port, which, besides being naturally well sheltered, was further protected by an extensive mole or pier thrown out into the bay and supported on stone piles with arches between them. Hence Senea speaks of the population of Puteoli assembling on this mole (in pilis) to watch the departure of the ships from Alexandria. (Sen. Ep. 77.) Puteoli had peculiar facilities for the construction of this and similar works, from the excellent quality of its volcanic sand, which formed a mortar or cement of the greatest hardness and durability, and wholly proof against the influence of the sea-water. (Strab. v. p. 245; Plin. xxxv. 13. s. 47.) This kind of cement is still known by the name of Pozzolana.

It was from the extremity of the mole of Puteoli that Caligula carried his celebrated bridge across the bay to the opposite shore of Rome. (Compar. Liv. xix. 49, 32; Dion Cass. lix. 17; Joseph, Ant. xix. 1. § 1.) It is scarcely necessary to observe that this bridge was merely a temporary structure [Balaen], and the remains still visible at Pozzolani which are popularly known as the Bridge of Caligula are in fact the piles or piers of the mole of Puteoli. The construction of this mole is generally ascribed to Augustus, without sufficient authority; but it is probable that it dates from at least as early a period: and we learn that there were in his time extensive docks (navalia) at Puteoli, in which the huge ships that had been employed in bringing the obelisks from Egypt were preserved,—a sufficient proof of the magnitude of these establishments. (Plin. xxxvi. 9. s. 14.) Another proof of the importance of Puteoli is the fact that Claudius established there, as well as at Ostia, a cohort of troops to guard the city against fire, in the same manner as was done at Rome (Suet. Claud. 23). In A. D. 95 Domitian constructed a new line of road leading direct to Puteoli from Sinnossa, where it terminated the Appian Way. (Dion Cass. lixii. 14; Stat. Silv. iv. 3.) Previous to that time its communication with Rome must have been by way of Capua, to which a branch road (not given in the Itineraries) led direct from Puteoli.
Puteoli certainly continued to enjoy under the Empire the rank of a colony. (Plin. iii. 5. s. 9; Orell. Inscr. 1694, 3697, &c.) In addition to the original "colonia civium" settled there, as already mentioned, in B.C. 194, it appears to have received a fresh colony under Sulla (Val. Max. i. 3. § 8; Plut. Sull. 57; Zumpt. de Colon. p. 260), and certainly was again colonised by Augustus. (Lib. Col. p. 236.) The inhabitants had, as we learn from Cicero (Phil. ii. 41), warmly espoused the cause of Brutus and Cassius after the death of Caesar, which may have been one reason why Augustus sought to secure so important a point with a colony of veterans. But, as was often the case, the old inhabitants seem to have continued apart from the colonists, with separate municipal rights, and it was not till the reign of Nero that these also obtained admission into the colony. (Tac. Ann. xiv. 27.) In A.D. 69 the Puteolani zealously espoused the cause of Vesuvius (Tac. Hist. iii. 67), and it was probably in consequence of this that the city afterwards assumed the honorary title of "Colonia Flavia Augusta Puteoli," by which we find it designated in inscriptions. (Orell. Inscr. 3698; Zumpt. L. c. p. 395; Mommsen, 2429. 2493.) It is not improbable, however, that it may at the same time have received a fresh accession of colonists.

In addition to its commercial importance, Puteoli, or rather its immediate neighbourhood, became, before the close of the Republic, a favourite resort of the Roman nobility, in common with Baiae and the whole of this beautiful district. Thus Cicero, as we learn from himself, had a villa there, to which he gave the name of Academia, but which he more often mentions merely as his Puteolamum. (Cic. de Fat. i. ad Att. i. 4, xvi. 7, xii. 1., &c.) It passed after his death into the hands of Antonius Vetutius, and the outbreak of a thermal spring there became the occasion of a well-known epigram, which has been preserved to us by Pliny. (Plin. xxxi. 2. s. 3.) This villa was situated between Puteoli and the lake Avernus; it was subsequently chosen as the place of burial of the emperor Hadrian. (Spar. Hadr. 25.)

We know little of Puteoli in history during the later periods of the Roman Empire, but there is every reason to suppose that it continued to be a flourishing and populous town. Its mole and port were repaired by Antoninus Pius (Mommsen, Inscr. 2490), and numerous inscriptions have been found there, some of which belong to a late period, and attest the continued importance of the city down to the reign of Honorius. (Mommsen, 2494—2500.) But it shared to the full extent in the calamities of the declining empire: it was taken and plundered by Alaric in A.D. 410, and again by Genserici in 455, and by Totila in 543. Nor did it ever recover these repeated disasters. After having for some time been almost deserted, it partially revived in the middle ages; but again suffered severely, both from the ravages of war and from the volcanic eruptions of the Solfurana in 1189, and of the Monte Negro in 1538. At the present day Pozzuoli, though retaining its episcopal see, and about 8000 inhabitants, is a poor place, and suffers severely from malaria in summer.

It, however, retains many remains of its ancient greatness. Among these one of the most conspicuous is the amphitheatre, on the hill behind the town, which is of considerable size, being larger than that at Pompeii, and calculated to be capable of containing 25,000 spectators. It is in good preservation, and, having been recently excavated and cleared out, affords in many respects a good specimen of such structures. It derives additional interest from being more than once alluded to by ancient writers. Thus Suetonius mentions that Augustus presided at games there, and it was in consequence of an insult offered to a senator on that occasion that the emperor passed a law assigning distinct seats to the senatorial order. (Suet. Aug. 44.) It was there also that Nero entertained Trinidades, king of Armenia, with magnificent shows both of gladiators and combats of wild beasts. (Dion Cass. lixii. 3.) Near the amphitheatre are some ruins, commonly known as the temple of Diana, but which more probably belonged to a range of terraces or baths; as well as several piscinas or reservoirs for water on a great scale, some of which are supposed to have been connected with the service of the amphitheatre. Near them are the remains of an aqueduct, intended for the supply of the city, which seems to have been a branch of that which led to Museum. In the city itself the modern cathedral is in great part constructed out of the remains of a Roman temple, which, as we learn from an inscription on the architrave, was dedicated to Augustus by L. Calpurnius. From another inscription we learn that the architect was L. Cecceius Auctus, evidently the same who is mentioned by Strabo as having been employed by Agrrippa to construct the tunnel at Postillo. (Mommsen, L. R. N. 2484, 2485; Strab. v. p. 245.) The masonry is of white marble, and there still remain six beautiful Corinthian columns of the same material.

Much more celebrated than these are the remains of a building commonly known as the temple of Serapis or Serapeum. The interest which attaches to these is, however, more of a scientific than antiquarian character, from the evidence they afford of repeated changes in the level of the soil on which they stand. (Lyell, Principles of Geology, 8th ed. p. 459, &c.; Daubeny On Volcanoes, p. 206.) The edifice is one of a peculiar character, and the received attribution is very doubtful. Recent researches have rendered it more probable that it was a building connected with the mineral springs which rises within it, and was adapted both for purposes of worship and for the medical use of the source in question. The general plan is that of a large quadrangular atrium or court, surrounded internally by a portico of 48 columns, with chambers at the sides, and a circular temple in the centre. Not far from the temple of Serapis are the ruins of two other buildings, both of which now under water: the one of which is commonly known as the temple of Neptune, the other as the temple of the Nymphs; but there is no real foundation for either name. We know, however, from Cicero that there was a temple of Neptune at Puteoli, as might naturally be expected at so frequented a seaport, and that its portico fronted the bay. (Cic. Acad. ii. 25.) The remains of the ancient mole have been already mentioned; there are now portions of 16 piers remaining, 13 of which are still visible above water.

On the coast proceeding from Pozzuoli towards the Lucrine lake (or rather on the ancient cliff which rises above the low line of coast) are some ruins called (with at least more probability than in most similar cases) those of the village of Cicere, which is certainly, as we learn from Pliny, situated between Puteoli and the Lucrine lake. (Plin. xxxi. 2. s. 3.)
PUTOLANUS SINUS.

About a mile from Pozzuoli to the N.E., on a hill between the town and the Lago d'Angano, is the remarkable spot now called the Solfatara, and in ancient times known as the Forum Vulcani ('Ηραίων πυρωδός, Strab.). It is evidently the crater of an extinct volcano, retaining only so much of its former appearance as to emit sulphurous gases in considerable quantity, the deposit of which forms large accumulations of sulphur. It is well described by Strabo, in whose time it would seem to have been rather more active than at present, as well as in a more poetical style by Petronius (Car. B. Civ. 67—75); and is noticed also by Lucilius, who justly points to the quantity of sulphur produced, as an evidence of igneous action, though long extinct. (Strab. v. p. 246; Lucil. Aen. 431.) It does not seem to have ever broken out into more violent action, in ancient, any more than in modern, times; but in the middle ages on one occasion (in 1198) it broke into a violent eruption; and a stream of trachytic lava, which has flowed from the crater in a SE. direction, is probably the result of this outbreak. The effect of the sulphureous exhalations on the soil of the surrounding hills is visible for some distance, and imparts to them a peculiar whiteness of aspect, whence they were called the Leucogaei Colles. (Plin. vii. 11. s. 29, xxxv. 15. s. 50.) Pliny also mentions in connection with them some mineral springs, to which he gives the name of Leucogaei Fontes. (Id. xxxi. 2. s. 8.) They are probably those now known as the Piscicellarii.

There were two ancient roads leading from Puteoli, the one to Capna, the other to Neapolis. Both of them may still be distinctly traced, and were bordered, for some distance after they quit the city, with ranges of tombs similar to those found outside the gate of Pompeii, though of course in less perfect preservation. They are nevertheless in many respects of much interest. Pliny mentions the road (which he calls a Via Consularis) that led from Puteoli to Capna; it was the track on the left of this towards Cumae that was the district properly called the Campi Laborini, or Laboriae, distinguished even above the rest of Campania for its surpassing fertility. (Plin. viii. 11. s. 29.) Concerning the topography of Puteoli and ruins still remaining at Pozzuoli, see Maxzella, Situs et Antiquitas Pytolorum in Graecis et Burman's Theatrum, vol. ix. part iv.; Ranalli, Viaggio a Pozzuoli, 5vo. Naples, 1817; and Jorio, Guida di Pozzuoli, 5vo. Naples, 1813. [E. B. J.]

PUTOLANUS SINUS. [CRATER.]

PUTPUT, a station in Africa Proper, 12 M. from Neapolis (Nabel) (Tit. Anton.; Pest. Tab.), which has been identified by Barth (Wanderungen, pp. 142, 143) with Hammâmût. Sir G. Temple (Excursions, vol. ii. p. 10) considers it to be Shagul (Σαγόυ, Ptol. iv. 3. § 9), because of the two inscriptions with " Civitas Sigiantha," which Shaw found at Hammâmût. (Trav. p. 163.) [E. B. J.]

PYCNUS (Πυκνός, Ptol. iii. 17. § 8), a river on the N. coast of Crete, a little W. of Cydonia. [LYDIA.]

PYDNA (Πυδνα, Scyl. v. 26; Scymn. Ch. 626; Ptol. iii. 13. § 15; Steph. B.; P. plv. iv. 17), a town on the coast which originally stood on the coast of Fieria, in the Thermaic gulf. Thermistocles was conducted by two Macedonian guides across the mountains, and found a merchant ship about to sail for Asia. (Thuc. ii. 137.) Pydna was blockaded by the Athenians, who, after prosecuting the siege in vain, concluded a convention with Perdicas. (Thuc. i. 61.) It was taken b. c. 411 by Archelaus, who removed its site to 20 stadia from the sea. (Diodor. xiii. 49.) Afterwards it was gained for Athens by Timotheus; but in the two first years of the disastrous Social War (356—354), Pydna, by the exchange of which for Amphipolis there had been made a secret provision, was betrayed to Philip by a party of traitors in the town. (Demosth. adv. Leptinem, p. 476. § 71, Olynth. i. 10. § 5, Olynth. ii. p. 19. § 6; Ulpian, ad loc.; Theopompos, F. 189, ed. Didot.) Several Athenian citizens were taken in Pydna, and sold into slavery, whom Demosthenes ransomed from his own funds. (Plut. Iul. X. Orator, p. 851, vol. ix. p. 381, ed. Reiske.) Towards the close of the year b. c. 316, Olympias retired to Pydna, where she was besieged by Cassander, and taken prisoner by him. (Diodor. xix. 40; Poly. xiv. 11. § 3.) In the spring of b. c. 169, Perseus abandoning Dium, retreated before the consul Q. Marcina Philippus to Pydna. (Livy. xlv. 6.) After again occupying the strong line of the Enipae, Perseus, in consequence of the dexterous flank movement of P. Scipio Nasica, was compelled to fall back upon Pydna. On the 22nd of June, b. c. 168 (an eclipse fixes the date, Clinton, F. H. vol. iii. p. 82), the fate of the Macedonian monarchy was decided in a plain near the town, which was traversed by a small river, and bordered by heights affording a convenient retreat and shelter to the light infantry, while the plain alone contained the level ground necessary for the phalanx. (Livy. xlv. 32—46; Plut. Per. 13—23.) The Epirotissar of Strabo and a Scholiast upon Demosthenes (Olynth. i. p. 10) assert that the Kirpos of their time was the same place as Pydna; but their authority is of no great weight, and Colonel Leake (Northern Greece, vol. iii. pp. 429—435) has shown that the ancient site is better represented by Ayia, where there are Hellenic remains, and, on the slope towards the sea, two " tumuli," probably monuments of the battle. Itiro, it may be supposed, rose upon the decay of Pydna and Methone, between which it lies. For autonomous coins of Pydna, see Eckhel, vol. ii. p. 76. [E. B. J.]

PYDNAE or PYDNA (Πυδνα), a small town on the coast of Lycia, between the river Xanthus and Cape Hieron. (Stadiasmus. M. Magni, p. 221.) It is probably the same place as the one called by Polyennys (v. 3. § 5) Pydna, and which he places at the foot of Mount Cragus, where ruins of an ancient town were observed by Beanfort. (Leake, Asia Minor, p. 182.)

PYGELA or PHYGELA (Πυγέλα, Φηγέλα; Eth. Πυγελέως), a small town on the coast of the Cystrian bay, a little to the south of Ephesus, was said to have been founder by Agamemnon, and to have been peopled with the remnants of his army; it contained a temple of Artemis Munychia. (Xenoph. Hellen. hellen. 2. § 2; Strab. xiv. p. 639; Steph. B. e. v.; Harpoecrat. s. e.; Plin. v. 31; Sylax. p. 37; Pomp. Mela, 1. 17; Liv. xxxviii. 1.) Dioscorides (v. 12) commands the wine of this town, which is still celebrated. Chandler (Travels p. 176) observed its ruins on a hill between Ephesus and Scilla Nova. (Comp. Leake, Asia Minor, p. 261.) [L. S.]

PYLAE. [THERMOPOLAE.]

PYLAE CILICIÆ. [CILICIA.]

PYLAE SYRIÆ. [ARAMIDES; ISSUS.]

PYLAEA (Πυλαία), a suburb of Delphi, and
the place of meeting of the Amphictyonic Council

[Deiull. p. 767, b.]

PYLENE (Πυλένη: Eth. Πυλενίων), an ancient town of Aetolia, between the Acheleans and the Eueans, mentioned in the Homeric catalogue of the Grecian ships, is placed by Pliny on the Corinthian gulf. It would therefore seem to have existed in later times; although Strabo says that the Acheleans, having removed Pyle, higher up, changed its name into Prochilium. The site of Pylene is uncertain. (Hom. II. ii. 639; Plin. iv. 3; scepsulsa Pyle, Stat. Theb. iv. 102; Steph. B. s. v.)

PYLON (Πυλών), a town on the Via Egnatia, being the frontier town of Illyria and Macedonia. (Strab. vii. p. 523.) It is not mentioned in the Itineraries.


PYLUS (Πυλώς: Eth. Πυλώς), the name of three towns on the western coast of Peloponnesus.

1. Pylus, an island, described by Pausanias as situated upon the mountain road leading from Elis to Olympia, and at the place where the waters flow into the Peneus (vi. 22. § 5). Strabo, in a corrupt passage, assigns to it the same situation, and places it in the neighborhood of Scollium or Mt. Scolis (μεταντὸς πυρειων κατὸ τοῦ σκόλλεντος ἐδώδας [read κατά τῆς τοῦ σκόλλεντος ἐμ- ἔθους] Πυλῶς φρέατος, Strab, vii. p. 338). Pausanias (i. c.) says that it was 80 stadia from Elis. Diodes (xiv. 17) gives 70 stadia as the distance, and Pliny (iv. 5. s. 6) 12 Roman miles. According to the previous description, Pylus should probably be identified with the ruins of Agramipthô-khôri, situated on a commanding position in the angle formed by the junction of the Peneus and Ladon. This site is distant 7 geographical miles from Elis, which sufficiently agrees with the 80 stadia of Pausanias. Leake, however, places Pylus further S., at the ruins at Kâlebi, mainly on the ground that they are not so far removed from the road between Elis and Olympia. But the fact of the ruins at Agramipthô-khôri being at the junction of the Peneus and Ladon seems decisive in favor of that position; and we may suppose that a road ran up the valley of the Peneus to the junction of that river with the Ladon, and then took a bend to the right into the valley of the Ladon. (Leake, Northern Greece, vol. ii. p. 228, Peloponnesica, p. 219; Bobage, Richerches, etc. p. 122; Curtius, Peloponnesica, vol. ii. p. 39.) The Eleian Pylus is said to have been built by the Pylon, son of Cleon of Megara, who founded the Messenian Pylus, and who, upon being expelled from the latter place by Pelens, settled at the Eleian Pyles. (Paus. iv. 36. § 1. vi. 22. § 5.) Pylus was said to have been destroyed by Heraclea, and to have been afterwards restored by the Eleians; but the story of its destruction by Heraclea more properly belongs to the Messenian Pylus. Its inhabitants asserted that it was the town which Homer had in view when he asserted that the Acheans flowed through their territory ('Ἀλπεαυόν, ἄνετα εὐφράτην ἔδεα Πυλων διὰ γαίης, I. v. 543). On the position of the Homeric Pylus we shall speak presently; and we only observe here, that this chain was admitted by Pausanias (vii. 22. § 6), though its absurdity had been previously pointed out by Strabo (cit. p. 350, seq.). Like the other Eleian towns, Pylus is rarely mentioned in history. In n. c. 402 it was taken by the Spartans, in their invasion of the territory of Elis (Diod. xiv. 17), and in n. c. 306 it is mentioned as the place where the democratical exiles from Elis planted themselves in order to carry on war against the latter city. (Xen. Hell. vii. 4. § 16.) Pausanias saw only the ruins of Pylus (vi. 22. § 5), and it would appear to have been deserted long previously.

2. A town in Triphylia, mentioned only by Strabo, and named by him Ἰγροδιανᾶς, Ἀρακτίδας, and Ἀσπρωσίδας. He describes it as situated 30 stadia from the sea, on the rivers Mamathus and Arcadius, west of the mountain Monte and north of Lepreum (viii. p. 344). Upon the conquest of the Triphylian towns by the Eleians, Pylus was annexed to Lepreum (viii. p. 355; comp. pp. 339, 343, 344). Leake observes that the village Τζοράδζι, on the western extremity of Mount Muhte, at the fork of two branches of the river of Ai Sidheo, seems to agree in every respect with Strabo's description of this town. (Peloponnesica, p. 109.)

3. A town in Messenia, situated upon the promontory Coryphasium, which forms the northern termination of the bay of Navarino. According to Thucydides (iv. 70), it possessed an emporion 400 stadia from Methone. (Thuc. iv. 3), and according to Pausanias (v. 36, § 1) 100 stadia from Methone. It was one of the last places which held out against the Spartans in the Second Messenian War, upon the conclusion of which the inhabitants emigrated to Cyllene, and from there to the other Messenians, to Sicily. (Paus. iv. 18. § 1, iv. 23. § 1.) From that time its name never occurs in history till the seventh year of the Peloponnesian War, c. 324, when Demosthenes, the Athenian commander, erected a fort upon the promontory, which was then uninhabited and called by the Spartans Coryphasium (Κορυφαειον), though it was known by the Athenians to be the site of the ancient Pylus. (Thuc. iv. 3.) The erection of this fort led to one of the most memorable events in the Peloponnesian War. Thucydides has given a minute account of the topography of the district, which, though clear and consistent with itself, does not coincide, in all points, with the existing locality. Thucydides describes the harbour, of which the promontory Coryphasium formed the northern termination, as fronted and protected by the island Sphacteria, which is formed by two rivers, and thence took a bend to the two narrow entrances to the harbour, — the one at the northern end, opposite to Coryphasium, being only wide enough to admit two triremes abreast, and the other at the southern end wide enough for eight or nine triremes. The island was about 15 stadia in width, covered with wood, uninhabited and untrodden. (Thuc. iv. 8.) Pausanias also says that the island Sphacteria lies before the harbour of Pylus like Rhenia before the anchorage of Delos (v. 36. § 6). It is almost certain that the fortress erected by the Athenians stood on the site of the ruins of a fortress of the middle ages, called Pylaia-Armarion, which has been changed into Xararion by the habit of using the accusative case, ἐς τὸν Ἀβαρὸν, and by attaching the final ο of the article to the substantive. The distances of 400 stadia from Sparta and 100 stadia from Methone, given respectively by Thucydides and Pausanias, are the correct distances of Old Xararion from those two ancient sites. (Leake, Peloponnesica, p. 191.) Sphacteria (Σφαχτέων) is now called Sphagia, a name which it also bore in antiquity. (Σφαχία, Strab. viii. p. 359; Plin. Nat. Hist. viii. p. 190; c. Armerion, Syn. v. 3. § 31; tres Sphagias, Plin. iv. 12. s. 25.) The following description will be rendered clearer by the
two accompanying maps, of which the former contains the whole locality, and the latter the fortress of Old Navarino and its immediate neighbourhood on a larger scale.

The chief discrepancy between the account of Thucydides and the existing state of the coast is found in the width of the two entrances into the bay of Navarino, the northern entrance being about 150 yards wide, and the southern not less than between 1300 and 1400 yards; whereas Thucydides states the former admitted only two triremes abreast, and the latter only eight or nine. Therefore not only is the actual width of the two entrances very much greater than is stated by Thucydides, but this width is not in the proportion of the number of triremes; they are not as 8 or 9 to 2, but as 17 to 2. To explain this difficulty Col. Leake supposes that Thucydides was misinformed respecting the breadth of the entrances to the harbour. But to this a satisfactory reply is given by Dr. Arnold, that not only could no common false estimate of distances have mistaken a passage of nearly 1400 yards in width for one so narrow as to admit only eight or nine ships abreast, but still less could it have been supposed possible to choke up such a passage by a continuous line of ships, lying broadside to broadside, which Thucydides tells us the Lacedaemonian commanders intended to do. Moreover the northern entrance has now a shoal or bar of sand lying across it, on which there are not more than 18 inches of water; whereas the narrative of Thucydides implies that there was sufficient depth of water for triremes to sail in unobstructed. The length of

17 stadia, which Thucydides ascribes to Sphacteria, does not agree with the actual length of Sphagia, which is 25 stadia. Lastly Thucydides, speaking of the bay of Pylus, calls it "a harbour of con-

MAP OF THE BAY OF PYLUS.
A. Sphacteria (Sphagia).
B. Pylus on the promontory Coryphasium (Old Navarino).
C. The modern Navarino.
D. Bay of Pylus (Bay of Navarino).

MAP OF PYLUS AND ITS IMMEDIATE NEIGHBOURHOOD.
A. Pylus (Old Navarino).
B. Sphacteria (Sphagia).
C. Lagoon of Osmyn-Aga.
D. Port of Fouda-Sili.
E. Bay of Pylus (Bay of Navarino).
a. Cove of Hermes.
b. Small channel connecting the lagoon of Osmyn-Aga with the Bay of Navarino.

ciderable magnitude" (λυκέν ὀντι ὑπ χαμάρ); an expression which seems strange to be applied to the spacious Bay of Navarino, which was not only the largest harbour in Greece, but perfectly unlike the ordinary harbours of the Greeks, which were always closed artificially at the mouth by projecting mole when they were not sufficiently land-locked by nature.

In consequence of these difficulties Dr. Arnold raised the doubt whether the island now called Sphagia be really the same as the ancient Sphacteria, and whether the Bay of Navarino be the real harbour of Pylus. He started the hypothesis that the peninsula, on which the ruins of Old Navarino stand, is the ancient island of Sphacteria converted into a peninsula by an accumulation of sand at either side; and that the lagoon of Osmyn-Aga on its eastern side was the real harbour of Pylus, into which there was an opening on the north, at the port of Votihoi-Kilid, capable of admitting two triremes abreast, and another at the south, where there is still a narrow opening, by which eight or nine triremes may have entered the lagoon from the
great harbour of Navarino. Upon this hypothesis Col. Leake observes, that in itself it is perfectly admissible, inasmuch as there is scarcely a situation in Greece on the low coasts, near the mouths of rivers, where, by the operation of waters salt or fresh, or both united, some change has not taken place since the times of ancient history; and that in the present instance, therefore, there is no great difficulty in imagining that the lagoon may be an ancient harbour converted into a lagoon by an accumulation of sand which has separated it from the sea. But, among the many difficulties which beset this hypothesis, there are two which seem quite fatal to it; one of which has been stated by Mr. Grote and the other by Col. Leake. The former writer remarks that, if the peninsula of Old Navarino was the real ancient Sphacteria, it must have been a second island situated to the northward of Sphagia; and that, consequently, there must have been two islands close together and near the scene. This, as Mr. Grote observes, is quite inconsistent with the narrative of Thucydides, which presupposes that there was only one island—Sphacteria, without any other near or adjoining to it. Thus the Athenian fleet under Eurytemon, on first arriving, was obliged to go back some distance to the island of Prote, because the island of Sphacteria was full of Lacedaemonian hoplites (Thuc. iv. 13); whereas, if the hypothesis of Dr. Arnold were admitted, there would have been nothing to prevent them from landing on Sphagia itself. It is true that Xenophon (Hell. vi. 2. § 3) speaks of Zaphyra in the plural, and that Pline (iv. 12. s. 23) mentions ' tres Sphagiae; ’ but two of them appear to have been mere rocks. The objection of Col. Leake is still more fatal to Dr. Arnold's hypothesis. He calls attention to the fact that the French Commission observed that the walls of the castle of Old Navarino stand in many parts on Heliconic foundations, and that in some places three courses of the ancient work remain, consisting of a kind of masonry which seems greatly to resemble that of Messenian wall. But remains of ancient masonry, in its Heliconic antiquity, some foundations are traced of a more ancient inclosure at the northern end of the peninsula, with a descent to the little harbour of Voudhó-Kihía by means of steps cut in the rock. Remains of walls of early date are to be seen likewise towards the southern extremity of the hill, among which is an ancient city,—all tending to prove that the entire peninsula of Navarino was occupied at a remote period of history by an ancient town. This peninsula could not, therefore, have been the ancient Sphacteria, which never contained any ancient town. The only way of reconciling the account of Thucydides with the present state of the coast is to suppose, with Mr. Grote and Curtis, that a great change has taken place in the two passages, which separate Sphagia from the mainland since the time of Thucydides. The mainland to the south of Navarino must have been much nearer than it is now to the southern portion of Sphagia, while the northern passage also must have been both narrower and clearer. (Leake, Moræa, vol. i. p. 401, seq.; Peloponnesica, p. 190, seq.; Arnoldi, Appendix to Thucydides, vol. ii. p. 400, seq.; Grote, Greece, vol. vi. p. 319; Moræa, vol. i. seq.; Pellegrino, p. 172, seq.; Bobiaye, Recerrecha, p. 113; Expedition Scientifique de la Moræe, vol. i. pl. vii.)

It is unnecessary to relate here the events which followed the erection of the Athenian fort at Pylus, and which terminated with the capture of the Spartans in the island of Sphacteria, as they are given in every Grecian history. The following extract from Col. Leake illustrates the description of Thucydides in the most satisfactory manner: "The level and source of water in the middle where the Lacedaemonians encamped was the northern to which they retired,—the landing-places on the western side, to which the Helots sought provisions,—are all perfectly recognisable. Of the fort, of loose and rude construction on the summit, it is not to be expected that any remains should now exist; but there are some ruins of a signal-tower of a later age on the same site. The summit is a pile of rough rocks ending in a peak; it slopes gradually to the shore on every side, except to the harbour, where the cliffs are perpendicular, though here just above the water there is a small slope capable of admitting the passage of a body of men active in climbing among rocks and difficult places. By this pass it is probable the Messenians came upon the rear of the Lacedaemonians on the summit; for just at the southern termination of the pass there is a passage through the cliffs which border the greater part of the eastern shore of the island, so that by this opening, and along the pass under the rocks to the northward of it, the Messenians had the means of passing unseen from the centre of the island to the rear of the Lacedaemonians on the summit. Though this hill slopes gradually from its rocky peak to the shore on every side except towards the harbour, it does not admit of a landing at its foot, except in the calmest weather; nor is it easily assailed on any side by land, on account of the ruggedness of the summit, except by the means to which the Messenians resorted; so that the words of Thucydides respecting it are perfectly accurate (ε δε λαδοσ της αποφυγας και ετι εις την ηπιαν ομιας). The southern extremity of the island is rocky, steep, and difficult of access, and forms a separate hill; in every other part the ground slopes from the cliffs on the side of the Lacedaemonians. But the cliffs which, though rocky, is low; so that when the weather is calm it is more easy in face of an opponent to land, and to make way into the island on that side than on the eastern shore, where the cliffs admit of an easy access only in two places, one towards the northern end, the other in the middle of the island, where an opening in the cliffs leads immediately into the most level part of it; exactly in the opening stands a small church of the Panaghia. There are also two small creeks adjacent to each other, near the southern end of the eastern side of the island, opposite to Nafplioti, near these creeks on the side of the Lacedaemonians encamped,—this summit there is a well. The principal source of water is towards the middle of the island, at an excavation in the rock 20 feet deep, which seems to be more natural than artificial; for below a shallow surface of soil, in which there is a circular peristernium of modern masonry, the excavation in the rock is irregular and slanting. In one or two places there are groves of high bushes, and there are low shrubs in every part of it. It often happens, as it did in the seventh summer of the Peloponnesian war, that a fire, occurring accidentally or of intention, clears the face of Nafplioti; near these creeks towards the summit; the northern hill exhibits at this moment recent marks of a similar conflagration." (Moræa, vol. i. 408, seq.)

The peninsula of Ceryphus is a precipice on
The eastern side or towards the lagoon; while on the western side or towards the open sea it slopes gradually, particularly on the SW., where Demosthenes succeeded in preventing the landing of the Lacedaemonians. The promontory is higher at the northern end. Below the ruined fortress at the northern end there is a fine cove, called Ιονιδο-Κιλία (Βαϊάδο-κοιλάδι), "the ox's hollow," which gives name to the small circular port immediately below it, which has been already spoken of. This cove is 60 feet long, 40 wide, and 40 high, having a roof like a Gothic arch. The entrance is triangular, 30 feet long and 12 high; at the top of the cove there is an opening in the surface of the hill above. This cove was, according to the Peloponnesian tradition, the one into which the infant Hercules and the cattle he had stolen from Apollo. It is mentioned in the Homeric hymn to Hermes as situated upon the sea-side (v. 341); but in Antonius Liberalis (c. 23) it is expressly said to have been at Coryphaismus. In Ovid (Met. ii. 684) Mercury is represented as beholding from Mt. Cyllene the unguarded cattle proceeding into the fields of Pylius.

The bay of Ιονιδο-Κιλία is separated by a low semicircular ridge of sand from the large shallow lagoon of Ωυνογ-Αγο. As neither Thucydides nor Pausanias mentions this part of the coast, it is likely that it was never the scene of any important action. If so, the cove forms so striking a feature in the topography of this district, we may confidently conclude, with Leake, that it is of recent formation. The peninsula must, in that case, have been surrounded with a sandy plain, as Pausanias describes it; and accordingly, if we suppose this to have been the site of the Homeric Pylius, the epithet ημαθεός, which the poet constantly gives to it, would be perfectly applicable.

The Athenians did not surrender their fortress at Pylius to the Lacedaemonians in accordance with the treaty made in B.C. 421 (Thuc. v. 35), but retained possession of it for fifteen years, and only lost it towards the close of the Peloponnesian War. (Diod. xiii. 64.) On the restoration of the Messenians to their country by Epaminondas, Pylius again appears in history. The remains of the walls already described belong to this period. On the other hand, there was a dispute between the Messenians and Achaeanas respecting the possession of this place. (Liv. xxvii. 30; Polyb. xviii. 25.) It was visited by Pausanias, who saw there a temple of Athena Coryphasium, the twin goddess of Vostro, and the remains of a house, forming a picture of him, his tomb, and a cove said to have been the stable of the oxen of Neleus and Nestor. He describes the latter as within the city; which must therefore have extended nearly to the northern end of the promontory, as this cave is evidently the one described above. (Paus. v. 36.) There are imperial coins of this city bearing the epigraph ΠΥΛΙΟΝ, belonging to the time of Severus. (Eckhel, vol. ii. p. 277.) It would appear from Leake that the restored city was also called Coryphasium, since he says that "at the time of the Achaean League there was a town of Coryphaismus, as we learn from a coin, which shows that Coryphasium was a member of that confederacy." (Peloponnesiano, p. 191.)

The modern name Αθάρινο, corrupted, as already said, into Νεσαρίνο, is probably due to the Avars, who settled there in the sixth century of the Christian era. The mediaeval castle was built by the widow of the Frankish chieftain William de la Roche. Her descendants sought a more convenient place for their residence, and erected on the southern side of the harbour the Νεσαρίνο or modern Ναρώρινο. It commanded the southern end of the harbour, which became more and more important as the northern entrance became choked up. Containing, as it does, the best harbour in the Peloponnesus, Ναρώρινο constantly appears in modern history. It was taken by the Turks in 1500. In 1685 it was wrested from them by the Venetian commander Morosini, and remained in the hands of the Venetians till 1715. In more recent times it is memorable by the great battle fought in its bay, on the 20th of October, 1827, between the Turkish fleet and the combined fleets of England, France, and Russia. (Curtius, Peloponnesus, vol. ii. p. 181.)

It remains to speak of the site of the Homeric Pylius. According to a generally received tradition, Neleus, the son of Poseidon, migrated from Iloées in Thessaly, and founded on the west coast of Peloponnesus a kingdom extending westward as far as that of the Atribe, and northward as far as the Alpheus, or even beyond this river. Neleus incurred the indignation of Hercules for refusing to purify him after the murder of his son Iphitus. The hero took Pylius and killed Neleus, together with eleven of his twelve sons. But his surviving son, Nestor, upheld his father's name, and distinguishing himself in youth and manhood, accompanied in his old age the Grecian chiefs in their expedition against Troy. Upon the invasion of Peloponnesus by the Dorians, three generations after Nestor, the Noleids quitted Pylius and removed to Athens, where they obtained the kingly power. The situation of this Pylius—the Πόλος Νηλήνος, as it was called—was a subject of much dispute among the Grecian geographers and grammarians. Strabo (vii. p. 339) quotes a proverbial verse, in which three towns of this name were mentioned—

Εστι Πύλος πρός Πυλιόν· Πύλος τ'ετερ' ἐστι καὶ ἄλλος,

of which the former half—Εστι Πύλος πρός Πυλιόν—was at least as old as the time of Aristophanes, when Pylius became famous by the capture of the Spartans at Sphacteria. (Aristoph. Εξώπτ. 1058.) The claims of the Eleian Pylius to be the city of Nestor may be safely set on one side; and the choice lies between the towns in Triphylla and Messenia. The ancients naturally decided in favour of the Messenian Pylius. This is the opinion of Pausanias (iv. 36), who unhesitatingly places the city of Nestor on the promontory of Coryphaium, although, as we have already seen, he agrees with the people of Elis that Homer, in describing the Alpheus as flowing through the land of the Pylians (II. v. 545), had a view to the Eleian city. (Paus. vi. 22. § 6.) It is however, much more probable that the "land of the Pylians" was used by the poet to signify the whole kingdom of the Nelean Pylians since he describes both Thryessa on the Alpheus and the cities on the Messenian gulf as the extreme or frontier places of Pylius. (Ομήρουσα πόλις . . . κατά Πυλον ἡμαθέως, II. xi. 712; ἔστιν Πύλον ἡμαθεός, II. ix. 153.)

In this sense these expressions were understood by Strabo (viii. pp. 337, 350). It is curious that Pausanias, who paid so much attention to Homeric antiquities, does not even allude to the existence of the Triphylian Pylius. Pindar calls Nestor "the Messenian old man." (Pynth. vi. 35.) Isocrates
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mention Messenia as his birthplace (Panath. § 72); and Phercydes (ap. Schol. ad Hom. Od. xi. 289) and Eustathius (ad Od. iii. p. 1453) describes the Messenian Pylus as the city founded by Pylus. This was also the opinion of Diodorus (xiv. 66), and of many others. In opposition to their views, Strabo, following the opinion of the ὄρατον τῆς Ἐυρώτας, argues at great length that the Triphylian Eliss was the city of Nestor. (Strab. viii. pp. 339, seq., 348, seq.) He maintains that the description of the Alpheius flowing through the land of the Pylians (II. v. 545), which, as we already have seen, was the only argument which the Eleians could adduce for their claim, is applicable to the Triphylian Pylus; whereas the poet's mention of Nestor's exploits against the Eleians (II. xi. 670, seq.) is fatal to the supposition of the Messenian city being his residence. Nestor is described as making an incursion into the country of the Eleians, and returning thence with a large quantity of cattle, which he safely lodges by night in the Neleian city. The third day the Eleians, having collected their forces on the Alpheius, Nestor marched forth from Pylus, and at the end of the first day halted at the Mynius (subsequently called the Anigmus), where he passed the night; starting from thence on the following morning, he arrived at the Alpheius at noon. Strabo argues that neither of these events could have taken place if Nestor had marched from so distant a city as the one at Coryphusias, while they might easily have happened if the Neleian city had been situated at the Triphylian Pylus. Again he argues from the Odyssey that the Neleian Pylus could not have been on the sea-coast, since Telemachus, after he had disembarked at the temple of Poseidon and had proceeded to Pylus, sent a courier to his ship to fetch his companions (Od. iii. 423); and on his return from Sparta to Pylus, he desired Pidistratus to turn off to the sea-side, that he might immediately embark, as he wished not to be detained in the city by Nestor. (Od. xv. 199, seq.) These arguments, as well as others, adduced by Strabo (p. 357, seq.), Thirlwall (Hist. of Greece, vol. i. p. 96), and several modern scholars; but Leake, Curtius, and others have adhered, with much greater probability, to the more common view of antiquity, that the Neleian Pylus was situated at Coryphusias. It has been shown that Pylus was frequently used by Homer to signify the Neleian kingdom, and not simply the city, as indeed Strabo himself had admitted when arguing against the claims of the Eleian Pylus. Moreover, even if it should be admitted that the argument of Nestor's exploits against the Eleians makes it better for the claim of the Triphylian Pylus, yet the narrative of the journeys of Telemachus is entirely opposed to this claim. Telemachus in going from Pylus to Sparta drove his horses thither, without changing them, in two days, stopping the first night at Phere (Od. iii. 485); and he returned from Sparta to Pylus in the same manner. (Od. xv. 182, seq.) Now the Messenian Pylus, Phere, and Sparta, lie in a direct line, the distance from Pylus to Phere being about 33 miles by the road, and from Phere to Sparta about 28 miles. On the other hand, the road from the Southern Pylus to Sparta have been by the valley of the Alpheius into that of the Eurotas; whereas Phere would have been out of the way, and the distance to it would have been much more than a day's journey. Besides which, the position of the Messenian Pylus, the most striking upon the whole western coast of Peloponnesus, was far more likely to have attracted the Thessalian wanderers from Iolcos, the worshippers of the god Poseidon, than a site which was neither strong by nature nor near the coast.

But although we may conclude that the Messenian Pylus was the city of Nestor, it is a matter of doubt whether the city itself existed on the promontory Coryphusias from the earliest times. The Greeks rarely built a city in the earliest period immediately upon the coast, and still more rarely chose a site so badly supplied with water as Coryphusias, of which the Athenians experienced the inconvenience when they defended it in the Peloponnesian War. There seems much probability in the account of Strabo (viii. p. 339) that the ancient Messenian Pylus was situated at the foot of Mt. Agesaleos, and that upon its destruction some of its inhabitants settled at Coryphusias. If then we suppose the city of Nestor to have stood a little way inland, and Coryphusias to have been its port-town, the narrative of Telemachus' return becomes perfectly clear. Not wishing to lose time at the royal residence, he drives straight to the port and goes quietly on board. Hence, one of Strabo's most serious objections to the Messenian Pylus disappears. Strabo was justified in seeking for a separate site for the city and the port, but he seems to have forgotten the existence of the Old Pylus inland, which he had himself mentioned. (Leake, Morea, vol. i. p. 116, seq.; Curtius, Peloponnesus, vol. ii. p. 174, seq.)

PYRAEI, a people in Ilyria (Plin. iii. 23, s. 26; Mela, ii. 3, § 12), perhaps the same as the Pireei of Strabo. [PIRAEI.]

PYRAMUS. [Augos, p. 202, s.]

PYRAMUS (Πυραμος), one of the great rivers of Asia Minor, which has its sources in Catania near the town of Arabissus. (Strab. i. p. 33, viii. p. 675.) For a time it passes under ground, but then comes forward again as a navigable river, and forces its way through a glen of Mount Taurus, which it leaves when a little dog can leap across it. (Strab. xii. p. 536.) Its course, which until then had been south, now turns to the south-west, and reaches the sea at Mallus in Cilicia. This river is deep and rapid (Tzetz. ad Lygoph. 440); its average breadth was 1 stadium (Neposch. Aen. ii. 4, § 1), but it carried with it such a quantity of mud, that, according to an ancient oracle, its deposits were one day to reach the island of Cyprus, and thus unite it with the mainland. (Strab. l c.; En-nath. ad Dionys. 867.) Stephanus B. (v. e. r.) states that formerly this river had been called Leucosyrus. (Comp. Nemesi, p. 40; Ptol. v. s. 8, § 4; Plin. v. 22; Pomp. Mela, i. 13; Curtius, iii. 75; Arrian, Aen. ii. 5, § 8.) Its modern name is Selaun or Arvam. [L. S.]

PYRANTHUS (Πυρανθος; Eth. Πυρανθος), a small town in Crete, near Gortyn, probably the modern Pyrathii. (Steph. B. s. r.; Pushley, Crete, vol. i. p. 291.)

PYRASUS (Πυρασος, Strab. Steph. B. s. r.; Πυρασος, Hom: Eth. Πυρασος), a town of Phthiotis in Thessaly, mentioned by Homer along with Phyllace and Don, and described by him as Πυρασος ανεκιθημεν, of which, no traces have been found. (Diodorus, v. 1, 295.) Pyrasso was situated on the Pegasian gulf, at the distance of 20 stadia from Thbes, and possessed a good harbour (ειδυλλιον, Strab. ix. p. 435.) It had disappeared in the time of Strabo. Its name was
superseded by that of Demerium, derived from the temple of Demeter, spoken of by Homer, and which Strabo describes as distant two stadia from Pyrænae. Beneamum, a town far from the coast of the Cantabrian sea, and which doubtless was the still practicable route over the Biliosa by Fuentebadia; the most easterly, was also the most frequented, and is still used, near the coast of the Mediterranean by Juncaria (now Junquera); and one which lay between these two, leading from Caesargrangua to Beneamum (now Burego). (Hin. Ant. pp. 390, 452; Strab. iii. p. 160; Livy xxiii. 23, &c.) Respecting the present condition of the Pyrenees, the reader may consult Diodorus, Historia, i., and Livy, History, ii. 31. seq.; Huber, Sitzungsber. Spanien, Göt. 1833; and Forl, Handbook of Spain, p. 579, seq. From the last authority, it will be perceived, that the character of the Gallic and Spanish sides has been somewhat reversed since the days of Strabo; and that, while "the French slope is full of summer watering-places and sensual, the Spanish side is rude, savage, and Iberian, the lair of the smuggler and wild bird and beast." [T. H. D.]

PYRÆNAEI PORTUS. [INDIGETES.]


PYRÆTI (Πύραι), called by the Scythians Pyraphic, described by Herodotus (iv. 48) as a large river of Scythia, flowing in an easterly direction and falling into the Danube. The modern Truth.

PYRGII (Πυργοί: Eth. Pyrgenias: Santa Sevra), a city on the coast of Etruria, situated between Abisium and Castrum Novum, and distant 34 miles from Rome (Hin. Ant. p. 290.) It was rather more than 6 miles (50 stadia) from Caere, of which it served as the port (Strab. v. p. 226), but it is probable that it was not originally designed for that purpose, but grew up in the first instance around the temple of Eileithyia, for which it continued to be celebrated at a much later period. (Strab. l. c.; Diod. xv. 14.) The foundation of this temple is expressly ascribed to the Pelasgians, and the pure Greek form of the name certainly tends to corroborate this statement. It is probable that both Pyrgi and the neighbouring Caere were originally Pelasgian settlements, and that this was the cause of the close connection between the two, which led to Pyrgi ultimately passing into the con-

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Garumna, the Iberians, and a number of smaller rivers. (Strab. L c., and iv. p. 182.) Only three roads over them were known to the Romans; the most westerly, called a town far from the coast of the Cantabrian sea, and which doubtless was the still practicable route over the Biliosa by Fuentebadia; the most easterly, was also the most frequented, and is still used, near the coast of the Mediterranean by Juncaria (now Junquera); and one which lay between these two, leading from Caesargrangua to Beneamum (now Burego). (Hin. Ant. pp. 390, 452; Strab. iii. p. 160; Livy xxiii. 23, &c.) Respecting the present condition of the Pyrenees, the reader may consult Diodorus, Historia, i., and Livy, History, ii. 31. seq.; Huber, Sitzungsber. Spanien, Göt. 1833; and Forl, Handbook of Spain, p. 579, seq. From the last authority, it will be perceived, that the character of the Gallic and Spanish sides has been somewhat reversed since the days of Strabo; and that, while "the French slope is full of summer watering-places and sensual, the Spanish side is rude, savage, and Iberian, the lair of the smuggler and wild bird and beast." [T. H. D.]

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could never have been a large town, and appears under the Romans to have sunk into comparative insignificance. It is indeed noticed by Livy, together with Corinna, in the list of maritime colonies which in B.C. 191 contended in vain for exemption from military levies (Liv. xxxvi. 3); but we have no account of the time at which the colony was established there, nor does any subsequent mention of it occur in that capacity. Its name is mentioned by all the geographers among the towns on the coast of Etruria; but Strabo terms it only a small town (πυργω), and Servius calls it in his time merely a fort (castellum), which would agree well with the character of the remains. (Strab. v. p. 225; Mel. ii. 4; Plin. iii. 3, s. 1; Plut. iii. i. § 4; Martial, vii. 3; Serv. ad Arn. l.c.) But in the time of Justinian it had altogether sunk into decay, and its site was occupied only by a large villa. (Rutil. Itin. i. 223.) No subsequent notice of it is found until it reappears in the middle ages under the title of Santa Severa.

The itineraries vary much in the distances they assign between Pyrgi and the other stations on the coast; but they agree in placing it between Asilium and Castrum Novum: and this circumstance, coupled with the distance of 50 stadia from Caere, given by Strabo, leaves no doubt that it is correctly identified with this station. (Strab. v. p. 226; Rutil. Ant. ii. pp. 290, 301; Itin. Marit. p. 498; Tab. Peut.)

The site of the fortress of that name is unquestionably that of an ancient city. The walls of the present castle, which is of mediaeval date, are based on foundations of very ancient character, being constructed of polygonal blocks of stone of large size, neatly fitted together without cement, in the same manner as the walls of Caosa and Saturnia. The line of these foundations, which are undoubtedly those of the walls of the ancient city, may be traced throughout their whole extent, enclosing a quadrangular space of about half a mile in circuit, abutting on the sea. Some remains of Roman walls of later date occur at the extremities on the sea-coast; but no remains have been found of the celebrated temple which was probably situated within the enclosure; nor are there any traces of the ancient port, which must have been wholly artificial, there being no natural inlet or harbour. (Canina, in the Ann. dell’Inst. Arch. 1840, pp. 32—44; Dennis, Etruria, vol. ii. pp. 11—16.)

The goddess to whom the temple was dedicated is called by Strabo Eileithyia, but several other writers call her Leneothea (Arist. l.c.; Polyag. l.c.), who was identified with the Mater Matuta of the Romans. There is no doubt that the same deity is meant by both appellations. (Gerhard, Gotttheiten der Étrusker, pp. 9, 23.)

**PYRGUS** or **PYRGI.** 1. (Πύργος, Hor. Polyb.: Πυργύ, Strab., Steph. B. s. e.: Eth. Πυργυρύς), the most southerly town of Tripolyia in Elis, at the mouth of the river Neda, upon the Messenian frontier (Strab. viii. p. 348), and hence described by Stephanus B. (s. r.c.) as a Messenian town. It was one of the settlements of the Myiyea. (Herod. iv. 148.) It opposed its gates to Philip in the Social War. (Dion. Cass. xvi. 77, 86.) Leake places Pyrgi at some ancient remains upon the right bank of the Neda, not far from its mouth. (Morea, vol. i. p. 57, vol. ii. p. 207.)

2. A town in hollow Elis in a district named Perrippia, which Polybius mentions in conjunction with Lasion. (Polyb. v. 102; comp. Liv. xxxii. 32.)

**PYRHM.**

**PYRNS** (Πύρνος: Eth. Πύρνων), a town of Caria, of uncertain site. (Steph. B. s. e.; Plin. iv. 28; Eum. v. 24.)

**PYROGERI,** a people dwelling on the Hebrus in Thrace, mentioned by Pliny, iv. 11. 18. [T.H.D.]

**PYRRA** (Πῦρρα: Eth. Πῦρραίος). 1. A town on the coast of the deep bay on the west of the island of Lesbos, which had so narrow an entrance that it was called the Eniprus of Pyrrha. It was situated at a distance of 80 stadia from Mytilene and 100 from Cape Malea. (Athens iii. p. 88; Strab. xii. p. 617.) In the Lesbian revolt the town sided with Mytilene, but was reconquered by Paches. (Ihuc. iii. 18, 23, 35; comp. Nicias, p. 36; Steph. B. s. e.) In Strabo's time the town no longer existed, but the suburbs and port were still inhabited. (Pliny (v. 39) reports that Pyrrha had been swallowed up by the sea. The bay of Pyrrha is now called Caloni.

2. A small town on the Maeander, opposite to Miletus; it was 50 stadia distant from the mouth of the river. (Strab. xiv. p. 636; Plin. v. 29; Schol. ad Plut. v. 2. § 5.)

**PYRHA** (Πυρρα), a promontory of Thessaly, now Α. Δεισκρίτη, in the Paganese gulf, forming the northern boundary of the district Phthiotis, and near which were the two islets of Pyrrha and Demopolis. (Strab. iv. p. 125; Leake, Northern Greece, vol. iv. pp. 359, 360, 371.)

**PYRHEUM.** [Αμφρακι, p. 120, a.]

**PYRHEI CASTRIA** (Πυρνη Χάρα). 1. A fortress in the N. of Laconia, was probably at or near the junction of the Oenus and Eurotas, and is supposed to have been so named from having been the place of encampment of Pyrrhaus, when he invaded Laconia in B.C. 272. (Polyb. v. 19; Liv. xxxiv. 27; Leake, Peloponnesia, p. 345.)

2. In Greek Illyria. [Vol. i. p. 563, a.]

**PYRHHICUS** (Πυρριχος), a town of Laconia, situated about the centre of the promontory ending in Cape Taenarum, and distant 40 stadia from the river Scyras. According to some it derived its name from Pyrrhaus, the son of Achilleis, according to others from Pyrrhus, one of the Curetes. Sivenus was also said to have been brought up here. It contained temples of Artemis Astrateia and of Apollo Amazonius,—the two surnames referring to the tradition that the Amazons did not proceed further than this place. There was also a well in the agora. The ruins of this town have been discovered by the French Commission near the village of Koura, where they found the well of which Polyssianus speaks, the torso of a female statue, the remains of baths, and several Roman ruins. Leake observes that the distance of 40 stadia from the Scyras to Pyrrhichus must be measured, not from the mouth of that river, as Boblaye proposes, but from near its sources. Augustus made Pyrrhichus one of the Eleuther-Loaconian towns (pans. iii. 21, § 7, iii. 25, §§ 1—3; Boblaye, Recercheres, &c. p. 88; Leake, Peloponnesia, p. 174; Curtius, Peloponnesia, vol. ii. p. 276.)

**PYRIUM.** [Πυριστος.]

**PYRSTAE** (Πυρστος: Eth. Πυρστατικος), according to Strabo (vi. 319), a tribe of Parnassus, but undoubtedly the same people as the Illirian Pyrystae. [L.S.]

**PYTHIUM.** (Πυθιυμ). a town of Perrhaebia in Thessaly, situated at the foot of Mount Olympus, and forming a Tripolis with the two neighbouring towns of Azoras and Doliche. Pythium derived its name from a temple of Apollo Pythius situated on one of the summits of Olympus, as we learn from an
PYTHIO.

QUADRA TAE. 689

epigram of Xenocrates, a Greek mathematician, who measured the height of Olympus from these parts (Plin. Astr. i. 15). Games were also celebrated here in honour of Apollo. (Steph. B. s. v. Πυθων.) Pythium commanded an important pass across Mount Olympus. This pass and that of Tempe are the only two leading from Macedonia into the north-east of Thessaly. Leake therefore places Pythium on the angle of the plain between Kókkino polo and Larisa, though no remains of the ancient town have been discovered there. (L. s. 53; Plin. ed. 2, ii. c.; Plut. i. 13, § 42; Leake, Travels in Greece, vol. iii. p. 341, seq.)

PYTHIO. [Delph.]

PYTHO/POLIS. [Mythilopolis.]

PYRIXARES. [Euphrates.]

I'XYITES (Πιξιτης), a small river in the east of Pontus, emptying itself into the Exunie 60 stadia on the north-east of Pyrrhus. (Plin. vi. 4; Arrian, Perip. P. E. p. 6; Anonym. Perip. P. E. p. 15.) It is possibly the same as the Cissa mentioned by Ptolemy (v. 6, § 6), and is commonly identified with the modern Vitez. [L. S.]

PYXUS. [Buxentunum.]

Q.

QUACERNI. [Quequerini.]

QUAD (Kwasluin), a great German tribe in the south-east of Bohemia, in Moravia and Hungary, between Mor Gabreta, the Hercynian and Sarmatian mountains, and the Danube. (Tae. Germ. 42, Ann. xii. 29, Hist. i. 5, 21; Plut. ii. 11, § 26; Plin. iv. 25.) They were surrounded on the north-west by the Marcomanni, with whom they were always closely connected, on the north by the Gothini and Osii, on the east by the Jazsysi, Mengaetani and on the south by the Pannomini. It is not known when they came to occupy that country, but it seems probable that they arrived there about the same time when the Marcomanni established themselves in Bohemia. At the time when the Marcomannian king Marobodius and his successor Catulda, on being driven from their kingdom, implored the protection of the Romans, the latter in A. d. 19 assigned to them and their companions in exile the districts between the rivers Marus and Cusus, and appointed Vannius, a Quadian, king of the territory (Tae. Ann. ii. 63; Plin. iv. 25). This new kingdom of the Quadi, after the expulsion of Vannius, was divided between his nephews Vango and Sido, who, however, continued to keep up a good understanding with the Romans. (Tae. Ann. xii. 29, 30.)

Tacitus (Germ. l. c.) says that down to his own time the Marcomanni and Quadi had been governed by kings of the house of Marobodus, but that then foreigners ruled over them, though the power of these rulers was dependent on that of the Roman emperors. At a later time the Quadi took an active part in the war of the Marcomanni against the Romans, and once nearly annihilated the whole army of M. Aurelius, which was saved only by a sudden tempest. (Dion Cass. xxxi. 8.) Notwithstanding the peace then concluded with them, they still continued to harass the Romans by renewed acts of hostility, and the emperor was obliged, for the protection of his own dominions, to erect several forts both in and around their kingdom, in consequence of which the people were nearly driven to abandon their country. (Dion Cass. xxxi. 11, 13, 20.)

A.D. 180 the emperor Commodus renewed the peace with them (Dion Cass. xxiii. 2; Lapiud. Com. 3; Herodian, b. 6), but they still continued their incursions into the Roman empire (Entrep. ix. 9; Vopisc. Aurel. 18; Ann. Marc. xii. 12; xiiii. 6). Towards the end of the fourth century the Quadi entirely disappear from history; they had probably migrated westward with the Suevi, for Quadi are mentioned among the Suevi in Spain. (Heron. Ep. 9.) According to Ammianus Marcellinus (xvii. 12) the Quadi resembled in many respects the Sarmatians, and they were long spoken of as a coat of mail consisting of linen covered with thin plates of horn; they had in war generally three swift horses for every man, to enable him to change them, and were on the whole better as skirmishers than in an open battle in the field. Ptolemy (l. c.) mentions a considerable number of towns in their country, such as Eburodunum, Melitodunum, Caridargis, Medoslinium, &c.; the Celtic name of which suggests that these districts previous to the arrival of the Quadi had been inhabited by Celts, who were either subdued by them or had become amalgamated with them. The name Quadi itself seems to be connected with the Celtic word col, cold, or cold, that is, a wood or forest, an etymology which receives support from the fact that Strabo (vii. p. 290), the first ancient author that notices them, mentions them under the name of Kókkono. Tacitus evidently regards them as Germans, but Latham (ad Tac. Germ. p. 154) is inclined to treat them as Sarmatians. (Comp. Wilhelm, Germanien, p. 225, fol.)

QUADRA TES. In the inscription on the arch of Susa, published by Maffei, there is a list of the Alpine peoples who were under the dominion of Cottius. The first name is the Seguvii, and the last is the Quadates. There is nothing that enables us to fix the position of the Quadates.

Phiny (iii. 4) mentions a people in Gallia Narbonensis under the name of Quarautes. After naming the Osybi and Linganni (Lingauni), he adds: "Super quos Suecri, Quarautes, Adjunitices." The valley of Queiras on the left bank of the Duranecz, below Ericron, and a little above Embrun, is supposed to represent the position of the Quadates. D'Anville conjectures that the Quadates of the inscription may be the same as the Quarautes, for the of the inscription, if it is not very clear, may have been taken for a B; or the complete name may have been Quadates, the name of Quarautes in old records being Quadrium.


2. A fort in Upper Pannonia, on the road between Arrabona and Carnuntum, not far from the banks of the Danube. (It. Ant. p. 247.) Muchar (Noricum, p. 264) identifies it with a place between Ocar and Oroenfur, now occupied by a large farm of Count Zita.

VOI. II.
and Crescentia, near the confluence of the Jura with the Po; but the exact site has not been determined. Though the name is not mentioned by any of the geographers, it would seem to have been in the later ages of the Empire a place or station of importance, as we learn from the Notitia that a body of troops (Sarmatiae Gentiles) was permanently stationed there. (Notit. Dign. vol. ii. p. 121)

[Quadraburgum.]

Boii, Calien, p. 528.) Other geographers conjecture solely from the resemblance of name that it may be Quadaburg, not far from Cleve, which appears to have been a Roman place, for Roman coins and inscriptions have been found there. (G. L.)

Quarreria. [Quarreria.]

Quarreriurn, a people in Istria, of uncertain site. (Plin. iii. 19. s. 23.)

Quarentecis Locus, a place mentioned in the Not. Imp. as under the command of the governor of Boetia Secundus: " Praefectus clasius Sambricarum in loco Quarentecis suis Hornebo."
The place seems to be Quarto, on the Sambr, which keeps the ancient name. The word Quarto indicates a distance of it from some principal place, it being usual for chief towns to reckon distances along the roads which led from them to the limits of their territory. This principal place to which Quarentecis belonged was Basaeum (Barrai), and the distance from Quarto to Bami is four Gallic leagues. The great Roman road from Dunecorum (Reims) to Bauto passed by Quarto. "Quarentecis" is the adjective of a term "Quartis" or "Quarta," and is found in the first red of the year 1153. " Altare de Quarto supra Sambrum," which is the church of Quarto. (G. L.)

Querreriurn (Plin. iii. 3. s. 4; Quarreriurn, Inscriptiones, ap. Gento, p. 245. 2; Quercurn, Kosmopoi. Potii. ii. 6. § 47), a people in the NW. of Hispania Tarraconensis, a subdivision of the Gallaeci Basarri.

Quercutula (Eth. Quercutulanos; Kap. Korutulians, Diom.,) an ancient city of Lutinum, mentioned only by Pliny among the populi Allenses, or extinct communities of Lutinum, and by Dionysius among the the Latin cities which constituted the league against Rome. (Plin. iii. 5. s. 9; Dionys. v. 61.) Neither passage affords the slightest clue to its position, and the name is not elsewhere mentioned; indeed, it seems certain that the place was not in existence at a later period. It is undoubtedly erroneous to connect (as Gell has done) the name of the Porta Quercutulana at Rome with this city (Becker, Romanisch. vol. 179); and we are absolutely in the dark as to its position. It has been placed by Gell and Nibby at a place called Corcula, about 3 miles NE. of Gabii and the same distance from Hadriam's villa new Tivoli; but this is a mere conjecture. (Gell, Top. of Rome, p. 369; Nibby, Dictorni, vol. ii. p. 668.)

QUINTANA. [Anazarbus.]

Quintanae or AD Quintanae, a station on the Via Labicana or Latio, 15 miles from Rome, and at the foot of the hill occupied by the ancient city of Labium, now La Colonna, from which it was about a mile distant. (Itin. Ant. p. 304; Gell, Top. of Rome, p. 5.) Under the Roman Empire it became the site of a village or suburb of Labium, the inhabitants of which assumed the name of Laviaci Quintanae. (Bari.)

[Quinta.] [E. H. B.]

Quintana casts, a foot in the east of Vindelicum, not far from the banks of the Danube, between Batava Castra and Augustana Castra. Its garrison was composed of a troop of Blhitarian horsemen. (It. Ant. p. 249; Notit. Imp., where it is called QuarniCa Castra; comp. Equipp. Vit. S. Severini, 15, 27.) Muchur (Norica, p. 285) identifies its site with that of the modern village of Krajcen.

[Quinza.]

Quizia (Kosci, also Bocq, Ptol. iv. 2, § 3), a place on the coast of Mauretania Cæsariensis, called by Psaltery a colony, and in the Antonine Itinerary a municipality, but in Pliny designated as Quixa Vexinata prope gursum opinuum. It was situated between Portus Magnus and Auresana, at the distance of 40 stadia from either. It is the modern city near Oren. (Ptol. l. c.; It. Ant. p. 13; Pia v. 2; Mela, i. 6.)

R.*

BAHAM. [Rhema.]

Bambaes (Pausan., Ixxx., Excip. i. 11., xiii. 37, Numb. xxxii. 3, 5), was, according to D'Anville (Mêmes sur l'Egypte, p. 72), identical with Hercopolis in the Delta; but according to other writers (Jablosky, Opus. ii. p. 136, Winer, Bibl. Ruhmterterbuch, vol. ii. p. 351) the same as Heliopolis in the same division of Egypt. (W. B. D.)

Rabbath-Ammon. [Philadephia.]

Rabbath-Mobab, a town in the country of Moab, stated by Stephen, bishop of Xenia, to lie on the border of Moab and Bashan, Raumer, Winer, and other moderns, to be identical with Ar of Moab, the classical Aroecus. This identification is almost certainly erroneous; and indeed it is very doubtful whether a Rabbath did exist at all in the country of Moab. All the notices of such a name in the Bible are identified with Rabbath-Ammon, except in Joshua (xiii. 25), where Aror is said to be "before Rabbath," which may possibly be Rabbath-Ammon, and certainly cannot, in the absence of other ancient evidence, be admitted to prove the existence of a Rabbath in Moab. There is, however, some evidence that such a town may have existed in that country, in the modern site of Labba, marked in Zimmerman's map about halfway between Kerak (Kir of Moab) and the Moab (Ammon), and by him identified with Aroecus, which last, however, was certainly identical with Ar of Moab, and lay farther north, on the south bank of the Armon, and in the extreme border of Moab (Numb. xxi. 15, xiii. 36). (Aroecus.) Rabbah is placed by Burckhardt 3 hours north of Kerak (Syria, p. 377), and is doubtless the site noticed in Abulafia's Tabula Syriac as Rabbath and Mob (90). Irby and Mangels

* For those articles not found under RA-, RB-, RC-, see RHA-, RIB-, RIB-, RIC-.}
passed it two hours north of Kerak. "The ruins," they say, "are situated on an eminence, and present nothing of interest, except two old ruined Roman temples and some tombs. The whole circuit of the town does not seem to have exceeded a mile, which is a small extent for a city that was the capital of Moab, and which bore such a high-sounding Greek name." (Journal, June 5, p. 457.) They must not be held responsible for the double error involved in the last cited words, regarding the etymology of the name Areta, and its identity with Rabbath, which are almost universal. [G. W.]

**RAMAG**

RAMAGDARO or RAGINDO, a town in the southeast of Noricum, on the great road leading from Celicia to Postumium, between the rivers Savus and Dravus. (It. Ant. p. 129; It. Héros, p. 561; Tab. Peut.) Muchar (Noricum, p. 240) looks for its site near Mount Studentis; but other geographers entertain different opinions, and nothing certain can be said. [L. S.]

**RAGAU** (Peyau, Isidor. Statthm. Parth., § 13.) a town mentioned by Isidorus in the district of Parthis called Apavartecene. It is probably the same place as the Ragaua of Polenky (Peyaua, vi. 5, § 4). It is not clear whether there exist at present any ruins of this town, but it must have been situated to the E. of Niahapur, between that town and Herat. [V.]

**RAGHAVA. [Rapatva.]**

**RAMAH (Paqâ.)** 1. A city of the tribe of Benjamin, mentioned with Gibeah and Beerah (Josh., xviii. 25), and also with Bethel, as in or near Mount Ephraim. (Judges, iv. 5.) From xix. 13 of Judges it would appear to have been not far north of Jerusalem, and lying near to Gibeah of Benjamin. Being a border city between the kingdoms of Israel and Judah, it was fortified by Baasha king of Israel, "that he might not suffer any to go out or come in to Asa, king of Judah." (1 Kings, xv. 17, comp. xii. 27.) It was placed by Eusebius 6 miles north of Jerusalem, over against Bethel (Onomast. s. v.), and by S. Jerome 7 miles from Jerusalem near Gaba, and was a small village in his day. (Comment. in Hos. cap. v., in Sophon. cap. i.) Josephus places it 40 stadia from Jerusalem. (Ant. viii. 12, § 3.) Its site is still marked by the miserable village of Er-Râsá, situated on a hill on the east of the Nebbâ road, 2 hours north of Jerusalem, and half an hour west of Jebo, the ancient Gibeah. Its situation is very commanding, and it retains a few scattered relics of its ancient importance. (Robinson, Bibb. Res. vol. ii. pp. 315, 316.)

2. See also Ramatha and Ramoth. [G. W.]

**RAMATH-LEHI,** or simply LEHI (translated in LXX. Araviphos or avrophos), where Samsen slew the Philistines with the jaw-bone of an ass. (Judges, xv. 14—19.) The name Ramleh appears so like an abbreviation or corruption — perhaps a corruption — of this name, that it may well be identified as the scene of this slaughter. And here probably was the Ramah in the Thumitic toparchy in which Eusebius and S. Jerome found the Ramathaim Sophim of Samuel, and the Arimathea of the Evangelists, which they place near to Lydda in the plain. (S. Matth. xxvii. 57; S. Mark, xv. 42; S. Luke, xxiii. 50; S. John, xix. 38, Apyabaiia; Eusebius, Onomast. s. v. Armathia Sophim; S. Jerome, Epiphan. Pseudo, p. 673.) Dr. Robinson, indeed, controverts all these positions; but his arguments cannot prevail against the admitted facts, "that a place called Ramathaim or Ramatha did anciently exist in this region, some few hours' journey from Lydiah." (Bibl. Res. vol. iii. p. 49), and that no other place can be found answering to this description but Ramleh, which has been regarded from very early times as the place in question. The facts of Ramleh having been built by Salman, son of the khalif Abd-el-Me'ilî, after the destruction of Lydiah in the early part of the 8th century, and that the Arabic name signifies the "sand," will not seriously militate against the hypotheses with those who consider the greater probability that the khalif would fix on an ancient, but perhaps neglected, site for his new town, and the common practice of the Arabs to modify the ancient names, to which they would attach no meaning, to similar sounds intelligible to them, and in this instance certainly not less appropriate than the ancient name; although the situation of the town "on a broad low swell in the sandy though fertile plain," would satisfy the condition required by its presumed ancient designation. (Bibl. Res. vol. iii. p. 25—43.) It may be questioned whether the monouse of Ramathaim, mentioned with those of Apheirena and Lydiah, as taken from Samaritis and added to Judan (1 Maccab. xi. 34; Josephus, Ant. 2. § 3, 4, § 9), derived its name from this or from one of the other Ramahs, in Benjamin. [G. W.]

**RAMATHA.** (Paqaua), the form in which Josephus represents the name of Samuel's native city, Ramathaim Sophim (LXX. Araviphos Sophim) of Mount Ephraim (1 Sam, i. 1), perhaps identical with Ramah, where was his ordinary residence (vii. 17, viii. 4, xix. 18—24, xxv. 1), but distinct from the Ramah above named. Ancient tradition has fixed this city at Neby Samwil, i. e. "The Prophet Samuel," a village situated on a very high and commanding hill, two hours to the NNW. of Jerusalem, where the place of his sepulture is shown. Eusebius and S. Jerome, however, found it in the western plain, near Lydiah (Onomast. s. v. Armathia Sophim; see Ramath-lehi). Dr. Robinson has stated his objections to the identification of Ramathaim Sophim with Neby Samwil, and has endeavoured to fix the former much further to the south, on the hill called Soba, a little to the south of the Jaffa road, about 3 hours from Jerusalem; while Mr. Wolcott has carried it as far south as the vicinity of Hebron. (Robinson, Bibb. Res. vol. ii. pp. 139—144, 330—334, Bibb. Sacra, vol. i. pp. 40—42.)

These objections are based on the hypothesis that the incidents attending Saul's election to the kingdom, narrated in 1 Sam. ix. x., took place in Ramah of Samuel, of which, however, there is no evidence; and his difficulty would press almost with equal weight on Soba, as the direct route from Soba to Gibeah (Jebo) would certainly not have conducted Saul by Rachel's sepulchre. Neither can the district of Mount Ephraim be extended so far south. Indeed, this last seems to be the strongest objection to Neby Samwil, and suggests a site further north, perhaps Ram-Eliah, in the same parallel of latitude as the other Ramah and Bethel, which were certainly in Mount Ephraim. (Judges, iv. 5.) On the other hand, the name Ramah, signifying "a height," is so remarkably applicable to Neby Samwil, which is evidently the site of an ancient town, which could not, as Dr. Robinson suggests, have been Misaph, that it would be difficult to find a position better suited to Ramathaim Sophim than that which tradition has assigned it. [Mizrach.] [G. W.]

XV 2
RAMATHAIM-ZOPHIM.

RAMATHAIM-ZOPHIM. [Ramathaim.] RAMBA'CARIA (P'um'ebâ'khi, Arrian, Amb. vi. 21), a village of the Orites, the first which was taken by Alexander the Great in his march westwards from the Indus. There can be no certainty as to its exact position, but the conjecture of Vincent seems well grounded that it is either the Ramnagar or the Ramgar of the Agin Akhberi. (Vincent, Voyage of Nevehus, vol. i. p. 185.) [V.]

RAMELE, a place in Galilee Nabozenoös, which the Itins. fix on the road between Embroodrom (Embrun) and Brigantium (Briaxacen). D'Anville says that there is a place called Ram on this road near the Durance, on the same side as Embroon and Briaxacen, and at a point where a torrent named Biuses joins the Durance. [G. L.]

RAMISTA or REMISTA, a place in Upper Pan- nomia, on the road running along the river Savus to Sosia (H. Hieros. p. 561; Geogr. Rav. iv. 19; Tab. Pent.) Its site has not yet been ascertained with certainty.

RAMIOTH, identical in signification with Ram and Ramah, equivalent in Hebrew to "an eminence," and hence a generic name for towns situated on remarkable heights, as so many in Palestine were. Besides those above named [Ramah; Ramathaim; Ramathaim-Zophim] there was a Ramah in the tribe of Asher, not far from Tyre; and another in Naphthali (Josh. xix. 29, 36) in the north and a Ramath in the tribe of Simeon, appropriately called "Ramath of the South" (ver. 8.), to which David sent a share of the spoils of Ziklag (1 Sam. xxx. 27), and yet a Ramoth in Issachar, assigned to the Levites of the family of Gershom. (1 Chron. vi. 74.) More important than the foregoing was—

RAMOTH-GLILEAD (Râmoth Âdv Gâlî'âd), a city of the tribe of Gad, assigned as a city of refuge, first by Moses and subsequently by Joshua. (Deut. iv. 43; Josh. xx. 8, 35, note.) It was also a Levitical city of the family of Merari. (Josh. xxi. 38.) The Syrians took it from Ahaz, who lost his life in seeking to recover it. (1 Kings. xxi. 22.) Eu-chissea places it 15 miles west of Philadelphia (Ouamast. s. v., where S. Jerome erroneously reads east; Re- land, p. 966), in the Perea, near the river Jabok. Its site is uncertain, and has not been recovered in modern times. [G. W.]

RANILUM, a town in the interior of Thrace. (Tab. Pent.) [T. H. D.]

RAPHANAEA (Pa'chnâsia), a maritime town of Syria, only once named by Josephus, who states that the Sabattic river flowed between Areona and Raphanaea. (B. J. vii. 5. § 1.) [Saba- nitics.] [G. W.]

RAPHIA (Râphîa, Râ'phia), a maritime city in the extreme south of Palestine, between Gaza and Rhinocorura, a day's march from both, reckoned by Josephus, Polybios, and others, as the first city of Syria. (Joseph. B. J. iv. 11. § 5; Polyb. v. 80.) It was taken from the Egyptians by Alexander Jannaeus, and held by the Jews for some time. It was one of the ruined and depopulated cities restored by Gabinius. (Ant. xii. 13. § 3, 15. § 4, xiv. 5. § 3.) It is mentioned also by Strabo (xvi. p. 759) and in the Itinerary of Antoninus, between the above-named towns. Coins of Raphael still exist, and it was represented by its bishop in the council of Elpeus, and in those of Constantinople. A. D. 536 and 553. (Beland, a. e. pp. 967, 968; Le nicien, Orienta Christianae, vol. iii. pp. 629, 630.) It was in the neighbourhood of this city that a great battle was fought between Poleney Philopator and Antiochus the Great, in which the latter was routed with immense losses. (3 Maccab. i. 2; Polyb. v. 80, &c.; Hieron. ad Don. cap. xi.) Its site is still marked by the name Refah, and two ancient granite columns in situ, with several prostrate fragments, the remains apparently of a temple of considerable magnitude, (Iby and Mangles' Jones, October 8.) [G. W.]


RAPP'AU, (Râpp'sa, Markian, Perip. ii. § 32, ed. Müller), a small place on the coast of Gadesia, between the river Arabia and the Purtus Mulieern. It is probably the same as that called by Ptolomy Ragriara (Râpp'sa, vi. 21. § 2.) It may be doubted whether it can now be recognised, unless indeed the name has been preserved in that of Arabot, a bay in the immediate neighbourhood. (See Müller, ad Arrian. Indic. § 26.) [T. H. D.]

RAPPATHIA (Itin. Ant. p. 426, where the reading varies between Scaclia, Serapia, Sarapia, and Es- cupria), a town of Lucania, on the road from Ossana to Eora, and 35 miles N. of the former place; now Ferreirà. (Comp. Florcz. Esp. Srov. xiv. p. 202.) [T. H. D.]

RAPPASSA (Râpa'ssa or Râ'ssâ, Ptol. vii. 1. § 50), a place which Ptolomy calls the metropolis of the Casperein in India infra Gangem. Its exact situation cannot be determined; but there can be no doubt that it was in Western India, not far from the Vindob. Ms. Lassen places it a little S. of Ajmir. [V.]

RAS'NEA. [Etruria, pp. 855, 859.]

RATAE (Itin. Ant. pp. 477, 479; Pâtre, Ptol. ii. 3. § 29, where some read Pâte), a town of the Cortiani in the interior of Britannia Romana, and on the road from London to Lincoln. It is called Batecoron in the Geogr. Rav. (v. 31). Camden (p. 557) identifies it with Leicester. [T. H. D.]

RAT'ANEUM (Plin. iii. 22. s. 26; Ptolemy, Dion Cass. li. 11), a town of Dalmatia, which was burnt by its inhabitants, when it was taken by Germanicus in the reign of Augustus. (Dion Cass. l.c.)

RAT'IA'RIA (Pataria, Propoc. de Vet. iv. 6, p. 290; Pataria Morav., Ptol. iii. 9. § 4, viii. 11. § 5; Pataria, Hieroc. p. 653; Pataria, Theophylact. l. 8; Ratariis, Geogr. Rav. iv. 7), a considerable town in Moesia Superior on the Danube, and the head-quarters of a Roman legion; according to the Itinerary (p. 219), the Leg. xiv. Gemnia, according to the Not. Imp. (c. 30), the Leg. xiii. Gemina. It was also the station of a fleet on the Danube (ibid.). Usually identified with Arzcr-Palatena. [T. H. D.]

RAT'IATUM (Pataris), a town of the Pictories (Ptol. ii. 7. § 6). Poleney mentions it before Limo- num, and places it north of Limonum, and farther west. Some editions of Poleney place Ratiatum in the territory of the Lenovices, but this is a mistake. In the records of a council held at Orkions in A. D. 511, the bishop of the Pictavi signs himself "de civitate Ratiatica." The name was preserved in that of the Iugus Ratiensia, from which comes the modern name of Prince de Ketze. Gregory of Tours speaks of Ratiatum as "infra terminum Pictavorum qui adjunct civitatii Numante". The district of Ketze was taken from the diocese of Poitiers and attached to the diocese of Nantes in the time of Charles the Bald. Balty. (Mem. de l'Acad. des Inscription, tom. xiv. p. 729) fixes Ratiatum at the site of the two churches of St. Pierre and St. Op-
RATOMAGUS.

portuna de Retz, which are near Mackwood and on the Teut, a small river in the department of La Vendée. The Teut enters the sea near Bourgneuf, opposite to the Île Noirmoutier (D’Avrile, Notice, &c.; Ubert, Gallien, p. 393). [G. L.]

RATOMAGUS. [RATOMAGUS.]


RAVENNA (Presopuov, Straub; Pâpov, Iol. et al.: Eth. Ravennas -Rivia: Ravenna), one of the most important cities of Gallia Cispadana, situated a short distance from the sea-coast, at the southern extremity of the extensive range of marshes and lagunes, which occupied the whole coast of Venetia from thence to Aitumn. (Strab. v. p. 213; Itin. Ant. p. 126.) It was 33 miles N. of Ariminum.

Though included within the limits of Cisalpine Gaul, according to the divisions established in the days of Strabo and Pliny, it does not appear to have ever been a Gaulish city. Strabo tells us that it was a Thessalian colony, which probably meant that it was a Pelasgic settlement, and was connected with the traditions that ascribed to the Pelasgi the foundation of the neighbouring city of Spina. [SPINA.]

But they subsequently, according to the same writer, received a body of Umbrian colonists, in order to maintain themselves against the growing power of the Etruscans, and thus became an Umbrian city, to which people they continued to belong till they passed under the Roman government. (Strab. v. pp. 214, 217.) Pliny, on the other hand, calls it a Sabine city,—a strange statement, which we are wholly unable to explain. (Plin. iii. 15. s. 20.) It seems probable that it was really an Umbrian settlement, and retained its national character, though surrounded by the Ligurian Gauls, until it received a Roman colony. No mention of the name is found in history till a late period of the Roman Republic, but it appears to have been then already a place of some consequence. In n. c. 82, during the civil wars of Marius and Sulla, it was occupied by Metellus, the lieutenant of the latter, who made it the point of departure from whence he carried on his operations. (Appian, B. C. i. 69.)

Again it was one of the places which was frequently visited by Caesar during his command in Gaul, for the purpose of raising levies, and communicating with his friends at Rome (Cic. ad Att. vili. 1, ad Fuit. iv. 9, viii. 1); and just before the outbreak of the Civil War it was there that he established his head-quarters; from whence he carried on negotiations with the senate, and from whence he ultimately set out on his march to Ariminum. (Id. id. ii. 32; Cass. B. C. i. 5; Suet. Caesar. 30; Appian, B. C. ii. 32.) Its name again figures repeatedly in the civil wars between Antony and Octavian, especially during the war of Peruna (Appian, B. C. iii. 42, 97, v. 33, 50, &c.); and it is evident that it was already become one of the most important towns in this part of Cisalpine Gaul.

It is uncertain at what period Ravenna received a Roman colony. Strabo speaks of it as having in his time, as well as Ariminum, received a body of Roman colonists (v. p. 217); but the date is not mentioned, and it certainly did not, like Ariminum, pass into the condition of a regular Colonia, numerous inscriptions being extant which give it the title of a Municipium. It is probable that the settlement alluded to by Strabo took place before Augustus, and it is certain that it was to that emperor the city of Ravenna was indebted for the importance which it subsequently enjoyed during the whole period of the Roman Empire. The situation of the city was very peculiar. It was surrounded on all sides by marshes, or rather lagunes, analogous to those which now surround the city of Venice, and was built, like that city, actually in the water, so that its houses and edifices were wholly constructed on piles, and it was intersected in all directions by canals, which were crossed either by bridges or ferries. The lagunes had a direct communication with the sea, so that the canals were scouried every day by the flux and reflux of the tides,—a circumstance to which Strabo attributes, no doubt with justice, the healthiness of the city, which must otherwise have been uninhabitable from malaria. (Strab. v. p. 213; Jornand. Get. 29; Sidon. Apoll. Epist. i. 5; Precept. B. G. 1. 1; Claudian, de Vi. Cons. Hon. 495.)

The old city had a small port at the mouth of the river Bedesia, mentioned by Pliny as flowing under its walls (Plin. iii. 15. s. 20); but Augustus, having determined to make it the permanent station of his fleet in the Adriatic, constructed a new and spacious port, which is said to have been capable of containing 250 ships of war (Jornand. l. c.), and was furnished with a celebrated Phaæos or lighthouse to mark its entrance. (Plin. xxxvi. 12. s. 18.) This port was near 3 miles distant from the old city, with which it was connected by a long causeway: a considerable town rapidly grew up around it, which came to be known by the name of Portus Classis or simply Classis; while between the two, but nearer to the city, there arose another suburb, scarcely less extensive, which bore the name of Caesarea. (Jornand. l. c.; Sidon. Apoll. l. c.; Precept. B. G. ii. 29; Geogr. · Kav. iv. 31.) In addition to these works Augustus constructed a canal, called from him the Fossa Augusta, by which a part of the waters of the Padus were carried in a deep artificial channel under the very walls of Ravenna and had their outlet at the port of Classis. (Plin. iii. 16. s. 20; Jornand. l. c.)

From this time Ravenna continued to be the permanent station of the Roman fleet which was destined to guard the Adriatic or Upper Sea, as Misenum was of that on the Lower (Tac. Ann. iv. 3, Hist. ii. 100, iii. 6, 40; Suet. Aug. 49; Veget. de R. Mil. v. 1; Not. Diagn. ii. p. 118); and it rose rapidly into one of the most considerable cities of Italy. For the same reason it became an important military post, and was often selected by the emperors as their head-quarters, from which to watch or oppose the advance of their enemies into Italy. In A. D. 193 it was occupied by Severus in his march upon Rome against Didius Julianus (Spartian, Did. Jul. 6; Dion Cass. lxxiii. 17); and in 258 it was there that Pupienus was engaged in assembling an army to oppose the advance of Maximin when he received the news of the death of that emperor before Aquileia. (Herodian, viii. 6, 7; Capit. Maximin. 24, 25, Max. et Beilb. 11, 12.) Its strong and secluded position also caused it to be selected as a frequent place of confinement for prisoners of distinction, such as the son of the German chieftain Arminius, and Marobodus, chief of the Suevi. (Tac. Ann. i. 58, ii. 63; Suet. Tib. 20.) The same circumstances at a later period led to its selection by the feeble and timid Honorius as the place of his

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residence; his example was followed by his successors; and from the year 404, when Honorius first established himself there, to the close of the Western Empire, Ravenna continued to be the permanent imperial residence and the place from whence all the laws and rescripts of the emperors were dated. (Jord. iv. Ep. 29; Gibbon, c. 303-5.) Even before this period we are told that it was a very rich and populous city, as well as of great strength (Zosim. ii. 10); it was the capital of Piacenum (as that name was then used) and the residence of the Consularis or governor of that province. (Orell. Inscr. 3649; Böcking, ad Not. Dipl. ii. pp. 339, 443.) But the establishment of the imperial court there naturally added greatly to its prosperity and splendour, while its inaccessible situation preserved it from the calamities which at this period laid waste so many cities of Italy. Yet Ravenna as a place of residence must always have had great disadvantages. Sidonius Apollinaris, who visited it late in the fifth century, complains especially of the want of fresh water, as well as the rudeness of the canals, the swarms of grutes, and the croaking of frogs. (Sidon. Apoll. Ep. i. 5, 8.) Martial, at a much earlier period, also alludes to the scarcity of fresh water, which he jestingly asserts was so dear that a cistern was a more valuable property than a vineyard. (Martial, ii. 4.)

After the fall of the Western Empire Ravenna continued to be the capital of the Gothic kings, Odoacer, who had taken refuge there after repeated defeats by Theodoric, held out for nearly three years, but was at length compelled to surrender. (Jornand. Get. 57; Cassiod. Chron. p. 649.) Theodoric himself established his residence there, and his example was followed by his successors, until, in 539, Vitiges was after a long siege compelled by Junius to surrender the city to Belisarius. (Procop. B. G. ii. 28 29.) It now became the residence of the governors who ruled a part of Italy in the name of the Byzantine emperors, with the title of exarchus, whence the whole of this province came to be known as the Exarchate of Ravenna. The Byzantine governors were in a state of frequent hostility with the Lombard kings, and were gradually stripped of a large portion of their dominions; but Ravenna itself defied their arms for more than two centuries. It was besieged by Longinus about 750, and its important suburb of Classe totally destroyed (P. Diac. vi. 49); but it was not till the reign of his successor Astolphus that Ravenna itself fell into the hands of the Lombards. But the exact date, as well as the circumstances of its final conquest, are uncertain. (Gibbon, c. 49.)

The situation of Ravenna at the present day presents no resemblance to that described by ancient writers. Yet there is no doubt that the modern city occupies the same site with the ancient one, and that the change is wholly due to natural causes. The accumulation of alluvial deposits, brought down by the rivers and driven back by the waves and tides, has gradually filled up the lagoons that surrounded and canals that intersected the city; and the modern Ravenna stands in a flat and fertile plain, at a distance of 4 miles from the sea, from which it is separated by a broad sandy tract, covered in great part with a beautiful forest of stone pines. Though Ravenna is one of the most interesting places in Italy for its medieval and early Christian antiquities, it presents few remains of the Roman period, and those for the most part belong to the declining years of the Empire. A triumphal arch, known by the name of Porta Aurea, was destroyed in 1585; it stood near the modern gate called Porta Adriana. Several of the ancient basilicas date from the Roman period; as does also the sepulchral chapel containing the tomb of Gaia Piacenza, mother of Honorius, and mother of Valentinian III. A portion of the palace of Theodoric has been preserved in its original state, and the mausoleum of that monarch, just without the walls, is a monument of remarkable character, though stripped of its external ornaments. An ancient basilica, still called S. Apollinare in Classe, about 3 miles from the southern gate of the city, preserves the memory and marks the site of the ancient port and suburb of Classe; while another basilica, which subsisted down to the year 1553, bore the name of S. Lorenzo in Cesarea; and thus indicated the site of that important suburb. It stood about a quarter of a mile from the south gate of the city, between the walls and the bridge now called Ponte Nuovo. This bridge crosses the united streams of the Ronco and Montone, two small rivers which previously held separate courses to the sea, but were united into one and confounded within an artificial channel by Clement XII. in 1736. The Ronco, which is the southernmost of the two, is probably the same with that of Pliny, mentioned by Ptolemy; and Pliny says that it was in his time still called Bedecus. Hence the Montone must be identified with the Viris of the same author. The Anemo, which he places next in order, is clearly the same now called the Arone or Lamone, which flows under the walls of Faenza. (Pim. iii. 15. s. 26; Clover. Ital. p. 306.)

The natural causes which have produced these changes in the situation and environs of Ravenna were undoubtedly in operation from an early period. Already in the fifth century the original port constructed by Augustus was completely filled up, and occupied by orchards. (Jornand. Get. 29.) But Ravenna at that period had still a much frequented port, where the fleets of Belisarius and Narses could ride at anchor. The port of Classe itself is now separated from the sea by a strip of sandy and marshy plain about 2 miles broad, the greater part of which is occupied by a forest of stone pines, which extends for many miles along the coast, with a portion of it also returned to the land. The existence of this remarkable strip of forest is attested as early as the fifth century, the name of Pineta being already found in Jornandes, who tells us that Theodoric encamped there when he besieged Odoacer in Ravenna. (Jornand. 57.) But it is probable that it has extended its boundaries and shifted its position as the land has gradually gained upon the sea.

The territory of Ravenna was always fertile, except the sandy strip adjoining the sea, and produced abundance of wine of good quality, but it was remarked that the vines quickly decayed. (Strab. v. p. 214; Plin. xiv. 2. s. 4.) Its gardens also are noticed by Pliny as growing the finest asparagus, while the adjoining sea was noted for the excellence of its turbot. (Plin. ix. 54. s. 79, xiv. 4. s. 19.)

RAVUS (Ravus, Ptol. ii. 2. § 4), a river on the W. coast of Hibernia, according to Camden (p. 1385) the Tribus. Others identify it with the Gabranticum (T. [I. 9.] D.)

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17), and in some inscriptions, Tpolony mentions two towns of the Rauraci, Rauriciorum Augusta and Argentovaria [Augusta Rauriacorum; Argentoniana]. Augusta is August near Béziers, in the Swiss Canton of Bâle, and Argentovaria may be Artenheim. The position of these places helps us to form a measure of the extent of the territory of the Rauraci, which may have nearly coincided with the bishopric of Bâle.

The Rauraci joined the Helvetii in their emigration, b. c. 58. [Helvetii.] [G. L.]

RAURANUM, in Gallia, is placed by the Table and Alcaeus as one of the three main roads from Toulon to Sannontom (Saintes) to Limonum (Poitiers). It is Raurana in the Table, but the name Rauranum occurs in a letter of Paulinus to Ausonius (Ep. iv. ad Auson. v. 249), who places it "Pictonici in arvis." The place is Rom or Roum, near Chenay, nearly due south of Poitiers. (D'Anville, Notice, &c.; Ukert, Gallien, p. 392.) [G. L.]

RAURARIS. [Arutaris.]

REATE. (Pedre, Sraib); Pedro, Dionys.; Eth. (Pedro, Tel.) Rete, the ancient city of the Sabines, and one of the most considerable to that people. It was situated on the Via Salaria, 48 miles from Rome (Itin. Ant. p. 306), and on the banks of the river Velinus. All writers agree in representing it as a very ancient city: according to one account, quoted by Dionysius from Zenodota of Trozen, it was one of the original abodes of the Umbrians, from which they were expelled by the Pelasgi; but Cato represented it as one of the first places occupied by the Sabines when they descended from the neighbourhood of Amicenum, their original abode. (Dionys. ii. 49.) Whatever authority Cato may have had for this statement, there seems no reason to doubt that it was substantially true. The fertile valley in which Reate was situated lay in the natural route of migration for a people descending from the highlands of the central Apennines: and there is no doubt that both Reate and its neighbourhood were in historical times occupied by the Sabines. It was this migration of the Sabines which led to the expulsion of the Aborigines, who, according to Dionysius, previously occupied this part of Italy, and whose ancient metropolis, Lista, was only 24 stadia from Reate. (Dionys. i. 14, ii. 49.) Silius Italicus appears to derive its name from Rea, and calls it consecrated to the Mother of the Gods; but this is probably a mere poetical fancy. (Sil. Ital. viii. 415.) No mention of Reate occurs in history before the period when the Sabines had been subjected to the Roman rule, and admitted to the Roman Franchise (n. c. 290); but its name is more than once incidentally noticed during the Second Punic War. In n. c. 211 Hannibal passed under its walls during his retreat from Rome, or, according to Coelcins, during his advance upon that city (Liv. xxvi. 11); and in n. c. 205 the Reatini are specially mentioned as coming forward, in common with the other Sabines, to furnish volunteers to the armament of Selpho. (Id. xxviii. 45.) We are wholly ignorant of the reasons why it was reduced to the subordinate condition of a Praefectura, under which title it is repeatedly mentioned by Cicero, but we learn from the great orator himself, under whose especial patronage the inhabitants were placed, that it was a flourishing and important town. (Cic. in Cat. iii. 2, pro Scarr. 2. § 27, de Nat. Deor. ii. 2.) Under the Empire it certainly obtained the ordinary municipal privileges, and had its own magistrates (Zumpt, de Col. pp. 93, 188; Gruter, Insacr. p. 334. 3, &c.); under Vespasian it received a considerable number of veteran soldiers as colonists, but did not obtain the rank of a Titula of a Colony. (Lib. Col. p. 257; Orell. Insacr. 3083; Gruter, Insacr. p. 538. 2; &c.)

The territory of Reate included the whole of the lower valley of the Velinus, as far as the falls of that river; one of the most fertile, as well as beautiful, districts of Italy, whence it is called by Cicero the Bactante Tempe (ad Att. iv. 13.) But the peculiar natural character of this district was the deep river, which, in high water, gives rise to a series of small lakes, remarkable for their picturesque beauty. The largest of these, now known as the Lago di Fic di Lugo, seems to have been the one designated in ancient times as the Lacus Velinus; while the fertile plains which extended from Reate to its banks were known as the Rosei or more properly Roseae Campi, termed by Virgil the "Bessa rura Velinii." (Virg. Aen. vii. 121; Cic. ad Att. iv. 15; Varro, R. E. i. 7. § 10, ii. 1. § 16, iii. 2. § 10; Plin. xxiv. 4. s. 3.) But this broad and level valley is at an elevation of near 1000 feet above that of the Nar, into which it pours its waters by an abrupt descent, a few miles above Interamnana (Terni); and the stream of the Velinus must always have constituted in this part a natural cascade. Those waters, however, are so strongly impregnated with carbonate of lime, that they are continually forming an extensive deposit of travertine, and thus tending to block up their own channel. The consequence was, that, while the channel was artificially regulated, and their channel kept clear, the valley of the Velinus was inundated, while on the other hand, if these waters were carried off too rapidly into the Nar, the valley of that river and the territory of Interamnana suffered the same fate. The first attempt to regulate the course of the Velinus artificially, of which we have any account, was made by M. Curius Dentatus, after his conquest of the Sabines, when he carried off its waters by a deep cut through the brow of the hill overlooking the Nar, and thus gave rise to the celebrated cascade now known as the Falls of Terni. (Cic. ad Att. iv. 15; Serv. ad Aen. vii. 712.) From the expressions of Cicero it would appear that the Lacus Velinus, previous to this time, occupied a much larger extent, and that a considerable part of the valley was then first reclaimed for cultivation.

But the expedient thus resorted to did not fully accomplish its object. In the time of Cicero (n. c. 54) fresh disputes arose between the citizens of Reate and those of Interamnana; and the former appealed to the great orator himself as their patron, who pleaded their cause before the arbiters appointed by the Roman senate. On this occasion he visited Reate in person, and inspected the lakes and the channels of the Velinus. (Cic. pro Scarr. 2. § 27, ad Att. iv. 15.) The result of the arbitration is

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unknown; but in the reign of Tiberius the Realines had to contend against a more formidable danger, arising from the project which had been suggested of blocking up the outlet of the Lacus Velinus altogether on a measure which, as they justly complained, would undoubtedly have inundated the whole valley. (Tac. Ann. i. 79.) Similar disputes and difficulties again arose in the middle ages; and in a.d. 1400 a new channel was opened for the waters of the Velians, which has continued in use ever since.

No other mention occurs of Reate under the Roman Empire; but inscriptions attest its continued municipal importance; its name is found in the Itineraries (Itin. Ant. p. 306), and it early became the see of a bishop, which it has evidently continued ever since. Throughout the middle ages it was, as it still continues to be, the capital of the surrounding country. No ancient remains are now visible at Reate.

The territory of Reate was famous in ancient times for its breed of mules and asses; the latter were particularly celebrated, and are said to have been sometimes sold for a price as high as 300,000 or even 400,000 sesterces (Varr. R. R. ii. 8, § 3; Plin. v. 43. 68), though it is difficult not to suppose those mentioned were burros, or asses, rather than mules. Q. Axius, a friend of Varro, who had a villa on the Lacus Velinus, and extensive possessions in the Reatine territory, is introduced by Varro in his dialogues De Re Rustica, as discoursing on the subject of breeding horses, mules, and asses. (Varr. R. R. ii. 1. § 8; Strab. v. p. 228.) It was at the villa of this Q. Axius that Cicero lodged when he visited Reate. (Cic. ad Att. iv. 15.) The Septem Aquae, mentioned by him in the same passage, and alluded to above as a see of a bishop, which it has evidently continued ever since, was afterwards abandoned, and the name was continued to the small lakes in the valley of the Velians. [E. H. B.]

RECHIUS. [Bolge.]

REDINTUINUM (Pediautovo), a town in the northern part of the country occupied by the Marcomanni (Bohemia's), is mentioned only by Ptolemy (ii. 11. § 29); some geographers regard it as having occupied the site of the modern Prozge, and others identify it with Bortesce; but nothing certain is said about it by the modern writers. [L. C.]

REDONES (Pythoie, Pythoie), in the Celtogallia Lugundensis of Ptolomy (ii. 8, § 12), are placed by him west of the Semones and along the Liger. Their capital is Condate (Rennes). But the Redones were not on the Loire. Pliny (iv. 18) enumerates the Redones among the peoples of Gallia Lugundensia; "Diabundi, Redones, Turones." After the bloody flight on the Sambre (a. c. 57) Caesar sent J. Crassus with a single legion into the country of the Veneti, Redones, and other Celtic tribes between the Seine and the Loire, all of whom submitted. (B. G. ii. 54.) Caesar here enumerates the Redones among the maritime states whose territory extends to the ocean. In b. c. 52 the Redones with their neighbours sent a contingent to attack Caesar during the siege of Alesia. In this passage also (B. G. vii. 75), the Redones are enumerated among the states bordering on the ocean, which in the Celtic language were called the Armoric States. D'Anville supposes that their territory extended beyond the limits hitherto designated as the district of Rennes into the dioceses of St. Malo and Dol. Their chief town, Rennes, is the capital of the department of Ille-et-Vilaine. [G. L.]

REGAILUS LACUS. the modern Regen in Bavaria, is noticed only once. (Geogr. Rav. iv. 25.) [L. S.]

REGIA (Prygia, Ptol. ii. 2. § 10). 1. A place in the interior of Hibernia, no doubt so named by them from its being a royal residence, under a proper name of which was unknown to them. It was perhaps seated on the river Culmone, in the neighborhood of Omagh. 2. (Etia 'Prygia, Ptol. i. c.) another place of the same description, conjectured to have been on the river Dur. 3. Regia Carissa. [CARISA.] [T. H. D.]

REGIANA (called by Ptol. ii. 4. § 13, 'Prygia; comp. Geogr. Rav. iv. 44. and Regina, Plin. iii. 3), a town of Rieti, was destroyed by the Gauls from Hissapis to Emerita. (Itin. Ant. p. 415.) Small Appius, in liaison with Puebla de la Regia, where there are Roman remains. [T. H. D.]

REGIACUM (Prygiasin, Ptol. iii. 10. § 10), a place on the Danube in Moesia Inferior. It is probably the same place as the Augusta of the Itinerary (p. 220; comp. Top. Purt.) and the Agydesus of Procopius (de Aed. iv. 6), in which case it may be identified with Coznac, at the confluence of the Ogrec and Danube. [T. H. D.]

REGILLUM (Pygglav), a town of the Sabines mentioned by several ancient writers as the place of residence of Attis or Attius Clansus, who migrated to Rome about B.C. 505, with a large body of clients and followers, where he adopted the name of Appius Claudius and became the founder of the Claudian tribe and family. (Liv. ii. 16; Dionys. v. 40; Suet. Tib. i. Serv. ad Aen. vii. 706.) About 60 years afterwards C. Claudius, the uncle of the decemvir Appius Claudius, withdrew into retirement to Regillum, as the seat of his forefathers ("antiquam in patriam," Liv. iii.), and Dionys. vii. 15.) The name is not noticed on any other occasion, nor is it found in any of the geographers, and we are wholly without a clue to its position. [E. H. B.]

REGILLUS LACUS (Pryglavlar aiyw, Dionys.: "Lago di Cornufelle"), a small lake in Latium, at the foot of the Tuscanian hills, celebrated for the great battle between the Romans and the Latins under C. Marius, in b. c. 496. (Liv. ii. 19; Dionys. viii. 3; Cic. de Nat. ii. ii. 3; Pline. xxxii. 2. 11; Val. Max. i. 16. 8; Vit. Juv. i. 11.) Hardly any event in the early Roman history has been more disguised by poetical embellishment and fiction than the battle of Regillus, and it is impossible to decide what amount of historical character may be attached to it; but there is no reason to doubt the existence of the lake, which was assigned as the scene of the combat. It is expressly described by Livy as situated in the territory of Tusculum ("ad lacum Regilium in agro Tusculano," Liv. ii. 19), and this seems decisive against the identification of it with the small lake called Il Laghetto di Ste Prassede, about a mile to the N. of La Colonna; for this lake must have been in the territory of Lucium, if that city be correctly placed at La Colonna (Labicun), and at all events could hardly have been in that of Tusculum. Moreover, the site of this lake being close to the Via Labicana would more probably have been indicated by some reference to that high-road than by the vague phrase in agro Tusculano. A much more plausible suggestion is that of Celli, that it occupied the site of a volcanic crater, now drained of its waters, but which was certainly once occupied by a lake, at a place called Cornufelle, at the foot of the hill on which...
REGINA.

stands the modern town of Frascati. This crater, which resembles that of Gabii on a much smaller scale, being not more than half a mile in diameter, was drained by an artificial emissary as late as the 17th century; but its existence seems to have been unknown to Oliverines and other early writers, who, unless Laber笸 called the Lake Regillus, on the express ground that there was no other in that neighbourhood. (Cluver. Ital. p. 946; Nibby, Distorni, vol. iii. pp. 8—10; Gall, Top. of Rome, pp. 186, 371.) Extensive remains of a Roman villa and baths may be traced on the ridge which bounds the crater, and an ancient road from Tusculum to Labicum or Gabii passed close by it, so that the site must certainly have been one well known in ancient times. [E. H. B.]

REGINA. [Eegius; Regiana.]

REGINIA, in Gallia Lugudunensis, is placed in the Table on a road from Condante (Rennes). The first station is Fanum Martis, and the next is Regina, 39 Gallic leagues from Condante. D'Avouille fixes Regina on Erquy on the coast, between S. Brieuc and S. Malo. [Fanum Martis.] [G. L.]

REGINUM, a town in the northern part of Vindealia, on the southern bank of the Danube, on the road leading to Vindobona. This town, the modern Ratisbon, was adopted the lake or pool near London by the Roman historians, but it was nevertheless an important frontier fortress, and, as we learn from inscriptions, was successively the station of the 1st, 3rd, and 4th Italian legions, and of a detachment of cavalry, the Ala II. Valeria. The town appears to have also been of great commercial importance, and to have contained among its inhabitants many Roman families of distinction. (Itin. Ant. p. 250; Tab. Peut., where it is called Castra Regia; comp. Reffeiusburg, Der Oberdonandkreis Bayern, iii. p. 38, 36.)


REGIS VILLA (Ρηγιαιωιλλα, Strab.), a place on the coast of Etruria, which, according to Strabo, derived its name from its having been the residence of the Pelasgic king or chief Melkus, mentioned by the neighbouring Pelasgi in this part of Etruria. (Strab. v. p. 225.) None of the other geographers mentions the locality; but Strabo places it between Cosa and Graviscae; and it is therefore in all probability the same place which is called in the Maritime Itinerary REGAE, and is placed 3 miles S. of the river Armenta (Flora) and 12 miles from Graviscae. (Itin. Martit. p. 499.) The site is now marked only by some projecting rocks called Le Mareette. (Denis's Etruria, vol. i. p. 398; Westphal's Mag. d. Int. 1830, p. 30.) [E. H. B.]

REGIS'TUS or RESISTUS. [Bisanthi.]

REGIUM LEPIDI or REGIUM LEPIDUM (Ρηγιων λεπίδων, Strab.; Ρηγιων λεπιδων, Plut.; Eth. Regiinsis: Reggio), sometimes also called simply REGIUM, a town of Gallia Cispadana, situated on the Via Aemilia, between Mutina and Parnus, at the distance of 17 miles from the former and 18 from the latter city. (Itin. Ant. pp. 99, 127; Strab. v. p. 216.) We have no account of its foundation or origin; but the name would raise a presumption that it was founded, or at least settled and enlarged, by Aemilius Lepidus when he constructed the Aemilian Way; and this is confirmed by a passage of Festus, from which it appears that it was originally called Forum Lepidi. (Fest. s. v. Rhegium. p. 270.) The origin of the appellation of Regium, which completely superseded the former name, is unknown. It did not become a colony like the neighbouring cities of Mutina and Parma; but it evidently never rose to the same degree of opulence and prosperity as those cities, but became, nevertheless, a flourishing municipal town. It is repeatedly mentioned during the civil war with M. Antonius, both before and after the battle of Mutina (Cic. ad Fam. x. 9. xii. 5); and at a somewhat earlier period it was there that M. Brutus, the father of the murderer of Caesar, was put to death by Pompey in B.C. 79. (Oros. v. 22; Plut. Pomp. 16.) Its name scarcely occurs in history during the Roman Empire; but its municipal consideration is attested by inscriptions, and it is mentioned by all the geographers among the towns on the Via Aemilia, though ranked by Strabo with those of the second class. (Strab. v. p. 216; Plin. iii. i. 16. 20; Orell. Inscr. 3983, 4133; Tac. Hist. ii. 50; Plhegon, Macrovb. 1.) Ploeney alone gives it the title of a Colonia, which is probably a mistake; it was certainly not such in the time of Pliny, nor is it so designated in any other authority. Zumpt, however, supposes that it may have received a colony under Trajan or Hadrian. (Zumpt, de Colon. p. 403.) St. Ambrose notices Regium as well as Placentia and Mutina among the cities which had fallen into great decay before the close of the fourth century. (Ambros. Ep. 39.) It was not long before this that an attempt had been made by the emperor Gratian to repair the desolation of this part of Italy by settling a body of Gothic captives in the territory of Regium, Parma, and the neighbouring cities. (Ammm. xxxi. 9. 4.) The continued existence of Regium at this period is proved by the Itineraries and Tabulae (Itin. Ant. pp. 283, 287; Itin. Hier. p. 616; Tab. Peut.), and it is mentioned long after the fall of the Western Empire by Paulus Diaconus among the "locupletus urbes" of Aemilia. (P. Diaec. Hist. Lang. ii. 18.) In the middle ages it rose to a great degree of prosperity, and Reggio is still a considerable town with about 16000 inhabitants. Its episcopal see dates from the fifth century.

The tract called the Campi Machi, celebrated for the excellence of its wool, was apparently included in the territory of Regium Lepidi. [E. H. B.]

REGNI (Ρηγιων, Potl. ii. 3. § 28), a people on the S. coast of Britannia Romana, seated between the Canti on the E. and the Belgae on the W., in the modern counties of Surrey and Sussex. Their chief town was Noviomagus. (Comp. Camden, p. 179.) [T. H. D.]

REGNUM, a town of the Belgae, not far from those of Britannia Romana, and seemingly a place of some importance, since there was a particular road to it. (Itin. Ant. p. 477.) Camden (p. 133) identifies it with Ringwood in Hampshire. Horsley, on the contrary (p. 441), conjectures it to have been Chichester; but, though Roman antiquities have been found at Chichester, its situation does not suit the distances given in the Itinerary. [T. H. D.]


REHOB (Ρηςαδ, al. Ραδαθ, al. Ρεβαθ), a town in the tribe of Asher, occupied by the Canaanites. (Josh. xix. 28; Judg. i. 31.) A second city of the
REHOBOTH (translated εὐρυγαῖα in LXX.), one of the wells dug by Isaac in the country of Gerar,—after Esek (contention) and Sitnah (hated), —for which the herdsmen did not strive: so he called it Rehoboth: "And he said, For now the Lord hath made room for us, and we shall be fruitful in the land." (Gen. xxvi. 18, 20—22.) There was a town in the vicinity of the well, the traces of which are still visible, named by Mr. Rowlands, in 1843, "About a quarter of an hour beyond Schota, we came to the remains of what must have been a very well-built city, called Rohbeh. This is undoubtedly the ancient Rehoboth, where Abraham, and afterwards Isaac, digged a well. This lies, as Rehoboth did, in the land of Gerar. Outside the walls of the city is an ancient well of living and good water called Bir-Rohbeh. This most probably is the site, if not the well itself, digged by Isaac." (Williams's Holy City, vol. i. Appendix, pp. 145, 146.)

REI APOLLINARES (Ric), in Gallia Narbonensis. Among the Oppida Latina of Gallia Narbonensis, or those which had the Latinitas, Pliny (iii. c. 4) enumerates "Abebecis Teurum Apollinarium." The old reading, "Ablecetorium Apollinarium," is a blunder made by joining two words together, which has been corrected from the better MSS., from the inscription Col. Rejor. Apollinaris, and from the Table, which has Reis Apollinaris. The name may have taken its name from a temple of Apollo built after the town became Roman. The name Abebeis may be corrupt, or it may be a variation of the form Alibici or Alibecii. [Alnec.] As Pliny calls the place an Oppidum Latinum, we might suppose that it was made a Colony after his time, but the name Col. Jul. Aug. Apollinaris. Rejor, which appears in an inscription, shows it to have been a colony of Augustus.

Ri€ is in the arrondissement of Digne in the department of Dauphiné. There are four columns standing near the town, which may be the remains of a temple. The bases and the capitals are marble: the shafts are a very hard granite, and about 18 feet high. There is also a small circular building consisting of eight columns resting on a basement, but it has been spoiled by modern hands. There now stands in it a rectangular altar of one block of white marble, which bears an inscription to the Mother of the Gods and the Great Goddess. At Ri€ there have been discovered an enormous quantity of fragments of granite columns; and it is said that there have been a circus and a theatre in the town. (Guide du Voyageur, Richard et Hoequart, p. 792.)


REITHE DOMA (Ombia Remedia in Geogr. Inv. iv. 7), a place in Moesia Superior on the Danube. (Tab. Peut.) [T. H. D.]

REMI (Pryot), a people of Gallia Belgica (Polyb. ii. 9, § 12) along the Sequana (Seine). Their capital was Durocortorum (Remi). This is Ptolemy's description (ii. 9, § 12).

CAESAR (B. G. ii. 3) says that the Remi were the nearest to the Celts of all the Belgae, and he makes the Sequana and Matrona (Armo) the boundary between the Belgae and the Celts. The Suessiones were the neighbours of the Remi. (B. G. ii. 12.) When Caesar had entered the country of the Remi from the south (n. c. 57), he came to the Axona (Aine), which he says is on the borders of the Remi. Eight miles from the Aine and north of it was Bibra, a town of the Remi. The Remi then extended as far north as the Aine, and beyond it. Their capital, Durocortorum, is between the Aine and the river, and is surrounded by the Remi.

When the Belgae in the beginning of n. c. 57 were collecting their forces to attack Caesar, the Remi were traitors to their country. They submitted to the Roman proconsul and offered to supply him with corn, to give hostages, to receive him in their towns and to help him against the rest of the Belgae and the Germans with all their power. (B. G. ii. 3.) The Suessiones who were in political union with the Remi joined the Belgae. When the great meeting of the Gallic states was held at Bibrae in n. c. 57 to raise troops to attack Caesar at Alesia, the Remi did not come, and they continued faithful to Caesar. When Caesar entered Gallia in n. c. 58, the Aedui and the Sequani were the leading nations; but when the Sequani were humbled, the Remi took their place, and those nations that did not like to attack themselves to the political party of the Aedui, joined the Remi. Thus the Aedui were the first of the Gallic political communities and the Remi were the second. (Caes. B. G. vi. 12.) Even the Carnutes, a Celtic people, had attached themselves to the Remi. (B. G. vi. 4.) Caesar rewarded the fidelity of the Remi by placing the Suessiones in dependence on them (viii. 6.).

Pliny (iv. 17) mentions the Remi as one of the Foederae Populi of Belgica. When Strabo wrote (p. 194) they the Remi were a people in great favour with the Romans, and their city Durocortorum was the occasional residence of the Roman governors. [Durocortorum.]

Lucan (Pharsal. i. 424) has a line on the Remi:

"Optima excusso Locus Iheusumque lacertum."

But the military skill of the Remi is otherwise unknown. They were a cunning people, who looked after themselves and betrayed their neighbours. [G. L.]

REFANDUM, a town of the Coritani in Britannia Romanum, probably Repton in Derbyshire. (Not. Imp.; Camden, p. 586.) [T. H. D.]

REPHAI M VALLIS (γραφαῖ Ραφαι, Σκήρα Ραφα, καλά τὰς Τίτανά, LXX.; καθγεώτων, Joseph.) a valley mentioned in the north border of the tribe of Judah, the south of Benjamin (Josh. xv. 8, xviii. 18), in the vicinity of Jerusalem. It is translated "the valley of the giants" in the authorised version, except in 2 Sam. v. 18, 22, where we find that the valley of Rephaim was a favourite camping ground for the Philistines, soon after David had got possession of the stronghold of Sion; and 1 Sam. xvi. 13, where it is represented as a fruitful corn-bearing tract of land, well answering to the wide valley, or rather plain, immediately south of the valley of Hebron, traversed by the Bethlehem road, which is commonly identified by travellers as the "valley of the giants," although Eusebius places it in Benjamin (Onomast. s. v.).
REPHIDIM.

It evidently derived its name from the Rephaim, a family of the Amalekites (Gen. xiv. 5) settled in Ashteroth Karnaim, supposed by Rehah to be of the race of the Gephyrae, who came with Cadmus from Phoenicia to Greece. (Hered. v. 57; Rehah, Piadest. p. 141, comp. pp. 79, 835.) The Philistines who are said to have encamped there may have bequeathed their name to the valley. [G. W.]

REPHIDIM (Ῥηφίδιος), the eleventh encampment of the Israelites after leaving Egypt, the next before Sinai, "where was no water for the people to drink." (Num. xxxii. 14.) Moses was accordingly instructed to smite the rock in Horeb, which yielded a supply for the needs of the people, from whose murmurings the place was named Masah and Meribah. Here also it was that the Israelites first encounetered the Amalekites, whom they disastrously succumbed; and here Moses received his father-in-law Jethro. (Exod. xvii.) Its position, Dr. Robinson surmises, must have been at some point in Wady-esch-Sheikh, not far from the shores of Horeb (where he takes to be the name of the mountain district), and about a day's march from the particular mountain of Sinai. Such a spot exists where Wady-esch-Sheikh issues from the high central granite cliffs; which locality is not fully described by Burckhardt, and Dr. Wilson, who agrees in the identification, and names the range of rocky mountains W'titayih. He says that "water from the rock in Horeb could easily flow to this place." (Robinson, Bib. Res. vol. i. pp. 178, 179; Burckhardt, Travels in Syria, &c. p. 488; Wilson, Lands of the Bible, vol. i. p. 254.) Dr. Lepsius contests this position and proposes El-Hesane, only a mile distant from the convent-mountain of Psharon, as the Rephidim (= the resting-place) of the Exodus. This is at the foot of Gebel Serbel, which he regards as the mountain of the law, and finds the stream opened by Moses "in the clear-running and well-flavoured spring of Wadi Fir'an, which irrigates the fertile soil of El-Hesane, and causes it to exhibit all the riches of the gardens of Faran for the space of half a mile." (Lepsius, A Tour from thebes to the Peninsula of Sinai, pp. 74-76.) [G. W.]

HERGONIUM (Ἡργονίωμ), Ptol. ii. 3, § 7), a town of the Novantae, the province of Valantia and the SW. part of Britannia Barbarica, which seems to have been seated at the S. extremity of the Sinus Reggionius (Lich Lyon) near Staurac. Camden identifies it with Bourgoy (p. 1203). [T. H. D.]

HERGONIUS SINUS (Ψεργόνιος κόις, Ptol. ii. 3, § 1), a bay in the country of the Novantae, so named from the town of Reggionius (q.v.). Now Lich Lyon, formed by the Moll of Gallowsay. (Hovseay, p. 375.) [T. H. D.]

RESAPA AE BEZEPH (Ῥεσάφης), a city of Syria, reckoned by Ptolemy to the district of Pamphylia (v. 15, § 24), the Raspha of the Peutinger Tables, 21 miles from Sare; probably identical with the Rossaf of Almfreda (Tab. Syr. p. 119), which he places near Rakka, not quite a day's journey from the Euphrates. It is supposed to be identical with the Reseph of Scripture (Psâma, LXX.), taken by Semachri, king of Assyria, as he boasts in his inscription, to be Henoch. (2 Kings, xix. 12.) It has been identified with Serup, apparently without sufficient reason. (Mannert, Geographie von Syrien, p. 413.)

REUDIGI, a German tribe on the right bank of the river Albia, and north of the Longobardi, which may have derived its name from the Latin word, River, or from the Latin word, Redu, (Tac. Germ. 40.) Various conjectures have been hazarded about their exact abodes and their name, which some have wished to change into Rindungi or Deuringi, so as to identify them with the later Thuringi, but all is uncertain.

REVESSIO (Ῥέβεσίω), in Gallia, is the city of the Vellavi, or Vesunia, as the name is written in Ptolemy (ii. 7. § 20). Reveissio is the name of the place in the Table. In the Not. Provence, it is written Civitas Villavorum. Mabillon has shown that the place called Civitas Vetalia in the middle ages is St. Paulien or Pavihan, and the Civitas Vetalia is supposed to be the ancient capital of the Vellavi. St. Paulien is in the department of Haute Loire, north of Le Puy. [G. L.]

RHA (Ῥα τωτηρών), Ptol. v. 9, §§ 12, 17, 19, 21, vi. 14, §§ 1, 4; Amm. Marc. xiiii. 8, § 28: Pâs, Agathem. ii. 10: Volga) a river of Asiatic Sarmatia, which according to Ptolemy (l. c.), the earliest geographer who had any accurate knowledge of this longest of European streams, had its twin sources in the E. and W. extremities of the Hyperborean mountains, and discharged itself into the Hycarian sea. The affluents which Ptolemy (vi. 14, §§ 4) describes as falling into it from the Rhymnici Montes, and which must not be confused with the river Ryhumus [Rhymmus], are the great accession made to the waters of the Volga by the Kama in the government of Kasan. Ammianus Marcellinus (l. c.) says that its banks were covered with the plant which bore the same name as the river—the "rha" or "rheom" of Dosecorides (pâ, ρεον, iii. 11) and "rhacoma" of Pline (xxvii. 165), or official rhacarab. (Comp. Pereira, Nat. Med. vol. ii. pt. 1. p. 1343.) The old reading Rha in the text of Pomponius Mela (iii. 5. § 4) has been shown by Tschacke (ad loc.) to be a mistake of the earlier editors, for which he substitutes Casius, a river of Albania. The oakus (Οάκος, Herod. iv. 123, 124), where, according to the story of the Scythian expedition, the erection of eight fortresses was supposed to mark the extreme point of the march of Dareius, has been identified by Klaproth, and Schafarik (Slav. Alt. vol. i. p. 499) who mentions that in the language of some tribes the Volga is still called "Rheu"—with that river. [E. B. J.]

RIIABENI (Ρασαίρην), a people of Arabia Deserta, next to the Agabeni, who were on the confines of Arabia Felix. (Ptol. v. 19. § 2.) Above them were the Masani; the Oreneni lay between them and the NW. extremity of the Persian Gulf. Mr. Forster justly remarks that "the description of Ptolemy rather indicates the direction, than defines the positions of these several tribes." (Geog. of Arabia, vol. ii. p. 238.) [G. W.]

RHAEDIJUM (Ῥαεδίουμ, Procop. B. P. ii. 19, de Aedifi. ii. 4), a strongly fortified height, in an inaccessible part of Mesopotamia, two days' journey from Dura in the direction of Persia. The works were placed on the brow of very steep rocks which overlook the surrounding country. Justinian added additional works to it. It has not been identified with any modern place. [V.]

RHACALINI, [Ραχολάνηι.] RHACATAE (Ῥακάται), a German tribe mention by Ptolemy (ii. 11. § 26) as occupying, together with the Teracatrea, the country on the south of the Quadi, on the frontiers of Pannonia;
but nothing further is known about either of them. [L. S.]

RHACOTIS. [AXEDELECK, p. 93.]

RHAEBA (Paeis, Pue. ii. 2: 10), a town in the Rhedan Sinus. According to Camden (p. 1357) Rhedan in Queen's County. [T. II. D.]

RHAEDESTUS. [BRAZITHE]

RHAELEIAE (Parria), a place in the Arcadian district of Cyprus, at the confluence of the Gortynius and Aphyneis. (Paus. viii. 28. 3.)

RHAEETIA (Parria). The name of this country, as well as of its inhabitants, appears in ancient inscriptions invariably with the h, as Raetia and Ravci, while the MSS. of Latin authors commonly have the forms Rhaetius, and Rhaeticus—a circumstance which goes far to show that the true correct spelling is without the h. Rhaetia was essentially an Alpine country, bordering in the north on Vindelicia, in the west on the territory inhabited by the Helvetii, in the south on the chain of the Alps in Moesia Adula to Moes Oeca, which separated Rhaetia from Italy, and in the east on Noricum and Venetia; hence it comprised the modern Grisons, the Tyrol, and some of the northern parts of Lombardy. This country and its inhabitants did not attract much attention, which in the present circumstances which were then in existence towards the end of the first century A.D. the two provinces appear united as one, under the name of Rhaetia, which accordingly, in this latter sense, extended in the north as far as the Danube and the Lines. At a still later period, in or shortly before the reign of Constantine, the two provinces were again divided, and ancient Rhaetia received the name Rhaetia Prima, its capital being called Curia Rhaetorum (Urbur); while Vindelicia was called Rhaetia Secunda. The boundaries which separated the two are not accurately defined by the ancients, but it is highly probable that the Alpine chain extending from the Lake of Constance to the river Inn was the natural line of demarcation; it should, however, be observed that Rodeney (ii. 12) includes under the name of Rhaetia all the country west of the river Lucus as far as the sources of the Innantis and Rhenus, while he applies the name of Vindelicia to the territory between the Lies and Oceanus.

Ancient Rhaetia or Rhaetia Proper was throughout an Alpine country, being traversed by the Alps Rhaetiae and Mons Adula. It contained the sources of nearly all the Alpine rivers watering the north of Italy, such as the Addus, Narus, Alibus, Cleusus, Minus, and others; but the chief rivers of Rhaetia itself were the Athius with its tributary the Isargus (or Irgaus), and the Aeus or Oceanus. The magnificent valleys formed by these rivers were fertile and well adapted to agricultural pursuits; but the inhabitants depended mainly upon their flocks (Strab. viii. p. 316). The climate influence of the valley was wise, which was not at all inferior to that grown in Italy, so that Augustus was particularly partial to it (Strab. i. 206; Plin. xiv. 3. 5; Suet. Georg. ii. 96; Colum. iii. 2; Martial, xiv. 100; Suet. Aug. 77). Besides this Rhaetia produced abundance of wax, honey, pitch, and cheese, in which considerable commerce was carried on.

The ancient inhabitants of Rhaetia have in modern times attracted more than ordinary attention from their supposed connection with the ancient Etruscans. They are first mentioned by Polybius (xxiv. 10; comp. Strab. iv. p. 204, vii. pp. 292, 313). According to tradition the Rhaetians were Etruscans who had originally inhabited the plains of Lombardy, but were compelled by the invading Gauls to quit their country and take refuge in the Alps, whereby they were cut off from their kinsmen, who remained in Italy and finally established themselves in Etruria, (June xxiv. 45; Plin. iii. 24; Steph. Pat. 21; 4; Mag. 13.) This tradition derives some support from the fact recorded by Dionysius of Halicarnassus (I. 24) that the Etruscans in Etruria called themselves Ituseni, which is believed to be only another form of the name Rhaeti. A decision of this question is the more difficult because at the time when the Romans conquered Rhaetia the bulk of its inhabitants were Celts, which in the course of a few centuries became entirely Romanised. But, assuming that the Rhaeti were a branch of the Etruscan people, it is not very likely that the invasion of Italy by the Huns they should have gone back to the Alps across which they had come into Italy: it seems much more probable to suppose that the Etruscans in the Alps were a remnant of the nation left behind there at the time when the Etruscans originally migrated into Italy. But, however this may be, the anxiety to obtain a key to the mysterious language of the Etruscans has led modern inquirers to search for it in the mountains and valleys of ancient Rhaetia; for they conceived that the Etruscan language and people were a separate and distinct race of Celts, and that the ancient Celts who afterwards divided, and by the name Rhaetia or Rhaetia Proper, were a branch of the Etruscans. Several names of places also bear a strong resemblance to those of places in Etruria; and, lastly, a few ancient monuments have been discovered which are in some respects like those of Etruria. The first who, after many broad and unfounded assertions had been made, undertook a thorough investigation of these points, was L. Steub, who published the results of his inquiries in a work Uber die Urheimat der Rhaetier and ihrer Zusammenhang mit den Etrus kern, Munich, 1843, 8vo. A few years ago another scholar, Dr. W. Freund, during a residence in Rhaetia collected a vast number of facts, well calculated to throw light upon this obscure subject, but the results of his investigations have not yet been published.

As to the history of the ancient Rhaetians, it has already been intimated that they became known to the Romans in the second century B.C. They were a wild, curious, and2aious mountain people, who indulged their propensity to rob and plunder even at the time when they were subject to Rome, and when their rulers had made a great road through their country into Noricum (Dion Cass. liv. 22;
RHAGAE.

Hor. Carm. iv. 14, 15). Like all mountaineers, they cherished great love of freedom, and fought against the Romans with rage and despair, as we learn from Florus (iv. 12), who states that the librean women, who also took part in the war, after having spent their arrows, threw their own children in the faces of the Romans. Still, however, they were obliged to yield, and in B. C. 15 they were finally subdued, and their country was made a Roman province. During the later period of the Empire their territory was almost entirely depopulated; but it somewhat recovered at the time when the Ostrogoths, under Theodoric, took possession of the country, and placed its administration in the hands of a Duke (Epiph. Vit. S. Severini, 29; Cassiod. Terr. iv. 4). After the death of Theodoric, the Boioarii spread over Rhaetia and Noricum, and the river Iucus became the boundary between the Alamanii in Vindelicia, and the Boioarii in Rhaetia. (Egin. Vit. Carol. M. 11.) The more important among the various tribes mentioned in Rhetia, such as the Leoosti, Videeri, Calcutones, Venzones, Sarinotes, Isaci, Belinetimes, Gaxauni, Tribentini, and Ecuganii, are discussed in separate articles. The most important are those of the few towns of the country; the others are known almost exclusively through the Itineraries, two roads having been made through Rhetia by the Romans, the one leading from Augusta Vindelicorum to Commum, and the other from the same town to Verona; Paulus Diaconus, however, mentions a few towns of the interior which were not situated on these high-roads, such as the town of Metz, which was destroyed in the eighth century by the fall of a mountain, and the site of which is now occupied by the town of Meran. [L. S.]

RHAGAE (Peayal, Arrian, Anab. iii. 30; Strab. xi. pp. 514, 524; Paryia, Isidor. Char. 7; Paryia, Stephan. B. s. v.; Paryia, Ptol. vi. 5. 4; Rhages, Tobit, i. 14: Eth. Paryopou), a great town of Media Magna, the capital of the province of Rhagiana, which is first known to us in history as the place to which the Jewish exiles were sent. (Tobit, i. 14, iv. 20, ix. 2.) It was situated in the eastern part of the country towards Parthia, one day’s journey from the Pelus Capitolium, the most important among the few towns of the country; the others are known almost exclusively through the Itineraries, two roads having been made through Rhetia by the Romans, the one leading from Augusta Vindelicorum to Commum, and the other from the same town to Verona; Paulus Diaconus, however, mentions a few towns of the interior which were not situated on these high-roads, such as the town of Metz, which was destroyed in the eighth century by the fall of a mountain, and the site of which is now occupied by the town of Meran. [L. S.]

RHAGIANA. [RHAGAE.]


RHAMANITAE. 1. (Paavavirai, Strab. xvi. p. 782), supposed by Mr. Forster to be identical with the Rhamanites of Polemy (Pallavirai, vi. 7. § 24), whom that geographer places under Mount Climax. He says “their common position, north of Mount Climax, connects with the resemblance of the two names to argue the identity” (Geog. of Arabis, vol. i. p. 68, note); but it is by no means clear that the Rhamanitae lay near Mount Climax. All that Strabo says of them is, that Marsiaba, the limit of the expedition of Aelius Gallus, the siege of which he was forced to raise for want of water, lay in the country of the Rhamanites; but nothing in geography is more difficult to determine than the situation of that town. [M. S.]

2. A people of the same name is mentioned by Pliny, as existing on the Persian Gulf, identical with the Arsati of Polemy and the Epifarnatae. [G. W.]

RHAMNUS.

RHAMNUS. 1. (Paavavos, -ovort: Eth. Paavavos, fam. Paavavoria, fam. Paavavus), a demus of Attica, belonging to the tribe Aeantis (Steph. B., Harpocr., Suid., s. c.), which derived its name from a thick prickly shrub, which still grows upon the site. (Paavavos, contr. of Paavavus from fovos.) The town stood upon the eastern coast of Attica, at a distance of 60 stadia from Marathon, and upon the road leading from the latter town to Oropus. (Paus. i. 33. § 2.) It is described by Sclayx (p. 21) as a fortified place; and it appears from a decree in Demosthenes (pro Cor. p. 238, Reiske) to have been regarded as one of the chief fortresses in Attica. It was still in existence in the time of Pliny ("Rhamnus pagus, locus Marathon," iv. 7. s. 11.).

In Pliny it is described as the birthplace of the orator Antipho [Dict. of Bgr. s. v.:], but it was not so celebrated in antiquity on account of its worship of Nemesis, who was hence called by the Latin poets Rhamnusia virgo and Rhamnusia dea. (Catull. Ivxv. 71; Claud. B. Get. 631; Orv. Met. iii. 406, Trist. v. 8. 9; Stat. Silv. iii. 5. § 5.) The temple of the goddess was at a short distance from the town. (Paus. l. c.; comp. Strab. ix. p. 399.) It contained a celebrated statue of Nemesis, which, according to Pausanias, was the work of Phidias, and was made by him out of a block of Parian marble, which the Persians had brought with them for the construction of a trophy. The statue was of colossal size, 10 cubits in height (Hesych. s. v.; ZenoP. Pro. v. 82); and on its basis were several figures in relief. Other writers say that the statue was the work of Agoracritus of Paros, a disciple of Phidias. (Strab. ix. p. 396; Plin. xxxvi. 5. s. 4. § 17, Silius.) It was however a common opinion that Phidias was the real author of the statue, but that he gave up the honour of the work to his favourite disciple. (Suid. s. v.; ZenoP. l. c.; Tzetz. Chil. vii. 940.) Rhamnus stood in a small plain, 3 miles in length, which, like that of Marathon, was shut out from the rest of Attica by surrounding mountains. The town itself was situated upon a rocky peninsula, surrounded by the sea for two-thirds of its circumference, and connected by a narrow ridge with the mountains, which closely approach it on the land side. It is now called Oresi-Neastra. (Oeppel-Kaerpa, a corruption of Oeppel-Kaerpa, Jکr’s Castle, a name frequently applied in Greece to the ruins of Hellenic fortresses.) It was about half a mile in circuit, and its remains are considerable. The principal gate was situated upon the narrow ridge already mentioned, and is still preserved; and adjoining it is the southern wall,
about 20 feet in height. At the head of a narrow glen, which leads to the principal gate, stand the ruins of the temple of Nemesis upon a large artificial platform, supported by a wall of pure white marble. But we find upon this platform, which formed the τείχειον or sacred enclosure, the remains of two temples, which are almost contiguous, and nearly though not quite parallel to each other. The larger building was a peripteral hexastyle, 71 feet long and 33 broad, with 12 columns on the side, and with a pronaus, cela, and posticum in the middle. The smaller temple was 31 feet long by 21 feet broad, and consisted only of a cela, with a portico containing two Doric columns in antis. Among the ruins of the larger temple are some fragments of a colossal statue, corresponding in size with that of the Rhamnusian Nemesis; but these fragments were made of Attic marble, and not of Parian stone as stated by Pausanias. It is, however, not improbable, as Leake has remarked, that the story of the block of stone brought by the Persians was a vulgar fable, or an invention of the priests of Nemesis, who might have derived it. Among the ruins of the smaller temple was found a fragment, wanting the head and shoulders, of a statue of the human size in the archaic style of the Acanian school. This statue is now in the British Museum. Judging from this statue, as well as from the diminutive size and ruder architecture of the smaller temple, the latter appears to have been the more ancient of the two. Hence it has been inferred that the smaller temple was anterior to the Persian War, and was destroyed by the Persians just before the battle of Marathon; and that the larger temple was erected in honour of the goddess, who had taken vengeance upon the insulance of the barbarians for outraging her worship. In front of the smaller temple are two chairs (Σταθέα) of white marble, upon one of which is the inscription Νεμειος Ζωστρατος άνέθηκεν, and upon the other Θεια Ζωστρατος άνέθηκεν, which has led some to suppose that the smaller temple was dedicated to Themis. But it is more probable that both temples were dedicated to Nemesis, and that the smaller temple was in ruins before the larger was erected. A difficulty, however, arises about the time of the destruction of the smaller temple, from the fact that the forms of the letters and the long vowels in the inscriptions upon the chairs clearly show that those inscriptions belong to an era long subsequent to the battle of Marathon. Wordsworth considers it ridiculous to suppose that these chairs were dedicated in this temple after its destruction, and hence conjectures that the temple was destroyed towards the close of the Peloponnesian War by the Persian allies of Sparta. (Leake, Decr. of Attica, p. 105, seq., 2nd ed., Northern Greece, vol. ii. p. 434, seq.; Wordsworth, Athens and Attica, vol. iv. p. 34, seq.; Unedited Antiquities of Attica, c. vi. p. 41, seq.)

2. A harbour on the W. coast of Crete near the promontory Chitonemus. (Ptol. iii. 17, § 2.) Pliny, in the contrary, places it in the interior of the i-land (iv. 12, s. 29). BHAPPAI. ACTI. OF ST. TITHE. [BHAPTA.] BHAPTA (rā Ḍārā, Ptol. i 9, § 1, 14, § 4; Peripl. Mar. Ergythr. p. 10), was, according to the account of the Periplo, the most distant station of the Arabian trade with Aegypt, Aethiopia, and the ports of the Red Sea. Its correct lat. is 15° 5'. The name is derived from the peculiar boats in use there. These are termed by the natives dows (dd), and, like the modern boats of Pata on the Mozambique coast, were frequently of 100 or 150 tons burthen. But whether vessels of this size or merely canoes, all the craft at this part of the E. coast of Africa were formed of the hollowed trunks of trees and joined together by cords made of the fibres of the cocoa instead of iron or wooden pins, and hence the Africans gave them, and the harbour which they principally frequented, the name of "the sewed" (रा बाट rejected. Polyebacks (i. 17, § 7, iv. 7, p. 28, vii. 3, § 6, i. 17, § 12, &c.) of a people called BHAPTA, a name BHAPTA, and a tribe of Africans named BHAPTA. All these may probably be referred to the immediate neighbourhood of the town Bhapta, since the empire was doubtless the most striking object to the caravans trading there and to the Greek merchants accompanying the caravans. The promontory was one of the numerous bays or headlands that give to this portion of the E. coast of Africa the appearance of a saw, the shore-line being everywhere indented with sharp and short projections. These projections are in some places covered by sand or coral reefs, are narrow and difficult to be discovered. This portion of the coast, indeed, from lat. 20° S. to the mouth of the Gourdin, the modern appellation of the Rhaptus of Polyeon and the Periplus, is bordered by coral reefs and islands, — e.g. the Damus and Jobah islands, — generally a league or even less from the mainland. Some of these islands are of considerable height; and through several of them are arched gorges large enough to admit the passage of a boat. As the shore itself also is formed of a coral conglomerate, containing shells, madrepore, and sand, it is evident that this has been a gradual rising of the land and corresponding subsidence of the sea. The reefs also which have been formed on the main shore have affected materially the course of the rivers, — barring the mouths of many, among them the Rhaptus, and compelling others, e.g. the Wabbi, to run obliquely in a direction parallel to the coast. Another result of the reefs has been that many rivers which are too small to have outlets into the sea, have become marshes or shallow lakes; and, consequently, streams that in Polyeon's age were correctly described as running into the ocean, are now means severed by it sand and ridges of coral.

Rhaptha seems, from the account in the Periplus, to have been, not so much the name of a single town, as a generic term for numerous villages inhabited by the builders of the "seamed boats." These were probably situated nearly opposite the modern island of Pata; and whether it implies one or many places, Rhapta certainly was on the coast of Aethiopia. The RhaptaeAnthropi are described in the Periplus as men of lofty stature; and in fact the natives of E. Africa, at the present day, are generally taller than the Arabs. Each village had its chief, but there was a principal sheikh or chief to whom all were subject. This division into petty communities under a general head also still subsists. In the first century A.D. the Rhaptus were held in subjection by the sheikhs and people of Maza, whence came ships with Arab masters, and pilots who understood the language of the Rhaptae and were connected with them by intermarriage. The Arabs brought to the Rhaptae spear-heads, axes, knives, buttons, and beads; sometimes also wine and wheaten bread, not much indeed for barter, as for presents to the
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Rhodian chiefs. From Rhapta they exported ivory (inferior to that of Adjulis, tortoise-shell (the next best in quality to that of India), rhinoceros-horn, and nautilus (a shell probably used in dyeing). These commercial features are nearly repeated at the present day in this region. The African still builds and masts the ship; the Arab is the navigator and steersman. The ivory is still inferior quality, being for the most part found in the woods, damaged by rain, or collected from animals drowned by the overflow of the rivers at the equinoxes. The hawskbill turtle is still captured in the neighbourhood of the port Gortrux, and on the shore opposite the island of Pota. (See Vincent, 'Voyage of Nearchus,' vol. ii. pp. 169–183; Coodey, 'Chaldaux Pтолему and the Nile,' pp. 68–72.) [W. B. D.]

RHAPTUM PROMONTORIUM. [RHAPTA.]

RHAPYS ELYSIUM. [RHAPTA.]

RHASTIA (Parthia), a town in the country of the Troad near Galatia, in Asia Minor, which is noticed only by Ptolemy (v. 4. § 9). [L. S.]

RHATOSTATHYBIUS (Ρατωσταθύβιος), Ptol. ii. 3. § 3), a river on the W. coast of Britannia Romania, according to Camden (p. 733) the Taf. [T. H. D.]

RHACUS (Ρακος), Scyl. p. 19; Polyb. xxxi. 1. § 1, xxxii. 13. § 1: Eth. Paeonos, fem. Paeonis, Steph. B. s. v.). From the story told about the Cretan bees by Antenor in his "Cretoica" (ap. Ael., N. A. avii. 35; comp. Diod. v. 70). It seems that there were two cities of this name in Crete. The existence of two places so-called in the island of Rhacus must give rise to some such legend as that which he mentions. (Pashley (Crete, vol. i. p. 235) fixes the site of one Rhacus at Hygyia Myro, between Cossus and Gortyna, and from its proximity to Mt. Ida infers that it is the more ancient. [E. B. J.]

COIN OF RHACUS.

RHEBAS (Ρῆβας), a very small river on the coast of Bithynia, the length of which amounts only to a few miles; it flows into the Euxine, near the entrance of the Bosporus, north-east of Chalcedon, and still bears the name of Rhesos. (Scylax, p. 34; Dionys. Per. 754; Ptol. v. 1. § 3; Arrian, 'Peripl. P. E.' p. 13; Marcian, p. 69; Plin. vi. 1; Steph. B. s. v.). This little river, which is otherwise of no importance, owes its celebrity to the story of the Argonauts. (Orph. 'Arg. 711; Apollon. Rhod. ii. 650. 789.) It also bore the names of Rhoeas and Rhinos (Plin. l. c.; Solin. 43), the last of which seems to have arisen from a confusion with the Rhesus mentioned by Homer. [L. S.]

RHEDONES. [RHEDONES.]

RHEGIUM (Ρήγιον: Ech. 'Ρηγίον, Rheginus: Remyos), an important city of Magna Graecia, situated near the southern end of the Bruttian peninsula, on the N. side of the Sicilian straits, and almost directly opposite to Messana in Sicily. The distance between the two cities, in a direct line, is only about 6 geog. miles, and the distance from Rhegium to the nearest point of the island is somewhat less. There is no doubt that it was a Greek colony, and we have no account of any settlement previously existing on the site; but the spot is said to have been marked by the tomb of Jocastus, one of the sons of Aesopus. (Herod. 'Hist.' 25.) The foundation of Rhegium is universally ascribed to the Chalcidians, who, in a year of famine continued to send to their citizens at Apollo; and these, under the direction of the oracle at Delphi, proceeded to Rhegium, whether they were also invited by their Chalcidic brethren, who were already established at Zancle on the opposite side of the strait. (Strab. v. p. 257; Herod. l. c.; Diod. xiv. 40; Thuc. vi. 4; Scymn. Ch. 311.) With these Chalcidians were also united a body of Messenian exiles, who had been driven from their country at the beginning of the First Messenian War, and had established themselves for a time at Marcistus. They were apparently not numerous; as Rhegium always continued to be considered a Chalcidian city; but they comprised many of the chief families in the new colony; so that, according to Strabo, the predominating magistrates of the city were always taken from among these Messenian citizens, down to the time of Anaxarcaus, who himself belonged to this dominant caste. (Strab. vi. p. 257; Paus. iv. 23. § 6; Thuc. vi. 4; Herod. l. c.). The date of the foundation of Rhegium is uncertain; the statements just mentioned, which connect it with the First Messenian War would carry it back as far as the 6th century B.C.; but they leave the precise period uncertain. The city was considered as founded after the end of the war, and Antiochus, who is cited by Strabo, seems to refer it to the beginning; but his expressions are not decisive, as we do not know how long the exiles may have remained at Marcistus; and it is probable, on the whole, that we may consider it as taking place shortly after the close of the war, and therefore before 720 B.C. (Paus. l. c.; Antioch. 'Hist. Strab. l. c.). In this case it was probably the most ancient of all the Greek colonies in this part of Italy. Various etymologies of the name of Rhegium are given by ancient authors; the one generally received, and adopted by Aristeleus ('Hist. Strab. l. c.), was that which derived it from the burning assunder of the coasts of Sicily and Italy, which was generally ascribed to an earthquake (Diod. iv. 95; Justin. iv. 1, &c.) Others absurdly connected it with the Latin regius (Strab. l. c.), while Heracleides gives a totally different story, which derived the name from that of an indigenous hero. (Herod. 'Hist.' 25.)

There seems no doubt that Rhegium rose rapidly to be a flourishing and prosperous city; but we know almost nothing of its history previous to the time of Anaxarcaus. The constitution, as we learn from Heracleides, was aristocratic; the management of affairs resting wholly with a council or body of 1000 of the principal and wealthiest citizens. After the legislation of Claudius at Catana, his laws were adopted by the Rhegians as well as by the other Chalcidic cities of Sicily. (Herod. l. c.; Arist. 'Pol. ii. 12, v. 12.) The Rhegians are mentioned as affording shelter to the fugitive Placeus, who had been driven from Corsica, previous to the foundation of Velia. (Herod. l. 106, 167.) According to Strabo they adjoined towns, but these could only have been small places, as we do not hear of any colonies of importance founded by the Rhegians; and their territory extended only as far as the Halieus on the E.
RHEGIUM.

where they adjusted the Locrian territory, while the Locrian colonies of Medma and Hipponion prevented their extension on the N. Indeed, from the position of Rhegium, it seems to have always maintained closer relations with Sicily, and taken more part in the politics of that island than in those of the other Greek cities in Italy. Between the Rhegiants and Locrians, however, there appears to have been a constant spirit of enmity, which might be readily expected between two rival cities, such near neighbours, and belonging to different races. (Thuc. iv. 1. 24.)

Rhegium appears to have participated largely in the political changes introduced by the Pythagoreans, and even became, for a short time after the death of Pythagoras, the head-quarters of his sect (Jamb. Vit. Pyth. 33, 130, 251); but the changes then introduced do not seem to have been permanent.

It was under the reign of Anaxilas that Rhegium first rose to a degree of power far greater than it had previously attained. We have no account of the circumstances attending the elevation of that despot to power, an event which took place, according to Diodorus, in B.C. 494 (Diod. xi. 48), but we know that he belonged to one of the ancient Messenian families, and to the oligarchy which had previously ruled the state. (Strab. vi. p. 257; Paus. iv. 23. § 6; Arist. Pol. v. 12; Thuc. vi. 4.) Hence, when he made himself master of Zancle on the opposite side of the straits, he gave to that city the name of Messana, by which it was ever afterwards known. [MESSANA.] Anaxilas continued for some years ruler of both these cities, and thus was undisputed master of the Sicilian straits: still further to strengthen himself in this sovereignty, he fortified the rocky promontory of Scyllaeum, and established a naval station there to guard the straits against the Tyrrhenian pirates. (Strab. vi. p. 257.) He meditated also the destruction of the neighbouring city of Locri, the perpetual rival and enemy of Rhegium, but was prevented from carrying out his purpose by the intervention of Hieron of Syracuse, who espoused the cause of the Locrians, and whose enmity Anaxilas did not choose to provoke. (Schol. ed. to Diod. in B.C. 494. Diod. xi. 48.) Hence, indeed, married to the Syracusan despot, whose friendship he seems to have sought assiduously to cultivate.

Anaxilas enjoyed the reputation of one of the mildest and most equitable of the Sicilian rulers (Justin. iv. 2), and it is probable that Rhegium enjoyed great prosperity under his government. At his death, in B.C. 476, it passed without opposition under the rule of his two sons; but the government was administered during their minority by their guardian Micythus, who reigned over both Rhegium and Messana for nine years with exemplary justice and moderation, and at the end of that time gave up the sovereignty into the hands of the two sons of Anaxilas. (Diod. xi. 48, 66; Herod. vii. 170; Justin. iv. 2;Macrobi. Sat. i. 11.) These, however, did not hold it long: they were expelled in B.C. 461, the revolutions which at that time agitated the cities of Sicily having apparently extended to Rhegium also. (Herod. xi. 76.)

The government of Micythus was marked by one great disaster; in B.C. 473, the Rhegiants, having sent an auxiliary force of 3000 men to assist the Tarentines against the Iapygians, shared in the great defeat which they sustained on that occasion [TARENTINI]; but the statement of Diodorus that the barbarians not only pursued the fugitives to the gates of Rhegium, but actually made themselves masters of the city, may be safely rejected as incredible. (Diod. xi. 76. Herod. vii. 170.) A story told by Justin, that the Rhegiants being agitated by domestic dissensions, a body of mercenaries, who were called in by one of the parties, drove out their opponents, and then made themselves masters of the city by a general massacre of the remaining citizens (Justin. iv. 3), must be placed (if at all) shortly after the expulsion of the sons of Anaxilas; but the whole story has a very apocryphal air; it is not noticed by Diodorus, and it is certain that the old Chalcidic citizens continued in possession of Rhegium down to a much later period.

We have very little information as to the history of Rhegium during the period which followed the expulsion of the despots; but it seems to have retained its liberty, in common with the neighbouring cities of Sicily, till it fell under the yoke of Dionysius. In B.C. 427, when the Athenians sent a fleet under Laches and Charoucides to support the Locrians against the entrance of the Sicilian fleet, it was at once repulsed by the citizens of the Chalcidie cities of Sicily, and not only allowed their city to be made the head-quarters of the Athenian fleet, but themselves furnished a considerable auxiliary force. They were in consequence engaged in continual hostilities with the Locrians. (Diod. xii. 54; Thuc. iii. 86, iv. 1. 24. 25.) But they pursued a different course on occasion of the great Athenian expedition to Sicily in B.C. 415, when they refused to take any part in the contest; and they appear to have persevered in this neutrality to the end. (Diod. xiii. 6; Thuc. vii. 44.)

It was not long after this that the increasing power of Dionysius of Syracuse, who had destroyed in succession the chief Chalcidie cities of Sicily, became a subject of alarm to the Rhegiants; and in B.C. 399 they fitted out a fleet of 50 triremes, and an army of 6000 foot and 600 horse, to make war upon the despot. But the Messenians, who at first made common cause with them, having quickly abandoned the alliance, they were compelled to desist from any further attempts at invasion; but the entry of the Athenian auxiliaries enabled them to continue the war. (Diod. xiv. 40.) The latter, who was meditating a great war with Carthage, was desirous to secure the friendship of the Rhegiants; but his proposals of a matrimonial alliance were rejected with scorn; he in consequence concluded such an alliance with the Locrians, and became from this time the implacable enemy of the Rhegiants. (Ib. 44. 107.) It was from hostility to the latter that he a few years later (B.C. 394), after the destruction of Messana by the Carthaginians, restored and fortified that city, as a post to command the straits, and from which to carry on his enterprises in Southern Italy. The Rhegiants in vain sought to forestall him; they made an unsuccessful attack upon Messana, and were foiled in their attempt to establish a colony of Naxians at Mylæ, as a post of offence against the Messenians. (Ib. 87.) The next year Dionysius, in his turn, made a sudden attack on Rhegium itself, but did not succeed in surprising the city; and after ravaging its territory, was compelled to draw off his forces. (Ib. 89. 90.) But in B.C. 390 he resumed the design on a larger scale, and laid regular siege to the city with a force of 20,000 foot, 1000 horse, and a fleet of 120 triremes. The Rhegiants, however, opposed a vigorous resistance; the fleet of Dionysius suffered severely from a storm, and the approach of winter at length compelled him
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Rhegium was now restored to the survivors of its former inhabitants (Pol. i. 7; Liv. xxxi. 31; Appian, l. c.); but it must have suffered severely, and does not seem to have since recovered its former prosperity. Its name is hardly mentioned during the First Punic War, but in the second the citizens distinguished themselves by their fidelity to the Roman cause, and repeated attempts of Hannibal to make himself master of the city were uniformly repulsed. (Liv. xxiii. 30, xxiv. i. xxvi. 12, xxix. 6.) From this time the name of Rhegium is rarely mentioned in history under the Roman Republic; but we learn from several incidental notices that it continued to maintain its own laws and manners, which were termed by the Romans a "sede rara civitatis," though bound, in common with other cities in the same condition, to furnish an auxiliary naval contingent as often as required. (Liv. xxxi. 31, xxxvi. 16, xxxvii. 42.) It was not till after the Social War that the Rhegienses, like the other Greek cities of Italy, passed into the condition of Roman citizens, and Rhegium itself became a Roman Municipium. (Cic. Verr. iv. 60, Phil. i. 3, pro Arch. 3.) Shortly before this (n. c. 91) the city had suffered severely from a reconquest of the Gauls, which had destroyed a large part of it (Strab. v. p. 258; Jul. Obsequ. 114); but it seems to have, in great measure, recovered from this calamity, and is mentioned by Appian towards the close of the Republic as one of the eighteen flourishing cities of Italy, which were promised by the Triumvirs to their veterans as a reward for their services. (Appian, B. C. iv. 3.) Rhegium, however, had the good fortune to escape on this occasion by the personal favour of Octavian (July, 43); and during the war which followed between him and Sextus Pompeius, n. c. 38—36, it became one of the most important posts, which was often made by Octavian the headquarters of both his fleets and armies. (Strab. v. p. 258; Appian, B. C. v. 81, 84; Dion Cass. xlvii. 18, 47.) To reward the Rhegienses for their services on this occasion, Augustus increased the population, which was in a declining state, by the addition of a body of new colonists; but the old inhabitants were not expelled, nor did the city assume the title of a Colonia, though it adopted, in gratitude to Augustus, the name of Rhegium Julium. (Strab. l. c.; Pol. iii. 1 § 9; Orell. Inscr. 3838.) In the time of Strabo it was a populous and flourishing place, and was one of the few cities which, like Neapolis and Tarentum, still preserved some remains of its Greek civilisation. (Strab. vi. pp. 253, 259.)

Traces of this may be observed also in inscriptions, some of which, of the period of the Roman Empire, present a curious mixture of Greek and Latin, while others have the names of Roman magistrates, though the inscriptions themselves are in Greek. (Morisani, Inscr. Regiae, iv. 4to. Neap. 1770, pp. 83, 126, &c.; Boeckh, C. I. 5760—5768.)

Its favourable situation and its importance, as commanding the passage of the Sicilian straits, preserved Rhegium from falling into the same state of decay as many other cities in the south of Italy. It continued to exist as a considerable city throughout the period of the Roman Empire (Plin. iii. 5. s. 10; Pol. l. c.; Itin. Ant. pp. 112, 115, 490), and was the termination of the great highway which led through the southern peninsula of Italy, and formed the customary mode of communication with Sicily. In A.D. 410 Rhegium became the limit of the progress of Alaric, who after the capture of Rome advanced through Campania, Lucania, &c.

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and Bruttium, laying waste those provinces on his march, and made himself master of Rhegium, from whence he tried to cross over into Sicily, but, being frustrated in this attempt, retraced his steps as far as Cassantia, where he died. (Hist. Miscell. xiii. p. 535.) Somewhat later it is described by Cassiodorus as still a flourishing place (Tar. xii. 14), and was still one of the chief cities of Bruttium in the days of Paulus Diaconus. (Hist. Lang. ii. 17.)

During the Gothic wars after the fall of the Western Empire, Rhegium bears a considerable part, and was a strong fortress, but it was taken by Totila in A. D. 549, previous to his expedition to Sicily. (Procop. B. G. i. 8, iii. 18, 37, 38.) It subsequently fell again into the hands of the Greek emperors, and continued subject to them, with the exception of a short period when it was occupied by the Saracens, until it passed under the dominion of Robert Guiscard in A. D. 1060. The modern city of Reggio is still a considerable place, with a population of about 10,000 souls, and is the capital of the province of Calabria Ultra; but it has suffered severely in modern times from earthquakes, having been almost entirely destroyed in 1783, and again in great part overthrown in 1841. It has no remains of antiquity, except a few inscriptions, but numerous coins, urns, mosaics, and other ancient relics have been brought to light by excavations.

Rhegium was celebrated in antiquity as the birthplace of the lyric poet Hycus, as well as that of Lycurgus the historian, the father of Lycophron. (Suid. s. v. Ἱεκος; Ἱ. ζ. ν. Ἱεκος.) It gave birth also to the celebrated sculptor Pythagoras (Dios. Lex. viii. i. § 47; Paus. vi. 4, § 43), and to several of the minor Pythagorean philosophers, whose names are enumerated by Lamblichus (Vit. Pyth. 267), but none of these are of much note. Its territory was fertile, and noted for the excellence of its wines, which were especially esteemed for their salubrity. (Athen. i. p. 26.) Cassiodorus describes it as well adapted for vines and olives, but not suited to corn. (Tar. xii. 14.) Another production in which it excelled was its breed of mules, so that Anaxilas the deepost was almost entirely destroyed by the Roman army, and again in great part overthrown in 1841. It has no remains of antiquity, except a few inscriptions, but numerous coins, urns, mosaics, and other ancient relics have been brought to light by excavations.

Rhegium itself, as already mentioned, the termination of the line of high road which traversed the whole length of Southern Italy from Capua to the Sicilian strait, and was first constructed by the praetor Popillius in B. C. 134. (Orell. Inscr. 3508; Mommsen, Inscr. R. N. 6276; Bichsel, Mon. Epigr. pp. 11, 12.) But the most frequented place of passage for crossing the Strait of Messana was, in ancient as well as in modern times, not at Rhegium itself, but at a spot about 9 miles further N., which was marked by a column, and thence known by the name of Columna Rhegina. (Uitna. Ant. pp. 98, 106, 111; Plin. iii. 5. s. 10; ἃς Πυθαγόρης στρατ., Strab. v. p. 257.) The distance of this from Rhegium is given both by Piny and Strabo at 121 miles or 1000 stadia, and the latter places it only 6 stadia from the promontory of Cenys or Punta del Pezio. It must therefore have been situated in the neighbourhood of the modern village of Villa San Giovanni, which is still the most usual place of passage. But the distance from Rhegium is overstated by both geographers, the Punta del Pezio itself being less than 10 miles from Reggio. On the other hand the inscription La Poilà (from Popilii Papii) gives its distance from the place of passage, which it designates as "Ad Statumam," at only 6 miles. (Mommsen, Insc. R. N. 6276.) Yet it is probable that the spot meant is really the same in both cases, as from the strong current in the straits the place of embarkation must always have been nearly the same. [E. H. B.]

**COIN OF RHEGNUM.**

RHEGMA (Ρηγμα), the name of a lake or lagoon formed by the river Cydnus in Cilicia, at its mouth, about 5 stadia below Taras; the inhabitants of this city used it as their port. (Strab. xiv. p. 672; Stadiasmus. Mar. Magn. §§ 155, 156, where it is called "Ρηγμαία; it. Hieros, p. 579.) The two last authorities place the Rhegma 70 stadia from Taras, which may possibly refer to a particular point of it, as the Rhegma was very extensive. [L. S.]

RHEGMA. [ΕΠΙΜΑΡΑΝΤΙΑΣ.]

RHEMEAS (Ρημαία, Böckh, Inscr. no. 4590), a term of Arranthis, as appears from an inscription found by Burchhardt (Travels, p. 69) at Deir-el-Lohen, situated three-quarters of an hour from the modern village of Rima-el-Lahf, where there stands a building with a flat roof and three receptacles for the dead, with an inscription over the door. (Böckh, Inscr. 4587—4589; comp. Buckingham, Arab Tribes, p. 256.)

RHEITHRUM. [ΙΤΑΘΑ, p. 98, a.]

RHEITI. [ΑΤΤΙΚΑ, p. 528, a.]

RHEIN. [ΕΡΙΝ., p. 570.]

RIENES (Ῥηνεῖα), one of the largest rivers in Europe, is not so long as the Danube, but as a commercial channel it is the first of European rivers, and as a political boundary it has been both in ancient and modern times the most important frontier in Europe. The Rhine rises in the mountains which belong to the group of the St. Gothard in Switzerland, about 46° 30' N. lat. There are three branches. The Forder-Rhein and the Mittel-Rhein meet at Dissicia, which is only a few miles from their respective sources. The United stream has an east by north course to Reichenau, where it is joined by the Hinter-Rhein. At Chur (Curum), which is below the junction of the Hinter-Rhein, the river becomes navigable and has a general northern course to the Bodensee or Lake of Constance, the Lacus Brigantins or Venetos. This lake consists of two parts, of which the western part or Untersee, is about 30 feet lower than the chief part, called the Lake of Constanz. The course of the Rhine from the Untersee is westward, and it is navigable as far as the falls of Schaffhausen, which are not mentioned by any of the ancient geographers. It is interrupted by a smaller fall at Laufenburg, and there is a rapid near Rheinfelden, 10 miles below Laufenburg. The course is still west to
The Rhine, which was divided at Panzerden, runs north to Arnhem (Arenacum), above which town it communicates with the Yssel at Doesburg by a channel which is supposed to be the Fossa Drusia, the canal of Drusus. [FLEVO LACUS.] The Yssel runs north from Doesburg to the Zuider Zee, which enters on the east side of the town of Kampen. The Rhine runs westward from Arnhem, and at Wyck by Duurstede, as already said, sends off the branch called the Leek, which joins the Maas. The Rhine divides again at Utrecht (Trajectum): one branch called the Veekt runs northward into the Zuider Zee; the other, the Rhine, or Old Rhine, continues its course with diminished volume, and passing by Leiden enters the North Sea at Katwyck. The whole course of the Rhine is estimated at about 950 miles.

The delta of the Rhine lies between the Yssel, which flows into the Zuider Zee, and the Maas, if we look at it simply as determined by mere boundaries. But all this surface is not alluvial ground, for the eastern part of the province of Utrecht and that part of Guelderland which is between the Rhine, the Zuider Zee, and the Yssel contains small elevations which are not alluvial.

This description of the Rhine is necessary in order to understand what the ancient writers have said of it.

The first description of the Rhine that we possess from any good authority is Caesar's, though he had not seen much of it. He says (B. G. iv. 13) that it rises in the Alpine regions of the Lepontii, and passes in a long course along the boundaries of the Nautnates, Helvetii, Sequani, Mediomatrici, Triboci, and Treviri, in a rapid course. The name Nautnates is corrupt [NANTNATES]. If we make the limits of the Treviri extend nearly to the North Sea or the commencement of the low country, Caesar has shown pretty clearly the place where the Rhine enters the great plain. On approaching the ocean, he says, it forms many islands, and enters the sea by several mouths (capita). He knew that the Rhine divided into two main branches near the sea; and he says that one of the branches named the Vahalia (Vaal) joined the Mos (Maas), and formed the Insula Batavorum [BATAVORUM INSULA]. He speaks of the shores of the river, and its breadth and depth in that part where he limits his wooden bridge over it. (B. G. iv. 17.) He made the bridge between Cohlenz and Andernach, higher up than the place where the river enters the low country. He crossed the Rhine a second time by a bridge which he constructed a little higher up than the first bridge. (B. G. vi. 9.)

Those persons, and Caesar of course, who said that the Rhine had more than two outlets were criticized by Asinius Pollio (Strab. iv. 192), and Virgil (Aen. vii. 724). Elemine but Sallustius Pollio's authority. But if the Mos divided as it does now, Caesar was right and Pollio was wrong.

Strabo, who had some other authorities for his description of the Rhine besides Caesar, and perhaps besides Caesar and Pollio, does not admit Pollio's statement of the Rhine having a course of 6000 stadia; and yet Pollio's estimate is much below the truth. Strabo says that the length of the river in a right line is not much above one-half of Pollio's estimate, and that if we add 1000 stadia for the windings, that will be enough. This assertion and his argument founded on the rapidity of the stream, show that he knew nothing of the great circuit that the Rhine makes between its source and Basle. He knew, however, that it flowed north, but unhappily he supposed the Seine also to flow north. He also made the great mistake of affirming that the county of Aent may be seen from the mouths of the Rhine. He says that the Rhine had several sources, and he places them in the Alsaci, a part of the country where the Rhine is the Adulas, or Addua (Addua), which flows south into the lake Larius (Lago di Como). [ADDUA.]

The most difficult question about the Rhine is the outlets. When Pliny and Tacitus wrote, Drusus the brother of Tiberius had been on the lower Rhine, and also Germanicus, the son of Drusus, and other Roman commanders. Pliny (iv. 14) speaks of the Rhines and the Mos as two distinct rivers. In another passage (iv. 16) he says that the Rhine has three outlets: the western, named Helium, flows into the Mos; the most northerly, named Fleum, flows into the lakes (Zuider Zee); and the middle branch, which is of moderate size, retains the name Rhinen. He supposed that there were islands in the Rhine between the Helium and the Fleum; and the Batavorum Insula, in which were the Caminatenses also, is one of them. He also places between these two branches the islands of the Frisia, Chauci, Frisianenses, Scuri, and Masonici. The Fleum of Pliny corresponds to the Flevo of Mola [FLEVO LACUS], who mentions this branch and only another, which he calls the Rieusus, which corresponds to Pliny's Rhinen. Mola mentions no other outlets. He considered the third to be the Mos, we may suppose, if he knew anything about it.

Tacitus (Ann. ii. 6) observes that the Rhine
divides into two branches at the head of the Batavorum Insula. The branch which flows along the German bank keeps its name and its rapid course to the Ocean. The branch which flows on the Gallic bank is broader and less rapid; this is the Valulis (Uaetl), which flows into the Mos. (Hist. v. 23.) [Batavorum Insula.] He knows only two outlets of the Rhine, and one of them is through the Mos. The Rhine, as he calls the eastern branch, is the boundary between Gallia and Germania. East of this eastern branch he places the Frisi (Ann. iv. 72.); and herein he agrees with Pliny, who places them between the Middle Rhine and the Fleum. Accordingly the Rhenus of Tacitus is the Rhenus of Mela and Pliny. This third branch of the Rhine seems to be that which Tacitus calls the work of Drusus (Ann. ii. 6), and which Seutonius (Claudius, c. 1) mentions without saying where it was: "Drusus trans Rhenum fossas novi et immensi operis effect, quae nunc adhuc Drusiana vocantur." Germanicus, in his expedition against the northern Germans (Tac. Ann. ii. 6), ordered his fleet to assemble at the Batavorum Insula, whence is sailed through the Fossa Drusiana, and the lakes into the Ocean and to the river Amisia (Est). This course was probably taken to avoid the navigation along the sea-coast of Holland. On a former occasion Germanicus had taken the same course (Ann. i. 60), and his father Drusus had done the same. Ptolemy (li. 9. § 4), who wrote after Tacitus and Pliny, is acquainted with three outlets of the Rhine. He places first the outlet of the Mos in 24° 40' long., 53° 20' lat. He then comes to the Batavi and to Lugdunum, which town he places in 26° 30' long., 53° 20' lat. The western mouth of the Rhine is in 26° 45' long., 53° 20' lat. The middle mouth is in 27° long., 53° 30' lat.; and the eastern in 28° long., 54° lat. His absolute numbers are incorrect, and they may be relatively incorrect also. His western outlet is a little east of Lugdunum, and this should be the Old Rhine and the Rhine Proper. The mouth is further east, and the eastern mouth further east still. The eastern mouth may be the Yssel, but it is difficult to say what Ptolemy's middle mouth is. Gosselin supposes that Ptolemy's western mouth may have been about Zandvoord. He further supposes that the Middle Mouth according to his measures was about the latitude of Bakken, about 4 leagues above Zandvoord, and he adds that this mouth was not known to those writers who preceded Ptolemy, and we may conjecture that it was little used, and was the first of the outlets that ceased to be navigable. The third mouth he supposes to correspond to the passage of the IJte. But nothing can be more vague and unsatisfactory than this explanation, founded on Ptolemy's measurements and pure conjecture. So much as this is plain. Ptolemy does not reckon the Mos as one of the outlets of the Rhine, as the Roman writers do; and he makes three outlets besides the outlet of the Mos. This country of swamps, rivers, and forests through which the Lower Rhine flowed has certainly undergone great changes since the Roman period, owing to the floods of the Rhine and the inundations of the sea, and it is very difficult, perhaps impossible, to make the ancient descriptions agree with the modern localities. Still it was a fixed opinion that the Rhine divided into two great branches, as Caesar says, and this was the division of the Rhine from the Waal at Panneorden, or wherever it may have been in former times. One of the great outlets was that which we call the Maas that flows by Rotterdam; the other was the Rhine Proper that entered the sea near Leiden, and it was the stream from Panneorden to Leiden that formed the boundary between Gallia and Germania. (Serv. ad Aenid. viii. 727.) Ptolemy places all his three outlets in Gallia, and it is the eastern month which he makes the boundary between Roman Gallia and Great Germany. If Ptolemy, in his "Adiutamen," by Yssel, he makes this river from Arnhem to the outlet of the Yssel the eastern limit of Roman Gallia in his time. This may be so, but it was not so that Pliny and Tacitus understood the boundary. Whatever changes may have taken place in the Delta of the Rhine, D'Anville's conclusion is just, when he says that we can explain the ancient condition of the places sufficiently to make it agree with the statements of the ancient authors. The mouth of the Rhine has been kept in their limits by embankments of earth which begin at Ijssel, in the Prussian province of Dusseldorff, and extend along the Rhine and its branches to the sea. The Romans began these works. In the time of Nero, Pompeius Paulinus, to keep his soldiers employed, finished an embankment ("agger") on the Rhine which Drusus had begun sixty-three years before. (Tac. Ann. xiii. 53.) It has sometimes been supposed that this "agger" is the "moes" which Civilius broke down in the war which he carried on against the Romans on the Lower Rhine. (Tac. Hist. ii. 19.) The consequence of throwing down this "moes" was to leave nearly dry the channel between the Batavorum Insula and Germania, which channel is the Proper Rhine. The effect of throwing down the "moes" was the same as if the river had been driven back ("velut abacto amne"). This could not have been effected by destroying an embankment; but if the "moes" of Drusus was a dike which projected into the river for the purpose of preventing most of the water from going down it, and forming the channel of the Rhine on the north side of the Batavorum Insula, we can understand why Civilius destroyed and why Drusus had constructed it. Drusus constructed it to keep the channel full on the north side of the Batavorum Insula, and to maintain this as a frontier against the Germans; and so we have another proof that the Rhine Proper or the Middle Rhine was the boundary between Gallia and Germania in this part, as every passage of Tacitus shows in which he speaks of it. Civilius destroyed the "moes" to stop the Romans in their pursuit of him; for they were on the south side of the island, and had no boats there to make a bridge with. Ukert understands it so, and he is probably right. Another great Roman work in the Delta of the Rhine was the canal of Corbul. The Roman conquerors left durable monuments of their dominion in all the countries which they invaded, even in the watery regions of the Rhine, where they had to fight with floods, with the tempests of the ocean, and with people whose home was in the marshes and forests. The Rhine was the great frontier of the Romans against the German tribes. All the cities on the west or Gallic side, from Leiden to Bazel, were either of their foundation or were strengthened and fortified by them. In the time of Tiberius eight legions guarded the frontier of the Rhine.
RHENU S.

This article may be read with the articles BATA- VORUM INSULA, FLEVO LACUS, FO SSA COR NUL- OMISS, MOSA, MO Sella, and GALLIA Transalp ina. (D'Aville, Notiz, d'c., "Rhenus"; P o nny Cy clopaedia, art. "Rhine"; and, Uekt, Galliae, who has collected all the ancient and many modern authorities. [G. L.]

RHenus (Reno), a river of Gallia Cispadana, and one of the southern tributaries of the Padus. (Plin. iii. 16. s. 20.) It flowed within about a mile of the walls of Bononia (Bologna), on the W. side of the city, and is celebrated in history on account of the interview between Anthony, Octavian, and Lepidus, which is generally believed to have taken place in a small island formed by its waters. [Bononia.] It has tributaries in the Apennines nearly 50 miles above Bologna, and is a considerable stream, though called by Silius Italicus "parvus," to distinguish it from its far greater namesake, the Rhine. (Sili. Ital. viii. 599.) In the time of Pliny it is probable that it discharged its waters into the principal channel of the Padus, but at the present day they are turned aside into an artificial channel before reaching that river, and are thus carried into the arm now known as the Po d'Primero. Hence the mouth of that branch of the Po is now called the Foce del Reno. Pliny tells us that the reeds which grew on the banks of the Rhenu s were superior to all others for making arrows. (Plin. xvi. 36. s. 65.) [E. H. B.]

Rhesaena (Piera or, Ptol. v. 18. § 13; P e r o, Steph. B. s. v.; A mm. Marc. xxxii. 5; R essaina, Tab. Peut.; Rasin, Notit. Imp.; Eth. Peavast, Steph. B. s. v.), a town of considerable importance at the northern extremity of Mesopotamia; it was situated near the sources of the Chaboras (Khabur), on the great road which led from Carrhae to Nisipha rum, about 88 miles from Nisibis and 40 from Dara. (Procop. B. P. ii. 19, de Aedifix. ii. 2.) It was near this town that Gordion the Younger fell in a battle with the Persians. (A mm. Marc. l. c.) A coin exists of the emperor Decius, bearing the legend CEI. KOA. PHCAINCHIO, which may in all probability be referred to this town. In the Notit. Imp. the place is subject to the government of the Dux Ostrohaenae (Notit. Dign. ed. Boecking, i. p. 400); and a bishop of Basianus is mentioned among those who subscribed their names at the Council of Nicaea. Under Theodosius, the town appears to have been partially rebuilt, and to have received the title of THEODOSTOPOLIS. (Hieroc. p. 793.) There can be no doubt that it is at present represented by Ras-al-Ain, a considerable entrepôt of commerce in the province of Diarbeik. It was nearly de stroyed by the troops of Timur, in A.D. 1393. (D'H erbelot, Dict. Orient. i. p. 140, iii. p. 112; Niebahr, ii. p. 390.) [V.]

COIN OF RHESEAENA.

RIETICO, a mountain of Germany, mentioned only by Pomp. Mela (iii. 3), along with Mount Taurus. As no particulars are stated it is impos sible to identify it, and German writers are so divided in their opinions that some take Rhetico to be the name of the Siebenengebirge, near Borna, while others identify it with a mountain in the Tirol. [L. S.]

RHIDAGUS (Curt. vi. 4, § 7), a river of Hyrcania, which flows from the mountains NW. to the Caspian. Alexander crossed it on his march in pursuit of Dareius. It appears to be the same as the Chastres of Ammianus (xiv. 23, 14), and may perhaps be represented by the present Adjus. [V.]

Rhinocorus or RHINOCORUS (Ρηνοκόρος, Polyb. T rol. Joseph.; Ρηνοκορός, Strab.; E th. Ρηνοκορός, Ρηνοκορούρης), a maritime city on the confines of Egypt and Pal istine, and consequently reckoned sometimes to one confine, sometimes to the other. Strabo, going south, reckons Gaza, Raphia, Rhinocorus (xvi. p. 759); Polybius, going north, reckons it to Egypt, calling Raphia the first city of Coele Syria (v. 80). Ptolemy also reckons it to Egypt, and places it in the district of Cassotivs (iv. § 12), between Ostracine and Anthedon. The Itinerarium Antonini (p. 151) places it xxi. M.P. south of Raphia, and the same distance north of Ostracena. The following curious account of its origin and fate is given by Diodorus Siculus. Actisanes, king of Athopha, having conquered Egypt, with a view to the suppression of crime in his newly-acquired dominion, collected together all the suspected thieves in the country, and, after judicial conviction, cut off their noses and sent them to colonise a city which he had built for them on the extremity of the desert, called, from their mishap, Rhinocorus (κακαί bivos καλωτιωμαι, αι. ρ. κειμονια), situated on the confines of Egypt and Syria, near the shore; and from its situation desolate and nearly all the necessities of life. The soil around it was salt, and the small supply of well water within the walls was bitter. Necessity, the mother of invention, led the inhabitants to adopt the following novel expedient for their sustenance. They collected a quantity of reeds, and, splitting them very fine, they wove them into nets, which they stretched for many stadia along the sea-shore, and so snared large quantities of quails as they came in vast flocks from the sea (i. 60). Strabo copies this account of its origin (l. c.): Seneca ascribes the act to a Persian king, and assigns the city to Syria (de Ira, iii. 20). Strabo (xvi. p. 781) mentions it as having been the great emporium of Indian and Arabian merchandise, which was discharged at Lence-Come, on the eastern coast of the Red Sea, whence it was conveyed, via Petra, to Rhinocorus, and thence dispersed to all quarters. In his day, however, the trade of commerce flowed chiefly down the Nile to Alexandria. The name occurs in Jor phus, but unconnected with any important event. It is known to the ancient ecclesiastical writers as the division between the possessions of the sons of Noah. S. Jerome states that the "River of Egypt" flowed between this city and Pelusium (R eland, Pa las est. pp. 285, 286, 569—572); and in one passage the LXX. translate the "River of Egypt" by Rhinocorura. (J avith, xvii. 12.) It is remarkable that this penal colony, founded for suspected convicts, should have become fruitful in saints; and its worthy and exemplary bishop Melas, in the time of the Arian persecution, who was succeeded by his brother Solon, became the founder of a succession of religious men, which, according to the testimony of Sozomen, continued to his time. (Hist. Eccles. vii. 31.) Rhinocorura is now El-Arish, as the
River of Egypt is Wady-el-Arish. The village is situated on an eminence about half a mile from the sea, and is for the most part enclosed within a wall of considerable thickness. There are some Roman ruins, such as marble columns, &c., and a very fine well of good water. (Irby and Mangles, Travels, p. 174, October 7.)

[QUESTIONS]

RHEP. [UNREADABLE]

RHIPEI MONTES (év 'Peania ὤμη), a name applied by Grecian fancv to a mountain chain whose peaks rise to the N. of the known world. It is probably connected with the word ἱππη, or the chariots drawn by horses, the mountain wind or "tramontana" of the Greek Archipelago, which was conceived to issue from the caverns of this mountain range. Hence arose the notion of the happiness of those living beyond these mountains — the only place exempt from the northern blasts. In fact they appear in this form of Prasiai, in Aleman (Fragm. p. 80, ed. Wecker), a lyric poet of the 7th century B.C., who is the first to mention them. The contemporary writers Damaestes of Sigeiai (Ap. Steph. B. s. v. 'Spruddy), Heliodoros of Lechos (Ap. Clem. Alex. Strom. i. p. 305) agree in their statements in placing the fabled tribes of the Nepisaeans in the Rhizaean mountains from which the north wind blows, and on the other side of these, on the sea-coast, the Hyperboreans. The legends connected with this imagined range of mountains lingered for a long period in Grecian literature, as may be seen from the statements of Hecataeus of Abdera (Ap. Athen. H. A. xi. 1) and Aristotle (Met. i. 13; comp. Soph. Oed. Col. 1248; Schol. ad loc.; Strab. vii. pp. 295, 299.) Herodotus knows nothing of the Rhizaean mountains or the Alps, though the positive geography of the N. begins with him. It would be an idle inquiry to identify the Rhizaean range with any actual chain. As the knowledge of the Greeks advanced, the geographical "mythos" was moved further and further to the N. till it reached the 48th degree of latitude N. of the Lesbian lake and the Caspian, between the Don, the Volga, and the Jaks, where Europe and Asia melt as it were into each other in wild plains or steppes. These "mountains of the winds" followed in the train of the meteorological "mythos" of the Hyperboreans which wandered with Heracles far to the W. Geographical discovery embodied the picture which the imagination had formed. Poseidonius (Ap. Athen. vi. p. 223, d.) seems to have considered this range to be the Alps. The Roman poets, borrowing from the Greeks, made the Rhizaean chain the extreme limit to the N. (Virgil. Georg. i. 240; Propert. i. 6.3; Sil. It. xi. 459;) and Lucan (n. 273) places the sources of the Tanais in this chain. (Comp. Mela, i. 12; §§ 18, 21; Plin. iv. 24; Anm. Mar. xxvi. 8. §§ 84; Procop. B. G. iv. 6; Sil. Apoll. ii. 343; Jornand. Get. 16; Osor. i. 2.) In the earlier writers the form is Rippii, but in the later writers the form which followed him the π is became aspirated. In the geography of Ptolemy (iii. 5, §§ 15, 19) and Marcian (Peripl. § 39, ed. Diot) the Rhizaean chain appears to be that gently rising ground which divides the rivers which flow into the Baltic from those which run to the Danube.

[Q. E. B. J.]

RHINIA (Ῥίνια), a town in Upper Pamonia, of uncertain site (Ptol. ii. 13. § 4; Orelli, Inscript. n. 4991), though it is commonly identified with Czur. (Schwabauer, Antiquitates Sabarum, p. 41): —

[Q. E. B. J.]

RHITHYMNA (Ῥιθυμνά), a town of Crete, which is mentioned by Ptolemy (iii. 17, § 7) and Pliny (iv. 29) as the first town on the N. coast to the E. of Amphiuma, and is spoken of as a Cretan city by Steph. B., in whose text its name is written Rhithymna (Ῥιθυμνά: Eik. Ριθυμώνας, Ριθυμόνοι). It is also alluded to by Lykophron (76). The modern Rhithymnas or Retimo retains the name of the ancient city upon the site of which it stands. Eckel (Nam. Vet. Aenodoti, p. 155; comp. Basche, iv. p. i. p. 1024) first assigned to Rhithymna its ancient coins; maritime emblems are found on them. (Pashley, Cret., vol. i. p. 101.) [E. B. J.]

COIN OF RHITHYMNA.
have retired among the Enclehees. (Sclav, l. c.) Whether the Phoenicians had reached the E. shore of the Adriatic does not appear, but it could only be from traces of Phoenician settlements that this term was assigned to his wanderings. (Wilkinson, Pal- 

tativa, vol. i. p. 381; Negelein, Die Süd-Slavens, 
Peta, v. 9.) [E. B. J.]

RHIZONICUS SINUS. [Rhizon.]

RHIZOPHAGI AETHIOPIES (Pecondus, Dio-
dor. iii. 23; Strab. xvii. p. 770, seq.; Ptol. iv. 8. § 29), one of the numerous tribes of Aethiopia, whom the Greeks named after the diet peculiar to them. The root-eating Aethiopians dwelt above Merœs, on either bank of the Astaboras (Tavazzé), and derived their principal sustenance from a kind of cake or pâleta, made from the reeds and bulrushes that covered that alluvial region. These were first scrupulously cleansed, then powdered between stones, and the pulp thus obtained was dried in the sun. The Rhizoplagi are described as a mild and harmless race, living in amity with their neighbours, and, probably because they had nothing to lose, unmolested by them. Their only fees were lions, who sometimes com-

mitted the greatest havoc among this unarmèd race; and their best friends, according to Diodorus (comp. Agatharch, ap. Haucon, Geog. Genez. Min. p. 37), were a species of Rhizus of an irregular western course to Lyon (Lugdunum) is joined there by the Saône, the ancient Arar (Arar; Lugdunus). The length of the course of the Rhone from the Lake of Ge-

cera to Lyon is about 130 miles. The Saône, as Caesar says, is a slow river, but the current is seen very plainly under the bridges in Lyon. The Rhone is a rapid stream, and violent when it is swelled by the rains and the waters from the Alpine regions.

From Lyon the Rhone flows in a general southerly course. The direct distance is about fifty miles from Lyon to Arèze (Arelate) where the river divides into two large branches which include the Isle of Cornagne. The whole course of the Rhone from the ice-fields of Switzerland to the low shores of the Mediterranean is above 500 miles. The valley of the Rhone below Lyon is narrow on the west bank as far as the junction of the Arde-

cche, and it is bounded by high, bare, and rocky heights. Some of the hill slopes are planted with vines. All the rivers which flow into the Rhone from the highlands on the west are small: they are the Ardevèche, Céze, Gardou (Vanlo), and some smaller streams. The left bank of the Rhone from
Lyon downwards is generally flat, but there are several parts where the rocks rise right above the water, and in these places the railway from Lyon to Marseilles is cut in the rocks close to the river. At St. André, a small town on the west bank above the Arve, crossed the plain without any limits on the west side of the Rhone. On the east side the hills are seen in the distance. From one of the middle-age towers built on the amphitheatre of Arles, there is a view of the great plain which lies all round that city to the north, west, and east, and stretches southward to the coast of the Mediterranean. The two large affluents of the Rhone on the east side are the Isere and the Durance (Druman). The Rhone was earlier known to the Greeks and Romans than any other river of Western Europe. The oldest notices of this river must have come from the Phcenicians and the Greeks of Massalia. What Azicnas has collected from some source (Or. Marit. 623—690) is unintelligible. Pliny (iii. 4) very absurdly derives the name Rhodanus from a town which he names Roda; but the name Rhodanus is older than any city, and, like the names of other European rivers, it is one of the oldest memorials that we have of the languages of the Western Polybius (iii. 47) supposed that the Rhone rose further east than it does, but he knew that it flowed down a long valley (στάσα) to the west, though he does not mention the Alpes of Genevens. Ptolemy (ii. io), the latest of the classical geographers, had no exact notion of the sources of the Rhone, though the Romans long before his time must have known where to look for them. He makes the sources of the Arar come from the Alps, by which the Jura is meant, and in this statement and what he says of the course of the Arar and Dubis he may have been influenced by Strabo (i. 98), as it has been supposed. The blunders about the sources of this river are singular. Mela (iii. 3) mentions the Damnius and Rhodanus among the rivers of Germany; and in another passage he says that it rises not far from the sources of the Ister and the Rhynus (ii. 5).

There is much difference in the statements about the number of the mouths of the Rhone. Timaeus, quoted by Strabo (p. 183), says that there were five outlets, for which Polybius reproves Timaeus, and says that there were only two. Polybius (iii. 41), names the eastern branch the Massilia, the Massalinus, Arvensis, as cited by Strabo, made five mouths. Strabo does not state how many he supposed that there were. He says that above the mouths of the Rhone, not far from the sea, is a lake called Stomatium, which some make one of the outlets of the Rhone, and those particularly do who enumerate seven outlets of the river. But he shows that this was a mistaken opinion. Caesar built ships at Arles when he was going to besiege Massilia, and he brought them round the Rhone to the city, and by the eastern branch, as we may assume. The Rhone was navigated by the people on its banks at the time when Hannibal with his army came to cross it, and much earlier. Polybius is the earliest extant writer who has given us any precise information about this river. Hannibal (b. c. 218) crossed it at a point above the division of the stream, and of course higher than Arles, for we assume that the bifurcation was not higher than that city in his time, if it ever was. (Polyb. ii. 43.) He probably crossed the river at Lmusain and below the junction of the Gardon. He then marched northwards on the east side of the river to the In-
RHODIUS. 713

vela in Lycia, i. pp. 166, 181.) The town had a temple of Asclepius, and its citizens are not called, as Stephanus Byz. asserts, 'Apoli, but 'Apolo-o-

Rhodius (Pδος), a river of Troas, having its sources in Mount Ida, a little above the town of Astyra; it flows in a north-western direction, and after passing by Astyra and Creunaste, discharges itself into the Hellespont between Dardanus and Abydos. (H. C. ii. 21, xx. 215: Hesiod, Theog. 341; Strab. xii. p. 554, xiii. pp. 593, 603; Plin. v. 93.) Strabo (vi. 595) asserts, that Rhodius is a tributary of the Aeaeus; but they must have been mistaken, as the river is mentioned on the coins of Dardanus. (Sestini, Geogr. Nomin. p. 39.) Pliny (L. c.) states that this ancient river no longer existed; and some modern writers identify it with the Pydus mentioned by Thurydides (vii. 106; comp. Hesych. and Phavorin. s. v. Ρδος.) Richter (Walfahrten, p. 437) describes its present condition as that of a brook flowing into the Dardanelles by many mouths and marshes. (RHODOPE (Ροδοπη, Herod. vi. 49; Thuc. ii. 96; Polyb. xxxiv. 19; Strab. iv. p. 208, vii. pp. 313, 329, 331; Mela, i. 2, § 2; Plin. iii. 29, iv. 5, s. 17; Amm. Marc. xci. 10. § 3; Malchus, op. Exc. de Leg. Rom. p. 90), a mountain chain forming the W. continuation of Haemus, and the frontier between Thrace and Macedonia, of which little more is known than the name. On its desolate heights, the lurking places of the fierce Sattrae, was the great sanctuary and oracle of the Thracian Dionysus. As the Strabo took its sources in Rhodope (Strab. viii. p. 331) the high ridges round Dionysa and Ohiosthultan must be assigned to Rhodope, which may probably be said to belong to the central of the three continuous chains, which under the name of the Despato Dogh branches out to the S. of the Balkan (Haemus) at about 23° E. long. [E. B. J.]

RHODONTIA (Ροδοντια: Eth. Ροδοντιον), a fortress on Mt. Calidromus, defending one of the passes to Thermopolea. (Strab. ix. p. 428; Liv. xxxvi. 16, 19; Steph. B. s. c; Leake, Northern Greece, vol. ii. pp. 60, 62.)

RHODUS (Ρδος; Eth. 'Pδος; Rhode): one of the chief islands of the Aegean, or more properly of that part of the Aegean which is called the Carpathian sea, about 9 or 10 miles from the coast of Caria. In the earliest times it is said to have borne the names of Ophiussa (Steph. B. s. c. Ρδος), Naxia, Telchinia (Strab. xvi. p. 633), Astera, and Protocallis. (Curtius, Polycrates, T. thyria, Macra, and Odysseia, (Plin. v. 36.) It extends from south to north, and is 920 stadia in circumference (Strab. xiv. p. 605), or, according to Pliny, 125 Roman miles, though others reduced it to 103. The island is traversed from north to south by a chain of mountains, the highest point of which was called Atabyris or Atabyrius, and the towns were all situated on the coast. Mount Atabyris is 4360 feet above the level of the sea, and on the top of it stood a temple of Zeus Atabyrius. Rhodes was believed to have been at one time an island of the sea, and the Telchines, its most ancient inhabitants, are said to have immigrated from Crete. (Pind. Olymp. viii. 23, &c.; Plin. ii. 87; Arist. xii. p. 653, ed. Dind; Strab. t. c.; Diod. v. 53.) The Telchines, about whom many fabulous stories are related, are said to have been nine in number, and their sister Halia or Amphitrite became by Poseidon the mother of six sons and one daughter, Rhodes, from which in the end the island received the name it still bears. Others, however, with better reason, derive the name Rhodes from *ρεδος, a rose, for the rose appears as a symbol on coins of the island, so that Rhodes would be "the island of Roses." (Eckhel, vol. ii. p. 602; Sestini, Num. Vet. p. 389.) These most ancient and fabulous Telchines are said to have perished or been driven from the island during an inundation, and Helios then created a new race of inhabitants, who were called after him Helidae; they were seven in number, and became ancestors of seven tribes, which partly peopled Rhodes itself and partly emigrated to Lesbos, Cos, Caria, and Egypt. The Helidaeans are said to have greatly distinguished themselves by the progress they made in the sciences of astronomy and navigation. (Pind. t. c. 160, &c.; Diod. v. 56; Conon, Narrat. 47; Strab. xiv. p. 654.) After this various immigrations from foreign countries are mentioned: Egyptians under Damaus, Phoenicians under Calmus, Thessalians and Carians, are each said to have furnished their contingent to the population of Rhodes. Whatever we may think of these alleged immigrations, they can have but little affected the national character of the Rhodians, which in fact did not become fixed until a branch of the Doric race took possession of the island, after which the Doric character of its inhabitants became thoroughly established. Some Dorians or Heracleidae appear to have been settled there as early as the Trojan War, for the Heracleid Telephoons is described as having sailed to Troy with nine ships. (H. ii. 653; Diod. iv. 58, v. 59; Apollod. ii. 8, § 2.) After the Trojan War Aethensaeus, a Heracleid from Argos, led other settlers to Rhodus. (Strab. xiv. p. 653; Diod. xv. 59; Apollod. iii. 2, § 1; comp. Thuc. vii. 57; Aristid. Orat. xiv. p. 839.) After this time the Rhodians quietly developed the resources of their island, and rose to great prosperity and influence. The three most ancient towns of the island were Lindus, Ialysus, and Camirus, which were believed to have been founded by three grandsons of the Helen Ochmus bearing the same names, or, according to others, by the Heracleid Telephoons. (Diod. iv. 58, v. 57.) These three towns, together with Cos, Cnidus, and Halicarnassus, formed what was called the Doric hexapolis, which had its common sanctuary on the Triopian headland on the coast of Caria, Apollo being the tutelary deity of the confederation. (Herod. i. 144.) The rapid progress made by the Rhodian towns at a comparatively early period is sufficiently attested by their colonies in the distant countries of the west. Thus they founded settlements in the Balearic islands, Rhoda on the coast of Spain, Furnebeque, Salapia, Siris, and Sybaris in Italy, and Gela in
Sicily: while the countries nearer home were not neglected, for Sili in Cilicia, and Gagea and Corydalis in Lybia, were likewise vegetation colonies. But notwithstanding this early application to navigation and commerce, for which Rhodes is so admirably situated between the three ancient continents, the Rhodians were not ranked with the great maritime powers of Greece. Herodotus speaks of them only as forming a part of the Doric confederacy, nor does Thucydides mention their island more frequently. The Rhodians, in fact, did not attain to any political eminence among the states of Greece until about B.C. 408, after the battle of Leuctra aeminium. Rhodes, the city of Athens at the northern extremity of the island, and raised it to the rank of a capital. During the first period of the Peloponnesian War the towns of Rhodes paid tribute to Athens, and were reluctantly compelled to serve against Syracuse and Gela in Sicily (Thuc. vii. 57); but in B.C. 412 they joined the Peloponnesians. The popular party being favourable to Athens, soon afterwards attempted a reaction, but it was crushed (Diod. xii. 38, 45). In B.C. 396, Hiero was exiled, and the political eminence of the Athenians, which had been preserved by the waters of Rhodes, the Rhodians again embraced the cause of Athens (Diod. xiv. 79; Polyb. vi. 7. § 6); but the democracy which was now established was ill managed, and did not last long; and as early as B.C. 390, the exiled aristocrats, with the assistance of Sparta, recovered their former ascendancy. (Aristot. Politi. v. 4. 2; Xen. Hellen. iv. 8. § 20, & c.; Diod. xiv. 97.) The fear of Sparta's growing power once more threw Rhodes into the hands of the Athenians, but soon after the battle of Leuctra a new change again took place; at least the Thebans, in B.C. 364, were zealously engaged in sowing discord for the purpose of drawing Rhodes, Chios, and Byzantium over to their own side. During the Social War, from B.C. 357 to 355, the Rhodians were arrayed against Athens, being instigated by the demagoge of Caria and his successor Artemisios. But as they became alarmed by the growing power of the Carian dynasty, they solicited the protection of Athens through the influence of Demosthenes. (Hermes. de L. Rhodo. 2.) The form of government throughout this period was oligarchical, which accounts for the insolent conduct of Hegesilochus, as described in Athenaeus (x. p. 444). Rhodes furnished Darius, the last king of Persia, with one of his bravest and ablest generals in the person of Memnon, who, if he had had the sole direction of affairs, might have checked the victorious career of Alexander, and saved the Persian empire. But as it was, Rhodes, like the rest of Greece, lost its independence, and received a Macedonian garrison (Curt. iv. 5). The expulsion of this garrison after the death of Alexander was the beginning of a glorious epoch in the history of Rhodes; for during the wars against the successors of Alexander, and especially during the memorable siege of the city of Rhodes by Demetrius Phalaecon, the Rhodians gained the highest esteem and regard from all the surrounding princes and nations. During the period which then followed, down to the overthrow of the Macedonian monarch by the Rhodians, which kept up friendly relations with Rome, acted a very prominent part, and extended its dominion over a portion of the opposite coasts of Caria and Lybia—a territory which is hence often called the Περὶα τῶν Ρωδιῶν [ΠΕΡΙΑΚΑ]—and over several of the neighbouring islands, such as Casus, Carpathus, Telos, and Chalce. After the defeat of Perseus the Romans deprived the Rhodians of a great amount of territory and power, under the pretext that they had supported Mithridates; but the anger of Rome was appeased, and in the war against Mithridates the Rhodians defended themselves manfully against the Pontian king. During the civil war between Caesar and Pompey they sided with the former, and their adherence to him led them, after his death, to resist Cæsars; but the republicans, after defeating them in a naval engagement, entered the city of Rhodes by force, and having put to death the leaders of the hostile party, carried off the public property, and filled the temples (Ann. Bell. Cic. iv. 72; Plut. Brut. 30; Dion Cass. xlvii. 32). This calamity in B.C. 42 broke the power of the Rhodians, but it still remained one of the great seats of learning. Tiberius, before his accession to the imperial throne, resided at Rhodes for several years. The emperor Claudius deprived it of all political independence (Dion Cass. lx. 24); but although he afterwards restored its liberty, it was at all times a very precarious possession, being taken away at the will of the conqueror in the same manner as that of the emperors suggested (Tac. Ann. xii. 58; comp. Suet. Iep. 8; Entrop. vii. 13). In the arrangements of Constantine, Rhodes, like other islands, belonged to the Provincia Insularum, of which it was the metropolis (Hierocles, p. 685, &c.). During the middle ages it continued to enjoy a considerable degree of prosperity, and was the last place in Western Asia that yielded to the Moslem invaders. The great prosperity which the Rhodians enjoyed during the best period of their history is due not only to the waters of Rhodes which had been throughout this period taken place; at least the Thebans, in B.C. 364, were zealously engaged in sowing discord for the purpose of drawing Rhodes, Chios, and Byzantium over to their own side. 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active zeal for literature, philosophy, and art. The intellectual activity maintained itself in Rhodes long after it had died away in most other parts of Greece.

The island of Rhodes, which appears even in the earliest traditions as extremely wealthy (Hom. Il. ii. 670; Pind. Olymp. vii. 49; Philosr. imag. ii. 27), is in many parts indeed rough and rocky, especially the coast near the city of Rhodes, and the district about Lindus, but on the whole it was extremely fertile; its wine, dried raisins and figs, were much esteemed, and its saffron, oil, marble, achatia, sponges, and 8-b, are often spoken of. The most important productions of Rhodian industry were ships, arms, and military engines. Besides the places already mentioned, the ancients notice Ixia and Manasimia, two forts in the south, and a place called Achaia.

By far the most important place was the city of Rhodes at the north-eastern extremity of the island. It was built in B.C. 408 upon a regular plan formed by the architect Hippodamus, the same who built the walls of Peiraeus. (Strab. xiv. 45, xx. 83; Harpocrat. s. v.: Προάδεσμα.) It was constructed in the form of an amphitheatre rising from the coast, and was protected by strong walls and towers, while nature provided it with two excellent harbours. The acropolis rose at the south-western extremity, and on the slope of it was the theatre. According to Strabo, Rhodes surpassed all other cities for the beauty and convenience of its ports, streets, walls, and public edifices, all of which were adorned with a profusion of works of art both in painting and sculpture. The principal statues were in the temple of Dionysus and the gymnasium; but the most extraordinary statue, which is described as one of the seven wonders of the ancient world, was the brazen statue of Helios, commonly called the Colossus of Rhodes. It was the work of Chares of Lindus, who employed upon its execution twelve years. It cost 300 talents, and was 70 cubits in height: its gigantic size may be inferred from the fact that few men were able to encompass one of its thumbs with their arms. (Plin. xxxiv. 18; Strab. l. c.) The Colossus stood at the entrance of one of the ports, but the statement that it stood astride over the entrance, and that the largest ships could sail between its legs, is in all probability a mere fable. It was overturned by an earthquake, 56 years after its erection, that is, in B.C. 224, or according to others a few years later. Potency promised the Rhodians, among other things, 300 talents for its restoration (Polyb. vii. 89), but it is said not to have been attempted in consequence of an oracle (Strab. l. c.). Later authorities, however, speak of it as standing erect; the emperor Comodus is said to have ordered his own bust to be put upon it; and Cedrenus relates that a king of the Saracens sold the fragments to a merchant who employed upwards of 900 camels to carry them away. Notwithstanding the great splendour of the city, the number of its inhabitants does not appear to have been very great, for during the siege of Demetrius Poliorcetes no more than 6000 citizens capable of bearing arms are mentioned. (Diod. xx. 84.) But Rhodes has nevertheless produced many men of eminence in science and literature, such as Panaceius, Stratoches, Andronicus, Endemus, Hieronymus, Peisander, Simmias, and Aristides; while Poseidonius, Dionysius Thrax, and Apollonius, surrounded the Rhodian, resided in the island for a considerable time. The present town of Rhodes contains very few remains of the ancient Greek city. (Camp. P. D. Paulsen, Descriptio Rhodi Maced. Aoetole, Göttingen, 1818; H. Rost, Rhodus, ein Hist. Arch. Fragment, Altona, 1823; Th. Mege, Vorgeschichte von Rhodos, Köln, 1827; Hottier, Descript. des Monuments de Rhodos, Bruxelles, 1828; Boss, Reisen auf den Griech. Inseln, l. pp. 79—113, which contains a good account of the middle-age history and the present condition of the island and city with maps and plans; seeini. Mon. Vet. p. 91.)

COIN OF RHODUS.

RHODUSSA, an island off the southern coast of Caria, near the entrance of the port of Panormus. (Plin. v. 35; Stadiasmus. Mar. Mag. p. 248, where the name is written Ρωδοσαι.) It is marked in modern charts by the name of Limosa or Koragash. [L. S.]

RHODUSSAE, a group of small islands in the Propontis, south of Pityusas, is mentioned only by Ptolemy (v. 44). [L. S.]

RHOE (Ρόη), a place on the coast of Bithynia, 20 stadia to the east of Culpe, on a steep promontory, contained a road fit only for small vessels. (Arrian, Peripil. P. E. p. 13; Anonym. Peripl. P. E. p. 5.) [L. S.]

RHOETACES. [Albaniia, p. 89, b.]

RHOETEUM (vο Ροετοτιον ποντιοι δυσσων), a promontory, or rather a rocky headland, running out in several points in Mysia or Troas, at the entrance of the Hellespont, north of Ionia; it contained a small town of the same name situated on an eminence. The place is very often mentioned by the ancients. (Herod. vii. 43; Scylax, p. 32; Strab. xiii. p. 595; Steph. B. s. v.; Pomp. Mela, i. 18; Plin. v. 33; Thucyd. iv. 52, viii. 101; Appollon. Rhod. i. 929; Tryphiod. 216; Virg. Aen. vi. 595; Liv. xxxvii. 37.) The promontory is now called Inebek, and the site of the ancient town is believed to be occupied by Paleos Castro, near the village of Raphelinae. (Kjelber, Wallfahrten, p. 475; Leake, Asia Minor, p. 275.) [L. S.]

RHOGANA (Ρωγαν, Ptol. vi. 8. § 7; Marchian, Peripl. i. § 28, ed. Müller), a small place on the coast of Carmania, between the promontories of Carpella and Alambater. It is perhaps the same place as the Goganna of Arrian. [GOGANA.] [V.]

RHOGANDA′NI (Ρωγανδαιοι, Ptol. vii. 4. § 9), a tribe of ancient Ceylon, at the southern end of the island. Potency mentions that in this part of the island were the best pastures for the elephants, which is the case, too, at the present time. [V.]

RHOGO (Ρογο), an island off the coast of Lycia, not far from the entrance of the Phoenicus Portus. (Plio. v. 35; Steph. B. s. v.; Stadiasmus. Mar. Mag. §§ 217, 218, where it is called Rhopo, Ροπο.) [L. S.]

RHOGONIS (Ρωγονις, Arrian. Ind. c. 39), a river of ancient Persis, which flows into the Persian
Gulf in lat. 29° 20', long. 48° 25' E. It was little better than a torrent, and is now doubtless marked by the present Bender riv. Polony (vi. 4, § 2) and Amniuus (xxiii. 6) call it Rhodumax (Ptolemy, Ρηθοδομαξ) and Marcianus (Peripl. i. § 24, ed Müller) Rhoeomannus (Ροιομαννος). (Vincent, vol. i. p. 401: Thvenot, v. p. 535.)

RHOSOCOPUS (Ρωσόκοπος), a place on the coast of Pamphylia, near the mouth of the Cestrus, is mentioned only in the Stadiasmus (§§ 199, 200).

RHOSOGIACUM or RHOSOLOGIA (Ρθοσολογία), a small place in the country of the Tectosaga, Galatia, on the road from Ancyra to Caesarea Mazaca, not far from the river Halys. (It. Ant. pp. 143, 206; Ptol. v. 4, § 8, where some read Ρςώσολογία or Ρωσολογίακος; It. Hieros. p. 575, where it is called Rissodiaceum.) [L.S.]

RHUSUS. [Issus.]

RHXOLANU. [Ρχολάναν.]

RBUANA (Ρούβανα al. Ρούβανα Βασιλείας), an inland town of Arabia, placed by Polony (vi. 7, § 33) in long. 87°, lat. 22°. Apparently not far distant to the SW. bay of the Therma and on the river Larn. [G. W.]

RHUBON, RHUDON (Ρουθων εἰς, Ptol. iii. 5, § 2; Ρουθων εἰς, Marcian. Herod. Peripl. § 39, ed. Müller), a river of European Sarmatia which took its source in the Alani Montes and discharged itself into the Venedicus Sinus. Schafarik (Slav. Alt. vol. i. p. 497) has identified it with the Dana, which, taking a direction generally W., flows into the Gulf of Riga below Fort Damburke, after a course of 665 miles. This same terminology connects the mythic Eridanus and the trees that went amber with, the Bludon of Macrian (Rhubon appears to be a corrupted form), which Sabins, a commentator upon Virgil, a. d. 1544, calls Rhodanus. The amber could be brought by land, or by water from the coasts where it was collected to the Dana, and thence by boats conveyed to the Byorsthenes and the coasts of the Euxine. The name “Eri-damus,” closely connected with Rhodanus, is composed of the words “Rha” and “Duo,” roots which, in several of the Indo-European languages, signify “water,” “river;” a far instance in “Rha,” the old name for the Volga, and Donumius, Tanais, Donapria, Duamistris, and the like. [E. B. J.]

RHUBRICATUS (Ροωμπρικάτος, Ptol. iv. 3, § 5), a river of Armenia, the same as the Usus of the Peut. Tab., which flowed 5 M. P. to the E. of Hippo Reginus, now called the Sebaste (Barth, Wunder-ungen, p. 70).

RHUIDEA or RUDIEA (Ροωδία, Ptol.; Ροωδία, Strab.; Eoh. Rudius; Rughe), an ancient city of the Salentines, in the interior of the Roman province of Calabria, and in the immediate vicinity of Lupiae (Larco). (Strab. vi. p. 281; Ptol. iii. 1, § 76.) Strabo calls it a Greek city (ῥωμαϊκή Ελληνίδα); but we have no other indication of this fact, and all the other notices we find of it would lead us to infer that it was a native Salentine or Messapian town. Under the Romans it appears to have enjoyed municipal rank (an inscription has "Municipici Rudini," Oriol. 389-58); but in other respects it was a place of little importance, and derived its sole celebrity from the circumstance of its being the birthplace of the poet Ennius. (Strab. l.c. Mel. ii. 4, § 7; Sil. Ital. xii. 393; Cic. de Or. ii. 42.) That author is repeatedly termed a Calabrian (Hor. Carm. iv. 8; Ovid. A. A. iii. 409; Sil. Ital. l. c.; Acron, ad hor. l. c.), and these passages confirm the accuracy of Polony, who assigns Rindiae to the Salentines, and therefore to the Calabriacs according to the Roman use of the name. Fliny and Mela, on the contrary, enumerate Rudiae among the towns of the Pediculi together with Barium and Egnatia, and the latter author expressly excludes it from Calabria (Plin. iii. 11, s. 16; Mel. l. c.). But it seems impossible to reconcile this statement with that of Strabo, who places it near Lupiae, in the interior of the peninsula, or with the actual situation of Rudiae, which is clearly ascertained at a place still called Rughe, though now uninhabited, about 2 miles W. of the town; and the author's note, which was doubtless discovered, as well as several others in the Messapian dialect, and many vases and other objects of antiquity. The identity of this place with the municipal town of Rudiae can therefore admit of no doubt; nor is there any reason to question the fact that this was also the birthplace of Ennius: but considerable confusion has arisen from the mention in the Tabula of a place called “Rudac,” which it places 12 miles W. of Rughe, on the road to Caesarius. As this place would have been within the limits of the Pediculi or Penetii, it has been identified by some writers to be the same with the Rudiae of Fliny and Mela, and therefore the birthplace of Ennius; but the claims of Rughe to this distinction appear unquestionable. (Galateo, de Sit. Inapg. p. 77; Bonomi, vol. ii. pp. 93—102; Mommsen, Ueber Ital. Dialekte, p. 58.)

The Rudiae of the Tabula, which is otherwise quite unknown, must have been situated somewhere in the neighbourhood of the modern Adamo. [E. B. J.]

RHUS. [Megara, p. 313, b.]


RHUTIEAE [Ρουτιείας.]

RHYMICHIC MONTES (Ρουμβάκα Ὥην, Ptol. vi. 14, §§ 4, 10, 11), a mountain chain of Asiatic Sarmatia, of which no nearer indication can be given than that it belongs to the great meridian chain, or rather assemblage of nearly parallel mountain chains, of the same name. [E. B. J.]

The river RHYMUS (Ρομβάκας, Ptol. vi. 14, §§ 4, 24), which has been a sore puzzle to geographers, took its source in these mountains and discharged itself into the Caspian between the Rha (Volga) and the Daux (Ural). In the present day there is, W. of the embouchure of the Ural to the great delta of the Volga, only one small stream which reaches the Caspian, under the name of the Naryn Chara (Goebel, Reise in die Stephen, vol. ii. p. 342). This river is probably the Rhymus of Polony. (Humboldt, Asie Centrale, vol. ii. p. 187.) [E. B. J.]

RHYNIACUS (Ροωμιακός), an important river in the province of Helle-pontus, which has its sources at the foot of Mount Olympus in Phrygia Epicetetus, near the town of Azaoni. (Sylvaç, p. 35; Pint. vi. 40; Tomp. Mela, i. 19; Strab. xii. p. 576.) According to Fliny, it was at one time called Lycus, and had its origin in the lake of Miletopolis; but this notion appears to have been supposed at first in a north-western direction, forming the boundary between Myasia and Bithynia, through the lake of Apollonia, and in the neighbourhood of Miletopolis receives the river Megistus, and discharges itself into the Propontis opposite the island of Besbicus.
RHYPES.

The Scholiast on Apollonius Rhodius (i. 1165) states that in later times the Rhynades, after receiving the waters of the Megistus, was itself called Megistus; but Eustathius (ad Hom. H. iii. 771) assures us that in this time it still bore the name of Rhynades. According to Valerius Flaccus (iii. 35) its yellow waters were discernible in the sea at a great distance from its mouth. In B.C. 73 Lucullus gained a victory over Mithridates on the banks of this river. (Plut. Luc. 14; comp. Polyb. v. 17; Ptol. v. 1 §§ 4, 8; Steph. B. s. v.). The Rhynades is now called Lypad, and after its union with the Megistus (Suagnithri) it bears the name of Michaelis or Macedon. (See Hamilton's Researches, ii. 54.)

RHYPES (Ρυπες, Ρυνα, Steph. B. s. v.: Eich. Ρτψι, Ρυνα), a city of Achaia, 30 stadia W. of Aegium, was originally one of the twelve Achaean cities. It had ceased to be a member of the League in the time of Polybius, who mentions Leontium in its place. Rhypes, however, continued to exist down to the time of Augustus; but this emperor transferred its inhabitants to Patrae, and its territory (Πολις, or ἡ Ρυπα) was divided between Aegium and Patrae. Its ruins were seen by Strabo and near to the island of Cythnos, which was called Rhypes, and lay between Aegium and Patrae. We learn from Strabo that this town was mentioned by Aeschylus as καταυαθί Ρυνα, or "Rhypes stricken by the thunderbolt." It was the birthplace of Mysscellus, the founder of Coroton. (Herod. i. 145; Paus. vii. 6 § 1, viii. 18 § 7, vii. 23 § 4; Strab. viii. pp. 386, 387.) In the territory of Rhypes there was a demus called Leuctrum (Αστερος, Strab. p. 387), and also a seaport named Erinium (Ερινευδε, or Ερινευδε Αμφετηρης), which is mentioned by Thucydides, and as was described by Pausanias as 60 stadia from Aegium. (Thuc. vii. 34; Paus. vii. 22 § 10; Plin. iv. 6.)

The geographers of the French Commission place Rhypes at some ruins on the right bank of the river Tholos, where it issues into the plain; and the distance of the position of the Tholos from Vostitana (Aegium) is that which Pausanias assigns as the interval between Aegium and Rhypes. But Leake, thinking it highly improbable that two of the chief cities of Achaia should have been only 18 stadia from each other, and hardly within the stretch of the Rhynes or his text, as to the distance between Rhypes and Aegium. He accordingly places Rhypes further W. on the banks of the river of Salmenico, and supposes Erinium to have been its port and to have been situated immediately above it at the harbour of Lambiri. The position of Lambiri answers very well to that of Erinium; but the reason given by Leake does not appear sufficient for rejecting the express statement of Pausanias as to the distance between Aegium and Rhypes. (Leake, Pausanias, ii. p. 458, seq.)

RHYTHMUM (Ρυθρυμ, Stephan. B.; Plin. iv. 20; Eich. Ρυθρυμει), a town of Crete which Homer (ii. 648) couples with Phæstos as "well-peopled cities." The city belonged to the Gortynians (Strab. x. p. 479; Nonnus, Dionys. xii. 233.) The corrupt reading Ρυθρυμ in Steph. B. (e. e. Ρυθρυμ) should be emended into Ρυθρυμ. (Hick. Krete, vol. i. p. 414.) The city must have existed somewhere near to the road which leads from Kasteliana to Haghiius Diskos; but Pashley (Crete, vol. i. p. 293) could find no vestiges of antiquity in the neighbourhood.

RIBLAH (Ριπλαθα), a city "in the land of Hamath," where Jehoash or Shallum was cast into chains by Pharaoh Necho, and where Nebuchadnezzar subsequently gave judgment on Zedekiah. (2 Kings, xxiii. 39, xxxv. 6.) We find Nebuchadnezzar there again, after an interval of several years, when the last remnant was carried captive and slain there. (Jerem. iii. 27.)

RICCIACUM, in North Gallia. The Table has a road from Divodurum (Metz) to Augusta Trevirorum (Trir.) From Divodurum to Carnuncus is xiii., from Carnuncus to Ricciacus x, and from Ricciacus to Augusta x. D'Anville guessed Ricciacus to be Remich on the Mosel; but it is only a guess. There is evidently an error in the Table in the distance between Divodurum and Ricciacus, which is a great deal too much. The geographers have handled this matter in various ways. (Carmes.) (See also Ubert, Gallien, p. 512, and the note.)

RICINIA. 1. (Eth. Ricinensis: Ru, near Macedonia), a municipal town of Picenum, situated on a hill above the right bank of the river Potentia (Potenx), about 15 miles from the sea. Piny is the only geographer that mentions it (iii. 13 s. 19), but the "ager Ricinensis" is not described as of the Liber Colonianus (p. 226), and we learn from an inscription that it received a colony under the emperor Severus, and assumed in consequence the title of "Colonia Helvia Ricina" (Orell. Incert. 915; Clever. Ital. p. 735.) Its ruins are still visible, and include the remains of a theatre and other buildings. They are situated about 3 miles from Maccaretra, and 6 from Recanati, which has preserved the traces of the ancient name, though it does not occupy the ancient site. (Halsten, Notver. p. 137.) The Tabula correctly places it at a distance of 12 miles from Septempeda (S. Severina.) (Tab. Peut.)

2. A small town on the coast of Liguria, mentioned only in the Tabula, which places it on the coast to the E. of Genoa. It is commonly identified with Recco, a town about 12 miles from Genoa, but the Tabula gives the distance as only 7, so that the identification is very doubtful. (Tab. Peut.; Geogr. Rav. i. 32.)

RICINA (Ρικινα, Ptol. ii. 2 § 11), one of the Ebudes insulae or Hebrides. [T. II. D]

RHUDUNA, one of the islands off that part of the Gallic coast which was occupied by the Armoricace states. As the Marit. Ita. mentions Caesarica (Jersy), Sarvia (Guerney), and Riduna, it is concluded that Riduna is Aurigny or Alderney off Cap de la Haye. [G. L.]

RIGODULUM, a place on the Mosella (Moisel), "protected either by mountains or the river." (Tacitus, Hist. iv. 71.) In the war with Civilis this place was occupied by Valentinus with a large force of Treviri. Civilis, who was at Mainz, marched to Rigodulum in three days (tertia castris) and stormed the place. On the following day he reached Colonia Treverorum (Trir.) It is supposed that Rigodulum may be Reul on the Mosel. Lipius assumes Rigodulum to be Rigal near Confluences (Cohlen), but that is impossible. Ammianus Marcellinus (xxi. 6) places Rigudulum near Confluences, but his authority is small; and there may be some corruption in the text. [G. L.]

RIGODUNUM (Ριγδουνων, Ptol. ii. 8 § 16), a town of the Brigantes in the N. of Britania Romana. Camden (p. 974) conjectures it might have
RIGOMAGUS, a village of Cisalpine Gaul, forming a station on the road from Ticinum (Pavia) to Augusta Taurinorum (Turin). It is placed by the Itineraries 36 M. P. from Launemell (Lonello), and 36 M. P. from Augusta or Taurinum: these distances coincide with the site of Trino Vecchio, a village a little to the S. of the modern town of Trino, on the left bank of the Po (Itin. Ant. p. 329; Cluver. Itin. p. 243; Wallenck, Géogr. des Géants, vol. iii. p. 23). [E. H. B.]

RIGOMAGUS (Remagen), on the Rhine. The Table places it between Bonna (Bonn) and Antuancum (Andernach), viii. from Bonna and ix. from Antuancum. The Antonine Itinerary, which omits Rigmamus, makes the distance xvii. from Bonna to Antuancum. Remagen is on the Rhine and on the north side of the Ahr near its junction with the Rhine. Ukert (Gallien, p. 513, note) speaks of a milestone found at Remagen with the inscription "Col. Agrripp m. p. xxx." [G. L.]

RIMMON (Römșur), a city of the tribe of Simeon (Jos. xix. 7), mentioned by Zecharias as the extremity of the land of Judah (xiv. 10). Placed by Eusebius S. of Daron, 16 miles from Heetherusum. (Onomast. s. vv. Römșur, Rima.) He places another town of the same name 15 miles north of Jerusalem. (Ibid. s. v. Römmû.) [G. W.]

RIÓBE, in North Gallia, a name which appears in the Table on a road which passes from Andernagus (Scalv) through Calagum (Châlly). Rioche comes after Calagum, but the distance is not given.

A road, which appears to be in the direction of a Roman road, runs from Châlly to Orbi, a few miles north of the Seine; and D'Anville thinks that the name Orbi and the distance from Rioche to Condite (Monteure-sur-Tonne) enable us to fix Rioche at Orbi. [Condite, No. 2; Galacum.] [G. L.]

RIHA (Plin. iii. 1. s. 3, according to the Codex Reg., though the common reading is Ripopara), a place in Hispania Boetica, which according to Rosinoco (Dissert. Plin. ii. p. 11) occupied the site of the modern Condro del Rio. (Comp. Ukert, vol. ii. part i. p. 380.) [T. H. D.]

RIHA, a river on the E. coast of Thrace. (Plin. iv. 11. s. 18.) Reichard conjectures it to be the Konezik.

RISAIDIR (Polyb. ap. Plin. v. 1), a harbour on the W. coast of Mauretania, which may be identified with the Acra of the Ship-journal of Hamno (Aegina, Perip., § 5, ed. Müller). It now bears the name of Agadir, signifying in the Berber language (Paradis, Dictionnaire Berbère, p. 110) "a fortress," and is described as being the best roadstead along the coast of Marocco. Agader or Santa Cruz, which was called Guerguensem in the time of Leo Africanus, was walled round and strengthened by batteries in 1503 by Emmanuel, King of Portugal; but was taken from the Portuguese by the Moors in 1536. (Jackson, Marocco, p. 113; Journal of Geogr. Soc. vol. vi. p. 292.) [E. B. J.]

RHITHYMNA. [Rhithymyna.]

RITIUM (Pëtrëuv), a place in the south-east of Lower Pannonia, situated close to the Dunbe, and on the road leading to Tauranum. (It. Ant. p. 242; Poly. ii. 16. § 5; Tac. Pont.) It contained a garrison of Dalmatian cavalry. (Not. Imp., where the name is mis-spelt Ricium.) According to Muchar (Noricum, i. p. 265), its site is now occupied by the town of Tiel. [L. S.]

RITUMAGUS, in Gallia, a Mansio which is placed in the Anton. Itin. and in the Table on a road on the north side of the Seine from Rotomagus (Rosen) to Lutetia (Paris); and between Rotomagus and Petronalum. The distance of Ritumagus from Rotomagus is vii. in the Table and ix. in the Itin., which distance fixes Rutmagus near Redepont, at the passage of the Andelle, a small stream which flows into the Seine. [G. L.]

RIHOBODGDIUM PROM. (Rõhobdogh Prom, Poly. ii. 2. § 2), a promontory on the N. coast of Hibernia in the territory of the Róbódi, conjectured by Camden (p. 1411) to be Fair Head. [T. H. D.]

ROBÓBRÁRIA, a station on the Via Latina, 16 miles from Rome, the site of which is probably marked by the Osteria della Molaro, at the back of the bill of Tusculum (Itin. Ant. p. 305; Westphal, Rin. Kampagne, pp. 76, 97.) [Via Latina.] [E. H. B.]

ROBÔRETIM. [Gallaecca, Vol. i. p. 934, a.]

ROBRIKA, in Gallia, is placed by the Table on the north side of the Loire, on a road from Juliomagus (Angera) to Caesarodunum (Tours). The distance of Robrika from Juliomagus is xvii. and xviii. from Caesarodunum. D'Anville fixed Robrika at the distance of 16 Gallic leagues from Angera at the bridges of Longué, over the Latin, which flows into the Loire. He conjectures that Robrika contains the Celtic element Briga, a bridge or river ford, which is probable. Though D'Anville cannot make the two actual distances severally correspond to those of the Table, he finds that the whole distance between Angera and Tours agrees with the whole distance in the Table between Juliomagus and Caesarodunum. Wallenckner has shown in a Memôro cited by Ukert (Gallien, p. 481), that the ancient road deviated in many places from the modern road. [G. L.]

ROBUR. Ammianus Marcellinus (xx. 3) mentions a fortress named Robur, which Valentinian I., a.d. 374, built near Baflia (Basle) on the Rhine in Switzerland. Schœcklin guessed that Robur was on the site of the cathedral of Basle, but the words of Ammianus do not give much support to this conjecture: "Prope Basilianum, quod appellant acie Robur." Others have made other guesses. [G. L.]

RODUMNA, in North Gallia, is placed in the Table on a road between Samarobriva (Ambiens) and Augusta Suessium (Swissons). It is xx. from Samarobriva to Ratiunum, a distance which followed along the ancient road brings us to Roié, which represents Rodium; but D'Anville says that to make the ancient and modern distances agree we must go further, and as far as the belfry named Rozlitz. [G. L.]

RODUMNA (Rodionia), in Gallia, is one of the towns of the Sequani. (Poly. ii. 8. § 14.) Rodunna appears in the Table on a road which leads to Lugdunum (Lyons) through Forum Sequianorum. Rodunna is Rousane on the west bank of the Loire, which gave name to the former district of Rouannais. [G. L.]
THE SITUATION.

Rome was seated on the Tiber, and principally on its left bank, at a distance of about 15 miles from its mouth. The observatory of the Collegio Romano, which is situated in the ancient Campus Martius, lies in 41° 53' 52" N. lat., and 12° 28' 40" long. E. of Greenwich.

Rome lies in the vast plain now called the Campagna, which extends in a south-easterly direction about 90 miles from Cape Livorno, a little S. of Civita Vecchia, to the Circumvallation; whilst its breadth is determined by the mountains on the NE. and by the Mediterranean on the SW., in which direction it does not exceed about 27 miles in its greatest extent. Looking from any of the heights of Rome towards the E., the horizon is bounded from the N. almost to the S. by a nearly continuous chain of mountains, at a distance varying from about 10 to 20 miles. This side offers a prospect of great natural beauty, which, to the lover of antiquity, is still further enhanced by the many objects of classical interest which it presents.

In the extreme north, at a distance of about 20 miles, lies the round and isolated mass of Soracte. Then follows the Picturesque chain of the Sabine Apennines, in which the peaked and lofty summit of Lucrétia, now Monte Ceneri, forms a striking feature. A few miles farther S., at the point where the Anio precipitates its waters through the chain, lies Tibur, embosomed in its grey and sombre groves of olives. More southward still, and seated on the last declivities of the Sabine mountains, is the "frigidum Praeneste," celebrated for its sources and its temple of Fortune (Cic. Div. ii. 41), and, like the neighbouring Tibur, one of the favourite spots of Horace. (Od. iii. 4.) A plain of 4 or 5 miles in breadth now intervenes, after which the horizon is again intercepted by the noble form of Mons Albanus (Monte Carlo), which closes the line of mountains towards the S. This mass is clearly of volcanic origin, and totally unconnected with the Apennines. The mountain awakens many historical recollections. Its summit was crowned by the temple of Jupiter Latiaris, the common sanctuary and meeting place of the Latin cities, conspicuous from the surrounding plain, and even visible to the mariner. Beneath lay Alba Longa with its lake; at its southern foot Lavinium, and on its northern declivity Tusculum, consecrated by the genius and philosophy of Cicero. To the S. and SW. of Mons Albanus there is nothing to obstruct the view over the undulating plain till it sinks into the sea; but on the W. and NW. the prospect is bounded to a very narrow compass by the superior elevation of Mons Janucius and Mons Vaticanus.

The plain marked out by these natural boundaries is intersected by two considerable rivers, the Tiber and the Anio. The former, first called Alba, and afterwards Tiberis or Tibiris (Liv. i. 3; Plin. iii. 5. s. 9; Virg. Aen. viii. 330, &c.), entering the plain between Soracte and the Sabine chain between the limits of Alba Longa and the Anio, enters the Tiber, and, after increased volume passes through the city and discharges itself into the sea at Ostia. The course of the Tiber marked the limits of Etruria: the angular territory between it and the Anio is attributed to the Sabines; whilst on the southern side the line of the Anio and of the Tiber formed the boundary of Latium.

The Campagna of Rome consists of undulating ridges, from which scanty harvests are gathered; but the chief use to which it is applied is the pasturing of vast herds of cattle. These, with the picturesque herdsmen, mounted on small and half wild horses and armed with long poles or lances, are almost the only objects that break the monotony of a scene where scarce a tree is visible, and where even the solitary houses are scattered at wide intervals. Yet amidst this uniformity the Campagna must have presented a very different aspect. Even within sight of Rome it was thickly studded with cities at first as flourishing as herself; and in those times, when "every road of ground maintained its man," it must have presented an appearance of rich cultivation.

Such is the nature of the country in the immediate neighbourhood of Rome. The celebrated group of
seven hills—the site on which the eternal city itself 
was destined to rise—stands on the left bank of the 
Tiber. To the N. of them is another hill, the Mons 
Pincius or Collis Hortorum, which was excluded from 
the ancient city, but part of it was enclosed in the 
walls of Aurelian. The Tiber, at its entrance into 
Rome, very nearly approaches the foot of this hill, 
and then describes three bold curves or reaches; 
first to the SW., then to the SE., and again to the 
SW. The distance from the spot where the Tiber 
enters the city to the SW. point of the Aventine is, 
in a direct line, about 2 miles. At the extremity of 
the second, or most eastern reach, it divides itself 
for a short space into two channels and forms an island, 
called the Insula Tiberma. At this spot, at about 
300 paces from its eastern bank, lies the smallest 
but most renowned of the seven hills, the Mons 
Capitolinus. It is of a saddle-back shape, depressed in 
the centre, and rising into two eminences at its 
S. and N. extremities. On its N. or rather NE.

<table>
<thead>
<tr>
<th>1. Mons Capitolinus.</th>
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<tbody>
<tr>
<td>2. Mons Pincius.</td>
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<tr>
<td>3. Mons Aventinus.</td>
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<tr>
<td>4. Mons Caesarius.</td>
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<tr>
<td>5. Mons Esquilinus.</td>
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<tr>
<td>7. Collis Quirinalis.</td>
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<tr>
<td>8. Collis Hortorum (or Mons Pincius).</td>
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<tr>
<td>10. Velia.</td>
</tr>
</tbody>
</table>

side, it must in ancient times have almost touched 
the Collis Quirinalis, the most northerly of the seven, 
from which a large portion was cut away by Trajan, 
in order to construct his forum. The Quirinalis is 
Somewhat in the shape of a hook, running first to 
the SW., and then curving its extreme point to the 
S. Properly speaking, it is not a distinct hill, but 
merely a tongue, projecting from the same common 
ridge which also throws out the adjoining Viminal 
and the two still more southern projections of the 
Esquiline. It will be seen from the annexed plan, 
without the help of which this description cannot be 
understood, that the Quirinal, and the southermost 
and most projecting tongue of the Esquiline, almost 
meet at their extremities, and enclose a considerable 
hollow which, however, is nearly filled up by the 
Viminal, and by the northern and smaller tongue of 
the Esquiline. These two tongues of the Esquiline 
were originally regarded as distinct hills, under the 
names of Cispius, the northern projection, and Op-

| 1. Prata Quinctia. |
| 2. Prata Flaminia. |
| 3. Subura.         |
| 5. Carollis.       |
| 6. Velabrum.       |
| 7. Forum Boarium.  |
| 8. Valis Murcia.   |
in the southern one; but they were afterwards considered as one hill, in order not to exceed the prescriptive number of seven. S. of the Esquiline lies Mons Calvisius, the largest of the seven; and to the W., of Mons Avinutius, the next largest, the NW. side of which is closely bordered on the Tiber. In the centre of this grand hill of hills lies the lozenge-shaped Mons Palatinus, facing on the NW. towards the Capitoline, on the NE. towards the Esquiline, on the SE. towards the Caelian, and on the SW. towards the Aventine.

It may be observed that, of the seven hills above described, the Quirinal and Viminal are styled colles, whilst the others, though without any apparent reason for the distinction, are called montes. It cannot depend upon their height, since those called colles are as lofty as those dignified with the more imposing name of montes; whence it seems probable that the difference originated in the ancient traditions respecting the Septimontium. A less important eminence, called Velia, which was not reckoned as a distinct hill, projected from the NE. side of the Palatine towards the Esquiline, and separated the two valleys which in after times became the sites of the Forum Romanum and of the Colosseum. The Germander is another but still smaller hillock, or spur, of the Palatine, on its western side.

On the opposite bank of the Tiber, Mons Vaticanaus and Mons Janiculius rise, as before remarked, to a considerably greater height than the hills just described. The former of these lies opposite to the Pincian, but at a considerable distance from the river, thus leaving a level space, part of which was called the Ager Vaticanus, whilst the portion nearest the river obtained the name of Prata Queretina. To the S. of Mons Vaticanaus, and close to the river, at the extreme western point of its first reach, the Mons Janiculus begins to rise, and runs almost straight to the S. till it sinks into the plain opposite to Mons Avinutius. The open space between this hill and the southernmost curve of the Tiber formed the Regio Transiberina. The sinuous course of the river from the Pincian to the Capitoline left a still more extensive plain between its left bank and the hills of Rome, the northern and more extensive portion of which formed the Campus Martius, whilst its southern part, towards the Capitoline, was called the Prae Flaminia.

From the preceding description it will be perceived that the Capitoline, Aventine, Caelian, and Palatine were completely isolated hills, separated from one another by narrow valleys. Those valleys which lay nearest the Tiber seem, in their original state, to have formed a marsh, or even a lake. Such was the Vallis Murcia, between the Palatine and Aventine, in later times the seat of the Circus Maximus; as well as the low ground between the Palatine and river, afterwards known as the Velabrum and Forum Boarium; and perhaps even part of the Forum Romanum itself. Thus, in the combat between the Romans and Sabines, on the spot afterwards occupied by the forum, the afflicted horse of Mettius Curtius, the Sabine leader, is described as carrying him into a marsh. (Liv. i. 12.)

Nay, there are grounds for believing that the Tiber, in the neighbourhood of Rome, formed at a very remote period an arm of the sea, as pure marine sand is often found there. (Niebuh, Lect. on Ethnogr. vol. ii. p. 59.)

In order to assist the reader in forming a clear idea of the nature of the Roman hills, we shall here insert a few measurements. They are taken from a paper by Sir George Schultich in the "Philosophical Transactions," An. 1777 (vol. lxvii. p. 2. p. 594), and have been esteemed the most accurate. (Bocker, Handbuch, vol. i. p. 83, note.) Other measurements by Calandrilli are also annexed. The latter are according to the Paris foot, which equals 12.785 inches English.

Height above the Mediterranean:—

<table>
<thead>
<tr>
<th>Location</th>
<th>Height (feet)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Janiculum, near the Villa Spada</td>
<td>260</td>
</tr>
<tr>
<td>Aventine, near Priory of Malta</td>
<td>117</td>
</tr>
<tr>
<td>Palatine, near imperial palace</td>
<td>133</td>
</tr>
<tr>
<td>Caelian, near the Claudian aqueduct</td>
<td>125</td>
</tr>
<tr>
<td>Esquiline, floor of S. Maria Maggiore</td>
<td>154</td>
</tr>
<tr>
<td>Capitoline, W. end of the Tarpeian rock</td>
<td>118</td>
</tr>
</tbody>
</table>

Viminal and Quirinal at their junction, in the Carthaginian church, baths of Diocletian—141

Pincian, garden of the Villa Medici—165

Tiber, above the Mediterranean—33

Convent of St. Clare in the Via de Specchi—27

Forum, near the arch of Severus—34

Measurements from Calandrilli, in his and Conti's Opuscoli astronomici e fisici (ap. Sachse, Gesch. der Stadt Rom, vol. i. p. 657):—

<table>
<thead>
<tr>
<th>Location</th>
<th>Height (Paris feet)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Janiculum, floor of the churc of S. Pietro in Montorio (not the highest point of the hill)</td>
<td>185</td>
</tr>
<tr>
<td>Aventine, floor of S. Alessio</td>
<td>146</td>
</tr>
<tr>
<td>Palatine, floor of S. Bonaventura</td>
<td>160</td>
</tr>
<tr>
<td>Caelian, floor of S. Giovanni Laterano</td>
<td>158</td>
</tr>
<tr>
<td>Esquiline, floor of S. Maria Maggiore</td>
<td>177</td>
</tr>
<tr>
<td>Capitol, floor of S. Maria d'Araceli</td>
<td>151</td>
</tr>
<tr>
<td>Viminal, floor of S. Lorenzo</td>
<td>162</td>
</tr>
<tr>
<td>Quirinal, Palazzo Quirinale</td>
<td>148</td>
</tr>
<tr>
<td>Pincian, floor of S. Trinita de Monti</td>
<td>150</td>
</tr>
<tr>
<td>Vatican, floor of S. Pietro</td>
<td>93</td>
</tr>
</tbody>
</table>

In ancient times, however, the hills must have appeared considerably higher than they do at present, as the valleys are now raised in many places from 15 to 20 feet above their former level, and in some parts much more. (Lamisden, Ant. of Rome, p. 137.) This remark is more particularly applicable to the forum, which is covered with rubbish to a great depth; a circumstance which detracts much from the apparent height of the Capitoline; whose sides, too, must formerly have been much more abrupt and precipitous than they now are. The much superior height of the Janiculum to that of any of the hills on the W. bank of the Tiber, will have been remarked. Hence it enjoyed a noble prospect over the whole extent of the city and the Campus Martius beyond, to the mountains which bound the eastern horizon. The view has been celebrated by Martial (iv. 64), and may be still enjoyed either from the terrace in front of S. Pietro in Montorio, or from the spot where the Fontana Paolina now pours its abundant waters:—

"Hinc septem dominos videre montes
Et totum ilicet asestare Roman,
Albanos quoque Tuscusloque colles
Et quoduncunque jacent sub urbe frigus."

CLIMATE.

The climate of Rome appears to have been much colder in ancient times than it is at present.

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sent. Dionysius (xii. 8) records a winter in which the snow lay more than 7 feet deep at Rome, when houses were destroyed and men and cattle perished.

Another severe winter, if it be not the same, is mentioned by Livy (v, 13) as occurring b.c. 398, when the Tiber was frozen over and the roads rendered impassable. (Cf. xl. 45, &c.) A very severe winter is also alluded to by St. Augustin (de Civ. Dei. iii. 17). That such instances were rare, however, appears from the minuteness with which they are recorded. Yet there are many passages in the classics which prove that a moderate degree of winter cold was not at all unusual, or rather that it was of ordinary occurrence. Thus Pliny (xxii. 28) speaks of long snows as being beneficial to the corn; and allusions to winter will be found in Cicero (ad Qu. Fr. ii. 12), Horace (Od. i. 9, iii. 10), Martialis (iv. 18), and in numerous other passages of ancient writers.

At the present time the occurrence of even such a degree of cold as may be inferred from these passages is extremely rare. One or two modern instances of severe winters are indeed recorded; but, generally speaking, snow is seldom fall, and never lies long upon the ground. This change of climate is accounted for by Dr. Arnold as follows: "Allowing that the peninsular form of Italy must at all times have had its effect in softening the climate, still the woods and marshes of Cispadane Gaul, and the perpetual snows of the Alps, far more extensive than at present, owing to the uncultivated and uncleared state of Switzerland and Germany, could not but have been felt even in the neighbourhood of Rome. Besides, even in the Apennines, and in Etruria and in Latium, the forests occupied a far greater space than in modern times; this would increase the quantity of rain, and consequently the volume of water in the rivers; the floods would be greater and more numerous, and before man’s dominion had completely subdued the whole country, there would be a large accumulation of water in the low grounds, which would still further increase the coldness of the atmosphere." (H. of Rome, vol. i. p. 449.)

But if the Roman climate is ameliorated with regard to heavy snows of its winters, there is no reason to believe that the same is the case with respect to that unhealthy state of the atmosphere called malaria. In ancient times, Rome itself appears to have been tolerably free from this pestilence, which was confined to certain tracts of the surrounding country. This may have been partly owing to its denser population; for it is observed that in the more thickly inhabited districts of Rome there is even at present but little malaria. Strabo, speaking of Latium, observes that only a few spots near the coast were marshy and unhealthy. (I. 231.) and a little further on gives positive testimony to the healthiness of the immediate neighbourhood of Rome (ἐπιστ. δετα, τα μεν προς την Ραιμιν εναισχυντα και τα προστατευον αυτη, τα δε προς την δαιλαταν τα μεν αναπο προς την δαιλαται ιτια ετισι ραιμιν, τα δε άλα προστατευον τε και παραιησεως αεριημενα, ib. p. 239). To the same purpose is the testimony of Livy, who represents the Camillus describing the hills of Rome as "subhibernudos colles" and of Cicero (de Rep. ii. 69): "locumque elegit et faviculos abundantem et in regione pestilentibus salubrem; colles enim sunt, qui cum perhantur ipsi, tum affertur umbra vallibus." It is surprising how Becker (Handbuch, p. 82) can interpret Cicero's meaning in this passage to be that the lower parts of Rome were unhealthy, when it is obvious that he meant just the reverse, — that the shade of the hills secured their healthiness. Little can be inferred with regard to any permanent malaria from the altars which we are told were erected to the goddesses Orbis and Febris on the Esquiline and in other places. (Cic. N. D. ii. 23; Plin. ii. 5; Valer. Max. ii. 5, § 6.) Even the most healthy spots are not always exempt from fevers, much less a populous city during the heats of autumn. The climate of Rome is at present reckoned unhealthy from June till October; but Horace dreaded only the annual heats. (Od. ii. 14, 15; Sat. ii. 6, 19.) The season is more accurately defined in his Epistle to Maecenas, where he places it in the ripening of the fig:

"dum fructus prima calore ignoti Designatorum decorat historiis atris."

(Ep. i. 7. 5.)

In the same epistle (v. 10) he seems to expect as a usual occurrence that the Alban fields would be covered with snow in the winter.

PART I. HISTORY OF THE CITY.

I. TRADITIONS RESPECTING THE FOUNDATIONS OF ROME.

The history of the foundation of Rome is lost in the darkness of remote antiquity. When the greatness of the city, and its progress in arts and letters, awakened curiosity respecting its origin, authentic records on the subject, if indeed they bad ever existed, were no longer to be found. Hence a license of conjecture which has produced at the least no fewer than twenty-five distinct legends respecting the foundation of Rome. To record all these, many of which are merely variations of the same story, would be beside the purpose of the present article. The student who desires a complete account of them will find them very clearly stated in Sir G. Cornewall Lewis's Inquiry into the Credibility of the early Roman History (vol. i. p. 394, seq.), and also, though not so fully, in Niebuhr's History of Rome (Eng. Transl. vol. i. p. 231, seq.), chiefly derived from the following ancient sources: Dionysius. Hi. Rom. 72 —74; Plut. Rom. 1, 2; Servius, ad Virg. Aen. i. 273; and Festus, s. v. Roma. The importance of the subject, however, and the frequent allusions to it in the classical writers, will not permit us to pass it over in perfect silence; and we shall therefore mention, as comprehensively as possible, some of the principal traditions.

All the theories on the subject may be reduced to three general heads, as follows:—I. That Rome was founded in the age preceding the Trojan War. II. That it was founded by the Anoons, or other persons, a little after the fall of Troy. III. That it was founded by Romulus, grandson of Numitor, king of Alba Longa, was its founder, several centuries after the Trojan War.

Many who held the first of these opinions ascribed the building of Rome to the Pelasgi, and thought that its name was derived from the force (Hepya) of their arms. (Plut. Rom. 1.) Others regarded it as having been founded by an indigenous Italian tribe, and called Valentin; a name of the same import, which, after the arrival of Evander and other Greeks, was translated into Rome. (Niebuhr, Hist. vol. i. p. 214.) A more prevalent tradition than either of the preceding was, that the city was first founded by the Arcadian Evander, about sixty years before the Trojan War. The fact that Evander...
settlement on the Palatine hill seems also to have been sometimes accepted by those who referred the real foundation of Rome to a much later period. The tradition respecting this settlement is interesting to the topographer, as the names of certain places at Rome were said to be derived from circumstances connected with it. The Palatium, or Palatine hill, itself was thought to have been named after the Arcadian town of Pallantium, the a and e having been dropped in the course of time; though others derived the appellation in different ways, and especially from Pallas, the grandson of Evander by his daughter Dyna and Herculea (Pans. viii. 43; Dionys. i. 32.) So, too, the Porta Carmentalis of the Servian city derived its name from a neighbouring altar of Carmenta, or Carmenta, the mother of Evander. (Dionys. L. c.; Virg. Aen. viii. 338.) Nothing indeed can be a more striking proof of the antiquity of this tradition, as well as of the deep root which it must have taken among the Roman people, than the circumstance that to a late period divine honours continued to be paid to Carmenta, as well as to Evander himself. Another indication of a similar tendency was the belief which prevailed among the Romans, and was entertained even by such writers as Livy and Tacitus, that letters and the arts of civilization were first introduced among them by Evander. (Liv. i. 7; Tac. Ann. xi. 14; Plut. Q. C. 3.)

The greater part of those who held the second opinion regarded Aeneas, or one of his immediate descendants, as the founder of Rome. This theory was particularly current among Greek writers. Sometimes the Trojans alone were regarded as the founders; sometimes they are represented as uniting in the task with the Albigenii. Occasionally, however, Greeks are substituted for Trojans, and the origin of Rome is ascribed to a son of Ulysses and Circe; may, in one case Aeneas is represented as coming into Italy in company with Ulysses. But though this view was more particularly Grecian, it was adopted by some Latin writers of high reputation. Sallust (Cat. 6) ascribes a Trojan origin to Rome; and Propertius (iv. 1), without expressly naming Aeneas as the founder, evidently refers its origin to him:

"Hoc qudemque vides, hoope, qua maxima Roma est,
Aute phrygum Aenean collis et herba fuit;"

though in the same passage he also refers to the occupation of the Palatine hill by Evander. One very prevalent form of this tradition, which appears to have been known to Aristotle (Dionys. i. 72), represents either a matron or a female slave, named Romé, as burning the ships after the Trojans had landed. They were thus compelled to remain; and when the settlement became a flourishing city, they named it after the woman who had been the cause of its foundation. The third form of tradition, which ascribed the origin of Rome to Romulus, was by far the most universally received among the Romans. It must be regarded as ultimately forming the national tradition; and there is every probability that it was of native growth, as many of its incidents serve to explain Roman rites and institutions, such as the worship of Vesta, the Lupercalia, Larentalia, Lemuria, Arval Brothers, &c. (Lewis, vol. i. p. 409.) The legend was of high antiquity among the Romans, although inferior in this respect to some of the Greek accounts. It was recorded in its present form by Fabius Pictor, one of the earliest Roman annalists, and was adopted by other ancient antiquarians and historians (Dionys. i. 79). Nay, from the testimony of Livy we may infer that it prevailed at a much earlier date, since he tells us (s. 23) that an image of the she-wolf suckling the two royal infants was erected near the Ficus Luminalis by the curule aediles, n. c. 296.* The story is too well known to be retold here. We shall merely remark that although according to this tradition Aeneas still remains the mythical ancestor of the Romans, yet that the building of two cities and the lapse of many generations intervene between his arrival in Italy and the foundation of Rome by his descendant Romulus. Aeneas himself founds Laviniun, and his son Ascanius Alba Longa, after a lapse of thirty years. We are little concerned about the sovereigns who are supposed to have reigned in the latter city down to the time of Numitor, the grandfather of Romulus, ex-

* It has been conjectured that this was probably the same statue mentioned by Cicero (de Div. i. 12, Cat. iii. 8), and described as having been struck by lightning; but this can hardly be the case, as the image described by Cicero stood in the Capitol. A bronze statue answering Cicero's description is still preserved in the Capitoline Museum at Rome, which is regarded by Niebuhr as a genuine relic (Hist. vol. i. p. 210), and has been immortalized in the verses of Byron. A modern critic finds it a production too clumsy for the state of Roman art at the time assigned by Livy, and thinks that the holes in the hind-leg of the wolf were not produced by lightning, but arise from a defect in the casting. (Braun, Ruins and Museums of Rome, p. 81.) Fabius Pictor, however, who mentions this statue in the passage cited from his work by Dionysius (L. c.), expressly remarks the primitive nature of its workmanship—"κάκη ψηφιστή παλαιός ἄγγειος,—though considerably less than a century must have elapsed between his time and the date of its erection. It was rude, therefore, even when compared with the state of Roman art towards the end of the third century B.C., though it had been erected only at the beginning of that century. Mommsen is inclined to believe that the Capitoline wolf is the genuine one erected by the Quiniani and described by Livy, from the circumstance of its having been found near the arch of Severus. (De Cumulo Roma, in the Annull. dell' Instituto, 1844, vol. xvi. p. 300.) Whoever has seen the group will perhaps at all events agree with Winckelmann that the twins are evidently of a different period from the wolf.
cept in so far as they may serve to ascertain the era of Rome. The account which has the most preten-
sions to accuracy is that given by Dionysius (i. 65, 70, 71) and by Diodorus (Fl. lib. viii. vol. iv. p. 21, Bifont.). The reigns here given, allowing five years for that of Arneus, who died in the seventh year after the taking of Troy, is 432 years—that is, down to the second year of Numitor, when Rome was founded by Romulus, in the first year of the 7th Olympiad. Now this agrees very closely with Varro's era for the foundation of Rome, viz., 753 n. c. For Troy having been taken, according to the era of Eratosthenes, in 1184 n. c., the difference between 1184 and 753 leaves 431 years for the duration of the Alban kingdom.

Varro's date for the foundation of Rome is that generally adopted. Other authorities place it rather later: Cato, in 751 B. C.; Polybios, in 750; Fabius Pieter, in 747.

This is not the place to enter into the question whether these dates of the Alban kings were the invention of a later age, in order to satisfy the requirements of chronology. It will suffice to remark that the next most prevalent opinion among those Romans who adopted the main points of this tradition assigned only three centuries to the Alban kings before the foundation of Rome. This was the opinion of Virgil (Aen. i. 272).

"Hie jam tercentum totous regnabitur annos,"

—of Justin, of Trogus Pompeius (xliii. 1), and of Livy (i. 29), who assigns a period of 430 years for the existence of Alba, and places its destruction a century after the foundation of Rome. At all events the preponderance of testimony tends very strongly to show that Rome was not founded till several centuries after the Trojan War. Timaeus seems to have been the first Greek writer who adopted the account of the foundation of Rome by Romulus. (Niebuhr, Hist. vol. i. p. 218.)

II. The City of Romulus.

The Roman historians almost unanimously relate that Romulus, traditionally considered as Romulus on the Palatine. (Liv. i. 7; Vell. iii. 24; Tac. Ann. xii. 24; Dionys. i. 88; Gall. xiii. 14; Ov. Tr. iii. 1, 29, &c.) The ancient settlement of Evander on the same hill, as well as a city on the Capitoline called Saturnia (Varr. L. L. v. § 42, Mill.; Festus, p. 322, Mill.), and another on Mons Jani-
culius called Aenea or Antipolis (Dionys. i. 73; Plin. iii. 9), must be supposed to have disappeared at the time of its foundation, if indeed they had ever existed. It seems probable enough, as Dionysius says, that villages were previously scattered about on the seven hills; but the existence of a place called Vat-
tea or Vaticum, on the right bank of the Tiber, and of a Quirinum on the Quirinal, rests solely on the conjecture of Niebuhr (Hist. vol. i. p. 223, seq., 289, seq. Eng. Trans.)

Pomerium.—Tacitus has given in the following passage the fullest and most authentic account of the circuit of the Roman city: "Sed imitum con-
debat, et quod primum Romam passaverat, posuerat hand abaurum rear. Igitur a foro Boario, ubi aerarium tauri simulacrum adaequirum, quia id genus animalium aratro subditur, sucesse designandi oppidi coeptus, ut magnum Herceius aram ampletrecterat. Inde certis spatii interjecti lapides, per ima montis Palatini ad aram Consi, mox ad Curias Vetere,
tum ad scaculum Larum; forumque Romanum et Capitolum non a Romulo sed a Tito Tatius additum urbi credidere." (Ann. xii. 24.)

According to this description, the point where the furrow of the pomerium commenced was marked by the statue of Orcus, whence the name of the Roman Boarium was by some writers afterwards derived. The Forum Boarium lay under the westermost angle of the Palatine; and the furrow probably began a little beyond the spot where the Aenean Argentarius now stands, close to the church of S. Giorgio in Velabro, embracing the altar of Hercules, or Ara Maxima, which stood in the same forum:

"Constitutique sibi, quae Maxima dicitur, aram, Hic ubi pars urbis de borem nomen habet." (Ov. Fast. i. 1581.)

Hence it proceeded along the north side of the Vallis Murcia (Cirens Maximus), as far as the Ara Consi. According to Becker (Handbuch, p. 98, de Muria, &c. p. 11), this altar must be sought towards the lower end of the Circus, near the southermost angle of the Palatine; but he gives no authority for this opinion, which is a mere assumption, or rather a petitio principii from the passage before quoted, when the name of this point that it must necessarily be referred to the spot indicated. (Handb. p. 468, and p. 665, note 1438.) But there is nothing at all in the words of Tacitus to warrant this inference; and there seems to be no good reason why we should dispute the authority of Tertullian, from whom we learn that the Ara Consi stood near the first metus of the circus, and therefore somewhere near the middle of the SW. side of the Palatine (et metus a Cupidinum in Cireno desinit ad primas metas de Smyr. x). Hence, after turning up, of course, the southermost point of the Palatine, where the Septizonium of Severus afterwards stood, the pomerium proceeded through the valley between the Palatine and Caelus (Vtc. de S. Gregorio) to the Curiae Vetere. The situation of this last place has been the subject of much dispute. Niebuhr (Hist. vol. i. p. 288), though with some hesitation (ib. note 735), and Bunsen (Beschreibung, vol. i. p. 138), place the Curiae Vetere near the baths of Titus on the Esquiline, and they are followed by Becker (Handb., vol. ii. p. 143). This view appears, however, to be founded on no authority, except that of the modern writers Blondus Flavius and Lucius Faunus, who state that the part of the Esquiline called Carinae, and even the baths of Titus themselves, were designated in ancient notarial documents as "Curia Vetere." But, first, it is highly improbable that Tacitus, in his description, should have taken so long a stride as from the Ara Consi, in the middle of the SW. side of the Palatine, to the Esquiline, without mentioning any intervening place. Again; if the line of the pomerium had proceeded so far to the N., it must have embraced the Vela as well as the Palatine, as Bunsen assumes (l.c.); and this must have destroyed that squareness of form which, as we shall see further on, procured for the city of Romulus the appellation of "Roma Quadrata." That the furrow was drawn at right angles following the natural line of the hill we are assured by more than one authority (тριγωνικόν καθαρον σχήμα της λήμφης, Dionys. i. 88; antiquissimum pomerium, quod a Romulo instituto est, Palatini montis radiatius terminabantur, Gall. xiii. 14). But, further, it may be shown from satisfactory testimony that the Curiae Vetere were not seated on the Esquiline, but between the Palatine and Cachan. Thus the Notitia, in de-
scribing the 10th Regio, or Palatium, marks the
boundaries as follows, taking the reverse direction
of that followed by Tacitus: "Continet casam Romuli,
aedem Matris Deum et Apollinis Rhamnusii, Pentas-
pyum, domum Augustinianam et Tiberianam, Au-
gratorium, aream Palatinam, aedem Jovis Victorii,
domum Dionis, Curiam Veterem, Forumum Respici-
etem, Septizonium Divi Severi, Victorianam Germani-
cicanam, Lupercal."

The Curiae Veteres are here mentioned in the singular number; but there is some
authority for this deviation. Thus Ovid (Fast. iii. 139) says:

"Janna tune regis posta vireb arbore Phoebi;
Aut tua tuas idem, Curia prisc, faxes."

where the Curia Prisca is identified with the Curiae
Veteres by the following passage in Macrobius:

"Eodem quoque ingrediens nomen tam in Regia
Curiisque atque fluminum dominus, laureae veteres
novis laureis mutabantur." (Sat. i. 12.) Now, in order
to determine the precise situation of the Curia Vetus of
the Nottia, it must be borne in mind that the "Domus
Augustiniana," or palace of Augustus, occupied a
considerable portion of the NE. side of the Palatine,
commencing at the N. corner, as will be shown in
the topography of the latter city, and en-
abling probably opposite to the arche of Titus, where
the entrance was situated. Proceeding eastward,
along the same side of the hill, we find enumerated
the Auguratorium and Aera Palatina. Then follows
the temple of Jupiter Victor, which we must not
confound, as Becker does (Hanse. p. 100, cf. p. 422,
note 847; see Preller, Regiones, p. 186), with that
of Jupiter Stator, since the latter, according to the
Nottis, lay rather more northwards in the 4th
Regio, and probably on or near the Summa Sacra Via.

That of Jupiter Victor, then, must have LIIN
the E. of the palace, and as there is but a short
space left on this side of the hill, it is probable that
the Domus Dionis must be placed at least at its
extreme NE. angle, if not on the side facing the
Caelian. The Curia Vetus, of course, lay more to
the S., and perhaps towards the middle of the E.
side of the Palatine. Its site near the temple (or
statue) of Fortuna Respiciens is confirmed by the
Basia Capitolina, which mentions in the 10th Regio
a "Vicus Curiarium" near to the mother of Fortuna
Respiciens, (Gruter, Inser., c. l.) The fourth point
mentioned by Tacitus— the Aedes Larum—lay on
the Summa Sacra Via, and therefore at about the
middle of the NE. side of the Palatine hill. ("Aedem
Larum in Summa Sacra Via," Mon. Auctor.; "Ancus
Martius (habuit) in Summa Sacra Via, ubi aedes
Larum est," Solin. i. 24.) At this point the historian
finishes his description of the pomerium of Romula,
and proceeds to say that the forum and Capitl
were believed to have been added to the city not by
that monarch but by Titus Titus. Hence he is
charged with leaving about a third of the pomerium
undefined; and, in order to remedy this defect,
Becker (de Mur. o.c. p. 14, Hanse. p. 102), not
without the sanction of other critics and editors,
proposes to alter the punctuation of the passage, and
to read "tum ad sacellum Larun forumque Ro-
manum; et Capitolium non a Romulo," &c. But in
truth little is gained by this proceeding— only the
short space from the arch of Titus to the N. point
of the Palatine, whilst the remaining part of the
line from thence to the Forum Boarium still remains
undescribed. But what is worse, even this little is
gained at the expense of truth; since, strictly speak-

ing, a line drawn from the Aedes Larum to the forum
would include the temple of Vesta (S. Maria Liber-
atrix), which, as we learn from Dionysius (l. 63),
lay outside the walls of Romulus. Moreover, ac-
cording to the emended punctuation, it might be
doable whether Tacitus meant that the forum was
included in the Romulian city, or not; and it was
apparently to obviate this objection that Becker
proposed to insert hoc before et (hoc et Capitolium).
But these are liberties which sober criticism can
hardly allow with the text of such a writer. Tacitus
was not speaking like a common topographer or
regiornan, who is obliged to identify with painful
accuracy every step as he proceeds. It is more con-
sistent with his sententious style that, having car-
ried the line thus far, he left his readers to complete
it from the rough indication— which at the same
time conveyed an important historical fact— that
the forum and Capitol, which skirted at some dis-

tance the northern angle of the hill, were added by
Tatius, and lay therefore outside the walls of Ro-

mulus. His readers could not err. It was well
known that the original Rome was square; and,
having indicated the middle point in each of the
sides, he might have been charged with dullness had
it been written, "tum ad sacellum Larum, inde ad forum

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**PLAN OF THE ROMULIAN CITY.**

A. Mons Palatini.
B. B. Mons Capitolinus.
C. Cella Quirinalis.
D. Mons Aventinus.
E. Forum Romanum.
a. a. Velia.
b. b. Latorius Lucol.
c. c. Terme.
d. d. Clavis Capitolina.
e. e. Sacra Via.
f. f. Summa Sacra Via.
The Roman augurs: "Pomœrium est locus intra agrum effatum per tolius urbis circuitum poen muros regionibus certis determinatums, qui facit finem urbani auspicii" (xiii. 14). From this passage it appears that the pomœrium itself stood within another district called the "ager eflatus". This was also merely a religious, or augural, division of territory, and was of five kinds. viz. the ager Romanus, Gabinius, peregrinus, hosticus, and incertus, or the Roman, Gabinian, foreign, hostile, and doubtful territories. (Varr. v. § 53, Mill.) These agri or territories were called "effati", because the augurs declared (effati sunt) after this manner the bounds of the celestial auguries taken beyond the pomœrium. (I. d. § 53, Mill.) Hence in this sense the Ager Romanus is merely a religious or augural division, and must not be confounded with the Ager Romanus in a political sense, or the territory actually belonging to the Roman people, It was the territory declared by the augurs as that in which alone augurs were to be taken respecting foreign and military affairs; and hence the reason why we find so many accounts of generals returning to Rome to take the auguries afresh. (Liv. viii. 30, x. 3, xxiii. 19, &c.)

It is impossible to determine exactly how much space was left for the pomœrium between the furrow and the wall. In the case of the Roman city, however, it was probably not very extensive, as the nature of the ground, especially on the side of Mons Caecilius, would not allow of any great divergence from the base of the hill. Besides, the boundaries already laid down on the N. side, as the Sacellum Larum and Aedes Vestae, show that the line ran very close under the Palatine. This question depends upon another, which there is no evidence to determine satisfactorily, namely, whether the wall crowned the summit of the hill or ran along its base. The former arrangement seems the more probable, both because it was the most natural and usual mode of fortification, and because we should otherwise in some parts hardly find room enough for the pomœrium. Besides, since at least of the gates of the Romanun city, as we shall see further on, was approached by steps, and must therefore have stood upon a height. There seems to be no good authority for Niebuhr's assumption (Hist. vol. i. p. 287, seq.) that the original city of Romulus was defended merely by the sides of the hill being escarped, and that the line of the pomœrium was a later enlargement to enclose a suburb which had sprung up round about its feet. It is surprising how Niebuhr, who had seen the ground, could imagine that there was room for such a suburb with a pomœrium. Besides, we are expressly told by Tacitus (L. c.) that the line of the pomœrium which he describes was the beginning of building the city (initium condendi). Indeed Niebuhr seems to have had some extraordinary ideas respecting the nature of the ground about the Palatine, when he describes the space between that hill and the Caecilius, now occupied by the road called Via di S. Gregorio, as "a wide and convenient plain!" (Hist. i. 389, cf. p. 391.) An obscure tradition is mentioned indeed by Greek writers, according to which there was a Roma Quadrata distinct from and older than the city of Romulus (προ δε της μεIssας ταυτης Ρώμης, υν ἑκτεντο Ρώμης περι την Φασιόνην οἰκον ὑπ Παλατίνοις, τετράγωνος ἑκτεντο Ρώμη παρα Ρώμης παλαιοτέρων τόπων, Dion Cass. Fr. Inf. 3, 3, p. 10, S.; cf. Tzetzes, ad Lycur. v. 1232). But, as Becker observes (Handb.)
HAEC EST RSA ROMANA ECCLESIA I. (L. L. v. § 144, MÜLL.)

The gate here called Mucio by Varro is the same as that called Mugio by other writers, by an ordinary interchange of c and g, as in Caesars, in Gains, Cermalus for Germulis, &c. Thus Varro himself, as cited by Nonius (xii. 31. p. 531, m.) is made to call it Mugio. In Paulus Dianæus (p. 144, MÜLL.) we find the adjective form Mugionia, erroneously formed, however, from Mugius, the name of a man; and lastly, the form Mugonia in Solinus (i. 24).

The most important passage for determining the situation of this gate is Livy's description (i. 12) of the battle between the Sabines and Romans. The former occupy the Capitoline hill, the latter are arrayed in the valley beneath. The Romans mount to the attack, but are repulsed and driven back towards the "old gate" ("ad veterem portam") of the Palatium. Romulus, who is stationed on the high ground near it (the summit of the Vela), vows to erect on this spot a temple to Jupiter, under the name of "Stator," if he arrest the flight of the Romans. At this time the Sabines had driven back the Romans to the extreme of the town and the forum, and the Matres Curtius had even penetrated nearly to the gate of the Palatium. The Romans, however, rally; the Sabines are repulsed, and the combat is renewed in the valley between the two hills. Dionysius confirms the site of the gate by describing it as leading to the Palatium from the Summa Sacra Via; which street, as will be seen when we come to describe the topography of the latter city, crossed the ridge of the Vela at this spot (Ῥωμαίων μετὰ Θερμωνίας Δ� (ἰσόν Πριστάρα) παρά ταῖς καλουμέναις Μυκοκίναις πόλαις, αἱ φερομέναι εἰς τὸ Παλάτιον ἐκ τῆς ἱερᾶς ἀδύν, ii. 50). The spot is further identified by a graphic passage in Ovid, where the citizen who serves as Cicero to his book conducts it from the fora of the Caesars along the Sacra Via, and, having crossed the eastern extremity of the Forum Romanum, arrives at the temple of Vesta; then proceeding onwards up the Sacra Via, first points out the former residence of Numa, and then, turning to the right, indicates the gate of the palace:

"Paruit et decursum, Haece sunt foro Caesari, iniquit; Hacea est sacrar quasi versus seum habit;
Ilic locus est Vestae, qui Pallada servat et ignem;
Ilic fuit antiqui regia pars Numea.
Inde petens dextram, Porta est, alt, ista Palati;
Ilic Stator; hoc primum condita Roma loco est."

(Ti. i. 27.)

The site of the temple of Jupiter Stator here given is confirmed by other writers. Thus it is described by Livy (i. 41) as near the palace of Tarquinus Priscus, from the windows of which, overlooking the Nova Via, Tarquinius addressed the people. Now, as will be shown in its proper place, the Nova Via ran for some distance parallel with the Sacra Via, and between it and the Palatine, and, at its highest point near this gate, was called "Summa," like the Sacra Via. Thus Solinus (i. 24): "A Tarquinus Priscus ad Mugoniunum Portam super Summanum

3 A 4
Novam Viam (Jabubavicti)." The site of the temple of Jupiter Stator near the Summa Sacra Via is uncertain. Becker asserts without adopting the proof adduced by Becker from the equestrian statue of Cloelia, the history of which he completely misunderstands. The passage from Pliny (xxxiv. 13) which he quotes (note 156) relates to another and apparently a rival statue of Valeria, the daughter of Publilia, who disputed with Cloelia the honour of having swum the Tiber, and escaped from the custody of Porsona. Indeed, the two rival legends seem to have created some confusion among the ancients that at one time there was a disputed pass in the time of Plutarch whether the existing statue was that of Cloelia or Valeria. (Popul. 19.) Becker confounds these two statues, and asserts (note 155) that Pliny, as well as Dionysius, speaks of the statue of Cloelia as no longer existing in his time. But Pliny, on the contrary, in the very chapter quoted, mentions it as still in being: "Cloelia etiam status est aequitis." It was the statue of Valeria that had disappeared, if indeed it had existed at all, from the time of the Pelasgi. Pliny, therefore, must share the casting bestowed by Becker on Plutarch and Servius for their careless topography; whose assertion as to the existence of the statue in their time he will not believe, though the latter says he had seen it with his own eyes (ad Aen. vili. 646). The only ground which Becker has for so peremptorily contradicting these three respectable authorities is a passage in Dionysius (v. 35); who, however, only says that when he was at Rome the statue was restored in its place (raeay YnV KiiAeC XPXX 7i) and that on inquiry he was told that it had been destroyed (cdavainy) in a fire that had raged among the surrounding houses. But Dionysius may have been misinformed; or perhaps cdavainv is to be taken in its literal sense, and the statue was only removed for a while out of sight. We may assume, therefore, that it had been restored to its original position in the period which elapsed between Dionysius and Pliny, and that it continued to adorn the Summa Sacra Via for some centuries after the time of the former writer.

The preceding passages abundantly establish the site of the Porta Muciaenis at that spot of the Palatine which faces the Summa Sacra Via, or present arch of Titus; nor does it seem necessary, by way of further proof, to resort to the far-fetched argument adduced by Becker from the nature of the ground (Handb. p. 113), namely, that this is the only spot on the NE. face of the hill which offers a natural ascent, by the road (Via Palatina) leading up to the Convent of S. Romonancia. That road, indeed, has all the appearance of being an artificial rather than a natural ascent, and may have been made centuries after the time of Romulus. Unfortunately, too, for Becker's round assertion on this subject (Handb. p. 109), that we must ab initio embrace as an incontrovertible principle that gates are to be sought only where the hill offers natural ascents, we find that the only other known gate, the Porta Romana, was, on his own showing, accessible only by means of steps. For the site and this gate Varro again our principal authority. We have seen in the passage before quoted from that author that it opened into the Nova Via, near the Certulium Volupiae, by means of steps. Varro again alludes to it in the following passage: "Hoc sacrificium (to Area Larentia) fit in Velabro, qua in Novam Viam exitur, ut ait quidam, ad sepulcrum Aecae, ut quod ibi proprie factum Dies Marinus servilbus asser- dete: qui uterque locus extra urbem antiquam fallit, non longe a Porta Romana, de quae in priore libro dixi." (L. vi. § 24, Mull.) The site of the Certulium Volupiae cannot be determined; but the Velabrum is one of the most certain spots in Roman topography, and is still indicated by the church which bears its name, S. Giorgio in Velabro. We learn from both these passages of Varro—for Scaliger's emendation of Nova Via for Novalia in the former is incontestable—the exact site of the Porta Romana is marked. Becker appears to have confounded the Velabrum near the spot where the Nova Via entered it, and as the Porta Romana was not far from this place, it follows that it must have been at the lower end of the street or in the intra Nova Via. Varro's account is confirmed by Festus (p. 262, Mull.), who, however, calls the gate Romanus instead of Romanula: "Sed porta Romana instituta est a Romulo inimico civio Victoriae, qui locus gravis in quadrum formatus est; appellata autem ab Aen. furmatns, a porta Romulae, qui, adhuc autem, porta Romana erat Romanum." Here the same steps are adduced to that are mentioned by Varro. The Clavis Victoriae was that part of the NW. declivity of the Palatine which overlooked the Nova Via. It was so named either from a temple of Victory seated on the top of the hill ("in aedem Victoriae, quae est in Palatio, pertulere dieum," Liv. xxii. 14), or more probably—as this temple was not dedicated by L. Postumius till c. 295—from an ancient grove, sacred to Victory, on this side of the Palatine, near the Lupercal (Dionys. i. 32), the tradition of which, though the grove itself had long disappeared, probably led to the temple being founded there.

The Romanesque city must undoubtedly have had at least a third gate, both from the testimony of Pliny and because it cannot be supposed that its remaining two sides were without an exit; but there is no authority to decide where it lay. Becker thinks that it was seated at the southernmost point of the hill; but this, though probable enough, is nothing more than a conjecture. Becker sought the site mentioned by Varro, was most probably as old as the time of Romulus, though it certainly never belonged to the Palatine city. Its situation and true nature will be discussed presently. We find, however, a gate called Ferentium mentioned by Plutarch (Rom. 20), who relates that Romulus, after the murder of Tatius, which was followed by visible signs of the divine anger, purified Rome and Laurentum by rites which still continued to be observed at that gate. We also find an account in Festus (p. 213) of a Porta Portilatana, which was so called "propter aliqua piscula quae ibidem erat," and some have assumed (v. Müller, ad Fest. I. c.) that these two gates were identical. It is well known that the Roman gates had sometimes two names; and this seems especially probable in the case of those which had some religious ceremony connected with them. Becker (Handb. p. 177) rejects, however, with something like indignation the idea that such a gate could have belonged to the Romanesque city, and would therefore either place it in the Lucus Ferentius, or alter the text of Plutarch, his usual expedient. Altogether, however, it does not seem quite so improbable that it may have been the third and missing gate of Romulus, since its name indicates its site near the S. extremity of the Palatine, just where we are in want of one.
III. Progress of the City till the Time of Servius Tullius.

We can only pretend to give a probable account of the progress of the city under the first five kings. The statements on the subject in ancient authors are divergent, though the contradictions are not so apparent as they may seem. In the course of his reign Romulus added to his original city on the Palatine the Capitoline hill, then called Saturnus, the Caesian, and then called Querquetulans, and the Aventine. But we must distinguish the nature of these additions. Dionysius (ii. 37) represents the Capitoline and Aventine as enclosed by Romulus with a strong fortification consisting of a ditch and palisades, chiefly as a protection for herdsmen and their flocks, and not as surrounded with a wall, like the Palatine. Yet it is evident from the account of the attack of the Sabines on the Capitoline (Liv. i. 11) that it must have been regularly fortified, and we have a gate. Romulus had already marked it out as the eur or citadel of his future city; and when he had defeated the Caesinenses and slain their king, he carried thither and dedicated the first spolia opima at an oak-tree held sacred by the shepherds, but which now became the site of the temple of Jupiter Feretrius (ib. c. 10). When Livy tells us that this was the first temple consecrated at Rome, he probably means when the exception of those which were usually erected at the foundation of every city. That the Capitoline was a much more important hill in the time of Romulus than the Aventine and Caesian is also shown by the fact of his opening upon it the asylum for slaves and fugitives, in order to increase the population of his city. This asylum was situated somewhere in the hollow between the two eminences of the Capitoline, and the site retained till a late period the name of "Inter duos locos" (ib. c. 10; Dionys. ii. 15; Strab. v. 230; Plut. Rom. 9; Ov. Fast. iii. 431, &c.).

The Capitoline hill, or Mons Saturninus, appears then to have been a real addition to the Romulean city; but the Aventine seems to have remained down to the time of Ancus Martius a mere rudely fortified enclosure for the protection of the shepherds. Various etymologies, all perhaps equally unsatisfactory, have been invented for the name of Aventine. One legend derived it from an Alban king so called, who was buried on the hill (Liv. i. 3; Varr. L. L. v. § 43, Müll.; Paul. Diaec. p. 19, Müll.), another from a descendant of Hercules, mentioned by Virgil (Aen. vii. 656). Servius in his commentary on this passage makes Aventine a king of the Aborigines, but adds from Varro that the Aventine was assigned by Romulus to the Sabines, who named it after the Avena, one of their rivers. This account is not found in the remains which we possess of Varro, who, however (l. c.), adds a few more etymologies to that already given. Of these, one, taken from Naevius, derives the name of the hill from the birds (aves) that resorted thither from the Tiber, to which Virgil also seems to allude (Aen. viii. 233). Varro himself thinks that it was so called "ab adventu," because, being formerly separated from the other hills by a marsh or lake, it was necessary to go to it in boats; whilst others derived the name "ab adventu luminum," because, having upon it a temple of Diana common to all the Latins people, it was a place of great resort. But these various etymologies only prove that nothing certain was known.

The preponderance of authority tends to show that the Capian hill was also colonised in the time of Romulus. Caius Vibennus, or Caelius Vibenna, an Etruscan general who came to the assistance of Romulus against Tatinus and the Sabines, had this hill assigned to him and settled upon it with his army; whence it derived its name of "Caelius," it having been previously called Querquetulans from its woods of oak. (Varr. L. L. v. § 46; Müll.; Dionys. ii. 36; Paul. Diaec. p. 44, Müll.) The traditions respecting the incorporation of this hill are, however, very various. Some authors relate that it was added by Tullus Hostilius (Liv. i. 30; Entrop. i. 4; Aur. Vict. Vir. Ill. 3), others by Ancus Martius (Cic. Rep. ii. 18; Strab. v. p. 234) whilst some, again, place the arrival of Caeles as low down as the reign of Tarquinius Priscus. (Tac. Ann. iv. 65; Festus, p. 335, Müll.) The last account probably arose from some confusion between the arrival of the Tuscanians under Romulus, and a subsequent one under the Tuscan king Tarquinius. But the sacred books relating to the Argive chapels established by Numa mention the hill under the name of Caelius (Varr. ib. § 47), and it therefore seems probable that the arrival of Vibenna must be placed under Romulus. This Tuscan settlement appears, however, not to have been permanent. After the death of their leader a portion of his followers incurred the suspicion of the Romans, and were removed from the hill to a less defensible position on the plain, apparently between the Palatine and Capitoline, where they founded the Vicus Tuscus; whilst the remainder were transferred to the adjoining hill called Caeculius (Varr. ib. § 46). Whence also Propertius:

"Et tu, Roma, meis trullnisti praeemia Tuscis
Unde hodie vicus numina Tuscos habet;
Tempore quo sociis venit Lycomedius armis,
Atque Sabina feri contubidi arma Tati."—

(iv. 2. 49.)

Here the Tuscan general is named Lycomedius, which seems to be derived from Lucumon, the name given to him by Dionysius (ii. 42, 43), and which was probably only an appellative for an Etruscan prince. The hill having been vacated by this removal of the Tuscanians, was again colonised under a subsequent king, which in some degree reconciles the conflicting accounts; but all we shall say further about it at present is, that in the reign of Tiberius an attempt was made to change its name again, and to call it Mons Augustus, either because Tiberius had laid out a great deal of money there in repairing the damage occasioned by a fire, or from a decree of the senate, which appointed that name to be used because a statue of Tiberius had been saved from the flames. (Tac. Ann. iv. 64; Suet. Tib. 48.) But this name never came into common use.

Legend of Tarpeia.—Porta Capena and Temple of Juno.—The story of Tarpeia involves two or three points of topographical interest. It shows that the Capitoline hill was regularly fortified, and had a gate. The deed of Tarpeia, whether treacherous or patriotic, for there are two versions of her history, occasioned a change in the name of the hill. It had previously been called Mons Saturninus, from Saturn, to whom it was sacred ( Fest. p. 322); and there was a tradition that some Eleusins, who had obtained their dismissal from the army of Hercules on his return from his western expedition, had been attracted to settle upon it by the resemblance of its name to that of Kροϊνος, a mountain of their own country. (Dionys. i. 34.) After the foundation of the Capitol
its appellation, as we shall have occasion to relate further on, was again altered to that which it ever afterwards continued to bear; yet one part of the southern portion of the hill still retained the name of Ropes Tarpeia, from the vestal having been buried on it. (Varr. L. L. v. § 41, Mill.) Dionysius (ii. 40) adopted the account of Piso, who attributed the death of Tarpeia to a patriotic attempt to deceive the Sabines, in preference to that of Fabius, which brands her with disloyalty. The latter, however, seems to have obtained most currency among the Romans; and Propertius even derives the name of the hill from her father, Tarpeius, who committed suicide in a garrulous manner:—"O Fortuna morte est cognomen altissimi." (v. 4. 93).—whilst he brands the tomb of the vestal with infamy. ("Tarpeiae turpe sepulcrum," v. 4. 1). The obscure legend of the Porta Pandana, which existed somewhere on the Capitol in the time of Varro (L. L. v. § 42), is also connected with the story of Tarpeia; and Tatius is said to have stipulated, in the treaty which he made with Romulus, that this gate should always be left open. (Fest. p. 563, and Paul. Diaec. p. 230, Mill.) According to an incredible account current among Romans (i. 14), it was a gate of the old Saturnian city, and was originally called Porta Saturnia; nor is the version of Polyaeus more satisfactory (Stratag. viii. 35), who refers the story of the Porta Pandana to the treaty with the Gauls, by which the Romans engaged always to leave one gate open, but, in order to evade the consequences, built it in an inaccessible place.

After peace had been concluded between Romulus and Tatius, they possessed two distinct but united cities,—the former reigning on the Palatine, the latter on the Capitoline, and dwelling on the spot where the temple of June Moneta afterwards stood (Plut. Rom. 2; Sol. i. 21.) When Tacitus says, in the passage before cited, that Tatius added the Capitoline to the city, we are perhaps therefore to understand that he built upon it and made it habitable, whilst previously it had been only a sort of military outpost. The valley between the two hills formed a kind of natural ground, a sampedtive to the city, a common market-place. The gate called Janualius, mentioned by Varro in the passage cited from him when treating of the Romulean gates, seems undoubtedly to have belonged to the Sabine town. Niebuhr, who is followed by Runen (Beschr. vol. i. p. 145), is of opinion (Hist. i. 292) that it was built by the two cities as a barrier of their common liberties; that it was open in time of war in order that success might pass from one to the other; and that it was used during peace, either to prevent the guards which might arise from unrestricted intercourse, or as a token that the cities, though united, were distinct. Becker, on the other hand, denies that it ever was a gate at all, maintaining that it only got that name catachrestically, from the temple which it subsequently formed being called "Porta Belli." (pp. 118, 119, and note 167). But there seems to be ample evidence that it was originally a gate. Varro, in the passage cited, evidently considered it as such; and it is also mentioned by Macrobius, as a real gate, through the situation which he assigns to it will hardly be allowed even by those who give the greatest extention to the walls of the Romulean city ("Cum subito Sabino—Romani portam, quae sub radicibus collis Viminalis erat, quae postea ex eventum Joviniais vocata est, clandere testamentum," Sat. i. 9). We may learn from Ovid, not only its real situation, but also that it was the very gate which Tarpeia betrayed to the Sabines. The passage fixes its site so accurately and consequently also that of the temple of Janus,—an important point in Roman topography,—that it is necessary to quote it at length:


We see from these lines, that the gate attacked by the Sabines lay at the bottom of a path leading down from the Capitoline, which path still existed in the time of Ovid, and was situated between the forum of Caesar and the Forum Romanum. The gate was consequently at the bottom of the NE. slope of the Capitoline hill, a little to the N. of the present arch of Septimius Severus. We also learn that a small temple or sacellum was dedicated to Janus at this spot. Whether the ancient gate was incorporated in this temple, or whether it was pulled down, or whether the temple was erected by the side of the gate, cannot be determined; but at all events it was commemorated by the title of Porta Januaria. It is no objection to Ovid's account, as far as the topographical question is concerned, that it differs from the one usually received, which represents the Sabines as successful through the treachery of Tarpeia, and not as repulsed through the intervention of Janus. He seems to have combined two different legends; but all that we are here concerned for is his accurate description of the site of the temple, and consequently of the gate.

Its sit is further confirmed by Procopius (B. G. i. 25. p. 122, Dind.), who mentions it as situated a little beyond the statues of the three Fates, as will appear in the second part of this article. The temple was dedicated by the peace-loving Numa, who made the opening and shutting of it the sign of war and peace. (Liv. i. 19.) Niebuhr, therefore, besides assigning an inadmissible and even absurd meaning to this custom, has forestalled its date, when he mentions it as coming into use at the union of the two independent cities.

After writing what precedes, the compiler of this article met with an essay by Dr. Th. Mommsen, published in the "Anmali dell' Institute" for the year 1844 (vol. xvi.), and entitled De Comitio Romano, in which that writer (p. 306, seq.) considers that he has irrefragably established the temple of
Janus was not situated in the place here assigned to it, but in the Forum Oltorium outside the Porta Carnentina. As the opinion of so distinguished a scholar as Millowsen is entitled to great attention, we shall here briefly review his arguments. They may be stated as follows. That the temple of Janus was in the Forum Oltorium may be shown from Tacitus and Saturninus. Tacitus says: "Erat Forum Oltorium C. Duilias struxerat (dedicavit Tiberrii)." (Ann. i. 49); and also from Festus: "Religioni est quibusdam porta Carmentali egregi et in aede Jani, quae est extra eam, senatorum haberi, quod ea egressi sex et trecenti Fabii apud Cremaram omnes interfecit sunt, cum in aede Jani S.C. factum esset, ut proficisceretur" (p. 283, Mill). But this temple was not undoubtedly the same as the famous one founded by Numa, and Duilias could only have restored, not built it; since it can be shown that there was only one Temple of Janus at Rome before the time of Domitian. Thus Ovid (as may be seen in the passage before quoted) asks Janus, —

"Cum tot sint Jani eur stas sacras, in uno,
Hic ubi juncta foris templo dubie labes ?"

The same thing appears from the following passage of Martial (x. 28. 2), which shows that: before Domitian erected the Janus Quadrifrons in the Forum Transitorium, the god had only one little temple: —

"Pervius exigum habitabas ante Penates
Purina qua medium Roma terebat ite."

The situation of this same temple of Janus is also testified by Servius (ad Aen. vii. 607): "Sacrararium (Jani) Nuna Pompliaius fecerat — Quod Numa in situatar, transtulit tempum est ad Forum.
And again: "Sacrararium hoc Nuna Pompliaius fecerat circa iunianum Argiletum juxta theatrum Marcelli." Thus the situation of the sole temple of Janus is proved by the preponderance of the best authority, and does not rest on mere conjecture. In these remarks of Mommsen's we miss that accuracy of interpretation which is so necessary in treating questions of this description. The word "struxerat," used by Tacitus, denotes the erection of a new building, and cannot be applied to the mere restoration of an ancient one. Nor, had there been no other temple of Janus, would it have been necessary to designate the precise situation of this by the words "apud Forum Oltorium." Again, the words of Ovid refer, not to one temple, but to one Janus, which, however, as we have seen, was converted into a sort of small temple. — "When there are so many Jani, why is your image consecrated only in one ?" Thus, then, was not a temple in the larger sense of the word; that is, a building of such a size as to be fit for assemblies at the senate, but merely the little sacellum described by Ovid. Let us hear Mommsen's own description of it, drawn from this passage, and from that of Martial just quoted: —

"Fuit enim janii aedae (quod inclementissime apparat ex Ovidii verbis supra laudatis) non nisi Janus aliquis, sive biresive quadrifrons, Dei status oratus, Es, quam Numa fecit, fornic et persis ad portam Carnentalem applicatus, quo translatam omnis qui a Campo Marti Foroque Oltorio venientes Bearium Romanaeve petebant" (p. 307). But of course the point the building of Numa could have been attached to a gate erected in the time of Servius — how is it possible to conceive that, as Mommsen infers from the words of Festus, the senate could have been assembled in a little place of this description, the common thoroughfare of the Romans? Besides, we have the express testimony of Livy, that the Senatus Consultum, sanctioning the departure of the Fabii, was made in the usual place for the meetings of the senate,—the Curia Hostilia. "Consal e Curia egressus, comitate Fabiorum agmine, qui in vestibulo privato, et ait sancto consilio exspectantes, steterant, dictavit reditii" (ib. 48). We can therefore only agree in part with the somewhat severe censure which Mommsen has pronounced on Becker on this occasion. — "At quod sommavitt de aede Jani sine simulacro (p. 259), quod Festum, quod Servium gravissimi errores in usuravit (p. 139, n. 234, seq.), id est hominiti philologia" (p. 307). It appears, we trust, pretty plainly, that Festus and Servius must have been in error; but we cannot admit a temple without an image. The explanation we have already given, that Ovid is alluding to a Janus, not to a proper temple, may obviate the difficulty. But we
see no reason why Janus, a very ancient Latin divinity, and to whom the Mons Janiculus appears to have been sacred before the building of Rome, should not have been honoured with a regular temple built on the spot wherein the index of peace and war. As the question, however, is connected with the situation of the Argetulum and Forum Caesarian, we shall have occasion to revert to it, and have mentioned it here only because the legend of Tarpeia, and subsequent building of the temple, are closely connected with the history of the city.

Romulus, after his mysterious disappearance, was deified under the name of Quirinus, and his successor, Numa, erected a temple to the new God on the Quirinal. (Dionys. ii. 63; Poly. Hist. ii. 500.) This hill, which was previously named Agonus (Fest. p. 254; Dionys. ii. 37), appears in the time of Numa to have been divided into four distinct eminences, each named after some deity, namely, Quirinalis, Salutaris, Mucialis, and Latiaris (Varr. L. L. v. § 51, Mill.). But from what deity the name of Mucialis was derived remains inexplicable. The name of Quirinalis, which, however, some derive from the Quirites, who had come with Tattius from Cares, and settled on the hill (Varr. L. L. v. § 51), ultimately swallowed up the other three. The temple of Quirinus probably stood near the present church of S. Andrea del Vincio. This question, however, as well as that concerning the sites of the other three temples, will recur when treating of the topography of the city. Numa, who was himself a Sabine, also founded a capitol (Hieron. i. p. 298), subsequently called, by way of distinction, * belus Capitolium,* on the Quirinal, which hill had been chiefly colonised by his connexions. Of course the name "Capitolium" could not have been applied to it till after the foundation of the Roman Capitol, and originally it was the * arx * of the city, containing the three usual temples of Jupiter, Juno, and Minerva. (Varr. L. L. v. § 158, Mill.) This ancient temple of Jupiter is alluded to by Martial (v. 22, 4), and probably stood on the southern part of the Quirinal on the present height of Montmartoli.

Tullus Hostilius is said to have added the Caedial Hill and the district of the Aventin to the city after the destruction of Alba Longa. When the population of Rome was doubled by the inhabitants of Alba being transferred thither; and in order to render the Caedial still more thickly inhabited Tullus chose it for his own residence. (Liv. i. 39; Enarr. i. 4; Victor, "Iuv. Ill. 4.) The two accounts of the incorporation of this hill by Romulus and Tullus contain, as we have before remarked, nothing contradictory; otherwise, Dionysus Halicarnassensis would hardly have committed himself by adopting them both (ii. 36, 50, iii. 1). The first Tuscan settlement had been transferred to another place. But when Cicero (de Rep. ii. 18) and Strabo (v. p. 234) state that the Caedial was added to the city by Ancus Martius, this is a real divergence for which we cannot account; and the hill could hardly have been incorporated by Tullus and again by Ancus.

Ancus is also said, by the two authorities just quoted, to have added the Aventine; and there is no improbability in the thing, since Ancus never made it a proper part of his city, and we learn from Plutarch ("Num. 15") that it was uninhabited in the time of Numa. We must remember that the earlier enclosures were made rather to assert a future claim to the ground when the number of citizens was in

creased, than that they were absolutely wanted at the time of making them ("Crescebat interim urbs, multis figuris alia atque alia apptendita loca; quoniam in eandem interea multis vicissitudinis, quam adduidum tum sublimem erat, monumentum." Liv. i. 38). The account of Ancus having added the Aventine is confirmed by Dionysius (iii. 43) and by Livy (ii. 33), who state that it was assigned to the citizens of the conquered Polloturium. Yet the history of the Aventine is more mysterious than that of any other of the Roman hills. At the end of the third century the city we find it, as an * ager publicus, * taken possession of by the patricians, and then, after a hard contest, parcelled out among the plebeians by a Lex Tiliae (Dionys. x. 31, 32; cf. Liv. iii. 91, 32), by whom it was afterwards principally inhabited. It remained excluded from the pomerium down to the time of Claudius, though the most learned Romans were ignorant of the reason. After some further victories over the Latins, Ancus brought thousands more of them to Rome; yet we can hardly understand Livy's account (i. c.) that he located them in the Valls Murcia; not only because that spot seems too limited to hold so large a number, but also because Ancus himself, as well as Livy, had already to have been designed, and even perhaps begun, at that spot. (Dionys. iii. 68.) At all events they could not have remained there for any length of time, since Livy himself mentions that the circus was laid out by Tarquinius Priscus (i. 33). The fortifying of the Janiculum on the right bank of the Tiber, the building of the Subbician bridge to connect it with Rome, and the foundation of the port of Ostia at the mouth of the river, are also ascribed to Ancus Martius, as well as the fortification called the Taurian Quirinum. (Liv. i. 33; Dionys. iv. 45; Victor, "Iuv. Ill. 5; Flor. i. 4.")

The circuit of Rome, then, at the time of the accession of Tarquinius Priscus, appears to have embraced the Quirinal, Capitoline, Palatine, Aventine, and Caelian hills, and the Janiculum beyond the Tiber. The Viminal and Esquiline are not mentioned as having been included, but there can be no doubt that they were partially inhabited. Whether the first named hills were surrounded with a common wall is not mentioned; but what we are not sure, whatever their extent, seem to have been of a very rude and primitive description (γιαγαν και φασιν τα εργαζομενων νων, Dionys. iii. 67). Tarquinius does not appear to have made any additions to the city, but he planned, and perhaps partly executed, what was of much more utility, a regular and connected wall to enclose the whole city. (Liv. i. 36, 38; Dionys. iii. 67.) Nay, according to Victor ("Iuv. Ill. 6), he actually completed this wall, and Servius only added the agger (ib. c. 7). The reign of Tarquinius was indeed a remarkable epoch in the architectural progress of the city. We must remember that he was of Tuscan birth, and even of Greek descent; and therefore it is natural to suppose that his knowledge of architecture and of the other arts of civilised life was far superior to that of the Romans and Latins; and hence the improvements which he introduced at Rome. It is satisfactory to discover and point out undesigned coincidences of this description, which greatly add to the credibility of the narratives of ancient writers, since there is too much disposition at the present day to regard them as the inventors or propagators of mere baseless fables. Tarquinius also constructed these wonderful sewers for draining the Velabrum and
forum which exist even to the present day; he improved the Circus Maximus, planned the temple of the Capitoline Jupiter, and erected the portions of tabernae around the forum (Liv. i. 35, 38; Dionysius. iii. 67—69; Tac. Hist. iii. 72); in short, he must be regarded as the founder of the subsequent architectural splendour of Rome. The additional space included by Servius Tullius in the line of wall which he completed is variously stated in different authors. Dionysius (iv. 13) and Strabo (v. p. 234) relate that he added the Vininal and Esquiline hills: Livy states that the hills which he added were the Quirinal and Vinimal, and that he enlarged or improved the Esquiline ("auget Esquilias," i. 44); while Victor (Vit. Ill. 7) mentions that he added all three. It is possible that Livy means all that back or eastern portion of the Quirinal and Esquiline which run together into one common ridge, and which was fortified by the agger of Servius Tullius; and in this way we may account for his expression of "auget Esquilias," which alludes to this extension of the hill, and the consequent amalgamation of its previously separate tongues, the Oppius and Cispius. Hence there is but little real contradiction in these apparently divergent statements. Though the elder Tarquin may dispute with Servius the honour of having built the walls of Rome, yet the construction of the agger is unanimously ascribed to Servius, with the single exception of Pliny (iii. 9), who attributes it to Tarquin the Proud. The custom, however, has prevailed of ascribing not only this, but the walls also, to Servius. A description of these walls and of their gates, and an inquiry into the circumference of the Servian city, will be found in the second part of this article; but there are two other sections of the city, viz., the Capitoline and the Aventine, which require investigation here, namely, the Regions of Servius and the Septimontium.

Regions of Servius. — Servius divided the city into four political districts or regions, which, however, were not commensurate with its extent. Their number seems to have been connected with that of the city tribes; but there are many particulars concerning them which cannot be explained. Our knowledge of them is chiefly derived from Varro (L. L. § 45, 114, Mill.), from whom we learn that they were: 1. The Suburana, the limits of which cannot be precisely determined, but which embraced the Caelian hill, the valley of the Colosseum, and part of the Sacra Via, that western portion of the southern tongue of the Esquiline (Mons Oppius) known as the Carinara, the Ceroliemis, — which seems to have been the valley or part of the valley between the Esquiline and Caelian, and the Subura, or valley north of the Oppius. II. The Esquilina or Esquilia, which comprehended the smaller or N. tongue of the Esquiline (Mons Cispius) and its eastern back or ridge, as far as the rampart or agger of Servius, and perhaps also the eastern back of the Oppius. III. The Collina, so called from its embracing the Quirinal and Vinimal hills, which, as we have before said, were called colles, in contradistinction to the other hills called montes. The intervening valleys were, of course, included. IV. The Palatina or Palaetum, embraced that hill with its two spurs or offshoots, Vela and Capitolium.

When we compare these regions with the map of Rome we are immediately struck with some remarkable omissions. Thus, the Capitoline hill, with the valley to the E. (forum), and valley to the S. (Veiiabrum and Forum Burarium), together with the Aventine, are entirely excluded. Various conjectures have been proposed to account for these omissions. Some have imagined that the Capitol was excluded because the division of Servius regarded only the plebeian tribes, and that the Capitol was inhabited solely by patricians. Becker (Handb. p. 386) rightly rejects this hypothesis; for, which he prefers to it, seems hardly better founded, namely, that the hill, as being the citadel, was occupied with public buildings to the exclusion of all private ones, or, at all events, as being common to all, could not be incorporated with any one region. But this would have been a better reason for the exclusion of the Quirinal, which was at that time the proper capitol of the city; nor does it seem to be a fact that private buildings were excluded from the Capitol. Various reasons have also been assigned for the exclusion of the Aventine; the principal of which are, the unfavourable auguries which had appeared upon it to Remus, and the circumstance of its containing a temple of Diana, which was common to all the Latins. But if we attentively read the account given by Varro of the Servian Regions (L. L. v. §§ 41—54, Mill.), we shall perceive that the division was entirely governed by the distribution of the Argive chasels, instituted probably by Numa; though Varro does not explain why they should have had this influence. Thus, after giving an account of the Capitoline and Aventine, he proceeds to say (§ 45): "Reliqua urbis locis diversis, quom Argororum sacrae in septem et xx. partibus sunt disposita. Argaeos dictos putar principianos qui cum Hercule Argivo veneire possint." Of course the first statement is contradicted by Livy (viii. 21, 14), who seems to have had some knowledge of the matter, but no recent scholar puts a different interpretation upon the passage. Thus Bunsen (Beschreibung der Stadt Rom, vol. i. p. 147), whose general view of the matter seems to be approved of by Becker (Handb. p. 127, note 183), takes Varro's meaning to be, that the remaining parts of the city did not originally form each a separate district, like the Capitol and Aventine, but were divided into smaller parts, with different names. This view has been already condemned by Müller (ad loc.), and indeed its improbability is striking; but it requires a somewhat minute examination of the passage to show that it is altogether untenable. Livy also mentions these chasels as follows: "Multa alia sacrificia beacue sacris sacros faciendas, quae Argos pontifices recant, dedicavit (Numa)." (i. 21.) Now Bunsen is of opinion that the statements of Livy and Varro are inconsistent, and that whilst the former under the name of Argae means places, the latter alludes to the city. In connexion with this view he proceeds to construe the passage in Varro as follows: "The name of Argae is derived from the chiefs who came with the Argive Hercules to Rome and settled in Saturnia. Of these parts of the city we first described (viz. in the Sacris Argoemum)"
the Suburan Region, as second, &c." (\"Den Namen Argeer leitet man ab von den Aufführern die mit dem Arger Herules nach Rom kamen, und sich in Saturnia niederliessen. Von diesen Stadttheilen finden sich zuverlässigere (nämlich in den Suetii Argerorum) die Suburanische Region, als zweite, &c.\" (Beschr. i. 690, cf. p. 148.) But to say that the name of Argives was derived from other Argives can hardly be what the author intended. Besides, the sense is disjointed; for the relative qui (wrongly translated \"of these parts of the city\") cannot be made to refer to an antecedent that is separated from it by a long sentence. As the text stands, qui must necessarily refer to Argos in the sentence immediately preceding. It might be thought that this sentence has been interpolated, since Varro called an Arge or Argus, \&c. Itaque dicimus hic Argas cum hannibalicidicibus; cum oppidana, Graecennae hic Argos, \&c. Latine, \&c. (L. L. ix. § 89, Mill.) We see from this passage that the more ancient Latin name for the town of Argos was Argae or Arguses, \&c. and hence it might be inferred to be Livy's meaning that the chapels were called Argos or Argusae, \&c. Not Argives. But Argei, in still more ancient Latince than that of Varro, was also the name for Argives as we find from a verse which he quotes from Ennius (vi. § 44):—

\"Libaque, factores, Argos et tutulatos,\"

whence we are disposed to think that the name of Argives, however anomalous the usage may appear, was really applied to these chapels, just as a modern Italian calls a church S. Pietro or S. Paolo, and that the meaning of Varro in the second sentence of the passage quoted, is : \"It is thought that these Argei (i.e. the sacraria so called) were named after the chiefs who came to Rome with the Argive Hercules;\" in which manner Varro would coincide with Livy in making these Argei places. How else, too, shall we explain Ovid (Fast. iii. 791):—

\"Itur ad Argeae, qui sinit una pagina dicet?\"

And in like manner Maenius Sabinus, quoted by Gellius (N. A. x. 15): \"Atque etiam cum Pla(n)ina pro Argea in Lazio. \"A passage in Plautus Diopianus throws a gleam of light upon the matter: though, with more grammatical nicety than knowledge of antiquity, he has adopted, apparently from the Greek, a neuter form unknown to any other writer: \"Argae hera appellantur Romae, quod in his septem essent quidam Argervorum illustres viri,\" (p. 19, Mill.) Hence it appears that these chapels were the (reputed) burial places of these Argive heroes, and their masculine appellation thus gains still further probability. \"E qui,\" &c. would mean, therefore, that the different Servian Region s were marked off and named according to these chapels.

We have already remarked that though Varro mentions 27 of these chapels, he enumerates only 24. Hence Becker (Heaud. p. 386), as well as Bunsen, are of opinion that the three odd ones were upon the Capitol. The only reason assigned for this conjecture is that the hill had three natural divisions, two heights with a depression between. If we have in Paulus Diaipon there befits the meaning of Varro's meaning, it is impossible that the Capitol should have had any of these chapels. Bunsen, however, goes still further, and, connecting the chapels with the Argive men of straw which were annually precipitated into the Tiber, thinks that their number might have been 30, allotting the remaining three to the ancient Capitol on the Quirinal, although Varro had already accounted for his usual number of six in that district. (Beschr. i. 149.) However, it is not at all improbable that the tradition of the Argive mannikins was connected with that of the chapels, since it may be inferred from the context of the passage in Varro, explaining the line of Ennius before quoted, that they were instituted by Numa. Thus the preceding line (§ 43), \"mensas constituit ideaque ancilia,\" refers to Numa's institutions, which is again alluded to in § 45, \"eundem Pompilium alti fessae flaminibus.\" In § 44 Varro describes the custom regarding the men of straw as follows: \"Argei ab Arge; Argei facti e scirpeis, simulacra hominum axui, et quodamis de ponte sublicio a sacerdotibus publice deolet soleni in Tiberim.\" The origin of the custom is variously explained; but the most probable account is that it was intended to commemorate the abolition by the Argives of human sacrifices once offered to Saturn, for which these men of straw were substituted. None of the MSS. of Varro, however, gives the number of 27 or 30; though the latter was introduced into the text by Alcius from the account of Dionysius (i. 38). Hence it would perhaps be more in accordance with the principles of sound criticism to reduce the number of chapels given by Varro (v. § 45) from 27 to 24, instead of increasing them to 30; as they would then not only correspond with the number of these Argive mannikins, but also with that of the chapels which Varro separately enumerates.

\textit{Septimontium.}—The \textit{Septimontium} seems also to be in some degree connected with these Argive chapels and the Servian divisions of the city. The word \textit{Septimontium} had two meanings; it signified both the complex of seven hills on which Rome stood, and a festival (\textit{Septimontiales sacrum, Soet. Dom. 4}) celebrated in commemoration of the traditions connected with them. Now it is remarkable that Antistius Labeo, quoted by Festus (p. 348, Mill.) in his account of the places where this festival was celebrated, omits all mention of the Capitoline and Aventine, just as they seem to have been left out of Numa's town and the regions of Servius subsequently formed according to it: \"Septimontium, ut Anistius Labeus, in sacra diversâ, Palatio, cui sacrificium quod fit, Palatari dicetur. Veliae, cui item sacrificium Fagutil, Suburnearum, Cerimoda, Oppio Caesio monti, Cipio monti.\" There were Argive chapels at all these places, and hence a strong presumption that the festival of the \textit{Septimontium} was founded by Numa, the author of most of the ancient Roman solemnities. That Labeo considered the places he enumerates to be hills is evident, not only as a direct inference from the term \textit{Septimontium} itself, but also from his express words, \"hanc montium series,\" \"there are holidays on the hills here recited.\" Moreover, we know as a certainty that five of the places mentioned were hills, namely, the Palatino, Velia, Oppius, Caius, and Caelus,—a strong presumption that the others also were heights. Yet Niebuhr \(\textit{Hist. i. 359},\) Bunsen, (Beschr. i. 683,) and Becker (Heaud. p. 124,) assume that one or two of them were no hills at all. The places about which there can be any doubt are Fagutil and Tventum. Respecting the latter there can be no doubt at all; it was certainly a valley. Now the Fagutil was a ridge of the E–quiline containing the Locus Fagutalis. It was the residence of Tarquinii Superbus: \"Esquilius (habitatio) super clivum Pullium, ad Fagutalem unum.\" (Solin. i. 25.) But if the grove was above the clivus it must
have been on a height. Servius had occupied a residence not far from it, over the Clivus Urbis (Ib., Liv. i. 48), and it was probably situated at or near the spot now occupied by the church of S. Martina. There is not the slightest ground for Niebuhr's assumption (Hist. i. 390) that the Fagutal was what he calls "the plain" between the Caelian and Palatine. The Cermalus or Germalina—for originally α and χ were the same letter—was, like the Velia, only a distinct portion of the Palatine hill. (C' Huiie (Palatio) Cermalum et Velias conjuxerunt," var. v. § 64, Mill.) Prelter (Regiones, p. 180) considers the Germalus to be that side of the Palatine which overhangs the Velabrum between the modern churches of S. Giorgio in Velabro and S. Anastasiana; and it is not improbable, as Becker conjectures (p. 418), that the hill formerly projected further to the W. than it now does, and descended in shelves or ledges. It does not appear on what grounds Niebuhr (L. c.) assumed the Germalus to be a "spot at the foot of the Palatine." It contained the Lupercal, which, being a cave or grotto, must have been excavated in a hill or cliff, as indeed Dionysius states in his description of it: ήδε δέ τ' άρχον, άς λεγεται σημαίαν ὕπο τ' άλφα μεγα (1. 32). All the places, then, enumerated by Labeo appear to have been heights, with the exception of the Subura. But on counting the names, we find that he mentions eight places instead of seven, or one more than is required to make a Septimontium. Hence Niebuhr (Ib. p. 389) omitted the Subura,—not, however, because it was situated in the plain,—and was followed by Bunsen (Beschr. i. 141), who afterwards altered his mind, and struck out the Caelus (Ib. p. 683); and this last opinion is also followed by Becker (Handb. p. 124) and Müller (ad Fest. p. 341). The chief reason assigned for this view is that a principal part of the first regio (Suburanas) was called Caelimontium,—a name afterwards preserved as that of one of the regions of Augustus; and on comparing this name with that of Septimontium it is inferred that, like the latter, it must have indicated a distinct and independent city union, and could not therefore have been included in any antecedent union. But if there had been any distinct and independent township of this kind, we must surely have heard of it in some of the ancient authors. We do not know when the term Caelimontium first came into use; but it is not improbable that it arose from another small hill, the Caelius Minor or Caelolium, having been annexed to the larger one. Martial mentions them both in the following lines:—

"Dum per limina te potientorum
Sulatria toga ventilat, vagumque
Major Caelius et minor fatigat."—(xii. 18.)

We learn from Varro that the junction of these two hills had taken place in or before his time: "Caelius cum Caelio numem conjunctum" (I. L. v. § 46, Mill.), though popular use, as we see from the lines of Martial, sometimes still continued to regard them as distinct; nor can we tell for what purpose they had been united. Little can be inferred from the order in which the hills are mentioned in the text of Festus, as local sequence is entirely disregarded; or from the circumstance that Cispitus is called "numen" and Oppius not, unless we leave out "Caelius," or from the omission of Caelius in some of the MSS. of Paulus Diaconus. On the whole it seems most probable that Suburrae may be the redundant word; unless indeed we might suppose that there were two Fagutals or groves of Jupiter, and that Suburrae was inserted here to define the place of the one which overhangs it.

Becker regards the Septimontium not as a proper city festival, but as commemorating traditions connected with the site of Rome long previous to the building of the city. In confirmation of this he refers (Handb. p. 125) to a passage in Varro (L. L. v. § 41, Mill.) and to another in Festus (p. 321), where it is said that a people of Reate, called Sacrami, drove the Ligurians and Sicilians out of Septimontium; and a third passage is adduced from Servius (ad Aen. xi. 317) to prove that the Sicilians once occupied the site of Rome; that they were expelled thence by the Ligurians, and the Ligurians in their turn by the Sacrami. Now, without entering into the historical questions connected with these obscure traditions, it may be allowed in general to be probable enough that such traditions were at one time (76.), or perhaps even 185); but when, as we have ventured to assume, Numa instituted the festival, he made them the basis of it; just as he instituted the Argive chalups and the twenty-four mannikins to commemorate the tradition of the Argive chiefs and their abasement of human sacrifices. But the festival, nevertheless, was a proper city festival. Becker urges (Handb. p. 124) that the Septimontium described by Labeo could not have been in commemoration of a city union immediately preceding that of Servius, because it included the Oppians and Cispitus, which were first added to the city by Servius. A great deal depends upon what we understand by the words "added to the city" ("zur Stadt geogen"). To say that they were not included in the walls and agger afterwards completed by Servius would be a mere peculiarity; but they must have been inhabited and formed part of the city before his time, since there were Argive chalups upon them (Varr. v. § 50); and these chalups, as we have seen, formed the basis of the city union formed by him. The festival must certainly have been post-Romulian, since some of the names of places where it was celebrated were not known before the time of Romulus. Caelius occupied the Caelian hill in his reign; the name of Cermalus is said to be derived from the twins (germane) Romulus and Remus, who were landed there (Varr. v. § 54); whilst Oppians and Cispitus are said by Festus (p. 348, Mill.), on the authority of Varro, not to have been so named till the reign of Tullus Hostilius. But as they are mentioned by those names in the sacred books of the Argives (Varr. v. § 50) it is probable that they were so called at least as early as the time of Numa.

Such, then, was the ancient Septimontium. The walls of Servius included a different group of seven hills which came to be regarded by the later Romans as the real Septimontium. They are those already described at the beginning of this article, namely, the Quirinal, Viminal, Esquiline, Caelian, Aventine, Capitoline, and Palatine.

IV. PROGRESS OF THE CITY TILL THE TIME OF AUGUSTUS.

Having thus brought down the history of the city to the foundation of the Servian walls, we shall proceed to sketch its progress to the time of Augustus, and then till the walls of Aurelian. The former walls marked the rise and consolidation of a city, which,
though soon to become formidable to its neighbours, was not yet secure from their attacks. The latter, enclosing an area more than twice as large as that defended by the Servian walls, betokened the capital of a larger plan which, after becoming the mistress of the world, was beginning to tote under the weight of its own greatness, and found itself compelled to resort to the same means of defence which had protected its infancy — no longer, however, to ward off the attacks of its immediate neighbours, but those of the remotest tribes of Asia and Europe. Thus the history of the city, during this period of eight centuries, reflects in some degree the history of the Roman people, and exhibits the varying fortunes of the greatest of all human empires. Unfortunately, however, the materials even for a slight sketch of so vast a subject and so long a period are scanty and inadequate; nor, even were they more abundant, would our present limits allow more than an attempt to draw such an outline as may serve to illustrate the topography of the city.

Tarquin the Proud, the last of the Roman kings, seems to have effected little for the city, except by completing or improving the works of his predecessors. For the most important temple of the Capitoline Jove, the description of which will be found in the second part of this article. The expulsion of the Tarquins (b. c. 510) restored to the Roman people the use of the Campus Martius. This ground, which from the earliest times had probably been sacred to Mars ( Dionys. v. 13), had been appropriated by the Tarquins, and at the time of their expulsion was covered with the crops which they had sown. The unholy nature of this property prevented its distribution among the people, like that of other Roman empires. Unfortunately, however, to be cut down and thrown into the Tiber; and according to the legend its quantity was so great that it caused the island afterwards known as the Insula Tiberna, or that of Aesculapius. (Liv. ii. 5; Dionys. l.c. Plut. Pubb. 8.)

The defeat of the Etruscans under Aruns, who had espoused the royal cause, was, according to the usual principle of the Romans of incorporating the vanquished nations, the means of adding a fresh supply of citizens, as there will be occasion to relate in another place.

We have little or nothing to record respecting the history of the city from this period till its capture by the Gauls c. 390. After the fatal battle at the Allia, the Romans returned dispirited. The city, together with the older inhabitants, was abandoned to its fate; many families escaped to Veii and other neighbouring towns; whilst the men of an age to bear arms occupied the Capitol, which they prepared to defend. The flight of the Vestal virgins, who succeeded in escaping to Caere, is connected with a topographical legend. Being unable to carry away all their sacred utensils, they buried some of them in casks (dolios), in a chapel near the house of the Flavii Quirinalis; whence the place, which seems to have been near the Circa Maxima, in the Forum Boarium, obtained the name of Dolio, and was held so sacred that it was forbidden to spit upon it. (Liv. v. 40; Val. Max. i. 1. § 10.) Varrus, however (I.L. v. § 157), did not reject this story, but rather that the name other to some bones having been deposited there, or to the burial at an earlier period of some sacred objects belonging to Numia Pomplianius. The Gauls entered the city unopposed, and passed the open Porta Collina. (Liv. vi. 41.) The time during which they held it is variously given at from six to twelve months. (Polib. ii. 22; Flor. i. 13; Plut. Cuman. 30; Serv. Aen. viii. 632.) Their attempt on the Capitol is alluded to elsewhere. They set fire to and otherwise devastated the city; but perhaps we are not to take literally the words of Livy and other writers, to the effect that they completely destroyed it (v. 42, 43; Flor. i. 13; Plut. Cuman. 21). It is at least apparent, from Livy's own narrative (c. 55), that the Curia Hostilia was spared; and it seems probable that the Gauls would have preserved some of the houses for their own sakes. We may, however, conclude, that the destruction was very great and terrible. Fortunately the Romans would not have discussed the project of emigrating to Veii. The firmness and judicious advice of Camillus persuaded them to remain. But the pressing necessity of the case, which required the new buildings to be raised with the greatest haste, was fatal to the beauty and regularity of the city. People began to build in a promiscuous manner, and the materials, afforded at the public expense, were granted only on condition that the houses should be ready within a year, and the buildings be distributed in the manner, as the Capitol was laid down; each man built as it suited him; the ancient lines of streets were disregarded, and houses were erected even over the charcae. Hence down to the time of Augustus, and perhaps later, the city, according to the forcible expression of Livy (v. 55), resembled in arrangement rather one where the ground had been seized upon than where it had been distributed. It may be inferred from a statement of Cornelius Nepos, as quoted by Pliny, that the greater part of the city was roofed with shingles. (A Scandula contextumibus Romani. B. c. 390; Cornelius Nepos nactus est, xvi. 15.) Livy indeed mentions the public distribution of tiles, but these perhaps may have been applied to other purposes besides roofing, such as for making the floors, &c.; and the frequent and destructive fires which occurred at Rome lead to the belief that wood was much more excessively used in building than is customary in modern times. Within a year the new city was in readiness; and it must have been on a large scale, since by the Gallic invasion, since it had acquired a great accession of inhabitants from the conquered towns of Veii, Capena, and Falsici. Those Romans who, to avoid the trouble of building, had occupied the deserted houses of Veii, were recalled by a decree by which those who did not return within a fixed time were declared guilty of a capital offence. (Liv. vi. 4.) The walls of Rome seem to have been left unguarded by the Gauls, notwithstanding Plutarch's assertion to the contrary. (Carm. 82.) We nowhere read of their being repaired on this occasion, though accounts of subsequent restorations are frequent, as in the year n. c. 351 (Liv. vii. 20), and again in 217, after the defeat at Thrasseae. (Did. xxii. 8.) Nothing can convey a higher notion of Roman energy than the fact that in the very year in which the city was thus rising from its ashes, the Capitol was supported by a substructure of square and solid masonry, of such massiveness as to excite wonder even in the Augustan age. (Liv. i.e.; Uln. xx. 24. v. 2.)

The censorship of Appius Claudius Cænus, n. c. 312, forms a marked epoch in the progress of the city. By his care Rome obtained its first aqueduct, and its first regularly constructed high-road, the Aqua and Via Appia. (Liv. ix. 29.) But the
war with Pyrrhus which soon ensued, and afterwards the still larger and more destructive ones waged with the Carthaginians, prevented the progress which might have been anticipated from these beginnings. The construction of a second aqueduct, the Anio Vetus, in the censorship of Man. Curiius Dentatus and L. Papirius Cursor, b. c. 272, testifies, however, that the population of the city must have continued to increase. In the year b. c. 229 we find the censor C. Flaminius constructing the Flaminian Way, as well as the circus which bore his name. (Liv. Epit. xx.; Paul Dio, p. 89.) But it was the conquests of the Romans in Lower Italy, in Sicily, and Greece, which first gave them a taste for architectural magnificence. The first basilica was erected at Rome in the year b. c. 184, and was soon followed by others, as there will be occasion to relate when we come to speak of the forum. But it was not till ten years later that the city was first paved by the care of the censors Q. Fulvius Flaccus and A. Postumius Albinus. They also paved the public highways, constructed numbers of bridges, and made many other important improvements, both in the city and its neighbourhood. (Liv. xii. 27.) Yet, notwithstanding these additions to the public convenience and splendour, the private houses of the Romans continued, with few exceptions, to be poor and inconvenient down to the time of Sulla. The house of the Musicians, on the Palatine, seems to have exhibited one of the earliest examples of elegant domestic architecture. (Cic. de Off. i. 39.) This was pulled down by Scarrus in order to enlarge his own house. The latter seems subsequently to have come into the possession of Claudius (Ascon. ad Cic. Mil. Arg.), and its magnificence may be inferred from the circumstance that he gave 14,500,000 sesterces for it, or about 150,000l. (Plin. xxxvi. 24. s. 2.) Indeed, as we approach the imperial times, the dwellings of the leading Romans assume a scale of extraordinary grandeur, as we see by Pliny's description of that of Crassus the creditor, who was censor in b. c. 92. It was also on the Palatine, and was remarkable for six magnificent lotus-trees, which Pliny had seen in his youth, and which continued to flourish till they were destroyed in the fire of Nero. It was also distinguished by four columns of Hymettian marble, the first of that material erected in Rome. Yet even this was surpassed by the house of Q. Catulus, the colleague of Marcellus in the Cimbrian war, which was also built to increase, as well as to mark, the glory of C. Aquilus the Vinumarian, a Roman knight, distinguished for his knowledge of civil law. (Plin. xvii. 1.) M. Livius Drusus, tribune of the people in b. c. 93, also possessed an elegant residence, close to that of Catulus. After his death it came into the possession of the wealthy M. Crassus, of whom it was bought by Cicero for about 30,000l. (ad Fam. v. 6). It seems to have stood on the N. side of the Palatine, on the declivity of the hill, not far from the Nora Via, so that it commanded the view of the forum and Capitol. It was burnt down in the Cidian riots, and a temple of Freedom erected on the spot; but after the return of Cicero was restored to him, rebuilt at the public expense. (Cic. ad Att. ii. 24. Fam. v. 6; Vell. Pat. ii. 45; Dion Cass. xxviii. 17, xxxix. 11, 20; App. B. C. ii. 15, 22.) The house of Lepidus, consul in b. c. 77, was also remarkable for its magnificence, having not only columns, but even its thresholds, of solid Numidian marble. (Plin. xxxvi. 8.) The luxury of private residences at Rome seems to have attained its acme in those of Sallust and Lucretius. The distinguishing feature of the former, which lay on the Quirinal, was its gardens (Horii Sallustiani), which probably occupied the valley between the Quirinal and Pincian, as well as part of the latter hill. (Becker, Handb. p. 583.) The house of Lucullus, the conqueror of Mithridates and Tigranes, was situated on the Pincian, and was also surrounded with gardens of such remarkable beauty, that the desire of possessing them, which they awakened in the breast of Messalina, caused the death of their subsequent owner, P. Valerius Asiaticus. (Tac. Ann. xi. 1; Dion Cass. ix. 31.) From this period they formed one of the most splendid possessions of the imperial family. (Plut. Lucull. 39.)

The ambitious designs entertained by the great leaders of the expiring Republic led them to court public favour by the foundation of public buildings rather than to lay out their immense wealth in adorning their own residences. The house inhabited by Pompey in the Cænae was an hereditary one; and though, after his triumph over Mithridates and the pirates, he rebuilt it on a more splendid scale and adorned it with the beaks of ships, yet it seems even then to have been far from one of the most splendid in Rome. (Plut. Pompe. 40, seq.) On the other hand, he consulted the taste and convenience of the Romans by building a theatre, a curia, and several temples, like manner Caesar, at the height of his power, was content to reside in the ancient Regia; though this indeed was a sort of official residence which his office of Pontifex Maximus compelled him to adopt. (Suet. Cæs. 46.) But he formed, and partly executed, many magnificent designs for the embellishment of the city, which his short tenure of power prevented him from accomplishing. Among these were a theatre of unexampled magnitude, to be hollowed out of the Tarpeian rock; a temple of Mars, greater than any then existing; the foundation of two large public libraries; the construction of a new forum; besides many other important works, both at Rome and in the provinces. (Suet. Cæs. 26. 44; App. B. C. ii. 102, 36.)

The firm and lengthened hold of power enjoyed by Augustus, and the immense resources at his disposal, enabled him not only to carry out several of his uncle's plans, but also some new ones of his own; so that his reign must be regarded as one of the most important epochs in the history of the city. The foundation of new temples and other public buildings did not prevent him from repairing and embellishing the ancient ones; and all his designs were executed with so much magnificence that he could boast in his old age of having found Rome of brick and left it of marble. (Suet. Aug. 28.) In these undertakings he was assisted by the taste and munificence of his son-in-law Agrippa, who first founded public and gratuitous baths at Rome (Dion Cass. liv. 29); but as we shall have occasion to give an account of these works, as well as of those executed by Pompey and Caesar, in the topographical portion of this article, it will not be necessary to enumerate them here; and we shall proceed to describe the important municipal reforms introduced by Augustus, especially his new division of the city into Vicl and Regions.

Regions of Augustus.—Although Rome had long outgrown its limits under Servius Tullius, yet the municipal divisions of that monarch subsisted till the time of Augustus. to whom made them his model, so far as the altered circumstances of the city would...
permit. Servius had formed the different Vici into religious corporations somewhat analogous with our parishes, with an appointed worship of the Lares, and proper feasts or Comitata. During the Republic these corporations became a kind of political clubs, and were often made the engines of designing demagogues (Plut. C. Marius p. 21). Augustus, in his new distribution, also adopted the scheme of embodying the Vici as religious corporations, and for this purpose erected chapels in the crossways, and set up images of the gods vicarii, as the Apollo Sambalarius and the Jupiter Tragedicus. (Suet. Aug. 57.) Many bases of these statues have been discovered. By the term Vici we are to understand a certain collection of houses insulated by streets running round all its sides; whence the term came also to be applied to the streets themselves ("altere vici appalltur, cum id genus aedificiorum definitur, quae continentur sunt in oppidis, quaeve itineribus regionibusque distributa inter se distant, nominibusque dissimilibus discriminis causa sunt disparitatis," Fest. p. 371, et ibi Mill). Comitum, which means properly a cross-road, was also, especially in ancient times, only another name for Vici; and thus we find Pliny describing Rome as divided into Comita Larum instead of Vici (iii. 9). The Vici and Comitia, regarded as streets, were named (from the Regions Pia, etc.), and also in insulae (vide the Regions Piae, etc.). (Suet. Aug. 45; Ann. Marc. xxviii. 4 § 29.) They were named after temples and other objects. The Vici were composed of two classes of houses called respectively insulae and domus. The former were so called because, by a law of the XII. Tables, it was ordained that they should be separated from one another by an interval of 2½ feet, called ambitus, and by later authors circumvallus (Varr. l. l. v. § 22, Mill.; Paul. Diaec. p. 16, 111 Mill). This law, which seems to have been designed for purposes of health and for security against fire, was disregarded during the Republic, but again enforced by Nero when he rebuilt the city (Tac. Ann. xvi. 43); and there is an ordinance on the subject by Antoninus and Venus (Dig. viii. 2, 14). By insulae, therefore, we are to understand single houses divided by a small space from the neighbouring ones, not a complex of houses divided by streets. The latter division formed a Vici. Yet some insulae were so large and disposed in such a manner that they almost resembled Vici (vide Fest. p. 371. et ibi Milli). The insulae were subdivided by the Regions Palatinae, and were generally let out in floors ("coenacula meritorias," Dig. xii. 2, 30). It appears from the same authority that they were farmed by persons who underlet them; but sometimes the proprietors kept stewards to collect their rents. Insulae were named after their owners, who were called "domini insularum" (Soest. Cesn. 41, Tib. 48). Thus we hear of the insula Eucarpiana, Critonia, Arriana, &c. (vide Ginter, 613; Marat. 948. 9.) Rent was high (Juv. iii. 166), and investments in houses consequently profitable, though hazard, since the principle of insurance was altogether unknown. (Gell. xvi. 1, 2.) Cassius was a great speculator in houses, and was said to possess nearly half Rome. (Plut. c. 2.) The domus, on the contrary, were the habitations or palaces of the rich and great, and consequently much fewer in number than the insulae, the proportion in each region being as 1 to 25 or 30. The domus were also commonly insulated, but not by any special law, like the insulae. They were also composed of floors or stories, but were occupied by a single family (Uctron. 77); though parts of them, especially the postica, were sometimes let out (Plut. Trin. 1. 2, 157; Suet. Nero, 41, Vitell. 7). The number of insulae and domus in each Vicus would of course vary. Augustus appointed that each should be under the guidance of magistrates elected from its plebeian inhabitants ("magistri e plebe cujus insulae," Vide Liv. 35.)—Vicarii, in his new meaning of the householders composing a Vicus, (Suet. Aug. 30). Hence Livy calls them "infinitum genus magistratum" (xxiv. 7). They were called Magistri, Magistri Vicorum, Curatores Vicorum, and Magistri Larum, and their number varied from two to four in each Vicus. In the Basis Capitoldina each Vicus had 4 Magistri; but the Notitia and Curisamum mention 48 Vico-magistrati in each Region, without reference to the number of Vici. On certain days, probably the Consulipitalia (Ascon. in Cic. Tusc. p. 7), these magistrates were allowed to assume the toga praetexta, and to be attended by two lictors; and the public slaves of each Region were at their command, who were commonly at the disposal of the aediles in case of fire. (Dion Cass. lv. 8; Liv. i. c.) The principal duties of their office were to attend to the worship of the Lares, recessions of the people, &c. For Augustus restored the Ludi Comitiales and the regular worship of the Larici in spring and summer (Suet. Aug. 31), and caused them to be held annually. The Larici, which stood in the atrium or chapel of each comitum. (Ov. Fast. v. 145.) The Vicomagistri likewise superintended the worship of the popular deities Statia Mater and Valcanus Quetus, to whom, as protectors against fire, chapels were erected, first in the forum, and afterwards in the different streets. (Fest. p. 317, Milli; cf. Preller, Regionen, p. 84.)

A certain number of Vici, varying according to the Notitia and Curisamum from 7 to 78 constituted a Region and Augustus divided Rome into 14 of these Regions. The 4 Servian Regions were followed in the first 6 of Augurians. In determining the boundaries of the Regions Augustus seems to have caused them to be measured by feet, as we see them enumerated in the Notitia and Curisamum. The limits appear to have been marked by certain public buildings, not by cippi. We may safely assume that Augustus included the suburbs in his city, but not within a pomerium, since the Porticus Octaviana is mentioned, as being outside of the pomerium, although it lay far within the City. The names which are added to the two Regions which stood in the atrium or chapel of each comitum are often only distinguished by numbers; and officially they were perhaps never distinguished otherwise. Some of the names of Regions found in the Notitia and Curisamum are post-Augustan, as those of Isia and Serafis and Forum Pacis. The period when names were first applied to them cannot be determined. They are designated only by numbers in Tacitus and Frontinus, and even in the Basis Capitoldina which belongs to the time of Hadrian. We find, indeed, in the De Rerum Natura (p. 2) but so also he says "Regio Martii Campi," which never was a Region (Cass. 39, Nero, 12); and in these instances Regio seems to be used in its general sense.

The boundaries of the Regions cannot be traced with complete accuracy; but, as it is not our intention to follow those divisions when treating of the topography of the city, we shall here insert such a general description of them as may enable the reader to form some notion of their situation and relative size. Region I., or Porta Capena, embraced the
suburb lying outside of that gate, to the E. of the baths of Antoninus. It contained 10 Vic., and among its principal objects were, the temple of Mars, the arch of Drusus, and the sepulchre of the Scipio. Regio II., or Caesalentina, lay to the N. of this, and comprehended the whole extent of the Caelian hill. It had 7 Vic., and among its monuments may be mentioned the Arcus Dolabella and the aqueduct of Nero. Regio III., called Isis and Serapis, lay to the N. of the Caesalentina, and embraced the valley of the Colosseum, and that southern portion of the Esquiline anciently known as Mons Oppium. It comprehended 12 Vic., and its principal objects were the valley itself and the Flavian amphitheatre or Colosseum. Regio IV., called Templo Putei and Sacra Via, was situated to the W. of that of Isis and Serapis, and comprehended the Velian ridge and the greater part of the valley between the Palatine, Esquiline, Viminal, and Quirinal, to the exclusion, however, of that western portion which lay immediately under the Capitoline. Yet it embraced the buildings on the N. side of the forum, including the temple of Faustina, the Basilica Paulli, and the Area Velia. It had 15 Vic., and its chief objects were the walls of the ancient forum, the Cosseum, since it included the Colossus and the Meta Sulpiax, both of which objects stood very near that building. Its principal monuments, besides those already mentioned, were the temple of Venus and Rome, and the basilica of Constantine. It embraced the Subura, the greater portion of the Sacra Via, and the Forum Transitorium, and contained 8 Vic. Regio V., or Esquiline, included the northern portion of the Esquiline (Mons Cipusius) and the Vicus near the banks of the Tiber. It comprehended the E. of the Servian walls and agger. Thus it extended so far as to embrace the Amphitheatre Castrense, which adjoins the modern church of S. Croce in Gerusalemme, and the so-called temple of Minerva Medica, near the Porta Maggiore. It had 15 Vic., and among its remaining principal objects were the gardens of Macenas, the arch of Gaius, and the Nymphæum of Alexander Severus. Regio VI., called Alta Semita, embraced the Quirinal, and extended to the E. so as to include the Praetorian camp, the Parioli, and its chief objects were the baths of Diocletian, the house and gardens of Sulla, and the ancient Capitol. Regio VII., or Via Lata, was bounded on the E. by the Quirinal, on the N. by the Pincian, on the S. by the Servian wall between the Quirinal and Capitoline, and on the W. by the road called Via Lata till it joined the Via Flaminia—a point which cannot be accurately ascertainment. The Via Lata was the southern portion of the modern Corso, and probably extended to the N. nearly as far as the Antonine columns. The Region comprehended 15 Vic. Being without the Servian walls, part of this district was anciently a burying place, and the tomb of Bibulus is still extant. Regio VIII., or Forum Romanum Magnum, was one of the most important and populous in Rome. The ancient forum obtained the name of " Magnum " after the building of that of Caesar. (Dion Cass. lxxxiii. 22.) This Region, which formed the central point of all the rest, embraced not only the ancient forum, except the buildings on its N. side, but also the imperial fora, the Capitoline hill, and the valley between it and the Palatine as far as the Velabrum. It contained 34 Vic., among which were the densely populated ones Jugarius and Tuscanus. The monuments in this district are so numerous and well known that it is unnecessary to specify them. Regio IX., called Circus Flamininus, comprehended the district lying between the Via Lata on the E., the Tiber on the W., the Capitoline hill and Servian wall on the S.; whilst on the N. it seems to have extended as far as the present Piazza Navona and Piazza Colonna. It contained 35 Vic., and among its objects of interest may be named the circus from which it derived its name, the three theatres of Balbus, Pompey, and Marcellus, the Pantheon, and many other celebrated monuments. The Campus Martius, or northern part of the area between the hills and the Tiber, was not comprehended in any of the 14 Regions. Region X. and the porticoes consisted of the Palatine hill and its declivities. It had 20 Vic. Its boundaries are so well marked that we need not mention its numerous and well-known monuments till we come to describe its topography. Regio XI., or Circus Maximus, derived its name from the circus, which occupied the greater part of it. It comprehended the valley between the Palatine and Aventine, and also apparently the northern declivities of the latter hill, as far as the Porta Trigemina. On the N., where it met the Region Romanum, it seems to have included the Velabrum. It contained 19 Vic according to the Notitia. 21 according to the Curia- sum. Regio XII., called Piscina Publica, was bounded on the W. by the Aventine, on the N. by the Caelian, on the E. by Regio I., or Porta Capena, and on the S. it probably extended to the line of the Aurelian walls. It had 17 Vic., and its most remarkable monument was the baths of Caracalla. Regio XIII., or Aventina, included that hill and the adjoining banks of the Tiber. It had 17 Vic. according to the Notitia, 18 according to the Curia- sum. Regio XIV., Transiberina, or Transalbania, comprehended all the suburb on the W., or right bank of the Tiber, including the Vatican, the Janiculum with the district between them and the river, and the Insula Tiberina. This, therefore, was by far the largest of all the Regions, and contained 78 Vic. Municipal Regulations of Augustus.—All these Regions were under the control of magistrates chosen annually by lot. (Suet. Aug. 30.) The government of the Regions was not corporative, like that of the Vic., but administrative; and one or more Regions seem to have been intrusted to a single magistrate chosen among the aediles, tribunes, or pretors. (Procull. Regiones, p. 77.) The supreme administration, however, was vested in the Praefectus Urb. At a later period other officers were interposed between the praefect and these governors. Thus the Basie Capitolina mentions a Curator et Demoinator in each Region. Subsequently, however, the latter office seems to have been abolished, and the Notitia and Curianum mention two curators in each Region. There were also subordinate officers, such as praecores or clerics, and a number of imperial slaves, or libertini, were appointed to transact any necessary business concerning the Regions. (Procull. p. 79.) One of the chief objects of Augustus in establishing these Regions seems to have been connected with a scheme of the city police. For this purpose he established 7 Cohortes Vigilium, whose stations were so disposed that each cohort might be available for two Regions. Each was under the command of a tribune, and the whole was superintended by a Praefectus Vigilium. (Suet. Aug. 30; ...
Dion Cass. iv. 26; Paulus, de Offic. Praefct. Vigil., Dig. i. 15.) As these stations were necessarily near the borders of Regions, we find them frequently mentioned in the Notitia and Curatorum. They seem to have been a sort of barracks. But besides the 7 principal stations, the Praecentarium mentions 14 exceptoria, or outposts, which seem to have been placed in the middle of each region. The corps of which they were composed were probably supplied from the main stations. The duties of the vigiles were those of a night-pole, namely, to guard against fire; the duties of the vigiles, however, were very different. The first of these duties had anciently been performed by certain triumviri, called from their functions Nocturni, who were assisted by public slaves stationed at the gates and round the walls. The same office was, however, sometimes assumed by the aediles and tribunes of the people. (Paulus, L.c.) The vigiles were provided with all the arms and tools necessary for their duties; and from a passage in Petronius (c. 79) seem to have possessed the power of breaking into houses when they suspected any danger. The numbers of the vigiles amounted at last to 7000 men, or 1000 in each cohort. Augustus also established the Cohortes Praetoriae, or imperial guard, of which 9 cohorts were disposed in the neighbourhood of Rome, and 3 only, the Cohortes Urbanae, were permitted within the city. (Tac. Ann. iv. 5; Suet. Aug. 49.) These cohorts of Augustus were under the command of a Praefectus Urbii. (Tac. Hist. iii. 64.) It was his successor, Tiberius, who, by the advice of Sejanus, first established a regular Praetorian camp at Rome, a little to the eastward of the agger of Servius, and placed the bands under the command of a Praefectus Praetorio. (Tac. Ann. iv. 2; Suet. Tib. 37.) Augustus also paid considerable attention to the method of building, and revived the regulations laid down by P. Rutilius Rufus with regard to this subject in the time of the Gracchi (Suet. Aug. 89); but all we know of these regulations is, that Augustus forbade houses to be built higher than 70 feet, if situated in a street (Strabo. v. p. 2995.) The height was subsequently regulated by Nero and Trajan, the last of whom fixed it at 60 feet. (Anuci. Viet. Epist. c. 13.) Yet houses still continued to be inconveniently high, as we see from the complaints of Juvenal, in the time, probably, of Domitian, and dangerous alike in case of fire or falling, especially to a poor poet who lived immediately under the tiles:

"'Nos urbem colimus tenui tabicinque fultum
Magna parte sui; nam sic habitabant obstat
Villucus, et veteris iuriae quum text latum
Securos pendente jecit dormire ruina.

Vivendum est ille ubi nulli invenienda, nulli
Norte mutus. Jan posit aquam, jam frivola
transfert.

Uralgeam; habulata tibi jam terrae funam;
Tu necis; nam si gradibus trepidatur ab imis
Ultimus ardebit, quem tegula sola tueat
A pluvia, molles ubi redint ona columbarum."

(iii. 193.)

Augustan Rome. —Strabo, who visited Rome in the reign of Augustus, and must have remained there during part of that of Tiberius, has left us the following lively picture of its appearance at that period: "The city, having thus attained such a size, is able to maintain its greatness by the abundance of provisions and the plentiful supply of wood and stone for building, which the constant fires and continual falling and pulling down of houses render necessary; for even pulling down and rebuilding in order to gratify the taste is but a sort of voluntary ruin. Moreover the abundant mines and forests, and the rivers which serve to convey materials, afford wonderful means for these purposes. Such is the Anio, flowing down from Alba (Fucensia), a Latin city lying towards the territory of the Marsians, and so through the plain till it falls into the Tiber; also the Nar and the Tenaes, which likewise furnished them with corn, and the Erno, the Etruscan Tiber; and the Clainis, which waters Etruria and the territory of Clusium. Augustus Caesar took great care to obviate such damages to the city. To guard against fires he appointed a special corps composed of freedmen; and to prevent the falling down of houses he ordained that no new ones should be built, if they adjoined the public streets, of a greater height than 70 feet. Nevertheless the renovation of the city would have been impossible but for the many adjoining mineral and forests, and the facility of transport.

"Such, then, were the advantages of the city from the nature of the country; but to these the Romans added those which spring from industry and art. Although the Greeks are supposed to excel in building cities, not only by the attention they pay to the beauty of their architecture and the strength of their situation, but also to the selection of a fertile country and convenient harbours, yet the Romans have surpassed them by attending to what they neglected, such as the making of high-roads and aqueducts, and the constructing of sewers capable of conveying the whole drainage of the city into the Tiber. The high-roads have been constructed through the country in such a manner, by levelling hills and filling-up hollows, that the waggons are enabled to carry freight sufficient for a vessel; whilst the sewers, vaulted with hewn blocks of masonry, are sometimes large enough to admit the passage of a hay-cart. Such is the volume of water conveyed by the aqueducts that whole rivers may be said to flow through the city, which are carried off by the sewers. Thus almost every house is provided with water-pipes, and possesses a never-failing fountain. Marcus Agrippa paid particular attention to this department, besides adorning the city with many beautiful monuments. It may be said that the ancient Romans neglected the beauty of their city, being intent upon greater and more important objects; but later generations, and particularly the Romans of our own day, have attended to this point as well, and filled the city with many beautiful monuments. Pompey, Julius Caesar, and Augustus, as well as the children, friends, wife and sister of the last, have bestowed an almost excessive care and expense in providing these objects. The Campus Martius has been their special care, the natural beauties of which have been enhanced by their designs. This plain is of surprising extent, affording unlimited room not only for the chariot races and other equestrian games, but also for the multitudes who exercise themselves with the ball or hoop, or in wrestling. The neighbouring buildings, the perpetual verdure of the grass, the hills which crown the opposite banks of the river and produce a kind of scenic effect, all combine to form a spectacle from which it is difficult to tear oneself. Adjoining this plain is another, and many porticoes and sacred groves, three theatres, an amphitheatre, and temples
The three Regions utterly destroyed must have been the xith, xth, and ivth, or those called Circus Maximus, Palatium, and Templum Pacis. The forum must have suffered considerably, but the Capitoline seems to have escaped, as the Capitoline temple, after its first destruction in the time of Sulla, and the second and the entire still burn by the Vitellians. The narrow and crowded streets, and the irregular Vicus of which ancient Rome was composed, rendered it impossible to arrest the conflagration. Nero was at Antium when it broke out, and did not return to Rome till the flames were threatening his own palace, which he had not the power to save. This was the Domus Transitoria, the domain of which he had extended from the Palatine to the gardens of Maccenas on the Esquiline. What chiefly directed suspicion against Nero, as having wilfully caused the fire, was the circumstance of its breaking out afresh in the Aemilian property of his minister Tigellinus.

Much irreparable loss was occasioned by this fire, such as the destruction of several time-honoured fanes, of many master-pieces of Grecian art, besides a vast amount of private property. Among the venerable temples which perished on this occasion, were that of Juno Nepet, erected by Servius Tullius, the altar and temple of Hercules in the Forum Boarium, the temple of Jupiter Stator, founded by Numa, those of Vesta and of the Penates Populi Romani, and the Regium of Numa. Yet, on the other hand, the fire made room for great improvements. Nero caused the town to be rebuilt on a regular plan, with broad streets, open spaces, and less lofty houses. All the buildings were isolated, and a certain portion of each was constructed with Alban or Gabinian stone, so as to be proof against fire; to guard against which a plentiful supply of water was laid on. As a means of escape and assistance in the same calamity, as well as for the sake of ornament, Nero also caused porticoes to be built at his own expense along the fronts of the insulae. He supplied the proprietors with money for building, and specified a certain time by which the houses were to be completed (Tac. Ann. xv. 38—43; Suet. Nero, 38). Thus Rome sprang a second time from her ashes, in a style of far greater splendour than before. The new palace, or Domus Aurea, of the emperor himself kept pace with the increased magnificence of the city. Its bounds comprehended large parks and gardens, filled with wild animals, where solitude might be found in the very heart of the city; a vast lake, surrounded with large buildings, filled the valley in which the Flavian amphitheatre was afterwards erected; the palace was of such extent as to have triple porticoes of a thousand feet; in the vestibule stood a colossal figure of Nero himself, 120 feet in height; the ceilings were panelled, the chambers gilt, and inked with gems and mother-of-pearl; and the baths flowed both with fresh and sea water. When this magnificent abode was completed, Nero vouchsafed to honour it with his qualified approbation, and was heard to observe, “that he was at last beginning to lodge like a man.” (Suet. Nero, 31; Mart. de Spect. 2.)

Changes under subsequent Emperors.—The two predecessors of Nero, Caligula and Claudius, did not affect much for the city; but the short and turbulent reigns of his three successors, Galba, Otho, and Vitellius, were characterised rather by destruction than improvement. Caligula indeed perfected some of the designs of Tiberius (Suet. Cal. 3 n 3).
(21); and the reign of Claudius was distinguished by the completion of two aqueducts and the construction of several beautiful fountains (id. Claud. 20). The factional struggles between other and Vettius were marked by the ominous burning of the Capitol. At length the happier era of the public-spirited Vespasian was distinguished alike by his regard for the civil liberties of the Romans, and for their material comforts, by the attention which he paid to the improvement of the city, and by his restoring to the public use and enjoyment the vast space appropriated by Nero for his own selfish gratification. The bounds of the imperial palace were again restricted to the limits of the Palatine, and on the site of the Rotunda of Nero, a magnificent amphitheatre was destined for the amusement of so many thousands of the Roman people, whose ruins we still gaze at with wonder and admiration. Vespasian was likewise the founder of the temple of Peace, near the Forum, and of a temple to Claudius on the Caelian hill. Titus pursued the popular designs of his father, and devoted a large portion of the former imperial gardens on the Esquiline to the foundation of public baths. (Suet. Tit. 7; Mart. iii. 20. 15.) Under this emperor another destructive fire raged for three days and nights, and in Vespasian laid the greatest part of the city in ashes. (Suet. Tit. 8.) The chief works of Domitian were the rebuilding of the temple of Jupiter Capitolinus, which had again been burnt, on the mere external gilding of which he is said to have expended 12,000 talents, or nearly three million sterling; and the foundation of a new forum, which, however, was not finished till the time of Nerva, whose name it bore. (I. dom. 5.) Trajan conducted the last of the imperial form, with which was connected the Basilica Ulpia, (Vitruv. lxxiv. 1.) but Rome probably attained its highest pitch of architectural splendour under the reign of his successor Hadrian. That emperor had a passion for building, and frequently furnished his own designs, which, however, were not always in the best taste. His most remarkable works were the Mausoleum on the right bank of the Tiber, now the Castello di S. Angelo, the Temple of Venus and Rome near the Colosseum, and the enormous walls whose ruins may still be seen at the foot of the ascent which leads to Terminus. (Suet. Hadr. 24; Phot. Bibl. 80. p. 63, ed. Beek.) It would be tedious and unprofitable to recount the works of succeeding emperors down to the time of Aurelian; and it may suffice to mention that those who most contributed to renovate or adorn the city were Septimius Severus, Caracalla, and Alexander Severus. During this period Rome betrayed unequivalent symptoms of her approaching decline and fall. Large bodies of the barbarians had already penetrated into Italy, and, in the reign of the accomplished but feeble Gallienus, a horde of the Alemanni had invaded and assaulted Rome itself. After a lapse of eight centuries its citizens again trembled for the safety of their families and homes; and the active and enterprising Aurelian, whilst waging successful wars in Egypt and the East, found himself compelled to secure his capital by fortifying it with a wall. This great undertaking, commenced A. D. 271, was completed in the reign of Probus, the successor of Aurelian. (Vopisc. A. D. 21. 39; Anf. Vict. Cap. 35; Petrop. lII. 15; Isin. 1. 40.) The accounts of the circumference of this wall are discrepant and improbable. Vopiscus (Aure. c. 39) mentions the absurd and extravagant measure of nearly 50 miles; which, otherwise, has been adopted by Lipsius and Isaac Vossius, as well as by Nibby (Munro, gc. p. 120, seq.). The walls of Aurelian were repaired by Hemonus, and with the exception of that part beyond the Tiber, and some modest additions by the Pales, are substantially the same as those which now exist, as appears from the inscriptions on the gates. Without the additions referred to, their circumference would be between 11 and 12 miles, thus reducing the city to about the same dimensions as those given by Pliny in the time of Vespasian; nor is there any reason to believe that, in the sinking state of the Empire, the city would have received any increase of inhabitants. Another measurement by Ammon, the architect, just before the siege of the city by Alaric, gave a circumference of 21 miles (Phot. Bibl. 80. p. 63, ed. Beek.); but this number, though adopted by Gibbon, and nearer to the truth, cannot be accepted any more than that of Vopiscus. (Gibbon, Decl. and Fall, vol. ii. p. 17, ed. Smith, and notes.) Pluteus suggested that Vopiscus meant peces instead of passus, and other emendations of both the passages have been proposed; but without discussing the merit of these, it is sufficient to know that the texts are undoubtedly either corrupt or erroneous. (Eutrop. iv. 27.) The Roman emperors are shown from the following considerations, which will, for the most part, apply to both the statements:—

1st, the incredible extent of the work; 2nd, the absence of any traces of such walls; 3rd, of any buildings within their supposed limits, such as would naturally belong to a city; 4th, the fact that the extant inscriptions attest to Honorinus the restoration of an old line of walls and towers, not the construction of a new one. (Umbury, in Class. Mus. iii. p. 362.)

VI. DECLINE AND FALL OF THE CITY.

The history of the city from the time of Aurelian presents little more than a prospect of its rapid decline. The walls of that emperor were ominous of its sinking fortunes; but the reign of Diocletian forms the first marked era of its decay. The triumph of that emperor and of his colleague Maximian, A. D. 303, was the last ever celebrated at Rome, but was distinguished by the trophies of an important Persian victory. (Eutrop. iv. 27.) The Roman emperors had long ceased to be of Roman extraction; Diocletian, the descendant of slaves, was born in Dalmatia; Maximian, the son of a peasant, was his fellow countryman; and thus neither was welded by any ties of birth or patriotism to the ancient glories of the eternal city. These were the first emperors who deserted the capital to fix their residence in the provinces. Maximian established his court at Milan, whilst Diocletian resided at Nicaea, on the embellishment of which he lavished all the treasures of the East, in endeavouring to render it a rival worthy of Rome. His only visit to the ancient capital seems to have been on the occasion of his triumph; it was not prolonged beyond two months, and was closed with unexpected precipitation and abruptness. (Lact. Mort. Per. c. 17.) Yet his reign is distinguished as having conferred upon the city one of the latest, but most magnificent of its monuments,—the baths on the Quirinal which bear his name, by far the largest in Rome, whose enormous ruins may still be traced, and afford room enough for various churches, convents, and gardens. (Vopisc. Prob. 2; Orell. Inscr. 1056.) Subsequently, indeed, Maxentius,
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the partner and rival of Constantine, resided at Rome during the six years of his reign, and affected to prize the elegance of the ancient metropolis; whilst his lust and tyranny, supported by squandering its treasures, created more disgust among the Romans than they had been of their former sovereigns. Maximian, however, adorned the city which he polluted by his vices, and some of his works are among the last monuments worthy to be recorded. He restored the temple of Venus and Rome, which had been damaged by a fire, and erected that magnificent basilica, afterwards dedicated in the name of Constantine, whose three enormous arches may still be viewed with admiration. (Aur. Vict. Ces. c. 40. § 26.) The final transfer of the seat of empire to Byzantium by Constantine gave the last fatal blow to the civic greatness of Rome. Yet even that emperor presented the city—we can hardly say adorned it—with a few monuments. One of them, the arch which records his triumph over Maxentius, still subsists, and strikingly illustrates the depth of degradation to which architectural taste had already sunk. Its beauties are derived from the barbarous pilage of former monuments. The superb sculptures which illustrated the acts and victories of Trajan, were ruthlessly and absurdly carried off by that emperor, whilst the original sculptures that were added, by being placed in juxtaposition with those beautiful works, only serve to show more forcibly the hopeless decline of the plastic arts, which seem to have fallen with paganism.

**Rome in the Time of Constantius II.** From this period the care of the Romans was directed rather towards the preservation than the adornment of their city. When visited by the Second Constantine, in A.D. 357, an honour which it had not received for two and thirty years, Rome could still display her ancient glories. The lively description of this visit by Ammianus Marcellinus, though written in a somewhat inflated style, forms a sort of pendant to Strabo's picture of Rome in the age of Augustus, and is striking and valuable, both as exhibiting the condition of the eternal city at that period, and as illustrating the fact that the men of that age regarded its monuments as a kind of Titanic relics, which it would be hopeless any longer to think of imitating to-day, whilst the historian, "the seat of empire and of every virtue," Constantius was overwhelmed with astonishment when he viewed the forum, that most conspicuous monument of ancient power. On whatever side he cast his eyes, he was struck with the thronging wonders. He addressed the senate in the Curia, the people from the tribunal; and was delighted with the applause which accompanied his progress to the palace. At the Circus games which he gave, he was pleased with the familiar talk of the people, who, without betraying pride, asserted their hereditary liberty. He himself observed a proper mean, and did not, as in other cities, arbitrarily terminate the contests, but, as is customary at Rome, permitted them to end as chance directed. When he viewed the different parts of the city, situated on the sides of the seven hills and in the valleys between them, he expected that whatever he first saw must be superior to everything else: such as the temple of the Tarpeian Jove, whose excellence is like divine to human; the baths which occupy whole districts; the enormous mass of the amphitheatre, built of solid Tiberine stone, the height of which almost baffles the eye; the Pantheon, which may be called a circular Region, vaulted with lofty beauty; the high, but accessible mounds, bearing the statues of preceding princes; the temple of Rome, the forum of Peace; the theatre of Pompey, the odeum, the stadium, and other similar ornaments of the eternal city. But when he came to the Forum of Trajan, which we take to be a structure unparalleled in the whole world, he was confounded with astonishment as he surveyed those gigantic proportions, which can neither be described nor again imitated by man. Wherefore, laying aside all hope of attempting anything of the kind, he merely expressed the power and the wish to imitate the horse of Trajan, on which that prince is seated, and which stands in the middle of the Atrium. Hereupon prince Hormisdas, who stood near him, exclaimed with national gesticulation: 'First of all, emperor, order such a stable to be made for it, if you can, that the horse you propose making may lodge as magnificently as the one we behold.' The same prince being asked his opinion of Rome said that the only thing which displeased him was to perceive that men died there as well as in other places. So great was the emperor's surprise at all these sights that he complained that rumour, which commonly magnifies everything, had here shown itself weak and malignant, and had given but a feeble description of the wonders of Rome. Then, after much deliberation, he resolved that the only way in which he could add to the ornaments of the city would be by erecting an obelisk in the Circus Maximus." (xvi. 10.)

The same historian from whom the preceding topographical picture has been transcribed has also left some lively and interesting notices of the manners of the Romans at this period. These have been paraphrased in the eloquent language of Gibbon, to whose work the reader is referred for many interesting particulars concerning the state of Rome at this time (vol. iv. pp. 70—89, ed. Smith). We may here observe with surprise that whilst Alaric, like another Hannibal, was threatening her gates, her nobles were revelling in immoderate wealth, and squandering the revenues of provinces on objects of pomp and luxury, though, as we have seen, the arts had fallen to so low an ebb that there was no longer any hope of rivalling the works of their ancestors. The poor citizens, few of whom could any longer boast a pure Roman descent, resembled the inmates of a poorhouse, except that their pleasures were provided for as well as their wants. A liberal distribution of corn and bacon, and sometimes even of wine, relieved their necessities, whilst health and recreation were promoted by gratuitous admittance to the baths and public spectacles. Yet Rome was now struggling for her existence. We have already mentioned the restoration of the walls by Honorius. It was under the same emperor that the first example occurs of that desecration by which the Romans stripped and destroyed their own monuments. If we may credit Zosimus (v. 38), Stilicho was the first to lay violent hands on the temple of the Capitoline Jove, by stripping off the plates of gold which lined its doors, when the following inscription was found beneath them: "Misero regi servatur." In after times this example was but too frequently followed; and it may be said with truth that the Romans themselves were the principal destroyers of their own city.

**The Barbarians at Rome.**—After two sieges, or rather blockades, in 408 and 409, by the Goths
under Alaric, Rome was captured and sacked on a third occasion in 410 (A. v. c. 1163)—the first time since the Gallic invasion that the city had actually been in the hands of an enemy. But though it was plundered by the Goths, it does not appear to have sustained much damage at their hands. They evacuated it on the sixth day, and all the mischief they seem to have done was the setting fire to some houses near the Salarian gate, by which they had entered, which unfortunately spread to and destroyed the neighbouring palace of Sallust (Procop. B. v. i. 2.) Nearly half a century later, in the reign of Maximus, Rome was again taken, and sacked by the Vandals, under Geseric, A. D. 455. This time the pillage lasted a fortnight; yet the principal damage inflicted on the monuments of the city was the carrying off by Geseric of the curious tiles of gilt bronze which covered the temple of the Capitoline Jupiter (Procop. B. 5.). That edifice, with the exception, perhaps, of the spoliation by Solilcho, appears to have remained in much the same state as after its last rebuilding by Domitian; and though paganism had been abolished in the interval, the venerable fane seems to have been respected by the Roman Christians. Yet, as may be perceived from an edict of the emperor Majorian, A. D. 457, the inhabitants of Rome had already commenced the disgraceful practice of destroying the monuments of their ancestors. The zeal of the Christians led them to deface some of the temples; others, which had not been converted into Christian churches, were suffered to go to ruin, or were converted into quarries, from which building materials were extracted. Petitions for that purpose were readily granted by the magistrates; till Majorian checked the practice by a severe edict, which reserved to the emperor and senate the cognizance of those cases in which the destruction of an ancient building might be allowed, imposed a fine of 50 lbs. of gold (2000£ sterling) on any magistrate who granted a license for such dilapidations, and commanded all subordinate officers engaged in such transactions to be whipped, and to have their hands amputated (Vor. Major. tit. vi. p. 35: “Antepenarum aedem dissipatrum speciosum construction; et ut earum aliquip reparetur magnam diruntur,” &c.)

In the year 472, in the reign of Olybrius, Rome was for the third time taken and sacked by Ricimer; but this calamity, like the two former ones, does not appear to have been productive of much damage to the public monuments. These are, however, of her former glory they were the special care of Theodoric, the Ostrogoth, when he became king of Italy, who, when he visited the capital in the year 500, had surveyed them with admiration. “The Gothic kings, so injuriously accused of the ruin of antiquity, were anxious to preserve the monuments of the nation whom they had subdued. The royal edicts were framed to prevent the abuses, the neglect, or the depredations of the citizens themselves; and a professed architect, the annual sum of 200 lbs. of gold, 25,000 tiles, and the receipt of requisitions from the Laurenzi, who were so particular to signum for the ordinary repairs of the walls and public edifices. A similar care was extended to the statues of metal or marble, of men or animals. The spirit of the house, which have given a modern name to the Quirinal, was applied to the barriarins; the brazen elephants of the Via Serra were ingeniously restored; the famous heifer of Myron decorated the cattle as they were driven through the forum of Peace; and an officer was created to protect these works of art, which Theodoric considered as the noblest ornament of his kingdom.” (Gibbon, Decline and Fall, vol. v. p. 21, ed. Smith; cf. Excerpt. de Thone. Theod. 67.) The letters of Cassiodorus, the secretary of Theodoric, show that Rome had received little or no injury from its three captures. The Circus Maximus was uninjured, and the Ludii Circenses were still exhibited there (Varian. iii. 51.); the thermes and aqueducts were intact (ib. vii. 6); the Claudian aqueduct was still in play, and discharged itself on the top of the Aurelian wall; it was a valley (ib.). That the aqueducts were perfect also appears from Procopius (B. G. 1. 19), who says that in the subsequent siege under Vitiges, the Goths broke them down, to deprive the inhabitants of their supply of water. The theatres had suffered only from the effects of time, and were repaired by Theodoric (Cassiod. 1b. iv. 51.)

In the year 536 the Gothic garrison, with the exception of their commander Lencianus, who surrendered to flight, evacuated Rome on the approach of Belisarius, the lieutenant of Justinian. Belisarius entered by the Asinarian gate, and, after an alienation of sixty years, Rome was restored to the imperial dominion. But in a few months the city was bequeathed by the numerous host of Vitiges, the newly elected king of the Goths; and its defence demanded all the labour and ability of Belisarius. For this purpose he repaired the walls, which had again fallen into decay. Regular bastions were constructed; a chain was drawn across the Tiber; the arches of the aqueducts were fortified, and the mole of Hadrian was converted into a citadel. That part of the wall between the Flaminian and Pincian gates, called muro torto, was alone neglected (Procop. B. G. i. 14, seq.), which is said to have been regarded both by Goths and Romans as under the peculiar protection of St. Peter. As we have before said, the Goths invested the city in six divisions, from the Porta Flaminia to the Porta Praenestina; whilst a seventh encampment was formed near the Vatican, for the purpose of commanding the Tiber and the Milvian bridge. In the general assault which followed, a feat was made at the Salarian gate, but the principal attacks were directed against the mole of Hadrian and the Porta Praenestina. It was on this occasion that at the former point the finest statues, the works of Praxiteles and Lysippus, were converted into warlike missiles, and hurled down upon the besiegers. When the Longobard language was crimsoned in the pontifical city of Urban VIII., the Stepping Farm of the Barberini Palace was discovered, but in a sadly mutilated state. (Winckelm. Hist. de l'Art, vol. ii. p. 52, seq.) But the assault was not successful, and after a fruitless siege, which lasted a year, the Goths were forced to retire.

After the recall of Belisarius the Goths recovered strength and courage, and, under Totila, once more threatened the walls of Rome. In 544 Belisarius was again despatched into Italy, to retrieve the cause which had been abandoned him; but on this occasion he was deserted by his usual fortune, and, after a fruitless attempt to relieve the city, was compelled to retreat to Ostia. (Procop. B. G. iii. 19.) In December, 546, the Goths were admitted into the city by the treachery of some Avarian sentinels posted at the Asinarian gate. Rome was again subjected to pillage, and appears to have suffered more than on any former occasion. A third part of the walls was destroyed in different places, and a great many houses were burnt.
Theoph. i, 111, on hands, is a description of the hands of Belisarius, who warned him not to sully his fame by such wanton barbarity. Upon Totila's marching into Lucania, Belisarius, at the head of 1000 horse, cut his way through the Goths who had been left to guard the city. He repaired with rude and heterogeneous materials the walls which had been demolished; whilst the gates, which could not be suddenly restored, were guarded by his bravest soldiers. Totila returned to Rome by forced marches, but was thrice repulsed in three general assaults. Belisarius, however, being commanded by Justinian to proceed into Lucania, left a garrison of 3000 of his best troops at Rome under the command of Diegones. The city was again betrayed by some Isaurians in 549, who opened the gate of St. Paul to Totila and his Gothic, Totila, who seems now to have considered himself as in confirmed possession of Italy, no longer exhibited any desire to destroy the edifices of Rome, which he regarded as the capital of his kingdom, and he even exhibited the equestrian games in the Circus. (Procop. B. G. iv. 22.) But in 552 he was defeated and slain by the eunuchs in the battle of Tagina. Narses then marched to Rome, and once more sent its keys to Justinian, during whose reign the city had been no fewer than five times taken and recovered. (Ib. 26—35; Theoph. Chron. vol. i. p. 354, ed. Bom.) Rome under the Goths. Towards the close of the sixth century Rome had touched the lowest point of degradation. The Roman citizens lived in continual fear of the attacks of the Lombards; the inhabitants of the surrounding country, who no longer dared to devote themselves to the pursuits of agriculture, took refuge within the walls; and the Campagna of Rome became a desert, exhalings infernal vapours. The indigence and the celibacy of a great part of the inhabitants produced a rapid decrease of population, though their scanty numbers did not protect them from famine. The edifices of Rome fell into decay; and it is commonly believed that Pope Gregory the Great, who filled the papal chair from 590 to 604, purposely defaced the temples and mutilated the statues,—a charge, however, which rests on doubtful evidence, and which has been strenuously repelled by Gregory's biographer Philatia (ap. Bayle, Grégoire ler.). Bar- gaicus, in his epistle on the subject (In Gronius, Theaur. Ant. vol. iv.), says that the Circus Maximus, the baths and theatres, were certainly overthrown desecrately, and that this is particularly evident in the baths of Caracalla and Diocletian (p. 1885). He attributes this, as a merit, to Gregory and one or two subsequent popes, and assigns as a reason that the baths were nothing but schools of licentiousness (p. 1889, seq.). It seems more probable, however, that the destruction of the baths arose from the failure of the aqueducts—a circumstance which would have rendered them useless—and from the expense of keeping them up. Bargaicus himself attributes the ruin of the aqueducts to the latter cause (p. 1891); but they must also have suffered very severely in the Gothic wars. Hence perhaps the large foundations of the thermae, having become altogether useless, began to be used as stone quarries, a circumstance which would account for the appearance of useful damage. That ruin had made great progress at Rome before the time of Gregory, is manifest from some passages in his own works in which he deprecates it. Thus in one of his letters he says:—\[quid autem ista de hominibus dicimus, cum ruinis crebriscentibus ipsa quae destruxit aedificia videmus?\] (Hom. 18 in Ezech. ap. Donatum, de Urbe Roma, i. 28, sah. fin.) He would hardly have written thus had he himself been the cause of these ruins. The charge probably acquired strength from Gregory's avowed antipathy to classical literature.

Whilst the dominion of Italy was divided between the Lombards and the exarchs of Ravenna, Rome was the head of a duchy of almost the same size as her ancient territory, extending from Viterbo to Terracina, and from Narni to the mouth of the Tiber. The fratricide Constans II. is said to have entertained the idea of restoring the seat of empire to Rome (A. D. 662). (Hist. Misc. ap. Muratori, Script. R. I. liii. pt. i. p. 137.) But the Lombard power was too strong; and, after a visit of a few days to the ancient capital, he abandoned it for ever, after pillaging the churches and carrying off the bronze roof of the Pantheon. (Schlosser, Gesch. d. bieder stürmenden Kaiser, p. 80.) In the eighth century the Romans revived the style of the Republic, but the Popes had become their chief magistrates. During this period Rome was constantly harassed and suffered many sieges by the Lombards under Luitprand, Astolphus, and other kings. In 846 the various measure of its calamities was filled up by an attack of the Saracens—as if the former mistress of the world was destined to be the butt of wandering barbarians from all quarters of the globe. The disciples of Mahomet pillaged the church of St. Peter, as well as that of St. Paul outside the Porta Ostiensi, but did not succeed in entering the city itself. They were repulsed by the vigilance and energy of pope Leo IV., who repaired the ancient walls, raised fifteen towers which had been overthrown, and enclosed the quarter of the Vatican; on which in 852 he bestowed his blessing and the title of Città Leonina, or Leonine city (now the Borgo di S. Pietro). (Annales, i. Leon. iv.) In the period between 1081 and 1084 Rome was thrice fruitlessly besieged by the emperor Henry IV., who, however, by means of corruption at last succeeded in gaining possession of it; but the ruins of the Sepulchrum, defended by the nephew of Pope Gregory VII., resisted all the attacks of Henry's forces. Gregory shut himself up in the castle of S. Angelo, and invoked the assistance of his vassal, Robert Guiscard. Henry fled at the approach of the warlike Norman; but Rome suffered more at the hands of its friends than it had ever before done from the assaults of its enemies. A tumult was excited by the imperial adherents, and the Saracens in Robert's army, who despised both parties, seized the opportunity for violence and plunder. The city was freed; a great part of the buildings on the Campus Martius, as well as the spacious district from the Lateran to the Colosseum, was consumed, and the latter portion has never since been restored. (Malaterra, iii. c. 87; Donatus, iv. 8.)

But Rome has suffered more injury from her own citizens than from the hands of foreigners; and its ruin must be chiefly imputed to the civil discord of
of the Romans, and to the use which they made of the ancient monuments to serve their own selfish and mercenary purposes. The facions of the Guelphs and Ghibelines, of the Colonna and Urbinii, which began in the tenth century and lasted several hundred years, must have been very destructive to the city. In these sanguinary quarrels the ancient statues were converted into castles; and the multitude of the latter may be estimated from the fact that the senator Brancaleone during his government (1252—1258) caused 140 towers, or fortresses, the stronghold of the nobility, to be built in Rome and its neighbourhood; yet subsequently, under Martin V., we still hear of forty-four existing in one quarter of the city alone. (Matthew Paris, Hist. Maj. p. 741, seq.) Some of these were erected on the most celebrated buildings, as the triumphal monuments of Caesar, Titus, and the Antonines. (Montefano, Diari. Ital. p. 186; Anonymous, ib. p. 283.) But still more destructive were the ravages committed on the ancient buildings during times of peace. The beautiful sculptures and architectural members, which could no longer be imitated, were seized upon and appropriated to the adornment of new structures. We have seen that this barbarous kind of spoliation was exercised as early as the reign of Constantine, who applied the sculptures of some monument of Trajan’s to adorn his own triumphal arch. In after ages Charlemagne carried off the columns of Rome to decorate his palace at Aix-la-Chapelle (Sigebert, Chron. in Bonnet, Historien de France, v. p. 375); and several centuries later Petrarch learnt that his friend and patron, Robert, king of Sicily, was following the same pernicious example. (“Itaque nunc, heu dobor! heu aequus dignigum! de vestris mariserei columnis, de histrinis temploarum in quae nuper ex orbe toto concursurus devotissimos fictati, de imaginibus sepalorum sub quibus patrum vestrorum venerabilis ciuis erat, ut religiis eadem, desidiosa Napoli adornator,” Petrar. Opp. p. 536, seq.) It would be endless to recount the depredations committed by the popes and nobles in order to build their churches and palaces. The abbe Barthi’leni (Mem. de l’Acad. des Inscr. xxviii. p. 585) mentions that he had seen at Rome a manuscript letter relating to a treaty between the chiefs of the factions which desolated Rome in the 14th century, in which, among other articles, it is agreed that the Colosseum shall be common to all parties, who shall be at liberty to take stones from it. (De Sale, Lie de Pedrarque, i. 328, note.) Sixtus V. employed the stones of the Septizonium in building St. Peter’s. (Greg. Leti, Vita di Sisto I. iii. p. 50.) The nephews of Paul III. were the principal destroyers of the Colosseum, in order to build the Farnese palace (Muratori, Ann. d’Italia, iv. p. 371); and a similar reproach was properly applied to those of Urban VIII. (“Quod non fecerunt Barbari, ferre Barbarini,” Gibbon, viii. p. 284, note.) But even a worse species of desecration than this was the destruction of the most beautiful marble columns, by converting them into lime. Poggio complains (A. d. 1430) that the temple of Concord, which was almost perfect when he first came to Rome, had almost disappeared in this manner. (“Captio aliquo forum versus superest porticus aedis Concordiae, quum cum primum ad urbem accesserit, vidit integrum, opere marmore admodum spectaculare, Romani postmodum, ad calicem, asdem totum et porticos pariter, disjectis columnis, saut domo, hic urb. Fort. p. 12.”) And the same practice is reproved in the verses of Aeneas Sylvius, afterwards Pope Pius II.—

“Sed tunc hic popularis, muris defossa vestutis, Calecis in obscurem marmora duras coquit.”

Impia terrcentum si sic gens egetis annos Nulium hic indicium nobilitatis erit.

(In Mabillon, Nova It. i. 97.)

The melancholy progress of the desolation of Rome might be roughly traced from some imperfect memorials. The account of the writer called the Anonymous, the only one which is known to us, is compiled from the 9th century, which has been published by Mabillon (Anat. iv. p. 502), and by Hânel (Archiv. f. Philol. u. Philos. i. p. 115), exhibits a much more copious list of monuments than that of another anonymous writer, who compiled a book De Mira
gages in the works of Petrarch exhibit the neglected and desolate state of Rome in the 14th century,—the consequence of the removal of the holy see to Avignon.

Thus, in a letter to Urian V., he says: “Jacent domus, labant maenalia, tempia ruinata, sacra reperuit, calcantur leges.” And a little after: “Lateranum huni jacet et Ecclesiarum mater on
nium tecto carnis ventis patet ac pluvius,” &c. (Cf lib. ix. ep. i.) Yet the remains of ancient Roman splendour were still considerable enough to excite the wonder and admiration of Manuel Chrysoloras at the commencement of the 15th century, as may be seen in his epistle to the emperor John Palaeologus, (subjoined to Codinus, de Antiq. C. P. p. 107, seq.) Much destruction must have been perpetrated from this period to the time, and even during the life, of Poggio. But the progress of desolation seems to have been arrested subsequently to that writer, whose catalogue of the ruins does not exhibit a great many more remains than may yet be seen. Care is now taken to arrest as far as possible even the inevitable influence of time; and the antiquarian has at present nothing to regret except that more active means are not applied to the disinterment of the ancient city. The funds devoted to the re-
erection of a magnificent basilica far without the walls, and on so unwholesome a site that the very monkeys are forced to desert it during the heats of summer, might, in the eye at least of transmontane taste, have been more worthily devoted to such an object.

VII. POPULATION OF ROME.

Before we close this part of the subject it will be expected that we should say something respecting the probable amount of the population of Rome. The inquiry is unfortunately involved in much obscur ity, and the vagueness of the data upon which any calculation can be founded is such that it is impossible to arrive at any wholly satisfactory conclusion. The latitude hence allowed may be judged from the fact that the estimates of some of the best modern scholars are about four times as great as those of others; and whilst Dureau de la Maile, in his Economie politique des Romans (i. p. 340, seq.), sets down the population at 562,000 souls, Hrack, in his Römische Geschichte (vol. i. pt. ii. p. 383, seq.), estimates it at 2,265,000; my Lipsius, in his work De Magnitudine Romana (iii. 3), even carried it up to the astounding number of 8,000,000. But this is an absurd exaggeration; whilst, on the
other hand, the estimate of Durand de la Malle is undoubtedly much too low.

The only secure data which we possess on the subject are the records of the number of citizens who received the congiaria or imperial largesses, for it is only during the imperial times that we can profess to make any calculation. We learn from the Monurnentum Agescreanum that Augustus, in his 12th consulate, distributed a pecuniary gift to 320,000 of the plebs urbana. ("Consul xii. trecentis et viginti milibus pecuniae secessuris dignitatem dedidit," Dug. Aug. 41.) The distributions of corn seem to have been regulated on stricter principles, as these were regular, not extraordinary like the largesses. From these the children were probably excluded, and there was, perhaps, a stricter inquiry made into the titles of the recipients. Thus we learn from the Mon. Agescreanum that those who received corn in the 13th consulate of Augustus amounted to rather more than 290,000. (Cf. Dion Cass. iv. 10.) From the same document it appears that three largesses made by Augustus, of 400 sesterces per man, were never distributed to fewer than 250,000 persons. ("Quae
mea congiaria pervenerunt ad hominem millia numquam minus quinquaginta et ducenta," T. H., where Hick, Roman Geach. i. pt. ii. p. 388, by erroneously reading sexerterium instead of hominum, has increased the number of recipients to 625,000.) From a passage in Spartian’s life of Septimius Severus (c. 23) it would seem that the number entitled to receive the distributions of corn had increased. That author says that Severus left at his death wheat enough to last for seven years, if distributed according to the regular canon or measure of 75,000 modii daily. Now, if we calculate this distribution according to the system of Augustus, of five modii per man monthly, and reckon thirty days to the month, then this would leave the number of recipients at 450,000 (75,000 × 30 = 2,250,000 + 5 = 450,000). According to these statements we can hardly place the average of the male plebian population of Rome during the first centuries of the Empire at less than 350,000; and at least twice as much again must be added for the females and boys, thus giving a total of 1,050,000. There are no very accurate data for arriving at the numbers of the senators and knights. Bunsen (Beeckh. i. p. 184), without stating the grounds of his calculation, sets them down, including their families, at 10,000. But this is evidently much too low an estimate. We learn from Dionysius Halicarnassensis (vi. 19) that in the annual procession of the knights to the temple of Castor they sometimes mustered to the number of 5000. But this must have been very far from their whole number. A great many must have been absent from sickness, old age, and other causes; and a far greater number must have been in the provinces and in foreign countries, serving with the armies, or employed as publicani, and in other public capacities. Yet their families would probably, for the most part, reside at Rome. We see from the complaints of Horace how the equestrian dignity was prostituted in the imperial times to liberti and aliens, provided they were rich enough for it. (Epod. iv. in Memmi.; cf. Juv. i. 28.) We should, perhaps, therefore, take below the mark in fixing the number of knights and senators at 15,000. If we allow a wife and one child only to each, this would give the number of individuals composing the senatorial and equestrian families at 45,000, which is a small proportion to 1,050,000 freemen of the lower class. It may be objected that marriage was very much out of fashion with the higher classes at Rome during the time of Augustus; but the omission was supplied in another manner, and the number of kept women and illegitimate children, who would count as population just as well as the legitimate ones, must have been considerable. In this calculation it is important not to underrate the numbers of the higher classes, since they are very important factors in estimating the slave population, of which they were the chief maintainers. The preceding sums, then, would give a total of 1,095,000 free inhabitants of Rome, of all classes. To these are to be added the aliens residing at Rome, the soldiers, and the slaves, the first of these classes must have been very numerous. There must have been a great many provincial persons settled at Rome, for purposes of business or pleasure, who did not possess the franchise, a great many Greeks, as tutors, physicians, artists, &c., besides vast numbers of other foreigners from all parts of the world. The Jews alone must have formed a considerable population. So large, indeed, was the number of aliens at Rome, that in times of scarcity we sometimes read of their being banished. Thus Augustus on one occasion expelled all foreigners except tutors and physicians. (Suet. Aug. 42.) According to Seneca, the greater part of the inhabitants were aliens. "Nullum non hominem genus concurrat in urbem et virtutum et vitis magna prae mia potentiem. Unde domo quisque sit, quaeve; vulpis majorem partem esse, quae reiectis sedibus suis venerator in maximum quidem et pulcherrimam urbe, non tamen sumum." (Cons. ad Hel. e. 6.) In this there is no doubt some exaggeration; yet we find the same complaints reiterated by Juvenal:

"Jam pridem Syrus in Tiberim defectu Orantes,"

"Hic alta Sicyme, ast hic Amydonea reticta."

"Hic Andro, ille Samo, hic Traillibus an Alabandis, Esquiliis dictumque patetun a Vanime collem, Viscara magnaram domum, dominique futuri."

(gii. 62, seq.)

It would perhaps, then, be but a modest estimate to reckon the aliens and foreigners resident at Rome, together with their wives and families, at 160,000. The soldiers and the vigiles, or police, we can hardly estimate at less than 25,000; and as many of these men must have been married, we may reckon them, with their families, at 50,000. Hence 100,000 aliens and 50,000 military, &c., added to the foregoing sum of 1,095,000, makes 1,243,000 for the total miscellaneous free population of Rome. There are great difficulties in the way of estimating the slave population, from the total absence of any accurate data. We can only infer generally that it must have been exceedingly numerous; a fact that is evident from many passages of the ancient authors.
The number of slaves kept as domestic servants must have been exceedingly large. Horace mentions (Sat. i. 3. 12) that the singer Tigellius had sometimes as many as 200 slaves; but when he was taken with a sudden fit of economy, he reduced them to the very modest number of 10. No doubt, however, he was a first-rate vocalist, and, like his brethren in modern times, a man of fortune. Tillius the praetor, who was a stingy churl, when he went to Tiber, had 5 slaves at his beds to carry his cooking utensils and wine. (Th. i. 6. 107.) Horace himself, who of course was not so rich a man as Tigellius, when he sat down to his frugal supper of cakes and vegetables, was waited upon by 3 slaves; and we may presume that these did not compose his entire household. (Ib. v. 115.)

In the reign of Nero, 400 slaves were maintained in the palace of Pedanius Secundus, who were all put to death, women and children included, because one of them had murdered his master. (Tac. Ann. iv. 42.) The slaves no longer consisted of those born and bred on the estates of their masters, but were imported in multitudes from all the various nations under the wide-spread dominion of the Romans. ("Postquam vere nationes in familiae haudem, quibus diversi ritus, externa sacra, aut nulla sunt, colluviam istam non nisi metu coequercerat." (Ib. c. 44.) The case of Pedanius, however, was no doubt an extraordinary one. It cannot be imagined that the plebs urbana, who received the public rations, were capable of maintaining slaves; nor probably are many to be assigned to the aliens. But if we place the patrician and equestrian families at 15,000, and allow the moderate average number of 30 slaves to each family, this would give a total number of 450,000. Some also must be allowed to the richer part of the plebs—to persons who, like Horace, were not patrician nor equestrian, yet could afford to keep a few slaves; as well as to the aliens resident at Rome, so that we can hardly compute the number of domestic slaves at less than 500,000. To these must be added the public slaves at the disposal of the various municipal officers, also those employed in handicraft trades and manufactures, as journeymen carpenters, builders, masons, bakers, and the like. It would not perhaps be too much to estimate these at 300,000, thus making the total slave population of Rome 800,000. This sum, added to that of the free inhabitants, would give a total of 2,045,000.

The Novell and Carlsberg state the number of insulae at Rome at 46,602, and the number of domus at 1790, besides balnea, lupariaria, military and police stations, &c. If we had any means of ascertaining the average number of inhabitants in each insula, it would afford a valuable method of checking the preceding computation. But here again we are unfortunately reduced to uncertainty and conjecture. We may, however, pretty surely infer that each insula contained a large number of inmates. In the time of Augustus the yearly rent of the cæsarea of an insula ordinarily produced 40,000 sesterces, or between 300l. and 400l. sterling. (Dig. 19. tit. 2. s. 30, ap. Gibbon, ch. 31, note 70.) Petronius (c. 93, 97), and Juvenal (Sat. iii. passim) describe the crowded state of these lodgings. If we take them at an average of four stories, each accommodating 12 or 15 persons, this would give say 50 persons in each insula; and even then the inmates, men, women and boys, would be paying an average yearly rent of about 74l. per head. The number of each domus can hardly be set down at less, since the family, with tutors and other hangers on, may perhaps be fairly estimated at 10, and the slaves in each domus at 40. We learn from Valerius Maximus (iv. 4. § 8), that sixteen men of the celebrated Genus Aelia lived in one small house with their families; but this seems to have been an exceptional case even in the early times, and cannot be adopted as a guide under the Empire. Now, taking the insulae actually inhabited at 40,000—since some must have been left to, or under repair—and the inhabited domus at 1500 = 41,500, and the number of inmates in each at 50, we should have a total population of 2,075,000, a sum not greatly at variance with the amount obtained by the previous method. But the reader will have seen on what data the calculation proceeds, and must draw his own conclusions accordingly. (Cf. Bussen, Beschreibung der Stadt Rom, i. p. 183, seq.; Dau- reau de la Malle, Economie politique des Romains i. p. 540. seq.; Mommsen, Die Romischen Tribunen, p. 187, seq.; Hirtius Tullius et sachze des Augustus, p. 383, seq.; Zumpt, Uber den Stand der Bevölke- rung im Alterthum, Berlin, 1841: Gibbon, Decline and Fall, vol. iv. p. 87, seq., with the note of Smith.)

PART II. TOPOGRAPHY.

Having thus given an account of the rise and progress, the decline and fall of the Roman city, we shall now proceed to describe its topography. In treating this part of the subject we shall follow those dividers which are marked out either by their political importance or by their natural features rather than be guided by the arbitrary bounds laid down in the Regions of Augustus. The latter, however convenient for the municipal purposes which they were intended to serve, would be but ill calculated to group the various objects in that order in which they are most calculated to arrest the attention of the modern reader, and to fix them in his memory. We shall therefore, after describing the walls of Servius Tullius and the several ramparts which preceded to the Capitol, one of the most striking objects of ancient Rome, and then to the Forum and its environs, the remaining hills and their valleys, with the various objects of interest which they present.

I. WALLS AND GATES OF SERVIVS TULLIIUS.

At the commencement of the Roman Empire the walls of Servius Tullius could no longer be traced. Instead of dreading the assaults of the surrounding petty nations of Italy, Rome had now extended her frontiers to the Euphrates and the Atlantic; her ancient bulwarks were become entirely useless, and the increase of her population had occasioned the building of houses close to and even over their remains; so that in the time of Domitius of Halicarnassus, who came to Rome in the reign of Augustus, it was difficult to discover their course (iv. 13). To attempt now to trace their exact outline would therefore be a hopeless task. The remains of the agger of Servius are still, however, partly visible, and the situation of a few of the ancient gates is known with certainty, whilst that of others may be fixed with at least some approach to accuracy from notices of them contained in ancient authors. It is from these materials that we must endeavour to reconstruct the line of the Servian walls, by first determining the probable sites of the gates, and by then drawing the
wall between them, according to indications offered by the nature of the ground.

We learn from Cicero that Servius, like Romulus, was guided in the construction of his wall by the outline of the hills: "Cujus (urbis) est tractatus ductusque muri quum Romuli tum etiam reliquerat, nempe simplicitatem ad maiora parte arduis praeruptisque montibus, ut unus aditus, qui est inter Esquiline Quirinaliisque montem, maximo aggerre objecto fassa cingetur vastissimam: atque in ea munia arx circumjuncta arduo et quasi circumcisio saxis nitetur, ut etiam in illa tempestate horribili Gallici adventum incolumis atque intacta permaneat." (De Rep. ii. 6.) Becker (de Muris, p. 64, Handh. p. 129) asserts that Cicero here plainly says that Servius erected walls only where there were no hills, or across the valleys, and concludes that the greater part of the defences of the city consisted of the natural ones offered by the hills alone. Becker, however, appears to have formed no very clear ideas upon the subject; for notwithstanding what is here said, we find him a few pages further on, conducting the line of wall not only along the height of the Quirinal, but even over the summit of the Capitoline hill itself! (Handh. pp. 131, 136, de Muris, pp. 65, 70.) Neither his first, or theoretical, nor his second, or practical, view, is correct. The former is in direct contradiction to his authority; for Cicero says that the other kings did like Romulus; and he, as we have seen, and as Becker himself has shown, walled in his city all round. Cicero says, as plainly as he can speak, that there was a wall, and that it was defined along its whole extent ("ae definitus ex omni parte") by the line of the hills. If it did not run along their whole length, we cannot explain Pliny's assertion (iii. 9) that the agger equalled the height of the walls ("Namque eum (aggerem) munus acquiravit qua maxime patebat (urbs) aditus plano: caetero munia est praeclarius munis, aut abruptis montibus," &c.), since it would be a no great extolling of its height to say that it was raised to the level of a wall in the valley. Cicero, however, notices two exceptions to the continuous line, and the fact of his speaking of these as exceptions proves the temporary gap in the wall in the remainder of the circuit. The first exception is the agger just mentioned, upon the top of which, however, according to Dionysius (ix. 68), there seems also to have been a sort of wall, though probably not of so great a height as the rest, at least he uses the comparative when speaking of it: τέγχας αγέγερται ψηφιλέρως (iv. 54). The second exception was the Arx, or Capitoline hill, which, being on its western side much more abrupt and precipitous than the other hills, was considered as sufficiently defended by nature, with a little assistance from art in escaping its sides. That there was no wall at this spot is also proved, as Niethard remarks (Hist. vol. i. p. 396) by the account of the Gauls scaling the height. (Liv. iv. 47; comp. Banbury, Class. Moa. vol. iii. p. 347.) The Capitol, therefore, must have been the spot to which Dionysius alluded, when he said that Rome was partly defended by its hills, and partly by the Tiber (ix. 68), as well as Pliny in the passage just cited, where we must not infer from the plural (montibus) that he meant more than one hill. This is merely, as in Dionysius also, a general mode of expression; and we have before observed that Pliny's own account shows that the wall crowned the hills. Lastly, had there been no wall upon them, it is difficult to see how there could have been gates; yet we find Becker himself placing gates at spots where, according to his theoretical view, there could have been no wall. Niebuhr (L. c.), who, like Becker, does not confine the escarpment to the Capitol, but thinks that the greater part of the city was fortified solely by the steepness of its hills, places towers, walls, and gates just upon the scars; but this view, improbable in itself, and unsupported by any authority, cannot be maintained against the express testimony of Cicero. There seems, however, to have been an interior fortification on the E. side of the Capitoline, protecting the ascent by the city, as we shall see in the sequel. It was probably intended to secure the citadel, in case an enemy succeeded in forcing the external walls. We have seen before that the hill was fortified by Romulus; but whether these ancient fortifications, as well as those on the Palatine, were retained by Servius, it is impossible to say.

We may assume then that the wall of Servius, or his predecessor,—which seems to have been built of stone ("muro lapideus," Liv. i. 15),—surrounded the whole city, with the exception of the Capitoline hill and a small part defended by the Tiber,—thus justifying the noble lines of Virgil (Georg. ii. 533):—

"recun facta est pulcerrima Roma Senseque una sibi muro circumcincta est."  

Our next task will be to determine the outline of this wall by means of the site of the different gates; though, of course, where the outline of the hills is well defined this alone will be a guide. The situation of two of the gates may be considered certain, viz., that of the Porta Collina, at the N. extremity of the agger, and that of the Esquiline at its southern end. Taking, therefore, the former as a starting-point, and proceeding continually to the left, we shall make the circuit of the whole city, till we again arrive at the Porta Collina.

This, the most northerly of all the gates, lay near the point where the Via Salaria branches off from the Via Nomentana, From the spot of Proculus mentioned in Livy 134.) as being probably the Porta Salutaris, so named, apparently, from its being on that division of the Quirinal which in the time of Numa and in the sacred books of the Argives was called Collis Salutaris, from an ancient acsaculum of Salus which stood upon it (Varr. L. L. v. § 51). When Paulus Diaconus tells us (p. 327, Mill.) that it was named after the temple of Salus, he seems to be alluding to the later and more famous temple dedicated by C. Junius Brutus in n. c. 303, which we shall have occasion to describe in the sequel: but it is probable that it obtained its name, as we have said, at a much earlier period. As the new temple probably stood at or near the site of the ancient one, and as the Notitia in describing the 6th Region, or Alta Semita, takes this temple for a starting-point, and, proceeding always in a circuit to the left, arrives at last at the baths of Diocletian, it may be assumed that this gate was the first important object westward of the baths. It seems to have been a Clivus Salutaris, which Caerina (Roma Antica, p. 187) places, with much probability in the Via delle Quattro Fontane, where it ascends from the Piazza Barberina. (Cf. Preller, Regionen, p. 134.)

The next gate to the left seems to have been the Porta Sanquirale, so named from the temple of Sanquirale (Paul. Bac. p. 345, Mill.) This was the same
divinity as Deus Filius (Fest. p. 241, Mull.), whose saliculum is mentioned by Livy (viii. 20) as situated near the temple of Quirinus. It is also recorded in the fragments of the Ar. live books as seated on the Collis Miscalis (Varr. L.L. v. § 62, Mull.), which hill comes next in order after the Collis Sabinus. We have already mentioned the temple of Quirinus as having been situated near the present church of S. Andrea and it may therefore be assumed that the Porta Sanqualis spanned the ascent to it at or near the modern Via della Dataria.

Between the Porta Sanqualis and the Capitoline hill there were probably two gates; at all events there must undoubtedly have been one in the very narrow ravine which in early times separated the Capitoline from the Quirinal, and which afforded the only outlet from the neighbourhood of the forum. This was, perhaps, the Porta Ratumena, which we learn from Pliny (viii. 65: "unde postea nonne est"); and Plutarch (Deiph. 13: παρὰ τὴν πόλιν, ἡ νυν Ἄριστομένων καλοτήν) was still existing in their time. Becker, indeed, disputes the inference of its existence from Pliny's words, and disbelieves the assertion of Plutarch. But there is nothing at all incredible in the fact, and therefore no reason why we should dispute it. We know, from the example of London and other cities, that a gate, and especially the name of a gate marking its former site, may remain for ages after the wall in which it stood has been removed. Even the local tradition of its name would have sufficed to mark its site; but it seems highly probable, from the nature of the ground where it stood, that the gate itself had been preserved. The road through so narrow a gorge could never have been disturbed for building or other purposes; and it is probable that the gate remained standing till the ravine was enlarged by cutting away the Quirinal in order to make room for Trajan's forum. We learn from the passages just cited, as well as from Festus (p. 274), that the gate derived its name from a charioteer, who, returning victorious from the Circensian games at Veii, was thrown out of his chariot and killed at this spot, whilst the affrighted horses, thus freed from all control, dashed up the Capitoline hill, and, as the legend runs, did not finish their mad career till they had thrice made the circuit of the temple of Jupiter Capitolinus. (Plin. viii. 65.) So remarkable an event would have been quite a sufficient ground in those days for changing the name of the gate. But it matters little what faith we may be disposed to place in the legend; for even if it was an invention, it must have been framed with that regard to local circumstances which would have lent it probability, and no other gate can be pointed out which would have so well suited the tenor of the story. Its existence at this spot is further confirmed by the tomb of Bibulus, one of the few remaining monuments of the Republic, which stands in the Macell del Corvi, and by the discovery of the remains of another sepulchral monument a little farther on, in the Via della Pedacchia. It is well known that, with a few rare exceptions, no interments were allowed within the walls of Rome; the tomb of Bibulus must therefore have been a little without the gate, and its front corresponds to the direction of a road that would have led from the forum into the Campus Martius (Carm. Numa Antica, p. 218). Bunsen, however, is of opinion (Beoschr. vol. iii. p. 35) that it lay within the walls, and infers from the inscription, which states that the ground was presented as a burial-place to Bibulus and his descendants by the Senate and people "honoris virtutisque causa," that he was one of those rare exceptions mentioned by Cicero (Leg. ii. 23) of persons who obtained the privilege of being buried within the city. A more unfortunate conjecture was hardly ever hazarded. Becker has justly pointed out, that the words of the inscription merely mean that the ground was presented to Bibulus, without at all implying that it was within the walls; and an attentive consideration of the passage in Cicero will show that it could not possibly have been so. Ever since the passing of the law of the XII. Tables against interment within the walls, Cicero could find only one example in which it had been set aside, namely, in honour of C. Fabriicius. Now if Bibulus had lived in the period between the composition of the De Legibus and the final abolition of the Republic, we could not have failed to hear of an individual who had achieved so extraordinary a mark of distinction; and if, on the other hand, he lived before that work was written, —of which there can scarcely be a doubt,—then Cicero would certainly have mentioned him.

Besides the gates already enumerated between the spot from which we started and the Capitoline hill, there seems also to have been another for which we can find no more convenient site than the SW. side of the Quirinal, between the Porta Ratumena and Porta Sanqualis, unless indeed we adopt the not improbable conjecture of Prolllein (Scheidewin's Philologus, p. 84), that the Ratumena was one of the gates of the fortification on the Clivus Capitolinus, and that the Porta Fontinalis was the gate in the gorge between the Quirinal and the Capitoline. This latter gate is mentioned by Paulinus Diaconus (p. 85, Mull.), in connection with a festival called Fontinalia. It is also mentioned by Varro (L.L. vi. § 22, Mull.), and other writers; and we learn from Livy (xxxv. 10) that a portico was constructed from it to the altar of Mars, forming a thoroughfare into the Campus Martius. The same historian again mentions the Ara Martyris as being in the Campus (xl. 45), but there is nothing to indicate its precise situation. Numa instituted a festival to Mars, as a pledge of union between the Romans and Sabines (Fest. p. 372, Mull.), and it is probably on this occasion that the altar was erected. It is impossible to say from what side of the street the gate and portico leading from it in the short strip of wall on the S. side of the Capitoline, and therefore its site was perhaps that already indicated. The altar must have stood at no great distance from the gate, and could hardly have been so far to the W. as the
of the Tiber once actually flowed through this gate ("Flumentana Porta Romae appellata, quod Tiberis partem ex fluxisse affirmat," p. 89, Mill.) The site is further confirmed by a passage in Varro alluding to the populousness of the suburb just outside the gate: "Nan quod extra urbern est adexiturum, nihil magis ideo est villa, quam eum aerificia qui habitant extra portam Flumentanam, aut in Arvini- lianis" (vi. III. 2). This neighbourhood had early become very thickly inhabited, as is evident from the many porticoes, theatres, temples and other buildings, which are mentioned there (see Prerell, Regimen, p. 156, seq.) But Livy's narrative of the trial of Manlius (vi. 20) is one of the most striking proofs of the situation of the P. Flumentana, though it is a stumbling-block to those who hold that the temple of Jupiter was on the SW. summit of the Capitoline hill. A spot just outside the Porta Flumentana, called "Lucas Peetelims," whence the Capitol could not be seen ("unde conspicus in Capitollm non esset"). A glance at any map of Rome will show that this was the only spot in the Campus Martius where the temple, from its being hidden by the SW. summit, which we assume to have been the Arx, was concealed from view. The tribunes would doubtless have been glad to conceal the Arx also, had it been in their power; but an appeal to the Arx alone would have lacked the effect of the retigio which swayed so much with the superstitious Romans. They were no longer in the presence of those rescued deities in whose sight Manlius had invoked their judgment. There is no occasion therefore to try, with Becker, to alter Livy's text, by reading Flumentaria for Flumentana, or seek to place the scene of the trial at another spot, since the Comitia Centuriata were usually assembled in the Campus.

The ancient topographers, as well as the modern Italians (Nibby, Mura, etc. p. 132; Canini, Indicazioni Topografiche, pp. 34, 632, ed. 1850), place another gate, the PORTA TRIUMPHALIS, between the Carmentalis and the Flumentana. That there was such a gate is certain, since it is frequently mentioned in classical authors, but unfortunately in such a manner that no decided inference can be drawn respecting its situation. Hence various theories have been advanced on the subject, which have led to warm controversies. The German school of topographers, though not united among themselves, have agreed in departing from the Italian view, chiefly because it appears to them absurd to imagine that there could have been three gates in so short a piece of wall. If, however, as it will be shown to be probable, the Porta Triumphalis was opened only on certain occasions of state, then there seems to be very little force in this objection. Bunsen and his followers allow that it formed a real entrance into the city, but strangely enough make it lead into the Circus Maximus: whilst Becker, on the other hand, holds that it was no gate at all properly
so called, but a mere triumphal arch situated in the Campus Martius. The theory of Bunsen necessarily rests on the assumption of a different line of wall from that last drawn in page 387. New line as another line is also adopted by Niebuhr (Hist. i. p. 397, Ethnogr. ii. p. 49), it will be necessary to examine this point before proceeding to the question of the gate. Niebuhr and Bunsen are, however, far from coinciding. The line drawn by the former proceeds along the banks of the river; that drawn by the latter runs from the Porta Carmentalis to the N. angle of the Circus Maximus, and, adopting the NW. front of the circus, or what was called the Aurelian line, proceeds onwards to the Aventine, thus shutting the greater part of the Forum Bearium out of the city. Both these theories, however, agree in so far as they assume an *encaicte continue*, or continued line of wall; and therefore, if this notion can be shown to be false, both fall to the ground. Now it can be proved on the very best evidence that there was no wall in this part of the city, which was defended solely by the Tiber. We have already adduced a passage from Dionysius in confirmation of this statement; and the same author in another passage repeats the same thing in so plain a manner that there can be no reasonable doubt of the fact: *σφαστὴν ἡ πόλις ἀλώνια κατὰ κράτος ἀπέχουσα νόθα ἐκ τῶν παρὰ τὸν ποταμὸν μερῶν* (v. 23). But Dionysius does not stand alone. We have Livy also as a voucher for the same fact, who, in narrating the enterprise of Pansa against Rome, observes that the citizens regarded some parts of their city as secured by the wall, and other parts by the Tiber. "Alius autem, alias Tiberi objectis, custodia tuta" (ii. 10). The same fact appears, though not in so direct a manner, from the same author's account of the procession of the virgins from the temple of Apollo, outside the Carmental gate, to that of Juno Regina on the Aventine, to which we have before briefly alluded. The route is described as follows: "A porta (Carmentali) Jugario vico in forum venere. Inde vico Tusco Velabrumque per Bearium forum in clivium Publicum aequem Junoae Reginae regionem (v. 35). Now the small space allotted by Bunsen to the Forum Bearium must have been *inside* of the wall, since the temples of Fortuna and Mater Matuta, which stood upon it (Liv. xxxiii. 27), were within the Porta Carmentalis (id. xxv. 7). The procession, then, after passing through that forum, must have gone out of the city at another gate,—Bunsen's Fimmen- tana,—and have entered it again by the Trigemina, before it could reach the Clivium Publicum,—facts which are not mentioned by Livy in his very precise description of the route.

Having thus shown on the best evidence that no wall existed at this point, it would be a mere waste of time to refute arguments intended to show that it possibly might have existed,—such as whether a wall with a gate would keep out an inundation, whether the Fluvii went over the Sabinean bridge, and others of the like sort, which would have puzzled an ancient haruspex. We will therefore proceed to examine Becker's hypothesis, that the Porta Triumphalis was in fact, no gate at all, but merely an arch in the Campus Martius, a theory which is also adopted, though with some little variation, by Peller (Regiones, p. 162; and Aschung, p. 239).

Becker places this arch at the spot where the Campus Martius joins the Regia called Circus Flaminius, and takes it to be the same that was re-built by Domitian (of course he must mean rebuilt, though it is not very clearly expressed. *De Maris*, p. 92, *Handl.* p. 135). He conjoins what follows on the other lines in a poem of Martial's (viii. 65) in which he describes the erection of this arch and of some other buildings near it:—

"Hac est digna tuas, Germanica, porta triumphis,
Iros additus urben Martia habere decret."  

Becker, however, is totally unable to prove that this arch and the temple of Fortuna Redux near it were even in the Campus Martius at all. Thus he says *Hodie duplicibus* (p. 642); if indeed expressly said that the Ara of Fortuna Redux was in the Campus Martius; but it becomes probable from the circumstance that Domitian built here, and, as we have *conjecturat* at p. 153, close to the Porta Triumphalis, a temple to the same goddess." The argument then proceeds as follows: "We *know from Martial* that Domitian built a temple to Fortuna Redux where her altar formerly stood, and also a triumphal arch near it. We *do not know* that this altar was situated in the Campus Martius; but it is *probable* that it was, because Domitian built this temple close to it, and also close to the arch, which, as I *conjecturat*, was the Porta Triumphalis!"

There is, however, another passage of Martial, either overlooked or ignored by Becker, which tends very strongly to show that this arch of Domitian's really was in the Campus Martius, but at quite a different spot from that so conveniently fixed upon by him. It is the following (x. 6):—

"...Felices quibus urba dedit spectaculum
Sabinus Arceto sidernoque duceum,
Quando cedile dies quo Campus et arbore et
omnis
Lunehcit Latia culta fenestra narrat
Quando morae dulces, longunue Caesare pulvis,
Totaque Flaminia Roma videnda via?"

There can be no doubt that these lines refer to the same triumphal entry of Domitian's as those quoted by Becker. Thus Livy says (p. 437), that the arch and other monuments stood on the Via Flaminia, and therefore at a very considerable distance from the spot assigned to them by Becker.

This arch having broken down, Preller comes to the rescue, and places the Porta Triumphalis near the Villa Publica and temple of Bellona, close to the Via Lata. For this site he adduces several plausible arguments; near the temple of Bellona was the piece of ager hostilis, where the Fatales went through the formalities of declaring war; as well as the Columna Belliaca, whence a lance was thrown when the army was going to take the field; also a Saelaculum "citra aedem Bellonae," in which audience was given to foreign ambassadors whom the senate did not choose to admit into the city. The Villa Publica also served for the reception of the lictor, and probably also of Roman generals before their triumph, and of all who, being cœnorum, could not cross the pontem, and therefore in the ordinary course took up their abode there. After this ceased to exist, the Divititorium was used in its stead, in which Claudius passed some nights, and in which probably *Vespasian* and *Titus* slept before their triumph. This
who, we are told, assembled the senate at the same place precisely on the ground that it was outside of the pomerium, and that consequently he did not violate their privileges by assembling them there (καὶ τὸ ὀκταετῶν τῆς Βουλῆς ἱπταμένοι διὰ τὸ ἔξω τοῦ τιμωρίου αὐτῆς κύριος). But as these instances occurred in the imperial age, as may be said with Becker (Handb. p. 151, note) that the ceremony no longer had any meaning, we will go back for an example to the early ages of the Republic. First, however, we must demand the acknowledgment that the triumphal gate passed by Vespasian was the same, or at least stood on the same spot, as that which had been in use from time immemorial. We cannot allow it to be shifted about like a castle on a chessboard, to suit the convenience of commentators; and we make this demand on the authority of Josephus himself in the very passage under discussion, who tells us that it took its name from the circumstance that the triumphal processions had always passed through it (ἀντὶ τοῦ πεμπτηθεὶ δι’ αὐτῆς δεῖ τοὺς Βραδεὺσ τῆς προσφοράς ἀπ’ αὐτῶν τετυχων). Now Livy, in his account of the triumph of the consuls Valerius and Horatius, relates that they assembled the senate in the Campus Martius to solicit that honour; but when the senators complained that they were overawed by the presence of the military, the consuls called the senate away into the Praetor Flaminia, to the spot occupied in the time of the historian by the temple of Apollo. ("Consules ex composito edem duxerunt urbem accessisse, senaturique in Martium Campus excurreverunt. Qui jam tum Apollinaris appellabant) excurreverunt senatum," iii. 63.) This temple was situated close to the Porticus Octaviae (Becker, Handb. p. 605), and therefore considerably nearer the city than the spot indicated either by Becker or Preller. The consuls therefore must have already passed beyond the Porta Triumphalis before they began to solicit the senate for leave to do so! Becker, however, has been more careful, and has not extended the jurisdiction of the city beyond the walls of Servius, at this part of the Campus, before the time of the emperor Claudius. But what results from his view? That the whole affair of the Porta Triumphalis was mere farce,—that it led nowhere,—that the triumphant general, when he had passed through it by permission of the senate, was as much outside the city boundary as he was before. But that it afforded a real entrance into the town clearly appears from the passage in Cicero's oration against Piso (c. 23); "Cum ego Caelimontana porta introgressi dixi, sponsione me, ni Esquilina introitus, huo promittissima hæcessit. Quasi vero id aut ego seire debuerim, aut vestrum quisquam audiens, aut ad rem pertinent qua tu porta introieris, modo ne triumphali; quae porta Macedonici semper proconsulibus antea te patuit." The Porta Triumphalis being here put on a level with the Caelimontana and Esquilina, the natural conclusion is that, like them, it afforded an actual, though not customary, entrance within the walls. We further learn from the preceding passage that this same Porta Triumphalis had been open to every proconsul of Macedonia before Piso, including of course L. Aemilius Paulus, who triumphed over Perseus n. c. 167.
But to return to Becker's explanation of the passage of Josephus. Admitting Plutarch's account of the triumphs of Paulinus and Lucullus, namely, that they passed through the Circens Flamininus, yet what does this prove? how is it connected with the Porta Triumphalis? These generals may have marshalled their processions in the Campus and passed through the Circens Flamininus in their way to the Porta Triumphalis. The procession would have been equally visible in the Circus of Nero as in the stadium of Domitian, just as the Lord Mayor's show may, or might, be seen at Westminster as well as in the city. It is possible indeed that in the case of Vespasian there was no procession till he arrived at the gate; but it does not necessarily follow that the same line was always precisely observed. In truth we may perceive a difference between the expressions of Josephus and those of Plutarch. The former says that Vespasian went διὰ τῶν διήτροτων; whilst Plutarch says, or at least Josephus, that the people assembled ἐν τοῖς διήτροιοι καὶ ἐκ τῆς καλύπτους; of Lucullus, that he adhered τῶν φλαμίνεων πρότυπων. Here the circi are precisely designated as hippodromes; but Josephus uses the general term διήτροις, which may include theatres of all kinds. Now we will suggest a more probable route than that given by Becker, according to which the pageant must have crossed the forum twice. After coming out at the further end of the circus, Vespasian turned down to the left, between the Palatine and Caelian, the modern Via di S. Gregorio. This would bring him out opposite his own magnificent amphitheatre, the Colosseum, then in course of construction. Even if it had not risen much above its foundations, still its ample area by means of scaffoldings, would have accommodated a vast number of spectators; and as to Vespasian personally, it would have imparted no small relief to his triumph to pass through so magnificent a work of his own creation. Hence his road lay plain and direct over the Campus Martius, to the Forum Capitolium. Now, taking all these things into consideration, we will venture to suggest a very slight change in the text of Josephus, a change not so great as some of those often proposed by Becker upon much smaller occasions, and which will release us from a great deal of perplexity. The alteration is that of an Ν into a Π, a very slight one in the usual character; and, by reading απενεργειοῦντος for απενεργείος, we would make Vespasian depart from the Porticus Octavia towards the gate which had always been used for triumphs, instead of retracing his steps towards one of which nobody can give any account, but whatever may be thought of the individual case of Vespasian, still we hold it to be incontestable that the ancient Porta Triumphalis, against which the sole objection seems to be that it was near two other gates, is to be sought in that part of the Servian wall between the P. Carmentalis and the P. Flamininiana. The objection just alluded to would indeed have some force, if we could assume, with Becker (Hist. xlv. 534.,) that the Porta Triumphalis, just like an ordinary one, lay always open for common traffic. But it is surprising how anybody could come to that conclusion after reading the passages which Becker has himself cited from Suetonius, Tacitus, and Dion Cassius, or that in Cicero'soration against Piso before quoted. The first of these authors relates that after the death of Augustus the senate voted, or proposed to vote, that, as an extraordinary mark of honour, his funeral should pass through the triumphal gate, preceded by the statue of Victory which stood in the curia: "Et consensuerit quidam funus triumphali portae decadentum, precedente Victoria, quae est in curia" (Asg. 100; cf. Tac. Ann. i. 8); and Dion says (lvi 42) that this was actually done, and the body burned in the Campus Martius. Now if the Porta Triumphalis had been an ordinary gate and common thoroughfare, what honour would there have been in passing through it? as in the story of Plutarch, the spectator has discovered that any distinction had been conferred? Wherefore Preller (Regenens, p. 240) has rightly come to the conclusion that it was usually kept shut.

Between the Capitoline and the Aventine, along the banks of the river, the wall, as we have shown, was discontinued, but it was recommenced at the spot where the latter hill approaches the Tiber. This may be shown from the well-ascertained position of the PORTA TRIGEMINAE, which, as we learn from a passage in Frontinus, lay just under the Clivus Publicius, at the northernmost point of the hill ("incipit distribui Appia (aqua) in Publico Clive ad Portam Trigemimum," Ag. 3); and the Clivus Publicus, as we know from a passage in Livy respecting the procession of the virgins before alluded to, formed the ascent to the Aventine from the Forum Boarium ("inde vicus Tuscae Velabroque per Bœrium forum in Clivum Publicium atque adem Junecus Reginae perpectum"). There are some difficulties connected with the question of this gate, from its being mentioned in conjunction with the Porta Sublicia; but there will be occasion to discuss the situation of that bridge in a separate section; and we shall only remark here that the narratives alluded to seem to show that it was at no great distance from the gate. It is probable that the latter derived its name from its having three Jani or archways.

A little beyond the Porta Trigemina most topographers have placed a PORTA NAVALIS, which is mentioned only once, namely, by P. Diaconus in the following passage: "Navalis Porta va vicina Nava- licum dicta" (p. 179, Mill.), where we are told that it derived its name from the vicinity of the government dockyards. It has been assumed that these docks lay to the S. of the Aventine, in the plain where Monte Testaccio stands; but Becker has the merit of having shown, as will appear in its proper place, that they were in the Campus Martius. There was, however, a kind of emporium or merchant dock, between the Aventine and Tiber, and, as this must have occasioned considerable traffic, it is probable that there was a gate leading to it somewhere on the W. side of the hill, perhaps near the Priorato, where there seems to have been an ascent, but whether it was called Porta Navalis it is impossible to say. The writer of this article is informed by a gentleman well acquainted with the subject, that traces of the Servian wall have very recently been discovered at the NW. side of the Aventine, below S. Sabina and S. Alessio.

The line of wall from this point to the Caelian hill cannot be determined with any certainty. Round the Aventine itself it doubtless followed the configuration of the hill; but its course from the S. point of the Aventine has been variously laid down. Hence the question arises whether it included the nameless height on which the churches of S. Sabina
and S. Sabina now stand. It seems probable that it must, at all events, have included a considerable portion of the whole, and that it proceeded along the valley, it would have been commanded by the hill; and indeed the most natural supposition is that it enclosed the whole, since the more extended line it would thus have described afforded room for the several gates which we find mentioned between the Porta Trigemina and the Porta Capena near the foot of the Caelian.

Among these we must, perhaps, assume a Porta Munigua or Menuita, which is twice mentioned by Paulinus (pp. 122, 147), and whose name, he says, was derived from an ara or sacellum of Minucius, when the Romans held to be a god. We hear nowhere else of such a Roman deity; but we learn from Pliny (xviii. 4) that a certain tribe of the people, named Minutius Augurinus, had a statue erected to him, by public subscription, beyond the Porta Trigemina, for having reduced the price of corn. This occurred at an early period, since the same story is narrated by Livy (iv. 13—16) B. C. 436, with the additional information that it was Minutius who procured the condemnation of the great corn monopoliser, Maecius, and that the statue alluded to was a gilt bull. It is possible therefore that the gate may have been named after him; and that from the extraordinary honours paid to him, he may have come in process of time to be vulgarly mistaken for a deity. If there is any truth in this view, the gate may be placed somewhere on the S. side of the Aventine.

In the mutilated fragment which we possess of Varro's description of the Roman gates (I. L. v. § 163, Muhn.) he closes it by mentioning three, which it is impossible to place anywhere except in the line of wall between the Aventine and Caelian. He had been speaking of a place inhabited by Eumius, who lived on the Aventine (Hieron. Chron. 134, vol. i. p. 369, Bonc.), and then mentions consecutively a Porta Naevia, Porta Radusculla, and Porta Lavernalis. He must therefore be enumerating the gates in the order from W. to E., since it would be impossible to find room for three more gates, besides those already mentioned, on the Aventine. The P. Naevia, therefore, probably lay in the valley between that hill and the adjoining height to the E. It could not have been situated on the Aventine itself, since the Basis Capitolina, mentioned in the 12th leges, or Piscina Publica, a vicus Porta Naevia, as well as another of Porta Blandulchana. But the exact position of the latter gate, as well as of the Porta Lavernalis, it is impossible to determine further than that they lay in the line of wall between the Aventine and Caelian.

After so much uncertainty it is refreshing to arrive at last at a gate whose site may be accurately fixed. The Porta Capena lay at the foot of the Caelian hill, at a short distance W. of the spot where the Via Latina diverged from the Via Appia. The latter road issued from the P. Capena, and the discovery of the first milestone upon it, in a vineyard a short distance outside of the modern Porta di S. Sebastiano, has enabled the topographer accurately to determine its site to be at a spot now marked by a post with the letters F. C. 300 yards beyond the Via S. Gregorio, and 1480 within the modern gate. That it was seated in the valley, appears from the fact that the liurus Herculeanus, probably a branch of the Aqua Marcia, passed over it; which, we are expressly told, lay too low to supply the Caelian hill. (Front. Ag. 18.) Hence Juvenal (iii. 11):—

"Substitit ad vetere arcus madidamque Capanam," where we learn from the Scholia that the gate, which in later times must have lain a good way within the town, was called "Arcus Stillerus." So Martial (iii. 47):—

"Capena grandi porta qua pluit gutta." A little way beyond this gate, on the Via Appia, between its points of separation from the Via Latina and the P. S. Scabinius, there still exists one of the most interesting of the Roman monuments—the tomb of the Scipios, the site of which is marked by a solitary cypress.

From the Porta Capena the wall must have ascended the Caelian hill, and skirted its southern side; but the exact line which it described in its progress towards the agger can only be conjectured. Becker (Handb. p. 167), following Iale and Bunsen, draws the line near the Ospedale di S. Giovanni, thus excluding that part of the hill on which the Lateran is situated, although, as Cauna observes (Indiziozione, p. 36), this is the highest part of the hill. There was perhaps a gate at the bottom of the present Piazza di Navicella, but we do not know its name; and the next gate respecting which there is any certainty is the Porta Caelimontana. Bunsen (Descr. p. 638) and Becker, in conformity with their line of wall, place it by the hospital of S. Giovanni, now approached by the Via S. Quattro Coronati, the ancient street called Caput Africce. The Porta Querquetulana, if it was really a distinct gate and not another name for the Caelimontana, must have stood a little to the N. of the latter, near the church of S. S. Pietro e Marcellino, in the valley which separates the Caelian from the Esquiline. This gate, which was also called Querquetulana, is several times mentioned, but without any more exact definition. (Plin. xvi. 15; Festus, p. 261.) The Caelian hill itself, as we have before remarked, was anciently called Querquetulana. From this point the wall must have run northwards in a tolerably direct line till it joined the southern extremity of the agger, where the Porta Esquilina was situated, between which and the Querquetulana there does not appear to have been any other gate. The Esquilina, like the others on the agger, is among the most certain of the Roman gates. We learn from Strabo (p. 327) that the Via Labicana proceeded from it; whilst at a little distance the Praenestia branched off from the Labicana. It must therefore have lain near the church of S. Vito and the still existing arch of Gallienus; but its exact site is connected with the question respecting the gates in the Aucellan wall which corresponded with it, and cannot therefore at present be determined. The site of the Porta Collina, the point from which we started, is determined by the fact mentioned by Strabo (Jb. p. 328) that both the Via Salaria and Via Nomentana started from it; and it must consequently have stood near the northern corner of the baths of Diocletian at the commencement of the present Via del Macao. We learn from Paulus Diaconus (p. 10) that this gate was also called Agonensis and Quirinalis. Agonus, as we have said, was the ancient name of the Quirinal hill.

The Porta Collina, then, and the Porta Esquilina were seated at the northern and southern extremities
of the agger. But besides these, Strabo (ll. p. 234) mentions another lying between them, the Porta Viminalis; which is also recorded by Festus (p. 376) and by Frontinus (Ag. 19). It must have lain behind the SE. angle of the baths of Diocletian, where an ancient road leads to the rampart, which, if preserved, would show to the Porta Clarenziana of the walls of Aurelian, just under the southern side of the Castra Praetoria. It is clear from the words of Strabo, in the passage just cited ("hodò melèò de tò χώρατι τρείς ετή τόλη διόμωνω τ' Οίλιμπιάδω λόφω"), that there were only three gates in the agger, though some topographers have contrived to find room for two or three more in this short space, the whole length of the agger being but 6 or 7 stadia (Strabo, ib. i. Dionys. ix. 68), or about \( \frac{3}{2} \) of a mile. Its breadth was 50 feet, and below it lay a ditch 100 feet broad and 30 feet deep. Remains of this immense work are still visible near the baths of Diocletian and in the grounds of the Villa Negroni, especially at the spot where the statue of Roma now stands.

**Survey under Vespasian and Circumference of the City.**—In the preceding account of the gates in the Servian wall we have enumerated twenty, including the Porta Praetoria. Some topographers have adopted a still greater number. When we consider that there were only nine or ten main roads leading out of ancient Rome, and that seven of these issued from the three gates Capena, Esquiline, and Colonna alone, it follows that five or six gates would have sufficed for the main entrances, and that the remainder must have been unimportant ones, destined only to afford the means of convenient communication with the surrounding country. Of those enumerated only the Caeciliain, Esquiline, Collatina, Capena, Trigemina, Carmentalis, and Batnena seem to have been of any great importance. Nevertheless it appears from a passage in Pliny (iii. 9) that in his time there must have been a great number of smaller ones, the origin and use of which we shall endeavour to account for presently. As the passage, though unfortunately somewhat obscure, is of considerable importance in Roman topography, we shall here quote it at length: "Urbem tres portas habebat Romulus reliquit, aut (ut plurimis traduituris credant) quater. Mena ejus egerat ambitus Imperatoribus Censoriusque Vespasiani anno contibuit dccxxviii pass. xhiii. cc. Complex mones septem, ipsa dividit in regiones quattuordecim, compitca Larian clxv. Ezdem spatio, mensura currente a millario in capite Romani fori statuto, ad singulas portas, quae sunt hodie numero triginta septem, ita ut duodecinam sexadrum numerantur, praeenterciupex x etervia septem, quae oxe deceminent, efficit passuum per directum xxxivcccxxxv. Ad extremam vero terminum castris Praetoribus ab eodem millario per vigesimam omnium viarum mensura colligit paulo amplius sexaginta millia passuum." Now there seems to be no reason for doubting the correctness of this account. Pliny could have had no reason for exaggeration, against which, in the account of the Roman gates, he carefully guards himself. Again, he seems to have taken the substance of it from the official report of a regular survey made in his own time and in the reign of Vespasian. The only road for suspicion therefore seems to be that his text may have been corrupted, and that instead of thirty-seven as the number of the gates we should insert some smaller one. But an examination of his figures does not tend to show that they are incorrect. The survey seems to have been made with a view to the three following objects: 1. To ascertain the actual circumference of the city, including all the suburbs which had spread beyond the walls of Servius. It is well known that moenia signifies the buildings of a city as well as the walls ("innum moenia amplectens est," Flor. i. 4, &c.), and therefore this phrase, which has sometimes caused embarrassment, need not detain us. Now the result of this first measurement gave 15'280 passus, or 133 Roman miles—a number to which there is nothing to object, as it very well agrees with the circumference of the subsequent Aurelian walls. 2. The second object seems to have been to ascertain the actual measure of the line of street within the old Servian wall. To take this measure of this proceeding we do not immediately recognise. It may have been adopted out of mere curiosity; or more probably it may have been connected with questions respecting certain privileges, or certain taxes, which varied according as a house was situated within or without the walls. Now the sum of the measurements of all these streets, when put together as if they had formed a straight line ("per directum"), amounted to 30'765 passus, or 30 Roman miles. Menna without hesitation makes the meaning of "per directum," though some critics hold it to mean that the distance from the millarium to these gates was measured in a straight line, as the crow flies, without taking into the calculation the windings of the streets. But in that case it would surely have been put earlier in the sentence—"mensura currente per directum ad singulas portas." This, however, would have been of little consequence except for the distinction drawn by Festus (p. 377), who thinks that the measurement proceeds on two different principles, namely per directum, or as the crow flies, from the millarium to the Servian gates, and, on the contrary, by all the windings of the streets from the same spot to the furthest buildings outside the walls. Such a method, as he observes, would afford no true ground of comparison, and therefore we can hardly think that it was adopted, or that such was Pliny's meaning. Becker was led to this conclusion because he thought that "per viros omnium viarum" stands contrasted with "per directum," whereas, in fact, this contrast does not seem necessarily to follow. By vinc here Pliny seems to mean all the roads leading out of the thirty-seven gates; and by "ad extremas tectorum per viros omnium viarum" is signified merely that the measure was further extended to the end of the streets which lined the commencements of these roads. Such appears to us to be the meaning of this certainly somewhat obscure passage. Pliny's account may be checked, roughly indeed, but still with a sufficiently fair approach to the correctness of his text. If a circumference of 133 miles yielded 70 miles of street, and if there were 30 miles of street within the Servian walls, then the circumference of the latter would be to the former as 3 to 7, and would measure rather more than 52 miles. Now this agrees pretty well with the accounts which we have of the size of the Servian city. Becker, following the account of Timotheus (i. 13), but without allowing for that part of the walls of Athens described as unguarded, with the whole circuit of which walls Dionysius (iv. 13, and ix. 68) compares those of ancient Rome, sets the latter down at 43 stadia, or 52 miles. On Noll's great plan of Rome they are given at a meas-
The entrance to Numa's regin, as we learn from Plutarch (De Fort. Rom. 10). Among the arches of aqueducts to which the name of gate was applied, many, perhaps be ranked that allud to by Martial (iv. 18):—

"Qua vicina pluit Vipsania porta columnis," &c.

Respecting the gates called Ferentina and Praenestina we have before offered a conjecture. [See p. 728.] The Porta Metta rests solely on a false reading of Plautus. (Cas. ii. 6. 2, Pseud. i. 3. 57.) On the other hand, a Porta Catullica seems to have really existed, which is mentioned by Paulus Diaconus (p. 45. cf. Fast. 28.) in connexion with certain sacrifices of red-coloured dogs. This must be the sacrifice allud to by Ovid (Fast. iv. 905), in which the entrails of a dog were offered were the flamen in the Lucus Roebiginus. It is also mentioned in the Fasti Praenestini, vii. Kal. Mai, which date agrees with Ovid's: "Feretina Rubigo Via Claudia, ad miliarium v., no roigico frumentis noceat." But this is at variance first, with Ovid, who was returning to Rome by the Via Nomentana, not the Via Claudia, and secondly, with itself, since the Via Claudia did not branch off from the Via Flaminia till the 10th milestone, and, consequently, no sacrifice could be performed on it at a distance of 5 miles from Rome. However this discrepancy is to be reconciled, it can hardly be supposed that one of the Roman gates derived its name from a triling rustic sacrifice; unless, indeed, it was a duplicate one, used chiefly with reference to sacred customs, as seems to have been sometimes the case, and in the present instance to denote the gate leading to the spot where the annual rite was performed. Paulus Diaconus also mentions (p. 37) a Porta Collatina, which he affirms to have been so called after the city of Collatia, near Rome. But when we reflect that both the Via Tiburtina and the Via Praenestina issued from the Porta Esquilina, and that a road to Collatia must have run between them, the impossibility of a substantive Porta Collatina is at once apparent. The Duo DECIM Portae are placed by Bunsen (Beochr. i. p. 633) in the wall of the Circus Maximus; but as it appears from Pliny (l. c.) that they stood on the ancient line of wall, and as we have shown that this did not make part of the wall of the circus, this could not have been their situation. We do not see the force of Plutarch's celebrated discovery that the Duo DECIM Portae must have been a place at Rome, because Julius Obsequens says that a mule brought forth there; which it might very well have done at one of the gates. Becker's opinion (Handh. p. 180) that it was an arch, or arches, of the Aqua Appia seems as unfounded as that of Bunsen (vide Prelter, Regiones, p. 193). It is mentioned by the Notitia in the 11th Region, and therefore probably stood somewhere near the Aventine; but its exact site cannot be determined. It seems probable, as Prelter remarks, that it may have derived its name from being a complex of twelve arched thoroughfresses like the ENEADVOS of the Pelasgians at Athens.

Transalbina Wall.—Aucus Marcius, as we have related, fortified the Janiculum, or hill on the right bank of the Tiber commanding the city. Some have concluded from Livy (i. 33): "Janiculum queaque adjectum, non inopia becerrum, sed ne quando ea arx hostium eset. Id non nume salum, sed etiam ob commoditatem eorum, ut portae Sublicio tun primum in Tiberi facta conjuncta urbis
The ninth century, also mentions 14 gates, and includes the Pinciana among them; but his account is not clear.

Unlike Servius, Aurelian did not consider the Tiber a sufficient protection; and his walls were extended along its banks from places opposite to the spots where the walls which he built from the Janiculum began on the further shore. The wall which skirted the Campus Martius is considered to have commenced not far from the Piazza Farnese, from remains of walls on the right bank, supposed to have belonged to those of the Janiculum; but all traces of walls on the left bank have vanished beneath the buildings of the lower town. It would appear that the walls on the right and left banks were connected by means of a bridge on the site of the present Ponte Sisto — which thus contributed to form part of the defences; since the arches being secured by means of chains drawn before them, or by other contrivances, would prevent an enemy from passing through them in boats into the interior of the city; and it is in this manner that Procopius describes Theodosius III warding off the attacks of the Goths (D. G. i. 19).

From this point, along the whole extent of the Campus Martius, and as far as the Porta Flaminia, the walls appear, with the exception of some small posterns mentioned by the Anonymous of Einsiedien to have had only one gate, which is repeatedly mentioned by Procopius under the name of Porta Aurelia (B. G. i. c. 19, 22, 28); though he seems to have been acquainted with its later name of Porta Ste Petri, by which it is called by the Anonymous (ib. iii. 36). It stood on the left bank, opposite to the entrance of the Pons Aelius (Ponte di S. Angelo), leading to the mansoalum of Halrian. The name of Aurelia is found only in Procopius, and is somewhat puzzling, since there was another gate of the same name in the Janiculum, spanning the Via Aurelia, which, however, is called by Procopius (Ib. i. 18) by its modern name of Pancrantiana; whilst on the other hand the Anonymous appears strangely enough to know it only by its ancient appellation of Aurelia. The gate by the bridge, of which no trace now remains, may possibly have derived its name from a Nova Via Aurelia (Guert, Inscr. ecclesi. viii.), which passed through it; but there is a sort of mystery hanging over it which is not easy to clear up (Becker, Handb. p. 196, and note).

The next gate, proceeding northwards, was the Porta Flaminia, which stood a little to the east of the present Porta del Popolo, erected by Pope Pius IV. in 1561. The ancient gate probably stood on the declivity of the Pincian (in χώρα κρημνίδα, Procop. B. G. i. 23), as the Goths did not attack it from its being difficult of access. Yet Anastasius (Vit. Gregor. II.) describes it as exposed to inundations of the Tiber; whence Nibby (Mura, sp. 304) conjectures that its site was altered between the time of Procopius and Anastasius, that is, between the sixth and ninth centuries. Nay, in a great inundation which happened towards the end of the eighth century, in the pontificate of Adrian I., the gate was carried away by the flood, which bore it as far as the arch of M. Aurelius, then called Tre Faccialette, and situated in the Via Flaminia, where the street called della l'AVE now runs into the Corso. (Ib.) The gate appears to have retained its ancient name of Flaminia as late as the 15th century; as appears from a life of Martin V. in Muratori (Script. Ital. t. iii. pt. ii. col.
When it obtained its present name cannot be determined; its ancient one was undoubtedly derived from the Via Flaminia, which it spanned. In the time of Procopius, and indeed long before, the road led to the east had bent outwards from the effects of the pressure of the Pincian hill, whence it was called murus francis or inclinatus, just as it is now called muro torto. (Procop. B. G. i. 23.)

The next gate, proceeding always to the right, was the Porta Pinciana, before mentioned, which was already walled up in the time of the Anonymous of Einsieden. It of course derived its name from the hill on which it stood. Belisarius had a wall from the Servian line, which came into its shapes on the Pincian hill, and extending from the Flaminian to the Praenestine. That he did not reckon the Pinciana as one of these seems probable, from the case with which, in the second passage referred to, he distinguishes it as a παράγων or minor gate. Supposing the closed gate near the Praetorian camp to have been of the same reason, we have just the five required, viz., Flaminia, Salaria, Nomentana, Tiburtina and Praenestina. (Porta S. Lorenzo and Porta Praenestina.)

On this supposition both these ancient ways (the Tiburtina and Praenestina) must have issued originally from the Esquiline gate of the Servian walls. Now we know positively from Strabo that the Via Praenestina did so, as did also a third road, the Via Labicana, which led to the town of that name, and afterwards rejoined the Via Latina at the station called Ad Pictas (v. p. 327). Strabo, on the other hand, does not mention from what gate the road to Tibur issued in his time. Niebuhr has therefore followed Fabretti and Pala in assuming that the later originally proceeded from the Porta Velia, which, as we have seen, stood in the middle of the ager of Servius, and that it passed through the walls of Aurelian by means of a gate now blocked up, but still extant, just at the angle where these walls join on to the Castra Praetoria.

Assuming this to have been the original Tiburtina, Niebuhr (followed by MM. Bunsen and Urlichs) considers the Porta S. Lorenzo to have been the Praenestina, and the Porta Maggiore to have been the Labicana; but that when the gate adjoining the Praetorian camp was blocked up, the road to Tivoli was transferred to the Porta S. Lorenzo, and that to Praeneste to the gate next in order, which thus acquired the name of Praenestina instead of its former one of Labicana. (Beschreibung, p. 657, seq.)

To this suggestion there appear to be two principal objections brought forward by M. Becker, neither of which M. Urlichs has answered. The first supposing the Via Tiburtina to have been so transferred, which taken alone might be probable enough, there is no apparent reason why the Via Praenestina should have been also shifted, instead of the two thenceforth issuing together from the same gate, and diverging immediately afterwards; and secondly, that there is no authority for the existence of such a gate called the Labicana at all. The passage of Strabo, already cited, concerning the Via Labicana, certainly seems to imply that that road in his time separated from the Praenestina immediately after leaving the Esquiline gate; but there is no improbability in the suggestion of M. Becker, that its course was altered at the time of the construction of the new walls, whether under Aurelian or Honorius, in order to avoid an unnecessary increase of the number of gates. Many such changes in the direction of the principal roads may have taken place at that time, of which we have no account, and on which it is impossible to speculate. Westphal, in his Romische Campagbe (p. 78), has adopted nearly the same view of the case: but he considers the Via Labicana to have originally had a gate assigned to it, which was afterwards walled up, and the road carried out of the same gate with the Via Praenestina. The only real difficulty in the ordinary view of the subject, supported by M. Becker, appears to
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be that, if the Via Tiburtina always issued from the Porta S. Lorenzo, we have no road to assign to the now closed gate adjoining the Praetorian camp, nor yet to the Porta Valentiniana of the Servian walls, a circumstance certainly remarkable, as it seems unlikely that such an opening should have been made in the ager without absolute necessity. On the other hand, the absence of all mention of that gate prior to the time of Strabo would lead one to suspect that it was not one of the principal outlets of the city; and a passage from Ovid, quoted by M. Becker, certainly affords some presumption that the road from Tibur, in ancient times, actually entered the city by the Porta Esquilina (Fast. v. 684). This is, in fact, the most important, perhaps the only important, point of the question; for if the change in the names had already taken place as early as the time of Procopius, which Nibby himself seems disposed to acknowledge, it is hardly worth while to inquire whether the gates had borne the same appellations during the short interval from Honorius to Justinian" (Class. Mix. vol. iii. p. 369, seq.).

The Porta Tiburtina (S. Lorenzo) is built near an arch of the Aqua Marcia, Tepula, and Julia, which here flow over one another in three different canals. The arch of the gate corresponds with that of the aqueduct, but the latter is eneumed with rubbish, and therefore appears very low, whilst the gate is built on the rubbish itself. As the inscription on it appeared on several of the other gates, we shall here insert it: S.P.Q.R. Imp. DD. NN. invictissimae principibus Arendio et Honorio victoribus et triumphatoribus semper Augo. ob instauratos orbis ab alternum maros portas ac turrres egesta inimiciss produvibus et exigentiae V.C. et industria comitis et magistri utrinque militiae Fl. Stilichonis ad perpetuartem nominis eorum simulacrum in urbe constitutum curante Fl. Macrobius Longiniano V.C. Praef. C. Br. D. N. M. Q. eorum. In like manner the magnificent double arch of the Aqua Claudia and Anio Novus, which flow over it, was converted into the Porta Praenestina (Maggiore). The right arch, from the city side, is walled up, and concealed on the outside by the Honorian wall. Just beyond the gate is the curious tomb of Euryseas, the baker, sculptured with the instrument of his trade, which was brought to light in 1838, by the pulling down of a tower which had been built over it in the middle ages. Over the closed Honorian arch was the same inscription as over the Porta Tiburtina. On the aqueduct are three inscriptions, which name Claudius as its builder, and Vespasian and Titus as its restorers. The gate had several names in the middle ages.

Hence the wall follows for some distance the line of the Aqua Claudia, till it reaches its easternmost point; when, turning to the S. and W., and embracing the curve of what is commonly called the Amphitheatrum Castrense, it reaches the ancient Porta Asinaria, now replaced by the Porta di S. Giovanni, built a little to the E. of it in 1571, by Pope Gregory XIII. It derived its name from spanning the Via Asinaria (Fastus, p. 282, Mill.), and is frequently mentioned by Procopius. (B. G. i. 14, iii. 29, &c.) In the middle ages it was called Lateranensis from the neighbouring palace of the Lateran.

After this gate we find another mentioned, which has entirely vanished. The earliest notice of it appears in an epistle of Gregory the Great (ix. 69), by whom it is called Porta Metroniae; whilst by Martinus Polonus it is styled Porta Metronii or Metronii, and by the Anonymous, Metrovia. (Nibby, Mur. c. 365.) It was probably at or near the point where the Murranza (Aqua Crabra) now flows into the town. (Nibby, c. c.; Fiale, Porte Merid. p. 11.)

The two next gates were the Porta Latina and Porta Appia, standing over the roads of those names, which, as we have before said, diverged from one another at a little distance outside the Porta Capena, for which, therefore, these gates were substitutes. The Porta Latina is now walled up, and the road to Tusculum (Prasati) leads out of the Porta S. Giovanni. The Porta Appia, which still retained its name during the middle ages, but is now called Porta di S. Sebastiano, from the church situated outside of it, is one of the most considerable of the gates, from the height of its towers, though the arch is not of fine proportions. Nibby considers it to be posterior to the Gothic War, and of Byzantine architecture, from the Greek inscriptions and the Greek cross on the key-stone of the arch. (Mur. c. 370.) A little within it stands the so-called arch of Drusus. A little farther in the line of wall to the W. stands an arched gate of brick, ornamented with half columns, and having a heavy architrave. The Via Ardeatina (Fast. p. 282, Mill.) proceeded through it, which issued from the Porta Raudusculana of the Servian walls. (Nibby, p. 201, seq.) We do not find this gate named in any author, and it was probably walled up at a very early period. The last gate on this side is the Porta Ostiensis, now called Porta di S. Paolo, from the celebrated basilica about a mile outside of it, now in course of reconstruction in the most splendid manner. The ancient name is mentioned by Antoninus Marcellinus (xvii. 4), but that of S. Pauli appears as early as the sixth century. (Procop. B. G. iii. 36.) It had two arches, of which the second, though walled up, is still visible from the side of the town, though hidden from without by a tower built before it. Close to it is the pyramid, or tomb, of Cecutius, one of the few monuments of the Republic. It is built into the wall. From this point the walls run to the river, including Monte Testaccio, and then northwards along its
banks, till they reached the point opposite to the walls of the Janiculum. Of this last portion only a few fragments remain.

On the other side of the Tiber only a few traces of the ancient wall remain, which extended lower down the stream than the modern one. Not far from the river lay the Porta Portensis, which Urban VIII. destroyed in order to build the present Porta Portese. This gate, like the Ostiaemus and Praenestina, had two arches, and the same inscription as that over the Tiburtina. From this point the wall proceeded to the height of the Janiculum, where stood the Porta Aurelia, so named after the Via Aurelia (vota) which issued from it. We have already mentioned that its name (Porta di S. Pancrazio) was in use as early as the time of Procopius; yet the ancient one is found in the Anonymous of Einsiedeln, and even in the Libri de Mirabilibus. The walls then again descended in a NE. direction to the river, to the point opposite to that whence we commenced this description, or between the Fratres Palace and Ponte Sisto. It is singular that we do not find any gate mentioned in this portion of wall, and we can hardly conceive that there should have been no exit towards the Vatican. Yet neither Procopius (B. G. i. 19, 23) nor the writers of the middle ages recognise any. We find, indeed, a Transiberine gate mentioned by Spartianus (Socr. 19) as built by Septimius Severus, and named after him (Septimiana); but it is plain that this could not have been, originally at least, a city gate, as there were no walls at this part in the time of Severus. Becker conjectures (de Muribus, p. 129, Handb. p. 214) that it was an archway belonging to some building erected by Severus, and that it was subsequently built into the wall by Aurelius or Honorius; of the probability of which conjecture, seeing that it is never once mentioned by any author, the reader must judge.

III. THE CAPITOL.

In attempting to describe this prominent feature in the topography of Rome, we are arrested on the threshold by a dispute respecting it which has long prevailed and still continues to prevail, and upon which, before proceeding any further, it will be necessary to declare our opinion. We have before described the Capitoline hill as presenting three natural divisions, namely, two summits, one at its NE. and the other at its SW. extremity, with a depression between them, thus forming what is commonly called a saddle-back hill. Now the point in dispute is, which of these summits was the Capitol, and which the Arx? The unfortunate ambiguity with which these terms are used by the ancient writers, will, it is to be feared, prevent the possibility of ever arriving at any complete and satisfactory solution of the question. Hence the conflicting opinions which have prevailed upon the subject, and which have given rise to two different schools of topographers, generally characterised at present as the German and the Italian school. There is, indeed, a third class of writers, who hold that both the Capitol and Arx occupied the same, or SW. summit; but this evidently absurd theory has now so few adherents that it will not be necessary to examine it. The most conspicuous scholars of the German school are Niebuhr, and his followers Bunsen, Becker, Preller, and others; and these hold that the temple of Jupiter Capitolinus was seated on the SW. summit of the hill. The Italian view, which is directly contrary to this, was first brought into vogue by Nardini in the last century, and has since been held by most Italian scholars and topographers. It is not, however, the exclusively Italian opinion that it has been adopted by some distinguished German scholars, among whom may be named Götting, and Braun, the present accomplished Secretary of the Archaeological Institute at Rome.

Every attempt to determine this question must now rest almost exclusively on the interpretation of passages in ancient authors relating to the Capitoline hill, and the inferences to be drawn from them; and the decision must depend on the preponderance of probability on a comparison of these inferences. Hence the great importance of attending to a strict interpretation of the expressions used by the classical writers will be at once apparent; and we shall therefore preface the following inquiry by laying down a few general rules to guide our researches.

Preller, who, in an able paper published in Schneidewin's Philologia, vol. i., has taken a very moderate and candid view of the question, consoled himself and those who will hold the German line, by remarking that no passage can be produced from an ancient and trustworthy writer in which Capitolium is used as the name of the whole hill. But if the question turns on this point — and to a great extent it certainly does — such passages may be readily produced. To begin with Varro, who was both an ancient and a trustworthy writer. In a passage where he is expressly describing the hills of Rome, and which will therefore admit neither of misapprehension nor dispute, Varro says: "Septim- monium nominatum ob tot montibus, quonae postea urbis muris comprehendit. E quia Capitolium dictum, quod hic, quom fundamenta fuderatur aedici Jovis, caput humanum dicatur inventum. Hic mona ante Tarpeius dictus," &c. (L. L. v. § 41, Mill.) Here Capitolium can signify nothing but the Capitoline hill, just as Palatium in § 53 signifies the Palatine.

In like manner Tacitus, in his description of the Romanian pomposum before cited; "Huic rumanae Capitolii et Capito non a Bonnodo sed un Tito Titio additum urbi credideri," (Ann. xii. 24), where it would be absurd to restrict the meaning of Capitolium to the Capitol properly so called, for Tatius dwelt on the Arx. So Livy in his narrative of the exploit of Horatius Coelas: "Si transitum a tergo relinquissem, jam plus hostium in Palatino Capitolino, quam in Janiculo, fore?" (ii. 10), where its union with Palatium shows that the hill is meant; and the same historian, in describing Romulus consecrating the spolia opima to Jupiter Feretrius a couple of centuries before the Capitoline temple was founded, says, "in Capitolium ascendit" (i. 10). The Greek writers use το καπιταλιον in the same manner; "Ρώμην μὲν τον παλάτιον κατέχω — Τάτιοι δὲ το καπιταλιον. (Dionys. ii. 50.) Hence we deduce as a first general rule that the term Capitolum is sometimes used of the whole hill.

Secondly, it may be shown that the whole hill, when characterised generally as the Roman citadel, was also called Arx: "Atque ut ita munita arx circunjecta arduo et quasi circumciso saxo niteretur, ut etiam in illa tempestate horribili Gallici adventus in columnis atque intacta permanerit." (Cic. Rpf. ii. 6.) "Sp. Tarpeius Romanam præerat arch." (Liv. i. 11.) But there is no need to multiply examples on this head, which is plain enough.

But, thirdly, we must observe that though the terms Capitolium and Arx are thus used generally
to signify the whole hill, they are nevertheless frequently employed in a stricter sense to denote respectively one of its summits, or rather, the temple of Jupiter Capitolinus and the opposite summit; and in this manner they are often found mentioned as two separate localities opposed to one another: "De arce capta Capitolium occupato — nuntii veniant." (Liv. iii. 18.) "Est autem etiam aedes Vejovis Romae inter arcem et Capitolium." (Gell. N. A. v. 12.) On this point also it would be easy to multiply examples, if it were necessary.

The preceding passages, which have been purposely selected from prose writers, suffice to show how loosely the terms Arx and Capitolium were employed; and if we were to investigate the language of the poets, we should find the question still further embarrassed by the introduction of the ancient names of the hill, such as Mons Tarpeius, Rupes Tarpeia,
With these preliminary remarks we shall proceed to examine the question as to which summit was occupied by the Capitoline temple. And as several arguments have been adduced by Becker (Handbuch, pp. 387—395) in favour of the SW. summit, which he deems to be of such force and cogency as "completely to decide" the question, it will be necessary to examine them seriatim, before we proceed to state our own opinion. They are chiefly drawn from narratives of attempts to surprise or storm the Capitol, and the first on the list is the well-known story of Herdonius as related by Dionysius of Halicarnassus (x. 14): "Herdonius," says Becker, "lands by night at the spot where the Capitol lies, and where the hill is not the distance of a stadium from the river, and therefore manifestly opposite to its western point. He forces a passage through the Carmental gate, which lay on this side, ascends the height, and seizes the fortress (φρούριον). Hence he presses forwards still further to the neighbouring citadel, of which he also gains possession. This narrative alone suffices to decide the question, since the Capitol is expressly mentioned as being next to the river, and the Carmental gate near it: and since the land of Herdonius, after taking possession of the western height, proceeds to the adjoining citadel" (p. 388).

In this interpretation of the narrative some things are omitted which are necessary to the proper understanding of it, and others are inserted which are by no means to be found there. Dionysius does not say that Herdonius landed at the spot where the Capital lies, and where the hill is only a stade from the river, but that he landed at that part of Rome where the Capitoline hill is, at the distance of not quite a stade from the river. Secondly, Becker assumes that φρούριον is the Capitol, or, as he calls it, by begging the whole question, "the western height." But his greatest misrepresentation arises from omitting to state that Dionysius, as his text stands, describes the Carmental gate as left open in part, the gate of the Roman wall (πύλη τοῦ Καπιτολίου); whereas Becker's words ("er dringt durch das Carmentalisische Tier") would lead the reader to believe that the passage was forced by Herdonius. Now it has been shown that the Porta Carmentalis was one of the city gates; and it is impossible to believe that the Romans were so besetted, or rather in such a state of idocy, that, after building a huge stone wall round their city at great expense and trouble, they should leave one of their gates open, and that too without a guard upon it; thus rendering all their elaborate defences useless and abortive. We have said without a guard, because it appears from the narrative that the first obstacle encountered by Herdonius was the φρούριον, which according to Becker was the Capitol; so that he must have passed through the Vicus Jugarius, over the forum, and ascended the Clivus Capitolinus without interruption. It is evident, however, that Dionysius could not have intended the Carmental gate, since he makes it an entrance not to the city but to the Capitol (ἐγιατέων τῷ Καπιτολίῳ); and that he regarded it as seated upon an eminence, is plain from the expression that Herdonius made his men ascend through it (Ἀναβαίνοντες τὴν δύναμιν). The text of Dionysius is manifestly corrupt or interpolated; which further appears from the fact that when he was describing the real Carmental gate (i. 32), he used the adjective form Καρμεντικός (παρά τοῖς Καρμεντικοῖς τέις), whilst in the present instance he is made to use the form Καρμεντικός. Herdonius must have landed below the line of wall running from the Capitoline to the river, for, as the wall was not continued along its banks, he would have met with no obstruction. And this was evidently the reason why he brought down his men in boats; for if the Carmental gate had been always left open it would have been better for him to have marched overland, and thus to have avoided the protracted and hazardous operation of landing his men. It is clear, as Preller has pointed out (Schneidewin's Philologie i. p. 85, note), that Dionysius, or rather perhaps his transcribers or editors, has here confused the Porta Carmentalis with the Porta Pandana, which, as we have before seen, was seated on the Capitoline hill, and always left open, for there could hardly have been two gates of this description. The Porta Pandana, as we have already said, was still in existence in the time of Varro (L. L. v. § 42, Mill.), and was in fact the entrance to the ancient fort or castellum — the φρούριον of Dionysius — which guarded the approach to the Capitoline hill, of course on its E. side, or towards the forum, where alone it was accessible. Thus Solinus: "Idem (Herculis omittet) et montem Capitolium Saturnium nominatum, Castelli quoque, quod exciderat, portam Saturniam appollaverunt, quae postmodum Pandana vocitata est" (i. 15). We also learn from Festus, who mentions the same castrum, or fort, that it was situated in the lower part of the Clivus Capitolinus. "Saturni quoque dicenbrant, qui castrum in illo clivo Capitolino inclemente," (p. 322, Mill.). This, then, was the φρούριον first captured by Herdonius, and not, as Becker supposes, the Capitol: and hence, as that writer says, he pressed on to the western height, which, however, was not the Capitol but the Arx. When Dionysius says of the latter that it adjoined, or was connected with, the Capitolium, this was intended for his Greek readers, who would otherwise have supposed, from the fashion of their own cities, that the Arx or Acropolis formed a separate hill.

The story of Herdonius, then, instead of being "alone decisive," and which Becker (Warming, pp. 43, 44) called upon Braun and Preller to explain, before they ventured to say a word more on the subject, proves absolutely nothing at all; and we pass on to the next, that of Pompius Cominius and the Gauls. "The messenger climbs the rock at the spot nearest the river, by the Porta Carmentalis, where the Gauls, who had observed his footsteps, afterwards make the same attempt. It is from this spot that Manlius casts them down" (p. 389). This is a fair representation of the matter; but the question remains, when the messenger had climbed the rock was he in the Capitol or in the Arx? The passages quoted as decisive in favour of the former are the following: "İndec. (Cominius) quae proximum fuit a ripa, præ praeruptum ecque neglectum hostium custodiam saxum in Capitolium evavit." (Liv. x. 46.) "Galli, seu vestigio notato humano, seu sua sponte facta ad Carmentis saxorum adscendere ad Carmentis saxorum animum necesse — in summum evasere" (Liv. xii. 47). Now, it is plain, that in the former of these passages Livy means the Capitoline hill, and not the Capitol strictly so called; since, in regard to a small space, like the Capitol Proper, it would be a useless and absurd distinction, if it lay, and was known to lie, next the river, to say that Cominius mounted it "where it
was nearest to the river. ""Continuous in Capitolium erediti" is here equivalent to "Romulus in Capitolium descendit," in a passage before cited. (Liv. ii. 10.) Hence, to mark the spot more precisely, the historian inserts "ad Carmentis" in the following chapter. There is nothing in the other authorities cited in Becker's note (no. 750) which yields a conclusion either one way or the other. We might, with far superior justice, quote the following passage of Tacitus from the account given on another occasion, to prove that the attempt of the Gauls was on the Arx or citadel: "Atque ut ita munia Arx circumjacet arduo et quasi circumciso saxo niteretur, ut etiam in illa tempore herribili Gallici adventus incolumis atque intacta permanerint." (De R. p. ii. 6.) But, though we held that the attempt was really on the Arx, we are nevertheless of opinion that Cicero here uses the word only in its general sense, and thus as applicable to the whole hill, just as Livy uses Capitolium in the preceding passage. Hence, Mr. Burnaby (Class. Min. vol. iv. p. 430) and M. Proctor (l.c.) have justly regarded this narrative as affording no evidence at all, although they are adherents of the German theory. We may further observe, that the house of Manlius was on the Arx; and though this circumstance, taken by itself, presents nothing decisive, yet, in the case of so sudden a surprise, it adds probability to the view that the Arx was on the southern summit.

We now proceed to the next illustration, which is drawn from the account given by Tacitus of the attack of the Vitellians on the Capitol. Becker's interpretation of this passage is so full of errors, that we must follow him sentence by sentence, giving, first of all, the original description of Tacitus. It runs as follows: "Cito agmine forum et imminuita foro templi praecerteti erigit aciem per adversum collem usque ad primas Capitolinae arcis fores. Erant antiquitas porticus in lateri chivi, dextrae subeuntibus; in quorum tectum egressi saxo tectique Vitellianos obtulere. Necque illus manus nisi gladius armatus; et narraretur arma aut missilia talen longum videtur. Fines in prominentem porticum iecerent et sequentur ignem; ambusque Capitolii fores penetrassent, ni Sabinus revulsus undeque status, dea majora in ipso aditus vice muri obiectis. Tum diverso Capitolii aditus invadunt, justa lucem asyl, et qua Tarpeia rupestem gradum aditus aditus. Improvisa utragae vis: proprio atque acer com aris angustae. Nee sibi poterant scandentes per conjuncta asciiidea, quae, ut in multa pace, in altum edita solum Capitolii nequautum. Hilis ambigitur, ignem tectis oppugnatorum ineritrum, in obscuris, quae cerebris fung est, quo niteros ac progressos depresserunt. Ultra lapus ignis in porticus appasitas aedibus: max sustinentes fastigium aquillare vetere ligno traxerant flamman alturnatique. Sic Capitolium clausis foribus indecens et indireptum conflagrat." (Hist. iii. 71.)

The attack," says Becker, "is directed solely against the Capitol; that is, the height containing the temple. The latter is kept out, as to its summit, on the occasion." (p. 390). This is so far from being the case, that the words of Tacitus would rather show that the attack was directed against the Arx. The temple is represented as having been shut up, and neither attacked nor defended; "clausis foribus, indecens et indireptum conflagrat." Such a state of things is inconceivable, if, as Becker says, the attack was directed solely against the Capitol. That part of the hill was evidently deserted, and left to its fate; the besieged had concentrated themselves upon the Arx, which thus became the point of attack. By that unfortunate ambiguity in the use of the word Capitolium, which we have before pointed out, we find Tacitus representing the gates of the Capitolium as having been burnt ("ambustas que Capitolii fores") which, if Capitolium meant the same thing in the last sentence, would be a direct contradiction, as the gates are there represented as shut. But in the first passage he means the gates of the fortification which enclosed the whole summit of the hill; and in the second passage he means the gates of the temple. The meaning of Tacitus is also evident in another manner; for if the Vitellians were attacking the temple itself, and burning its gates, they must have already gained a footing on the height, and would consequently have had no occasion to seek access by other routes — by the steps of the Rupes Tarpeia, and by the Lucus Asynius. Becker's practice, Tacitus calls this (i.e. the height with the temple), "indifferently Capitolina Arx and Capitolium." This is quite a mistake. The Arx Capitolina may possibly mean the whole summit of the hill; but if it is to be restricted to one of the two eminences, it means the Arx proper rather than the Capitol. "The attacking party, it appears, first made a lodgment on the Clivus Capitolinus. Here the portico on the right points distinctly to the SW. height. Had the portico been to the right of a person ascending in the contrary direction, it would have been separated from the besieged by the street, who could not therefore have defended themselves from its roof." If we thought that this argument had any value we might adopt it as our own; for we also believe that the attack was directed against the SW. height, but with this difference, that the Arx was on this height, and not the Capitol. But, in fact, there was only one principal ascent or clivus,—that leading towards the western summit; and the only thing worth remarking in Becker's observations is that he should have thought there might be another Clivus Capitolinus leading in the opposite direction. We may remark, by the way, that the portico here mentioned was probably that erected by the great-grandson of Cn. Scipio. (Vell. Pat. ii. 3.) "As the attack is here fruitless, the Vitellians abandon it, and make another attack at two different approaches ("diversos aditus"); at the Locus Asynii, that is, on the side where at present the broad steps lead from the Palazzo dei Conservatori to Monte Caprino, and again where the Centum Gradus led to the Rupes Tarpeia. Whether these Centum Gradus are to be placed by the church of Sta Maria della Consolazione, or more westward, it is not necessary to determine here, since that they led to the Caffarelli height is undisputed. On the side of the asylum (Palazzo dei Conservatori) the danger was more pressing. Where the steps now lead to Monte Caprino, and on the whole side of the hill, were houses which reached its summit. These were set on fire, and the flames then caught the adjoining portico, and lastly the temple." Our chief objection to this account, is, its impossibility. If the Locus Asynii corresponded to the steps of the present Palazzo dei Conservatori, which is seated in the depression between the two summits, or present Piazza del Campidoglio, then the besiegers must have forced the passage of the Clivus Capitolinus, whereas Tacitus expressly says that they were repulsed. Being repulsed they must have retreated.
The precise spot of the Lucas Asyl'i cannot be indicated; but from Livy's description of it, it was evidently somewhere on the descent of the hill ("locum qui nume septus descendebantus inter duos locos est, atque aperta," Liv. xii. 45). It is probable (as Procopius supposes, De Aedificiis, i. p. 99) that the "aditus mixta lucum Asyli" was on the NE. side of the hill near the present arch of Severus. The Clivus Asyli is a fiction; there was only one clivus on the Capitoline.

We have only one more remark to make on this narrative. It is plain that the fire broke out near the Lucas Asyl'i, and then spreading from house to house, caught at last the front of the temple. This follows from Tacitus' account of the portico and the eagles which supported the fastigium or pediment, first catching fire. The back-front of the Capitoline temple was plain, apparently a mere wall; since Dionysius (iv. 61) does not say a single word about it, though he particularly describes the front as having a triple row of columns and the sides double rows. But as we know that the temple faced the south, such an accident could not have happened except it stood on the NE. height, or that of Arcaeli.

It may, therefore, by substituting Cafforelli for Arcaeli, retort the triumphant remark with which Becker closes his explanation of this passage: "To him, therefore, who would seek the temple of Jupiter on the height of Cafforelli, the description of Tacitus is in every respect inexplicable."

Becker's next argument in favour of the W. summit involves an equivocation. It is, "that the temple was built on that summit of the hill which bore the name of Mons Tarpeia." Now it is notorious — and as we have already established it, we need not repeat it here — that before the building of the Capitol the whole hill was called Mons Tarpeia. The passages cited by Becker in note 755 (Livy. v. 55; Dionys. iii. 69) mean nothing more than this; indeed, the latter expressly states it (δι' Ἀροφος τὸτε μὲν ἐκάλεσε Ταρπινῖον, ἀλλ' ἐν Καπιτῶλιο). Capitolium gradually became the name for the whole hill; but who can believe that the name of Tarpeia continued to be retained at that very portion of it where the Capitoline temple was built? The process was probably as follows: the northern height, on which the temple was built, was at first alone called Capitolium. Gradually its superior importance gave name to the whole hill; yet a particular portion, the most remote from the temple, retained the primitive name of Rupes Tarpeia. And thus Festus in a mutilated fragment, —

not however so mutilated but that the sense is plain — "Necorum fauces rum lumina [sum altera parte] Capitoli conjungi" (p. 343), where Müller remarks, "non multum a Urbs suplemento discedere licet.

Becker then proceeds to argue that the temple of Juno Moneta was built on the site of the house of M. Mautius Capitolinus, which was on the Arx (Livy. v. 47; Plut. Cam. 36; Dion Cass. Fy. 31, &c.); and we learn from Ovid (Fast. l. 637) that there were steps leading from the temple of Concord, to that of Juno Moneta. Now as the former temple was situated under the height of Aracelli, near the arch of Severus, this determines the question of the site of Juno Moneta and the Arx. Ovid's words are as follows:

"Candida, te niveo praeitis lux proxima templo
Qua fert sublimes alta Moneta gradus;
Nunc bene prospicit Latium, Concordia, turbae," &c.

This is very obscure; but we do not see how it can be inferred from this passage that there were steps from one temple to the other. We should rather take it to mean that the temple of Concord was placed close to that of Moneta, which latter was approached by a flight of lofty steps. Nor do we think it very difficult to point out what these steps were. The temple of Juno was on the Arx; that is, according to our view, on the SW. summit; and the lofty steps were no other than the Centum Gradus for ascending the Rupes Tarpeia, as described by Tacitus in the passage we have just been discussing. Had there been another flight of steps leading up to the top of the Capitoline hill, the Vitellians would certainly have preferred them to clambering over the tops of houses. But it will be objected that according to this view the temple of Concord is placed upon the Arx, for which there is no authority, instead of on the forum or clivus, for which there is authority. Now this is exactly the point at which we wish to arrive. There were several temples of Concord, but only two of any renown, namely, that dedicated by Furius Camillus, B. C. 366, and another dedicated by the consul Opinius after the sedition and death of Gracchus. Appian says that the latter temple was in the forum; & 

& δι' Βουλή καὶ οὖν Ὀμονοίας σίντων ἐν ἀγορᾷ προστάθηκε γέρων (B. C. 1. 26). But in ordinary language the clivus formed part of the forum; and it would be impossible to point out any place in the forum, strictly so called, which it could have occupied. It is undoubtedly the same temple alluded to by Varro in the following passage: "Socenam supra Graecostasim ubi aedibus Concordiae et basilica Opiniu" (L. L. v. p. 156, Mill.); from which we may infer that Opinius built at the same time a basilica, which adjoined the temple. Becker (Handb. p. 309) denied the existence of this basilica; but by the time he published his Warmann he had grown wiser, and quoted in the Appendix (p. 58) the following passage from Cicero (p. Sot. 67). "L. Opinius eximus monumentum celeberrimum in fora, secpulum desertissimum in littore Dyrrachinio est reliquum;" maintaining, however, that this passage related to Opinius' temple of Concord. But Uricius (Röm. Top. p. 26), after pointing out that the epithet celeberrimum, "very much frequented," suited better with a basilica than with a temple, produced
two ancient inscriptions from Marin’s Atti de’ Fratelli Arceti (p. 212); in which a basilica Opimia is recorded, and Becker, in his Antwurt (p. 33), confessing that he had overlooked these inscriptions, retracted his doubts, and acknowledged the existence of a basilica. According to Varro, then, the Arvii Concordiae and basilica of Opimia were close to the senaculum; and the situation between the Capitol and forum: “Unum (Senaculum) ubi nunc est codis Concordiae, inter Capitolium et Forum” (p. 337, Mill.). This description corresponds exactly with the site where the present remains of a temple of Concord are unanimously agreed to exist: remains, however, which are supposed to be those of the temple founded by Camillus, and not of that founded by Opimius. According to this supposition there must have been two temples of Concord on the forum. But if these remains belong to that of Camillus, who shall point out those of the temple erected by Opimius? Where was its site? What its history? When was it demolished, and its place either left vacant or occupied by another building? Appian, as we have seen, expressly says that the temple built by Opimius was in the forum, where is the evidence that the temple of Camillus was also in the forum? There is positively none. Plutarch, the only direct evidence as to its site, says no such thing, but only that a temple was erected on the Forum: ηρήθαντο της μιν Οπιμευς ιερὸ, διάπερ πέρα ὁ Καμιλλος, εις την αγοραν και εις την εκκλησιαν άπο τοις γεγονόσισι ιδρύασα (Camill. 42). Now ἀφορος means to view from a distance, and especially from a height. It is equivalent to the Latin prospecere, the very term used by Ovid in describing the same temple:—

"Nunc bene propepiscia Latiam, Concordiae, turbam.”

These expressions, then, like Ovid’s allusion to the “sublimes gradus” of Moneta, point to the Arch as the site of the temple. It is remarkable that Lucan (Phars. i. 192) employs the same word when describing the temple of Jupiter Tonans, erected by Augustus, also situated upon the Arch, or Hesper Tarpeia:

"—O magiae qui moenia propepiscia urbis Tarpeia de rupe Tonantis.”

This temple, indeed, has also been placed on the circus, on the authority of the pseudo-Victor, and against the express evidence of the best authorities. Thus an inscription in Gruter (Ixxii. No. 5), consisting of some lines addressed to Fortuna, likewise places the Jupiter Tonans on the Tarpeian rock:—

"Tu qua esto Tarpeio salis vicina Tonanti Votorum vindex semper Fortuna meorum,” &c.

Suetonius (Aug. c. 29 and 91), Pliny (xxxvi. 6) and the Mon. Agyrumum, place it “in Capitolio,” meaning the Capitoline hill. It has been distinctly inferred that it was on the circus, because Dion says that those who were going up to the great temple of Jupiter met with it first. —σημαντικες ανασεπαρες και τω Καταραϊω άνω της γορταιας (Liv. lxvi. 2), which they doubt would do, since the circus led first to the western height.

On these grounds, then, we are inclined to believe that the temple of Concord erected by Camillus stood on the Arch, and could not, therefore, have had any steps leading to the temple of Juno Moneta. The latter was likewise founded by Camillus, as we learn from Livy and Ovid:—

"Arce quomque in summa Janum templum Monetae Ex voto memorant facta, Camille, tuo; Aute domus Mamil fuerunt” (Fast. vi. 183); and thus these two great works of the dictator stood, as was natural, close together, just as the temple of Concord and the basilica subsequently erected by Opimius also adjoined one another or near the circus. It is no objection to this view that Pliny (hist. ii. 50) speaks of another small temple of Jupiter on the Arx, which had been vowed by the praetor Manlius in Gaul during a sedition of the soldiers. The vow had been almost overlooked, but after a lapse of two years it was recollected, and the temple erected in discharge of it. (L. xxii. 33.) It seems, therefore, to have been a small affair, and might very well have coexisted on the Arx with another and more splendid temple.

But to return to Becker’s arguments. The next proof adduced is Caligula’s bridge. “Caligula,” he says, as Bunen has remarked, “caused a bridge to be thrown from the Palatine hill over the temple of Augustus (and probably the Basilica Julia) to the Capitoline temple, which is altogether inconceivable if the latter was on the height of Araucoli, as in that case the bridge must have been conducted over the forum” (p. 393). But here Becker goes further than his author, who merely says that Caligula threw a bridge from the Palatine hill to the Capitol: “Sed gratias peccavit Caligula in monumentum Araucolium, &c.” But, if Becker’s view was right, we might by Caligula translate,—he erected a temple of Apollo in the palace.”

The next proof is that a large piece of rock fell down from the Capitol (“ex Capitolio”) into the Vicus Jugarius (Liv. xxx. 21); and as the Vicus Jugarius ran under the S. summit, this shows that the Capitoline temple was on it. But pieces of rock fell down from hills, not from buildings, and, therefore, Capitolium here only means the hill. In like manner when Livy says (xxxvii. 28), “subsecuti sunt quasi Aquilum in Capitolium (censoris locucionem),” it is plain that he must mean the hill; and consequently this passage is another proof of this use of the word. The Aquilum was in or by the Vicus Jugarius, and could not, therefore, have been on the Capitol properly so called, even if the latter had been on the SW. height. Becker wrongly translates this passage,—"a subtraction of the Capitol over the Aquilum” (p. 393). Then comes the passage respecting the statue of Jupiter being turned towards the east, that it might behold the forum and temple, on which Becker maintains to be impossible of a statue erected on the height of Araucoli. Those who have seen the ground will not be inclined to coincide in this opinion. The statue stood on a column (Dion Cass. xxxvii. 9; Cic. Div. i. 12; cf. 1st Cat. iii. 8), and most probably in front of the temple—it could hardly have been placed behind it; and, therefore, if the temple was on the S. height, the statue must have been at the extremity of it; a site which certainly would not afford a very good view of the forum. Next the direction
of the Clivus Capitolinus is added, which ran to the Western height, and must have led directly to the temple, whence it derived its name. But this is a complete begging of the question, and the clivus never probably derived its name from this hill. If the direction of the clivus, however, proves anything at all—and we are not disposed to lay much stress upon it—it rather proves the reverse of Becker's case. The clivus was a continuation of the Sacra Via, by which, as we shall have occasion to show when treating of that road, the augurs descended from the Arx after taking the auguries, and by which they carried up their new year's offerings to king Tattius, who lived upon the Arx; and hence the sacral name of the clivus itself was called Sacra-Via. (Varro, L. L. v. § 47, Milli.; Festus, p. 290, id.) Lastly, the confined height of Aventine would not have afforded sufficient room for the spacious temple of Jupiter, the Area Capitolina, where meetings of the people were held, and at the same time be able to display so many other temples and monuments. There is some degree of truth in this observation, so far at least as the Area Capitolina is concerned. But when we come to describe the temple of Jupiter, the complete construction of which is necessary to the complete understanding of the present question, though Becker has chosen to omit it, "as lying out of the plan of his book" (p 396), we shall endeavour to show how this objection may be obviated. Meanwhile, having now discussed all Becker's arguments in favour of the SW. summit as the site of the Capitoline temple, it will be more convenient shortly to review the whole question, and to adduce some reasons which have led us to a directly contrary conclusion. In doing this we do not presume to think, with Becker, that we have "completely decided" the question. It is one, indeed, that will not admit of complete demonstration; but we venture to hope that the balance of probability may be shown to predominate very considerably in favour of the NE. height. The greater part of Becker's arguments, as we trust that we have shown, prove nothing at all, while the remainder, or those which prove anything are turned against him. Becker must claim as our own the proof drawn from the storm of the Capitol by the Vetulians, as described by Tacitus, as well as that derived from Mons Tarpeius being the name of the SW. height, and that from the westerly direction of the Clivus Capitolinus. Another argument in favour of the NE. height may be drawn from Livy's account of the trial of Manius Capitolinus, to which we have already adverted when treating of the Porta Flumenta [supra, p. 721], and need not here repeat. To these we shall add a few more drawn from probability.

Tatius dwelt on the Arx, where the temple of Juno Moneta afterwards stood. (Plut. Rom. 29; Solinus, i. 21.) "This," says Becker (p. 388), "is the height of Aventine, and always retained its name of Arx after the Capitol was built, since certain sacred customs were attached to the place and apostelation." He is here alluding to the Arx being the auguracularum of which Festus says: "Auguracularium antiquum quam non arcus ascensus, quod ibi augures publice auspicerentur." (p. 18, where Miller observes; "non arcus ascens quom in aere fuisse arbitrav auguracularum"). The templem, then, marked out from the Arx, from which the city auspices were taken, was defined by a peculiar and

appropriate form of words, which is given by Varro, (L. L. vii. § 8, Milli.) It was bounded on the left hand and on the right by a distant tree; the tract between was the templum or teosum (country region) in which the courts were observed. The augur who inaugurated Numa led him to the Arx, seated him on a stone, with his face turned towards the South, and sat down on his left hand, capite velato, and with his liturns. Then, looking forwards over the city and country — "prospectu in urbe agrumque capto"— he marked out the temple from east to west, and determined in his mind the sign (signum) to be observed as far as ever his eyes could reach: "quo longissimo prospectum oculi ferrante." (Liv. x. 18; cf. Cic. de Off. iii. 16.) The great extent of the prospect required may be inferred from an anecdotc related by Valerius Maximus (viii. 2. § 1), where the augures are represented as ordering Claudius Centunalis to lower his lofty dwelling on the Caelian, because it interfered with their view from the Arx,—a passage, by the way, which shows that the augures were taken from the Arx till at all events a late period of the Republic. Now, supposing with Becker, that the Arx was on the NE. summit, what sort of prospect did the augures have? It is evident that a large portion of their view would have been intercepted by the huge temple of Jupiter Capitolinus. The SW. summit is the only portion of the hill which, in the words of Livy, would afford a noble prospect, "in urbe agrumque." It was doubtless this point to which the augur condictus Numa, and which remained over afterwards the place appointed for taking the augures. Prelier is of opinion that Augustus removed them to a place called the Augustorum on the Palatine. (Philologus, i. p. 92.) But the situation lay down for that building scarcely answers to our ideas of a place adapted for taking the augures, and it seems more probable that it was merely a place of assembly for the college of augurs.

Another argument that has been added in favour of the SW. summit being the Arx, is drawn from its proximity to the river, and from its rocky and precipitous nature, which made it proper for a citadel. But on this we are not inclined to lay any great stress.

Other arguments in favour of the Italian view may be drawn from the nature of the temple itself; but in order to understand them it will first be necessary to give a description of the building. The most complete account of the Temple Jovis Capitolini is that given by Dionysius (iv. 61), from which we learn that it stood upon a high basis or platform, 8 plethra, or 800 Greek feet square, which is nearly the same in English measure. This would give about 200 feet for each side of the temple, for the length exceeded the breadth only by about 15 feet. These are the dimensions of the original construction; and when it was burnt down a generation before the time of Dionysius,—that is, as we learn from Tacitus (Hist. iii. 72), in the consulship of L. Scipio and Norbanus (n. c. 83),—it was rebuilt upon the same foundation. The materials employed in the second construction were, however, of much richer description than those of the first. The front of the temple, which faced the south, had a portico consisting of three rows of columns, whilst on the flanks it had only two rows: and as the back front is not said to have had any portico, we may conclude that there was nothing on this side but a plain wall. The interior contained three cells
parallel to one another with common walls, the centre one being that of Juno, on each side those of Juno and Minerva. In Livy, however (vi. 4), Annu is represented as being in the same cella with Jupiter. But though the temple had three cells, it had but one *pseudion*, or pediment, and a single roof.

**TEMPLE OF JUPITER CAPITOLINUS.**

*(From a Coin of Vespasian.)*

Now the first thing that strikes us on reading this description is, that the front being so ornamented, and the back so very plain, the temple must have stood in a situation where the former was very conspicuous, whilst the latter was but little seen. Such a situation is afforded only by the NE. summit of the Capitol. On this site the front of the temple, being turned to the south, would not only be visible from the forum, but would also present its best aspect to those who had ascended the Capitol hill; whilst on the other hand, had it stood on the SW. summit, the front would not have been visible from the forum, and what is still worse, the temple would have presented only its made and unadorned back to those who approached it by the usual and most important ascent, the Clivus Capitolinus. Such a state of things, in violation of all the rules which commonly regulate the disposition of public buildings, is scarcely to be imagined.

We will now revert to Becker's objection respecting the *Area Capitolina*. It must be admitted that the dimensions of the temple would have allowed but little room for this area on the height of *Araceli*, especially as this must have contained other small temples and monuments, such as that of Jupiter Ferentins, &c. Yet the Area Capitolina, we know, was often the scene not only of public meetings but even of combats. There are very striking indications that this area was not confined to the height on which the temple stood, but that it occupied part at least of the extensive surface of lower ground lying between the two summits. One indication of this is the great height of the steps leading up to the vestibule of the temple, as shown by the story related by Livy of Annia, the ambassador of the Latins; who being rebuked by Manlius and the fathers for his insolence, rushed frantically from the vestibule, and falling down the steps, was either killed or rendered insensible (viii. 6). That there was a difference in the level of the Capitol may be seen from the account given by Paterculus of Scipio Nasica's address to the people in the solicitation of the Gracchi. Standing *spectacly* on the same lofty steps,—"ex superbo re porta Capitolinis munus gradibus insisten"

*Nasica invited by his eloquence the senators and knights to attack Gracchus, who was standing in the area below, with a large crowd of his adherents, and who was killed in attempting to escape down the Clivus Capitolinus.* The area must have been of considerable size to hold the *castrae* of Gracchus; and the same fact is shown by several other passages in the classics (Liv. xxv. 3, xlv. 36, &c.). Now all these circumstances suit much better with a temple on the NE. summit than with one on the opposite height. An area in front of the latter, however, being out of the way for public meetings, would not have afforded sufficient space for them; nor would it have presented the lofty steps before described, nor the ready means of escape down the clivus. The next question, then, is, are the reasons why we deem the NE. summit the more probable site of the Capitoline temple.

We have already mentioned that this famous temple was at least planned by the elder Tarquin; and according to some authors the foundation was completely laid by him (Dionys. iv. 59), and the building continued under Servius (Tac. Hist. iii. 72). However this may be, it is certain that it was not finished till the time of Tarquinius Superbus, who tasked the people to work at it (Liv. i. 56); but the tyrant was expelled before it could be dedicated, which honour was reserved for M. Horatius Pulvillus, one of the first two consuls of the Republic (Polyb. iii. 22; Liv. ii. 8; Plut. Popl. 14). When the foundations were first laid it was necessary to excavate the temples of other deities which stood upon the site destined for it; on which occasion Terminus and Juvencus, who had altars there, alone refused to move, and it became necessary to enclose their shrines within the temple; a happy omen for the future greatness of the city! (Liv. v. 54; Dionys. iii. 69.) It is a well-known legend that its name of Capitolium was derived from the finding of a human head in digging the foundation (Varr. L. L. v. § 41, Mill.; Plin. xxviii. 4, &c.). The image of the god, originally of clay, was made by Tarquinius Fregellae, and represented him in a sitting posture. The face was painted with vermillion, and the statue was probably clothed in a tunic palmata and toga picta, as the costume was borrowed by triumphant generals. On the aeretorium of the pediment stood a quadriga of earethware, whose porcine swelling in the furnace was also regarded as an omen of Rome's future greatness (Plin. xxviii. 4; Plut. Popl. 13). The brothers C. & Q. Ogulnius subsequently placed a bronze quadriga with a statue of Jupiter on the roof; but this probably did not supersede that of clay, to which so much ominous importance was attached. The same æsides also presented a bronze threshold, and consecrated some silver plate in Jupiter's cella (Liv. x. 23; cf. Plaut. Trin. i. 2. 46). By degrees the temple grew ex cessidirce rich. Camillus dedicated three golden *patera* out of the spoils taken from the Etruscans (Liv. vi. 4), and the dictator Cincinnatus placed in the temple a statue of Jupiter Imperator, which he had carried off from Praeneste (id. vi. 29). At length the pediment and columns became so encum bered with shields, ensigns, and other offerings that the censores M. Fulvius Nobilior and M. Aemilius Lepidus were compelled to rid the temple of these superfluous ornaments (id. xl. 51).

As we have before related, the original building lasted till the year B. C. 83, when it was burnt down in the civil wars of Sulla, according to Tacitus by design ("privata furtu;" Hist. ii. 72). Its restoration was undertaken by Sulla, and subsequently confided to Q. Lutatius Catulus, not without the opposition of Caesar, who wished to obliterate the name of Catulus from the temple, and to substitute
The Area Capitolina, as we have already seen, was frequently used for meetings or ceremonies; but besides these, regular comitia were frequently held upon it. (Liv. xxxv. 3, xxxiv. 54, xii. 16, xlv. 36; Plut. Paul. Aem. 30; App. B. C. i. 15, &c.) Here stood the CUBIA CALABRA, in which on the Calends the pontifices declared whether the Nones would fall on the fifth or the seventh day of the month. (Varr. L. L. vi. § 27; Müh.; Macrob. Sat. i. 15.) Here also was a CASA ROMULI, of which there were two, the other being in the 10th Region on the Palatine; though Becker (Hanob. p. 401 and note) denies the existence of the former in face of the express testimony of Macrobius (L. c.) Seneca (Contr. 9); Vitruvius (ii. 1); Martial (viii. 80); Canon (Narrat. 48); &c. (v. Preller in Schiedewin's Philologia, i. p. 83). It seems to have been a little hut or cottage, thatched with straw, commemorative of the lowly and pastoral life of the founder of Rome. The area had also rostra, which were mentioned by Cicero (ad Brut. 3).

Besides these, there were several temples and sacellae on the NE. summit. Among them was the small temple of JUPITER BERENICE, one of the most sacred in Rome, in which spolia opima were dedicated first by Romulus, then by Cassius, and lastly by Marcellus (Liv. i. 10; Plut. Marcell. 8; Dionys. ii. 34, &c.) The last writer, in whose time only the foundations remained, gives its dimensions at 10 feet by 5. It appears, however, to have been subsequently restored by Augustus. (Liv. iv. 20; Mon. August.) The temple of FIDES, which stood close to the great temple, was also very ancient, having been built by Numa, and afterwards restored by M. Aurelius Scaurus. (Liv. i. 21; Cic. N. D. ii. 23, Off. iii. 29, &c.) It was roomy enough for assemblies of the senate. (Val. Max. iii. 2. § 17; App. B. C. i. 16.) The two small temples of MENS and of VENUS ERYCINA stood close together, separated only by a trench. They had both been vowed after the battle at the Trasimene lake and were consecrated two years afterwards by Q. Fabius Maximus and T. Oenelius Crazam. (Liv. xxii. 10, xxiii. 51; Cic. N. D. ii. 23.) A temple of VENUS CAPITOLINA and VENUS VICTRIX are also mentioned, but it is not clear whether they were separate edifices. (Suet. Cal. 7, Gab. 18; Fest. Amil. VIII. Id. Oct.) We also hear of two temples of JUPITER (Liv. xxxv. 41), and a temple of ORS (xxxix. 22). It by no means follows, however, that all these temples were on the Capitol, properly so called, and some of them might have been on the other summit. Capitolium being used generally as the name of the hill. This seems to have been the case with the temple of FORTUNE, respecting which we have already cited an ancient inscription when discussing the site of the temples of Concord and Jupiter Terebinthus. It is perhaps the temple of Fortuna Primigenia mentioned by Flutarch (Fort. Rom. 10) as having been built by Servius on the Capitoline, and alluded to apparently by Clemens. (Prot. p. 31. p. 15. Syll.) The temple of HONOS AND VIRTUS, built by C. Marius, certainly could not have been on the northern eminence, since we learn from Festus (p. 34, Müh.) that he was compelled to build it low lest it should interfere with the prospect of the augurs, and he should thus be ordered to demolish it. Indeed Propertius (iv. 11. 45) mentions it as being on the Tarpeian rock, or southern summit:

"Poedaque Tarpeio conopia tendere saxo  
Jura dare et statuas inter et arma Mari."

Whence we discover another indication that the auguraculum could not possibly have been on the NE. height; for in that case, with the huge temple of Jupiter before it, there would have been little cause to quarrel with this bagatelle erected by Marius. It must have stood on a lower point of the hill.
hill than the augurs' forum, and probably near its

The building of it by Marius is testified

and from an inscription (Orell. 343) it appears to have been erected out of

Romulus, and as he deprecated its

Also, Cicero pointed out the temple erected by Augustus to Jupiter Capitoline, besides that in his forum, seems very doubtful, and is testified only by Dom Cassius (iv. 10). Domitian, to commemorate his preservation during the contest with the Vitellians, dedicated a sacellum to Jupiter Conservator, or the Preserver, in the Velabrum, on the site of the house of the Aedidna, or sacratium, in which he had taken refuge; and afterwards, when he had obtained the purple, a large temple to Jupiter Custos on the Capitoline, in which he was represented in the bosom of the god. (Tac. ii. 74; Suet. Dom. 5.) We also hear of a temple to Beneficence (Eoppoiia) erected by M. Aurelius. (Dom. xxxi. 34.)

But one of the most important temples on the SW, summit or Are was that of Juno Moneta, erected, as we have said, in pursuance of a vow made by Camillus on the spot where the house of M. Manlius Capitolinus had stood. (Liv. vii. 28.) The name of Moneta, however, seems to have been conferred upon the goddess some time after the dedication of the temple, since it was occasioned by a voice heard from it after an earthquake, advising (monens) that expiation should be made with a pregnant sow. (Cic. de Div. i. 45.) The temple was erected in B. C. 344. The Roman mint was subsequently established in it. (Liv. vi. 20; cf. Suidas, Monnpa.) It was rebuilt in B. C. 173. (Liv. xlii. 7.) Near it, as we have before endeavoured to establish, must be placed the temple of Concord erected by Camillus and restored by Tibers; as well as the other smaller temple to the same deity, of no great renown, dedicated during the Second Punic War, B. C. 217. (Liv. xxi. 35.)

Such were the principal temples which occupied the summit of the Capitoline hill. But there were also other smaller temples, besides a multitude of statues, sacella, monuments, and offerings. Among these was the temple of Vesta, which stood in the place called *inter duos lucos* between the Capitol and the Tarpeian height. As ari. Joyis Pistoris and aced. Veniers Calvux must also be reckoned among these (Liv. vii. 387; Laeant. i. 20.) Among the statues may be mentioned those of the Roman Kings in the temple of Fides (App. B. c. i. 16; Dom. xlii. 44), and on the hill the two colossal statues of Apollo and Jupiter. The former of these, which was 30 cubits high, was brought by M. Lucullus from Aegina in Pontus. The Jupiter was made of Sp. Carvius out of the armour and helmets of the conquering Samnites, and was of such a size that

it could be seen from the temple of Jupiter Latiaris on the Alban Mount. (Plin. xxxiv. 18.) It would be useless to run through the whole list of objects that might be made out. It will suffice to say that the area Capitolia was so crowded with the statues of illustrious men that Augustus was compelled to remove many of them into the Campus Martius. (Suet. Cal. 34.)

We know only of one profane building on the summit of the Capitoline hill—the Tabularium, or record office. We cannot tell the exact site of the original one: but it could not have stood far from the Capitoline temple, since it appears to have been burnt down together with the latter during the civil wars of Sulla. Polybius (iii. 26) mentions the earlier one, and its burning, alluded to by Cicero (N. D. iii. 30, pro Rabir. Perd. 3), seems to have been effected by a private hand, like that of the Capitol itself. (Tac. Hist. iii. 72.) When rebuilt by Q. Lutatius Catulus it occupied a large part of the eastern side of the depression between the two summits of the Capitoline, behind the temple of Concord, and much of it still exists under the Palazzo Senatorio. In the time of Poggio it was converted into a salt warehouse, but the inscription recording that it was built by Catulus, at his own expense (de suo) was still legible, though nearly eaten away by the saline moisture. (De Variet. Fort. lib. i. p. 8.)

This inscription, which was extant in the time of Nardini, is also given by him (Rom. Ant. ii. p. 300) and by Gruter (clxx. 6; cf. Orelli. 31), with slight variations, and shows that the edifice, as rebuilt by Catulus, must have lasted till the latest period of the Empire. It is often called aerarium in Latin authors. (Liv. iii. 69 &c.)

ARCH OF TABULARIUM.

We shall now proceed to consider some of the most remarkable spots on the hill and its dependencies. And first of the Asylum. Becker (Handb. p. 387) assumes that it occupied the whole depression between the two summits, and that this space, which by modern topographers has been called by the unclassical name of Intermonium, was called "inter duos lucos." But here his authorities do not bear him out. Whether the whole of this space formed the original asylum of Romulus, it is impossible to say; but it is quite certain that this was not the asylum of later times. It would appear from the description of Dionysius (ii. 15) that in its original state (νείρ τοῦτος, κ. τ. l.) the grove may have extended from one summit to the other; but it does not appear that it occupied the whole space. It was convenient for Becker to assume this, on account of his interpretation of the passage in Tacitus respecting the
assault of the Vitellians, where he makes them storm the SW. height from the grove of the asylum, which he places where the steps now lead up to the Palazzo de' Conservatori. But, first, it is impossible to suppose that in the time of Vitellius the whole of this large area was a grove. Such an account is inconsistent with the buildings which we know to have been erected on it, as the Tabularium, and also with the probable assumption which we have ventured to propose, that a considerable part of it was occupied by the Area Capitolina. But, secondly, the account of Tacitus, as we have already pointed out, is quite incompatible with Becker's view. The Vitellians, being repulsed near the summit of the Clivus, retreat downwards, and attempt two other ascents, one of which was by the Lucas Asylli. And this agrees with what we gather from Livy's description of the place: "Locum, qui nunc septus descendentalus inter duas lacos est, asylum apertum" (i. 8.) Whence we learn that the place called "inter duas lacos" contained the ancient asylum, the enclosure of which asylum was seen by those who descended the "inter duas lacos." Thirdly, the asylum must have been near the approach to it; and this, on Becker's own showing (Handb. p. 415), was under the NE. summit, namely, between the career and temple of Concord and behind the arch of Severus. This ascent has been erroneously called Clivus Asylli, as there was only one clivus on the Capitoline hill. But it is quite impossible that an ascent on this side of the hill could have led to a Lucas Asylli where the Palazzo de' Conservatori now stands. It was near the asylum, as we have seen, that the fire broke out which destroyed the temple of Jupiter Capitolinus; and the latter, consequently, must have been on the NE. summit. With respect to the asylum, we need only further remark, that it contained a small temple, but to what deity it was dedicated nobody could tell ( renewables είπ' τούτον κατακεκαμάξεται; ὅτι δὲ διὰ διών ἤ βαλον κατὰ ιχὺ σαφῆ εἰτέν, Dionysii, ii. 15); and he was therefore merely called the divinity of the asylum (Θέας Δωλάους, Plat. Rom. 9).

Another disputed point is the precise situation of the Rupes Tarpeia, or that part of the summit whence criminals were hurled. The prevalent opinion among the older topographers was that it was either at that part of the hill which overhangs the Ficculus Montonara, that is, at the extreme SW. point, or farther to the W., in a court in the Via di Tor de' Specchi, where a precipitous cliff, sufficiently high to cause death by a fall from it, bears at present the name of Rupe Tarpeia. That this was the true Tarpeian rock is still the prevalent opinion, and has been adopted by Becker. But Dureae de la Malle (Mémoire sur la Roche Tarpeienne, in the Mem. de l'Acad., 1819) has pointed out two passages in Dionysius which are totally incompatible with this site. In describing the execution of Cassius, that historian says that he was led to the precipice which overhangs the forum, and cast down from it in the view of all the people (τούτο τὸ τέλος τῆς δίκαιας λαυνυσης, ἀγανότεις οἱ ταμίαι τὸν άνθρα ἐπὶ τὸν ψηρείμενον τῆς ἁγορᾶς κρυμνων, ἀπάνων ὑπόγαλων, ἢθυμαν κατὰ τῆς πέτρας, viii. 78, cf. vii. 35, seq.). Now this could not have taken place on the side of the Tor de Specchi, which cannot be seen from the forum; and it is therefore assumed that the true Rupes Tarpeia must have been on the E. side, above S. Maria della Consolazione. The arguments adduced by Becker to controvert this assumption are not very convincing. He objects that the hill is much less precipitous here than on the other side. But this proves nothing with regard to its earlier state. Livy, as we have seen, records the fall of a vast mass of rock into the Vicus Jugarius. Such landslips must have been frequent in later times, and it is precisely where the rock was most precipitous that they would occur. Thus, Flavius Blondus (Inst. Rom. ii. 58) locates the fall in his own time of a piece as large as a house. Another objection advanced by Becker is that the criminal would have fallen into the Vicus Jugarius. This, however, is absurd; he would only have fallen at the back of the house. Nothing can be inferred from modern names, as that of a church now non-extant, designated as sub Tarpeo, as we have already shown that the whole S. summit was Mons Tarpeins. Becker's attempt to explain away the words ἀπάνων ὑπόγαλων is utterly futile. On the whole, it seems most probable that the rock was on the SE. side, not only from the express testimony of Dionysius, which it is difficult or impossible to set aside, but also from the inherent pro-

**Suggested Tarpeian Rock,**
hability that among people like the Romans a public execution would take place at a public and conspicuous spot. The Centum Grappus, or Hundred Steps, were probably near it; but their exact situa-

tion it is impossible to point out. The other objects on the Clivus and slopes of the hill will be described in the next section.

PLATE OF THE FORUM DURING THE REPUBLIC.

1. Basilica Opimia.
2. Aedes Concordiae.
3. Seminulum.
4. Vulcanal.
5. Graecostasis.
6. Curia.
8. Basilica Acilia.
10. Schola Xanths.
11. Templum Saturni.
15. Forum Juturnae.
17. Porte Libonia.
18. Lacus Curtius.
20. Signum Vertumnii.
22. Aedes Vesta.
23. Clivus Capitolinus.
24. Vicus Jugarius.
25. Vicus Tuscus.

IV. THE FORUM AND ITS ENVIRONS.

The forum, the great centre of Roman life and business, is so intimately connected with the Capitol that we are naturally led to treat of it next. Its original site was a deep hollow, extending from the eastern foot of the Capitoline hill to the spot where the Velia begins to ascend, by the remains of the temple of Antoninus and Faustina. At the time of the battle between the Romans and Sabines this ground was in its rude and natural state, partly swampy and partly overgrown with wood. (Dionys. ii. 50.) It could, however, have been neither a thick wood nor an absolute swamp, or the battle could not have taken place. After the alliance be-
tween the Sabines and Romans this spot formed a sort of neutral ground or common meeting-place, and was improved by cutting down the wood and filling up the swampy parts with earth. We must not, indeed, look for anything like a regular forum before the reign of Tarquinius Priscus; yet some of the principal lines which marked its subsequent ex-
tent had been trenched before that period. On the E. and W. these are marked by the nature of the ground; on the former by the ascent of the Velia, on the latter by the Capitoline hill. Its northern boundary was traced by the road called Sacra Via. It is only of late years, however, that these bound-
aries have been recognised. Among the earlier topo-

graphers views equally erroneous and discordant prevailed upon the subject; some of them extending the forum lengthways from the Capitoline hill to the summit of the Velia, where the arch of Titus now stands; whilst others, taking the space between the Capitoline and temple of Faustina to have been its breadth, drew its length in a southerly direction, so as to encroach upon the Velabrum. The latter theory was adopted by Nardini, and prevailed till very recently. Pilaio (Del Foro Romano, Boms, 1818, 1832) has the merit of having restored the correct general view of the forum, though his work is not always accurate in details. The proper limits of the forum were established by excavations made between the Capitol and Colosseum in 1827, and following years, when M. Fos saw opposite to the temple of Antoninus and Faustina, a piece of the pavement of the Sacra Via, similar to that which runs under the arch of Severus. (Bunsen, Le For. 
Rom. expliqué, p. 7.) A similar piece had been previously discovered during excavations made in the year 1742, before the church of S. Adriano, at the eastern corner of the Via Bonella, which Fico-
ni (Vestigio de Roma antica, p. 75) rightly con-

sidered to belong to the Sacra Via. A line pro-

longed through these two pieces towards the arch of 

Severus will therefore give the direction of the 

street, and the boundary of the forum on that side. 

The southern side was no less satisfactorily deter-

mined by the excavations made in 1835, when the 

Basilica Julia was discovered; and in front of its
steps another paved street, enclosing the area of the forum, which was distinguishable by its being paved with slabs of the ordinary silex. This street continued eastwards, past the ruin of the three columns or temple of Caster, as was shown by a similar piece of street pavement having been discovered in front of them. From this spot it must have proceeded eastwards, past the church of S. Maria Liberatrice, till it met that portion of the Sacra Via which ran in a southerly direction opposite the temple of Faustina (S. Lorenzo in Miranda), and formed the eastern boundary of the forum. Hence, according to the opinion now generally received, the forum presented an oblong or rather trapezoidal figure, 671 English feet in length, by 202 at its greatest breadth under the Capitol, and 117 at its eastern extremity. (Bunsen, *Les Forum de Rome*, p. 15.)

**THE FORUM IN ITS PRESENT STATE.**

Sacra Via.—The Sacra Via was thus intimately connected with the forum; and as it was both one of the most ancient and one of the most important streets of Rome, it will demand a particular description. Its origin is lost in obscurity. According to some accounts it must have been already in existence when the battle before Allia was fought, since it is said to have derived its name of the "Sacred Way" from the treaty concluded upon it between Romanus and Tatins. (Dionysius ii. 46; Festus, p. 230, Mull.) This, however, seems highly improbable; not only because the road could hardly have existed at so early a period, when the site of the forum itself was in so rude a state, but also because a public highway is not altogether the place in which we should expect a treaty of peace to be concluded. The name of the comitium has also been derived, perhaps with no greater probability, from the same event. It is more likely that the road took its origin at a rather later period, when the Sabine and Roman cities had become consolidated. Its name of Sacra Via seems to have been derived from the sacred purposes for which it was used. Thus we learn from Varro (i. 47, Mull.) that it began at the sacellum of the goddess Strenia, in the Carinae; that it proceeded thence as far as the arx, or citadel on the Capitoline hill; and that certain sacred offerings, namely, the white sheep or lamb (ovis idulis), which was sacrificed every ides to Jove (Ovid, *Fasti* i. 56; Macrobius, S. 1. 15; Paul. Diaec. p. 104, Mull.), were borne along it monthly to the arx. It was also the road by which the augurs descended from the arx when, after taking the auguries, they proceeded to inaugurate anything in the city below. It likewise appears that Titus Tatins instituted the custom that on every new year's day the augurs should bring him presents of verbena from the grove of Strenia, or Strenna, to his dwelling on the arx ("ab exortu poene urbis Martiae Streniarum usus adoluit, acceperit regis Tatii, qui verbenas felicis arboris ex laco Strennae anno novi auspiciis primos accept," Symm. *Epist.* x. 35). This custom seems to have been retained in later times in that known as the augurium salutis. (Cic. *Leg. ii.* 8; Tac. *Ann.* x. 25; Lucian, *Pseudol.* 8.) Hence perhaps the appellation of "sacra;" though the
whole extent of road was called Sacra Via only in sacerdotal language, between which and the common usage we have already had occasion to note a diversity when giving an account of the Servian gates. In common parlance only that portion of the road was called Sacra Via which formed the ascent of the Velia, from the forum to its summit ("Hujus Sacrae Viae pars haec sola vulgo nota quae est a foro eunti primero clivo," Varr. l. c.). Hence by the poets it is sometimes called "Sacra Clivus;" "Inde sacrum veneranda petes Palatia clivo." (Mart. i. 70. 5); and—

"— quandoque transt ferocios
Per sacrum clivum, inerita decorus
Frente, Nieambros." (Hor. Od. iv. 2. 34.)

compared with—

"Intactus aut Britannus ut descendenter
Sacra catenatus via." (Id. Epod. vii. 7.)

(Comp. Ambrosch. Studien und Andeut. p. 78, seq.)

The origin of the vulgar opinion is explained by Festus in the following passage: "Haec ne extatus quidem, ut vulgus opinatur, sacra appellanda est, a regia ad domum regis sacrificulorum, et est ei tempus ut sacrificulum Strenaeae, et eversus regis usque in aequum." (p. 290, Mull.) Whence it appears that only the part which lay between the Regia, or house of the pontifex maximus, and that of the rex sacrificius, was commonly regarded, and probably for that very reason, as "sacra." This passage, however, though it shows plainly enough that there must have been a space between these two residences, has caused some embarrassment en account of a passage in Dion Cassius (liv. 27), in which he says that Augustus presented the house of the rex sacrificius (του βασιλει του ειρην) to the Vestals because it adjourned their residence (μονταγιος ἄκρι), and as we know from Pliny (Ep. vii. 19) that the vestals dwelt close to the temple, it seems impossible, if Dion is right, that there should have been a street lying between the two places mentioned. But the matter is plain enough; though Becker (de Muris, pp. 30—35, Handb. pp. 226—237) writes several pages in far-fetched reasoning in order to arrive at a conclusion which already lies before us in a reading of the text of Dion for which there is actually MS. authority. Augustus was chosen pontifex maximus (αρχιερεας), not rex sacrificius, as Dion himself says in this passage. But the two offices were perfectly distinct ("Regem sacrificium creant. Id sacerdotalium pontificalium subjecserent," Liv. ii. 2). Augustus would hardly make a present of a house which did not belong to him, and therefore in Dion we must read, with some MSs., του βασιλει του ειρην, for ειρην: Dion thus, in order perhaps to convey a lively notion of the office to his Greek readers, designating the Roman pontifex maximus as "king of the priests," instead of using the ordinary Greek term αρχιερεας. The matter therefore lies thus. Varro says that in ordinary life only the clivus, or ascent from the forum to the Summa Sacra Via, obtained the name of Sacra Via. Festus repeats the same thing in a different manner: designating the space so called as lying between the Regia, or house of the pontifex maximus, and that of the rex sacrificius. Whence it follows that the latter must have been on the Summa Sacra Via. It can scarcely be doubted that before the time of Augustus the Regia was the residence of the pontifex maximus. The building appears to have existed till a late period of the Empire. It is mentioned by the younger Pliny (Ep. iv. 11) and by Plutarch (Qu. R. 97, Rom. 18) as extant in their time, and also probably by Herodian (i. 14) in his description of the burning of the temple of Peace under Commodus. After the expulsion of the kings, the rex sacrificius, who succeeded to their sacerdotal prerogatives, was probably presented with one of the royal residences, of which there were several in the neighbourhood of the Summa Sacra Via; that being the spot where Ancus Marcus, Tarquinius Priscus, and Tarquinius Superbus had dwelt. (Liv. i. 41; Solf. i. 23, 24; Plin. xxxiv. 13.) We cannot tell the exact direction in which the Sacra Via traversed the valley of the Colesium and ascended to the arch of Titus, nor by what name this part of the road was commonly called in the language of the people; but it probably kept along the base of the Velia. At its highest point, or Summa Sacra Via, and perhaps on the site afterwards occupied by the temple of Venus and Rome, there seems to have been anciently a market for the sale of fruit, and also probably of nick-nacks and toys. "Summa Sacra Via, ubi pont. venetae. (Varr. R. R. i. 2.)

Hence Ovid (A. A. ii. 265.):—

"Rure suburbano poteris tibi diure missa
Illis, vel in Sacra sim licet einta Via." (Sat. ii. 17. 11.)

Whilst the nick-nacks are thus mentioned by Propertius (iii. 17. 11.)—:

"Et modo paronis canJa flabellum superbae
Et manibus dura frigus habere pila,
Et cupit iraturn tales me poscere eburnos
Quaeque nintet Sacra villa dona Via."

The direction of the Sacra Via is indicated by Horace's description of his stroll: "Ibam forte Via Sacra," &c. (S. i. 9.) He is going down it towards the forum, having probably come from the villa of Maecenas, on the Esquiline, where he is interrupted by the eternal bore whom he has pilled over. The direction of his walk is indicated by his unavailing excuse that he is going to visit a sick friend over the Tiber (v. 17) and by the arrival at the temple of Venus, which the Sacra Via having been thus quitted and the forum left on the right. The two extremities of the street, as commonly known, are indicated in the following passage of Cicero: "Hoc tumen miror, cur tu haec potissimum iscrive, qui longissima a te absitut. Equidem, si quando ut fit, jactor in turbis, non illum accuso, qui est in Summa Sacra Via, cum ego ad Fabianum Fornicem impellor, sed eum qui in me ipsum incurrit atque incidit" (p. Planc. 7). The Forum Fabius, as it will hereafter be called, stood at the eastern extremity of the forum; and Cicero has made the most of his illustration by taking the whole length of the street. Beyond this point, where it traversed the N. side of the forum, we are at a loss to tell what its vulgar appellation may have been; and if we venture to suggest that it may have been called "Janus," this is merely a conjecture from Horace (Epist. i. 1. 54), where "haec Janus summus ab ipso" seems to suit better with a street — just as we should say, "all Lombard street" — than with two Janis, as is commonly interpreted, or than with a building containing several floors let out in counting houses. (Cf. Sat. ii. 3. 18.) This view is supported by the Schola on the first of these passages, where it is said:
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"J anus autem hic platea dicitur, ubi mercatores et senatores sortis causa convenire solebant." In fact it was the Roman Change. The ascent from the forum to the summit of the Capitoline hill, where the Sacra Via terminated, was, we know, called Clivus Capitolinus. It only remains to notice Becker's dictum (de Muris, p. 23) that the name of this street should always be written Sacra Via, and not in reversed order Via Sacra. To the exceptions which he noted there himself, he adds some more in the Handbuch (p. 219, note), and another from Seneca (Controv. xxvii. p. 299, Bip.) in his Adlocutio; and Urlich's (Rom. Topogr. p. 8) includes the list. On the whole, it would seem that though Sacra Via is the more usual expression, the other cannot be regarded as anachronical.

Vicus Jugarius.—Of the name of the street which ran along the south side of the forum we are utterly ignorant; but from it issued two streets, which were among the most busy, and best known, in Rome. These were the Vicus Jugarius and Vicus Tuscius. We have before had occasion to mention that the former ran close under the Capitoline hill, from the forum to the Porta Carmentalis. It was thought to derive its name from an altar which stood in it to Juno, the presiding deity of wedlock. (Paul. Diaec. p. 104, Müll.) It does not appear to have contained any other sacred places in ancient times; but Augustus dedicated in it altars to Ceres and Ops Augusta. (Fast. Aedid. IV. Id. Aug.) At the top of the street, where it entered the forum, was the fountain called Lucus Servilius, which obtained a special notoriety during the proscriptions of Sulla, as it was here the condemned senators were exposed. (Cic. Rosc. Am. 32; Sosec. Prov. 3.) M. Agrippa adorned it with the effigy of a hydra. (Fastus, p. 290, Müll.) Between the Vicus Jugarius and Capitoline hill, and close to the foot of the latter, lay the Aequinuclium (Liv. xxxiv. 28.), said to have derived its name from occupying the site of the house of the demagogue, Sp. Maelius, which had been razed (Varr. L.L. v. 157, Müll.; Liv. iv. 16.). It served as a market-place, especially for the sale of lambs, which were in great request for sacrifices, and probably corresponded with the modern Via del Monte Torpese. (Cic. Div. ii. 17.)

Vicus Tuscius.—In the imperial times the Vicus Jugarius was bounded at its eastern extremity by the Basilica Julia; and on the further side of this building, again, lay the Vicus Tuscius. According to some authorities this street was founded in B. C. 507, being assigned to such of the Etruscans in the vanquished host of Aruns as had fled to Rome, and felt a desire to settle there (Liv. ii. 15; Dioys. v. 36); but we have before related, on the authority of Varro and Tacitus, that it was founded in the reign of Romulus. These conflicting statements may, perhaps, be reconciled, by considering the later settlement as a kind of second or subsidiary one. However this may be, it is with the topographical facts that we are here more particularly concerned, about which Doreysius communicates some interesting particulars. He describes the ground assigned to the Tuscius as a sort of hollow or gorge situated between the Palatine and Capitoline hills; and in length nearly 4 stadia, or half a Roman mile, from the forum to the Circus Maximus (v. 36). We must presume that this measurement included all the windings of the street; and even then it would seem rather exaggerated, as the whole NW. side of the Palatine hill does not exceed about 2 stadia. We must conclude that it was continued through the Velabrum to the circus. Its length as Canina observes (For. Rom. in. i. p. 67) is a proof that the forum must have extended from NW. to SE., and not from NE. to SW.; as in the latter case, the space for the street, already too short, would have been considerably curtailed. This street, probably from the habits of its primitive colonists, became the abode of fishmongers, fruit-sellers, bird-fanciers, silversmiths, and perfumers, and enjoyed but an indifferent reputation (" Tuscii turba impia viril," Hor. Sor. ii. 3. 29.) It was here, however, that the best silks in Rome were to be procured ("Neo nisi prima veltis de Tuscico sorca vico," Mart. ii. 27. 11). In fact, it seems to have been the great shopping street of Rome; and the Roman gentlemen, whose ladies, perhaps, sometimes induced them to spend more than what was agreeable there, vented their ill humour by abusing the tradesmen. According to the scholiast on the passage of Horace just cited, the street was also called Vicus Tararius. This appellation was doubtless derived from the frankincense and perfumes sold in it, whence the allusion in Horace (Ep. i. 1. 267):—

"Ne capsa porrectus aperta
Deferas in vienn vertendem tus ut odoris.
Et piper, et quicquid chartis amicitia inedita."

Being the road from the forum to the circus and Aventine, it was much used for festal processions. Thus it was the route of the Pontia Circensis, which proceeded from the Capitol over the forum, and by the Vicus Tuscius and Velabrum to the circus. (Dionys. vii. 72.) We have seen that the procession of the virgins passed through it from the temple of Apollo outside the Porta Carmentalis to that of Juno Regina on the Aventine. Yet notwithstanding these important and sacred uses, it is one of the charges brought by Cicero against Verres that he had caused it to be paved so villanously that he himself would not have ventured to ride over it (Verres, 298.) We go from this to the passage that a statue of Vertumnus, the national Etruscan deity, stood at the end of the street next the forum. Becker (Handb. p. 308) places him at the other extremity near the Velabrum. But all the evidence runs the other way; and the lines of Propertius (iv. 2. 5), who puts the following words into the god's mouth, are alone sufficient to decide the matter (Clara. Mus. vol. iv. p. 444):—

"Nec me tura juvant, nec templu lastor eburno
Romanum satis est posse videre forum."

Comitium.—Having thus described the streets which either encircled the forum or afforded outlets from it, we will now proceed to treat of the forum itself, and the objects situated upon and around it, and endeavour to present the reader with a picture of it as it existed under the Kings, during the Republic, and under the Empire. But here, as in the case of the Capitol, we are arrested in the outset by a difficult investigation. We know that a part of the forum called the comitium, was distinguished from the rest by being appropriated to more honourable uses; but what part of the forum it was has been the subject of much dispute. Some, like Canina, have considered it to be a space running parallel with the forum along its whole southern extent; whilst others, like Buceeon and Becker, have thought that it formed
a section of the area at its eastern extremity, and about one-third of the whole forum. An argument advanced by Becker himself (Handb. p. 278) seems decisive against both these views, namely, that we never hear any building on the S. side of the forum spoken of as being on the comitium. Yet in spite of this just remark, he ends by adopting the theory of Bunsen, according to which the comitium began at or near the ruin of the three columns and extended to the eastern extremity of the forum: and thus both the temple of Vesta and the Regia must have stood very close to it. The two chief reasons which seem to have led him to this conclusion are, the situation of the rostra, and that of the Tribunal Praetorius. Respecting the former, we shall have occasion to speak further on. The argument drawn from the latter, which is by far the more important one, we shall examine at once. It proceeds as follows (Handb. p. 280): "The original Tribunal Praetorius was on the comitium (Liv. vi. 15, xxix. 16; Gall. xx. 11, 47 (from the XII. Tables); Varro, L. L. v. 32, p. 154; Plaut. Pers., iii. 6. 11; Macrobi. Sat. ii. 12), which, however, is also mentioned as being merely on the forum. (Liv. xxxv. 40, 2, 44.) In this part of the forum was the Puteal Libonis or Scironium, and this is expressly mentioned as being near the Forum Fabius, the Atrium Vestae, the rostra, and lastly the aedes Divi Juli (Porphyry, ad Hor. Ep. i. 19. 8; Schol. Crut. 16. Id. ad Sat. ii. 6. 35; Fest. p. 333; Schol. ad Pers. Sat. iv. 49); consequently the comitium also must have been close to all these objects."

We presume that Becker's meaning in this passage is, that the first or original tribunal was on the comitium, and that it was afterwards moved into the forum. It could hardly have been both on the comitium and forum, though Becker seems to hint at such a possibility, by saying that it is "also mentioned as being merely on the forum;" and indeed there seems to be no physical impossibility in the way, since it is evident that the tribunal at first was merely a movable chair ("dictator — stipina et mulatidium, sella in comitio posta, viatorum ad M. Manilius praetor gessit," Liv. vi. 15). But if that was his meaning, the passages he cites in proof of it do not bear him out. In the first Livy merely says that a certain letter was carried through the forum to the tribunal of the praetor, the latter of course being on the comitium ("eae literae per forum ad tribunal praetoris latae," xxvii. 50). The other two passages cited contain nothing at all relative to the subject, nor can there be any doubt that in the early times of the Republic the comitium was the usual place on which the praetor took his seat. But that the tribunal was moved from the comitium to the forum is shown by the scholiasts on Horace whom Becker quotes. Thus Porphyrio says: "Puteal autem Libonis sedes praetoris fuit prece Auncum Fabianum, dictumque quod a Libone titule primum tribunal et subsellia locata sit." Primum here is not an adjective to be joined with tribunal — i. e. "that the first or original tribunal was placed there by Libo," but an adverb — "that the tribunal was first placed there by Libo." The former version would be nonsense, because Libo's tribunal could not possibly have been the first. Besides the meaning is unambiguously shown by the Schol. Crut. "puteal Libonis; tribunal: Quid autem ait Libonis, hunc sustitit, quod est primus tribunal in foro statuerit." If the authority of these scholiasts is suspicious as to the fact of this removal, though there are no apparent grounds for suspicion, yet Becker at all events is not in a condition to invalidate their testimony. He has quoted them to prove the situation of the puteal; and if they are good for that, they are also good to prove the removal of the tribunal. Yet with great inconsistency, he tacitly assumes that the tribunal had always stood in its original place, that is, on the comitium, and by the putule, contrary to the express evidence that the latter was on the forum. ("Puteal hunc erat in foro," Sch. Crut. ad Sat. ii. 6. 35.) Libo flourished about a century and a half before Christ. [See Dict. of Biogr. Vol. ii. p. 779.] Now all the examples cited by Becker in which the tribunal is alluded to as being on the comitium, are previous to this date. The first two in note 457 might be passed over, as they relate not to the praetor but to the dictator and consuls; nevertheless, they are both anterior to the time of Libo, the first belonging to the year n. c. 382 and the second to 204. The passage from Gellius "ad praetorem in comitium," being a quotation from the XII. Tables, is of course long prior to the same period. The passage in Varro (L. L. v. 32) of which Becker speaks derives the name of comitium from the practice of coming together there (coire) for the decision of suits, of course refers to the very origin of the place. A passage from Plautus can prove nothing, since he died nearly half a century before the change effected by Libo. The passage alluded to in Macrobius (ii. 12) must be in the quotation from the speech of C. Titius in favour of the Lex Fannia: "Ine ad comitium vadunt, ne item suam faciant; veniant in comitium tristies, &c." But the Lex Fannia was passed in n. c. 164 (Macrobi. ii. 13); or even if we pass it four years later, in n. c. 160, still before the probably date of Libo's alteration; who appears to have been tribune in n. c. 149. Thus the argument does not merely break down, but absolutely recoils against its inventor; for if, as the Schola Crutiana informs us, Libo moved the tribunal from the comitium to the forum, and placed it near the putule, then it is evident that this part of the area could not have been used for the comitium. The comitium, then, being neither on the south nor the east sides of the forum, we must try our fortune on the north and west, where it is to be hoped we shall be more successful. The only method which promises a satisfactory result is, to seek it with other objects with which we know it to have been connected. Now one of these is the Vulcana. We learn from Festus that the comitium stood beneath the Vulcana; in Vulcana, quod est supra Comitium (p. 290, Milli). In like manner Bursius describes the Vulcana as standing a little above the forum, using, of course, the latter word in a general sense for the whole area, including the comitium: και τα μεσοδόι ειναια εστάναι (vi. 50). Where εστάναι is not to be taken of a proper temple (vaos), but signifies merely an area consecrated to the gods, and having probably an altar. It was a rule that a temple of Vulcan (Vulcania) was set up in the comitium (Vestae, praetoribus); and thus in later times we find one in the Campus Martius ("tacent de caelo aedem in campo Vulcan", Liv. xxxiv. 10). That the Vulcana was merely an open space is manifest from its appellation of area, and from the accounts we read of rain falling upon it (Liv. xxix. 46, xl. 19). Of buildings beg
Hence, we are led to suppose that the comitium occupied a considerable part of the N. side of the forum; but its exact limits, from the want of satisfactory evidence, we are unable to define. It must have been a slightly elevated place, since we hear of its having steps; and its form was probably curvilinear, as Pliny (xxiv. 12) speaks of the statues of Pythagoras and Aeliusiades being at \( \textit{its horns} \) (\textit{in curiosum Comitii}); unless this merely alludes to the angle it may have formed at the corner of the forum. It has been sometimes erroneously regarded as having a roof; a mistake which seems to have arisen from a misinterpretation of a passage in Livy, in which that author says that in B. C. 208 the comitium was covered for the first time since Hannibal had been in Italy (\textit{C. Eo anno primum, ex quo Hannibali in Italiam venisset, comitium tectum esse, memorie proditur est}, xxvii. 36). Hence, it was thought, that from this time the comitium was covered with a permanent roof. But Pliny (\textit{de Foro Rom.}, p. 15, seq.) pointed out that in this manner there would be no sense in the words "for the first time since Hannibali in was in Italy," which indicate a repeated covering. The whole context shows that the historian is alluding to a revived celebration of the Roman games, in the usual fashion; and that the covering is nothing more than the \textit{rela} or canvas, which on such occasions was spread over the comitium, to shade the spectators who occupied it from the sun. That the comitium was an open place is evident from many circumstances. Thus, the prodigious rain, which so frequently falls in the narrative of Livy, is described as wetting it (Livy. xxxiv. 45; Jul. Obsequ. c. 103), and troops are represented as marching over it. It was here, also, that the famous Numinalis Arbor grew (Tac. Ann. xiii. 58), which seems to have been transplanted thither from the Falatine by some juggle of Attius Navius, the celebrated augur (Plin. xv. 20; ap. Sueton., \textit{Les Forum de Rom.} p. 45, seq.), though we can by no means accede to Suetonius' emendation of that passage.

The principal destination of the comitium was for holding the comitia curiata, and for hearing lawsuits (\textit{Comitium ab eo quod coibant eo, comitiis curiatis, et litium causa}, Var. L. L. v. § 155, Mull.), and it must, therefore, have been capable of containing a considerable number of persons. The comitia centuriata, on the other hand, were held in the Campus Martius; and the tributa on the forum proper. The curiata were, however, sometimes held on the Capitol before the Curia Calabra. The comitium was also originally the proper place for \textit{contiones}, or addresses delivered to the assembled people. All these customs caused it to be regarded as more honourable and important than the forum, which at first was nothing more than a mere market-place. Hence, we frequently find it spoken of as a more distinguished place than the forum; and seats upon it for viewing the games were assigned to persons of rank. Its distinction from the forum, as a place of honour for the magistrates, is clearly marked in the following passage of Livy, describing the alarm and confusion at Rome after the defeat at Trasimene: \textit{"Romae ad primum nutumium clades ejus cum ingenti terram ac tumultuum concursus in forum populi et factus. Matronae vagae per vias, quae repens clades adlata, quasque fortum exercitus exspect, obvisse conaculorum, et ad quos frequentes \textit{contiones} modo \textit{turbas in comitium et curium versus magistratae vocaret."} &c. (xxiii. 7). When not oc-
cupied by the magistrates it appears to have been open to the people. Thus, the senate being as-
sembled in the curia to hear the ambassadors of those made prisoners at the battle of Cannae, the
people are represented as filling the comitium;
"Ubi is finem fecit, extemplo ab ea turba, quae in
comitio erat, clamor fidelis est sublatus, manuque
ad coriun tendentes, &c." (Id. xxii. 60.) Being
the place for the contiones it of course had a sug-
gestum, or rostra, from which speeches were de-
ivered; but we shall have occasion to describe this
and other objects on and around the comitium and
forum when we arrive at them in their chronological
order.

It was not till after the preceding account of the
comitium had been committed to paper that the
writer of it met with the essay on the comitium by
Mommsen in the *Annali dell’ Instituto* (vol. xvi.),
to which reference has before been made. The writer
was glad to perceive that his general view of the
situation of the comitium had been anticipated,
although he is unable to concur with Mommsen
respecting some of the details; and the situation
of the Curia Hostilia, of the temple of Jansen, of the
Forum Caesaris, and some other objects. In re-
futing Becker’s views, Mommsen has used much the
same arguments, though not in such detail, as those
just adduced; but he has likewise thought it worth
while to refute an argument from a passage in
Herodian incidentally adduced by Becker in a note
(p. 332). As some persons, however, may be dis-
posed to attribute more weight to that argument
than we do ourselves, we shall here quote Mom-
msen’s refutation: "Minus etiam probat alterum,
quod á Becker, p. 332, n. 612, afferat, argumentum
desuntum ex narratione Herodiani, i. 9, Severum
in somnio vidisse Pertinacem equo vectum dia mévis
TJ lae 'Vpójv mév ódòv qui cum venisset kata
Tn árchnh Tis áyounas, éna épi démokratias pró-
teron démos suon óv ékklystiasen, ephum óv éxexh
subisse Severo enmique vexisses épi Tis áyounas
mévis. Non intelligo cur verba éna — ékkly-
stiasen referantur ad Tn árchnh neque ad Tis
áyounas, sed multo est simplex. Nam ut optime
quasi in foro insistere videtur qui rerum Romanarum
potituras est, ita de comitio eo tempore inepte haec
dicentur; accedit quod, si ad Tn árchnh Tis
áyounas omen pertineret, Severus ibi constitutur
fuisse, neque in foro medio. Nullis igitur idoneis
argumentis topographi Germani comitium eam
partem fors esse statuunt quae Velis subjacent..." (p. 289).

So much for the negative side of the question:
on the positive side Mommsen adduces (p. 299) an
argument which had not occurred to the writer of
the present article in proof of the position above
indicated for the comitium. It is drawn from the
Sacrum Cluacinae. That shrine, Mommsen argues,
stood by the Tabernae Novae, that is, near the arch of
Severus, as Becker has correctly shown (Handb.
p. 321) from Livy iii. 48; but he has done wrong
in rejecting the result that may be drawn from the
comparison of the two legends; first, that the
comitium was so called because Romulus and Tatius met
upon it after the battle (p. 273); second, that the Romans and Sabines cleansed them-

TELFPELE OF VESTA. (From a Coin.)

TELFPELE OF JANUS. (From a Coin.)

so that the statues on its was on the comitium. A fresh confirmation,
Mommsen continues, may be added to this discovery

of the truth. For that the Tabernae were on the
comitium, and not on the forum, as Becker sup-
poses, is pretty clearly shown by Dionysius (t…………
the áyounas en i dinávouz tei ékklystiasen, kai
tis élaloi ékstatizómis politikas práxeis, ékivos
edósmhizes, érgasthrma te kai tois élloi
koumois perilafox, ii. 67).

We are not, however, disposed to lay any great
stress on this argument. We think, as we have
already said, that Varro’s etymology of the comitium,
from the political and legal business transacted
there rendering it a place of great resort, is a much
more probable one; since, as the forum itself did
not exist at the time when Romulus and Tatius met
after the battle, it is at least very unlikely that any
spot should afterwards have been marked out upon
it commemorative of that event. It is, nevertheless,
highly probable that the statue of Cluacina stood
on the comitium, but without any reference to these
traditions. We do not, however, think that the
Tabernae occupied the comitium. By áyouna Dion-
ysius means the whole forum, as may be inferred
from περιολατον.

The Forum under the Kings.—In the time of
Romulus, then, we must picture the forum to
ourselves as a bare, open space, having upon it
only the altar of Saturn at about the middle of its
western side, and the Vatican on its NW. side.

Under Numa Pomplinus it received a few improve-
ments. Besides the little temple of Janus, which

would stand far from the forum, but of which we
have already had occasion to speak, when treating
of the Porta Janalisa in the first part of this article,
Numa built near it his Regia, or palace, as well as
the celebrated temple of Vesta. Both these objects
stood very near together at the SE. extremity of
the forum. The *Aediles Vestae* was a round building
(Festus, p. 262; Plin. Nat., ii), but no temple in
the Roman sense of the word; since it had been
purposely left uninaugurated, because, being the
resort of the vestal virgins, it was not deemed right
that the senate should be at liberty to meet in it
(Serv. *Aen.* vii. 153). Its site may be inferred from
several passages in ancient authors. Thus we learn from Dionysius (ii. 66) that it was in the forum, and that the temple of the Dioscuri, whose site we shall point out further on, was subsequently built close to it (Id. vi. 13; Mart. i. 70. 2). It is also said to have been near the lake, or fontain, of Juturna. (Val. Max. i. 8. 1; Ov. F. i. 707.) All these circumstances indicate its site to have been near the present church of St. Maria Liberatrice; where, indeed the graves of twelve vernal virgins, with inscriptions, were discovered in the 16th century. (Aldroandus, Memor, n. 3; Lucio Fauno, Antich. di Roma, p. 206.) In all its subsequent restorations the original round form was retained, as symbolic of the earth, which Vesta represented (Ov. F. vi. 265). The temple itself did not immediately stand upon the forum, but lay somewhat back towards the Palatine; whilst the Regia, which lay in front, and a little to the E. of it, marked the boundary of the forum on that side. The latter, also called Atrium Vestae, and Atrium Regionum, though but a small building, was originally inhabited by Numa. (Ov. ib. 265; Pint. Num. 14, &c.) That it lay close to the forum is shown by the account of Caesar's body being burnt before it (App. B. C. ii. 148); and, indeed, Servius says expressly that it lay "in radicibus Palatii fuissebus Romani fori" (ad Aen. viii. 363). At the back of both the buildings must have been a sacred grove which ran towards the Palatine. It was from this grove that a voice was heard before the capture of the city by the Gauls, bidding the Romans repair their walls and gates. The admonition was neglected; but this impuity was subsequently expiated by building at the spot an altar or sacellum to Aius Locuciones. (Civ. Dis. i. 45.)

Tullus Hostilius, after the capture of Alba Longa, adored the forum with a curia or senate-house, which was called after him the Curia Hostillia, and continued almost down to the imperial times to be the most usual place for holding assemblies of the senate. (Varr. L. L. v. § 155, Mill; Liv. i. 30.) From the same spoils he also improved the comitium: "Fecitque idem et sepulcit magnis comitium et curiam" (Civ. Rep. ii. 17); whence we can hardly infer that he surrounded the comitium with a fence or wall, but more probably that he marked it off more distinctly from the forum by raising it higher, so as to be approachable by steps. The Curia Hostilia, which from its pre-emience is generally called simply curia, must have adjoined the eastern side of the Vulcano. Niebuhr (Beschr. vol. iii. p. 60) was the first who indicated that it must have stood on the N. side of the forum, by pointing out the following passage in Pliny, in which the method of observing noon from it is described:—

"Duodecem tabulis ortus tautum et occasus nominatur; post aliquot annos adjectus est meridies, accessus consulis id prornuntiant, cum curia inter rostra et graecostasiam prospecinset solm." (vii. 66.) Hence, since the sun at noon could be observed from it, it must have faced the south. If its front, however, was parallel with the northern line of the forum, as it appears to have been, it must have looked a little to the W. of S.; since that line does not run due E., but a few degrees to the S. of E. Hence the necessity, in order to observe the true meridian, of looking between the Graecostasium and the Graecostasiam at a period of course long after Tullus Hostilius, and when mid-day began to be observed in this manner — was a lofty substruction on the right or W. side of the curia; and the rostra were also an elevated object situated directly in its front. This appears from the passage in Varro just alluded to:—

"Aute hanc (curiam) rostra; quousque loci id vocabantur, quod ex hostibus capta exa sunt rostra, Sub dextra hayja (curiae) a comito locus substructus, ubi nationem subissent legati, qui ad senatum essent missi. Is graecostasiam appellat, a parte ut multa. Severum supra Graecostasiam, ubi aedis Concordiae et Basilica Opimia." (L. L. v. § 155, 156.) When Varro says that the Graecostasium was sub dextra curiae, he is of course looking towards the south, so that the Graecostasium was on his right. This appears from his going on to say that the sacenum lay above the Graecostasium, and towards the temple of Concord; which, as we have had occasion to mention, was seated on the side of the Capitoline hill. It further appears from this passage that the Graecostasium was a substruction, or elevated area (locus substructus) at the side of, or adjoining the comitum (comp. Plin. xxxii. 6); and must have projected in front of the curia. The relative situation of these objects, as here described, is further proved by Pliny's account of observing midday, with which alone it is consistent. For, as all these objects faced a little to the W. of S., it is only on the assumption that the Graecostasium lay to the W. of the curia, that the meridian sun could be observed with accuracy from any part of the latter between the Graecostasium and rostra.

A singular theory is advanced by Mommsen respecting the situation of the Curia Hostilia, which we cannot altogether pass over in silence. He is of opinion (l. c. p. 289, seq.) that it lay on the Capitoline hill, just above the temple of Concord, which he thinks was built up in front of it; and he thinks that is the reason why the curia was rebuilt on the forum by Sulla. His only authority for this view is the following passage in Livy:—

"(Censoris) et clivum Capitolium silice sternendum curaverunt et porticum ab acele Saturni in Capitolium ad Sacenum ac super id Curiam" (xii. 27). From these words, which are not very intelligible, Mommsen infers (p. 292) that a portico reached from the temple of Saturn to the sacenum, and thence to the curia above it, which stood on the Capitol on the spot afterwards occupied by the Tabularium (p. 292). But so many evident absurdities follow from this view, that Mommsen, had he given the subject adequate consideration, could hardly, we think, have adopted it. Had the curia stood behind the temple of Concord, the ground plan of which is still partly visible near the arch of Severus, it is quite impossible that, according to the account of Pliny, mid-day could have been observed from it between the rostra and Graecostasium, since it would have faced nearly to the east. Mommsen, indeed (p. 296), asserts the contrary, and makes the Curser Mumtins and arch of Titus lie almost due N. and S., as is also shown in his plan at the end of the volume. But the writer can affirm from his own observation that this is not the fact. To a person standing under the Capitol at the head of the forum, and opposite to the column of Phocas, the temple of Faustina bears due E. by the compass, and the arch of Titus a few degrees to the S. of E. To a person standing by the arch of Severus about the assumed site of the curia, the arch of Titus would of course bear a little more S. still. Something must be allowed for variation of the
Here the senaculum is represented, not as a place in which the senate assembled previously to deliberation, but as one in which it actually deliberated. It is impossible, however, that this could have been so. For in that case what would have been the use of the curia? in which the senate is constantly represented as assembling, except in cases where they held their sessions in some other temple? Besides we have no accounts of the senaculum being an inaugurated place, without which it would have been unlawful for the senate to deliberate in it. Nicostaurus therefore, who, from his name, seems to have been a Greek, probably confounded the senaculum with the curia, and other temples in which the senate assembled; and at all events his account cannot be set against the more probable one of Varro and Valerius Maximus. There is, however, one part in the account of Festus, which seems to set the matter in a different point of view. The words, "in quo solenne majestate rust. cum senatus deliberare," seem to point to the senaculum not as a place where the senators deliberated among themselves, but where they conferred with the magistrates; such magistrates we may suppose as were not entitled to enter the curia. Such were the tribunes of the people, who, during the deliberations of the senate, took their seats before the closed doors of the curia, yet as they had to examine and sign the decrees of the Fathers before they became laws, we may easily imagine that it was sometimes necessary for the tribunes and senators to confer together, and these conferences may have taken place at the senaculum ("Tribunis plebis intrare curiæ non licebat; ante falsas autem postibus subsellis, decreta patrum attentissima curâ examinarat; ut, si quâ ex eis improbabat, rata esse non sicerent.") Haque veteribus senatus consultus T. litera subscripta sollicitat; ex quo nota significatur, ita tribunes quoque censimente," Val. Max. ii. 2 § 7.) In this manner the senaculum would have answered two purposes: as places in which the senators met previously to assembling in the curia, and as a sort of neutral ground for conferences with the plebeian magistrates.

With regard to the precise situation of the senaculum belonging to the Curia Hostilia, we can hardly assume, with Mommsen, that it occupied the spot on which the temple of Concord was afterwards really built; nor do the words of Varro and Festus,—

"Senaculum ubi aedificium Condicionis"—"seem to require so very rigorous an interpretation. It is sufficient if it adjoined the temple; though it is not improbable that the latter may have encroached upon some part of its area. After the temple was erected there still appears to have been a large open space in front of it, part of the ancient senaculum, but which, their sessions in some other temple, is called "Area Condicionis." Its identity with the senaculum appears from its adjoining the Vulcan, like the latter: "In area Vuncti et Condicionis sanuinem pluit." (Liv. xl. 19.) "In area Vuncti per balbunum, in area Condicionis totidem diebus sanuinem pluit." (Jul. Obsq. 59.) The temple of Concord became a very usual place for assemblies of the senate, as appears from many passages in ancient authors. (Cic. Phil. ii. 7; Lampr. Alex. 8, 9.) From the area a flight of steps led up to the remainder of the temple: "(Equites Romanii) qui frequentissim in gradibus Condicionis steterunt." (Cic. Phil. viii. 8.) According to Macrobius the temple of Saturn also had a senaculum.
We have before remarked that a new architectural era began at Rome with the reign of Tarquinius Priscus; and if he had not been interrupted by wars, he would doubtless have carried out many of those grand schemes which he was destined only to project. He may almost be called the founder of the forum, since it was he who first surrounded it with private houses and shops. According to Varro (ap. Macrobi. § i. 8), he also founded the Temple of Saturn on the forum at the spot where the altar stood; though, according to another account, it was begun by Tullius Hostilius. At all events, it does not seem to have been dedicated before the expulsion of the kings (Macrobi. L. c.), and according to Livy (L. 21), in the consulship of Sempronius and Minucius, n. c. 497. According to Becker (Handl. p. 312) the ruin of the three columns under the Capitol are remains of it, and this, he asserts, is a most decided certainty, which can be denied only by persons who prefer their own opinion to historical sources, or wilfully shut their eyes. It appears to us, however, judging from these very historical sources, that there is a great deal more authority for the Italian view than for Becker's; according to which the temple of Saturn is the ruin of the eight columns, at the foot of the clivus. All the writers who speak of it mention it as being at the lower part of the hill, and beneath the clivus, while the three columns are a good way up, and above the clivus. Thus Servius (Aen. i. 115, viii. 319) says that the temple of Saturn was "ante clivum Capitolini;" and in the Oratio gentis Romanae (c. 3) it is said to be "sub clivo Capitolino." In like manner Varro (L. L. v. § 42, Müll.) places it "in fasciis (monita Saturni);" and Dionysius, πια τη ρης του λόφου, κατά την άνωθεν την

†ρος αγοράς φιέρων των Καπιτολίων (i. 34). Festus (p. 322, Müll.) describes the ara as having been "in imo clive Capitolino." Moreover, the milliariam aureum, which stood at the top of the forum (Flin. iii. 9) was under the temple of Saturn: "ad milliariam aureum, sub aedem Saturni" (Tac. H. i. 27); "sub aedem Saturni, ad milliariam aureum" (Suet. Otho. c. 6.) Further, the Monumentum Anycranaum mentions the Basilica Julia as "inter aedem Castorla et aedem Saturni." Now what has Becker got to oppose to this overwhelming mass of the very best evidence? His objections are, first, that Servius (Aen. ii. 116) mentions the temple of Saturn as being "justa Concordiae templum;" and though the eight columns are near the temple of Concord, yet they cannot, without awkwardness, be called "justa?" Secondly, the Notitia, proceeding from the Carcer Mamertinus, names the temples in the following order: Templum Concordiae et Saturni et Vespasiani et Titi. Now, as the three columns are next to the temple of Concord, it follows that they belong to the temple of Saturn. The whole force of the proof here adduced rests on the assumption that the Notitia mentions these buildings precisely in the order in which they actually occurred. But it is notorious that the authority of the Notitia in this respect cannot be at all depended on, and that objects are named in it in the most preposterous manner. We need no other witness to this fact than Becker himself, who says of this work, "Preterea cavendum est diligenter, ae, quutes phala sima tempa nominatur, cedem ea ordine justa fuisse arbitrerum." (De Muris, &c., p. 12, note.) But thirdly, Becker proceeds: "This argument obtains greater certainty from the inscriptions collected by the Anonymous of Ein- siedien. Fortunately, the entire inscriptions of all the three temples are preserved, which may be still partly read on the ruins. They run as follows: "Senatus populusque Romanus incendio consumptum restituit Divo Vespasiano Augusto, s. v. q. n. impp. Caes. Severus et Antoninus p. f. felic Aug. restituerunt. [s. v. q. n. aedem Concordiae vetustate collapsam in melorem faciem opere et cultu splendidore restituerunt.] Now as the whole of the first inscription, with the exception of the last three words, "Divo Vespasiano Augusta," are still to be read over the eight columns, and the letters estitiver, a fragment of "restituerunt" in the second inscrip-
The remains of the temple of Saturn, or the porch with the eight columns at the head of the forum, are in a rude and barbarous style of art, some of the columns being larger in diameter than others. Hence Canina infers that the restoration was a very late one, and probably subsequent to the removal of the seat of empire to Constantinople. From the most ancient times the temple of Saturn served as an aerarium, or state treasury, where the public money, the military insignia, and important documents were preserved (Liv. iii. 69; Plut. Q. R. 42; Macrobi. i. 8; Solin. i. 12, &c.). On account of its Greek origin sacrifices were performed at the altar of Saturn after the Greek rite, that is, capite aperto, instead of capite velato as among the Romans (Becker, l.c.).

Adjoining the temple of Saturn was a small cela or Aedes of Ops, which served as a bank for the public money. The Fasti Amilienini and Capranicon mention it as being "ad Forum," and "in Vico Jugario," which determines its position here (Calend. Amit. Dec.; Cal. Capran. Aug.). It is several times alluded to by Cicero: "Pecuniar umutin ad Opis maneret" (Phil. i. 7, cf. li. 14). Before the temple stood a statue of Silvanus and a sacred fig-tree, which the people considered for a long time as presiding over the local god (Varr. i. 7, 493, as its roots began to upset the statue (Plin. xv. 20). Behind the temple, in a small lane or Angiportus, and about midway up the ascent of the clivus, was the Porla STRECODARIA, leading to a place where the orifice from the temple of Vesra was deposited on the 15th of June every year (Varr. L. l. vi. § 32, Mill.; Festus, p. 344.) This custom seems to have been connected with the epithet of Stercutus applied to Saturn by the Romans, as the inventor of applying manure to the fields (Macrob. Sat. i. 7.) Close to the Ara Saturni there was a SACELLIUM DITIS, in which wax masks were suspended during the Saturnalia. (Jb. 11.)

But the most important alteration made by Tarquinius Priscus with regard to the forum was the causing of porticoes and shops to be erected around it (Liv. i. 35; Dionys. iii. 67). This gave the forum a fixed and unalterable shape. We may wonder at the smallness of its area when we reflect that this was the great centre of politics and business for the mistress of the world. But we must recollect that its bounds were thus fixed when she herself was not yet secure against the attempts of surrounding nations. As her power and population gradually increased various means were adopted for procuring more accommodation — first, by the erection of spacious basilicae, and at last, in the imperial times, by the construction of several new fora. But at first, the structures that arose upon the forum were rather of a useful than ornamental kind; and the tabernae of Tarquin consisted of butchers' shops, schools, and other places of a like description, as we learn from the story of Virginia. These TA BERNAE were distinguished by the names of Vetere and Norae, whence it seems probable that only the former were erected in the time of Tarquin. The two sides of the forum, lengthways, derived their names from them, one being called sub Veturibus, the other sub Noris. A passage in Cicero, where he compares these tabernae with the old and new Academies, enables us to determine their respective sites: "Ut it, qui sub Nova solem non ferunt, item illo cum est catastaret, veterum, ut Maximanorum, sic Academieorum umbra secutus est" (Acad. iv. 22). Hence it appears that the Norae, being exposed to the sun, must have been on the northern side of the forum,
Every year the people used to throw pieces of money into it, a sort of augurium salutis, or new year's gift for Augustus. (Suet. Aug. 57.) Close to it grew a fig-tree, a vine, and an olive, which had been fortuitously planted, and were sedulously cultivated by the people; and near them was an altar, dedicated to Vulcan, which was removed at the time of the fire at Caesar's funeral. (Plin. xv. 20; cf. Gruter, Insocr. lxi. 1, 2.) Servius Tullius probably carried on and completed the works begun by his predecessor around the forum, just as he finished the wall; but he does not appear to have undertaken anything original excepting the adding of a lower dungeon, called after him Tullianum, to the Mamertine prison. ("In hoc (cævere) pars qua se sub terra Tullianum, ideo quod additum a Tullio rege," Var. L. L. vi. § 151.) This remains to the present day, and still realises to the spectator the terrible description of Sallust (Cat. 55).

The Roman Ciceronii point out to the traveller the Scalaæ Geminae inside the Mamertine prison, where there are evident remains of an ancient staircase. But it appears from descriptions in ancient authors that they were situated in a path leading down from the Capitol towards the prison, and that they were visible from the forum. (Dion Cass. liii. 5; Valer. Max. vi. 9. § 13; Tac. Hist. ii. 74.)

Teases of this path were discovered in the 16th century (Luc. Fauno, Ant. di Roma, p. 92), and also not many years ago in excavating the ground by the arch of Severus.

It does not appear that any additions or improvements were made in the forum during the reign of Tarquinius Superbus.

The Forum during the Republic.—One of the earliest buildings erected near the forum in the republican times was the temple of Castor and Pollux. After the battle at lake Regillus, the Dioscuri, who had assisted the Romans in the fight, were seen refreshing themselves and their horses, all covered with dust and sweat, at the little fountain of Juturna, near the temple of Vesta. (Dionys. vi. 13; Val. Max. i. 8. § 1; Cic. N. D. ii. 2, &c.) A temple had been vowed to those deities during the Latin War by Postumius the dictator; and the spot where this apparition had been observed was chosen for its site. It was dedicated by the son of Postumius B. C. 484. (Liv. ii. 42.) It was not a temple of the largest size; but its conspicuous situation on the forum made it one of the best known in Rome. From the same circumstance the flight of steps leading up to it served as a kind of suggestum or rostra from which to address the people in the forum; a purpose to which it seems to have been sometimes applied by Caesar. (Dion Cass. xxxviii. 6; cf. Cic. p. Sest. 15; Appian, B. C. iii. 41.) The temple served for assemblies of the senate, and for judicial business. Its importance is thus described by Cicero: "In aede Caesaris, celeberrimo clarissimo monumento, quod templum in oculus quotidiano specta populi Romani est positum; quo saepissime senatus convocatur; quo maximarum rerum frequentissimae quotidianae advocations sunt." (in Verri. i. 49.) Though dedicated to the twin gods, the temple was commonly called only Aedes Castoris, as in the preceding passage: whence Bibilus, the colleague of Caesar in the aedileship, took occasion to compare himself to Pollux, who, though he shared the temple in common with his brother, was never once named. (Suet. Cæs. 10.) It was restored by
Metellus Dalmaticus (Cic. Nep. 46, et ibi Asut.) and afterwards rebuilt by Tiberius, and dedicated by his and Drusus's name, A.D. 6. (Suet. Tib. 20; Dion Cass. iv. 27.) Caligula connected it with his palace by breaking through the back wall, and took a foolish pleasure in exhibiting himself to be adored between the statues of the twin deities. (Suet. Cal. 22; Dion Cass. lix. 28.) It was restored to its former state by Claudius (Id. ix. 6). We learn from Dionysius that the Roman knights, to the number sometimes of 5000, in commemoration of the legend respecting the foundation of the temple, made an annual procession to it from the temple of Mars, outside of the Porta Capena. On this occasion, dressed in their state attire and crowned with olive, they traversed the city and proceeded over the forum to the temple (vi. 13). Its neighbourhood was somewhat contaminated by the offices of certain persons who trafficked in slaves of bad character, who might be found there in shools. (C. Num. moleste feram si mihi non reddiderit nomen aliquis ex his, qui ad Castoris negotiantur, neque mancipia ementes vendentesque, quorum tabernae pessonum servorum turba referentur sunt, Senec. de Sapient. 13; cf. Plaut. Cenc. iv. 1. 20.) The three elegant columns near the forum, under the Palatine, are most probably remains of this temple. We have seen in the preceding account that it stood close to the forum, as well as to the temple of Vesta, a position which precisely agrees with that of the three columns. None of the other various appropriations of this ruin will bear examination. Poggio (de Var. Fort. p. 22) absurdly considered these columns to be remains of Caligula's bridge. By the earlier Italian topographers they were regarded as belonging to the temple of Jupiter Stator; but it has been seen that this must have stood a good deal higher up on the Velia. Nardini thought they were remains of the comitium, and was followed by Nibby (Foro Rom. p. 60) and Burgess (Antiq. of Rome, i. p. 366). We have shown that the comitium was not at this side of the forum. Canina takes them to have belonged to the Curia Julia (Foro Rom. parte i. p. 132), which, however, as will appear in its proper place, could not have stood here. Bunsen (Les Fouis de Rome, p. 58) identifies them with a temple of Minerva, which, as he himself observes (p. 59), is a "dénomination entièrement nouvelle," and indeed, though new, not true. It arises from his confounding the Chalcidicum mentioned in the Monumentum Anycranum with the Atrium Minervae mentioned by the Notitia in the 8th Region. But we have already observed that the curia and Chalcidium, which adjoined it, would be quite misplaced here. The Curiorum, indeed, under the same Region, mentions besides the Atrium Minervae a Templum Castorum et Minervae, but this does not appear in the Notitia. Bunsen was more correct in his previous adoption of the opinion of Fca, that the columns belonged to the temple of Castor. (Bulliettio dell' Inst. 1833; cf. Bunbury in Class. Mus. iv. p. 19.)

The capture of the city by the Gauls, n. c. 390, which, as we have before said, inflicted so much injury that the Romans entertained serious thoughts of migrating to Veii, most of course have occasioned considerable damage in the vicinity of the forum. The Curia Hostilia, however, must have escaped, since Livy represents the senate as debating in it respecting this very matter (v. 55). Such shops and private houses as had been destroyed were probably restored in the fashion in which they had previously existed. It was now that the little temple to Ars Loquens, or Locutius, to which we have before alluded, was erected on the Nova Via, not far from the temple of Vesta (ib. 50). From this period the forum must have remained without any important alterations down to the time of M. Porcius Cato, when basilica first began to be erected. During this interval all that was done was to adorn it with statues and other ornaments, but all building was erected upon it; for the small ex voto temple to Concord, which appears to have been made of bronze, erected on the Vulcam by the noble C. Flavius, n. c. 303 (Id. ix. 46), can hardly come under that denomination. It was probably also during this period that the Gracostias,
have thrown a shadow towards the career in the evening.

Another celebrated monument of the same kind was the Diulian column, also called Columna Rostrata, from its having the beak of ships sculptured upon it. It was erected in honour of C. Duillus, who gained a great naval victory over the Cartaginians, B.C. 260. According to Servius (Georg. iii. v. 29) there were two of these columns, one on or near the rostra, the other in front of the circus. Pliny, indeed (xxxiv. 11), and Quickthorn (Inst. i. 7) speak of it as "in foro;" but forum is a generic name, including the comitium as a part, and therefore, as used by these authors, does not invalidate the more precise designation of Servius. The basis of this column was found at no great distances from the arch of Severus (Caesonia, Columnae Rostratae Inscript. Explicatio, p. 3, ap. Canina, Foro Rom. p. 301, note), a fact which confirms the position which we have assigned to the comitium and curia. The inscription in a fragmentary state is still preserved in the Palazzo de' Conservatori.

The erecting of columns in honour of military achievements came very early into use at Rome, and seems to have preceded the triumphal arch. The first monument of this sort appears to have been the column on the forum called the Columna Maenia, commemorating the victory gained by C. Maenius over the Latins, B.C. 386. (Liv. viii. 13.) Livy, indeed, in the passage cited says that the monument was an equestrian statue; whilst Pliny on the other hand (xxxiv. 11) states that it was a column, which is also mentioned by Cicero. (Sest. 58.) Niebuhr would reconcile both accounts by assuming that the statue was on a column. (Hist. vol. iii. p. 145.) Pliny in another place (vii. 60) says that the column afforded the means of determining the last hour of the day ("A columna Maenia adicarem inclinato sidere supremam pronuntiatum (accessum)"); but it is very difficult to see how a column standing on the forum could have thrown a shadow towards the career in the evening.

On the forum in front of the rostra stood the statue of Marsyas with uplifted hand, the emblem of civic liberty. (Serv. ad L. An. iv. 58; cf. Macrobi., Sat. iii. 12.) Here was the great resort of the caudicarii, and also of the Roman courtiers. Hence Martial (ii. 64. 8): —

"Ipsa potest fieri Marsysa caudicianis."

Horace (Sat. i. 6. 120) has converted the pointed finger of the Satyr into a sign of scorn and derision against an obnoxious individual: —

"—— opeundus Marsysa, qui se Vultum ferre negat Noviorum posse minoris."

It was here that Julia, the daughter of Augustus, held her infamous orgies, in company with the

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viiest of the Roman prostitutes. (Senec, Ben. vi. 82; Plin. xxi. 6.) The account given by Servius of this statue has been the subject of much discussion, into which the limits of this article will not permit us to enter. The whole question has been exploded by Cozenz. (Savigny, Gesch. des Röm. Rechts, i. 52.)

Near the rostra were also the statues of the Three Nymphs (Plin. xxxiv. 11), which are apparently the same as the three Meosia or Maties, mentioned by Pausanias. (B. Goth. i. 25.) These also were at the head of the forum, towards the temple of Janus, a position which points to the same result as the Julia column with respect to the situation of the comitium.

Livy's description of a great fire which broke out about the forum b.c. 211 affords some topographical particulars: "Interruptit hos sermones nocte, quae pridie Quinquatrus futur, pluribus simul locis circa forum incendium ortum. Eodem tempore septem Tabernae, quae postea quinque, et argentaria, quae nume Novae appelabantur, arsere. Comprehensa postea privata aedificiis, neque enim tum basilicae erant: comprehensae Lautumiae, forumque piscatorium, et atrium regium. Adulis Vestae vocat décodex civilis. (Liv. xxv. 27.) As the fire, wilfully occasioned, broke out in several places, and as the Curia Hostilia does not seem to have been endangered, we may perhaps conclude that the Septem Tabernae here mentioned were on the S. side of the forum. The argentaria afterwards called Novae were undoubtedly on the N. side, and, for the reason just given, they perhaps lay to the E. of the curia, as the fire seems to have spread to the eastward. It was on the N. side that the greatest damage was done. The first fire spread first to the Lautumiae and Forum Piscatorium. The Septem Tabernae appear to have been the property of the state, as they were rebuilt by the censors at the public expense, together with the fish-market and Atrium Regium (\"Loca-\" verut indi reficienda quae circa forum incendio consumpta erant, septem tabernas, macellum, atrium regium,\" Id. ixxi. 11). This passage would seem to show that the reading \"quinque \"(tabernae) in that previously cited is corrupt. Marcus has observed that this codex has \"qua postera cum,\" which in others was contracted into \v, and thus taken for a numeral. (Becker, Handb. p. 297, notes.) Hence we may infer that the Veteres Tabernae on the S. side of the forum were seven in number, and from the word postea applied to them, whilst nume is used of the Novae, it might perhaps be inferred that the distinctive appellation of Veteres did not come into use till after this accident.

It also appears from this passage, that there were no basilicae at Rome at this period. It was not least afterwards, however, namely b.c. 184, that the first of these buildings was founded by M. Porcius Cato in his censorship, and called after him Basilica Porcia. In order to procure the requisites ground, Cato purchased the houses of Maenius and Titius in the Lautumiae, and four tabernae. (Liv. xxxix. 44.) Hence we may infer that the Lautumiae lay close at the back of the forum; which also appears from the circumstance that Maenius, when he sold his house, reserved for himself one of its columns, with a balcony on the top, in order that he and his posterity might be able to view it from the gladiatorial shows on the forum. (Ps. Ascon. ad Cir. Div. in Corcid. i. 6; cf. Schol. ad Hor. Sat. i. 3. 21.) This column must not be confounded with the monument called the Columna Maenia, which stood on the forum. The Basilica Porcia must have stood close to the curia, since it was destroyed by the same fire which consumed the latter, when the body of Clodius was burnt in it (Ascon. ad Cic. pro Mil. Arg. p. 84; Orelli); but it was to be rebuilt on the eastern side, as objects already described filled the space between the curia and the Capitoline hill. The Forum Piscatorium stood close behind it, since Plautus describes the unsavory odors from that market as driving away the frequenters of the basilica into the forum:\-

"Tam piscatoriae qui praebent pulposa piscis foeditis Qui advehuntur quadraginti crucianti cantorii Quorum odos subbasilicae omnes abigit in forum.\" (Capt. iv. 2. 53.)

In the time of Cicero, the tribunes of the people held their assemblies in the Basilica Porcia. (\"Vet. Cato Min. 5.\") After its destruction by fire at the funeral of Clodius it does not appear to have been rebuilt; at all events we do not find any further mention of it.

The state of the forum at this period is described in a remarkable passage of Plautus; in which, as he himself observed, he has drawn the different classes and qualities of the characters of the men who frequented them (Capt. iv. 1):\-

"Qui peccurum convenire voluit humo mitto in comitum;\" Qui mensace et gloriosum, apud Clucianae saecurn Ditia damnosos maritos sub basilica quaerere;\" Hicem erunt scortia excoleta, quotque stipulai solent;\" Symbolarum collatores apud Forum piscarium;\" in foro infimo boni homines atque dices ambulant;\" in medio propter canam, ibi ostentatores meri;\" Confidentes garrulique et malevoli supra lacum,\" Quic alteri de nihilu audacter dicunt contemptulum;\" Et qui ipsi sec habent; quod in se possit vere dicier. Sub Veteribus ibi sunt, quic dant quaecumque aequum florem;\" Pone aedem Castoris ibi sunt, subito quisquus cadat male;\" In Tusco Vico ibi sunt homines, qui ipsi se vident;

In Veixbro vel pistorum, vel lanunum, vel aracipicum, Vel qui ipsi vortant, vel qui alias ut vortentur praebent;\" [\"Ditis damnosos maritos apud Leucadian Oppiam\",\"

This is such a picture as Greene might have drawn of Paul's, or Ben Jonson of Moor Fields. The good men walking quietly by themselves in the obscurest part of the forum, whilst the flash gentlemen without a decurio in their purses, are staring conceivably in the middle; the gourmand gathering round the fish-market and clubbing for a dinner; the gentlemen near the Lucas Curtius, a regular set of scandal-mongers, so ready to speak of others, and so wholly unconscious that they live in glass-houses themselves; the perjured witness provoking about the comitium, like the man in West- minster Hall in former days, with a straw in his shoe; the tradesman in the Vicus Tuscus, whose spirit of trading is so inflamed that he would sell his very self; all these sketches from life present a picture of manners in "the good old times" of the Roman Republic, when Cato himself was censor, which shows that human nature is very much the same thing in all ages and countries. In a to-
what confirms what has been already said respecting the forum and its environs; except that the usurers sub Veteribus show that the bankers' shops were not confined to the N. side of the forum. What the canalis was in the middle of the forum is not clear, but it was perhaps a drain. The passage is, in some places, probably corrupt, as appears from the two elision lines respecting the mariti Ditis, the second of which is inexplicable, though they probably contain some allusion to the Sacellum Ditis which we have mentioned as adjoining the temple of Saturn. Mommsen, however (L. c. p. 297), would read "dites damnosos maritis," &c., taking these "dites" to be the rich usurers who resorted to the basilica and lent young men money for the purpose of corrupting city wives. But what has tended to throw doubts upon the whole passage is the mention of the basilica, since, according to the testimony of Cicero (Brut. 15), Plautus died in the very year of Cato's censorship. Yet the basilica is also alluded to in another passage of Plautus before quoted; so that we can hardly imagine that it must have existed in his lifetime. If we could place the basilica in Cato'sasminehip instead of his censorship, every difficulty would vanish; but for such a view we can produce no authority.

Mommsen (Ib, p. 301) has made an ingenious, and not improbable attempt to show, that Plautus, as becomes a good poet, has mentioned all these objects on the forum in the order in which they actually existed; whence he draws a confirmation of the view respecting the situation of the comitium. That part of the forum is mentioned first as being the most excellent. Then follows on the left the Sacrum Chaucinæ, the Basilica Porcia, and Forum Piscatorium, and the Forum Inquinum. Turning by the middle he names the canalis, and proceeds down the forum again on the right, or southern side. In the "malevoli supra lacum," the Lacus Servilius is alluded to at the top of the Vicus Jugariæ. Then we have the Veteres Tabernææ, the temple of Castor, the Vicus Tuscus, and Velabrum. The Basilica Porcia was soon followed by others. The next in the order of time was the Basilica Fulvia, founded in the censorship of M. Aemilius Lepidus, and M. Fulvius Nobilior, B.C. 179. This was also " post Argentariorum Novas" (Liv. xi. 31), and must therefore have been very close to the Basilica Porcia. From the two cusors it was as usually called Basilica Aemilia et Fulvia. (Varro. L. L. vi. § 4, Mill.) All the subsequent embellishments and restorations appear, however, to have proceeded from the Gens Aemilia. M. Aemilius Lepidus, consul with Q. Lutatius in B.C. 78, adorned it with bronze shields bearing the effigies of his ancestors. (Plin. xxxiv. 4.) It appears to have been entirely rebuilt by L. Aemilius Paulus, when sedile, B.C. 55. This seems to have been the restoration alluded to by Cicero (ad Att. iv. 16), from which passage — if the punctuation and text are correct, for it is almost a locus desperatus — it also appears that Paulus was at the same time constructing another new and magnificent basilica. Hence a difficulty arises respecting the situation of the latter, which we are unable to solve, since only one BASILICA PAULI is mentioned by ancient authors; and Plutarch (Curs. 29) says expressly that Paulus expended the large sum of money which he had received from Caesar as a bribe in building on the forum, in place of the Basilica Fulvia, a new one which bore his own name. (Cf. Appian, B. C. ii. 26.) It is certain at least that we must not assume with Becker (Itinera, p. 303) that the latter was but a poor affair in comparison with the new one because it was built with the ancient columns. It is plain that in the words "nihil gratius illo monumento, nihil gloriosius," Cicero is alluding to the restoration of the ancient basilica, since he goes on to mention it as one which used to be exulted by Atticus, which would not have been possible of a new building; and the employment of the ancient columns only added to its beauty. The building thus restored, however, was not destined to stand long. It seems to have been rebuilt less then twenty years afterwards by Paulus Aemilius Lepidus (Dion Cass. xlix. 42); and in about another twenty years this second restoration was destroyed by a fire. It was again rebuilt in the name of the same Paulus, but at the expense of Augustus and other friends (Id. liv. 24), and received further embellishments in the reign of Tiberius, A. D. 22. (Tac. Ann. iii. 72.) It was in this last phase that Pliny saw it when he admired its magnificence and its columns of Phrygian marble (xxxvi. 24).

ROMA.

BASILICA AEMILIA. (From a Coin.)

The third building of this kind was the BASILICA SEMPRONII, erected by T. Sempronius Graeculus in his censorship, B.C. 168. For this purpose he purchased the house of Nicio Africanus, together with some adjoining butchers' shops, behind the Tabernæ Veteres, and near the statue of Vertumnus, which, as we have said, stood near the forum at the end of the Vicus Tuscus. (Liv. xiv. 16.) This, therefore, was the first basilica erected on the S. side of the forum. We hear no further mention of it, and therefore it seems probable that it altogether disappeared, and that its site between the Vicus Tuscus and Vicus Jugarius was subsequently occupied in the imperial times by the Basilica Julia.

The LAUTUMIAE, of which we have had occasion to speak when treating of the Basilica Porcia, was not merely the name of a district near the forum, but also of a prison which appears to have been constructed during the Republican period. The Lautumiae are first mentioned after the Second Punic War, and it seems very probable, as Varro says (L. L. v. § 151, Mill.), that the name was derived from the prison at Syracuse; though we can hardly accept his second suggestion, that the etymology is to be traced at Rome, as well as in the Sicilian city, to the circumstance that stone quarries formerly existed at the spot. The older topographers, down to the time of Bunsen, assumed that Lautumiae was only another appellation for the Carcer Mamertinus, a misconception perhaps occasioned by the abruptness with which Varro (L. c.) passes from his account of the Tullianum to that of the Lautumiae. We read of the latter as a place for the custody of hostages and prisoners of war in Livy (xxxii. 26, xxxvii. 3); a purpose to which neither the size nor the dungeon-like con-
struction of the career would have adapted it. That the Lantunus was of considerable size may also be inferred from the circumstance that when the consular Q. Metellus Celer was imprisoned there by the tribune L. Flavins, Metellus attempted to assemble the senate in it. (Don Cass. xxxvii. 50.) Its distinctness from the Career Mantennius is also shown by Seneca (Contr. 27. p. 303, Bipton).

An important alteration in the arrangement of the forum, to which we have before alluded, was the removal of the Tribunal Praetorius from the comitium to the eastern end of the forum by the tribune L. Scribonius Libo, apparently in n. c. 149. It now stood near the Puteoli, a place so called from its being open at the top like a well, and consecrated in ancient times either from the whetstone of the anur Navius having been buried there, or from its having been struck by lightning. It was repaired and re-dedicated by Libo; whence it was afterwards called Puteal Libonis, and Puteal Scribonianum. After this period, its vicinity to the judgment-seat rendered it a noted object at Rome, and we find it frequently alluded to in the classics. (Hor. Ep. i. 19. 8, Sat. ii. 6. 35; Cic. p. 8. 5. 1.)

PUTEAL LIBONIS OR SCRIBONIANUM.

Note 8, &c.) The tribunal of the praetor urbanus seems, however, to have remained on the comitium. Besides these we also find a Tribunal Aeliaum mentioned on the forum, which seems to have stood near the temple of Castor (Cic. p. Sest. 13, in Plut. 5, p. Cluent. 34), and which, it is conjectured, was erected by the consul M. Aurelius Cotta n. c. 74. These tribunals were probably constructed of wood, and in such a manner that they might be removed on occasion, as for instance, when the whole area of the forum was required for gladiatorial shows or other purposes of the like kind; at least it appears that the tribunals were used for the purpose of making the fire in the curia when the body of Clo- dius was burnt in it. (Ascon. ad Cic. Mil. Arg. p. 34.)

In the year n. c. 121 the Temple of Concord was built by the consul L. Olimius on the Civaus Capitolinus just above the semicolumna (Var. L. L. v. § 156, Miiil.); but, as we have already had occasion to discuss the history of this temple when treating of the Capitol and of the semicolumna, we need not revert to it here. At the same time, or a little afterwards, he also erected the Basilica Opilia, which is mentioned by Varro in close connection with the temple of Concord, and must therefore have stood on its northern side, since on no other would there have been space for it. Of this basilica we hear but very little, and it seems not improbable that its name may have been afterwards changed to that of Basilica Argentaria, perhaps on account of the silversmiths and bankers' shops having been removed thither from the tabernae on the forum. That a Basilica Argentaria, about the origin of which nobody can give any account, existed just at this spot is certain, since it is mentioned by the Notitius, in the 8th Regn, when proceeding from the forum of Trajan, as follows: "Coherent sextum Vigilium, Basilican Argentarium, Templum Concordiae, Umbilicum Romae." The present Salita di Mar- forio, which runs close to this spot, was called in the middle ages "Consuus Arantenarii." It was the plan of buildings in this quarter, terminating, according to the Mevabilla (Monti. Dier. Ital. p. 293), with the temple of Vespasian, which, as we shall see in the sequel, stood next to the temple of Concord, bore the name of "Insula Argentaria" (Becker, Handb. p. 413, seq.).

In the same year the forum was adorned with the triumphal arch called Forinus Fabius or Fabianus, erected by Q. Fabius Allobrogicus in commemora- tion of his triumph over the Allobroges. This was one of the earliest, though not precisely the first, of this species of monuments at Rome, it having been preceded by the three arches erected by L. Stertinius after his Spanish victories, of which two were situated in the Forum Beatirum and one in the Circus Maximus. (Liv. xxxiii. 27.) We may here remark that forinix is the classical name for such arches; and that the term arcus, which, however, is used by Seneca of this very arch (Const. Sup. 1), did not come into general use till a later period. The situation of this arch is indicated by several passages in Roman authors. We have already cited one from Cicero (p. Pian. 7), and in another he says that Memmius, when coming down to the forum (that is, of course, down the Sacra Via), was accustomed to bow his head when passing through it ("Ita sibi ipsum magnum videri Mem- miurn, ut in forum descendens caput ad fornicem Fabii demitteret," de Orat. ii. 66). Its site is still more clearly marked by the Pseudo-Asconius (ad Cic. Verr. i. 7) as being close to the Regia, and by Porphyrio (ad Hor. Epist. i. 19. 8) as near the Puteal Libonis.

The few other works about the forum during the remainder of the Republican period were merely restorations or alterations. Sulla when dictator seems to have made some changes in the forum (Plin. xxxiv. 12), and in n. c. 51, after its destruction in the Civil riots, it was rebuilt by his son Faustinus. (Don Cass. 11. 50.) Caesar, however, caused it to be pulled down in n. c. 45, under pretense of having vowed a temple to Felicitas, but in reality to efface the name of Sulla. (Id. xiv. 5.) The reconstruction of the Basilica Fulvia, or rather the superseding of it by the Basilica Paulina, has been already mentioned. It now only remains to notice two other objects connected with the Republican Forum, the origin of which cannot be assigned to any definite period. These were the Schola Xanthia and the Janus. The former, which lay back considerably behind the temple of Saturn and near the top of the Cisaus Capitolinus, consisted of a row of arched chambers, of which three are still visible. They appear from inscrip- tions to have been the offices of the scribes, copists, and procurers of the nidiies, and seem to have been alluded to by Cicero. (Philipp. ii. 7. p. Sest. 12.) Another row was discovered in 1835. at the side of the temple of
The Forum under the Empire. — The important alterations made by Julius Caesar in the disposition of the forum were the foundation of its subsequent appearance under the Empire. These changes were not more capricious, but adaptations suited to the altered state of political society and to Caesar's own political views. But the dagger of the assassin terminated his life before they could be carried out, and most of them were left to be completed by his successor Augustus. One of the most important of these designs of Caesar's was the building of a new curia or senate-house, which was to bear his name. Such a building would be the badge of the senate's servitude and the symbol of his own despotic power. The former senate-house had been erected by one of the kings; the new one would be the gift of the first of the emperors. We have mentioned the destruction of the old curia by fire in the time of Sulla, and the rebuilding of it by his son, by this time, and by Julius Caesar caused to be pulled down under a pretense, never executed, of erecting on its site a temple of Felicitas. The curia founded by Pompey near his theatre in the Campus Martius — the building in which Caesar was assassinated — seems to have been that commonly used; and Ovid (Met. xvi. 801), in describing that event, calls it simply Curia:—

"— neque enim locus ullus in urbe
Ad facinus dirinique placet, nisi Curia, caelestium."

We may suppose that when Caesar attained to supreme power he was not well pleased to see the meetings of the senate held in a building dedicated by his great rival.

A new curia was voted a little before Caesar's death, but he did not live to find it; and the Monumentum Agrippaeum shows that it was both begun and completed by Octavius.

Respecting the site of the Curia Julia the most discordant opinions have prevailed. Yet if we accept the information of two writers who could not have been mistaken on such a subject, its position is not difficult to find. We learn from Pliny that it was erected on the comitium: "Idem (Augustus) in Curia queque quam in Comitio concecutavit, duas tabulas impressit partiti" (xxxv. 10); and this site is confirmed by Dion Cassius: "το Βουλευτήριον τὸ Ιουλίον, ἧν οὗτος κατα τῷ Κοινῷ αὐνομασίαν ἱκωδομών, ἐπερ ψήφισμα (xlvii. 19). It is impossible to find any other spot for it on the comitium than that where the old curia stood. Besides the author last quoted expressly informs us that in consequence of some prodigies that occurred in the year before Caesar's murder it had been resolved to rebuild the Curia Hostilia (καὶ διὰ τοῦτο τὸ τοιδεύτερον τὸ Όστιλον ἀνοικοδομήθη εὐφράσιο, B. xiv. 17.) At the time when this decree was made Caesar had himself pontifex maximus; it would have been a flagrant breach of religion to neglect a solemn vow of this description; and we cannot therefore accept Becker's assertion that this vow was never accomplished. (Handb. p. 331, note 608.) We cannot doubt that the curia erected by Augustus was in pursuance of this decree, for Caesar did not live even to begin it ("Curium et continens ei Chalcidicum — fecit," Mom. Anec); but though the senate-house was rebuilt, it was no longer named Hostilia, but, after its new founder, Julia. Now what has Becker got to oppose to all this weight of testimony? Simply a passage in Gellius, — which, however, he misapprehends, — in which it is said, on the authority of Varro, that the new curia had to be inaugurated, which would not have been the case had it stood on the ancient spot ("Tum adscriptum (Varro) de locis in quibus senatus consultum fieri jure posse, documine consuetudine, nisi in loco per augures constituui, quod tum adseri rem appellantur, senatusconsultum esse esse, et quod in loco consulter cesset, justum id non fuisse. Propretiae et in Curia Hostilia et in Pompeia, et post in Julia, cum profana ea loca fuisse, sententiae esse per augures constituui," xiv. 7. § 7.) But Becker has here taken only a half view of these augural rites. A temple could not be built without being first inaugurated, so neither could it be pulled down without being first exaugurated. This is evident from the accounts of the exauguration of the fames in order to make room for the temple of the Capitoline Jupiter. ("Ex, ut libera a castoris religiosius area esset tota Jovis templaque ejus, quod inaestuare exaugurare fane sancluque statutum, quae aliquot ibi a Tatio rege, consecuta inaugurataque postea fuerunt," Liv. i. 55, cf. v. 54; Dion. Halic. iii. 69.) When Caesar, therefore, pulled down the curia of Fustus he first had it exaugurated, by which the site again became a locus profanus, and would of course require a fresh inauguration when a new temple was erected upon it. The curia in use in the time of Tertullian (v. 1. 11) must have been the Curia Julia; and the following lines seem to show that it had risen on the site of the ancient one:

"Curia praetexta quae nunc nitet alta Senatus.
Polliosis labiis, rustica cora, Paris."
A further confirmation that the new curia stood on the ancient spot is found in the fact that down to the latest period of the Empire that spot continued to be the site of the senate-house. The first time that mention is made of the Curia Julia it is the design of Caligula ("Curia Concordiae") ut consules non in Curia, quia Julia vocabular, sed in Capitolium convocarent," Not. Cal. 60); and as we know that the curia was rebuilt by Domitian, the Julia must have been burnt down either in the fire of Nero, or more probably in that which occurred under Titus. It is not likely, as Becker supposes (Handb. p. 347), that Vespasian and Titus would have suffered an old and important building like the curia to lie in ashes whilst they were erecting their new amphithtein and baths. The new structure of Domitian, called Senatus in the later Latin ("Sehnummici et pro loco et pro hominibus," Gell. xvii. 7, 5), is mentioned by several authorities (Hieronym. an. 92. i. p. 443, ed. Rom.: Cassiod. Chron. ii. p. 197; Catal. Imp. It. p. 243.) The place of this senator is ascertained from its being close to the little temple of Janus Germanus, the index bellorum (Exx. bei des uen et (f. 110) et t) Plorit freto diem buloetmum, Procop. B. G. i. 25); and hence from its being called "Curia Pompeiana" (Vopix. Aurel. 41, Tacit. 3.) The same situation is confirmed by other writers. Thus Dion Cassius mentions that Didius Julianus, when he first entered the curia as emperor, sacrificed to the Janus which stood before the doors (lxixi. 13). In the same manner we find it mentioned in the Notitia in the viiiith Region. That it occupied the site of the ancient church of S. Martina, subsequently dedicated to and now known as S. Luca, is evident from the same inscription (Gruter, clxxx. 5) which formerly existed in the Ambie, or hemicycle, of S. Martina, showing that this hemicycle, which was afterwards built into the church, originally formed the Secretarium Senatus (Urichs, Rom. Top. p. 37, seq.; Preller, Regionen, p. 142.) The Janus temple seems to have been known in the middle ages under the appellation of templum futale, by which it is mentioned in the Mirabilia Urbis. ("Justa cum templum futale, in quo est mammularum inscriptio," i.e., S. Adrianus, ib.) In the same neighbourhood was a place called in the later ages "Ad Palmam," which also connects the senator with this spot, as being both near to that place and to the Arcus Severi. Thus Ammianus: "Deinde ingressus urbem Theodosiurn, venit ad Senatum, et ad Palamum populo aliquotum." Nec. (Exccept. de Odo. 66.) And in the Acta SS., Mai. vii. p. 12: "Ligaverunt ei manum a tergo et decollaverunt extra Capitolium et exterritum, annas longas et flagellos, et ecclesiam apud Palmam." (Cf. Anastas. 1. Sist. c. 45.) The appellation "ad Palmam" was derived from a statue of Claudius II. clothed in the tunica palmata, which stood here: "IIlIi totius orbis judicium in ostro posita est columna cum palmata statua superixa." (Trebl. Polio. Claud. c. 2.) We cannot doubt, therefore, that the curia or senatus built by Domitian was near the arch of Severus; which is indeed admitted by Becker himself (Handb. p. 350). But, from his having taken a wrong view of the situation of the comitium, he is compelled to maintain that this was altogether a new site for it; and hence his curia undergoes no fewer than three changes of situation, receiving a new almost every time that it was rebuilt, namely, first, on the N. side of his comitium, secondly on the S. side, and thirdly near the Arcus Severi, for which last site the evidence is too overwhelming to be rejected. We trust that our view is more consistent, in which the position of the curia house, as was most probable, appears to have always retained its original position. And this result we take to be no slight confirmation of the correctness of the site which we have assigned to the comitium. In their multitudinous variations, Bunsen and Becker are sore puzzled to find a place for their second curia—the Julia—on their comitium, to which the passages before cited from Fliny and Dion inevitably fix them. Bunsen's strange notions have been sufficiently refuted by Becker (Handb. p. 350), and we need not therefore examine them here. But though Becker has succeeded in overthrowing the hypothesis of his predecessor, he has not been able to establish one of his own in its place. In fact he gives it up. Thus he says (p. 335) that, in the absence of all adequate authority, he will not venture to fix the site of the curia; yet he thinks it probable that it may have stood where the three columns are, or if that will not answer, then it must be placed on the (etc.) Vince. But his complaint of the want of authorities is unfounded. He had correctly interpreted them, and placed the comitium in its right situation, and if he had given due credit to an author like Dion Cassius when he says (l.c.) that it was determined to rebuild the Curia Hostilia, he had not needed to go about seeking for impossible places on which to put his Curia Julia.

There are three other objects near the forum into which, from their close connection with the Basilica Julia, we must inquire at the same time. These are the CHALCIDEUM and the IMPERIAL GRESSICOMAS, and a TEMPLE OF MINERVA. We have already seen that the first of these buildings is recorded in the Monumentorum Anecyrum as erected by Augustus adjoining the curia; and the same edifice is also mentioned by Dion Cassius among the works of Augustus: το τε Αθηναίον και το Χαλκίδεον ψαμμομενίων, και το Βουλευτηρίων, το Τιφλίον, το είπ του πνύροι αυτών τον οιον ομοιόμον, καθ' εσφραγιν (ii. 22). But regarding what manner of thing the Chalcidicum was, and the state of the imperial gressicomas, there is a great diversity of opinion. It is one of those names which have never been sufficiently explained; but it was perhaps a sort of portico, or covered walk (deambulatorium), annexed to the curia. Bunsen, as we have mentioned when treating of the temple of Castor in the preceding section, considers the Ateeneum and Chalcidicum to have been identical; and as the Notitia mentions an Atrium Minervae in the 8th Region, and as a Minerva Chalcidica is recorded among the buildings of Domitian, he assumes that these were the same, and that the unincly ruin of the three columns, which has been so transmuted by the topographers, belonged to it. In all which we can only wonder at the uncritical spirit that could have suggested such an idea; for in the first place the Monumentorum Anecyrum very distinctly separates the aedes Minervae, built by Augustus, from the Chalcidicum, by mentioning it at a distance of five lines apart; secondly, the aedes Minervae is represented to be on the Aventine; where we find one mentioned in the Notitia (cf. Ov. Fast. vi. 728; Festus, c. Quinquatrus, p. 257, Mühl.), and consequently a long way from the curia and its adjoining Chalcidicum; thirdly, they are also mentioned separately by Dion Cassius in the passage...
before cited, whose text is not to be capriciously
misread with by reading, τὸ περὶ Αθηναίων τὸ και
ξανάλογοι διαγωγάς, in order to prop a theory
which cannot support itself. We need not, there-
fore, enter further into this view. That of Becker
(Hundb, p. 335) seems probable enough, that the
Chalcidicum warped the place of the semanum of
the curia, though we should be more inclined to
say that of the Gracecstasis, as the position of the
latter seems at all events to have been shifted about
this period. We learn from Pliny (xxxii. 6) that
in his time it no longer stood " supra Comitium
a place seems the latest period, and is mentioned in the Notitia
(Regia viii.) under the altered name of Gracec-
stadium, close to the Basilica Julia, though the
MS. vary with regard to the position. It had
probably, therefore, been removed before the time of
Pliny to the south side of the forum, and perhaps
at the time when the new curia and Chalcidicum
were built. If this was so, it would tend to prove
that the comitium did not extend across the whole
length of the forum. The Alternative Minervaean of the
Notitia must have been of a later period.
Another change in the disposition of the forum,
with reference to the politics of the times, which
was actually carried out by Caesar in his lifetime,
was the removal of the ancient rostra. The com-
itium, which may be called the aristocratic part of
the forum, had become in a great measure des-
serted. The popular business was now transacted
at the lower end of the forum; and Caesar, who
counted the mob, encouraged this arrangement. The
steps of the temple of Castor had been converted
into a sort of extempe rostra, whence the dem-
gogues harangued the people, and Caesar himself
had sometimes held forth from them. (Dion Cass.
xxxviii. 6; cf. Cic. p. Sect. 15; App. B. C. iii. 41.)
Dion Cassius expressly mentions that the rostra
were changed by Caesar (xiii. 49). The change is
also mentioned by Asconius: "Franc enim timere
rostra non e loco quo nunc sunt, sed ad Comitium
prope juncta Curia" (ad Cic. Mil. 5), where, by
this absolute and unqualified mention of the curia,
he must of course have meant the curia existente in
his time, which was the Julia; and this shows that
it stood on the ancient site of the Hostilia. Another
proof that the rostra were moved in Caesar's lif-
time may be derived from Livy (Epit. xxvii.):
"Caesaris corpus n e plebe ante Rostra crematum est."
For, as Appian (B. C. ii. 148) indicates the
place in another manner, and says that the burning
of the body took place before the Regia, it is plain
that the rostra mentioned in the Epitome just cited
must have been very near the Regia. But we have
seen that the ancient rostra were on the comitium,
at the other end of the forum. There are other
passages from which we may arrive at the exact
situation of the new rostra. Thus Suidous, in
his account of the funeral of Augustus, says that a
panegyric was pronounced upon him by Drusus
from the rostra under the Tabernae Veteres (" pro Rostra
sub Veteribus." Aug. 190; cf. Dion Cass. iv. 34).
It is doubtful whether, however, that the common
reading of this passage is " pro Rostris veteribus,"
that is, from the old rostra on the comitium; and we
shall see further on that the old rostra appear
to have existed after the erection of the new. It is
not, however, probable that they would be used on
this occasion, even if they were ever used at all;
and we see from Dion Cassius's account of the
funeral of Octavia, the sister of Augustus, that
Drusus also on that occasion pronounced a pane-
gyric from the new rostra, as those commonly used,
as we must conclude from Dion's statement
without any distinctive optate (τις τω δικαιως). Canina
(Foro Rom. p. 129) adopted the common
reading, with the omission of sub, because he
imagined that " sub Veteribus" must mean " under
some old building," instead of its being a designation
for the S. side of the forum. And Cicero, when
pronouncing one of his invectives against Antony
from the rostra, bids his audaces look to the left
at the old rostra and temple of Antony, which, as
appears from what Cicero says a little further on,
stood before the temple of Castor. (Phil. vi. 5.)
From a comparison of all these passages we may
state with precision that the new rostra were estab-
lished by Caesar on the SE. side of the forum,
between the temple of Castor and the Regia, a spot
which, as we have said, had previously become the
regular place for the contiones. But, as this spot was
on Becker's comitium,— his lower end of the forum
being the place where the actual temple of Antony,
which we have seen from what Becker says a few
years later, was erected, and he is therefore obliged to
place them a great deal higher up towards the Capitol,
and to the W. of the temple of Castor. As, how-
ever, in questions of this sort, one error always
begets another, he is thus puzzled to account for the
circumstance how Cicero, speaking from these
rostra, could allude to the statue of Antony as being on his left (Hundb, p. 337); and in order to
avoid this contradiction, asserts that Dion Cas-
sius was mistaken, in saying that the rostra were
removed in Caesar's lifetime. It must be the old
rostra, those on the (his) comitium, before which
Caesar's body was burnt, and then everything goes
right. Unfortunately, however, the testimony of
Dion is confirmed by the expressive silence of the
Monumentum Agrippae. That record, in
which Augustus so ostentatiously reccis his build-
ings, his repairs, and his alterations, says not a
word about the rostra. We have seen a little while
ago that Becker contradicts Dion respecting the
Curia Julia, and now he contradicts both that author
and the Monumentum Agrippae, and solely be-
cause he has adopted a wrong site for his comitium.
How shall we characterize a topographical system
which at every turn comes into collision with the best
authorities? On the other hand, if there is
any truth in the system we have adopted, all the
merit we can claim for it is derived from paying
due respect to these authorities, and implicitly fol-
lowing what they say, without presuming to set our
own opinion above their teaching. Before we quit
this subject it may be as well to say that, though
these new rostra of Caesar's became the ordinary sug-
gestum, or platform, for the orators, yet the old ones
do not appear to have been demolished. We have
been before from a passage in Trebillius Pollio, that
the old rostra ad Palma, or near the arch of
Severus, existed in the time of Claudius II.; and the
Notitia and Curiosum expressly mention three
rostra in the forum.
In a loss-relief on the arch of Constantine Canina
has correctly represented a recognition of this part
of the forum, with the buildings on the Campus
Capitolinus. Constantine is seen addressing
the people from a raised platform or suggestum, provided
with a balustrade, which is undoubtedly intended
for the ancient rostra. Canina is further of opinion
in the
that an elevated terrace, presenting the segment of a circle, which was excavated at this part of the forum some years ago, is the actual rostra (Indicazione, p. 270, ed. 1850, and his dissertation "Sui Rostrti del Foro Romano" in the Atti dell' Accademia Rom. di Archologia, vili. p. 107, seq.; cf. Becker, Handbucb, p. 359). It seems also to have been here that Augustus received the homage of Tiberius, when the latter was celebrating his German triumph; "Ajax priest in Capitolium fleeter, descendit e curru, seque praesidenti patri ad genua submissit." (Suet. Tib. 20.) The scene is represented on the large Vienna Cameo. (Eckhel, Pierre graeca, 1; Mongez, Iconogr. Rom. 19. vol. ii. p. 62.) If these inferences are just the ancient rostra would appear to have been used occasionally after the erection of the new ones.

The Statues of Sulla and Pompey, of which the former appears to have been a gift equestrian one, were re-erected near the new rostra, as they had formerly stood by the old ones. After the battle of Pharsalus they were both removed, but Caesar replaced them. Besides these there were two Statues of Caesar, and an equestrian Statue of Octavian. (Dion Cass. xili. 18. xilii. 49. xiv. 4; Suet. Cass. 75: App. B. C. i. 97.)

Caesar also began the large basilica on the S. side of the forum, called after him the Basilica Julia; but, like most of his other works, he left it to be finished by Augustus ("Forum Julianum et Basilicam qua fuit inter sedem Caesaris et aedem Saturni, coepit profugataque opera patre meo perfecit." Mau. Anniv.): Its situation is here so accurately fixed that it cannot possibly be mistaken, namely, between the temple of Saturn, which, as we have seen, stood at the head of the forum, and the temple of Castor, which lay near that of Vesta: and the Notitia indicates the same position; so that it must have been situated between the Vicus Jugarius and Vicus Tuscus. It has been seen before that this was the site of the ancient Basilica Sempronia, a building of which we hear no more during the imperial times; whence it seems probable that it was either pulled down by Caesar in order to erect his new basilica upon the site, or that it had previously gone to ruin.

And this is confirmed by the fact that, in the excavations made in 1780, it was ascertained that the basilica was erected upon another ancient foundation, which Canini erroneously supposes to have been that of the comitium. (Frolenhein, Exposé d'une Découverte faite dans le Forum Romanum. Strasbourg. 1796; Fea, Varia di Notizia e della Basilica Giulia ed alcuni Siti del Foro Romano, ap. Canina, Foro Romano, p. 118.) In some excavations made in 1835 near the column of Phocas, another proof of the sit of the basilica was discovered. It was the following fragment of an inscription, which taken by itself seems too mangled and imperfect to prove anything:

... A ... ASILICA ... ER REPARATAE ... SET ADIECTT

thus leaving no doubt that they were the same. (Bullettin d'Inst. Marz. 1835) Panvinius, whose work was written in 1538, as appears from the dedicatory epistle, says that the inscription was found "in taba ante in foro Romano propo columnam," that is, the column of Phocas. The basis on which it stood must therefore have been again covered with rubbish, till the inscription was re-discovered in its more imperfect form after a lapse of nearly three centuries. Augunias and Fronto were consul A.D. 199, and consequently in the reign of Septimius Severus, when the basilica appears to have been repaired.

Altogether, therefore, the site of the basilica may be considered as better ascertained than those of most of the imperfect monuments. It must have been bounded on the E. and W. by the basilica Sempronia, by the Vicus Tuscus and the Vicus Jugarius. It appears from the Monumenlum Augmen. that the original building, begun by Caesar, and completed by Augustus, was burnt down during the reign of the latter, and again rebuilt by him on a larger scale, with the design that it should be dedicated in the names of his grandsons Caius and Lucius ("Et eadem basilicam consumptam incendio amplato ejus solo sub titulo nominis filiwm[meorum] incheavi: et, si vivus non perfectissim, perfecti ab heredibus [nemiss]."") But, from a supplement of the same inscription recently discovered, it appears that Augustus lived to complete the work ("Opera fecta nova—forum Augustum, Basilicam Julianum," etc.; Franz, in Gerhard's Archioh. Zeit. No. ii. 1843). Nevertheless it seems to have been recently born the names of his grandsons: "Quadam etiam opera sub nomine aleno, neputum sedecet et uxoris sororique fecit: ut porticum basilicamarum Lucii et Caui, &c." (Suet. Aug. 29). The addition which Augustus mentions having made to the building ("amplato ejus solo") may probably have been the portico here mentioned. In A.D. 282 it was again destroyed by fire, and was rebuilt by Diocletian (Catal. Imp. Vien. p. 247, Rec.).

The Basilica Julia was chiefly used for the sittings of law-courts, and especially for the causeae centumvirae (Plin. Epist. v. 21. ii. 14.) Its immense size may be inferred from another passage in Pliny (vi. 33), from which we learn that 180 judges, divided into 4 concilia, or courts, with 4 separate tribunals, and numerous benches of advocates, besides a large concourse of spectators, both men and women, were accustomed to assemble here. The 4 tribunals are also mentioned by Quintilian (In. Or. xii. 5, 6).
The funeral of Caesar was also that of the Republic. After his death and apotheosis, first an Altar and then an Aedes Divi Iuli were erected to him, on the spot where his body had been burnt (H struggles in the Forum, where the temple by Augustus. But this has been the subject of a warm controversy. Bunsen placed the temple on the Velian ridge, so that its front adjoined the Sacred Way, where it crosses the eastern boundary of the Forum, whilst Becker (Hist. p. 336) placed it on the forum itself, so that its back adjoined the same road. The authorities are certainly in favour of the latter view; and there are difficulties raised by Urichs (Econ. Turr. p. 21, etc.) who came to the rescue of Bunsen's theory, arise from the mistake shared alike by all the disputants, that this end of the forum was the comitium. Urichs might have seen that this was not so from a passage in a very early work (p. 22) from the Fasti Amborumini, XV. Kal. Sept. showing that the temple stood on the Forum ("Divi Julii the Forum") is, however, not to be taken as being on the forum, instead of on the comitium as Urichs himself suggests. Becker, however, wishes to attribute this error to an unfortunate appeal to the fasti consulares. This, however, does not detract from the point raised by the example of the Temple of Vesta, which Becker confounds with it (p. 344) appears to have been a different thing, as the Notitia mentions both of them separately under Regio VIII. The piece of column excavated near the arch of Severus must have belonged to this temple, or to some other monument, not to the millarium, which appears from the Notitia and Curatorium to have retained till a later period its original position near the temple of Jupiter at the head of the forum. We also read of a Forum Augustor triumphal arch erected on the forum in honour of Augustus, but its position is nowhere accurately defined; though from some Scholia on Virgil (Aen. viii. 606) edited by Mai, it is supposed to have been near the temple of Julius (Can. Foro Rom. p. 139 note.)
The Arch of Titus, another triumphal arch, dedicated to Tiberius, was erected at the foot of the Clivus Capitolinus near the temple of Saturn, in commemoration of the recovery of the Roman standards lost with the army of Varus. (Tac. Ann. ii. 41.) Tiberius also restored the temple of Castor in the name of himself and of his brother Drusus, as well as the temple of Concord, as we have before had occasion to remark.

Under the following emperors down to the time of Domitian we do not read of any alterations on the forum. The fire of Nero seems to have chiefly destroyed its lower part, where the temple of Vesta and the Regia lay; the upper portion and the Capitol appear to have escaped. The Curia Julia was probably burnt down in the fire which occurred in the reign of Titus; at all events it was certainly rebuilt by Domitian. The celebrated statue of Victory, consecrated in the curia by Augustus, appears, however, to have escaped, since Dion Cassius expressly says that it existed in his time, and we find it mentioned even later. (Suet. Aug. 100; Dion Cass. li. 22; Herodian, v. 5.) It was this statue, or more correctly perhaps the altar which stood before it, that occasioned so warm a contention between the Christian and heathen parties in the senate in the time of Theodosius and Valentinian II., the former being led by Ambrose, the latter by Symmachus, the prefect of the urbs. (Symmach. Epist. x. 61; cf. Ambros. Epist. ad calamem Symm. ed. Par. i. p. 740, ii. pp. 473, 482; Gibbon, Decline and Fall, vol. iii. p. 409, seq., ed. Smith.) Ambrose is said to have obtained its removal; though this, perhaps, relates only to the altar, since the statue is mentioned by Claudian as still existing in the time of Honorius. (De VI. Cons. Hon. v. 597;)

"Adfuit ipsa saebris ales Victoria templis Romanae tutela tegae: quae divite penna Patricii reverendafove saecuria coeptis."

Domitian had a peculiar predilection for two deities, Janus and Minerva. He erected so many archways all over the city that an ancient pasquinade, in the form of a Greek pun, was found inscribed upon one of them: "Janus arcusque cum quadrigos et insignibus triumphorum per Regiones urbis tantos ac tot extruxit ut culdum Graecae inscriptions ad itpòn." (Suet. Dom. 13; cf. Dion Cass. viii. 1.) Among other temples of Minerva he is said by some authorities to have erected one on the forum between those of Vesta and Castor. (Becker, Handb. p. 336.) But there seems to have been hardly room for one at this spot; and, as we have before remarked, the Notitia does not mention it. Domitian also built, in honour of his father and brother, the Temple of Vespasian and Titus, next to the temple of Concord. The three columns on the Clivus Capitolinus most probably belong to it. The opinion that the eight Ionic columns are remains of this temple has been already discussed.

Such was the state of the forum when the colossal equestrian statue of Domitian was erected on it near the Lacinium Curtius. Status (Silvæ i. 1) has written a small poem on this statue, and his description of it affords many interesting topographical particulars, which fully confirm what has been already said respecting the arrangement of the forum:

"Quae superimposito moles geminata coloasc
Stat Latiun complexa fœrum? sedone peractum..."

ROMA.

Fluxit opus? Sicelius an conformata caminis
Edigies, lassum Steropem Brontenque reliquit?
Par operi sedes. Hinc obvia limina pandit,
Qui tessus bellis, adsacetum munere prolis,
Primus hic castis ostendit in aethera divis.

At laterum passos hinc Julia testa tenetur
Hinc bellifère sublimis regis Pauli.

Terpa pater blandegio visid Concordia vultu.
Ipse autem puro celsum caput aeque septas
Templa superfugies, et prospectare videres
An nova contemptus surgent palatia flammis
Pulcrus; an tacita vigilet face Troïcis ignis
Atque exploratas jam landet Vesta ministras," &c.

The statue, therefore, must have faced the east, with the head slightly inclined to the right, so as to behold the temple of Vesta and the Palatine. Directly in front of it rose the temple of Divus Julius; on the right was the Basilica Julia, on the left the Basilica Aemilia; whilst behind, in close juxtaposition, were the temples of Concord and of Vespasian and Titus. The site of the statue near the Lacus Curtius is indicated in the poem (v. 75, seq.).

The next important monument erected on the forum after the time of Domitian appears to have been the Temple of Antoninus and Faustina, considerable remains of which still exist before and in the walls of the modern church of S. Lorenzo in Miranda. It stood at the eastern extremity of the N. side of the forum. These remains, which are now sunk deep in the earth, consist of the preannum or vestibule, composed of eight columns of cipollino marble supporting an architrave, also part of the cella, built of square blocks of piperino. The architrave is ornamented with arabesque candelabra and griffins. On the front the inscription is still legible:—

DIVO. ANTONINO. ET
DIVAE. FAUSTINAE. EX. S. C.

TEMPLE OF ANTONINUS AND FAUSTINA.

But as a temple was decreed both to Antoninus Pius and his wife, the elder Faustina (Capitol. Anton. P. c. 6, 13), and to the younger Faustina, their daughter (ib. c. 26), and as divine honours were also rendered after his death to M. Aurelius Antoninus, the husband of the latter, it becomes doubtful to which pair the temple is to be referred (Xiby, Foro Rom. p. 183). It seems, however, most probable that it was dedicated to Antoninus Pius and the elder Faustina. It is stated by Pirro Ligorio (ap. Canina, Foro Rom. p. 192) that in the excavations made here in 1547, the basis of a
statue was discovered with an inscription purporting that it was erected by the guild of bakers to Antoninus Pius. In the time of Palladio the temple was a great deal more perfect than it is at present, and had an atrium in front, in the middle of which stood the bronze equestrian statue of M. Aurelius, which now adorns the Capitol. (Architectura, lib. iv. c. 9.)

The inscription in Gruter (viii. 6) probably belonged to the pedestal of this statue. It was found in the Sacra Via in 1562. Some difficulty, however, arises with regard to this account, since from various other sources we learn that the statue stood for a long while before the church of St. John Lateran. From Palladio’s account of the court, or court, it would appear that the building lay some distance back from the Sacra Via.

In the reign of Commodus a destructive fire, which lasted several days, occasioned much damage in the neighbourhood of the forum, and destroyed among other things the temple of Vesta. (Herodian, i. 14.) According to Dion Cassius the same fire extended to the Palatine and consumed almost all the records of the empire (lxxxi. 24). It was on the same occasion that the shop of Galen, which stood on the Sacra Via, was burnt down, and also the Palatine Library, as he himself assures us. (De Compos. Medicum, i. c. 1.)

This damage seems to have been repaired by Septimius Severus, the munificent restorer of the Roman buildings, who with a rare generosity commonly refrained from inscribing his own name upon them, and left their honours to the rightful founders ("Romae omnes aedibus publicis, quae vito temporum labebantur, instauravit: maquis propo suo nomine inscriptis, servavit tamen ubique titulis cohortantium," Spart. Serc. c. ult.). Of the original monuments erected by that emperor the principal one was the Augustus Severi or triumphal arch, which still exists in good preservation at the top of the Roman forum. The inscription informs us that it was dedicated to Severus, as well as to his two sons, Caracalla and Geta, in his third consulate and the 11th year of his reign, consequently in A. D. 203. Between the temple of Concord and the arch, the church of SS. Sergio e Bacco was built in the middle ages, with its tower resting upon the arch. It appears from a medal of Caracalla that a chariot with six horses and persons within it stood on the summit of the arch, and other persons on horseback at the sides, supposed to be the emperor’s sons. It was erected partly in front of the temple of Concord, so as in some degree to conceal the view of that building, and thus to dis-

ARCH OF SEPTIMIUS SEVERUS.
121, Blanch; "in ecclesia vero beatorum Cosmae et Damiani in tribus Fatis," &c. Id. V. Hadr. ib. p. 234.) Hence perhaps the name of templum fidei applied to the temple of Jesus.

The last object which we shall have to describe on the forum is the COLUMN OF PHOECAS. Whilst the glorious monuments of Julius and Augustus, the founders of the empire, have vanished, this pillar, erected in the year 608 by Smaragdus, exarch of Ravenna, to one of the nearest and most hateful of their successors, still rears its head to testify the low abys by which Rome had fallen. It appears from the inscription, which will be found in Camina (Foro Rom. p. 213) and Bunsen (Beschr. vol. iii. p. 271), that a gift statute of Phoecas stood upon the summit. The name of Phoecas has been erased from this column, probably by Heraclius; but the date sufficiently shows that it must have been dedicated to him. Previously to the discovery of this inscription, which happened in 1813, it was thought that the column belonged to some building; and indeed it was probably taken from one, as the workmanship is much superior to what could have been executed in the time of Phoecas. Byron alludes to it as the "pavement column with a buried base." In the excavations made in 1816, at the expense of the duchess of Devonshire, the pedestal was discovered to be placed on a raised basis with steps of very inferior workmanship. (Murray's Handbook of Rome, p. 62.) It may be remarked that this column proves the forum to have been in its ancient state, and unencumbered with rubbish, at the commencement of the 7th century. Between this pillar and the steps of the Basilica Julia are three large bases intended for statues.

V. THE IMPERIAL FORA.

Forum Julium.—As Rome increased in size, its small forum was no longer capable of accommodating the multitudes that resorted to it on mercantile or legal business; and we have seen that attempts were early made to afford increased accommodation by erecting various basilicas around it. Under the Empire, when Rome had attained to enormous greatness, other fora were erected besides, and several of these fora were constructed by various emperors; as the Forum Caesars or Julium, the Forum Augusti, the Forum Nervae or Transitorium, and lastly the Forum Traiani. The political business, however, was still confined to the ancient forum, and the principal use of the new fora was as courts of justice. Probably another design of them was that they should be splendid monuments of their founders. In most cases they did not so much assume the aspect of a forum as that of a temple within an enclosed space. In this view of the Forum of Trajan the only one that possessed a basilica. From this characteristic of them, even the magnificent temple of Peace, erected by Vespasian without any design of its being appropriated to the purposes of a forum, obtained in after times the names of Forum Vespasiani and Forum Pacis. The first foundation of this kind was that of Caesar, enclosing a Temple of Venus Genitrix, which he had vowed before the breaking out of the Civil War. After the battle of Pharsalus the whole plan of it was arranged. It was dedicated after his triumph in B.C. 45, before it was finished, and indeed so hastily that it was necessary to substitute a plaster model for the statue of Venus, which afterwards occupied the cella of the temple. (Plin. xxxv. 45.) Caesar did not live to see it completed, and it was finished by Augustus, as we learn from the Monumentum Augustum. We are told by Appian (B. C. ii. 192) that the temple was surrounded with an open space, or "aedilicum," and that it was not destined for traffic but for the transaction of legal business. As it stood in the very heart of the city Caesar was compelled to lay out immense sums in purchasing the area for it, which above is said to have cost him "super h. s. millies," or about 900,000,000 sterling. (Suet. Caes. 26; Plin. xxxvi. 24.) Yet it was smaller than the ancient forum, which now, in contradistinction to that of Caesar, obtained the name of Forum Magnum. (Dion Cass. lxxxii. 22.)

No vestige of the Forum Julium has survived to modern times, and very various opinions have been entertained with regard to its exact site; although most topographers have agreed in placing it behind the N. side of the Forum Romanum, but on sites varying along its whole extent. Nardini was the first who pointed to its correct situation behind the church of Sta. Martina, but it was reserved for Camina to advance the proof.

We must here refer to a letter of Cicero's (Ad Att. iv. 16), which we had occasion to quote when speaking of the restoration of the Basilica Aemilia under the forum of the Republic. It has an important passage with regard to the situation of the Forum Julium, but unfortunately so obscurely worded as to have proved quite a crux to the interpreters. It appears to have been written in B. C. 54, and runs as follows: "Paulinus in medio caeret basilicae Juno naea tenuit liedem antiquis columnis; iliam autem quantum locutus factur magis frequentaret: Quid quiser? nihil gratiae ilium monumentum. Stillicidios. Itaque Caesarii amici (me dioco et Oppium, dicurapura licet) in monumentum illud, quod tu tollere ludibus soberas, ut forum laxeramus et usque ad atriurn Libertatis expliceramus, contemporanei sexcenties h. s. Cum privatis non poterat transigere minor peccna. Efficientius rem gloriosissimam: nam in Campo Martio septa tributis comitibus marmoreae sunt: et tecta facturae ex eis haud minus erit magnitudo," &c. If only these words Becker has given two different interpretations. He first imagined (Handb. p. 362, seq.) that Cicero was speaking only of two buildings: the Basilica Aemilia, which Paulinus was restoring, and a new basilica, which the same person was building with Caesar's money, and which was afterwards named the Basilica Julia. But before he had finished his work he altered his mind, and at p. 460 pronounces his opinion that Cicero was speaking of no fewer than four different edifices: 1st, the Basilica Paulina ("Paulinus—Columnum"); 2nd, the Basilica Julia ("Hilariani—gloriosius"); 3rd, the Forum Julium ("Itaque—peccna"); 4th, the Septa Julia ("Efficientius," &c.). With all these views, except the second, we are inclined to agree; but we do not think it probable that Paulinus would be constructing two basilicas at the same time; nor do we perceive how a new one only then in progress could have been a monument that Atticus had been accustomed to praise. The chief beauty of the basilica of Paulinus was derived from its columns ("Nonae inter magnificam dicam basilicam Pauli columnas Phrygianam michabem," Plin. xxxvi. 24. s. 1); and though it had undergone two or three subsequent restorations before the time of Pliny, we are nevertheless inclined to think that the columns praised by him were the very same.
which Atticus had so often admired. However this may be, we see through the obscurity of Cicero’s letter, the rough sketch of a magnificent design of Caesar’s, which had not yet been perfectly matured. The whole space from the back of the Basilica Aemilia as far as the Septa Julia in the Campus Martius was to be thrown open; and perhaps even the excavation of the extremity of the Quirinal, ultimately executed by Trajan, may have been comprised in the plan. Cicero is evidently half ashamed of this vast outlay in favour of Caesar, and seeks to excuse it with Atticus by leading him to infer that it will place his favourite monument in a better point of view. When Cicero wrote the plan was evidently in a crude and incipient state. The first pretence put forth was probably a mere extension of the Forum Romanum; but when Caesar a few years later attained supreme power the new foundation became the Forum Julium. In his position some caution was requisite in these affairs. Thus the curia of Fanlus was pulled down under pretence of erecting on its site a temple of Felicitas—a compliment to the boasted good fortune of the city; but in his haste Cicero forgot its fate. But indeed of it rose the Curia Julia. The discrepancy in the names mentioned by Cicero and Suetonius probably arose from the circumstance that as the work proceeded it was found necessary to buy more houses. If this buying up of private houses was not for the Forum Julium, for what purpose could it possibly have been? The Curia Julia stood on the site of the Curia Hostilia, the Basilica Julia on that of the Scangona, and we know of no other buildings designed by Caesar about the forum. With regard to the situation of the ATRIUM LIBERTATIS, to which Cicero says the forum was to be extended, we are inclined to look for it, with Becker, on that projection of the Quirinal which was subsequently cut away in order to make room for the forum of Trajan. The words of Livy, “Censores extemplo in atrium Libertatis excemerunt” (xiii. 16), seem to point to a height. A fragment of the Capitoline plan, bearing the inscription LIBERTATIS, seems to be rightly referred by Canina to the Basilica Ulpia. (Foro Rom. p. 185; cf. Becker, Antevert. op. p. 29.) Now, if our conjecture respecting the site of the Atrium Libertatis is correct, it would have been occupied by the forum of Trajan and its appurtenances; and it therefore appears probable that the Atrium was comprehended in the Basilica Ulpia. Nor is this a mere unfounded guess, since it appears from some lines of Sidonius Apollinaris (Epig. 2), that in his time the Basilica Ulpia was the place where slaves received their manumission. And that the old Atrium Libertatis was devoted to manumission and other business respecting slaves appears from several passages of ancient authors. Thus Livy: “Postremo co descensum est, ut ea quattuor urbium tribunis nemum polam in Atrio Libertatis secturturn, in quam omnes, qui servitutem servivisse, confugere” (xvi. 15). And Cicero: “Sed quaeestiones urgent Makomen, quae sunt habita munice in Atrio Libertatis: Quibusnam su servit?&” (Xsc. (Mil. 22). Lastly, it may be mentioned that the following fragment of an inscription was found near the church of S. Martino, and therefore near this spot:

SERNATVS. POPVLVSQVE ROMANVS.

LIBERTAT.

(Conina, Foro Rom. p. 391.)

The preceding letter of Cicero’s points to the Forum Julium as closely adjoining the Basilica Aemilia, and there are other circumstances that may be adduced in proof of the same site. Ovid (Fast. i. 258) alludes to the temple of Janus. Both between two fora, and these must have been the Forum Romanum and the Forum Caesarian. Pliny’s story (xvi. 86) of the lotus-tree on the Vulcanal, the roots of which penetrated to the forum of Caesar, whatever may be its absolute truth, must at all events have possessed sufficient probability to be not actually incredible; and there is no situation for Caesar’s forum which tallies with that story better than that here assigned to it with relation to the site of the temple of Janus. Furthermore, as established on the pages of our Vulcans need not have been distant more than about 30 yards from the Forum Julium; that of Becker lies at about five times that distance from it, and would render Pliny’s account utterly improbable.

Palladio mentions that in his time considerable remains of a temple were discovered behind the place where the structure of Murficio then stood, near the church of S. Martino, which, from the cornice being adorned with sculpture of dolphins and tridents, he took to be one dedicated to Neptune. But we have no accounts of a temple of Neptune in this neighbourhood, and these emblems would also suit the sea-born goddess, it seems probable that the remains belonged to the temple of Venus Genitrix. This is still more strikingly confirmed by Palladio’s account of its style of architecture, which was preëxist, as we know that of Venus to have been. (Archit. lib. iv. 31; comp. Vitruv. iii. 23.)

We can hardly doubt, therefore, that the forum of Caesar lay on this spot, as is indicated by so many various circumstances. The only objection that has been urged against it is the following passage of Servius, which places the ARGILETUM, a district which undoubtedly adjoined the Forum Julium, in quite a different part of the town: “Sunt quinque bellæ portæ—Sacrarium hoc Numa Pompilius fecerat circa innum Argiletam iuxta theatrum Marcelli, quod fuit in duobus brevisissimis templis. Duobus autem popum Janum bifrontem. Postea capitis Falisciæ templo, inventum est simulacrum Umbrae, quod Numa institutum est ad forum Transitorium et quattuor portarum innum templum est institutum” (ad Virg. Aen. vii. 607). That the Argiletum adjoined the forum of Caesar is evident from the following epigram of Martial’s (i. 117. 8):—

“Quod quaeris propius petas libetic
Arxi nempe soleas subire letum;
Contra Caesarian est forum taberna
Scipii posuit, lucé et inde totis
Omnes ut ina perleges poetas.
Hinc me pete, no roges Atreutum,
Hinc domum manus geris tabere.”

Hence, if Servius is right, the forum of Caesar could not have been where we have placed it, but on the S. side of the Capitoline hill; and this opinion has found some defenders (Mommsen, Annali dell’ Instit. vol. xvi. p. 311, seq.). We trust, however, that the situation of the small temple of Janus, the index bellæ portae, has been clearly established by what we have said in the former part of this article. Servius is evidently confounding this little temple with the larger one near the theatre of Marcellus; and indeed the whole passage is a heap of trash. For how can we connect such remote events as the
taking of Falisc, or rather Falerii, and the erection of a Janus Quadrifrons on the Forum Transitorium, which did not exist till many centuries afterwards? Livy also indicates the Janus-temple of Numas as being in the Arretium ("Janum ad Infinum Ar- retium indicem pauci bellaque secti," i. 19); whence we must conclude that it was a district lying on the N. side of the forum. We do not think, however, with Becker (Handb. p. 361), that any proof can be drawn from the words of Virgil (Aen. viii. 345, seq.), where, with a poetical license, the various places are evidently mentioned without regard to their order. But how far the district called Arretium may have been encroached upon by the imperial fora it is impossible to say.

The forum of Caesar must have been very splendid. Before the temple of Venus stood a statue of the celebrated horse which would suffer nobody but Caesar to mount it, and whose foot-feet are said to have resembled those of a human being (Suet. Caes. 61; Plin. viii. 64). The temple was adorned with pictures by the best Greek artists, and enriched with many precious offerings (Plin. vii. 38, ix. 57, xxxvii. 5, &c.). It was one of the three fora devoted to legal business, the other two being the Forum Romanum and Augusti:—

"Caesus, inquis, agam Ciceron disertus ipso Atque erit in triplici par uniti nemo horis." (Mart. iii. 38. 2.)

Whether it was ever used for assemblies of the senate seems doubtful; at all events the passage cited by Becker (Handb. p. 360) from Tacitus (Ann. xvi. 27) proves nothing, as the word curia there seems to point to the Curia Julia. Of the subsequent history of the Forum Caesaris but little is known. It appears to have escaped the fire of Nero; but it is mentioned among the buildings restored by Diocletian after the fire under Carinus ("Opera publica arae- runt Senators, Forum, Caesaris patrimonium, Basilicam Julianam et Gratianum, "Catal. Imp. Viciu, where, according to Piller, Reg. p. 143, we must read "Forum Caesaris, Atrium Minervae." It is mentioned in the Orcho Romanæ, in the year 1143, but may then have been a ruin.

Forum Augusti.—This forum was constructed for the express purpose of affording more accommodation for judicial business, which had now increased to such an extent that the Forum Romanum and Forum Juliaan did not suffice for it. It included in its area a "Temple of Marcus U1tor, vowed by Augustus in the civil war in which he had undertaken to avenge his father's death:


This temple was appointed to be the place where the senate should consult about wars and triumphs, where provinces cum imperio should be conferred, and where victorious generals should deposit the insignia of their triumphs (Suet. Aug. 29). The forum was constructed on a smaller scale than Augustus had intended, because he could not obtain the consent of some neighbouring householders to part with their property (ib. 56). It was opened for business before the temple was finished, which was dedicated n. c. 1 (ib. 29; Vell Pat. ii. 100). The forum extended on each side of the temple in a semicircular

shape (Palladio, Archit. iv.), with porticos, in which Augustus erected the statues of the most eminent Roman generals. On each side of the temple were subsequently erected triumphal arches in honour of Germanicus and Drusus, with their statues (Tac. Ann. ii. 64). The temple is said to have been splendid (Plin. xxxvi. 54), and was adorned, as well as the forum, with many works of art (ib. vii. 53, xxxiv. 18, xxxv. 10; Ov. Fast. v. 555, &c.). The Sali were accustomed to banquet here; and an anecdote is recorded of the emperor Claudius, that once when he was sitting in judgment in this forum, he was so attracted by the savoury odour of the dinner preparing for these priests, that he quitted the tribunal and joined their party. (Suet. Claud. 33.) This anecdote has partly served to identify the site of the temple, an inscription having been discovered on one of the remaining walls in which the Sali and their Manuiones are mentioned (Canina, Foro Rom. p. 150).

The remains of three of the columns, with their entablature, of the temple of Mars Ultor are still to be seen near the place called the Arco de' Pantani. It must therefore have adjoined the back of the Forum Caesaris. These three columns, which are tall and handsome, are of the Corinthian order. All we know respecting the history of the Forum Augusti is that it was restored by Hadrian (Spart. Hadr. 19). The church of S. Basilio was probably built on the site of the temple (Ordo Rom. 1143; Mobil. Mus. Ital. ii. p. 143).
In the middle ages this Janus-temple appears to have borne the name of Noah's Ark.

In the time of Pope Paul V. considerable remains existed of the prœmos, or vestibule of this temple of Minerva, consisting of several columns with their entablature, with the following inscription: IMP. NERVA. CAEASAR. AVG. PONT. MAX. TRIB. POT. II. IMP. II. TRICIUS. (Catina, Foro Rom. p. 171.) Paul took these columns to adorn his fountain, the Acqua Paola, on the Janiculum. In the Via Sistina the portico still remains of the wall of peperino which formed the enclosure of the forum, together with two large Corinthian columns half buried in the earth, now called the Columnaceae. Their entablature is covered with mutilated reliefs, and over them is an Attic, with a figure of Minerva, also in relief. The situation of the forum of Nerva, and the remains of it existing in his time, are described by Palladio (Architettura, lib. iv.), also by Da Pérac (tom. vi.), who observes, that it was then the most complete ruin of a forum in Rome. The Columnaceae are represented by Gannucci, Antichità di Roma, p. 55; Desgodetz, p. 159, seq.; Overbeke, p. 39. There is a good description of the fora of Augustus and Nerva by Niebuhr in the Beschreibung Roms, vol. iii. p. 275.

Forum Trajanii. Thus between the Capitoline and Palatine hills, the Velian ridge and the ascent of the Quirinal, the valley was almost filled with a splendid series of public places, which we might imagine could hardly be surpassed. Yet it was reserved for the other forum, still more magnificent than any of the preceding ones, for the construction of which the Quirinal itself was forced to yield up part of its mass. Previously to the time of Trajan that hill was connected with the Capitoline by a sort of isthmus, or slender neck; the narrow and uneven defile between them was covered with private houses, and traversed only by a single road of communication between the forum and Campus Martius. But on the western side of this defile lay one of the handsomest quarters of Rome, containing the Septa Julia, the Flaminian circus, the theatres of Balbus, Pompey, and Marcellus, together with those temples and porticoes which so much excited the admiration of Strabo, and which he has described in a passage quoted in the former part of this article. The design of the forum of Trajan was, therefore, to connect this quarter of the town with the imperial fora in a manner not unworthy of the magnificent structures on either side of it. This gigantic work, a portion of which still remains, though the greater part has disappeared under the united influences of time and barbarism, is supposed to have been projected, and even begun, by Domitian. (Aur. Viet. Cas. 13; Hieron. i. p. 443, Rome; Cassiod. Chron. h. p. 197.) It was, however, executed by Trajan, with the assistance of the celebrated architect Apollodorus of Damascus. (Dion Cass. lxx. 4.) But no ancient author has left us a satisfactory description of it, and we are obliged to make out the plan, as best we may, from what we can trace of the remains; a task somewhat aided by the excavations made by the French when they had possession of Rome at the commencement of the present century. (See Tournon, Etudes Statist. Rome, tom. ii. p. 253, pl. 28, 29; Foa, Notizie degli scavi dell'Architettura Flavio e nel Foro Traiano, Rom. 1813; Bunsen, Les Forum de Rome, 2nd part., p. 24, seq.) This immense work consisted of the following parts:

1. The forum, properly so called, a large open area immediately adjoining the NW. sides of the fora of Caesar and Augustus, and filling the whole space between the Capitoline and Quirinal, much of the latter hill, indeed, and some of the former, having been cut away in order to make room for it. This part, which was called the area or atrium fori (Tibull. xii. 24; Amm. Marc. xvi. 10), contained, in the middle, an equestrian statue of Trajan, and was adorned with many other statues. The SW. and NE. sides of this square, where the ground has been cut away from the hills, was occupied with semi-circular buildings. There are still large remains of that under the Quirinal, which are vulgarly called the baths of Paulus Aemilius. The lower part of this edifice, which has only been laid open within the last few years, consists of quadrangular niches, which probably served as little shops; above them was a vaulted portico, with rooms and staircases leading to the upper floors. Piranesi and other topographers conjectured that there was another similar building on the side of the Capitol, at the place called the Chiare d'Oro; but Cassius was the first to demonstrate its existence in his Indicazione Topografica. Along the front of each of the crests thus formed there seems to have been a portico, which gave the forum its proper rectangular form. The forum was thus divided into three parts, through both the exterior ones of which there was a road for carriages, as appears from traces of pavement; whilst the square, or middle division was paved with flag-stones. In the middle of the NE. side seems to have been a triumphal arch, vestiges of which were discovered in the time of Flaminto Vacea (Memorie, no. 40), forming the principal entrance on the side of the imperial fora.

Forum Trajani. 2. Next to the forum on the NW. side is the Basilica Ulpia, which extended across it lengthways, and thus served to form one of its sides. The basilica was called Ulpia from Trajan's family name. The plan of the middle part is now laid entirely open. It seems to have been divided internally by four rows of columns, thus forming five aisles, with circular absides or chalcidica at each end. During the ex-
On the NW. side of the basilica stood, and still stands, the Column of Trajan, the finest monument of the kind in the world. This column was intended to answer two purposes: to serve as a sepulchre for Trajan, and to indicate by its height the depth of soil excavated in order to make room for the forum and its buildings. The latter object is expressed by the inscription, which runs as follows:

SENATVS POPVLVSQVE ROMANVS
IMP. CAESARI DIVI NERVAE F. NERVAE
TRAIANO AVG. GERM. DACICO PONTIF.
MANNRO. TRIB. POT. XVII. IMP. V. COS. VII. P. P.
AD DECLARANDVM QVANTAE ALTITUDES
MONS ET LOCVS TANTO [IS OPERI] BVS SIT

(Cf. Aur. Vict. Epit. 13; Dion Cass. lxxxii. 16.)

The height of the column, including the pedestal, is 127½ English feet. The diameter at the base is between 12 and 13 feet, and rather more than a foot less at the top. The shaft consists of 19 cylindrical pieces of white marble, in which steps are cut for ascending the interior. On the top was a statue of Trajan, now replaced by that of St. Peter, erected by Pope Sixtus V. When the tomb beneath was opened by the same pontiff, in 1585, it was discovered to be empty.

The column runs a spiral band of admirable reliefs, representing the wars of Trajan against Decidius, and containing no fewer than 2500 human figures. The height of the reliefs at the bottom is 2 feet, increasing to nearly double that size at the top; thus doing away with the natural effect of distance, and presenting the figures to the spectator of the same size throughout. The best descriptions of this magnificent column will be found in Fabretti, De Columna Trajana, Rome, 1690, with plates by Pietro Santi Bartoli; Piranesi, Trofeo, o sia magnifica Colonna Cocolide, &c., with large folio drawings; De Rossi, Colonna Trajana designata.

The column stood in an open space of no great extent, being 66 feet long and 56 broad. This space was bounded on its two sides by porticoes with double columns. In the NW. side of the ba-

silica, on either side of the column, were two libraries, the Bibliotheca Graeca and Latina, as indicated by Sidonius:

"Cum meis poni statum perennem
Nerva Trajanus titulis videre
Inter auctores nitrusque fixam
Bibliothecae."—(ix. Epigr. 16.)

* It is remarkable, however, that the library is called by A. Gallus, "Bibliotheca templi Trajani" (ca. 17).
3. There are evident traces that Trajan's forum extended still farther to the NW., though it is doubtful whether this extension was owing to Trajan himself or to Hadrian. Excavations in this direction have brought to light enormous granite pillars belonging probably to the temple which Hadrian dedicated to Trajan (Curt. Hist. 19), and which is mentioned in the Notitia in conjunction with the column. This is further confirmed by some inscriptions bearing the name of Hadrian which have been discovered in this quarter. (Bunsen, Les Forum Romains, ii de partie, p. 35.) Thus the space occupied by these noble structures extended from the fora of Caesar and Augustus almost to the Via Lata, or to the modern Piazza degli Apostoli.

How long the forum of Trajan existed is uncertain. The Anonymous of Einsiedeln mentions it in the way from Porta Nomentana to the Forum Romanum. In the Mirabilia it seems to be spoken of as a thing that has disappeared.

VI. THE PALATINE AND VELIA.

After the Capitol and forum, the Palatine hill is undoubtedly the most interesting spot at Rome, both from its having been the cradle of the eternal city, and also the seat of its matured power—the residence of the emperors when those emperors ruled the world; or, in the words of Tacitus, "ipsa imperii nix" (Hist. iv. 79).—a circumstance from which it has given name to the residences of subsequent princes. (Dion Cass. iii. 16.) In treating of the topography of this region, and indeed of that of the remainder of the city, we shall not endeavour to observe a chronological order, as was desirable in treating of the forum, in order that the reader might gain a clear idea of its appearance in the various periods of Roman history; but shall follow the most convenient method without regard to the dates of the different objects mentioned. We have already described the situation and height of the hill. The latter, however, cannot be very accurately given, as the soil is covered to a great depth with rubbish, the remains of those magnificent edifices which once adorned it. On the site of the Circus Maximus, indeed, in the Vigna del Collegio Inglese, these ruins assume something of a more definite form; but the gigantic arches and terraces at that part, though they may still excite our wonder, are not sufficiently perfect to enable us to trace any plan of the buildings which they once formed. However, they must all have been subsequent to the time of Nero; since the ravages of the fire under that emperor were particularly destructive on the Palatine hill. Hence the chief topographical interest attaches to the desecrations of the hill, which present more facilities for ascertaining spots connected with and sanctified by the early traditions of the city,—of which several have already been discussed, as the Porta Romana and Clivus Victorine, the Porta Magjoni, the Curiae Vetriciae, &c.

We have already seen that the declivity towards the Capitoline hill was called Germinalis or Cermalus; but though in ancient times this was regarded as a separate hill, the reason is not clear, since it by no means presents any distinct features, like the Velia. Here was the Lutwerk, according to tradition a grotto sacred to Pan ever since the time of the Arcadians (Dionysius, i. 32, 79), and near it the Ficus Rumanus, or sacred fig-tree, under which Romulus and Remus were discovered suckled by the wolf. It is difficult to determine the exact spot of the Lupercal. Evander points it out to Acneas as lying "gelida sub rupe" (Virg. Aen. viii. 343), and Dionysius (l. c.) describes it as on the road (Kata tìn òdon) leading to the Circus Maximus; and his authority is preferable to that of Sosius, who describes it as in " Circulo" (ad Aen. viii. 90). Its most probable site therefore is at the western angle of the hill, towards the circus. Its situation is in some degree connected with that of the Casa Romuli. The description of the 10th Regio, or Palatine, in the Notitia begins at the Casa Romuli, and proceeding round the base of the hill to the N. and E. ends, in coming from the circus, with the Lupercal; whence it is plain that the Casa Romuli must have stood a little to the N. of it. Plutarch notices the Casa Romuli, which was also called Togurium Faustuli, in the following manner: "Pacalos de (feci) parà òulon Kepmuon Bapom Kali; f'xpt, oútou di eini peri tìn òdon tìn tòv òrò tòv metan eis òpì τòv òpì (Rom. 20). Here the expression Kali; f'xpt is puzzling, as an equivalent name does not occur in any Latin author. Properly xpt signifies the sea-shore, and cannot therefore be applied to the banks of the Tiber; nor, in prose at least, to an inland bank. Hence Pliiler is inclined to think that it is merely Plutarch's awkward translation of the Roman name for a place called Pulena Rupes, which obtained this appellation after the Lupercal had been restored by Augustus and adorned with architectural elevations. (Regiones, p. 181.) But Plutarch was sure the names of his own languages, though he may not have been a very profound Latin scholar, yet as he lived some time in Rome and occupied himself with studying the history and manners of the people, we may perhaps give him credit for knowing the difference between Rupes and litts. It seems more probable therefore that the Roman
name of the place alluded to was *Pulcrem Littae* than *Pulcera Rupeum* (though unfortunately we do not find it mentioned in any Latin author), and that, like the Casa Romuli and Lepus, it was a traditionally

According to that story, we must recollect that the Tiber had overflowed its banks and formed a lake here, and that the cradle was washed ashore at the foot of the Palatine; whence the name *littae*, which is frequently used of the shores of a lake, might without impropriety be applied to this spot.

The *Bauchi* or steps mentioned by Plutarch in the preceding passage were of course a more recent work, but their date cannot be fixed. *Propertius* (v. 1. 9) seems to allude to them in the following passage as existing even in the time of Romulus and Rому:

"Qua gradibus domus ista Romi se sustulit olim
Unus erat fratrurn maxima regna focus."

But though we can hardly imagine their existence at that time, yet the passage at all events suffices to prove the existence of the steps in the time of Augustus. Becker, however, will by no means allow this. (*Handb. p. 420* and note.) Plutarch goes on to say that in the neighbourhood of the Casa Romuli stood the cherry-tree said to have sprung from the lance hurled by Romulus from the Aventine to the Palatine; and that the tree withered and died from the roots having been injured when Caius Caesar (Caligula) caused the steps to be made there. (Γαλίνον τοῦ Καισαρού, ὧς φασίν, τὰς ἀνάβασιν ἐπεκκεχολοντο καὶ τῶν γεγυμένων περιποίησιν τὰ πλησίον, ἑλάθηναι αἱ μία κακωθείσαι πατάτασι, καὶ τῷ φύτῳ ἐμαραθύνθη.) Hence Becker draws the conclusion that this was the origin of the steps, and that they did not exist before the time of Caligula. But this is by no means a necessary consequence from Plutarch's words, since *epi-skeuēs* often signifies to repair or make better. We find the same steps mentioned by Solinus under the name of Scale Caci: "Ad supercilium scalaram Caci habet terminum (Roma Quadrata), ubi tugurium fuit Faustuli. Illi Romulus missivat," *Cc.* (i. 18). It cannot be doubted that these are the same steps mentioned by Propertius and Plutarch. Gerhard proposed to *emend* this passage by reading Caci for Caci; an emendation of which Becker of course approved, as it suits his view that the steps did not exist before the time of Caligula. But unfortunately he was not aware of a passage in Diodorus Siculus which also mentions these steps in a manner confirmatory of the account of Solinus and Propertius; τῷ τοῦ Καίσαρον ἐν τῷ Παλατίῳ καταπλάθεσις ἐστὶν ἔχοντα διέλθειν κλίμακα τὴν ὀρυμαίαν ἀπ’ ἑκάτων Καίσαρ (iv. 21). And as Diodorus wrote in the age of Augustus, the existence of the steps before the time of Caligula is thus proved.

An *Aedes Romuli* is also mentioned on the German in the sacred books of the Argives quoted by Varro (L. L. v. § 54, Milli), but it is not found in any other authority, and hence it may appear doubtful whether it is not the same as the Casa Romuli. The round church of S. Trocchio on the W. side of the Palatine has frequently been identified with this Aedes Romuli, and it is very probable that it was built over the remains of some ancient temple; but it is too far from the circus to have been the Casa Romuli, which lay more towards S. Anastasia. Besides the Casa seems to have been nothing more than a little thatched hut; of which, as we have seen, there appears to have been a duplicate on the Capitol.

In the dehth of any more accurate information we cannot fix the situation, as old as any of the stories of Roman antiquity more precisely than may be gathered from the preceding general indications. M. Valerius Messalla and C. Cassius Longinus, who were censors in n. c. 154, projected, and even began, a theatre at this spot, which was to extend from the Lupercal on the Germinus towards the Palatine. But this scheme was opposed by the rigid morality of Scipio Nasica, and all the works were put up to auction and sold. (Vell. Pat. i. 15; Val. Max. ii. 4. § 2; Appian, *B. C.* i. 28.) The Lupercal is mentioned in the *Monumenta Acerranea*, as re-constructed by Augustus, under which Evans thinks that the ancient one must have been destroyed when this theatre was commenced. (*Indicazione Topogra.* p. 460, 1850.) The Casa Romuli is represented by Fabius Pictor, as translated by Dionysius of Halicarnassus (i. 79), to have been carefully preserved in his time, by the damage occasioned by age or tempests being made good according to the ancient pattern. Whether the building mentioned in the *Notitia* was still the same it is impossible to say.

We have already noticed, when treating of the city of Romulus, the *Sanctuary of Vesta*, which probably was sacred to Juno and the *Clivus Victoriae* on the NW. slope of the Palatine. At or near this spot an *Aedes Matri Deum* was erected n. c. 191, to contain the image of the Mater idea, which Scipio Nasica had brought from Asia thirteen years before. (Liv. xxxvi. 35; Cic. *Hor. R.* 12.) It must have been to the N. of the Casa Romuli, since it is mentioned after it in the *Notitia*, when proceeding in that direction, yet at some distance from the N. point of the hill, between which and the temple the Domus Tiberiana must have intervened. It is recorded as having been twice burnt down; once in B. C. 110, when it was rebuilt by Metellus (Jul. Obs. 99), and again in A. D. 2, in the same fire which destroyed the palace of Augustus, by whom it was restored. (Val. Max. i. 8. § 11; Dion Cass. iv. 12; *Mon. Ancyr.*.) It must also have been destroyed in the configuration under Nero, and again rebuilt. Becker (*Handb.* p. 421) observes that its front must have faced the E., as the statue of the Magna Mater Idaea is described by Dion Cassins as looking that way (xiv. 49). But this, writes one of the scholars; and we fancy that there is some reason to believe, from a passage in Martial, that the temple was a round one, and could not therefore be properly said to face any way. In this passage two temples are mentioned (i. 70. 9):—

"Flecte visas hac qua madidi sunt tecta Lyaei
Et Cybeles picto statu Corybante tholus."

Becker observes (p. 422) that the age and situation of the temples here mentioned cannot be determined, as they occur nowhere else; and this seems to be true of the temple of Kocheus; but there appears to be no reason why the *Tholius Cybeles*, which Becker writes *Torus*, without any apparent meaning,—may not have been the Aedes Matris Deorum before referred to. To the description of the road to the house of Precolus given in this epigram suits the situation of this temple; and the house itself is mentioned as "nec propriam Pl aqueus anat." Now, the temple of Apollo, built by Augustus, lay close to that of the Idaean Mater, as we shall see presently; and,
indeed, they are mentioned in one breath in the Notitia. ("Aedem Matris Deum et Apolloinis Hath-
nessi.") That Thisus Cybeles may have been the
temple which once occupied the site of the
present circular church of St. Teodoro before re-
to, we can only offer a conjecture; its situation, at
least, admirably corresponds with that of the temple
of the Idæan Mother.

We find a temple of this deity, as well as one of
Juventas mentioned in the Monumentum Anony-
num (tab. iv. l. 8) as erected by Augustus on the
Palatine. The first of these may, however, have
been only a restoration of the ancient temple. We
can hardly conclude from the word feci that it was an
easily new and separate structure; since we find
the same word used in that record with relation to
other edifices which were among the most ancient in
Rome, and of which it is not likely that there
should have been duplicates; such as the temple of
Jupiter Feretrius on the Capitol, that of Quirinius,
that of Juno Regina on the Aventine, and others.
In these cases it seems probable that the edifices
were in such a ruinous state from long neglect that
Augustus found it necessary to rebuild them from
their foundations; which would justify the use of
the word feci instead of refactor, but hardly the regarding
of them as entirely new temples. The great care used
by Augustus in restoring the ancient temples is
alluded to by Horace (Od. iii. 6). The temple of
Juventas may possibly have been new; at all events
it could hardly have been the one dedicated by
C. Licinius Lucullus about the same time as that of
the Mater Magna Idæa, since the former was in
the Circus Maximus. (Liv. xxxvi. 56; cf. Cic.
Buc. 18, ad Att. i. 18.)

While the Pentépylon may have been which is
mentioned in the Notitia between the temple of
Apollo and the palace of Augustus, it is difficult to
say, except that it was probably a building with five
gates. Preller (Regionen, p. 183) cites a passage
from an anonymous describer of the Antiquities of
Constantinople in Bardini (Imp. Orient. i. p. 21),
in which a building in that city called Tetrapylon,
which was used for depositing and bewilding the
corpse of the emperor, or of that of any member of
his family, is mentioned; and as this building is
said to have been imitated from one at Rome, Preller
thinks it highly probable that the Pentépylon in
question may have afforded the model, and been used
for a similar purpose.

Of the temples of Jupiter Victron and Jupifer
Station — the former near the Nova Via and Porta
Magnois, the latter farther off towards the Sacra Via
we have already spoken when describing the Ro-
muneian city; besides which there seems to have been
a temple of Jupiter Propogatos, probably of the
time of the Antonines, known only from an
inscription. (Gruter, cec. 2; Orell. 42; Canina,
Indicaciones, p. 463.) We have also had occasion to
mention the Cimiæ Vèteres and the sacellum of
Fortuna Respiences. Other ancient buildings and
shrines on the Palatine, the sites of which
cannot be exactly determined, were the Corna
Salutum (Palatineum), where the ancilia and the
litus Romuli were preserved, probably not far
from the temple of Vesta (Bionys. ii. 70; Cic.
Div. i. 17; Gruter, Inscr. chërii. 5; Orell. 2244);
a funum, or Ara Ferris (Cic. Leg. ii. 11: Val.
Max. ii. 5. § 6; Pinn. ii. 5), an ancient sacellum
of the Dea Vestalica, the appeasing deity of
communal quarrels (Val. Max. ii. 1. § 6); and an

Atque arcam circum steterant armenta Myronis Quattor artifices, vivida signa, boves.

Tum medium clare surgentem marmoreum templum Et patriae Phoebi carius Orty

In quo Solis erat supra fastigis currus Et valvae Libyce nobile dentic apus.

Altera dejectos Parnassi vertice Gallos Altera morebat funera Tantalisiis.

Decide inter matrem deus atque inter sororem Pythius in longa carmina veste sonat."

Hence we learn that the columns of the portico were of African marble, and between them stood statues of the fifty daughters of Danaus (cf. Ovid. Amor. ii. 2, 4.) According to Aaron, fifty equestriana statues of the sons of Danaus also stood in the open space. (Schol. ad Pers. ii. 56.) The temple itself was of solid white marble from Luna (Corraro), (Serv. Virg. Aen. v. 720.) The statue alluded to by Propertius as "Phoebi pulchrior ipso" was that of Augustus himself, which represented him in the dress and attitude of Apollo. (Schol. Curs. ad Hor. Ep. i. 3, 17; Serv. ad Virg. Ec. iv. 15.) In the library was also a colossal bronze statue of Apollo, 50 feet in height (Plin. xxxiv. 18), as well as many precious works of art. (Ib. xxxiv. 8, xxxvii. 5, &c.) The Sibylline books were preserved in the temple (Suet. Aug. 31; Aman, Marc, xxiii. 3) before which was the spacious place called the Aarea Apollinis. From all these notices we may gather some idea of the splendour of this celebrated temple; but its exact site, as well as that of the Palace of Augustus, is nowhere clearly intimated. From several passages, however, which have been cited when discussing the situation of the Porta Magnoeum, we may infer pretty accurately that the latter must have stood at the NE. side of the Palatine, between the arch of Titus and the temple of Vesta. (S. Maria Liberatrice.) It appears from a passage in Ovid ("Inde temere pari," &c., Trist. iii. i. 59), that the temple must have lain some way beyond the palace, and there seems to be no reason why we may not place it near S. Teodoro, though it stood perhaps on the summit of the hill. This seems to be the spot indicated in the Notitia. The temple is there called "aedes Apollinis Thammites" an epithet not easily explained, notwithstanding the attempt of A. Toller (Regiones, p. 182); although there can be no doubt that the temple built by Augustus is meant.

In the same document a Domus Tiberiana, or palace of Tiberius, is mentioned as distinct from that of Augustus; a house, indeed, which he probably inherited, as he was born on the Palatine. (Suet. Tiber. Suet. Tiber. 5.) In his youth, when he lived in a quiet, retired manner, he first inhabited the house of Pompey in the Campus, and afterwards that of Macenas on the Esquiline (1b. 15); but when he became the Emperor, it is most probable that he resided on the Palatine, till the seclusion of its inhabitants by the fire of Caprean. The Domus Tiberiana must have stood near the NW. corner of the Palatine, since it is described as affording an exit into the Velabrum ("per Tiberianam domum in Velabrum," Tac. Hist. i. 27.) Suetonius, speaking of the same departure of Otho, that he hastened out at the back of the palace ("præcipit et a postica parte Palatii," Otho. 6); from which passages it would appear that the two palaces were connected together, that of Augustus being the more expensive towards the forum, whilst that of Tiberius formed the back front. It was from the latter that Vitellius surveyed the storming of the Capitol. (Suet. Vit. 15.) At a later period of the Empire we find a Bibliotheca mentioned in the palace of Tiberius, which had probably superseded the Palatine Library, as the latter is no longer mentioned. (A. Gall. xiii. 19; Vopisc. Prob. 2.) All these buildings must, of course, have been destroyed in the fire of Nero; but we must assume that, after they were rebuilt, the Domus Augusti et Tiberii still continued to be distinguished, as they are mentioned as separate buildings in the Notitia: and indeed Josephus expressly says that the different parts of the complex of buildings forming the imperial palace were named after their respective founders. (Ant. Jud. xix. 1. § 15.)

On or near the Palatine we must also place the temple Augusti — one of the only two public works which Tiberius undertook at Rome, the other being the scene of the theatre of Pompey. Even this he did not live to finish, but left them to be completed and dedicated by Caligula. (Tac. Ann. vi. 45; Suet. Tib. 47, Col. 21.) The circumstance of Caligula using this temple as a sort of pier for his bridge to the Capitol makes it doubtful whether it could have stood on the Palatine hill. (Suet. Vib. 22.) Yet Pliny (xiii. 42) alludes to it as "in Palatii templum," and if it was not exactly on the summit of the hill, it could not have been very far from it. Becker conjectures that the bridge of Caligula passed over the Basilica Julia; but the only proof is, that Caligula was accustomed to fling money to the people from the roof of the basilica, which he might have ascended without a bridge. (Suet. Col. 37, Jos. Ant. Jud. xix. 1. § 11.) The bridge, perhaps, did not stand very long. Caligula seems to have made extensive alterations in the imperial palace, though we cannot trace the a accurately. ("Bi visidum urbum totan cinqui dominus principum Caii et Neronis," Plin. xxxvi. 24, s. 5.) We have already mentioned that he connected the temple of Castor with it. Yet in his time there must have been still some private dwellings on the NE. side of the Palatine, as Pliny mentions that the lots belonging to the house of Crassus at that spot lasted till the fire of Nero. (Ib. xvii. 1.) The enormous buildings of the last-named emperor probably engulfed the whole of the Palatine at all events we hear no more of private houses there after the commencement of his reign. We have already adverted to Nero's two palaces. The first of these, or Domus Transitoria, with its gardens, though not finished in the same style of splendour
as its successor, the domus aurea, seems to have occupied as large an extent of ground, and to have reached from the Palatine to the gardens of Maecenas and the agger of Servius on the Esquiline. (Suet. Nero, 31; Tac. Ann. xvi. 39.) The AFRICA DOMUS was a specimen of insane extravagance. Its atrium or vestibule was placed on the Velia, on the spot where the temple of Venus and Rome afterwards stood, and in it rose the colossal STATUE OF NERO, 120 feet high, the base of which is still visible at the NW. side of the Colosseum. We may gain an idea of the vastness of this residence by comparing the prose description of Suetonius with the poetical one of Martial, when we shall see that the latter has not abused the privilege of his calling. (Suet. Nero, 31; Mart. de Spect. 2.) It was never perfectly finished, and Vespasian, as we have said, restored the ground to the public. We know but little of the arrangement of the buildings on the Palatine itself under Nero, except that the different parts appear to have retained their former names. Domitian added much to the palace, now again confined to this hill, and fitted it up in a style of extraordinary magnificence; but, though we frequently hear of single parts, such as baths, diaetae, a portico called Scilia, a dining-room dignified with the appellation of Coenatio Jovis, &c., yet we are nowhere presented with a clear idea of it as a whole (cf. Plut. Popul. 15; Plin. xxxv. 5, s. 38; Capit. Pert. 11; Mart. viii. 36; Stat. Silv. iii. 4, 47, iv. 2, 18, &c.) The anxiety and terror of the tyrant are strikingly depicted in the anecdote told by Suetonius (Dom. 14), that he caused the walls of the portico in which he was accustomed to walk to be covered with the stone, or crystallised gypsum, called phengites, in order that he might be able to see what was going on behind his back. It is uncertain where the AIOKAEA, or gardens of Adonis, lay, in which Domitian received Apollonius of Tyana, and which are marked on a fragment of the Capitoline plan (Bellori, tab. xi.) Of the history of the palace little more is known. Several accounts mention the domus aurea as having been burnt down in the reign of TRAJAN (Oros. vii. 12; Hieron. an. 105, p. 447, Rome.), and the palace which succeeded it appears to have been also destroyed by fire in the reign of Commodus (Dion Cass. lxxii. 24; Herodian, i. 14.)

At the southern extremity of the Palatine, Septimius Severus built the SEPTIZONIUM, considerable remains of which existed till the end of the

16th century, when Pope Sixtus V. caused the pillars to be carried off to the Vatican. Representations of these ruins will be found in Du Pérac (tau. 19) and Gannucci (Antichità di Roma, p. 83. Speculum Rom. Magnificentiae, t. 45). The name of the building, which, however, is very variously written in the MSS. of different authors, is by some supposed to have been derived from its form, by others from the circumstance of seven roads meeting at this spot. It seems not improbable that a similar place existed before the time of Severus, since Suetonius mentions that Titus was born near the Septizonium (c. 2); though topographers, but without any adequate grounds, have assigned this to the 3rd Region. It has been suggested that the name of the building had seven rows of columns, one above another, but this notion seems to be without foundation, as the ruins never exhibited traces of more than three rows. The tomb of Severus must not be confounded with it, which, as we learn from Spartianus, was on the Via Appia, and built so as to resemble the Septizonium. The same author informs us (Sec. 24) that the design of Severus was to make the Septizonium an atrium of the palace, so that it should be the first object to strike the eyes of those coming from Africa, his native country. But the true nature and destination of the building remain enigmatical.

We know of no other alterations in the palace except some slight ones under the emperors Elagabalus and Alexander Severus. The former consecrated there the TEMPLE OF HELIODAGBES (Lampr. Helig. 3; Herodian, v. 5), and opened a public bath, also destined apparently as a place of licentiousness (Lampr. 1b. 8). Of the buildings of Alexander Severus we hear only of a diaeta, erected in honour of his mother Julia Mamamae, and commonly called "ad Mamamam" (Id. Al. Sec. 26). These diaetae were small isolated buildings, commonly in parks, and somewhat resembled a modern Roman casino or pavilion (Plin. Ep. ii. 17, v. 6). It is also related of both these emperors that they caused the streets of the Palatine to be paved with porphyry and verde antico (Lampr. Hal. 24, Al. Sec. 25.) The Palatium was probably inhabited by Maxentius during his short reign, after which we hear no more of it. That emperor is said to have founded baths there. (Catal. Imp. Vienna. i. ii. p. 248, Rome.)

The VICTORIA GERMANICANA, the only object recorded in the Notitia between the Septizonium and the Lupercal, and which must therefore have stood on the side next the circus, was probably one of those numerous monuments erected either in honour of Germanicus, of which Tacitus speaks (Ann. ii. 83), or else to Caracalla, who likewise bore the name of Germanicus (Peller, Regionum, p. 187).

We have already treated generally of the Velia and Sacra Via, and of some of the principal objects connected with them, as well as of the Nova Via under the Palatine. The NOVA VIA was not a very important road, and we have little more to add respecting it. It seems to have begun at the Porta Mugionis, where, like the Sacra Via, at the same spot, it was called Summa Nova Via (Solin, i. 1). From this place it ran almost parallel with the Sacra Via, and between it and the hill, as far as its northern point, where it turned to the S., and still continued to run along the base of the Palatine as far at least as the Porta Romana (near S. Giorgio in Velabro). Some, indeed, carry it on as far as the Circus Maximus (Canina, Indic. Top. p. 331); a view which does not
seem to be supported by any authority. The lower part of it, both on the side of the forum and of the Velabrum, was called Infinis Nova Via. (Varro, v. § 45, Müll.) Ovid describes it as touching the forum ("Qua Nova Romano nunc Via juncta foro est,"); Fast. vi. 389); whence we must conclude that not only the open space itself, but also the ground around it on which the temples and basilicae stood, was included under the appellation of forum. A road appears, however, to have led from the Nova Via to the forum between the temples of Vesta and Castor, as is shown by remains of pavement discovered there; and this may have been the junctio alluded to by Ovid, by which his words would seem to have been comparatively recent. The Lictor Vestae must have lain behind the Nova Via, towards the Palatine, and indeed on the very slope of the hill, as appears from the following passages: "Exaudita vox est inuoc Vestae, qui a Patalli radice in Novam Viam devexus est" (Cic. Div. i. 45); "M. Caecidius de plebe mantivalti tribunia, se in Nova Via, ubi nunc sacellum est supra aedem Vestae vocem metits silentio audiesse clariorum humana" (Liv. v. 32). The sacellum here alluded to was that of Alae Litternae. (Cic. L. c. and ii. 32.) It is described by Varro (op. Gell. xvi. 17) as "in infima Nova Via"; whence we must conclude that it was in the part near the forum that Caecidian heard the voice. Though called Nova, the road must have been of high antiquity, since Livy mentions that Tarquinius lived in it (i. 47); and perhaps it received its name from its newness in comparison with the Via Sacra.

Before we proceed to describe the monuments on the VELIA, we must observe that some writers, and especially the Italian school of topographers (Canina, Foro Rom. p. 60, seqq., Indici Top. p. 462), do not allow that the Veia consisted of that height which lies between the Palatine, the Esquiline, and the eastern side of the forum, but confine the appellation to the northern angle of the Palatine, which, it is contended, like the Germaetus, was in ancient times considered as distinct from the remainder of the hill. Caecidian, indeed, first applied the name of Veia to the ridge in question (Hist. i. p. 390, Eng. trans.), in which view he was of course followed by Bunsen (Beschr. iii. p. 81). One of the chief arguments adduced against it is the account given of the house of Valerius Publicola. Valerius is said to have begun building a house on the same spot where Tullus Hostilius had previously dwelt (Cic. Rep. ii. 31); and the residence of Tullus Hostilius again is recorded to have been on the Velia, on the spot afterwards occupied by the Aedes Demum Penatium (Varro, op. l. c. 363). Aulus Hostilius in Veia, ubi postea Deum Penatium aedes facta est, Solin. i. 22.) Now Bunsen (ib. p. 85), and after him Becker (de Muris, p. 43, Handb. p. 249), hold that the Aedes Demum Penatium here alluded to was that mentioned by Dionysius Halicarnassensis (i. 68) as standing in the short cut which led from the forum to the Carinae, in the district called Pirelaeae. The MSS. vary in the spelling of this name; but we think with Becker that the Veia, or rather "Sub Veia," is meant, as Concinus has translated the word; and Cassonanum (ad Mon. August.) reads Odalaeamen. But, whatever the name may be entertained on that point, the other part of the description of Dionysius, namely, that the temple stood in the short cut between the forum and the Carinae, sufficiently indicates the locality; and we are of opinion, with Becker, that Bunsen arrived at a very probable conclusion in identifying this temple with the present circular vestibule of the church of SS. Cosma e Damiano. Yet, if we assume with those writers that this was the only temple of the Penates on the Velia, and consequently the spot on which the house of Publicola stood in fact, it confest that we see considerable force in the objection of Caesara, that such a situation does not correspond with the descriptions given by Cicero, Livy, and other writers. All those descriptions convey the idea that Publicola's house stood on a somewhat considerable, though not very great, elevation. Thus Dionysius characterises the spot as λόφων υπερίκημιν τῆς ἄφρατος ἄθροιν ἑπικούς καὶ περιτόμων ἐκλεκτόνως (v. 19). And Cicero says of the house: "Quod in excelsiore loco coepisset aedificare" (Rep. ii. 31). A still more decisive passage is that of Livy: "Aedificavit in summa Velia" (ii. 7). For how can that spot be called the top of the Velia, which was evidently at the bottom, and, according to Becker's own showing, in a district called sub Velia? His attempts to evade these difficulties are feeble and unsatisfactory (de Muris, p. 45). Yet they are not incapable of solution, without abandoning Niebuhr's theory respecting the Velia, which we hold to be the true one. There were in fact two temples of the Penates on the Velia, namely, that identified by Bunsen with SS. Cosma e Damiano, and another in Summa Velia, (as Livy says; which latter occupied the site of the residence of Tullus Hostilius, and of the subsequent one of Valerius Publicola. Thus Solinus: "Tullus Hostilius in Velia (habitabat), ubi postea Deum Penatium aedes facta est" (i. 22). We cannot determine the length of this postes; but it was most probably after the time of Publicola, and perhaps a great deal later. But the other temple was certainly older, as it is mentioned in the sacred books of the Argives (op. Varro, L. L. v. § 54: "In Veia apud aedem Deum Penatium"); and thus it is plain that there must have been two temples. One in the Summa Velia is the Sacrum Laronum mentioned in Tacitus, in describing the pomerium of Romulus (Ann. xii. 24); and this is another proof that there were two temples; for it is impossible to imagine that the pomerium could have extended so far to the N. as the church of SS. Cosma e Damiano. The situation of this sacellum would answer all the requirements of the passages before cited. For there is still a very considerable rise from the forum to the arch of Titus, near which the sacellum must have stood, which rise was of course much more marked when the forum was in its original state, or some 20 feet below its present level. Indeed the northern angle of the Palatine, which Caesara supposes to have been the Velia, does not present any great difference of height: and thus the objections which he justly urges against the aedes near the temple of Faustina do not apply to one on the site that we have indicated. Besides it appears to us an insuperable objection to Caesara's view that he admits the spot near the temple of Faustina to have been called Sub Velia, though it is separated by a considerable space, and by the intervening height, from the N. angle of the Palatine. The Asennius (ad Cic. Piso. 22) of a house of P. Valerius, "sub Velia, ubi nunc aedis Victoricae est," is too confused and imperfect to draw any satisfactory conclusion from it. By all other authorities the
Aedes Victoriae is said to be not at the foot of the Velia, but on the summit of the Palatine.

But there is another argument brought forwards by Canina against the height in question being the Velia. He observes that the area on which the temple of Venus and Rome stands is divided from the Palatine by the Saecra Via, and hence could not have belonged to the Velia; since the Sacra Via, and all the places on the opposite (northern) side of it, were comprehended in the 1st Region of Servius, or the Suburana, whilst the Palatine, including the Velia, were contained in the 4th Region (Judenau, Topogr. p. 402, cf. Forno Rom., p. 61). Now if this were so, it would certainly be a fatal objection to Niebuhr’s view; but we do not think that any such thing can be inferred from Varro’s words. In describing the 1st Region, in which a place called Ceroliensis was included, he says, “Ceroliensis a Carinorum junctn dietus Carinia, poste Corelia, quod hic oritur caput Sacrae Viae ab Subranea sacello,” &c. (J. L. v. § 47). The passage is obscure, but we do not see how it can be inferred from it that the Saecra Via formed the boundary between the 4th Servian Region & Varro seems rather to be explaining the origin of the name Coroelia, which he connects with the Saecra Via, but in a manner which we cannot understand. The Saecra Via traversed the highest part of the ridge, and thus on Canina’s own showing must have included some part of it in the 4th Region, making a division where no natural one is apparent, which is not at all probable. Besides, if this height was not called Velia, what other name can be found for it? And it is not at all likely that an eminence of this sort, which is sufficiently marked, and lies in the very heart of the city, should have been without a name.

Assuming the Velia, therefore, to have been that Rising ground which lies between the valley of the forum on the one hand, and that of the Colosseum on the other, we shall proceed to describe its monuments. The Aedes Penatium, before referred to as standing on the declivity of the ridge, or Sub Velia, and described by Dionysius (i. 68), seems to have been one of the most venerable antiquity. In it were preserved the images of the household gods said to have been brought from Troy, having upon them the inscription D€NA2, which has given rise to so much controversy. Now, in these cases, whether it is a scribe’s error for D€NA2, that is D€NA2 = D€NA2, whether it should have been D€S MAGNIS (Dis Magnis), &c. &c. (See Ammian, Ind. Topogr. p. 231, seq.; Clausen, Aeneas u. die Penaten, ii. p. 624, n. 1116; Hertzberg, de Dis Rom. Patriae, lib. ii. c. 18.) We shall here follow our usual rule, and give Dionysius credit for understanding what he was writing about, as there does not appear to be any grave objection to doing so; and as he immediately adds, after citing the above epigraph, that it referred to the Penates (D€NA2 xtegraffoun xousoou, diplou- seon x o Pe- or), we shall assume that this was really the temple of the Trojan household gods. The Italian writers regard it as the temple of Remus.

We do not find any large buildings mentioned upon the Velia till the time of Nero, who, as we have seen, occupied it with the vestibule of his palace. A considerable part of it had perhaps been a market previously. Close to its NW. foot, immediately behind the Aedes Penatium just indicated, Vespasian, after his triumph over Jerusalem, built his celebrated TEMPLE OF PEACE, to which we have already had occasion to allude, when describing the imperial fora.

( Joseph. B. J. vii. 5, § 7; Suet. Vesp. 9; Dion Cass. lxxvi. 15.) It stood in an enclosed space, much like the temple of Venus Genitrix in Caesar’s forum, or that of Mars Ultor in the forum of Augustus; and hence, though not designed like them as a place for legal business, it was nevertheless sometimes called Forum Pacis. The temple was built with the greatest splendor, and adorned with precious works of art from Nero’s palace, as well as with the costly spoils brought from the temple of Jerusalem, which made it one of the richest and most magnificent sanctuaries that the world ever beheld. (Joseph. l.c.; Plin. xxxiv. 4, 84, xxxvi. 24; Herod. i. 14.) Hence its attributes of peace, and notoriety gave it a new name to the 4th Region, in which it stood, which was previously called “Sacra Via,” but now obtained the name of “Templum Pacis.” The exact site of this temple was long a subject of dispute, the older topographers maintaining that the remains of the three vast arches a little to the E. of the spot just described, and now universally allowed to belong to the basilica of Constantine, were remnants of it. Piranesi raised some doubts on the point, but Nibby was the first who assigned to these two monuments their true position (Cicero Rom., p. 189, seq.); and his views have been further developed and confirmed by Canina. (Ind. Topogr. p. 131, seq.) As Becker has also adopted the same conclusion, it will not be necessary to state the grounds which led to it, as they would occupy considerable space; and we shall therefore refer those readers who desire more information on the subject to the works just mentioned. Annexed to the temple was a library, in which the learned were accustomed to meet for the purposes of study and literary intercourse. (A. Gell. v. 21, avi. 8.) The temple was burnt about a little before the death of Commodus. (Dion Cass. li. 24; Herod. i. 14; Galeo, de Comp. Med. i. 1.) It does not appear to have been restored, but the ruins still remained undisturbed, and the spot is several times mentioned in later writers under the name of Forum Pacis, or Forum Vespasiani (Amm. Marc. xvi. 10;Procop. B. G. iv. 21; Symm. Ep. x. 78; Catal. Inscriptionum p. 243.)

The three arches just alluded to as standing near the temple of Peace, and apparently at the commencement of a road branching off from the Sacra Via, belonged, as is almost universally admitted, to the BASILICA CONSTANTINI, erected in honor of the Emperor Constantine, after his death in the name of Constantine. Their architecture has all the characteristics of a basilica, and could not possibly have been adapted to a temple. (Canina, Indic. Topogr. p. 124.) The first notice which we find of this building is in Aurelius Victor (Caesar, 40, 26), who mentions it as having been erected by Maxentius; and this account is confirmed by an accident which happened in 1828, when on the falling in of a portion of an arch a coin bearing the name of Maxentius was discovered in the masonry. (Becker, ii. 298.) In the Cat. Inscriptionum p. 243, it is mentioned as occupying the site of the horrea piperataria, or spice warehouses of Domitian (“horrea piperataria ubi modo est Basilica Constantianiana et Forum Vespasianum”). These spice warehouses must have been the same that are related by Dion Cassius (lxxxi. 24) to have first caught the flames when the temple of Peace was burnt, A. D. 192, and are described as τάξις ἰσοθεῖς τοις τε ἀραβίων καὶ τῶν ἀργυρίων φορτίων; whence, as the fire spread towards the Palatine, it may be presumed that they stood on the site of the basilica.
Between the basilica of Constantine and the Colosseum, and consequently on the eastern side of the Velian height, Hadrian built the splendid Temple of Roma and Venus, commonly called at a later period Templo Urbis, considerable remains of which still exist behind the convent of S. Francesca Romana. In the middle ages it was called Templo Concordiae et Pietatis (Mirabilia Rom. in Effemerid. Letter. i. p. 385); the older topographers gave it various names, and Xandini was the first to designate it correctly. The remains exhibit the plan of a double temple, or one having two cellae, the semicircular tribunes of which are joined together back to back, so that one cella faced the Capitol and the other the Colosseum; whence the description of Prudentius (Contr. Symm. i. 214):—

"Atque Urbis Venerisque pari se culmine tollunt

Templa, simul geninis addentur turæ debus."

The cella facing the Colosseum is still visible, but the other is enclosed in the cloisters of S. Francesca. In them were colossal statues of the goddesses in a sitting posture. Hadrian is related to have planned this temple himself, and to have been so offended with the free-spoken criticisms of the great architect Apollodorus upon it that he caused him to be put to death. (Dion Cass. lxix. 4.) Apollodorus is related to have particularly criticized the extravagant size of the two goddesses, who he said were too large to quit their seats and walk out of the temple, had they been so minded. The temple was of the style technically called pseudo-diptero decastilos, that is, having only one row of ten columns, but at the same distance from the cella as if there had been two rows. With its porticoes it occupied the whole space between the Sacra Via and the street which ran past the front of the Basilica Constantini. For a more detailed description of it see Nibby, Foro Romano, p. 269, seq., and Canina, Edifizj di Roma, classe ii. A ground plan, and elevations and sections of it as restored, will be found in Burgess, Antiquities and Topography of Rome, i. pp. 268, 280. Servius (ad Aen. ii. 227) speaks of snakes on the statue of Roma similar to those on that of Minerva. From some coins of Antoninus Pius the temple appears to have been restored by that emperor. Silver statues were erected in it to M. Aurelius and Faustina, as well as an altar on which it was customary for brides to offer sacrifice after their marriage. (Dion Cass. lxxi. 31.) It was partly burnt down in the reign of Maxentius, but restored by that emperor.

The Arch of Titus, to which from its conspicuous position we have so frequently had occasion to allude, stood close to the SW. angle of this temple, spanning the Sacra Via at the very summit of the Velian ridge. Its beautiful reliefs, which are unfortunately in a bad state of preservation, represent the Jewish triumphs of Titus. The arch could not have been completed and dedicated till after the death of that emperor, since he is called Divus in the inscription on the side of the Colosseum, whilst a relief in the middle of the vault represents his apotheosis. It has undergone a good deal of restoration of a very indifferent kind, especially on the side which faces the forum. During the middle ages it was called Septem Lucernae and Arcus Septem Lucernarum, as we see from the Aen. We shall here mention two other monuments which, though strictly speaking they do not belong to the Palatine, yet stand in such close proximity to it that they may be conveniently treated of in this place. These are the Arch of Constantine and the Meta Sudans. The former, which stands at the NE. corner of the Palatine, and spans the road now called l’ via di S. Gregorio, between that hill and the Capitol, was erected, as the inscription testifies, in honour of Constantine’s victory over Maxentius. It is adorned with superb reliefs relating to the history of Trajan, taken apparently from some arch or other monument of that emperor. They contrast strangely with the tasteless and ill-executed sculptures belonging to the time of Constantine himself, which are inserted at the lower part of the arch. This monument is in a much better state of preservation than the arch of Titus, a circumstance which may perhaps be ascribed to the respect entertained for the memory of the first Christian emperor. For detailed descriptions and drawings of this arch see Niebuhr (Beschr. iii. p. 314, seq.), Canina (Edifizj Antichi, classe xii.), Overbeke (Restes de l’ An. Rome, ii. t. 8, 9), Piranesi (Ant. Rom. i.).

The Meta Sudans, so called from its resemblance to the metae of the circus, was a fountain erected by Domitian, remains of which are still to be seen.
between the arch of Constantine and the Colosseum. (Hieron, p. 443, Bonc.; Cassiod. Chron. ii. p. 198.) It stands in the middle of a large circular basin, which was discovered in the last excavations at that spot, as well as traces of the conduit which conveyed the water. A meta sudans is mentioned in Seneca (Ep. 56), whence we might infer that the one now existing superseded an earlier one (v. Beschor. iii. 312, seq.; Caunia, Indic. p. 119).

ARCH OF CONSTANTINE.

VII. THE AVENTINE.

We have already adverted to the anomalous character of this hill, and how it was regarded with suspicion in the early times of Rome, as ill-omened. Yet there were several famous spots upon it, having traditions connected with them as old or older than those relating to the Palatine, as well as several renowned and antique temples. One of the oldest of these legendary monuments was the Altar of Evander, which stood at the foot of the hill near the Porta Trigemina. (Dionys. i. 32.) Not far from it, near the Salinae, was the Cave of Cacus, a name which a part of the hill near the river still retains. (Solinus, i. 8; cf. Virg. Aen. viii. 190, seq.; Ovid, Fast. i. 551, seq.) Here also was the altar said to have been dedicated by Hercules, after he had found the cattle, to Jupiter Inventor. (Dionys. i. 39.) A spot on the summit of the hill, called Remoria, or Remuria, preserved the memory of the sacrifices taken by Remus. (Paul. Dia. p. 276; Dionys. i. 85, seq.) Niebuhr, however, assumes another hill beyond the basilica of St. Paolo, and consequently far outside the walls of Aurelian, to have been the place called Remoria, destined by Remus for the building of his city. (Hist. i. p. 223, seq. and note 618.) Other spots connected with very ancient traditions, though subsequent to the foundation of the city, were the Arvalibus and the Lauretum. The Arvalibus, or Arvaliustrium, at first indicated only a festival, in which the soldiers, armed with ascelli, performed certain military sports and sacrifices; but the name was subsequently applied to the place where it was celebrated. (Varr. L. L. v. § 153; vi. § 22, Mill.; Liv. xxvii. 37; Plut. Rom. 23.) Plutarch (l. c.) says that king Titus was buried here; but the Lauretum, so named from its grove of laurels, is also designated as his place of sepulture. (Varr. L. L. v. § 152; Plut. xv. § 40; Dionys. iii. 43; Festus, p. 360.) There was a distinction between the Lauretum Majus and Minus (Cal. Capr. id. Aug.); and the Basis Capitolina mentions a Vicus Loretii Majoris and another Loretii Minoris. The same document also records a Vicus Arvaliustri. Numa dedicated an altar to Jupiter Eligius on the Aventine. (Varr. L. L. vi. § 54; Liv. i. 20; cf. Ov. F. iii. 295, seq.) and the Calendars indicate a sacrifice to be performed there to Consus (Fast. Capr. vii. 11. Col. Seq.; Fast. Amitt. Pr. Id. Dec.); but this is probably the same deity whose altar we have mentioned in the Circens Maximus.

The Temple of Diana, built by Servius Tullius as the common sanctuary of the cities belonging to the Latin League, with money contributed by them, conferred more importance on the Aventine (Varr. L. L. v. § 43; Liv. i. 45; Dionys. iv. 26.) This union has been compared with, and is said to have been suggested by, that of the Ionians for building the Artemision, or temple of Diana, at Ephesus. It has been justly observed that Rome's supremacy was tacitly acknowledged by the building of the temple on one of the Roman hills (Liv. i. c.; Val. Max. vii. 3, 8.) Dionysius informs us that he saw in this temple the original stele or pillar containing the Foedus Latinum, as well as that on which the Lex Iulia was engraved. It appears, from Martial (vi. 64, 12), to have been situated on that side of the Aventine which faced the Circes Maximi, and hence it may have stood, as marked in Bunsen's plan, at or near the church of St. Priscus (cf. Canina, Indicazione, p. 552.) We may further observe that Martial calls the Aventine "Collis Diana," from this temple (vii. 73, xii. 18, 3.) We learn from Suetonius that it was rebuilt by L. Cornelius, in the reign of Augustus (Aug. 29). That emperor does not appear to have done anything to it himself, as it is not mentioned in the Monumentum Augustanum.

Another famous temple on the Aventine was that of JUNO ROMA, built by Camillus after the conquest of Veii, from which city the wooden statue of the goddess was carried off, and consecrated here; but the temple was not dedicated by Camillus till four years after his victory (Liv. v. 22, seq.; Val. Max. i. 8. § 3.) Hence, probably, the reason why "expressa simulacra," or images of cypress, were subsequently dedicated to this deity (Liv. xxvii. 37; Jul. Obs. 105); although a bronze statue appears to have been previously erected to her. (Liv. xxi. 62.) We have already seen from the description of the procession of the virgins in Livy (xxvii. 37) that the
temple was approached by the Clivus Publicius, which ascent lay at the northern extremity of the Aventine, near the Porta Trigemina; but its situation cannot be accurately inferred from this circumstance. The Clivus Publicius, made, or rather perhaps widened and paved, by the ædiles L. and M. Publicii Malleoli, was the main road leading up the hill. (Festus, p. 228; Var. L. L. v. 8. 158.) Gauma places the temple near the church of S. Sabina, where there are traces of some ancient building (Indicazione, p. 536). This is one of the temples mentioned as having been rebuilt by Augustus (Mon. Anecr. tab. iv.)

From the document last quoted it would appear that there was a Temple of Jupiter on the Aventine; and its existence is also testified by the Fasti Aviti- terini (Id. Aug. Vell. Jo. Di. in Aventino.; but we do not find it mentioned in any other. The passage just quoted likewise points probably to a temple or of Vortumus, which the Fasti Capriconian mention as being in the Loretum Major. The Temple of Minerva, also mentioned in the Mon. Anecrurum as having been repaired by Augustus, is better known, and seems to have been in existence at all events as early as the Second Punic War, since on account of some verses which Livius Andronicus had written to be sung in celebration of the better success of the war, this temple was appointed as a place in which tocribes, as it appears poets were then called, and actors should meet to offer gifts in honour of Livius. (Festus, p. 333.) From an imperfect inscription (Gruter, xxxix. 5.) it would appear that the temple was near the Armiustrum, and indeed it is named in conjunction with it in the Notitia.

There was a part of the Aventine called "SAXUM, or "SAXUM SACRUM" (Cic. Dom. 53.), on which Remus was related to have stood when he took the auguries, which must therefore be considered as identical with, or rather perhaps as the highest and most conspicuous part of, the place called Berenius, and consequently on the very summit of the hill. Hence Ovid (Fast. v. 148, seq.):—

"icita intera Diva canenda Bonas est.
Est moles nativa, loco res nonima fest.
Appellat Saxum; pars bona montis ea est.
On this spot was erected a Temple of the Bona Dea, as Ovid proceeds to say "leniter acclivi juge.
From the expression jugum, we may conclude that it lay above the middle of the hill; but Hadrian removed it ("Aedem Bonae Deae transtulit," Spart. IIadur. 19), and placed it under the hill; whence it subsequently obtained the name of Templum Bonae Deae Sub saxaeae, and now stood in the 12th Region, or L'isca Publica, where it is mentioned in the Notitia, probably under the SE. side of the Aventine. For a legend of Hercules, connected with the rites of the Bona Dea, see Propertius (v. 9) and Macrobius (Sat. l. 12.)

Besides these we find a Temple of LUNAE and one of Libertas mentioned on the Aventine. The former of these is not to be confused with the temple of Diana, as Bunsen has done (Beschri. iii. p. 412), since we find it mentioned as a substantive temple in several authors. (Liv. xi. 2; Aur. Vict. Vitr. Ill. 65; Fast. Praen. Prád. Kal. Apr. "Lunae in Aven- tiia." Antist. we find, under Id. Aug., "Dianae in Aven-
tine.") It probably stood on the side next the circus. The Temple of Libertas was founded by

T. Sambonius Gracchus, the father of the conqueror of Beneventum; the latter caused a picture representing his victory to be placed in the temple. (Liv. xxiv. 16.) Some difficulty has been occasioned by the manner in which the restoration of this temple by Augustus is mentioned in the Monimentum Anucrurum, namely, "Aedes Minervae et Junonis Regiae et Jovis Libertatis in Aventino (fecei)" (tab. iv. l. 6.) In the Greek translation of this record, discovered in the temple at Anycra, and communicated by Hamilton (Researches in Asia Min. ii. n. 102), the words "Jovis Libertatis" are rendered Δόξα Εὐερδεπιού, whence Franz assumed that the Latin text was corrupt, and that we ought to read "Jovis Liberatoris." (Gerhard's Archäologie, Zetting, no. ii. p. 25.) But there is no mention of any such temple at Rome, though Jupiter was certainly worshipped there under the title of Liberator (see the section on the Circens Maximus); whilst the existence of a temple of Libertas on the Aven-
tine is attested not only by the passage just cited from Livy, but also by Paulus Diaconus. ("Liber-
tatis templum in Aventino fuisset constructum," p. 121.) Hence it seems most probable that the Greek translation is erroneous, and that the reading "Jovis Libertatis" is really correct, the copia being omitted, as is sometimes the case; for ex-

ample, in the instance "Honoris Virtutis," for Honoris et Virtutis, &c. And thus, in like man-
ner, we find a temple of Jupiter Libertas indi-
cated in inscriptions belonging to municipal towns of Italy (v. Orell. Inschr. no. 1249, 1282; et. Becker, Handb. Nachträge, p. 721; Zumpt, Mon. Anecr. Commentar. p. 69.) Another ques-
tion concerning this Templum Libertatis, namely, whether there was an Atrium Libertatis con-
ected with it, has occasioned much discussion. The Atrium Libertatis mentioned by Cicero (ad Att. iv. 16), the situation of which we have examined in a preceding section, could not possibly have been on the Aventine; yet the existence of a second one adjoining the temple of Libertas on that hill has been sometimes maintained, chiefly from Martial (xi. 3.) The question turns on the point whether the words "Domus alta Kemi," in that epigram, necessarily mean the Aventine; for our own part we think they do not. The question, however, is some-
what long; and they who would examine it more minutely may refer to Becker (Handb. p. 458, seq.; Uriichs, Röm. Topogr. p. 31, seq.; Becker, Antwort, p. 25, seq.; Canina, Indicazione, p. 536, seq.; Uriichs, Antwort, p. 5, seq.)

As the Basii Capitolinae names among the Vici of the 13th Region, a VÍCUS FIDDI and a VÍCUS FON-
tuæ DEIDAE, we may perhaps assume that there were temples to those deities on or near the Aven-
tine; but nothing further is known respecting them. The Notitia mentions on the Aventine, "THERMAE SURIANAR ET DECIMAE.

The former of these baths seem to have been built by Trajan, and dedicated in the name of his friend Licinius Sura, to whom he was partly indebted for the empire. ("Hic ob hono-

rem Surae, eunuchus studio imperium arripuerat, lavacra condidit," Aur. Vict. Epit. 13; cf. Dion Cass. lxxvii. 15; Spart. Adr. 2, seq.) The dwelling of Sura was on that side of the Aventine which faced the Circens Maximus, and probably, as we have said, near the temple of Diana:

"Quoque vidit proprius Magni certamina Cirne
Laudat Aventinæ vicinam Sura Dianæ." (Mart. vi. 64. 12.)
ROMA.

Whence we may perhaps conclude that the baths also were near the same spot (v. Prollr, Regionen, p. 200; Camina, Index, p. 533, seq.), where they seem to be indicated by the Capitoline plan (Bollori, tav. 4) and by traces of ruins. The baths of Decius are mentioned by Eutropius (ix. 4). Near the same spot appears to have been the House of Trajan before he became emperor, designated in the Notitia as Privata Trajani, in which neighbourhood an inscription relating to a Donus Ulpianus was found. (Gruter, xxv. 1; Orell, 45.) The Monte Testaccio itself is an artificial hill of potsherds, 153ft. high according to Conti, and about one-third of a mile in circumference. Its origin is enveloped in mystery. According to the vulgar legend it was composed of the fragments of vessels in which the subject nations brought their tribute. A more plausible opinion was that this was the quarter of the potters, and that the hill rose from the pieces spoiled in the process of making them; but this notion was refuted by the discovery of a tomb, during the excavation of some caves in the interior to serve as wine-cells. (Beschri, iii. p. 434.) The whole district round the hill is strewed to a depth of 15 or 20 feet with the same sort of rubbish; the Porta Ostiensis, built by Honorius, stands on this factitious soil, which is thus proved to have existed at the beginning of the fifth century; but its origin will never, perhaps, be explained.

The last object we need mention here is the Forum Boarium, or Bakers' Market. So named apparently not because they were, or sold their wares here, but because this was the place in which they bought their corn. We may remark that it was just opposite this point, under the Janiculum, that the corn-mills lay. (Prollr, Regionen, p. 205.)

VIII. THE VELABRUM, FORUM BOARIUM, AND CIRCUS MAXIMUS.

Between the Palatine, the Aventine, and the Tiber, the level ground was occupied by two districts called the Velabrum and the Forum Boarium, whilst the valley between the two hills themselves was the site of the Circus Maximus. It will be the object of the present section to describe these districts and the monuments which they contained. They were comprehended in the 11th Region of Augustus, called "Circus Maximus," of which the Velabrum formed the boundary on the N., where it joined the 8th Region, or "Forum Romanum."

All accounts conspire in representing the Velabrum as a marsh, or lake, at the time when Rome was founded, whence we may conclude that it could not have been built upon till the ground had been thoroughly drained by the construction of the Cloaca Maxima. Thus Titubus (ii. 33. 33): —

"At qua Velabri regio patet, ire solebat
Exiguus pulsa per raves linter aqua."

(Cf. Varr. L. L. vi. 43, seq. Mill.; Prop. v. 9, 5; Ov. Fast. vi. 399, &c.) Its situation between the Vicus Tuscius and Forum Boarium is ascertained from the descriptions of the route taken by triumphal and festal processions. (Liv. xxvii. 37; Ov. l. c.; Plut. Rom. v. &c.) Its breadth, that is, its extension between the Vicus Tuscius and the Forum Boarium, cannot be accurately determined, but seems not to have been very great. Its termination on the S. was by the Arcus Argentarius, close to the modern church of S. Giorgio in Velabro, which marked the entrance into the Forum Boarium. This site of the Velabrum is also proved by testimonies which connect it with the Nova Via, the Porta Romana, and the sepulchre of Acca Larentia. (Varr. L. L. vi. § 24, Mill.; cf. Cic. ad Brut. 15; Macrobr. S. i. 10.) It is uncertain whether the Sacellum Volupiae, which also lay on the Nova Via, should be assigned to the Velabrum or to the Palatine. (Varr. 1b. v. § 164; Macrobr. Ib.)
There was also a Velabrum Minus, which it is natural to suppose was not far distant from the Velabrum Majus. Varro says that there was in the Velabrum Minus a lake or pond formed from a hot spring called Lactolae, near the temple of Janus Geminus (ib. § 156); and Paulus Diaconus (p. 118) describes the Latins as being "lucus extra urbem." Hence it would seem that the Janus Geminus alluded to by Varro, must have been the temple near the Porta Carmentalis; but both the spring and the lake had vanished in the time of Varro, and were no longer anything but matters of antiquity.

The Arcus Argentarius already mentioned as standing near the church of S. Giorgio in Velabro appears, from the inscription, to have been erected by the Negotiatores and Argentarii of the Forum Boarium in honour of Septimius Severus and his family. (Gruter, ccxxv. 2; Orell. 913.) Properly speaking, it is no arch, the lintel being horizontal instead of vaulted. It is covered with ill-executed sculptures. Close to it stands the large square building called the Janus Quadrifrons, vaulted in the interior, and having a large archway in each front. The building had an upper story, which is said to have been used for mercantile purposes. The architecture belongs to a declining period of art, and the arch seems to have been constructed with fragments of other buildings, as shown by the inverted bas-reliefs on some of the pieces. (Roesch, iii. p. 339.) The Notitia closes the description of Regio xi. by mentioning an "Arcus Constantini," which cannot, of course, refer to the triumphal arch on the other side of the Palatine. The conjecture of Bunsen, therefore (Roesch, Anth. iii. p. 663), does not seem improbable, that this Janus was meant; and from its style of architecture it might very well belong to the time of Constantine.

The Forum Boarium, one of the largest and most celebrated places in Rome, appears to have extended from the Velabrum as far as the ascent to the Aventine, and to have included in breadth the whole space between the Palatine and Circus Maximus on the E. and the Tiber on the W. Thus it must not be conceived as a regular forum or market surrounded with walls or porticoes, but as a large irregular space determined either by natural boundaries or by those of other districts. Its connection with the river on the one side and the circus on the other is attested by the following lines of Ovid (Fast. vi. 477):

"Pontibus et Magno juncta est celerrimae Circo Area qua posito de bove nomen habet."

Its name has been variously derived. The referring of it to the cattle of Hercules is a mere poetical legend (Prop. v. 9. 17. seq.); and the derivation of it from the statue of a bronze bull captured at Aegina and erected in this place, though apparently more plausible, is equally destitute of foundation, since the name is incomestably much older than the Macedonian War. (Plin. xxxiv. 5; Ov. l. c.; Tac. Ann. xii. 24.) It seems, therefore, most probable, as Varro says (L. L. v. § 146; cf. Paul. Diaec. p. 30), that it derived its name from the use to which it was put, namely, from being the ancient cattle-market; and it would appear from the inscription on the Arcus Argentaritus before alluded to that this traffic still subsisted in the third century. The Forum Boarium was rich in temples and monuments of the ancient times. Amongst the most famous were those of Hercules, Fortuna, and Mater Matuta; but unfortunately the positions of them are not very precisely indicated. There seems to have been more than one Temple of Hercules in this district, since the notices which we meet with on the subject cannot possibly be all referred to the same temple. The most ancient and important one must have been that connected with the Magna Ara Herculis, which tradition represented as having been founded by Evander. ("Et magna ara famunque, quae praestant Hercall Aras Evander sacra vetur," Tac. Ann. 37. 41; cf. Ib. xii. 24; Solin. i. 10.) This appears to have been the Hercules styled triumphalis, whose statue, during the celebration of triumphs, was clothed in the costume of a triumphant general; since a passage in Pline connects it with that consecrated by Evander. ("Hercules ab Evandro sacra tur produst, in Foro Boario, qui triumphalis vocatur atque per triumphos vestitatur habitu triumphali," xxxiv. 16.) It was probably this temple of Hercules into which it was said that neither dogs nor flies could find admittance (ib. xiv. 41; Solin. i. 10), and which was adorned with a painting by Pacuvius the poet (Plin. xxxvii. 7). A Round Temple of Hercules also in the Forum Boarium, seems to have been distinct from this, since Livy (x. 23) applies apparently the epithet "rotundula" to it, in order to distinguish it from the other. ("Insignem supplicationem fecit certamen in sacello Pudicitiae Patriconis, quae in Foro Borio est ad aedem rotundam Herculis, inter matronas orutum.") Caninia (Indicazione, p. 338) assumes from this passage that the temple to which it refers must have been in existence at the time of the contests alluded to, namely, n. c. 287; but this, though a probable inference, is by no means an absolutely necessary one, since Livy may be merely indicating the locality as it existed in his own time. The former of these temples, or that of Hercules Triumphalis, seems to be the one mentioned by Macrobius (Sat. iii. 6) under the name of Hercules Victor; and it appears from the same passage that there was another with the same appellation, though probably of less importance, at the Porta Trigemina. Besides these we hear of a "Herculis Invictus" by the Circus Maximus (Fast. Annu.; Prid. Id. Aug.), and of another at the same place "in aedibus Pompeii Magni" (Plin. xxxiv. 8. 57), which seems to refer to some Aedes Herculis built or restored by Pompey, though we hear nothing more of any such temple. Hence there would appear to have been three or four temples of Hercules in the Forum Boarium. The conjecture of Becker seems not improbable that the remains of a round temple now existing at the church of S. Maria del Sols, commonly supposed to have belonged to a

TEMPLE OF HERCULES.
could not have been the same as that with which Canina identifies it, which, as Livy expressly says, was "extra urbem" (Carmentalem (xxxv. 7)). The site of the temple of Fortuna Virilis cannot be determined, and Bunsen (l. c.) denies that there was any such temple: but it seems probable from the passage of Ovid referred to above that there was one, or at all events an altar; and Plutarch (Quaest. Rom. 74) mentions a Τέχνης Ἀρπαγώς ἱερόν. On the other hand, there seem to have been fewer than three temples of Fortuna on the right bank of the Tiber. First, that built by Servius Tullius, described by Varro as "extra Urbem secundum Tiberim." Second, another built close that of Servius by the consul Sp. Carvilius Maximus (n. c. 293): "De reliqua nec aedem Fortis Fortunae de manubis fociendam locavit, prope aedem ejus Deae ab orae Servi tulli dedicatam." (Livy. x. 46.) Third, another dedicated under Tiberius (a. D. 16) near the Tiber in the gardens of Caesar, and hence, of course, on the right bank of the river: "Aulis Fortis Fortunae, Tiberin juxtapa, in hortis quos Caesar dictator populo Romano legaverat." (Tac. Ann. ii. 41.) That the Horti Caesares were on the right bank of the Tiber we know from Horace (S. i. 9. 18) and Plutarch, (Brut. 20.) The temple built by Servius must also have been on the right bank, as it seems to be referred to in the following passage of Dionysius: "For Fortuna est cujus dixim festum coluit qui sine arte aliqua vivunt: hujus aedes trans Tiberim est" (ad Terent. Phorm. v. 6. 1.) The same thing may be inferred from the Fasti Amulevini: "Forti Fortunae Transtiber. ad Militiar. Prim. et Sextum." (IV. I. Kal. Jul.) The temple in the gardens of Caesar seems here to be alluded to as at the distance of one mile from the city, whilst that of Servius, and the neighbouring one erected by Carvilius appear to have been at a distance of six miles. But this need not excite our suspicion. There are other instances of temples lying at a considerable distance from Rome, as that of Fortuna Muliebris at the fourth milestone on the Via Latina. (Fast. v. 542: cf. Val. Max. i. 8. § 4, v. 2. § 1; Liv. ii. 40. &c.) It would appear, too, to have been some way down the river, as it was customary to repair thither in boats, and to employ the time of the voyage in drinking (Fast. vi. 777:)-

"Pars pedes, pars etiam celeri decruntur cymba"

Nec pudgeat potos inde redire domum.

Forte coronatae juvenum convivia linctres
Multaque per medias vias libantur aquas.

We have entered at more length into this subject than its importance may perhaps seem to demand, because the elegant remains of the temple now forming the Armenian church of S. Maria Egiziaca cannot fail to attract the notice of every admirer of classical antiquity that visits Rome. We trust we have shown that it could not possibly have been the temple of Fortuna Virilis, as assumed by Canina and others. The assumption that the neighbouring round temple was that of Mater Matuta may perhaps be considered as disproved at the same time. The only grounds for that assumption seem to be its vicinity to the supposed temple of Fortuna Virilis. Livy's description (xxxiii. 27) of the two triumphal arches erected in the Forum Boarium before the two temples appearing to indicate that they lay close together.

With regard to the probability of this little church
having been the temple of Pudicitia Patricia, it might be objected that there was in fact no such temple, and that we are to assume only a statue with an altar (Sachse, Gesch. d. S. Rom. i. p. 365). Yet, as Becker remarks (Handb. p. 480, note 100), Livy himself (x. 29) not only calls it a sacerdum, a name often applied to small temples, but even in the same chapter designates it as a templum (“Quam se Virginia, et patriciam et pudicum in Patriciae Pudicetiae templum ingressum vero gloriaretur”); and Propertius (ii. 6. 25) also uses the same appellation with regard to it. On the other hand some have fixed on S. Maria in Comenida as the site of this temple, but with little appearance of probability. Becker seeks in the church just named the temple of Fortuna built by Servius Tullius in the Forum Boarium. The church appears to have been erected on the remains of a considerable temple, of which eight columns are still perceptible, built into the walls. This opinion may be as probable as any other on the subject; but as on the one hand, from our utter ignorance of the site of the temple, we are unable to refute it, so on the other we must confess that Becker’s long and laboured argument on the subject is far from being convincing (Handb. p. 481, seq.). The site of the Temple of Mater Matuta is equally uncertain. All that we know about it is that it was founded by Servius Tullius, and restored by Camillus after the conquest of Veii (Liv. v. 17), and that it lay somewhere on the Forum Boarium (Ovid, Fast. vi. 471). If we were inclined to conjecture, we should place both it and the temple of Fortuna near the northern boundary of that forum; as Livy’s description of the ravages occasioned by the fire in that quarter seems to indicate that they lay at no great distance within the Porta Carmentalis (xxiv. 47, xxv. 7). The later history of both these temples is unknown.

In the Forum Boarium, near the mouth of the Cloaca Maxima, was also the place called Dolioa, mentioned in the former part of this article as regarded with religious awe on account of some sacred relics having been buried there, either during the attack of the Gaurs, or at a still more ancient period. (Liv. v. 40; Varr. L.L. v. § 157, Mill.) When the Tiber is low, the mouth of the Cloaca Maxima may be seen from the newly erected iron bridge connecting the Ponte Rotto with the left bank. The place called Ad Rusta Gallica where it is said that the bodies of the Gauls were burnt who died during or after the siege of the Capitol, has also been assumed to have been in this neighbourhood because it is mentioned by Varro (Ib.) between the Aequinimilum and the Dolioa (cf. Liv. v. 48, xxii. 14). But such an assumption is altogether arbitrary, as Varro follows no topographical order in naming places. Lastly, we shall mention two objects named in the Notitia, which seem to have stood on the Forum Boarium. These are the Apollo Coelisvex, and the Hercules Olivarics, apparently two of those statues which Augustus dedicated in the different Vicus. Becker (Handb. p. 493) places them in the Velabrum, and thinks that the epithet of Olivarics was derived from the oil-market, which was established in the Velabrum (Plant. Capt. iii. 1. 29), but it seems more probable that it denoted the crown of olive worn by Hercules as Victor (Pfeller, Regionen, p. 194). The Forum Boarium was especially devoted to the worship of Hercules, whence it seems probable that his statue stood there; besides both that and the Apollo are mentioned in the Notitia in coming from the Porta Trigemina, before the Velabrum.

Before we quit the Forum Boarium we must advert to a barbarous custom of which it appears to have been the scene even to a late period of Roman history. Livy relates that after the battle of Cannae a Gallic man and woman and a Greek man and woman were, in accordance with the commands of the Sibylline books, buried alive in a stone sepulchre constructed in the middle of the Forum Boarium, and that this was not the first time that this barbarous and un-Roman custom had been practised (xxii. 57). Dion Cassius adverts to the same instance in the time of Fabius Maximus Verrucosus (Fr. Taces. 12), and Pliny mentions another which had occurred even in his own time (“Boario vero in foro Graecorum Graecamque defossas, aut aliarum gentium, cum quibus tum res esset, etiam nostra aetas vidit,” xxviii. 3; cf. Phl. Q. R. 83). It may also be remarked that the first exhibition
A comparison of this passage with Livy, "aedes Mercurii dedicata est Iudibus Muinis" (ii. 21), shows that the same ancient sanctuary is alluded to, the dedication of which caused a dispute between the consuls, B. C. 495 (Ib. c. 27). We next find mentioned in the Notitia an Aedes Mathis Decum, and another of Jovis Aenobotii, for which we should probably read "Liberatorius." The Magna Mater was one of the Circensian divinities. Her image was exhibited on the spina (Tert. Spec. 8), and it would appear that she had also a temple in the vicinage. Of a temple of Jupiter Liberator we know nothing further, though Jove was certainly worshipped at Rome under that name (Tac. Ann. xvi. 64, xvi. 35), and games celebrated in his honour in the month of October. (Calend. Vindob. ap. Preller, Reg. p. 192.)

Next to these an Aedes Diis Patris is named in the Notitia, but does not appear in the Curium. Some writers would identify Dispar with Semmanus, quasi Summanus Maniun (v. Gruter, MXV. 7; Mart. Capell. i. 161); but there was a great difference of opinion respecting this old Sabine god, and even the Romans themselves could not tell precisely who he was. Thus Ovid (Fast. vi. 725):—

"Reddita, quisquis est, Summano templum feruntur
Tunc cum Romanis, Pyrrhe, timidendus eras."

The temple to him here alluded to was, however, certainly near the Circus Maximus, since Pliny mentions some annual sacrifices of dogs as made "inter aedem Juventatis et Summani" (xix. 4); and that the Temple of Juventas was at the Circus Maximus we learn from Livy: "Juventatis aedem in Circo Maximo C. Lucinianus Lucullus triplici dedicavit" (xxxvii. 36): cf. Calend. Amerit. XII. Kol. Jul. 4: "Summano ad Circ. Max. 7."
The temple of Summanus, therefore, must have been dedicated during the war with Pyrrhus, and that of Juventas in B. C. 192.

Close to the W. extremity of the circus, and towering as it were over the carreces, from its being built apparently on the slope of the Aventine (impot aenariis hauemus tâ sub seies, Dionys. vi. 94), stood a famous Temple of Ceris, dedicated also to Liber and Libera. Thus Tactius, relating the dedication of the temple by Tiberius, it having been restored by Augustus, says: "Libero, Libernique et Cereiri, juxta Circus Maximum, quam A. Postumius dian. tocovet (dedicavit)" (Ann. ii. 49). It is mentioned by other writers as "ad Circum Maximum"; whence Canina's identification of it with the church of S. Maria in Cosmedin seems improbable (Indice).
Hence it was probably the same ancient sanctuary, called "Minervium" in the sacred books of the Argives, which lay on the northern declivity of the Caelian towards the Tabernula ("Circa Minerviam aqua et Caelio monte ibi in Tabernum est," Varr. L. L. v. § 47), and probably near the modern street Via della Navecella.

The most considerable building known on the Caelian in later times was the Temple of Divus Claudius, begun by Agrippina, destroyed by Nero, and restored by Vespasian. (Suet. Tosp. 9; Aur. Vict. Caez. 9.) The determination of its site depends on the question how far Nero conducted the Aqua Claudia along the Caelius, since we learn from Frontinus that the arches of that aqueduct terminated at the temple in question. (Front. Ap. 20, 76.) These Arcus Neromiani (also called Caelimontani, Gruter, Inscr. clxxviii. 3) extend along the ridge of the narrow hill, supposed to be the Caeliolus, from the Porta Maggiore to the Sauta Scala opposite the Lateran, where they are interrupted by the piazza and buildings belonging to that basilica. They recommence, however, on the other side in the Via di S. Stefano Rotondo, and proceed with a small gap as far as that church. There are further traces of them on the W. side of the arch of Dolabella; and the opinion of Canina seems probable enough, that they terminated near the garden of the convent of SS. Giovanni e Paolo, and that the remains of a huge substruction at this spot belonged to the temple of Claudius. (Indicez. p. 73, seq.) Canina is further of opinion that the Aqua Claudia was distributed a little beyond this spot, and that one of the uses to which it was applied by Nero was to replenish his lake, which occupied the site of the Flavian amphitheatre. Others, however, are of opinion that the aqueduct did not proceed beyond the church of S. Stefano Rotondo, and therefore that the temple of Claudius stood near that spot, or that the church may even have been built on its foundations. But there are no sufficient grounds for arriving at any satisfactory conclusion on these points, and altogether the view of Canina is perhaps the more probable one.

The Arch of Dolabella, just alluded to, appears from the inscription on it to have been erected in the consublish of Dolabella and Silanus, A. D. 10. Its destination has been the subject of various conjectures. Some have imagined it to be a restoration of the Porta Caelfimontana; but this can hardly be the case, since, if the Servian wall had run in this direction, half of the Caelian hill would have been shut out of the city. On the other hand, its appearance excludes the notion of a triumphal arch; and it could not originally have formed part of an aqueduct, since it was erected previously to the construction of the Aqua Claudia. It seems most probable therefore that it was designed as an entrance to some public place; but there are appearances that Nero subsequently conducted his aqueduct over it. (Canina, Indicez. p. 77.) The road which led up to it from the Via di S. Gregorio seems in ancient times to have been called Clivus Scavius. It is mentioned under that name in the Epitelles of S. Gregory (vii. 13), and the Anonymous Emsielienis calls it Clivus Tauri, which is probably a scribe's error.

Next to the temple of Claudius, the Notitia mentions a Macellum Magnum, probably the market recorded by Dion Cassius as founded by Nero (τὸν άγορὰν τῶν σφίν, τὸ μακέλλον ἀναπαύσιν, κα-
The Castra Peregrina recorded in the Notitia are not mentioned by any author except Ammianus Marcellinus, who relates that Chnodamar, when conquered by Julian, was conducted to and died in this camp on the Caelian (xvi. 12, extr.) The name, however, occurs in inscriptions, and sometimes in connection with a temple of Jupiter Redux, as in that found in the church of S. Maria in Domnica (Gruter, xxii. 3; Orb. 1236). These inscriptions also mention a Principe Peregrinorum, the nature of whose office we are unacquainted with; but it seems probable that he was the commander of the foreign troops stationed in this camp. Near the same church were found several little marble ships, apparently votive offerings, and one which stood a long while before it gave to the church and to the surrounding place the name of detta Navicella.

An ILSM, or temple of Isis, is mentioned by Treb. Pollio (XXX. Tyr. 25) on the Caelian, but it occurs nowhere else. It was probably one of the many temples erected to this goddess by Caracalla (Lampr. Cesar. 9). The spring called the Aqua Mercell on recorded by Ovid near the Porta Capena (Fasti, v. 673) was rediscovered by M. Fea in 1828, in the vigna of the Padrini Camaldolenses of S. Gregorio. On the Caelian was also the Campus Martialis in which the Eupiria were held in March, in case the Campus Martius was overflown (Ovid, Fast. v. 673; Paul. Dia. p. 161). Its situation rests chiefly on conjecture; but it was probably near the Lateran; where the neighbouring church of S. Gregorio, now S. Maria Immaculata, was called in the middle ages “in Campo Martio” (Caenia, Indicazioni, p. 84).

In the Imperial times the Caelian was the residence of many distinguished Romans; and it is here that Martial places the “limina potentiuram” (xii. 8). We have already had occasion to allude to the House of Claudius Centumalis on this hill, which was of such an extraordinary height that the augurs commanded him to lower it; but this was during the Republic. Under the Empire we may mention the House of Manilia, a Roman knight of Portine, and praefectus fabrum of Caesar in his Gallic wars, the splendour of which is described by Piny (xiii. 7), and impounded by Catullus (xii. 4). Here also was the House of Annia Verus, the grandfather of Marcus Aurelius, in which that emperor was educated, situated near the house of the Laterani (Jul. Capitol. M. Ant. 1). It appears to have been surrounded with curvae; and according to the Italian writer Vaceca (Memor. 18) the noble eques-

- trian statue of Marcus Aurelius which now adorns the Capitol was discovered in a vineyard near the Scala Saeclorum. The same hill were the Aedes Victi-

- lianae where Commodus sought refuge from the uneasy thoughts which tormented him in the palace, but where he could not escape the snare of the assassin (Lampr. Comm. 16; Jul. Capitol. Port. 5). But the most remarkable of all these residences was the Palast of the Laterani, characterized by Juvenal (x. 18) as the “ egregious Lateranorum aedes,” the residence of the consul Plautus Lateranus, whose participation in Piso’s conspiracy against Nero cost him his life (Tac. Ann. xii. 49, 60). After this event the palace of the Laterani seems to have been confiscated, and to have become imperial property, since we find Septimius Severus presenting it to his friend Lateranus, probably a descendant of the family to which it had once belonged (Aur. Vict. Epit. 20).

- Subsequently, however, it appears to have been in the possession of the emperor Constantine, who erected upon its site the celebrated basilica which still bears the name of the Lateran, and presented it to the bishop of Rome (Niccbp. vii. 49). The identity of the spot is proved by several inscriptions found there, as well as by the discovery of chambers and baths in making the facade of the modern basilica (Veniui, Roma. Ant. p. 1, 2; Venuti, Roma. 11. 5). The Domus Philippa mentioned in the Notitia was probably the private house of the emperor of that name. Lastly, we may mention that on the Caelian was the House of Symmachus, the strenuous defender of paganism in the reign of Valentinian (Symm. Epit. iii. 12, 88, vii. 18, 19).

- There are a few other objects on the Caelian mentioned in the Notitia, some of which, however, hardly admit of explanation. Such is the Arium or Antium Cyclops, respecting which we cannot say whether it was a cavern, or an area surrounded with portices. Whatever it was it seems to have stood on the S. side of the hill, since the vicus Ab Cyclops in the 1st Region, or Porta Capena, was probably named after it (Preller, Reg. p. 119). The Caput Africac of the Notitia, which likewise appears in several inscriptions (Orell. 2685, 2934, 2935), is thought to have been a street in the neighbourhood of the Colosseum, since the Anonymous Eismoldienses mentions it between the Meta Sudans and the church of SS. Quattro Coronati; whence it is held to have corresponded with the modern street which bears the name of that church (Nibby, Mura di Roma, p. 173, note 140; Umbre, Roma. Topogr. p. 101).

- Becker observes (Handb. p. 508), that the name does not appear in any earlier writer, and connects it with some building founded by Septimius Severus, in order to strike his countrymen, the Africans, who arrived at Rome by the Via Appia; though, as Umbre observes, they must have gone rather out of their way “to be imposed upon.” Varro mentions a Vicus Africac on the Esquiline, so named because the African hostages in the Punic War were said to have been detained there (“Exquisit vicus Africus, quod ibi obsides ex Africa bello Punico dicitur custodia.” L. L. v. § 139). Hence it is very probable, as Umbre remarks (Indicazioni, p. 91), that the head, or beginning, of this street stood at the spot indicated by the Anonymous, namely, near the Colosseum, whence it ran up in the direction of the Esquiline, although Becker (Handb. p. 560) denies that the Caput Africac had any connection with the Vicus Africac. The Altor Sancta is inexplicable.
The Lupus Matutinus et Gallicus (or Dacicus), the Spoliarium, Sanitarium, and Armamentarium, were evidently gladiatorial schools with their apparatuses, situated apparently on the northern side of the Caesian, not far from the amphitheatre. Officers attached to these institutions are frequently mentioned in inscriptions. The Spoliarium and Armamentarium speak for themselves. The Sanitarium is a word that does not occur elsewhere, and is thought by Preller to denote a hospital (cæsarea) where the wounded gladiators were received. For a further account of these institutions see Preller, Regimen, pp. 120—122. Lastly, the Mica Aurea appears from an epigram of Martial's to have been a banqueting room of Domitian's (ii. 59):—

"Mica vocor; quid sim cernee; coenaet parva.\nEx me Caesarum prosperis, ecce, thalamum."

It is also mentioned, along with the Meta Sudans, as built by Domitian in the Chronica Regia Coloniae, in Eaccard's Corpus Historiarum (vol. i. p. 745.)

X. The District to the S. of the Caesian.

To the S. of the Caesian lies a somewhat hilly district, bounded on the W. by the Aventine, and comprehending the 1st and 12th Regions of Augustus, or those called Porta Capena and Piscina Publica. The latter of these is decidedly the least important district of Rome, but the former presents several objects of considerable interest. Of the Porta Capena itself we have already treated. In its immediate vicinity stood the double Temple of Cacus and Virtus, vowed by Marcellus in his Gallic wars, but not erected till after his conquest of Syracuse. It was the first intention of Marcellus that both the deities should be under the same roof; and, indeed, the temple seems to have been a mere restitution of an ancient one dedicated to Honos by Q. Fabius Verrucosus many years before. (Cic. N. D. ii. 23.) But when Marcellus was about to dedicate it, and to introduce the statue of another deity within the sanctuary, the pontifices interposed, and forbade him to do so, on the ground that the processus, or expiration of any pious vow on the site, as was thought, would be difficult to perform. (Liv. xxvii. 25.) Hence, Marcellus was constrained to add another temple of Virtus, and to erect statues of the deities "separatis aedibus;" but though the work was pressed on in haste, he did not live to dedicate them. (Liv. i. c.; Val. Max. i. l. § 8) Nevertheless, we frequently find the temple mentioned in the singular number, as if it had formed only one building ("ad aedem Honoris atque Virtutis," Cic. Verr. iv. 54; cf. Ascon. ad Cic. in Pia, 19; also the Notitia et Curiosus.) Hence, perhaps, the most natural explanation is that it consisted of two cellae under the same roof, like the temple of Venus and Rome, a form which agrees with the description of Synnachus:—"Majores nostri—aedes Honori ac Virtutii gemella facie jactant currum." (Epist. i. 21.) The temple was adored with the spoils of Grecian art brought by Marcellus from Syracuse; an instance noted and condemned by Livy as the first of that kind of spoilation, which he observes was subsequently inflicted upon the Roman temples themselves, and especially upon this very temple of Marcellus; for, in Livy's time, few of the monuments of those, which had previously rendered it an object of attraction to all strangers who visited Rome (xxv. 40, cf. xxxiv. 4.), they probably disappeared during the Civil Wars, in which the Roman temples seem to have suffered both from neglect and spoliation; for in the time of Cicero the Syracusan spoils still existed in the temple (in Verr. iv. 54). It appears to have been burnt in the fire of Nero, since it is mentioned as having been restored by Vespasian. (Flin. xxxv. 37.)

According to Aurelius Victor (Vitr. III. 32) the annual procession of the Roman knights to the temple of Castor started from this temple of Honos and Virtus, whereas Dionysius (xi. 13) names the temple of Mars as the starting-place. Becker (Handb. p. 311) regards the discrepancy between these accounts as tending to prove the correctness of his assumption that the temples must have lain close together. That one of the accounts is erroneous is a more probable conclusion, and it is a certain one that it is fallacious to draw any topographical deductions from such very shadowy premises. The true site of the Temple of Mars has been ascertained as satisfactorily as that of any of the monuments which do not actually speak for themselves; such, we mean, as the Colosseum, Trajan's column, the Pantheon, and others of the like description. There can be no doubt that the temple of Mars, instead of being close to the Porta Capena, or at S. Sisto, as Becker places it (Handb. p. 513), lay on the Via Appia, at the distance of about 1½ miles from that gate. The proofs are overwhelming. In the first place an inscription, still preserved in the Vatican, recording the leveling of the Clivus Mars, was found in the Vigna Nari, outside of the Porta Appia (the modern S. Sebastiano). Secondly, another inscription, in the Palazzo Barberini, recorded by Fabretti (Inscr. p. 724, no. 443), Marini (Protr. Arr. p. 8), and testifies that Salvia Marcella gave a piece of ground to the Collegium of Arcesilaus and Hygia for a small temple, close to the temple of Mars, between the first and second milestone on the Via Appia, on the left-hand side in going from the city. Thirdly, both the Notitia and Curiosus place the Aedes Marsi at the extremity of the first legio, close to the Flumen Almonus. The Appia flows outside the Porta Appia, near the Vigna Nari:—

"Est locus ante urbem, qua primum nascitur ingens Appia, quaque Itale genitus Aline Cybele.\nToni, et Idasem jam nec reminiscitur annos."

(Stat. Silv. v. i. 222.)

A brook now flows between the Porta S. Sebastiano and the church of Domine quo vade, which, with great probability, has been identified with the Alno. (Chalc. Ital. Ant. p. 178; Weitzel, Röm. Campagna, p. 17.) Fourthly, the same locality is indicated by several documents of the middle ages. Thus, in the Acts of the Martyrs:—"Tunc B. Stephanius ducatus a mulitibus foras murus Appiae portae ad T. Martis" (Act of S. Stephanius and S. Julius). "Dianones duexuent in circum Martis ante templum et ibidem decollatus est" (Act of S. Sixtus). And the Mirabilia (in Mostfaucon, Décr. Ital. p. 283):—

"Hae sunt loca qua vienimuntur in passionibus sanctorum foris portam Appiam, ubi beatus Syrus decollatus fuit, et ubi Dominus apparuit Petro, Domine quo vade. Hui templum Martis, inter portam, arces Syraeae." Now, the passages in the classics which relate to the subject do not run counter to these indications, but, on the contrary,
tend to confirm them. Appian (B. C. iii. 41) mentions a temple of Mars 15 stadia distant from the city, which would answer pretty nearly to the distance of between 1 and 2 miles given in the inscription quoted. Ovid says (Fasti, vi. 191): —

"Lux eadem Marti festa est; quem proxim vacant
Appustum tecta Porta Capena vae;"

The word prospicet denotes a long view; and as the temple of Mars stood on a hill, as is evident from the Clivus Martis, it might easily be visible at the distance of a mile or two. The words of Statius ("qua primum mortuar," &c.) must be corrupt, being both topographical and contrary to fact. The paxing of the road from the Porta Capena to the temple would not have been worth twice recording by Livy, had it lain only at a distance of some 300 yards (s. 23, xxxvii. 28). The only way in which Becker can escape from the legitimate conclusion is by assuming two temples of Mars in this quarter; in which few, we suspect, will be inclined to follow him, and which may be regarded as equivalent to a confession of defeat. (Becker, Hanlob, p. 511, seq.; Ancor, p. 63, seq.; Urlich, Rom. Topogr. p. 105, seq.; Preller, Regionen, p. 116, seq.; Canina, Indicaciones, p. 56, seq.)

Close to the Porta Capena and the temple of Honos et Virts lay the VALLEY OF EGERIA with the LUCUS AND AEDES CAMEEUM, the traditional spot where Numa sought inspiration and wisdom from the nymph Egeria. (Liv. i. 21; Plut. Num. 13.) In the time of Juvenal, whose description of the spot is a locus classicus for its topography, the grove and temple had been profaned and let out to the Jews: —

"Substitit ad veteres arcas madidumque Capennam
Hic ait nocturna Numa constituebat amicac.
Nunc sacri fontis nemus et delubra locantur
Judaeis, quorum ephorna foemumque supellex.
Omnis enim populo mecedo pendere jussa est
Arte, eaque his mendacis silentia Camena.
In vallem Egeriae descendimus et spemnaciu
Dissimiles veris. Quanto praestantius esse
Nunus aquae: viridi si margine clauderet
undas
Herba, nec ingenium violent murmur topham."

(Sot. iii. 10, seq.)

It is surprising how Becker could doubt that there was an Aedes Camenarum here, since it is not only alluded to in the preceding passage, but also expressly mentioned by Pliny (xxxiv. 10.) The modern Ciceroni point out to the traveller as the valley of Egeria a pretty retired spot some distance outside of the Porta S. Sebastian, in the valley called La Caffarella, near which are the remains of a little temple, called by some the temple of Honos et Virtus, by others a temple of Bacchus, with a grove said to be sacred to the latter deity. But though at present our imagination would more gladly fix on this spot as the scene of the conferences between Numa and his nymph, and though respectable authorities are not wanting in favour of this view (Venuitt, Descr. di Rom. ii. p. 18; Guattani, Rom. Descr. ii. p. 45), yet the preceding passages, to which may be added Symmachus ("Sed enim proper eam (aedes Honoris et Virtutis) Camenarum religio sacro fonti adventurit," Epist. i. 21) and the Notitia, which places the temple of the Camene

close to that of Honour and Valour, are too decisive to allow us to do so; and we must therefore assume the valley of Egeria to have been that near the church of S. Sisto, opposite to the baths of Caracalla. The little fountain pointed out as that of Egeria in the valley Caffarella, is perhaps the remains of a nymphaeum. Here was probably a sanctuary of the Almo, which waters the valley.

Near the temple of Mars, since it is mentioned in the Notitia in conjunction with it, lay the TEMPLE OF TEMPESTAS, built by L. Cornelius Scipio, the victor of Alesia, in commemoration of the escape of the Roman fleet from shipwreck off the island of Corsica, as appears from the inscription on his tomb. The temple and the occasion of its foundation are alluded to by Ovid (Fasti, vi. 193) in the following lines:

"Te quoque, Tempestas, meritus delubra fata
Cum pene est Coris Colls aquis aquae."

But at the Temple of MINERVA, also mentioned at the same time with that of Mars, we know nothing more. Near the last was preserved the LAPIs MANALIS, a large cylindrical stone so called from manare, "to flow," because during seasons of drought it was carried in procession into the city, for the sake of procuring rain. (Paul. Diae, p. 128; Varri. ap. Non. x.v. p. 375, Geil.)

Close to the Porta Capena, and probably outside of it, lay one of the three SENACULA mentioned by Festus; but the only time at which we find meetings of the senate recorded there is during the year following the battle of Canna, when they appear to have been regularly held at this place. (Liv. xiii. 32.) During the same period the tribunal of the praetor was erected at the PISCINA PUBLICA. This last object, which seems to have been a swimming-place for the people in the Republican times (Festus, p. 213), gave name to the 12th Regio, which adjoined the 1st, or that of Porta Capena, on the W. (Amm. Marc. xvii. 4: cf. Cic. ad Quint, Fr. iii. 7.)

The pond had, however, vanished in the time of Festus, and its exact situation cannot be determined. There are several other objects in this district in the like predicament, such as the LACUS PROMETHEI, the BALNEUM TIBERI, and others mentioned in the Notitia. The Thermae Communitae and Severianae will be considered under the section which treats of the thermae. The MUTATORII CAESARIS, perhaps a kind of imperial villa (Preller, Reg. p. 115), appears to have been situated near the modern church of S. Balbano. (Montefusco, ap. Urlich, Rom. Topogr. p. 112.) The three TRIUMPHAL ARCHES OF TRAJAN, VERUS, AND DRUSUS, mentioned by the Notitia in the 1 Regio, probably spanned the Via Appia in the space between the temple of Mars and the Porta Capena. The arch still existing just within the Porta S. Sebastian is generally thought to be that of Drusus, the father of the emperor Claudius. ("Pratera Senatus, inter alia complura, marmoreum arcum cum tropaeis via Appia decravit (Drusus)," Suet. Claud. 1.)

For many miles the tombs of distinguished Romans skirt both sides of the Via Appia; and these remains are perhaps better calculated than any other object to impress the stranger with an adequate idea of Rome's former greatness. For the most part, however, they lie beyond the bounds of the present subject, and we shall therefore content ourselves
with mentioning a few which were contained within the actual boundaries of the city. They appear to have commenced immediately outside the Porta Capena ("In egressum porta Capena, cum Catilini, Scribonium, Serviliorum, Metellorum sepulcrum, vidisse, miseror putas illos?" Cic. Tusc. i. 7); and hence many of them were included in the larger circuit of the walls of Aurelian. The tomb of Horatius, slain by the hand of her victorious brother, seems to have been situated just outside the gate. (Liv. i. 26.) Fortunately the most interesting of those mentioned by Cicero—the Tomb of the Scipios—is still in existence. It was discovered in 1780 in the Vigna Sasai, on the left-hand side of the Via Appia, a little beyond the spot where the Via Latina branches off from it, and about 400 paces within the Porta S. Sebastiano. Its entrance is marked by a single tall cypress tree. In Livy's time the tomb was still adorned with three statues, said to be those of Publius and Lucius Scipio, and of the poet Ennius, who was interred in the sepulchre of his patrons. (Hieron. Chron. p. 379, Ronc.) It was here that the sarcophagus of L. Scipio Barbatus, consul in B C. 298, now preserved in the Vatican, was discovered, together with several monumental stones with inscriptions relating to other members of the family, or to their connections and freedmen. The originals were carried off to the Vatican and copies inserted in their stead. The most remarkable of these inscriptions are that of Scipio Barbatus; of his son Lucius Cornelius Scipio, the conqueror of Carthage, consul in B C. 259; of Publius Scipio, son of Africanus Major, whose feebly state of health is alluded to by Cicero (Cato Maj. 11), and whose touching epitaph shows that he died young; of L. Cornelius Scipio, grandson of the conqueror of Spain, gathered to his fathers at the early age of 20; and of another of the same name, the son of Asiaticus, who died aged 33, whose title to honour is summed up in the laconic words, "Pater regem Antoniolum subiect." A complete account of this tomb will be found in Visconti (Mon. degli Scipioni, Rom. 1785) and in the Beschreibung Roms (vol. iii. p. 612, seq.), where the various epitaphs are given.

Also on the left-hand side of the Via Appia in going from the Porta Capena was the Mausoleum of Septimus Severus, which he caused to be erected for himself in his lifetime, in imitation of his Septizonium, but probably on a reduced scale. (Spart. 7.) In the same neighbourhood are some of those COLUMBARIA, or subterranean chambers, which formed the common resting-places for the ashes of persons of a lower condition. One of these, not far from the tomb of the Scipios, is said to contain the remains of the couriers and domestics of the Caesars, from Julius to Nero. Among others there is an inscription to M. Valerius Orticus, with a bust. The walls, as well as a large pier in the middle, are hollowed throughout with vaulted recesses like large pigeon-holes,—whence the name,—in which are contained the ashes of the dead. The Mausoleum of Caecilia Metella, which stands on the Via Appia, about 2 miles outside the Porta S. Sebastiano, though it does not properly belong to our subject, demands, from the magnificence of its construction, as well as from Byron's well-known lines (Childe Harold, canto iv.), a passing word of notice here. The remaining part of the district, or that forming the 12th Regio, and lying to the W. of the Via Appia, does not present many monuments of interest. The most striking one, the Thermae Antoniniæ, or baths of Caracalla, will be spoken of under its proper head. We have already treated of the Bona Dea Subsaxanea and of the Isium. Close to the baths just mentioned Caracalla built the street called Nova Via, reckoned one of the handsomest in Rome. (Spart. Caroc. 2: Aur. Vict. Cæs. 21.) Respecting the Fortuna Mammosa, we know nothing more than that the Basilica Capitolina mentions a street of the same name in this neighbourhood. In the later period of the Empire this district appears to have contained several splendid palaces, as the Septem Domus Parthorum, the.
DOMUS CILONIS, and DOMUS CORNIFICIUM. The Domus Parthorium and Cilonis seem to have been some of those palaces erected by Septimius Severus, and presented to his friends. (Aur. Vict. Epit. 20.) Cilon is probably the same person mentioned by Dom (llxxvii. 4), Spartan (Carac. 3), and in the Digest (l. 12. 1, and 15. 4.) The Parthi seem to have been Parthian nobles, whom Severus brought with him to Rome, and of whose luxurious habits Tertullian has drawn a characteristic picture. (De Hab. Mal. 7.) The PRIVATA ADRIANI and the DOMUS CORNIFICIUM (Corinica) mentioned in the Notitia, lay doubtless close together. The former must have been the private residence of Hadrian, where M. Antoninus dwelt after his adoption by that emperor. (Jul. Capit. M. Anton. 5.) M. Antoninus had a younger sister named Anna Corinica, to whom the house bearing her name doubtless belonged. (ib. c. 1; Preller, Regionen, p. 198.)

XI. THE ESQUILENE AND ITS NEIGHBOURHOOD.

The Esquiline (Esquiline, or in a more ancient form Esquilinum) was originally covered with a thick wood, of which, in the time of Varro, the only remains were a few sacred groves of inconsiderable extent, the rest of the hill having been cleared and covered with buildings. (Varr. L. L. v. § 49, Mill.) Yet the derivation of the name of the hill from usqueculum seems to have been unknown to antiquity, and is a mere conjecture of Miller's (ad loc.); the ancient etymology being derived either from crusculum regis, because Servius Tullius had fixed his abode there, or from crusculum, because the hill was first cleared and settled by that king. (Varr. l. c.; Ov. Fast. iii. 245.)

We have already described the Esquiline as throwing out two tongues or projections, called respectively, in the more ancient times of Rome, OPTIUM and CISPIS. Their relative situation is indicated in the following passage of Festus: "Optium autem appellatus est, ut ait Varro rerum humanarum L. v. viii. ab Opta Optia Tuscudano, qui cum passus Tuoluminum missus ad Romanum petivit, dum Tullus Hostius Vero appinguaret, similem in Camius et ibi castum habuerat. Similitudinem a Laevio Cispio Anagnino, qui eum de causis eum partem Esquiliarum, qua jactat ad vicum Patricium versus, in qua regione est aedis Mefitis, tuitus est." (p. 348, Mill.) Hence we learn that the Cispium was that projection which adjoined the Vices Patricii, and must consequently have been the northern one, since the Vicus Patricius is known to have corresponded with the modern streets called Via Urbana and Via di S. Pudenziana, which traverse the valley lying between the Viminal and the Esquiline. The following passage of Paulus Diaconus shows that the Vices Patricii must have lain in a valley: "Vici Patricii vicus Romanus dictus est, quod ibi patricii habitatuentur, juvete Servio Tullio, ut si quid milisurur adversus ipsam, ex locis superioribus opprimeretur." (p. 221, Mill.) And its identity with the modern streets just mentioned appears from Anastasius (Vita P. l.): "Hic ex rogata beatae Prassedis dedicavit ecclesiam thermas Novatii in vico Patricii in honorem sororis sua sanctae Potentiniana." (p. 14.) This church of S. Pudenziana still exists in the street of the same name. It is also mentioned by the Anonymous of Einsiedlen, in whose time most of the streets still bore their ancient names, as being "in vico Patricii." That the Cispium was the smaller and more northerly tongue likewise appears from the sacred books of the Argives (ap. Varr. L. L. v. § 50), which, in proceeding northwards from the Caecilian, first name the Oppius, which had four sacra or chapels, and then the Cispium, which, being the smaller hill, had only two, namely, the Lucas Postelius and the Aedes Junonis Luciniae.

From the passage of Festus just quoted, it appears that part of Mons Oppius bore the name of CARINAE; and this appellation continued to exist when the names Oppius and Cispium had fallen out of use and been superseded by the general name of Esquilinum. Yet it is one of the contested points of Roman toponomy whether the Carinae formed part of the hill. The Italians still cling to the ancient opinion that under that name was comprehended the low ground from the Forum Transitorium to the Colosseum. Becker (Hinath. p. 522, seq.) partly adopted this view, but at the same time...
extended the district so as to embrace the western extremity of the Oppius; whilst Urichs, on the contrary, confined the Carinae entirely to that hill. (Beschr. vol. iii. part ii. p. 119, seq.) That the Italian view is, at all events, partly erroneous, can hardly admit of a question. Besides the preceding passage of Festus, which clearly identifies the Carinae as part of the Oppius, there are no other places in ancient writers which show that a portion at least of the district so called lay on a height. Thus Dionysius, speaking of the Tigidium Sororium, says that it was situated in the lane which led down from the Carinae to the Vicus Cyrius (ētī δ' ἐν τῷ σταύρῳ τῷ φόρῳ ἀπὸ Καρίας κατά τοῖς έπί τούς Κυρίας ἐρμοῖς σταύρωσι, iii. 22.) Again Varro (L. L. v. § 48), in describing the Subura or valley at the foot of the Oppius, says that it lay "sub muro terre Carinarum;" obviously indicating that the latter place was on a height. Becker, indeed, maintains that walls of earth or augers were used in fortification only where the ground was level. But a wall on a height was certainly the usual mode of fortification in ancient Italy; and, as Mr. Burnbury justly remarks (Class. Mus. vol. v. p. 222), the peculiar appellation of "murus terrens" clearly distinguishes this wall from a common agger. Nor, as the Subura lay behind the gulf between the Esquiline and Quirinal, is it easy to see how any murus terrens in the district of the Carinae could have been so situated as to overlook the Subura, except upon the hill. The following words of Varro (l.c.) are even perhaps still more conclusive. He identifies the Subura with the Pagus Successanus,—the ancient name of Subura being Succensa, by an interchange of b and c,—and holds it was thus named "quo succurrer Carinam:" where, whatever we may think of his etymology, it is plain that he regarded the Carinae as a height. It may be added that the western part of the Oppius, where the church of S. Pietro in Vincoli now stands, bore the name of le Carre as late as the 16th century. (And. Fulvius, de urbris Romae Antiquae ii. 26; Granger, Roman Names, 4th ed., i. 28.) It cannot therefore be doubted that the Carinae occupied the extremity of the Oppius; but how far that district extended eastwards cannot be said. It is a more difficult question to determine whether part of the valley lying at the western foot of the hill also bore the name of Carinae. Its solution is connected with another question respecting the site of the Temple of Tellus. We know that this temple—which was a considerable one, since assemblies of the senate were sometimes held in it—lay in the Carinae, and that it was built on the site of the Campus of Cassius, which was consecrated and pulled down when that demagogue was convicted of a design to make himself sovereign of Rome. (Liv. ii. 41; Val. Max. vi. 3 § 1; Plin. xxxiv. 14.) That event took place B.C. 485; but the temple does not seem to have been built till B.C. 269. Its site is further determined by notices respecting the house of Pompey, which subsequently came into the possession of M. Antony, the situation of which is well known to have been in the Carinae, and at the same time close to the temple of Tellus: "Ducuit (Leu- nae) in Carinam, ad Telluris aedem, in quae regina Pompeiana fortasse fuerat." (Suet. Gai. vi. 56; cf. Id. Tib. 15; Vell. Pat. ii. 77; Aur. Vict. Vitr. iii. 84; Dion Cass. xlvii. 38.) And Servius says expressly, though in some respects unintelligibly, "Carinae sunt acediae facta in Carinarum medum, quae erant circa templum Telluris." (ad Aen. viii. 361.) There is nothing in the preceding passages to exclude the possibility of the Templum Telluris having been on the summit of the hill; since it is not necessary to assume with Urichs that it stood on its very edge (Rom. Topogr. p. 117); in which case, as there was sufficient room, its back front must have been turned towards the road leading up to it from the valley, and the area have lain before it on the summit of the hill—a disposition which does not appear very probable. Yet there are some other circumstances tending to the inference that the temple was situated in the valley. Dionysius mentions it as being, not in the Carinae, but on the road leading to the Carinae (κατά τὴν έπί τούς Κυρίας φόρων δίσευ, viii. 79.) A curious view, taken by Urichs (L.c.) of the construction of ἐως in this passage is one of the reasons which led him to place the temple on the hill. He thinks that it must necessarily mean "up to;" but it might just as well be said that it means "down to," in a passage quoted a little while ago from the same author respecting the situation of the Carinae and the Vicus Cyrius. In both cases it simply means "to." It will be perceived that Dionysius is here at variance with the authorities before quoted respecting the site of the temple. If the appellation of Carinae extended over some part of the adjacent valley it is possible that Dionysius, as a foreigner, might have been unaware of that fact, and have attached the name only to the more striking part of the district which lay on the hill. And there is a passage in Varro, a very obscure one indeed, from which it might be inferred that part of the Ceroleis, which seems to have been the name of the valley between the Caelian, the Esquiline, and the Velian ridge, had likewise borne the name of Carinae ("Ceroleis a Carinarum junctu dictus Carinae, postea Cerolia, quod hic erat caput Sacrae Vini," L.L. v. § 47.). These passages would seem to indicate that the temple of Tellus lay in the valley between S. Maria de' Monti and the Tor de' Conti, where indeed we find traces of the name; since the churches of S. Sabatino and of S. Pantaleone, the latter of which still exists near the Via del Colosseo, bore in the middle ages the epithet of "in Tellure." Passages are also adduced from the Acts of the Martyrs to show that the temple of Tellus stood opposite in that of Pallas in the Forum Transitorium. ("Clementianus praecipt ei caput amputari ante templum in Tellure, corporisque ejus projicte ante Palladis aedem in locum supradictum," Act. S. Girondi.) Hence it seems not improbable that the district of the Carinae, in which the temple undoubtedly stood, may have extended over a considerable part of the valley; but the passages relating to the subject are far from being decisive; and the question is one of that kind in which much may be said on both sides.

Two striking legends of early Roman history are connected with the Esquiline and its vicinity: that of the murder of Servius Tullius by his inhuman daughter, and that of the Tigillum Sororium, or typical yoke, by passing under which Horatius expiated the murder of his sister. We have before related that Servius Tullius resided on the Esquiline, and that he was the first to clear that hill and make it habitable. It was on his return to his residence on it, after his ejection from the curia by his son-in-law, Tarquinius Superbus, that he was murdered by the hirelings of that usurper. Livy's account of the
These objects are enumerated strictly in the order in which they actually followed one another. But we have already shown from Becker himself that this is by no means always the case, and it is evidently not so in the present instance; since, after mentioning the Tigillum Sororium, he winds up with the modern Via del Colosseo (Antworth, p. 78); although in that case, having arrived at the same spot where the Subura, the order of the catalogue leaves no spot and proceeds onwards to the Colosseum, and then again at the end of the list reverts to the Subura. The chief objection to placing the Vicus Cyrius under this side of the Oppius is, as Mr. Bunbury observes (Class. Mus. vol. v. p. 227), that it would thus seem to interfere with the Subura. But this objection is not urged either by Becker or Urlichs; and indeed the Subura, like the Velabrum, seems to have been a district rather than a street, so that we may conceive the Vicus Cyrius to have run through it.

The position of the Tigillum Sororium is determined by what has been already said; namely, in a narrow street leading down from the Caiariae to the Vicus Cyrius. It seems to have been a wooden beam erected across the street. As it is mentioned in the Notitia, this monument, connected with one of Rome's early legacies, must have existed down to the 5th century; and indeed Livy (i. 26) informs us that it was constantly repaired at the public expense. We learn from Dionysius (iii. 22) and Festus (p. 297, Mill.) that on each side of it stood an altar, one to Juno Sororia, the other to Janus Curialthus.

Having had occasion to mention the Subura, it may be as well to describe that celebrated locality before proceeding further with the topography of the Esquiline. We have already seen from Varro that it was one of the most ancient districts in Rome; and its importance may be inferred from its having given name to the 1st Servian Region. We have also alluded to a passage in the same author (L. L. v. § 48, Mill.) which shows it to have been originally a distinct village, called Succusus or Pagus Succusus, lying under the Caiariae. Varro adds, that the name still continued to the C. instead of a B; a statement which is confirmed by the fact that in inscriptions the Tribus Suburana is always denoted by the abridged form TIB. SCC.

(Cf. Festus, s. v. Subura, p. 309, Mill.; Quintil, Just. Or. i. 7. § 29; Mommsen, Die Rom. Tribus, p. 79, seq.) A piazzza or place under the church of S. Pietro in Vincoli still bears the name of Subura; and the church of S. Agata over the Via de Serpent is situated at the eastern foot of the Quirinal hill, where in the middle ages the name of "in Suburra" or "super Subura." Hence it seems probable that the Subura occupied the whole of the valley formed by the extremities of the Quirinal, Viminal, and Esquiline, and must consequently have been, not a street but, a region of some extent; as indeed we find it called by Gregory the Great in the 6th century ("in regione urbis illa quae Suburrah dicitur," Dial. iii. c. 30). But that it extended westward as far as the Forum Tauritorium, a supposition which seems to rest solely on the order of the names in the 4th Region of the Notitia, we can hardly conceive. We have shown that the district between the back of the imperial fora and the western extremity of the Esquiline hill would have formed part of the Caiariae; but it can hardly have been called both Caiariae and Subura. The latter seems to have properly begun at the point where the Quirinalis approaches the extremity of the and Oppus;
this seems to have been the spot called by Martial the primae faveus of the Subura (ii. 17):—

"Tomrrix Suburae faoeus sedet primis,
Crenita pentend qua flagella tortorum
Arigque letum multus obisid autor."

Juvenal (v. 106) represents the Cloaca Maxima as penetrating to the middle of the Subura, and this fact was established by excavations made in the year 1743. (Ficoroni, *Vestigia di Roma*, ap. Bubbary, *Clas. Mag.*, vol. v. p. 219.)

From its situation between the imperial fora and the eastern hills, the Subura must have been one of the most frequented thoroughfares in Rome; and hence we are not surprised to find many allusions to its dirt and noise. It was the peculiar aversion of Juvenal,—a man, indeed, of many aversions ("Ego vel Prochyttam praepone Suburam," *Sat.* iii. 5); a trait in his friend's character which had not escaped the notice of Martial (xii. 18):—

"Dum tu forsitan inquietus eras
Clamosa, Juvenalis, in Suburau."

The epithet clamava here probably refers to the cries of itinerant charmen: for we learn from other passages in Martial that the Subura was the chief place in which he used to market (viii. 31, x. 94, &c.; cf. *Juv.* xi. 136, seq.) It appears also to have been the abode of prostitutes (vi. 66; comp. Hor. *Epod.* v. 58). It was therefore what is commonly called a low neighbourhood; though some distinguished families seem to have resided in it, even Caesar himself in his early life (Suet. *Caes.* 46), and in the time of Martial, L. Arruntius Stellae *anno 94).* The Suburanenses, or inhabitants of the Subura, kept up to a late period some of the ancient customs which probably belonged to them when they formed a distinct village; especially an annual contest with the Sacravienses, or inhabitants of the Sacra Via, for the head of the horse sacrificed to Mars in the Campus Martius every October. If the Suburanenses gained the victory they fixed the head on a tower in the Subura called Terras Mamillia, whilst the Sacravienses, if successful, fixed it on the Regia. ( *Festus*, s. v. *October Egnat. P. 178, Milli; Paul. *Dist.* p. 131.)

Throughout the time of the Republic the Esquiline appears to have been by no means a favourite or fashionable place of residence. Part of it was occupied by the CAMPUS ESQUILINUS, a place used as a burying-ground, principally for the very lowest class of persons, such as paupers and slaves; whose bodies seem to have been frequently cast out and left to rot here without any covering of earth. But under the Empire, and especially the later period of it, many palaces were erected on the Esquiline. Maecenas was the first to improve it, and converting this field of death, and probably also part of the surrounding neighbourhood,—the pauper burial-ground itself appears to have been only 1000 feet long by 300 deep,—into an agreeable park or garden. Horace (S. i. 8. 14) mentions the laying out of these celebrated Horti Maecenatis:—

"Nane licet Esquilii habitare saburibus atque
Aggere in aperi spatia, quod modo tristes
Albis informem spectabant ossibus agrum."

It appears from these lines that the Campus Esquilinus adjoined the agger of Servius Tullius, which, by the making of these gardens, was converted into a cheerful promenade, from which people were no longer driven by the disgusting spectacle of mouldering bones. The Campus Esquilinus being a cemetery, must of course have been on the outside of the agger, since it was not lawful to bury within the pomerium; and Varro (L. L. v. § 25) mentions it as "ultra Exquilinas," by which he must mean the Servian Region so called, which was bounded by the agger. Its situation is also determined by a passage in Strabo (v. 4, p. 297), where the Via Fabricae, which issued from the Esquiline gate at the southern extremity of the agger, is said to leave the campus on the left. It appears to have also been the place of execution for slaves and ignoble criminals (Suet. *Cl. Claud.* 25; *Tac. Ann.* ii. 32. xv. 60; Plaut. *Milt.* ii. 4. 6, ed. Ritschl.). There does not seem to be any authority for Becker's assumption that the whole of the Esquiline outside of the Servian walls was called Campus Esquilibus (Haindl, p. 554), nor that after the laying out of the gardens of Maecenas the ancient place of execution was transferred to the Sessorium, near S. Croce in Gerusaleme. Part of the campus was the field given, as the scholar on Horace says, by some person as a burying-place. The Sessorium mentioned in the *Excerpta Valesiana de Odoacre* (69) was a palace; and though Theodoric ordered a traitor to be beheaded there it can hardly have been the ordinary place of execution for common malefactors. Besides the Sessorium mentioned by the scholars on Horace (*Epod.* v. 100, *Sat.* i. 8. 11) was close to the Esquiline gate, a full mile from S. Croce, and seems, therefore, to have been another name for the Campus Esquilibus, if the scholars are right in calling it Sessorium. The executions recorded in the passages before quoted from Suetonius and Tacitus took place long after the gardens of Maecenas were made; yet when Tacitus uses the words "extra Portam Esquiliminam," there can be no doubt that he means *just without the gate*. It would be a wrong conception of the Horti Maecenatis to imagine that they resembled a private garden, or even a gentleman's park. They were a common place of recreation for the Roman populace. Thus Juvenal describes the agger as the usual resort of fortune-tellers. (S. vi. 588.) We see from the description of Horace that not even all the tombs had been removed. Candidus comes there to perform her incantations and evoke the *mones of the dead*; at sight of which infernal rites the moon hides herself behind the sepulchres (v. 35):—

"...Lunamque robustem,
Ne foret his testim, post magna latere sepulcra."

Such a place, therefore, might still have been used for executions; though, doubtless, bodies were no longer exposed there, as they had formerly been. These "magna sepulcrar" would also indicate that some even of the better classes were buried here; and the same thing appears from Cicero. ( *Phil.* i. 7.)

The Horti Maecenatis probably extended within the agger towards the baths of Titus, and it was in this part that the HOUSE OF MAECENAS seems to have been situated. Close to these baths, and on the NE. side, others, built by Tranjan, existed in ancient times, although all traces of them have now vanished. They have sometimes been confounded with those of Titus; but there can be no doubt that they were distinct and separate foundations. Thus the *Notitia* mentions in the 3rd Region the "Thermae Titianae et Tranjanae;" and their distinction is also shown
by the inscription of Ursus Tegatus: *thermus
trianam thermis agrimia et tittii*, &c.
Gruter, dextxxvi. 1). The site of the baths of
Trajan, close to the church of S. Martino, may be
determined from another inscription found near that
church, in the pontificate of Paul III., which records
some improvements made in them; as well as from
a notice by Anastasius, in his Life of Symmachus
(p. 88, Blanck.), stating that the church alluded to
was erected "juxta Thermas Traianas." It is a very
common opinion that the house of Macenas occupied
part of the site of the baths of Titus, and this opinion
is as probable as any other. It was a very lofty
building. Horace describes it as a "molem propin-quin
nubibus arduis" (Od. iii. 20. 10), and from its
situation and height must no doubt have commanded
a view of Titub and its neighbourhood; though we
do not draw that conclusion from the immediately
preceding lines, where we think the far better reading
is, "Ut semper adum Tibur," &c., the semper belong-
ing to "ubum," and not to "contemplare" (cf. Tate's
Horace, Prol. Diss. p. 24). We have before related
how Nero beheld the fire of Rome from the house of
Macenas. Suetonius, in his account of that scene,
calls the house "turris Macenatiana" (Xero, 38),
by which, perhaps, we are not to understand a tower,
properly so called, but a lofty superstructure of several
stories over the lower part of the house (Becker,
Charidles, i. p. 195). Macenas bequeathed his house
and gardens to Augustus; and Titubus lived
there after his return from Rhodes, and before he
succeeded to the empire (Suet. Tib. 15). The
subsequent history of the house is unknown; but, as
we have said, it may probably have been included
in the baths of Titus.

Close to the gardens of Macenas lay the Horti
Lamiani (Phil. Jud. vol. ii. p. 597, Mang.), belonging
perhaps, to the Avitus Lamia celebrated by Horace
(Od. i. 26, &c.). We learn from Valerius Maximus
(iv. 4. 8) that the ancient family of the Aelli dwelt
where the monument of Marius afterwards stood;
whence it seems probable that the Horti Lamiani
may have lain on the E. of those of Macenas, to-
wards the church of St. Bibiana. It was here that
the body of Caligula was first hastily buried, which
was afterwards burnt and reinterred by his sisters
(Suet. Cal. 59).

There appear to have been several more gardens
between the Porta Esquiline and the modern Porta
Maggiore; as the Horti Pallantiani, founded ap-
parently by Pallus, the powerful freedman of Claudius
(Tac. Ann. xii. 29; Suet. Claud. 28; Plin. Ep. viii. 6)
and which, from several passages of Frontinus (Af.
19, sept.), appear to have been situated between
P. Magnus, the Roman monument, and the church
of St. Bibiana. Frontinus also mentions (Aq. 68)
certain Horti Epaphroditiani, perhaps belonging to
Epaphroditus, the liberthus of Nero, who assisted in
putting that emperor to death (Suet. Ner. 49, Dom.
14; Tac. Ann. xxv. 55); as also some Horti Tor-
quatiani (c. 5), apparently in the same neighbour-
hood. The Campus Viminalis sub Aggree of the
Notitia was probably an exercise ground for the
Pompeian troops on the outside of the agger near
the Porta Viminalis. Hence the eastern ridge of
the Viminal and Esquiline beyond the Servian walls
must have been very open and airy.

The Esquiline derives more interest from its having
seen the residence of several distinguished poets and
authors than the most splendid palaces could have
conferred upon it. Virgil dwelt upon the Esquiline,
close to the gardens of his patron Macenas. Whether
Horace also had a house there cannot be said; but
he was certainly a frequent guest with Macenas;
he loved to saunter on "the sunny agger," and he
was at last buried there, amidst the monuments of his
munificent benefactor at the extremity of the hill. (Suet. F. Hor.
26). Propertius himself informs us that his abode
was on the Esquiline (iii. (iv.). 23. 23); where also
dwelt the younger Pliny, apparently in the house
formerly belonging to the poet Pedo Albinovanus
(Plin. Ep. iii. 21; Mart. x. 19). Its precise situa-
tion will be examined a little further on, when treating
of the Lucus Orpheus.

The Esquiline and its neighbourhood did not
contain many temples of note. That of Tellus,
already mentioned, was the most important one;
the rest seem for the most part to have been more
remarkable for antiquity than for size or beauty.
We have already adverted to the ancient sacraria
mentioned here by Varro (L. L. v. 49, seq.); as the
Lucus and Sacellum of Jupiter Fagutals, on the southern
side of the Oppius; the Lucus Esquili-
us, probably near the Esquiline gate; a Lucus
Poletillus; a Lucus Muttitus, with an aedes, lying
near the Vicus Patricius (Festus, s. v. Septimontio,
p. 351, Mill.); and a Lucus of Juno Lucina,
where, according to Piny (v. 65), a temple was
built to that goddess, p. c. 374; although it would
appear from Dionysius (iv. 15) that there must have
been one there previously in the time of Servius Tu-
lius. An inscription relating to this temple was
found in 1770, in digging the foundations of the
monastery delle Poiolette, in the road which sepa-
rated the Oppius and Cipus. We learn from Ovid
(Fast. ii. 435) that the grove lay beneath the
Esquiline; but as it appears from Varro that the
temple stood on the Cipus, whilst the stone with
the inscription in question was found on the side of
the Oppius: it is probable that it may have rolled
down from the monastery of the Filippine on the
opposite height (Nibby, Roma nel Anno 1838, p. 670;
Urlich, Rom. Top. p. 120; Canina, Indag. p. 151).

The Sacellum Esquilianum, when first es-
began, probably lay on the S. side of the Carinae,
next the Colosseum. It seems not improbable that
the Lucus Veneris Libitiae may also have been
situated on the Esquiline, on account of the neigh-
bourhood of the Campus Equulinus; but there are
no authorities by which its site can be satisfactorily
determined. It was the great magazine for funeral
panephemera (cf. Dionys. iv. 15; Festus, s. v. Rustica
Vinula, p. 265; Plut. Q. R. 23). On the
Esquiline were also Altars of Mala Fortuna and of
Febris, the latter close to the Marian monument
(Cic. N. D. iii. 25; Plut. ii. 5; Val. Max. ii. 5, § 6).
We may likewise mention a Temple of Fortuna
Resplendent (Plut. Fort. R. 10), of Fortuna Seia
288; Plin. xxxvi. 46), and one of Diana in the
Vicus Patricius, from which men were excluded (Plut.
Q. R. 3). The Hercules Victor or Hercules
Sullanicus of the Notitia was perhaps only a statue.
We shall close this list by mentioning a Temple of
Stes Vetus, near the Horti Pallantiani, several
times alluded to by Frontinus; of Isis Patrica,
probably at the in Vicus Patricius; and of Minerva
Medica, commonly identified with the ruins of a
large circular building in a vineyard near the Porta
Maggiore. This building here, in the middle ages,
the name of Le Galaze, whence Canina is of opinion
that it was the place where the emperor Gallienus.
LANA

was accustomed to divert himself with his court. (Treb. Pollic. Gall. Don, c. 17.) The temple of Minerva Medica mentioned in the Notitia may probably have stood in the neighbourhood; but the building in question seems too large to be identified with it.

Among the profane monuments of this district we have had occasion to mention once or twice an object called the Trophies of Mithras. Valerius Maximus relates that Mithras erected two trophies (vi, 5, § 14); and that these must have been on the Esquiline appears from a passage of the same author (ii, 5, § 6), quoted a little while ago respecting the site of the altar of Febris. A building which stands at the junction of the Via di S. Bibiana and Via di P. Maggiore a little way outside the ancient Porta Esquilina bore during the middle ages the name of Templum Marii, or Cinbrum, and was adorned with those sculptured trophies which were removed in the pontificate of Sixtus V. to the balustrade of the Piazza del Campidoglio, where they still remain. (Ordo Rom. cit. 1113, ap. Mahili. Mus. Ital. ii. p. 141; Poggio, de Var. Fort. p. 8, ed. Par. 1723.)

There can be no doubt, however, that the building so called was no temple, but the castellum of an aqueduct, and is in all probability the object mentioned in the Notitia as the Nymphaeum Divi Alessandri. It must have been one of the principal castella of the Aqua Julia, and from the trophies which stood in the neighbourhood having been applied to its adornment it was mistaken in a later age for a temple erected by Maris. (Canina, Indexe. p. 156, seq.; Preller, Regionen, p. 131.)

Between this Nymphaeum and the Porta Esquilina stands the Arcus Gallieni, which must have spanned the ancient Via Praenestina. It is a simple arch of travertine, and we learn from the inscription upon it, which is still legible, that it was erected by a certain M. Aurelius Victor in honour of the emperor Gallienus and his consort Salonina. Originally there were smaller arches on each side of it (Spec. Rom. Magn. tab. 24), but at present only the middle one remains.

Close to this arch and between it and the basilica of S. Maria Maggiore, lay the Forum Esquillium and Macellum Livanicum. This position of the macellum is certain. The basilica just named was built "juxta Macellum Liviae." (Anastas. V. Liberii and V. Sist. III.) That it was close to the arch of Gallienus appears from the Ordo Romanus. ("Intrans sub arcum (Gallieni) ubi dicitur Macellum Livanum (Livanianum) progradaturi ad templum Marii quod dicitur Cinbrum," Ann. 1145, p. 141.) And the church of S. Vito close to the arch was designated as "in Macellio." (An. Felivis, Ant. i. ii. c. 6.) But it is a more difficult question to determine whether the Forum Esquillium and Macellum Livanicum were distinct objects or one and the same. We know that the Forum Esquillium was in existence in B. C. 88, since it is mentioned by Appian (B. C. i. 58) as the scene of the struggle between Maris and Sulla. Hence Sibyl (Roma nell' Anno 1838, tom. ii. p. 25), assuming that the macellum and forum were identical, regarded it as founded by M. Livius Salinator, who was censor with Cladius Nero, B. C. 204. But this view is unsupported by any authority, and it is probable that the forum had two appellations; whence it seems most likely that the macellum was quite a distinct but adjoining market

founded by Augustus, and named after his consort Livia. (Preller, Regionen, p. 131.)

There was also a Porticus Liviae somewhere on the Esquiline, named in the Notitia in the 3rd Region after the baths of Titus. It was a quadrangular porticus (εἴρηστης), built by Augustus, B. C. 14, on the site of the house of Vedius Pollio, which he had inherited. (Dion Cass. liv. 23.) As the same author (iv. 8) calls it a τερμάτωμα, we may conclude that it contained the Temple of Concord mentioned by Ovid. (Fast. vi. 633.) It is alluded to by Strabo (v. p. 236), and by both the Pliny. (xiv. 3; Ep. i. 5; cf. Becker, Handb. p. 542, Ante. p. 78.) We also read of a Porticus Livia, built in honour of Cains and Lucins Caesar (Dion Cass. iv. 27, as enanced by Merckel ad Voc. Fast. p. xxii.), but its situation cannot be determined.

Near the church of S. Croce in Gerusalemme, towards the side of the Porta Maggiore, lie the ruins of a large building already alluded to, which in the middle ages bore the name of Sessorium. We have remarked that in the Excerpta Valesiani at the end of Ammianus Marcellinus it is called a palace ("in palatio, quod appellatur Sessorium," de Odoac. 69). It is identified by a passage in Anastasius stating that the church of S. Croce was erected there. (Vit. Silvest. p. 43, Blanch.)

Also near the same church, but on the other side of it, and built into the wall of Aurelian, are the remains of a considerable amphitheatre which are usually identified as the Amphitheatrum Castricense of the Notitia. Becker, however (Handb. p. 552, seq.), denies this identity, his chief objection being the great space which the 5th Region must have occupied if this building was included in it, and holds that the true Amphitheatrum Castricense must have been near the Castra Praetoria. There are, however, no traces of the remains of an amphitheatre in that direction, and Becker acknowledges (Handb. p. 558) that he is unable to give any name to that of S. Croce. But there could not have been many structures of this description in Rome, and on the whole it seems more probable to conclude with Preller (Regionen, p. 132) that the one in question was the Castricense; especially as we know from Procopius (B. G. i. 22, seq.) that there was a vivarium, or place for keeping wild beasts used in the spars of the amphitheatre, close to the Via Praenestina.

In the valley under this amphitheatre were the Gardens and Circus of Elagabalus (Lampr. Helv. 14, 23), where the obelisk was found which now stands on the promenade of the Pincian (Ligorio, Sii Cerchi, p. 3; Canina, Indice. p. 178). Just outside the Porta Maggiore is the curious Monument of Euryaces the baker, which has been spoken of above, p. 760.

The remaining monuments in the district under consideration are few and unimportant. The Apollo Sandaliarius mentioned in the Notitia in the 4th Region was one of those statues which Augustus erected in the different Vicus. (Suet. Aug. 57.) We have said that the temple of Fortuna Seo stood in the Vicus Sandaliarius; and as this temple was included in the domain of the golden house of Nero (Plin. xxxvi. 46) we may conclude that it was in or near the Circus of Antoninus (Handb. p. 558). The Colosseum will be described in a separate section. The 3rd Region, in which it was situated, must doubtless have contained a splendid Temple of
Isis and Serapis, from which the region derived its name, but the history of the temple is unknown.

The same remark applies to the Moneta mentioned in this region, which seems to have been the imperial mint. (Pleth. Leg. p. 124.) It is mentioned in inscriptions of the time of Trajan.

(Marini, Atti, vol. p. 488.) The *Sumnum Choragicum* is inexplicable. The *Lacus Pastorum* or *Pastoris* was a fountain near the Colosseum, as appears from the *Acta Sanctorum* (*in Euseb.*). The *Donus Bruttii Praesentes* probably lay on the Esquiline. Marcus Aurelius assailed Commodus with the daughter of Bruttus Praesens. (Capit. M. Anton. Pl. c. 27.) *A Porticus Claudia* stood at the extremity of Nero's golden house, but far from the colossus of that emperor:

"Claudia diffusa ubi porticus explicavit umbra
Ultima pars aulae deficientis era." (Mart. de Spec. 2.)

It is mentioned by the Anonymous Einsiedlensis and in the *Mirabilia* under the name of "Palatinum Claudia," between the Colosseum and S. Pietro in Vincoli. The *Ludus Magnus* was a gladiatorial school apparently near the Vía di S. Giovanni. (Canina, Indice p. 108.) The *Schola Questorum et Capitolorum* or *Capitulum* seems to have been an office for the scribes or clerks of the questors, as the *Schola Xanthia* on the Capitoline was for those of the curule aediles. The *Capitulares* were those officers who had charge of the capites or capitae, that is, the bowls with handles used in sacrifices (Varr. L. L. v. § 121); but where this schola may have been cannot be said. The *Castrum Misenum* were the city station for what we may call the marines, or soldiers attached to the fleet and naval station at Misenum, established by Augustus. (Tac. Ann. iv. 5; Suet. Aug. 49.) This camp appears to have been situated near the church of S. Vito and *Via Merulana*, where also there was an aedicularis of Neptune. (Canina, Indice, p. 110.) The *Balneum Daphnides*, perhaps alluded to by Martial (III. 5. 6.), was probably near the Subura and Carinae. Lastly the *Lacus Orpheus, or fountain of Orpheus, seems to have lain near the church of S. Lucia, which bore the epithet *Orfei*, or, as the *Apochromata* calls it, in *Orthea*. It is described in the *Bones of Martial*, in which he desires Thalia to carry his book to *Píny* (x. 19. 4, seq.).

"I. perfer, brevis est labor peracut
Altum vincerem tramite Suburane.
Illic Orpheus putrem videtis
Ubi vertice lubricum theatri,
Mirantesque feras avernum regis
Raptum quae Phryga pertulit Tomanti.
Illic parva tu domus Pedonis
Caleta est asplicae minore penma."

From this description it would appear that the fountain was in a circular basin—for such seems to be the meaning of *aulum theatrum," because a statue of Orpheus playing on the lyre stood high in the midst of the basin, wet and shining with spray and surrounded by the fascinated beasts as an audience. (Becker, *Roumb. p. 559, note.*) The situation of the fountain near the church mentioned is very clearly indicated in these lines. As Martial lived on the southern extremity of the Quirinal the way from his house to that spot would of course lie through the Subura. At the top of the street lead­ing through it, which, as we have seen, must have been the Vicus Cyprium, a short but steep ascent brought the pedestrian to the top of the Esquiline, where the first object that met his eyes was the fountain in question. The locality is identified by another poem of Martial's addressed to Paulus, who also lived on the Esquiline (v. 22. 4):—

"Alta Suburanii vincenda est semita clivi
Et unquam sice sorrida saxa gradu;"

where we must not take Clivus Suburanus to be the name of a road, like Clivus Capitolinus, Publicius, &c., but merely a synonymous appelleative with what Martial calls "aliius trames" in the other poem. It may be further observed that this situation of the fountain agrees with the order of the *Notitia*, where it is named immediately before the Macellum Liviaeum. Close to it lay the small house formerly inhabited by Pelo Albinius, and in Martial's time the residence of his friend the younger Píny.

XII. THE COLLES, OR THE VIMINAL, QUIRINAL, AND PINCIAN HILLS.

We have already remarked that the three northernmost hills of Rome were called *Colles*, in contradistinction to the others, which were called *Montes*. Only two of the former, the *Viminal and Quirinal*, were enclosed within the walls of Servius Tullius, and considered as properly belonging to the city; but part of the *Pincian* was included within the walls of Aurelian.

The *Colles Viminalis*, the smallest of the three hills, is separated from the Esquiline by the valley through which ran the Vicus Patricius, and by a hollow running towards the rampart of Servius. On the other side, towards the Quirinal, is another valley, which divides it from that hill, at present traversed by the streets called *Vía de' Serpenti* and *Vía di S. Vitale*. The most northern part of the valley, through which the latter street runs, was the ancient *Vallis Quirini* (Juv. ii. 133). The hill derived its name from the osiers with which it was anciently covered ("dictum a vimine collum," Id. iii. 71); and upon it was an *Altar of Jupiter Viminalis*, answering to the Jupiter Fugitans of the Esquiline. (Varr. L. L. v. § 51; Fest. p. 373.)

The *Viminal* was never a district of much importance, and seems to have been chiefly inhabited by the lower classes. The only remarkable building which we find recorded on it is the splendid *Palaestra of C. Aquilus* (Plin. v. 2. 2), the existence of some baths of Agrippina upon it rests only on traditions of the middle ages. The baths of Duoletian, which lay on the ridge which united the Viminal and Quirinal, will be described in the section on the thermae. The *Sacellum of Narnia* lay without the Porta Viminalis. (Paul. Duc. p. 163.)

After the *Painitine and Capitoline hills, the Quiri­nals* was the most ancient quarter of the city. As the seat of the Sabine part of the population of Rome, it acquired importance in the period of its early history, which however it did not retain when the two nations had become thoroughly amalgamated. The *Quirinal* is separated from the *Pincian* on the N. by a deep valley; its western side is skirted by the Campus Martius; the innermost part is formed by the *Viminal* and the *Vallis Quirini* which has already described. The street which ran
through this last valley was called Vicus Longus, as we learn from the Anonymous of Einsiedlen, who mentions the church of S. Vitalis as situated "in vico lupgo." We find its name recorded in Livy (x. 23), and Valerius Maximus (iii. 5. § 6). Of the different ancient divisions of the Colis Quirinallis and of the origin of its name, we have already spoken in the former part of this article.

The Quirinal abounded in ancient fane and temples. One of the earliest foundations of this sort was the Temple of Quirinus, erected by Numa to Remus after his apotheosis. The first practical notice that we find of it is, however, in n. c. 435, when Livy (iv. 21) records a meeting of the senate in it; a fact which shows that it must have been a considerable building. A new one was dedicated, probably on the same spot, by L. Papirius Cursor, n. c. 292. (Livy x. 46; Plin. vii. 60.) This structure appears to have been burnt in n. c. 48, and we do not hear of its re-erection till n. c. 15, when Augustus rebuilt it, as recorded in the Monumentum Agurramus, and by Dion Cassius (liv. 19). Yet in the interval between these dates we find it alluded to as still existing (Id. xiii. 45; Cic. ad Att. xiii. 28), whence we may conclude that it had been only partially destroyed. Dion (liv. 19) describes the new structure of Augustus as having 76 columns, equalising the years which he had lived. Hence, it appears to have been the same building as that added by Vitruvius (ii. 2. 7) as an example of the dippetra octastylis; for that kind of temple had a double row of columns all round; namely, two rows of 8 each at the front and back; and, without counting the outside ones of these over again, two rows of 11 each at the sides (32 + 44 = 76). This noble portico appears to have been the same alluded to by Martial as the resort of the idlers of the vicinity (ix. 1. 9). Topographers are universally agreed that it was situated on the height over S. Vitale in the neighbourhood of S. Andrea del Noviziato. (Becker, Handb. p. 573; Urichs, Beschr. iii. 2, 366; Catinia, Indice, p. 185.) There appears to have been also a Sacellum Quirinalis near the Porta Collina.

All the more interesting traditions respecting the Quirinal belong to the reign of Numa. One of the residences of that Sabine monarch was situated on this hill (Plut. Num. 14; Solin. i. 21), where he also founded a citadel, or capitol; and where his successor Tullus Hostilius, in pursuance of a vow made in the Sabine War, repeated, as it were in duplicate, Numa's peculiar institution of the Sabine worship (Livy i. 27; Dionys. ii. 70). All these things show very clearly the distinction between the Roman and Sabine cities during the reigns of the first monarchs. On the Quirinal, the Sabines were attached to the worship of Quirinus, as, in the Romulan city, they were to that of Mars ("Quid de ancilis vestris, Mars Gratidive, tueque Quirine pater (loquar)" Liv. v. 52); and the priests were called, by way of distinction, Sali Agonenses, or Collini, from the name of the hill ("In ibis Saliiorn quorum cognomen Agonensium," Varr. L. l. vi. § 14; cf. Dionys. L. c., where, however, he erroneously speaks of a Aedes Korasion.)

Next to the temple of Quirinus, proceeding in a westerly direction, as may be inferred from the order in which the objects are mentioned in the Curiosum (the Notitia somewhat differs), stood a Statue of Marismus; and then, after an interval occupied in later times by the baths of Constantine,—the site of the present Palazzo Rosspiglioni,—followed the Vetus Capitolium, or citadel of Numa. Whether Mamuris was another name for Marmor, the Sabine god of war, of which, according to Varro (L. l. v. § 73), the Roman name of Mars was only a corruption, or whether it was the name of the reputed maker of the aneki (Paul. Disc. p. 151, Mill.), matters but little; the statue is equally connected with the ancient Sabin rites, and therefore one of the most venerable objects in the city. We find a Clivus Mamurri mentioned in the middle ages in the neighbourhood of S. Vitale (Anastas. V. Inon. i. p. 64, Blanch.), which no doubt took its name from this statue, whence we may infer that it stood near the temple of Quirinus; since the church of S. Vitale and that of S. Andrea, where the temple stood, are close together.

We have remarked in the former part of this article that the ancient Capitol of Numa probably stood on the height of Magnumpopoli. It contained, like the Palatine before it and the Capitoline subsequently, a temple to the three divinities, Jupiter, Juno, and Minerva, as we learn from Varro:—"Clivos proximus a Flora susus versus Capitolium vetus, quod ibi sanctum Jovis, Janonis, Minervae; et id antiquus quan aedilis, quae in Capitolio facta" (L. L. v. § 158). Its site may be determined by that of another ancient sanctuary, the Temple of Flora.

In the order of the Carus assault and Nothilia that temple stands between the Capitolium Vetus and the temple (or temples) of Salus and Scaprio. The temple of Salus must undoubtedly have been situated near the Porta Salutaris, which, as we have before remarked, took its name from that sanctuary; and we must consequently seek for the temple of Flora on the W. side of the Quirinal, or that which faced towards the Campus Martius. That it stood on this side is confirmed by what Martial says respecting the situation of his house, which, as we learn from one of his epigrams, lay near the temple of Flora (v. 22. 2):—

"Sed Tiburtine sum proximus accole pilae
Qua videt antiquam rustica Flora Jovem."

(Cf. vi. 27.) From which we also learn that the temple of Flora could not have been very far from that of Jupiter in Numa's Capitol; as indeed likewise appears from the passage of Varro before quoted, with the addition that it must have lain on a lower part of the hill. But as Martial's house is thus shown to have been near the temple of Flora, so also that it was on the W. side of the hill appears from another epigram (i. 108. 2):——

"At mea Vipsanam spectant conuenacu laurus
Factus in hac ego sum jam regio senex."

It can hardly be doubted that this passage contains an allusion to some laurel trees growing near the Porticus Vipsania, erected, as will appear in a subsequent section, near the Via Latina by Agrippa, whose family name was Vipsanis. This portico is plainly alluded to in another passage of Martial (iv. 18), under the name of Vipsanice Columnae. There is nothing surprising in Martial's indicating a locality by certain trees. In ancient Rome trees were noted objects, and classics considered a source of public attention, as we have already seen with regard to several that grew in or about the forum. Two laurel trees grew before the imperial palace (Tert. Apol. 35); and in front of the temple of Quirinus...
just described were two sacred myrtles, which were
characterised by distinctive appellations as patricia
and plebeia. But, to have faced the Porticus Vip-
sania, Martius’s house must not only have been
situated on the western side of the Quirinal, but also
towards its southern extremity; which likewise
appears from what has been said in the preceding
section respecting that route from it to that of his
friend Pliny being through the Subura and Vicus
Cypros; for this would have been a roundabout
way had Martius dwelt towards the northern part of
the hill.

All these circumstances tend to show that Numia’s
Capitol must have stood on the spot before indicated,
and the temple of Flora a little to the N. of it. The
part of the hill which it occupied was probably that
called LATIARI in the Argive fragments. The
part styled COLLIS SALUTARIS must have been
that near the gate of the same name, derived from
the ancient SACELLUM OF SALUS, which stood near
it; in place of which a regular TEMPLE OF SALUS
was dedicated by C. Junius Bubuleus, B.C. 203
(Liv. i. 43, x. 1), and adorned with paintings by
Fabius Pictor. These were still to be seen in the
time of Pliny, when the temple was destroyed by
fire in the reign of Claudius (xxxv. 7; cf. Val.
Max. viii. 14. § 6).

Ciceró’s friend Atticus lived close to the temple
of Salus (—tuae vicinae Salutis, ad Att. iv. 1), and
at the same time near that of Quirinus: “Certe non
langea a tuis aedibus inambulabat post excccssum
num Romulus Proculo Julio dixerit, se deum esse
et Quirum: vecari, templumque sitæ decidendi in
e loco jussisse.” (De Leg. i. 1.) The vicinity of the
temples is likewise indicated in another passage rela-
ting to a statue of Caesar, which had been erected
in that of Quirinus: “De Caesare vicino scripsens
ad te, qua cognomam ex tuis litteris; eum quovos
Quirino mala quam Saluti” (ad Att. xii. 45).

Hence the sites of the two temples in question are
still further established. For as that of Salus lay
on the N. side of the hill, near the Porta Salutaris,
and that of Quirinus some 200 yards to the S. of it,
at the church of S. Andrea, so we may assume that
the house of Atticus lay between the two, and he
would thus be a close neighbour to both.

Another ancient sacraiment on the Quirinal was
that of SEMO SANCUS OR DIES FIDUS. We
have shown, when treating of the Servian gates, that
the Porta Sanquallis took its name from this sacellum;
and Livy (viii. 20) describes it as facing the temple
of Quirinus. Hence it must have stood on or near the
site of the PALAZZO QUIRINALE, between the temple
of Salus and that of Flora. It had a perforated roof,
for the deity loved the open air, whence its title of
Dios; and some thought that no cash by this god
should be sworn under a roof. (Varr. L. L. ii. §
66.) Sansus was an old Sabine deity, and his
temple at Rome appears to have been founded by
Tatius. (Or. Fast. vi. 213; Prop. v. 9. 74; Ter-
tull. ad Nat. ii. 9.) Its antiquity is attested by the
circumstance that the distaff and sandals of Tana-
quill, the wife of Tarquinus Priscus, are recorded to
have been preserved in it, and are said to have
been in existence down to the time of Augustus.
(Plin. viii. 74; Plut. Q. R. 30.) It appears to
have been rebuilt by Tarquinus Superbus, but its
dedication was reserved for SP. Postumnus. (Broun.
i. 60.) The part of the hill where it stood must
have been the COLLINE MACELLAR of the Argive
fragments. (Varr. v. § 52.)

There were several TEMPLES OF FORTUNA on
the Quirinal, but they do not seem to have been of
much importance; and the notices respecting them
are very obscure. Vitruvius (iii. 2) mentions three
which stood close together at the Porta Collina,
belonging perhaps to those alluded to by Ovid under
the name of FORTUNA PuBILCA (Fast. iv. 375, v.
728), or to Livy, who mentions a temple of FORTU-
NA FRONDAE on this hill (xxxv. 59). There was
also an ALTAR OF FORTUNA in the Vicus
Longus. (Plut. Fast. Rom. 10.)

In the street just named stood also a SACELLUM
PUPTICIAE PLEBIEA, founded by Virginius, the
daughter of Aulus, after the quarrel between the
matrons in that of Pudicitia Patricia alluded to in
a former section (Livy. x. 23). Outside of the
Porta Collina was a temple of VENUS EURYCA,
near which the Ludi Apollinares were held when
the circus had been overflowed by the Tiber. (Livy.
xxx. 38; Appian, B. C. i. 93.) Of the TEMPLE OF
SERRAPIS, mentioned in the Notitia along with
that of Salus, nothing further is known, except that
from the fragment of an inscription found near the
church of S. Agn年产值la Subura, where possibly the
temple may have stood, it may be inferred that it
was dedicated by Caracalla. (Gruter, lxxxv. 6;
Preller, Reg. p. 124.)

These are all the ascertained temples that lay on
the Quirinal; for it is a disputed point whether we
are to place on this hill the splendid TEMPLE OR
SOL, erected by Aurelian. (Aur. Vict. Caes. 28;
Eutrop. ix. 13 (9); Vopisc. Aure1.) Altogether,
however, the most probable conclusion is that it
stood there, and Becker’s objections admit of an easy
answer (Handb. p. 387, seq.). By those who as-
sume it to have been on the Quirinal it is commonly
identified with the remains of a very large building,
on the declivity of the hill, in the Colonna gardens,
on which spot a large Mithraic stone was discovered
with the inscription “Soli Invicto.” (Vignoli, de
Colonna Antoniniana, p. 174.) This position
may be very well reconciled with all the ancient
accounts respecting the temple. Becker objects
that it is mentioned in the Notitia in the 7th Re-
region (Via Lata). But this Region adjoined the
western side of the Quirinal, and the temple of
Sun may have been recorded in it, just as many
buildings on the declivity of the Aventine are em-
umerated in the 11th Region, or Circus Maximus.
In the Catalogus Imperatorum Vienae, (ii. p. 246,
Rom.) it is said of Aurelian, “Templum Solis et
Castra in Campo Agripae dedicavit; and it will
appear in the next section that the Campus Agrip-
pae must have been situated under this part of the
Quirinal. Becker assumes from the description
given by Vopiscus of his ride with Tiberianus, the
conversation during which was the occasion of his
writing the life of Aurelian, that the temple in
question could not have been so near the Palatine
as the spot indicated: “Ibi quam animus a causis
acque a negotiis publicis solutus ac libere vacaret,
seremonem multum a Palatio usque ad hortos Val-
rianos instituit, et in ipso praecipue de vita prin-
cipum. Quumque ad templum Solis venisset ubi
Aureliano princeps consecraret quod ipse nomin
bili um ex eius origine sanctifique deduxerat, quaevisii,” etc. Vopisc. Aurel. 1). We do not know where
the Horti Valerianai lay; they might possibly,
as assumed by Preller, have been identical with those
of Lucullus on the Pincian, subsequently in the pos-
session of Valerius Antias (Tit. Ann. xi. 1),
though these continued to be in general the name of Lucullus. But Becker interprets the passage wrongly when he thinks that the temple of Sol lay beyond these gardens: on the contrary, the passing that temple gave rise to the conversation, which lasted till Vopiscus and his friend arrived at the Porta Valeria, wherever these may have been; and if they were on the Pincian, the temple of Sol, in the locality indicated, would have been on the road to them from the Palatium. Lastly, we may observe that the Quirinal had, in very early times, been devoted to the worship of Sol, who was a Sabine deity (Varro, L. L. v. § 74); and there was a Praetinae Solis in the neighbourhood of the temple of Quirinus. (Quint. Inst. Or. i. 7; Fast. Capr. Id. Aug.; cf. Urichs, Beschr. iii. 2, p. 386; Catina, Indice, p. 210, seq.; Preller, Regionen, p. 137.) Such were the sanctuaries of the Quirinal. The ancient topographers, who are followed by the modern Italians, have assigned two circi to this quarter: the Circus Florae near the temple of the same name, and the Circus Sallustii in the gardens of Sallust, between the Quirinal and Pincian. The former has certainly been invented by misconstruing an inscription relating to the games of Florus in the Circus Maximus. (Becker, Handb. p. 673.) It is more doubtful whether a Circus Sallustii may not have existed. We have seen from a passage of Livy that the Ludi Apollinares were performed outside the Porta Collina when the overflow of the Tiber prevented their performance in the usual place; and, according to Catina (Indice, p. 199), traces of a circus are still visible in that locality. But none is mentioned in the catalogues of the Regions, nor does it occur in any ancient author.

The Horti Sallustiani, however, undoubtedly lay in the valley between the Quirinal and Pincian, but their exact extent cannot be determined. They were formed by Sallust the historian with the money which he had extorted in Numidia. (Dion Cass. xliii, 9.) The house of Sallust lay near to the (subsequent) Porta Salaria, as we learn from Procopius, who relates that it was burnt in the storm of the city by Aharic, and that its half-consumed remains still existed in his time. (B. V. i. 2.)

The Anonymous of Einsiedeln mentions the other places (CIRCUS HORTULARUM, REX, and the older toponymographers record that the neighbourhood continued to be called Salustriolum or Sallustium even in their days. (Andr. Fulvius, de Urb. Ant. p. 140; Luc. Fazio, Ant. di R. iv. 10, p. 120.) Becker (Handb. p. 585) raises a difficulty about the situation of these gardens from a passage in Tacitus (Hist. iii. 82), which, however, presents no difficulty if rightly understood. The Flavian troops which had perpetrated to the gardens of Sallust on their left were those which marched on the Flaminian, not the Salarian, way, just as Nero is described as finding his way back to these gardens from the same road. (Tac. Ann. xiii. 49.)

The Horti Sallustiani subsequently became imperial property, though in what manner is unknown. The first notice which we find of them as such occurs under Nero in the passage just cited from Tacitus. Several emperors are described as residing in them, as Vespasian, Nerva, and Aurelian. (Dion Cass. lxi. 10; Vopisc. Aen. 49; Hieron. p. 445, Bonc.)

Also close to the Porta Collina, but inside and to the right of it, lay the Campus Sceleratus, immediately under the agger. The spot obtained its name from being the place where Vestal Virgins convicted of unchastity were buried alive; for even in this frightful punishment they retained their privilege of being interred within the walls. Dionysius attributes the introduction of this mode of execution to Tarquinius Priscus; and, according to Livy, the first example of its application was in the case of Minucia, n. c. 348. Dionysius, however, calls the first vestal who suffered Minucia. (Dionys. ii, 67, iii. 67; Liv. viii. 13; Plut. Ann. 10.)

The emperors appear to have shared with the vestals the privilege of intramural interment, although they did not always avail themselves of it. Indeed, according to Hieronymus (vol. i. p. 449, Bonc.), Trajan was the only emperor buried within the walls; but this statement is certainly erroneous, since Domitian erected a magnificent mausoleum for the Flavian family somewhere between the gardens of Sallust and the spot subsequently occupied by the baths of Diocletian. It is the object mentioned under the name of "Gens Flavia" in the Notitia, and is alluded to in several epigrams of Martial, in one of which he designates it: as being near his own dwelling (v. 64, 5):—

"Tum vicina jubent nos vivere Mausole,
Quum docent ipsose posse perire deos."

(Cf. ix. 2 and 35; Stat. Silv. iv. 3. 18.) It was commonly called templum gentis Flaviae, as appears from Suetonius (Dom. 17); but the same passage shows it to have been a sepulchre also, since the ashes of Julia, the daughter of Titus, as well as those of Domitian himself, were deposited in it. (Cf. Becker, de Meru, &c. p. 69.) It was erected on the site of the house in which Domitian was born, designated as being ad Mailem Flavium (Suet. Dom. 1); which name occurs again in the Notitia, and could not, therefore, have been applied to the whole Region, as Preller supposes (Regionen, p. 69), but must have denoted some particular spot, perhaps a vicus, called after a pomegranate tree that grew there. We have already adverted to the importance attached to trees growing within the city.

The only other object that remains to be noticed on the Quirinal is the Praetorian Camp, since the baths of Diocletian will be described under the proper heading. We have related in the former part of this article that the Castra Praetoria were established in the reign of Tiberius outside the Porta Collina, to the eastward of the agger. They were arranged after the usual model of a Roman camp, and were enclosed within a brick wall, of which there are still some remains. (Camina, Indice, p. 194.) They were included within the wall of Aurelian, which preserved their outline. We need only add that the 6th region of Augustus, of which the Esquiline formed the principal part, was called Alta Semita, from a road which ran along the whole back of the hill, answering to the modern Strada di Porta Pia.

The Pincian Hill presents but few objects of importance. Its earlier name was Collis Hortorum, or Hortulorum, derived from the gardens which covered it; and it was not till a late period of the empire that it obtained the name of Mons Pincius, from a magnificent palace of the Pincian family which stood upon it. (Urichs, Beschr. vol. iii. part. ii. p. 572; Rom. Top. p. 186.)

This Domus Pinciana is rendered interesting from
its having been the residence of Belisarius during his defence of Rome. It is the same building men- tioned under the name of παλάτιον. (Procop. B. G. ii. 8, 9; Anastasins, V. Silver, pp. 104, 106, Blank.) The part of the hill included within the later city was bounded by the wall of Aurelian, by which valley the Pincian, the Qurinal, and by the Campus Martius on the west.

The most famous place on the Pincian was the Gardens of Lucullus. Their situation is de- termined by a passage in Frontinus, from which we learn that the arches of the Aqua Virgo begun un- der them. (Ap. 2.) This must have been in the station of the Aqua. Most of these arches are still in existence from that spot to the Fontana di Trevi. (Canina, Indic. p. 335.) The early history of these gardens is obscure. They were probably formed by a Lucullus, and subsequently came into the pos- session of Valerius Asiaticus, by whom they were so much improved that Messalina's desire of pos- sessing them caused the death of Valerius. (Tac. Ann. xi. 1, 32, 37.) They appear to have been also called after him " Horti Asiatici" (Becker, Handb. p. 511), and it is possible, as we have said before, that they may sometimes have borne the name of "Horti Valerianii." They were the scene of Messa- lina's infamous marriage with Silius (Juvi. s. xi. 334) and of her death by the order of Claudius. (Tac. Ann. xi. 37.) The gardens remained in the possession of the imperial family, and were reckoned the finest they had. (Plut. Lucull. 39.) The fa- mily of the Domitii, to which Nero belonged, had previously possessed property, or at all events a sequestrum, on the Pincian; and it was here that the ashes of that emperor were deposited. (Suet. Nero. 50.) Popular tradition places it on that part of the hill which overhangs the church of S. Maria del Popolo near the gate of the same name.

XIII. THE CAMPUS MARTIUS, CIRCUS FLA- MINIUS, AND VIA LATA.

The whole plain which lies between the Pincian, Quirinal, and Capitoline hills on the E. and the Tiber on the W., — on which the principal part of modern Rome stands, — may be designated generally by the name of CAMPUS MARTIUS, though strictly speaking it was divided into three separate dis- tricts. It is narrow at the northern part be- tween the Pincian and the river, but afterwards expands to a considerable breadth by the winding of the Tiber. It is terminated by the approach of the latter to the Capitoline hill, between which and the stream a part of the Servian wall forming its southern boundary anted. It was cut through its whole length by a straight road, very nearly corresponding with the modern Corso, run- ning from the Porta Flaminia to the foot of the Cap- itol. The southern part of the district lying be- tween this road and the hills formed, under the name of Via Lata, the 7th of the Augustan Regions; but how far it extended to the N. cannot be de- termined. From its northern boundary, wherever it may have been, to the Porta Flaminia and beyond that gate, the road before described was called Via Flaminia. The southern portion of the Campus Martius lying between the same road and the Tiber, as far N. as the modern Piazza Navona and Piazza Colonna, constituted the 9th Region of Augustus, under the name of CIRCUS FLAMINIANUS. In the earlier times all this district between the

hills and the river was private property, and was applied to agricultural purposes. We have already related in the former part of this article how the expulsion of the Tarquins, the Campus Martius was assigned, or rather perhaps restored, to the public use. But the southern portion of the plain appears still to have belonged to private owners. The most considerable of these possessions was the PRATA FLAMINIA, or CAMPUS FLAMINIANUS, which, however, must soon have become public property, since we find that assemblies of the people were held here under the decurions. (Liv. iii. 54.) Among these private estates must have been the AGGR CATI, in which was a fountain whence the stream of the Tiber issued. The Campus Martius has formed the southern boundary of the proper Campus Martius ("Petronia annis est in Tiberin perfusum, quam magistratus auspiciato transactum cum Campo quid agere volunt," Fest. p. 250; cf. Paul. Duc. p. 45); also the CAMPUS TIBERINUS, the property of the vestal Taracia, or Sufetula, which she presented to the people. (Plin. xxxiv. 11.)

We shall begin the description of this district from its southern side; that is, from the Servian wall between the Capitoline hill and the Tiber. Immediately before the Porta Capitoline lies the forum Oltorium. It was, as its name implies, the vegetable market. (Var. L. L. v. § 146.) The Elephas Herraurius, or bronze statue of an elephant, which stood near the boundary of the 8th Region (v. Notitia) has by some topographers been connected with this forum, merely, it would seem, from the epithet herbaarior; but the wall must have made here a decided separation between the 8th and 9th Regions. There were several temples in the Forum Oltorium, as those of Pse, of Juno Sospita, of Pietas, and of Janus. The TEMPLE OF SPES was founded by M. Atilius Calatinus in the First Punic War. (Tac. Ann. ii. 49; Cic. N. D. ii. 23; Liv. xxxi. 62.) It was destroyed in the great fire which devastated this neighbourhood during the Second Punic War (Liv. xxiv. 47), and though soon rebuilt, was again burnt down in B. C. 30; after which the restored temple was dedicated by Ger- manicus. (Tac. L. c.) The Temple of Juno was consecrated by C. Cornelius Cethegus in B. C. 195. There is a confusion in Livy between the names of Sospita and Matta applied to this deity (xxxii. 30, xxxiv. 33); and it is difficult to decide which epithet may be the correct one. The Temple of Pietas is connected with the well-known legend of the Roman daughter who nourished her father (or mother) when in prison with the milk of her breast, and is said to have re- sided on the spot where the temple was erected. (Festus, p. 209; Val. Max. ii. 3, § 3.) It was dedicated in B. C. 180 by the son of M. Atilius Glabrio, in pursuance of a vow made by his father, on the day when he engaged king Antiochus at Thermopylae. (Liv. xl. 34.) It was pulled down in order to make room for the theatre of Marcellus. (Plin. vi. 26.) There appears, however, to have been another temple of Pietas in the Circus Flaminus itself. (Jul. Obs. 114.) Close by was the Temple of Janus, to which we have already ad- verted in the former part of this article. The greater portion of the Forum Oltorium must have been en- grossed by the THEATRE OF MARCELLUS, of which we shall speak in another section; and it may therefore be doubted whether it continued to serve the purposes of a market when the theatre was
erected. On the Forum Olitorium also stood the Columna Lactaria, so called because children were provided with milk at that spot. (Paul. Diaec. p. 118.) The supposition that there was likewise a Forum Piscarium in this neighbourhood rests only on a doubtful reading in Varro. (Liv. ii. 4 § 14.)

The Circus Flaminius began at an early period to be occupied with temples and other public buildings. One of the most ancient and renowned of the former was the Temple of Apollo. The site appears to have been sacred to that deity from very early times, and was called Apollinaria, probably from some altar which stood there. (Liv. iii. 63.) The temple was dedicated in B.C. 430, in consequence of a vow made with the view of averting a pestilence. (Liv. iv. 25, 29.) It remained down to the time of Augustus the only temple of Apollo at Rome, and must have been of considerable size, since the senate frequently assembled in it. It lay between the Forum Olitorium and Circus Flaminius, or, according to Pliny's designation, which amounts to the same thing, close to the Porticus Octaviae. (Ascon. ad Cic. in Tog. Cand. p. 90; Orelli; Plin. xxxvi. 5. § 34.)

Another celebrated and important temple was the Aedes Bellonae, since it was the chief place for assemblies of the senate when it was necessary for them to meet outside of the pomerium as, for instance, when generals cum imperio were soliciting them for a triumph, for the reception of foreign ambassadors whom it was not advisable to admit into the city, and other similar occasions. Close to it was one of the three Senacula mentioned by Festus (p. 347). The temple of Bellona is said to have been built in pursuance of a vow made by Appius Claudius Caecus, in the battle against the Etruscans, B.C. 297 (Liv. x. 9); but according to Pliny (xxxv. 3) it was built by Appius Claudius Regillensis two centuries earlier, who placed the images of his forefathers in it, B.C. 494; in which case the vow of Appius Claudius Caecus must have been accomplished by restoring the former temple. In front of the temple lay a small area, on which stood the Columna Bellica, so called because it was the spot whence the Fetialis threw a lance in the ceremony of declaring war. When the war with Pyrrhus broke out this custom could not be observed in the usual manner by throwing the lance into the enemy's country; therefore, a captured soldier of Pyrrhus's was made to buy a piece of ground near the temple, which symbolised the territory of the enemy; and into this the lance was flung on all subsequent occasions of declaring war against a people whose country lay beyond the sea. (Serv. ad Aen. ix. 53.) This custom was observed as late as the time of Marcus Aurelius. (Don Cass. Ixxi. 33.) There are two points in dispute about this temple; first, whether the area containing the Columna Bellica stood before or behind it; and secondly, whether the temple itself stood at the eastern or western end of the Circus Flaminius; which latter question also concerns the site of the temple of Hercules Custos, as will be seen from the following lines of Ovid (Fast. vi. 206):

"Prespicit a templo summum brevis area Circum; Est ibi non parvae parva columna notae. Hinc soli auxilium matres, bellicos praebentes, In regem et gentes quum placet arma capi. Altera pars Circi custode sub Hercule tuta est Quod deus Euboico carmine munere habet."
THE VICINITY OF THE TEMPLE AND PORTICO IS INDICATED IN MARITL (V. 49. 8).

It is supposed that the THEATRUM BALDI lay close to the western side of this portico, and, a little farther on, opposite the temple, among the trees, in the circuit, but rather to the north of it, the THEATRUM POMPEII, of which latter there are still some remains at the Palazzo Pio. Pompey’s theatre must have lain close to the boundary between the Campus Martius and Circus Flaminius since Pliny mentions that a colossal statue of Jupiter, erected by the emperor Claudius in the Campus, was called Pompeianus from its vicinity to the theatre (Talis in campo Martio Jupiter a Divo Claudio Caesar diectus, qui vocatur Pompeianus a vicinitate, v. 24. 15). The same thing might also be inferred from Cicero (Quid enim loci natura afferre potest, ut in portico Pompei potius quam in Campo ambiitenum, de Fato, 4.) Hence it would appear that the boundary of the two districts, after proceeding along the northern side of the Circus Flaminius, took a north-western direction towards the river. The PORTICUS POMPEII adjoined the scene of his theatre, and afforded a shelter to the spectators in the event of bad weather. (Vitr. v. 9.) But what conferred the greatest interest in this group of buildings was the CURA POMPEII, a large hall or hexaedra in the portico itself, sometimes used for the representation of plays as well as for assemblies of the senate. It was here that Caesar was assassinated, at the base of Pompey’s statue; an event which caused it to be regarded as a locus sceleratus, and to be walled up in consequence. (Cic. Div. ii. 9; Dom. Cass. xlvii. 15. 52; Suet. Cass. 50. 88; Plut. Brut. 14. Cass. 66. &c.) The statue of Pompey, however, was first taken out by order of Augustus, and placed under a marble arch at Janus, opposite the portico. (Suet. Aug. 31.) It is a question whether the portico named HECATOSTYLLON, from its having a hundred columns, was only another name for the portico of Pompey, or quite a distinct building. It is sometimes mentioned in a manner which would seem to intimate that it was identical with the Porticus Pompeii. Thus both are said to have had groves of plane-trees (Prop. ii. 32. 11), and to have been consumed in one and the same fire. (Hieron. Chron. p. 475. Runc.) The following lines of Martial, however, appear to show that there were separate, and adjoining buildings. (ii. 14. 4.)

Inde picta centum pendentia tecta columnis; suile Pompei demum museaque duplex

From these lines, and from two fragments of the Capitoline Plan, Camina has correctly inferred that there were two distinct porticoes, and that the Hecatostylon adjoined the N. side of that of Pompey. (Indic. p. 573.) Pompey also built a private dwelling-house near his theatre, in addition to the house which he possessed in the Carinae. The former of these seems to have been situated in some gardens.

(Plut. Pompey 40. 44.) We find other Horti Pompeii mentioned with the epithet of superiores, probably from their lying on the Pincian hill. (Ascon. ad Cic. Mil. Arg. p. 37, and v. 25, p. 60, Orell.)

Near the theatre of Pompey was also the Porticus Octavia, which, as we have said, must be carefully distinguished from the Porticus Octaviae. It was a double portico originally erected by Cn. Octavius after his triumph over Perseus. It was likewise called CORINTHIA, from its columns being adorned with bronze capitals. (Plin. xxxiv. 7; Vell. Pat. ii. 1; Fest. p. 178.) Augustus rebuilt it, but dedicated it again in the name of its founder. Also near the theatre was the TRICHIPLUS ARCH of VICTORY, erected by Claudius. (Suet. Claud. 11.)

Other temples in the district of the Circus Flaminius, besides those already enumerated, were a TEMPLE OF DANA, and another of JUNO REGINA, — different from that of JUNO in the Porticus Octaviae,—both dedicated by M. Aurelius Lepidus, n. c. 179. (Liv. xl. 52.) An AEDES FORTUNAE EQUESTRIE vowed by Q. Fulvius Flaccus in a battle against the Cilicians, b. c. 176. (Liv. xl. 40, 44, xil. 3, 10.) It stood near the theatre of Pompey in the time of Vitruvius (iii. 3. § 2, Schn.), but seems to have disappeared before that of Tacitus. (Ann. iii. 71.) A Temple of Mars, founded by D. Junius Brutus Callaicus (Plin. xxxvi. 5. s. 28); one of Neptune, cited as "delubrum Cn. Domitii" (Ibid.; Gruter. Inscr. cccxxiv. 5); one of Castor and Pollux (Vitruv. iv. 8. 4); and probably also one of Vulcan. (Fast. Capram. X. Kal. Sept.) Some of these last, however, were perhaps mere sacelli in the vicinity.

A few profane objects will close the list of public buildings in this quarter. The STABULA IV. FACTIONUM of the Notitia must have been the stables in which the horses of the four factions or colours of the circus, albina, prasina, rosea, and veneta, were kept. Domitian added two more colours, the saurata and purpurea, and another reading of the Curatorium mentions six stables, whilst the Notitia — certainly erroneously — names eight; but it seems most probable that there were only four. (Preller, Regionum, p. 167.) Some of the emperors paid great attention to these stables. Tacitus represents Vitellius as building some (Hist. ii. 94); and Caligula was constantly dining and spending his time in the stables of the Green Faction. (Suet. Cal. 55.) The four in question were probably situated under the Capitol, near the carrens of the Circus Flaminus. Between the Porticus Philippae and the theatre of Balbus lay two PORTICUS MINTICAE, styled respectively VETUS and FRUMENTARIA, both built by Minucius who was consul in b. c. 111. (Vell. Pat. ii. 8.) The Frumentaria appears to have been the place in which the tesserae were distributed to those entitled to share the public gifts of corn. (Appul. de Mund. extr. p. 74. 14, Eim.; cf. Cic. Phil. ii. 34; Lampr. Comm. 16.) The CRYPTO BALDI mentioned in the Notitia was probably a peculiar species of portico, and most likely attached to the theatre of Balbus. A crypto differed from a portico by having one of its sides walled, and by being covered with a roof, in which were windows. (Uriculis, Beschr. vol. iii. pt. ii. p. 62.)

Such were the public buildings in the district called Circus Flaminius; immediately to the N. of which lay the CAMPUS MARTIUS, sometimes called merely Campus. The purposes to which this plain
The part of the Campus the side of which may be said to be "pressed upon" by the stream of the Tiber, is that lying between *Piazza Navona* and the bridge of *S. Angelo*, where the ground forms an angle. It was doubtless here that in ancient times the ‘equus’ was the bathing-place of the Roman youth. (Hor. Od. iii. 725; Comp. Cic. pro Ceol. 15.)

Some writers have assumed that this spot was regarded as forming a distinct division called *Camus Minor*, whilst the remainder of the plain was called *Camus Major*. (Preller, Regionem, p. 160; Urichs, Rom. Marsfeld, p. 19; Canina, Indice, pp. 354, 412.) But this division does not appear to rest on adequate authority. It is derived from a passage in Catullus: "Te campo quasi vis ivit, minore." (l. iv. 31); and from another in Strabo, quoted in the former part of this article, where, in describing the Campus Martius, he speaks of another field, or plain, near it (παρεις δ' εστι το θεον τυστω και έλλο πεδιον, και στωλε και θαλαι, κ. τ. λ.). But, as Becker observes (Handb. p. 599), Strabo has already described the Campus Martius as the usual place for gymnastic exercises, and therefore his *elleo peidon* cannot be the part of it just described. It seems most probable that he meant the Campus Flamininus, which still retained its ancient name, though for the most part covered with the porticoes and other buildings that we here have, and the tiber-fields and Goodman's Fields in the heart of London.

The Campus Minor of Catullus may have been the Campus Martialis on the Caelian; or, as Preller observes, the punctuation may be:

"Te campo quasi vis ivit, minore Te in circulo."

The ancient *boci religiosi* on the Campus Martius were the following:— *The Palus Caperae, or Caprae*, where Romulius is said to have disappeared during the holding of an assembly of the people: its situation is unknown; but it does not seem probable, as Preller suggests (Regionem, p. 137), that its site may have been marked by the *Aedcula Caparia*, mentioned in the *Notitia* in the 7th Region, and that it may consequently have lain somewhere under the Quirinal. (Liv. i. 16; Ost. Fast. ii. 489, &c.) A place called *Tarentum*, or *Terentum*, which appears to have been volcanic (campus ignifer), with a subterranean *Aeum Divus Patris et Proserpinae*, where the ludi sacros were performed. The legend of Valesius and his children, and an account of the institution of the games, will be found in the *Dictionary of Antiquities*, p. 716. We are here only concerned for the situation of the place, which is very variously assigned by different writers. Urichs placed it in the Forum Boarium, which, however, must be wrong, as it was undoubtedly in the Campus Martius (Val. Max. ii. 4. § 5; Festus, p. 329), though at one extremity of it. (Zos. ii. 4.) Hence Becker placed it near the mausoleum of Augustus, being led to this conclusion by the Sibylline oracle recorded by Zoisius (loc.):—

"Ρζζαν εν πολι θωρα Θωμραοι έπλεον θωρ ὅπω τι στευνας."

Becker refers the word στευνας in this passage to *πολι*, and hence selects the northern part of the Campus for the site of Tarentum, as being the narrowest. But it may equally well refer to θωρ; and the narrowest part of the Tiber in its course through the Campus Martius—taking that appellation in its more extended sense—is where it is divided by the Insula Tiberina. Other passages adduced are undecisive, as those of Ovid (Fast. i. 501) and Seneca (de Morte Claudi, 13); and we are therefore though Preller (Regionem, Anhang, p. 241) pronounces against Becker’s site, we must leave the question undetermined.

The *Aeum Martis*, near which, when the *comitia* were ended the newly-elected consuls took their seats in curule chairs, was probably the earliest holy place dedicated to the god on the Campus which bore his name. We have already observed, when treating of the Porta Fontinalis, that it must have been near that gate, and that it was perhaps erected by Numa. There was also an *Aedes Martis* on the Campus, probably at the spot where the *equus* was celebrated. (Dion Cass. lvi. 24; Ost. Fast. ii. 855.) It seems to have been a distinct temple from that already mentioned in the Circus Flaminius. The site of the Temple of the *Lares Prerarini*, dedicated by the censor M. Aemilius Lepidus, n. c. 179, in puritanza of a vow made by L. Aemilius Regillus after his naval victory over the fleet of Antiochus, cannot be determined (Liv. xi. 52; Macro. Sat. i. 10); but it may probably have stood, as Preller conjectures, near the Navalia. The *Aedes Juturnae*, built by Q. Lutatius Catulus towards the end of the Republic, stood near the arches of the Aqua Virgo, and consequently near the Septa. (Serv. ad Aen. xii. 139; Ost. Fast. i. 463; Cic. pro Cluent. 36.)

Such was the Campus Martius down to the imperial times; when the great works undertaken there by Julius Caesar and Augustus gave it quite a new appearance. But, before we proceed to describe these, we must say a few words respecting the *Navalia*, or government dockyards. The older topographers placed them under the Aventine, from confusing them with the Emporium or commercial docks. Piale first pointed out the incorrectness of this view; but erred himself in placing the Navalia on the opposite bank of the Tiber, from his ignorance of certain passages which determine them to have been in the Campus Martius. These passages, which were first adduced by Becker (de Maris, &c. p. 96, Handb. p. 159), are the following:— "Saepe unica imperii populi Romani, L. Quinctius, trans Tiberim contra eum ipsum locum, ubi nunc Navalia sunt, quattuor luminum celebrat agrum, quae prata Quintia vocantur." (Liv. iii. 26.) This passage shows the Navalia to have been on the left bank of the Tiber, opposite some fields called porta Quinctia, and the following one from Piny fixes the situation
of these fields in the district called Vaticanus: “Aranti quator sua jugera in Vaticano, quae prata Quiniecia appellatur, Cincinnati viator attulit dicaturam” (xvii. 4). Théy the Navalia were in the Campus Martius may also be inferred from Livy (xlv. 42): “Naves regiae capitae de Macedonibus insitusae ante magnitudinem in Campo Martio sublactae sunt”; and from Plutarch’s account of the return of the younger Cato from Cyprus, in which he relates that although the magistrates and senate, as well as a great part of the Roman population, were ranged along both banks of the Tiber in order to greet him, yet he did not stop the course of his vessels till he arrived at the Navalia (Cat. Min. 39); a circumstance which shows that this arsenal must have lain towards the upper part of the stream’s course through the city. Hence, though we cannot define the boundary between the Janiculum and the Vatican, nor consequently the exact situation of the Prata Quiniecia, yet the site fixed upon by Becker for the Navalia, namely, between the Pircean Neronian and Porta di Ripetta, seems sufficiently probable. Preller is disposed to place them rather lower down the stream, but without any adequate reason (Regionen, Anh. p. 242).

It was Caesar who began the great changes in the Campus Martius to which we have before alluded. He had at one time meditated the gigantic plan of diverting the course of the Tiber from the Milvian bridge to the Vatican hill, by which the Ager Vaticanus would have been converted into a new Campus Martius, and the ancient one appropriated to building; but this project was never carried into execution. (Cic. ad Att. xiii. 33.) The only building which he really began in the Campus was the Septa Julia. It has been said, when treating of the Porta Flumentana, that a spot near the Circus Flamininus was appropriated to the holding of the Comitia Centuriae. In early times it was enclosed with a rude kind of fence or boundary, probably of hortula; whence, from its resemblance to a sheep-fold, it obtained the name of Ovile, and subsequently of Septa. (Livy xxvi. 22; Juv. vi. 528; Serv. ad Virg. Ec. i. 34.) For this simple and primitive fence Caesar substituted a marble building (Septa marmorea), which was so arranged as to form a portico a mile square, and to be connected with the Villa Publica. (Cic. ad Att. iv. 16.) It was probably not much advanced at the time of Caesar’s assassination: since we find that it was continued by the triumvirs Lepidus, and finally dedicated by Agrippa (Dion Cass. xiii. 23); but whether it was completed on the magnificent plan described by Cicero cannot be said. Its situation may be determined by a passage in Frontinus, in which he says that the arches of the Aquis Virgo ended in the Campus Martius in front of the Septa. (Ag. 22.) These arches, which, as we have seen before, began under the gardens of Lucullus on the Pincian, were connected to the baths of Agrippa. Donati mentions that remains of them were discovered in his time in front of the church of S. Ignazio (near the Collegio Romano). (De Urb. R. iii. 18.) This coincides with remains of the portico of the Septa existing under the Palazzo Buon and church of S. Maria in Via Lata in the Corso (Canina, Indice. 400); and we may therefore conclude that the Septa Julia stood at this spot. The portico must have enclosed a large open space where the assemblies were held, and in which gladiatorial shows, and on one occasion even a nautmachia, were exhibited. (Suet. Aug. 43, Cal. 18, Ner. 12; Dion Cass. iv. 8, lx. 10.) There was of course a suggestion or rostra, for haranguing the people. (Dion Cass. iii. 1.) The Septa were destroyed in the great fire under Titus (Dion Cass. iv. 24.), but must have been restored, since, in the time of Domitian, when they had lost their political importance, they appear to have been used as a market, in which the most valuable objects were exposed for sale. (Murt. ix. 60.) They appear to have undergone a subsequent restoration under Hadrian. (Spart. Hadr. 19.)

The Villa Publica adjoined the Septa Julia, and must have been on its S. side, since it is described by Varro (R. R. iii. 2) as being “in Campo Martio externo,” and must consequently have lain between the Septa and the Circus Flamininus, near the Palazzo di Venezia. The original one was an ancient and simple building, and is mentioned by Livy (iv. 22) as early as the year B. C. 436. It was used by the consuls for the liverying of troops, and by the censors for taking the census (Varr. i. c.); also for the reception of foreign ambassadors whom it was not thought advisable to admit into the city, and of Roman generals before they obtained permission to enter the gates in triumph (Liv. xxx. 21, xxxii. 24. Soc.). It was the scene of the massacre of the four Marian legions by Sulla (Val. Max. ix. 2; 4; Liv. Epit. xinxvii.; Strab. v. 249.). A passage in Lucan respecting this horrible transaction confirms the position of the Villa Publica close to the Septa (g. 196):—

“Tunc flus Hesperiae, Latii jam sola juvenus
Concidit et miserae maculavit Ovilia Romae.”

And another passage in Plutarch shows that it must have adjoined the Circus Flaminius on the other side (Om m111 alla et toutous et 111 lUllw toûs περιγενέσεις εἰς Εκκλησίαν ἀπόφασην παρά τον ιπποδρόμου, ἐκάλε τὴν σφηκηντ ἐν τῷ τῆς Ἑρων τερε, Sull. 30.). Seneca (de Clem. i. 12) likewise mentions the assembling of the senate in the neighbouring temple of Belona, where the cries of the massacred soldiers were heard; and this circumstance would rather lead us to suppose that the temple in question was situated at the eastern end, or towards the corner, of the Circus Flaminius, since the Septa and Villa Publica must have lain towards that end of it nearest to the Capitol. The simple building described by Varro must have been that rebuilt in the censorship of S. Aquius Paetus and C. Cornelius Cethegus, B. C. 194. Caesar could hardly have done anything to it, since a coin of C. Fontius Capito, consul B. C. 33, testifies that the latter either restored or rebuilt it.

The name of M. Vipsanius Agrippa, the son-in-law of Augustus, is connected with the principal changes and the most important buildings in the Campus Martius. The latter consisted of the Pantheon, the Thermae, a portico, and the large structure called the Diribatorium. The Campus Agrippae and its buildings will be described when we come to treat of that part of the district under consideration called Via Lata.

The Pantheon of Agrippa, which is still in so good a state of preservation that it serves for public worship, is one of the finest monuments of ancient Rome. An inscription on the frieze of the portico testifies that it was erected by Agrippa in his third consulate; whilst another below records repairs by the emperors Septimius Severus and Caracalla. From
of Pantheon because it contained the images of many gods (iii. 27), which, however, seem to have been those of the deities mythically connected with the Julian race, and among them that of Caesar himself. The temple is circular, and its magnificent portico with triple row of columns, though perhaps not quite in harmony with the main building, cannot fail to excite the admiration of the beholder. It owes its excellent state of preservation partly to the solidity of its construction, partly to its having been consecrated as a Christian church as early as the reign of Pius, under the title of S. Maria ad Martyres, or della Rotonda. To the lover of the fine arts it is doubly interesting from containing the tomb of Raphael. Some architects have thought that it was not originally intended for a temple, but as part of the baths; a notion, however, that is refuted by passages in ancient writers, where it is styled templum (Plin. xxxvi. 5. s. 38; Macrobr. Sat. ii. 13). The Pantheon stood in the centre of the Campus Martius, taking that name in its widest sense. The Thermes, of which only a few unimportant remains exist, adjoined it on the S., and must have extended near the Neronastery. The Diurnatorium was a large building destined, according to Becker (Handb. p. 638), to the examination of the voting tablets used in the comitia, in order to determine the result of elections, and must therefore have been situated near the Septa. It seems to have been left unfinished at Agrippa's death, and was dedicated by Augustus, B. C. 7. Its vast unsupported roof was one of the wonders of Rome, and, when destroyed in the fire of Titus, could not be replaced. (Dion Cass. iv. 8; Plin. xvi. 40.) In hot weather Caligula sometimes converted it into a theatre (Dion Cass. lxx. 7). The portico which Agrippa erected in the Campus Martius appears to have been called Porticus Agononarium, from its being adorned with a picture of the Argonauts, and was erected in commemoration of Agrippa's naval victories (Dion Cass. liii. 27; Mart. iii. 20. 11). Becker (Handb. p. 637) contends that this was the same building called Basilica Neptuni by Spartan (Hadcr. 19), and Poetases argus by Dion Cassius (xvi. 24). But a basilica is not equivalent to a portico, nor can we imagine that Dion would have used the term Poetases argus of a portico; whence it seems more probable, as assumed by Canina (Indic. p. 406) and other topographers, that Agrippa also erected a Temple of Neptune, which was connected with, or probably surrounded by the portico. Nardini and Canina—the latter from recent researches—are of opinion that the eleven columns now existing in the front of the Dogana di Terra in the Piazza di Pietra, near the Antonine column, belonged to this temple. Of a Porticus Melægi mentioned in the Notitia in connection with that of the Argononarium, we know nothing further.

Augustus also erected a few monuments on the Campus Martius. Among them was the Solarium Augusti, an obelisk which now stands on Monte Citorio, which served as a gigantic gnomon, and, on an immense marble flooring that surrounded it, exhibited not only the hours, but also the increase and decrease of the days (Plin. xxxvi. 13). In the northern part of the Campus, between the Via Flaminia and the Tiber, he caused to be constructed during his lifetime that superb Mausoleum, a description of which by Strabo has already been cited in the former part of this article. This district had for some time previously served as a burying place for the most distinguished persons. Among others buried near this spot were Sulla, Caesar together with his aunt and daughter, and the two consuls Hirtius and Pansa, who fell at Mutina. Several members of the family of Augustus had been entombed in the mausoleum before the ashes of Augustus himself were deposited within it; as Marcellus, Agrippa, Octavia, and Drusus (Dion Cass. liii. 30; Virg. Aen. vi. 873, seq.; Ov. Conts. Ed. Lec. 67). By the time of Hadrian it was completely filled; which caused him to build a new one on the opposite side of the river (Dion Cass. lxix. 23). There are still considerable remains of the monument of Augustus. The area on which the sepulchre of the Caesars stood is now converted into a sort of amphitheatre for spectacles of the lowest description: sic transit gloria mundi. It is doubtful whether a third building of Augustus called Porticus ad Nationes, or xiv. Nationes, stood in the Campus Martius or in the Circus Flaminius. It appears to have been near the theatre of Pompey, and contained statues representing different nations (Plin. xxxvi. 5. s. 4; Serv. ad Aen. viii. 721.)

Near the Mausoleum appears to have been a portico called Via Tecta, the origin of which is un-
known. Its situation near the place assigned is determined by the following passage in Seneca's Apocolocyntosis: "Iucet illi (Claudio) manum Tithylinga decoctam tribut, ille a situ quod ne quis enem possit agnosceare, per Campus Martium; et inter Tiberim et Viam Tectam descendit ad inferos" (p. 389, Bip.). If this descent to the infernal regions was at the subterranean altar of Pluto and Proserpine before mentioned, it would go far to fix the situation of the Tarentum in the northern part of the Campus; but this, though certain, is not certain. For instance, the Amphitheatra is mentioned once or twice by Martial (iii. 5, viii. 75).

Among the other monuments relating to Augustus in the Campus Martius, was an Ara Paris, dedicated by Augustus on his return from Germany, B.c. 13. (Dion Cass. liv. 25; Ov. Fast. iii. 882; Fast. Præn. III. Kal. Feb.) The Ara Fortunae Redux, was another similar altar (Dion Cass. liv. 19); but there is nothing to prove that it was on the Campus Martius.

In the reign of Augustus, Statilus Taurus erected an Amphitheatre on the Campus,—the first built of stone at Rome; but its situation cannot be determined. (Dion Cass. lii. 23; Suet. Aug. 29.)

A long interval ensued after the reign of Augustus before any new public buildings were erected on the Campus Martius. Caligula began, indeed, a large amphitheatre near the Septa, but Claudius caused it to be pulled down. Nero erected, close to the baths of Agrippa, the Thermæ Neroneae, which seem to have been subsequently enlarged by Alexander Severus, and to have obtained the name of Thermæ Alexandrineae. The damage occasioned in this district by the fire of Nero cannot be stated, since all that we certainly know is that the amphitheatre of Statilus Taurus was destroyed in it (Dion Cass. lixi. 18). The fire under Titus was considerably more destructive in this quarter (Ibid. lixi. 24); but the damage appears to have been made good by Domitian. Among the buildings restored by him on this occasion we find the Temples of Isis and Serapis mentioned; but we have no accounts respecting their foundation. Their site may, however, be fixed between the Septa Julia and the baths of Agrippa, near the modern church of S. Maria sopra Minerva. Thus Juvenal (vi. 527):—

"A Mercur portabit aquas, ut sparcat in aedem

Isidis, antiquo quae proxima surgit Ovili."

(Cf. Joseph. B. Jud. vii. 5, § 4.) It was near the spot indicated that the celebrated group of the Nile was discovered which now adorns the Vatican (Braun, Museums of Rome, p. 160), together with several other Egyptian objects (Flaminius Varus, Mem. nos. 20, 27; Bartoli, Mem. no. 112, &c.). Alexander Severus devoted much attention to these temples (Lampr. A. Scr. 26), and they must have existed till a late period, since they are enumerated in the Notitia. Domitian also restored a temple of Minerva which stood near the same spot, the Minerva Chalcidica of Cassiodorus (Chron. sub Domit.) and of the Notitia. (Motter Diar. Ital. p. 292). It must have been the temple originally founded by Pompey in commemoration of his eastern victories, the inscription which is recorded by Pliny (vii. 27). It was from this temple that the church of S. Maria vasta mentioned derived its epitaph of sopra Minerva; and it seems to have been near this spot that the celebrated statue of the Greciniani Pallas, now in the Braccio Nuovo of the Vatican, was discovered; though according to other, but less probable, accounts, it was found in the circular temple near the Porta Maggiore (Braun, Museums, &c. p. 154). Some topographers assume that the temple built by Pompey was a different one from the above, with the barbarous title of Minerva Campensis, but in the same neighbourhood; which does not seem probable (Carina, Indicae, p. 405).

Domitian also founded in the Campus Martius an Odeum and a Stadium (Suet. Dom. 5), which will be described in the proper sections. The situation of the former cannot be determined. The Stadium, in all probability, occupied the site of the Piazza Nova, the form of which shows that it must have been a circus. The name of Naronus is a corruption of Agone, and important remains of this Stadium
were in existence in the time of the Anonymous of Einsiedlen (Preller, Regiones, p. 171). The assumption that this place was occupied by a stadium built by Alexander Severus—in which case that of Domitian must be sought in some other part of the Campus—rests only on traditions of the middle ages (Canina, Indice, p. 392).

Trajan is said to have built a theatre in the Campus Martius, which, however, was destroyed by Hadrian. (Spart. Hist., 8.) The same emperor probably erected what is called in the Notitia the Basilica Marciapae (Marcianae), which was probably a temple in honour of his sister, Marciana. The Antonines appear to have adorned this quarter with many buildings. The Basilica Matildes (Matidae) was perhaps erected by Antoninus Pius, and consecrated to Matidia, the wife of Hadrian; as well as the Hadrianum, or temple to Hadrian himself, also mentioned in the Notitia. (Preller, p. 175.) The Tempulum Antonini and Columna Cochlis were the temple and pillar erected in honour of M. Aurelius Antoninus. (Capitol, M. Ant. 18; Aur. Vict. Epit. 16.) All these buildings stood near together in the vicinity of the Piazza Colonae, on which the column (Columna Antoniana) still exists. For a long while this column was thought to be that of Antoninus Pius, and was even declared to be such in the inscription placed on the pedestal during the pontificate of Sextus V. But the sculptures on the column were subsequently perceived to relate to the history of Antonine the philosopher; and this view was confirmed not only by the few remaining words of the original inscription, but also by another inscription found in the neighbouring Piazza di Monte Citorio, regarding a permission granted to a certain Aedulus, a freedman of Septimius Severus and Caracalla, to erect a small house in the neighbourhood of the column, as curator of it. This inscription, which is now preserved in the corridor of the Vatican, twice mentions the column as being that "Divi Marcii." (Canina, Indice, p. 417, seq.) The column is an imitation of that of Trajan, but not in so pure a style of art. Both derive their name of cochleis from the spiral staircase (cochlea, σιχλαία) in the interior of the two. (Isisil. Orig. xvi, 2, 38.) The Columna Antonina Pia was a large pillar of red granite, erected to

still preserved in the garden of the Vatican. (Canina, Indice, p. 419.) The sculptures on the pedestal represent the Apotheosis of Antoninus Pius and Faustina.

The Thermae Commodianae and Alexanderine will be treated of in the sections following the baths. After the time of Alexander Severus we find but few new buildings mentioned in this district. Gordian III. is said to have entertained the design of building an enormous portico under the Pincian hill, but it does not appear that it was ever executed. (Capitol. Gord. III. c. 82.) Respecting the Porticus Flaminia, see the article Porticus M. Lucilius. Some porticoes near the Pons Aelius, which appear to have borne the name of Maximae, were terminated by the Triumphal Arch of Gratian, Valentinian, and Theodosius; the inscription on which will be found in the Anonymous of Einsiedlen, and in Gruter (chxxi. 1). Claudius, who was prefect of the city under Valentinian I., erected a portico near the baths of Agrippa, which he called Porticus Boni Eventus, after a neighbouring temple with the same name (Amm. Mar. xix. 6. § 19); but with regard to this temple we have no information.

We shall now proceed to that part of the district under consideration comprised in the 7th Region of Augustus, and subsequently called Via Latina, from the road which bounded its western side, and which formed the southern limit of the Vicus Flamininus. The most important topographical question connected with this district is the situation of the Campus Agrippae, and the buildings connected with it. We have already shown from the situation of Martius's house, as well as from the probable site of the temple of Sol, that the Campus Agrippae must have lain under the western side of the Quirinal, and not under the Pincian, where Becker places it. It is probable, too, that it lay on a line with the Pantheon and thermae of Agrippa, although divided from them by the Via Latina; and hence Canina correctly describes it as facing the Septa (Indice, p. 215.), whilst Uricchi and Preller, in like manner, place it between the Piazza degli Apostoli and the Fontana Trevi. (Besch. vol. iii. pt. iii. p. 112; Regiones, p. 138.) The Campus Agrippae contained gardens, porticoes, and places for gymnastic exercises, and was, in short, a kind of Campus Martius in miniature. It was also a favourite lounge and promenade. (A. Gell. xiv. 5.) It appears from a passage in Dion Cassius, that the Campus was not finished before Agrippa's death, and that it was opened to the public by Augustus (Liv. 8.) It contained a Porticus Poliae, so named after Agrippa's sister Polla or Pola; which is probably the same as that alluded to by Martial, in some passages before quoted, under the name of Vipsania. The latter name seems to be corrupted in the Notitia into Porticus Gysianio. Becker (Hamburg, p. 506) would identify the Porticus Pollae with the Porticus Europae, but they seem to be different structures. (Uricchi, Rom. Topogr. p. 139.) The latter, which derived its name from a picture of the rape of Europa, is frequently mentioned by Martial (ii. 14.iii. 20. xi. 1). Its situation cannot be determined; but most topographers place it in the Campus Martius, among the other buildings of Agrippa. (Canina, Indice, p. 400; Uricchi, Rom. Marsfeld, p. 116.) It appears from the Notitia that the Campus Agrippae contained Castrea, which, from the Catalogus Imperator. Vienna. (1. ii. p. 246, Ronc.) appear to have been dedicated by Aurelian; but the Porticus Vipsania served as a

PEDESTAL OF COLUMN OF ANTONIUS PIUS.
sort of barracks as early as the time of Gallus. (Tac. H. i. 31; Plut. Galb. 25.)

Several objects mentioned in this district are doubtful as to site, and even as to meaning, and are not important enough to demand investigation. It contained TRIUMPHAL ARCHES OF CLAUDIUS AND M. AURELIUS. The latter subsisted in a tolerably perfect state near the Piazza Farnia in the Corso, till the year 1662, when pope Alexander VII. caused it to be pulled down. Its relics still adorn the staircase of the Palazzo de’ Conservatori. (Canina, Indice, p. 220.)

ARCH OF AURELIUS.

We shall conclude this section with noticing a very humble but very useful object, the FORUM SCARUM. Bacon was an article of great consumption at Rome. It was distributed, as well as bread, among the people, and its annual consumption in the time of Valentinian III. was estimated at 3,628,000 pounds. (Gibbon, Decline and Fall, vol. iv. p. 55, ed. Smith.) The custom of distributing it had been introduced by Aurelian. (Vopisc. Aurel. 25.) A country in which hogs-flesh is the cheapest meat betrays a low state of farming. The swine still abounds in Italy; but in ancient times the Roman market was principally supplied from the forests of Lucania. The market was important enough to have its special triemne, and the “pigmens of the eternal city” (“Porcinarii Ubis aeternae”) were considered such a useful body that peculiar privileges were granted to them. (Cod. xi. tit. 16: Not. Digest. Part. Occ. p. 16; Gruter, Inscri. col. xxxiv. 4.) The market is alluded to in a sort of proverbial manner by Philostratus (Φησι τη καλη κουσα φονη την δωπη τεν σων άργου, Heroioc. p. 283, 19, ed. Kayser). It is supposed to have stood near the present church of S. Croce dei Lucalesi, which was substituted for that of S. Nicola in Porcellibus. (Canina, Indice, p. 209; Peller, Regionen, p. 139.)

XIV. THE TRANSIBERINE DISTRICT.

Although the district beyond the Tiber formed one of the 14 Regions of Augustus, and although part of it may perhaps have been enclosed with a wall as early as the time of Ancus Marcius, it was certainly included in that of Aurelian, yet, while it was considered a part of Rome, it never belonged to the Urbs, properly so called. The distinction between Roma and Urbs was at least as old as the time of Augustus, and was thus laid down by Alfenus Varus: “Ut Alfenus ait, Urbs est Roma, qua muro cingetur; Roma est etiam, qua continuas aedificia essent.” (Digest. l. tit. 16.1.87.) This circumstance rather tends to strengthen Niebuhr’s opinion that Ancus Marcius only built a citadel on the Janiculum, without any walls extending to the river. [See above, Part II. Sect. I. sub fin.] The district in question is naturally divided into three parts, the Mons Janiculum (or Janiculum), the Mons Vaticanus—each with their respective plains towards the river,—and the Insula Tiberina. We shall begin with the last.

We have already mentioned the legend respecting the formation of the INSULA TIBERINA through the corn belonging to the Tarquins being thrown into the river. In the year b. c. 291 the island became sacred to Asculapius. In consequence of a pestilence an embassy was despatched to Epidauros to bring back to Rome the image of that deity; but instead of the statue came a snake, into which it was perfectly known that the god himself had entered. As the vessel was passing the Tiberine island the snake swam ashore and hid itself there; in consequence of which a TEMPLE OF ASCULAPUS was built upon it, and the island ever afterwards bore the name of the god. (Liv. Epit. xi. 0v. Met. xv. 739; Val. Max. i. 8 § 2; Dionys. v. 13; Sect. Claud. 25.) Sick persons resorted to this temple for a cure; but it does not appear that there was any hospital near it, as was the case at Epidauros. There is no classical authority for the fact that the sides of the island were afterwards walled round in the shape of a ship, with the prow against the current, typifying the vessel which brought the deity; but it is said that vestiges of this substruction are still visible. (Canina, Indice, p. 574.) The island also contained a TEMPLE OF JUPITER and a TEMPLE OF FAUNS, both dedicated in b. c. 193. (Liv. xxxiii. 42, xxxiv. 58.) The temple of Jupiter appears to have adjoined that of Asculapius. (Liv. Fast. ii. 329.) It has been concluded, from the following verses of Ovid, that the temple of Fauns must have stood on the upper part of the island (Fast. ii. 193):

“Ibidus agris est fumant altaria Fauni
Hic, ubi discreus insula rumpat aquas;”

but this, though a probable, is not a necessary inference. SEXI SANSUS, or Deus Fidius, seems also to have had a sacellum here, as well as TIBERINUS, as the river-god is called in the Indigitamenta, or religious books. (Fast. Amit. vi. Id. Dec.) By a curious error the early Christian writers confounded the Tiberine deity with Simon Magnus, and thought that he was worshiped on the island. (Just. Mart. Apol. 2; Euseb. H. Eccl. ii. 12.) After the building of the two bridges which connected the island on either side with the shore, it seems to have obtained the name of “INTER DUOS Pontes” (Plut. Popl. 8); and this part of the river was long famous for the delicious pike caught in it; which owed their flavour apparently to the rich feeding afforded by the proximity of the banks. (Plut. Popl. 8; Macrob. Sat. ii. 12.) In the Acta Martyrum the island is repeatedly styled Insula Lyceanica; it is at present called Isola di S. Bartolommeo, from the church and convent of that name.

The JANICULUM begins at that point opposite the Campus Martius where the Tiber reaches farthest
to the W., whence it stretches in a southerly direction to a point opposite the Aventine. The masculine form of the name (Janiculum), though employed as a substantive by some modern writers, seems to rest on no classical authority, and can only be allowed as an adjective form with mens or colleas. (Becker, Handb. p. 653.) The name Janiculum is usually derived from Janus, who is said to have had an arx or citadel here. (Ov. Fast. i. 245;Macroh. Sat. i. 7.) As the ridge runs in a tolerably straight line nearly due S. from the point where it commences, the curve described by the Tiber towards the E. leaves a considerable plain between the river and the hill, which attains its greatest breadth at the point opposite to the Forum Boarium. This was the original Regio Transiberina. It appears to have been covered with buildings long before the time of Augustus, and was principally inhabited by the lower classes, especially fishermen, tanners, and the like, though it contained some celebrated gardens. Hence the Luco Pictorius were held in this quarter. (Ov. Fast. vi. 237; Fest. pp. 210, 238.) It was the ancient Glotus, or Jewish quarter, which now lies opposite to it. (Philo, de Virt. ii. p. 568, Manegy.)

The Regio Transiberina contained but few temples or other public buildings. Of the temple of Fortuna we have already spoken when discussing the question respecting that of Pudicitia Patrica (supra, p. 814). Of other loci religiosi in this quarter little more is known than the name. Such was the Lucus Feroniae, mentioned in the narratives of the death of C. Gracchus. (Ann. Vict. III. 65; Plut. C. Gracch. 17.) Cicero connected this grove with the Eunudes, or Furies (Var. Deor. iii. 18); but there is no account of those Attic deities having been naturalized at Rome, and we should rather infer from Varro that the grove was consecrated to some ancient indigenous goddess. (J. L. vi. § 19, Mill.) It was a universal tradition that Numa was buried in the Janiculum (Dionys. ii. 76; Plut. Num. 22; Val. Max. i. § 12.) Cicero, in a corrupt passage, places his tomb "hand procul a Fonti Arati." (de Font. Aris) (de Leg. ii. 22); but of such a deity or altar we have no further account. We also find a Campus Lucus Cornelianus mentioned by Paulus Diaconus (p. 64, Mill.) as "trans Tiberinum;" but though the names of these goddesses are also found in an inscription (Gutter, III. xxv. 14.), what they were cannot be told. Lastly, as the Basis Capitoldina records a Vicus Larum Ruralium in this district, we may conclude that they had a sacredum here.

Among the profane places trans Tiberinum were the Mucia Prata and the field called Codeta. The former—the land given to Mucius Scaevola by the Senate as a reward of his valour (Liv. ii. 12)—may, however, have lain beyond the district now under consideration, and probably farther down the Tiber. The Codeta, or Ager Codetanus, was so named from a plant that grew there resembling a horse's tail (coda) (Paul. Dial. pp. 38 and 58, Mill.), —no doubt the Equisetis, or Equisetum palustre of Linnaeus. ("Invisa et equisetis est, a simulidentem equinae setae," Plin. xvi. 67. s. 4.) There seems to have been a Codeta Major and a Minor, since Suetonius relates that Caesar exhibited a naval combat in the latter, where he had formed a lake ("in minere Codeta defosso lacu," Cass. xii. 39). Don Cassius, on the other hand, represents this nauaucha as taking place in the Campus Martius (xiii. 23). Becker (Handb. p. 656, note) would reconcile these divergent accounts by assuming that the Codeta Minor lay in the Campus Martius, and the Codeta Major opposite to it, on the other side of the Tiber. (Cf. Friller, Regiones, p. 218.) But there seem to be some grave objections to this assumption. It is not probable that two places bearing the same name should have been on different sides of the river, nor that there should have been a marshy district, as the Codeta evidently was, in the Campus Martius, in the time of Caesar. Besides, had the latter contained a place called Codeta Minor,—which must have been of considerable size to afford room for the exhibition of a naval combat,—we should surely have heard of it from some other source. Becker adduces, in proof of his view, another passage from Suetonius (Ib. c. 44), from which it appears that Caesar contemplated building a magnificent temple of Mars. on the site of the lake, after causing it to be filled up; a project, however, which does not seem to have been carried into execution. Becker assumes that this temple must of course have been in the Campus Martius; though on what grounds does not appear, as we have already seen that there was a temple of Mars a long way outside the Porta Capena, besides a subsequent one in the forum of Augustus. We are, therefore, of opinion, that the word Apoie, in Dion Cassius, must be a mistake either of his own, or of his copyists, and that the Campus Codetanus of the Notitia must have lain rather below the city, on the right bank of the Tiber. (Cf. Camina, Indic. p. 566, seq.) The Notitia mentions a Campus Brittanus in connection with the Campus Codetanus, but what it was cannot be said. Some have conjectured that it was called after the Bruttii, who were employed at Rome as public servants. (Paul. Diaec. p. 31.)

Near the same spot must have been the Horti Caesaris, which Caesar bequeathed to the Roman people. (Suet. Cees. 83; Tac. Ann. ii. 41; Cic. Phil. ii. 42.) According to Horace, they must have lain at some distance:—

"Trans Tiberinum longe cultit is, popre Caesaris hortos." (Sat. i. 9. 18.)

And it may be inferred from the situation of the Temple of Fortuna, which we have already discussed (supra, p. 814), that they must have been at about a mile's distance from the Porta Portensis. (Fast. Amit. VII. Kol. Jul.) It seems probable that they were connected with the Nemus Caesarum, where Augustus exhibited a nauaucha, and where a grove or garden was afterwards laid out. ("Nemus proelii spectaculam populo dedet trans Tiberinum opemque neci nume nunc Caesarum," Mon. Anegy.) This would rather tend to confirm the view that the coseta was in this neighbourhood. In Tacitus (Ann. xii. 56: "Ut quondam Augustus structo sis Tiberinum stagno") we are therefore probably to read usis for cias, which ancient form seems to have been retained in designating the Transiberine district ("Decubatur cias Tiberinum et usis Tiberinum," Aur. Gall. xii. 13; cf. Vari. L.L. v. § 83, Mill.; Pompon. Dig. i. lit. 2. 1. 2. § 31.) The Nemus Caesarum seems to have been so called from Caio and Lucius Caesar. (Dion Cass. L. 25.) We are not told if it was that part of the site of the lake excavated for the nauaucha, but was planted round it as we learn from Tacitus (— apud
Sparta. Hadri. 19.) Among the ancient notices of it the most important is that of Pausanias. (B. G. i. 22. p. 106. ed. Bonn.) A complete story of it is given by Bunsen (Beschr. vol. ii. p. 404, seq.), and descriptions will be found in all the guide-books. Hadrian's mausoleum was the tomb of the following emperors and their families, certainly till the time of Commodus, and perhaps till that of Caracalla (v. Becker Handh. note 1430). It was built in the Horre Domitiae (Capitol. Ant. P. 5), if we are to understand the word collocavit in that passage of an actual entombment, and not of a lying-in-state.

MOLE OF HADRIAN RESTORED.

Severus founded some baths in this district (Spart. Sept. Ser. 19; cf. Becker, de Muris, p. 127) and the arch called Porta Septimiana; and it likewise appears that he purchased some large gardens before his departure into Germany. (Spart. Ib. c. 4.) The Lectecarii were either sedan-chairmen, or men employed to carry biers, and their castra means nothing more than a station for them, just as we hear of the Castra Tabellariorum, Victuariarum, &c. (Peller, Regionen, p. 218.)

The Mucii or Collis Vaticanus rises a little to the NW. of the Moni Janiculae, from which it is separated only by a narrow valley, now Valle d'Ieferno. The origin of the name of this district, at present the most famous in Rome, cannot be determined. The most common derivation is that from a story that the Romans gained possession of it from the Etruscans through an oracular response ("Vatam respondo expibus Etres," Paul. Disc. p. 379.) We have already remarked that there is no ground for Niebuhr's assumption respecting the existence here of an Etruscan city called Vatima or Vaticana [see p. 724. This district belonged still less than the Janiculum to the city, and was not even included in the walls of Aurelian. It was noted for its unhealthy air (Tac. ii. ii. 93), its unfruitful soil (Cic. de Leg. Agr. ii. 35), and its excusable wine, ("Vaticana bibis, bibis venenum," Mart. vi. 92. 93; cf. x. 45.) In the Republican times the story so beautifully told by Livy (iii 26) of the great dictator L. Quinctius Cincinnatus who was saluted dictator here whilst cultivating his farm of four acres, the Praeta Quinctia, lends the only interest to the scene, whether it may belong to the romance of history or not. There were no buildings in this quarter before the time of the emperors, and almost the only one of any note in all antiquity was a sepulchre—the Mausoleum or Moles Hadriani, now the Castello di S. Angelo. (Dion Cass. lxxxix. 23;
The gardens of the Domitian family are frequently mentioned in inscriptions; and those who are curious respecting their history will find a long account of them in Preller's Regionen (p. 207, seq.). They appear to have existed under the same name in the time of Aurelian. (Vopisc. Aurel. 49.) In the same district were also the Horti Achippiniae. These came into the possession of her son, Caligula, who built a circus in them, afterwards called the Circus Nero. It will be treated of in another section; and we shall only mention here that this was the place in which the Christians, having previously been wrapped in the tunica modesta or picata, were burnt, to serve as torches for the midnight games. (Tac. Ann. xv. 44.) Both the gardens mentioned came into the possession of Nero, and may therefore have also been called Horti Neronis. (Tac. Ib. and c. 39.)

These gardens having been burnt, the abata and rusnata—that is, winter and summer; but these distinctions of colours and factions do not seem to have been known till the time of the Empire, Joannes Lydus (de Mens. iv. 25, Beck.) states the original number of the factions to have been three, the rusnata, albeta and prosina; and this seems to agree with the following passage in Cicero—if, indeed, it is to be interpreted strictly, and is anything more than a fortuitous coincidence: “Necque enim in quadrigis cum secundum numeraverim, aut tertium, qui vix e carceribus exierit, cum palmae jam primus acciperit.” (Brut. 47.) However this may be, we know that in the early part of the Empire there were four colours, though by whom the fourth, or albeta, was added, cannot be said. Domitian added two more the aurata and purpura (Suet. Dom. 7.), but these do not seem to have come into customary use. The usual missura, or start, consisted of four chariots, as we learn from Virgil with the note of Servius:—

"Centum quadrigulos agitabo ad fluminum cursus" (Georg. iii. 18);

where the commentator remarks from Varro:—"Id est, unus dei exhibebi circenses ludos, qui, ut Varro dicit in libris de genti p-puli Romani, olim xxx. missus ibant." It appears probable that the carceres were twice the number of the chariots which started, in order to afford egress to those which had finished the course, whilst fresh charioteers were waiting in those which were closed to begin a new course (v. Becker, de Mari., p. 87). Thus in the Lyons mosaic eight carceres are represented; but in the Circus Maximus, after the increase of the factions to six, there were probably twelve carceres; and such also appears to have been the number in the circus on the Via Appia (Cassiod. Disc. vi. 54.). The Circus Maximus seems to have remained in a very rude and imperfect state till the time of Julius Caesar. He increased it by adding to both its extremities; and its size when thus enlarged appears to have been 3 stadia in length and 1 in breadth. Caesar also surrounded it with a canal, called Euphras, in order to protect the spectators from the fury of the elephants; but this was filled up by Nero and converted into seats for the equites, whose increased numbers probably required more accommodation. (Suet. Cæs. 39, Plin. vii. 35, Cæs. 1.) The description of the circus by Dionysius (iii. 68) is the clearest and longest we possess, but the measurements which he gives differ from those of Pliny, as he makes it 3] stadia long and 4 pletira, or 3½ of a stade, broad. But perhaps these authorities may be reconciled by assuming that one took the inner and the other the outer circumference. The reader will find a lengthened examination of these different measures in Canina's Indicazione Topografica, p. 491, seq. In Caesar's circus it was only the lower rows of seats that were built of stone; the upper rows were of wood, which accounts for the repeated fires that happened there. The first of these occurred in n. c. 31, a little before the battle of Actium, and destroyed a considerable
part of the building. (Dion Cass. l. 10.) Augustus rebuilt the Palatina, or place on which the images of the gods were laid, and erected the first obelisk between the metri. (Mon. Ancyr.; Suet. Aug. 45; Plin. xxxvi. 14. s. 5.) The side toward Rome was Augustus who had a long way to go to the sea, and at the place of Tiberius. ( Tac. Ann. v. 45.) Claudius much improved the appearance of the circus by substituting marble corridors for those of tufa, and metre of gilt bronze for the previous ones of wood. He also appropriated certain seats to the senators. (Suet. Claud. 21.) We have seen that the fire of Nero broke out in the circus, whereas it is natural to conclude that it must have been completely destroyed. Yet it must have been soon restored, since Nero caused his ridiculous triumphal procession to pass through it, and hung his triumphal wreaths round the wall of Augus. (Dion Cass. iv. 21.) The effects of another fire under Domitian were repaired with the stone from his namnachos, and it was now, perhaps, that 12 corridors were first erected. (Suet. Dom. 5, 7.) We read of another restoration on a still more magnificent scale by Trajan. (Dion Cass. viii. 7.) During the celebration of the Ludi Apollinares in the reign of Antoninus Pius, some of the rows of seats fell in and killed a large number of persons. (Capitol. Anton. P. 9; Catal. Imper.Tienn. ii. p. 244.) We know but little more of the history of the Circus Maximus. Constantine the Great appears to have made some improvements (Agr. Vict. Cass. 40. § 27), and we hear of the games being celebrated there as late as the 6th century. (Cassiod. Var. viii. 51.)

The circus was used for other games besides the chariot races, as the Ludus Trojic, Certamen Gymnicae, Venatio, Ludi Apollinares, &c. The number of persons it was capable of accommodating is variously stated. Pliny (xxxvi. 24. s. 1) states it at 260,000. One codex of the Notitia mentions 485,000, another 385,000; the latter number is probably the more correct. (Preller, Region. vii. 191.) The circus seems to have been enlarged after the conquest of Trajan.

The Circus Flaminius was founded in B.C. 220 by the consent of that name. (Liv. Epit. xx.; Cass. chron. p. 178.) We have but few notices respecting this circus, which lay under the Capitoline, with its corridors towards the hill, and its circular end towards the river. The Ludi Plebeii, and those called Taurici, were celebrated here (Val. Max. i. 7. § 4; Varr. L. L. v. § 134), and Augustus afforded in it the spectacle of a crocodile chase. (Dion Cass. iv. 10.) It also served for meetings of the people, which had previously been held in the Prisca Flaminia. (Liv. xxvii. 21. Cic. ad Att. i. 14.) We find no mention of the circus Flaminius after the first century of our era; and in the early part of the 9th century it had been so completely forgotten that the Anonymous of Einsiedeln mistook the Piazza Navona for it. Yet remains of it are said to have existed till the 16th century, at the church of S. Caterina de' Farnali and the Palazzo Mattei. (And. Fulvio, Ant. Urb. lib. iv. p. 254; Lucio Fumo, Ant. di Roma, iv. 23, p. 138.)

What is sometimes called by modern topographers the Circus Agonalis, occupied, as we have said, the site of the Piazza Navona. But the Agonalis were certainly not celebrated with circuses, games, and there are good reasons for doubting whether this was a circus at all. Its form, however, shows that it was a place of the same kind, and hence Becker's conjecture seems not improbable (Handh. p. 670), that it was the stadium founded by Domitian. The Greek foot-races had been introduced at Rome long before the time of Domitian. Both Caesar and Augustus had founded the Campus Martius (Suet. Cas. 29; Dion Cass. liii. 1), and Domitian seems to have constructed a more permanent one. (Suet. Dom. 5; Cassiod. Chron. t. ii. p. 197.) We are not indeed told that it was in the Campus Martius, but this is the most probable place for it; and the Notitia after mentioning the three theatres and the Odeum in the 9th Region names the Stadium. It is also mentioned in conjunction with the Odeum by Annuinianus Marcellinus (xvi. 10. § 14). It is discriminated from the cirri by Lamprinus: "Omnis de circo, de theatro, de studio—meretrixes collegit." (Heliog. 26.) In the middle ages it seems to have been called "Circus Alexandrinus," an appellation doubtless derived from the neighbouring thermas of Alexander Severus. By the Anonymous Einsiedelius it was confounded, as we have said, with the Circus Flaminius.

Putting this on one side, therefore, the third circus, properly so called, founded at Rome, would be that which Caligula built in the gardens of his mother Agrippina in the Vatican. (Plin. xvi. 40, xxxvi. 11; Suet. Claud. 21.) From him the place subsequently obtained the name of Calanum (Dion Cass. lix. 14), by which we find it mentioned in the Notitia. (Reg. xiv.) This circus was also used by Nero, whence it commonly obtained the name of Circus Neronis. (Plin. L. c.; Suet. Ner. 22; Tac. Ann. xiv. 14.) In the middle ages it was called Palatium Neronis. Some writers assume another circus in this neighbourhood, which Canina (Iudic. p. 590) calls Circus Hadriani, just at the back of the mansoleum of that emperor; but this seems hardly probable. (Cf. Urichs, in Class. Mus. vol. iii. p. 202.) The chief passage on which this assumption is founded is Propocius, de Bell. Goth. ii. 1 (Preller, Region. v. 215). A fourth circus was that of Maxentius about two miles on the Via Appia, near the tomb of Cecilia Metella. It used to be commonly attributed to Caracalla; but an inscription dug up in 1825 mentions Romulus, the son of Maxentius (Orell. Iusser. 1069); and this agrees with the Catalogus Imperatorum Viciennis, which describes the building of a circus to Maxentius (ii. p. 248, Rome.). This building is in a tolerable state of preservation; the spina is entire, and great part of the external walls remains; so that the spectator can here gain a clear idea of the arrangements of an ancient circus.

A complete description of it has been published by Rev. Richard Burgess (London, Murray, 1828).

The fifth and last of the circuses at Rome, which can be assumed with certainty, is the Circus Helenopolitanus, which lay near the Amphitheatrum Castrense, outside the walls of Aurelian. (Urichs, Rom. Topogr. p. 126, seq.; Becker, Antw. p. 81.) We have already said that the existence of a Circus Flamicus in the 6th Region, is a mere invention; and that of a Circus Nallustis, in the same district, rests on no satisfactory authority.

Although theatrical entertainments were introduced at Rome at an early period, the city possessed no permanent theatre before the Theatreum Pompeii, built in the second consobrini of Pompey, B. C. 55. (Vell. Pat. ii. 48; Plut. Pompeii. 52.)
visually to this period, plays were performed in wooden theatres, erected for the occasion. Some of these temporary buildings were constructed with extravagant magnificence, especially that of M. Aemilius Scaurus in B.c. 59, a description of which is given by Pliny (xxxvi. 24. s. 7). An attempt, to which we have before alluded, was indeed made by the censor Cassius, B.c. 154, to erect a stone theatre near the Lupercal, which was defeated by the rigid morality of Scipio Nasica (Vell. Pat. i. 15; Val. Max. ii. 4. § 2; Liv. Epit. xviii.; Oros. iv. 21). A good deal of this old Roman feeling remained in the time of Pompey; and in order to overcome, or rather to evade it, he dedicated a temple to Venus Victrix on the summit of his theatre, to which the rows of seats appeared to form an ascent (Tac. Ann. xiv. 20; Tert. de Spect. 10; Plin. viii. 7). Cellius places the dedication of the theatre in the third consulship of Pompey, which is at variance with the other authorities (N. A. x. 1). We have spoken of its situation in a preceding section, and shall refer the reader who desires any further information on this head to Canina (Itinerae, p. 585, seq.), who has bestowed much labour in investigating the remains of this building. There is great discrepancy in the accounts of the number of spectators which this theatre was capable of accommodating. According to Pliny, in whose MSS. there are no variations, it held 40,000 persons (xxxvi. 24. s. 7); and the account of Tacitus of the visit of the German ambassadors seems to indicate a large number ("Intravere Pompei theatrum, quo magnitudinem populi viserent," Ann. xiii. 54). Yet one of the codices of the Notitia assigns to it only 22,888 seats, and the Curiosus still fewer, or 17,590. It was called theatrum lapidarium, or marmoreum, from the material of which it was built; which, however, did not suffice to protect it from the ravages of fire. The scena was destroyed in the reign of Tiberius, and re-dedicated by Claudius (Tac. Ann. iii. 72; Dion Cass. ix. 6). The theatre was burnt in the fire under Titus, and again in the reign of Philip; but it must have been re-erected on both occasions, as it is mentioned by Ammianus Marcellinus among the objects most worthy of notice in his account of the visit of Constantius II. (xvi. 10). We learn from the Catalogue Imperatorum, that it had been repaired by Diocletian and Maximian; and it was also the object of the care of Theodoric (Cassiod. Var. iv. 51).

The Theatre of Baldus, dedicated in B.C. 12 (Suet. Aug. 29; Dion Cass. liv. 25), was a building of much less importance, and but few accounts have been preserved of it; yet it must have lasted till a late period, as it is recorded in the Notitia. According to the Curiosus it accommodated 11,600 persons; whilst the MSS. of the Notitia mention 11,510 and 8000. The Theatre of Marcellus was begun by Caesar (Dion Cass. xiii. 49), and dedicated by Augustus, B.C. 12, to the memory of his nephew, Marcellus. (Mom. Anecr.; Suet. Aug. 29; Dion Cass. liv. 26.) We have already mentioned its situation in the Forum Olimbarium, but considerable remains of it are still to be seen in the Piazza Montanara. Its arches are now occupied by dirty workshops. It does not seem to have enjoyed so much celebrity as Pompey's theatre. According to the Curiosus it was capable of accommodating 20,000 spectators. The scene was restored by Vespanius (Suet. Vesp. 19); and Lampridius mentions that Alexander Severus contemplated a renovation of the theatre (Alex. 44.).

Proque tribus resonant termae theatrum foris.

Some of the MSS. of the Notitia mention four theatres, including, of course, the Odeum, which was a roofed theatre, intended for musical performances. According to the most trustworthy accounts, it was built by Domitian, to be used in the musical contests of the Capitoline games which he instituted (Suet. Dom. 4; Cassiod. Chron. p. 197, Rom.); and when Dion Cassius (Ixxi. 4) ascribes it to Trajan, we may perhaps assume that it was finished or perfected by him. Nero appears to have first introduced musical contests (Tac. Ann. xiv. 20), but the theatre in which they were held was probably a temporary one. The Odeum was capable of holding 10,000 or 12,000 persons. It is mentioned by Ammianus Marcellinus (xvi. 10).

The Amphitheatre of Stilillus Taurus was the first permanent building of that kind erected at Rome. After the chariot races, the gladiatorial combats were the most popular spectacle of the Romans; yet it was long before any peculiar building was appropriated to them. We have already related that the first gladiators were exhibited in the Forum Boarium in B.C. 264; and subsequently these combats took place either in the circus or in the Forum Romanum; yet neither of these places was well adapted for such an exhibition. The former was
inconvenient, from its great length, and the *metae* and *opinae* were in the way; whilst the latter, besides its moral unsuitableness for such a spectacle, became by degrees so crowded with monuments as to leave but little space for the evolutions of the combatants. The first temporary amphitheatre was the wonderful one built of wood by Caesar's partisan, C. Scribonius Curio. It consisted of two separate theatres, which, after dramatic entertainments had been given in them, were turned round, with their audiences, by means of hinges or pivots, and formed an amphitheatre (Plin. xxxvi. 24. s. 8). Caesar himself afterwards erected a wooden amphitheatre (Dion Cass. xliii. 22); but that of Statilius Taurus was the first built of stone, and continued to be the only one down to the time of Vespasian. We have mentioned that it was in the Campus Martius. It was dedicated in the fourth consulship of Augustus, B.C. 30. (Dion Cass. li. 23; Suet. Aug. 29.) The amphitheatre erected by Nero in the Campus Martius was a temporary one of wood. (Suet. Nero, 12.) The amphitheatre of Taurus, which does not appear to have been very magnificent (Dion Cass. lx. 10), was probably destroyed in the fire of Nero; at all events we hear no more of it after that event. The Amphitheatrum Flavium, erected by Vespasian, appears to have been originally designed by Augustus. (Suet. Vesp. 9.) It stood on the site previously occupied by the lake of Nero, between the Velia and the Esquiline. (Mart. Spect. 2. 5,) and was capable of containing 87,000 persons. (Notitia, Reg. iii.) A complete description of this magnificent building will be found in the Dictionary of Antiquities, and need not be reiterated here. It was not completely finished till the reign of Domitian; though Titus dedicated it in the year 80. (Suet. Tit. 7; Aur. Vict. Caes. 9. 7.) In the reign of Macrinus it was so much damaged by a fire, occasioned by lightning, that it was necessary to exhibit the *gladiatores* and *venationes* for several years in the Stadium. (Dion Cass. lxxviii. 25.) The restoration was undertaken by Elagabalus, and completed by Alexander Severus. (Launp. Itcl. 17, Alex. 24.) It suffered a similar calamity under Decius (Ieron. Chron. p. 473); but the damage was again made good, and *venationes*, or combats with wild beasts, were exhibited in it as late as the 6th century. In the middle ages it was converted into a fortress; and at a later period a great part of it was destroyed by the
Romans themselves, in order to build the Cancel
teria and the Palazzo Farnese with the materials.
Enough, however, is still left to render it one of the
most striking and important monuments of imperial
Rome. Its name of Colosseum, first mentioned by

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under the form Colosseus, was either derived from
the vast size of the building, or, more probably,
from the colossus of Nero, which stood close to it.
(See Nibby, Dell' Anfiteatro Flavio, in the Ap-
pendix to Nardini, i. p. 238, which contains the
best history of the building down to modern times.)
Of the Amphitheatrum Castrense, near S. Croce,
we have already spoken [p. 827].

XVI. THE SPEAKER'S, OR BATHS.

We, of course, propose to speak here only of those
large public institutions which were open either
genus or for a mere trifle to all, and of which the
first were the Thermæ Agrippæ, near his Pan-
theon. The thermæ must not be regarded as mere
baths, or places for bathing. They likewise con-
tained gymnasia, or places for gymnastic exercises;
heæværa, or rooms for the disputations of philo-
osophers; as well as apartments for the delivery of lec-
tures, &c. The thermæ of Agrippa do not seem to
have been so splendid as some of the subsequent ones;
yet, though they suffered in the fire under Titus,
they were preserved till a late period, and are men-
tioned more than once by Martial (iii. 20. 15, 36. 6).
The Thermæ Neronianæ were erected by Nero
very near to those of Agrippa (Tac. Ann. xiv. 47;
Suet. Nero, 12). After their restoration by Alex-
ander Severus, who appears, however, to have also
enlarged them (Lampri. Alex. 23), they obtained the
name of Thermae Alexandrianae (Cassiod. Chron.
vol. ii. p. 194, Romc.). They must have lain be-

tween the Piazza Navona and the Pantheon, as they
are three mentioned by the Anonymous of Eusid-iden
betwixt the latter building and the Circus
Flaminus, which was the name he applied to the
Piazza Navona. Hence the probability that the place
just named was the Stadion of Nero. The
Thermæ Neronianæ are frequently mentioned in
a way that indicates considerable splendour (Mart. ii.
38. 8, vii. 34. 5; Stat. Silv. i. 5. 62); but their
name was obliterated by that of the Thermæ Alex-
andriniæ, by which they appear in the Notitia.

The third baths erected at Rome were the
Thermæ Titii, on the Esquiline, near the Flavi-
ian amphitheatre. (Mart. Spect. 2). There are
still considerable remains of these baths; but
the plan of them is difficult to make out, from their
having been erected on the site of a large previous
building. Canina's account of them is the best
(vide Memorie Romane di Antichità, vol. ii. p. 119,
Indice. p. 101). The site on which they stand was
perhaps previously occupied by the golden house of
Nero. Near them stand the Thermæ Trajani,
which Canina has correctly distinguished from those
of Titus (Fleiler, Regionen, p. 126; Becker, Handb.
p. 687). They are named in the Notitia as distinct,
and also in the Chroniclers, who however, singularly
enough, place the building of both in the reign of
Domitian. (Cassiod. Chron. vol. ii. p. 197, Romc.;
Hieron. vol. i. p. 443.) The baths of Titus had
been run up very expeditiously ('velocis muneris,'
Mart. Spect. 2; "thermis juxta easter, extractis,"
Suet. Tit. 7), and might consequently soon stand in
need of restorations; and it seems not improbable,
as Becker suggests (Handb. p. 687), that Trajan,
whilst he repaired these, also built his own at the
side of them, before he had yet arrived at the im-
perial dignity. Cassiodorus (I. c.) expressly mentions
the year 90. Those actually built by Trajan must
have been the smaller ones lying to the NE. of those
of Titus, since Anastasius mentions the church of
S. Martino de' Monti as being built "juxta thermas
Trajanæm" (Vit. Sylvauchi, p. 88, Blanch.).
His object in building them may have been to separate
the baths of the sexes; for the men and women had
hitherto bathed promiscuously; and thus the Catal.
reliquæ in Termis Trajanis laverunt."

The emperor Commodus, or rather his freedman
Cleander in his name, is related to have built
some baths (Lampr. Comm. 17; Herod. i. 12); and
we find the Thermæ Commodianæ set down in the 1st Region in the Notitia; whilst, by
the Anonymous of Eusidien, on the contrary, they
are three or four times mentioned as close to the
Rotunda. Their history is altogether obscure and
impenetrable. The Thermæ Severianæ are
also recorded in the Notitia in the 1st Region in
connection with the Commodianæ. They are men-
tioned by Lampriudius (Seecr. 19); but no traces of
them remain.

The Thermæ Antoninianæ or Caracallæ
present the most perfect remains of any of the
Roman baths, and from their vastness cannot fail
to strike the spectator with astonishment. The
large ball was regarded in antiquity as inimitable.
(Spart. Carac. 9, Secer. 21.) They were dedicated
by Caracalla; butEsbacabalus commenced the out-
portions, which were finished by Alexander Severus.
(Lampr. Hel. 17, Alex. 23.) They are situated
under the church of S. Balbina, on the right of the
Via Appia.

But the largest of all the baths at Rome were the
Thermæ Diocletianæ. Unfortunately they are
in such a ruined state that their plan cannot be
 traced so perfectly as that of the baths of Car-
calla, though enough remains to indicate their vast
extent. They are situated on the inside of the
apery of Servius, between the ancient Porta Collina
and Porta Viminalis. Vopiscus mentions them in
connection with the Bibliotheca Ulpia, which they
contained (Prob. 2). These were followed by the
Thermæ Constantiniæ, the last erected at Rome. They are mentioned by Aurelius Victor as an "opus caeteris haurd malto dispersum" (Coes. 40, 27). In the time of Du Péray, there were still some vestiges of them on the Quirinal, on the site of the present Palazzo Rospigliosi; but they have now entirely disappeared. At one time the colossal figures on Monte Cavallo stood near these baths, till Sextus V. caused them to be placed before the Quirinal palace. Tradition connects them with the Equitii Taruntiæ Regia Armeniorum, mentioned in the Notitiæ in the 7th Region; in which case they would belong to the time of Nero. On the other hand they claim to be the works of Phidias and Praxiteles; but there is no means of decided this matter.

Besides the baths here enumerated, the Notitiæ and Curiosum mention, in the 13th Region, but under mutilated forms, certain Thermæ Sublinae et Declinae, to which we have already alluded in the 5th Section. They do not, however, seem to have been of much importance, and their history is unknown.

XVII. The Bridges.

Rome possessed eight or nine bridges; but the accounts of them are so very imperfect that there are not above two or three the history of which can be satisfactorily ascertained. The Pons Subli- cius, the oldest and one of the most frequently mentioned of all the Roman bridges, is precisely that whose site is most doubtful. It was built of wood, as its name imports, by Ancus Marcius, in order to connect the Janiculum, which he had fortified, with the city. (Liv. i. 33; Dionys. iii. 43.) It was considered of such religious importance that it was under the special care of the pontifices (Varr. L. L. v. § 83), and was repaired from time to time, even down to the reign of Antoninus Pius. (Capitol. Aut. P. 8.) Nay that it must have existed in the time of Constantine is evident, not only from its being mentioned in the Notitiæ, but also from the fact of a bridge at Constantinople being named after it, no doubt to perpetuate in that city the remembrance of its sacred character. (Deacr. Const. Reg. xiv.) Yet the greatest difference of opinion prevails with regard to its situation; and as this question also involves another respecting the site of the Pons Aeolicus, we shall examine them both together.

The other. An inference might perhaps be drawn from a passage in Seneca, compared with another in Plautus, in favour of the bridge being outside of the Porta Trigemina: "In Sublincum Pontem me transfer et inter egentes me adduxit: non ideo tamen me despiciat, quod in illorum numero consistea, qui manum ad stipem peragunt." (Sen. de V. Beat. 25.)

As the Pons Sublincus is here shown to have been the haunt of beggars, so Plautus intimates that their station was beyond the P. Trigemina (Capt. i. 1. 22):

"Ire extra Portum Trigeminam ad sacrum licet;"

When the Tiber is low the piles of a bridge are still visible that existed just outside of the Porta Trigemina, near the Porta di Ripa Grande (Canina, Indicac. p. 557); and the Italian topographers, as well as Bunae, have assumed them to be the re-
mains of the Sublician bridge; whilst Becker, in his
De Muris, held them to belong to the Pons Aemilius.
That writer in the treatise alluded to (p. 78, seq.) made three assertions respecting the Aemilian bridge: (1) That it was not the same as the Sublician; (2) that it stood where the Sublician is commonly placed, i.e. just below the Porta Trigemina; (3) that it was distinct from the Pons Lapideus, or Lepidi. But in his Handbuch, published only in the following year, he rejected all these assertions except the first.

According to the most probable view of this intricate and much disputed question at which we can arrive, the matter appears to us to have stood as follows: the Pons Sublicius was outside of the Porta Trigemina, at the place where remains of a bridge still exist. The reasons for arriving at this conclusion have been stated at the beginning of this discussion. Another bridge, of stone, also called Sublicius, was erected close to it to serve the purposes of traffic; but the wooden one was still preserved as a venerable and sacred relic, and as indispensable in certain ancient religious ceremonies, such as the precipitating from it the two dozen men of straw. But the stone bridge had also another name, that of Lapideus, by way of distinction from the wooden bridge.

Becker is of opinion that the notion of Aethicus, or Julius Orator, that Pons Lapideus was only a vulgar error for Pons Lepidi, is a "false etuditionis conjectura," and we think so too. We do not believe that the bridge ever bore the name of Lepidius. We may see from the account given of the wooden bridge by Dionysius, that, though preserved in his time, it was useless for all practical purposes (iii. 45).

We may be sure that the pontifices would not have taken upon themselves the repairs of a bridge subject to the wear and tear of daily traffic. Ovid (Fast. v. 622) adverts to its existence, and to the sacred purposes to which it was applied:

"Tunc quoque priscorum virgo simulacra virerum
Mittere roboreo scirpea ponte solet."

The coexistence of the two bridges, the genuine wooden Sublician, and its stone substitute, is shown in the following passage of Plutarch: οὐ γὰρ ἔμεινα, ἀλλ' ἐπάφατον ἑκείνης Ῥώμαιοι τὴν καταλώσα τῆς ξύλινης γεφύρας... Η δὲ λαθύνη πολλὰς ὑπερον ἐξαιρότατη χρώσις ὑπ’ Αἰμίλλου ταμιεύστος. (Nam. 9.) Still more decisive is the testimony of Servius: "Cum per Sublicium pontem, huc est lignaeum, qui modo lapideus dicitur, transire conueratur (Porstia)" (ad Aen. viii. 646). There must certainly have been a strong and practicable bridge at an early period at this place, for the heavy traffic occasioned by the neighbourhood of the Emporium; but when it was first erected cannot be said. The words of Plutarch, ὑπ’ Αἰμίλλου ταμιεύστος, are obscure, and perhaps corrupt; but at all events we must not confound this notice with that in Livy respecting the building of the Pons Aemilius; the piles of which were laid in the censorship of M. Aemilius Lepidus and M. Fulvius Nobilior, b.c. 179, and the arches completed some years afterwards, when P. Scipio Africanus and L. Mummius were censors (xl. 51). There is no proof that the Ponte Rosso is the Pons Aemilius; but Becker, in his second view, and Canini assume that it was; and this view is as probable as any other.

There were several bridges at Rome before the Pons Aemilius was built, since Livy (xxxv. 21) mentions that two were carried away by the stream in B.C. 193; and these could hardly have been all, or he would undoubtedly have said so. The Insula Tiberina, was, in very early times, connected with each shore by two bridges, and hence obtained the name of Inter Duos Pontes. (Plut. Topl. 8; Macrob. Sat. ii. 12.) That nearest the city (now Pons Quattro Capi) was the Pons Fabricius, so named from its founder, or probably its restorer.

L. Fabricius, as appears from the inscription on it, and from Dion Cassius (xxxvii. 45). It was the favourite resort of suicides:

"— justa sapientem pascer e barbam
Atque a Fabricio non tristem ponte reverti."

(Hor. S. ii. 3. 36.)

The bridge on the farther side of the island (now Ponte S. Bartolommeo) is commonly called Pons Cestius, and appears to have borne that name in

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INSULA TIBERINA, WITH THE PONS FABRICIUS AND PONS CESTIUS.

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the middle ages. In the inscription, however, which is still extant upon it, it is called Pons Gratianus, and its restoration by Valentinein, Valens, and Gratian is commemorated (Canina, Indice, p. 576 et al. Annu. Mag. xxvii. 3: Szym. Epist. v. 76, x. 45).

Besides these bridges we find four others recorded in the summary of the Notitia, namely, the Aelius, Aurelius, Probi, and Milvius. The last of these lay two miles N. of Rome, at the point where the Flaminian Way crossed the Tiber, and has been already described in this dictionary. [Pons Milvius.] The Pons Aelius (now Ponte S. Angelo) was built by Hadrian when he founded his mausoleum, to which it directly leads (Spart. Rude, 19; 4). In the time of the Anonymous of Einsiedeln, who has preserved the inscription, it was called Pons S. Petri. But before the time of Hadrian there was a bridge which connected the district of the Vatican with the city near the gardens of Caligula and Nero, remains of which still exist near S. Spirito. This is probably the bridge which is called in the Mirobilia "Pons Neronianus," and by the ancient topographers "Pons Vaticanius." The Pons Triumphalis has also been sometimes identified with this bridge; but Procopius, who is followed by Bunsen, places the Porta Triumphalis above the Aelian bridge; and it is said that there are still remains of one of the piles near Tor di Nona. But in the time of Preissinus these had disappeared, and the Pons Aurelius formed the only communication between the city and the Vatican district.

The Pons Aurelius was most probably the present Ponte Sisto, leading to the Janiculum and the Porta Aurelia. It appears to have been called Pons Antoninus in the middle ages. What the Pons Prium may have been is impossible to say. Becker assigns the name to the bridge by the Porta Trigemina, but merely because, having denied that to be the Sublicius, he has nowhere else to place it. Canina, on the contrary (Indice, p. 609), places it where we have placed the Pons Aurelius.

XVIII. AQUEDUCTS.

In the time of Frontinus there were at Rome nine principal aqueducts, viz., the Appia, Anio Vetus, Marcia, Tepula, Julia, Virgo, Aliaetina, Claudia, Anio Novus; and two subsidiary ones, the Augusta and Rivers Herculeus, (Epist. 4.) Between the time of Frontinus and that of Preissinus the number had considerably increased, since the latter historian relates that the Goths destroyed 14 aqueducts that were without the walls. (B. G. i. 19.)

The Notitia enumerates 19, viz. the Trajana, Anicia, Attica, Marcia, Claudia, Herculea, Ceretala, Julia, Augustus, Appia Aurelia, Cirinina, Aurelia, Damanta, Virgo, Tepula, Severiana, Antonianina, Alexandria. To enter into a complete history of all these would almost require a separate treatise; and we shall therefore confine ourselves to a statement of the more important particulars concerning them, referring those readers who are desirous of more information on the subject to the Dictionary of Antiquities, art. Aqueducts.

The Aqua Appia was, as we have already related, the first aqueduct conferred on Rome by the care of the censor Appius Claudius Caecus, after which it was named. It commenced on the Via Praenestina, between the 7th and 8th milestone, and extended to the Salaria, near the Porta Trigemina. The whole of it was underground, with the exception of sixty passus conducted on arches from the Porta Capena. Its water began to be distributed at the innus CEvus Publicus, near the Porta Trigemina. (Front. Ag. 5.)

The Anio Vetus was commenced by the censor M. Curius Dentatus in n. 273, and completed by M. Fulvius Flaccus. (Ib. 6: Anq. Vir. F. Ill. 33.) It began above Tibur, and was 43 miles long; but only 221 passus, or less than a quarter of a mile, was above ground. It entered the city a little N. of Porta Maggiore.

The Aqua Marcia, one of the noblest of the Roman aqueducts, was built by Q. Marcus Roxanus, a.p. 576; it was the purviewance of a commission of the senate, n. 144. It began near the Via Valeria at a distance of 36 miles from Rome; but its whole length was nearly 62 miles, of which 6935 passus were on arches. Respecting its source, see the article FUCINUS LAT. [Vol. I. p. 918.] It was lofty enough to supply the Mons Capitolinus. Augustus added another source to it, lying at the distance of nearly a mile, and this duct was called after him, Aqua AVGUSTA, but was not reckoned as a separate aqueduct. (Frontin. Ag. 12; Plin. xxxi. 24; Strab. v. p. 240.)

The Aqua TiUSA, or Aqua SEA, was commenced by the consensus of the Roman Senate, and was built by the consuls C. Cestius Capito, and L. Cassius Longinus, n. c. 127. Its source was 2 miles to the right of the 10th milestone on the Via Latina. The preceding aqueduct was united by Agrippa with the Aqua JUlia, which began 2 miles farther down; and they flowed together as far as the Pisicina on the Via Latina. From this point they were conducted in separate channels in conjunction with the Aqua Marcia, so that the Aqua Julia was in the uppermost canal, the Marcia in the lowest, and the Tepula in the middle. (Front. Ag. 8, 9, 19.) Remains of these three aqueducts are still to be seen at the Porta S. Lorenzo and Porta Maggiore.

The Aqua Virgo was also conducted to Rome by Agrippa in order to supply his baths. According to Frontinus (Ag. 10) its name was derived from its source having been pointed out by a young maiden, but other explanations are given. (Plin. xxxi. 25; Cassiel. Var. vii. 6.) It commenced in a marshy district at the 8th milestone on the Via Collatina, and was conducted by a very circuitous route, and mostly underground, to the Pincian hill; whence, as we have before mentioned, it was continued to the Campus Martius on arches which have remained to this day. The Aqua Virgo is the only aqueduct on the left bank of the Tiber which is still in some degree serviceable, and supplies the Fontana Trevi.

The Aqua Aliaetina belonged to the Transiberine Region. It was constructed by Augustus, and had its source in the Lacus Aliaetina (now Lago di Martignano), lying 64 miles to the right of the 14th milestone on the Via Claudia. Its water was bad, and only fit for watering gardens and such like purposes. (Front. 11.)

The Aqua Claudia was begun by Caligula, and dedicated by Claudius, n. d. 50. This and the Anio Novus were the most gigantic of all the Roman aqueducts. The Claudia was derived from two abundant sources, called Caerus and Curitius, near the 38th milestone of the Via Sublashensis, and in its course was augmented by another spring, the Albidus. Its water was particularly pure, and the best after that of the Marcia.

The Anio Novus began 4 miles lower down the Via Sublashensis than the preceding, and was the
longest and most lofty of all the aqueducts, being 58,740 passes, or nearly 59 miles, long, and its arches were occasionally 109 feet high. (Front. 15.) This also was completed by the emperor Claudius, as appears from the inscription upon its remains over the Porta Maggiore; where both enter the city on the same arch, the Anio Novus flowing over the Claudia. Hence it was conducted over the Caelian hill on the Arcus Neroantii or Cardinufii, which terminated, as we have already said, near the temple of Claudius.

As Procopius mentions fourteen aqueducts, five new ones must have been added between the time of Frontinus and that of this historian; but respecting only two we have any certain information. The first of these is probably the Aqua Trajana, which we find recorded upon coins of Trajan, and which is also mentioned in the Acta Martyr. S. Anton. The water was taken from the neighbourhood of the Laciui Sabatini (Logio di Baccianese), and, being conducted to the height of the Janiculam, served to turn the mills under that hill. (Procop. B. G. 5. 19.) This canal still serves to convey the Acqua Paola, which, however, has been spilt by water taken from the lake. It was also called Cimina.

The Aqua Alexandrina was constructed by the emperor Alexander Severus for the use of his baths. (Lamp. prid. Alex. 25.) Originally it was the same as that now called Acqua Felice, but conducted at a lower level.

The Aqua Severiana is supposed to have been made by the emperor Septimius Severus for the use of his baths in the 1st Region; but there is no evidence to establish its execution.

The Aqua Antoniniana was probably executed by Caracalla for the service of his great baths in the 12th Region; but this also is unsupported by any satisfactory proofs. (Canina, Indice, p. 620.) The names and history of a few other aqueducts which we sometimes find mentioned are too obscure to require notice here.

It does not belong to this subject to notice the Roman Viae, an account of which will be found under that head.

**SOURCES AND LITERATURE OF ROMAN TOPOGRAPHY.**

With the exception of existing monuments, the chief and most authentic sources for the topography of Rome are the passages of ancient authors in which different localities are alluded to or described. Inscriptions also are a valuable source of information. By far the most important of these is the Monumentum Ancarianum, or copy of the record left by Augustus of his actions; an account of which is given elsewhere. [Vol. I. p. 134.] To what is there said we need only add that the best and most useful edition of this document is that published at Berlin with the emendations of Franz, and a commentary by A. W. Zumpt (1843, 4to. pp. 120). Another valuable inscription, though not nearly so important as the one just mentioned, is that called the Basii Capitolina (Gruen, ccl.), containing the names of the Vici of 5 Regions (the 1st, 10th, 12th, 13th, and 14th), whose curatores and vicomagni created a monument to Hadrian. It will be found at the end of Becker's Handbuch, vol. i. We may also mention among sources of this description the fragments of Calendars which have been found in various places, and which are frequently useful by marking the sites of temples where certain sacrifices were performed. For the most part the original marbles of these fragments have disappeared, and the inscriptions on them are consequently only extant in MS. copies. One of the most ancient monuments of this kind is the Fasti Maffeiurn or Calendarium Maffeiunum, so called from its having been preserved in the Palazzo Maffei. With a few lacunae, it contains all the twelve months; but what little information that is to be found in it, besides the principal festivals, relates chiefly to Augustus. The next in importance is the Fasti Praenestini, discovered at Praeneste (Palestrina) in 1774. Verrius Flaccus, the celebrated gram- marian, arranged and annotated it, caused it to be cut in marble, and erected it in the forum at Prae- neste. (Suet. Ill. Gramm. c. 17.) Only four or five months are extant, and those in an imperfect state. The Calendarium Amiensinurn was discovered at Amiens in 1703, and contains the months from May to December, but not entire. The calendar called Fasti Capranicorum, so named from its having formerly been preserved in the Aqua Capranica, contains August and September complete. Other calendars of the same sort are the Antialtimur, Vetusum, &c. Another lapidary document, but unfortunately in so imperfect a state that it often serves rather to puzzle than to instruct, is the Capitoline Plan. This is a large plan of Rome cut upon marble tablets, and apparently of the age of Septimius Severus, though with subsequent additions. It was discovered by the architect Giovanni Antonio Desi, in the pontificate of Pius IV., under the church of SS. Cosmo e Damiano; where, broken into many pieces, it was used as a covering of the walls. It came into the possession of Cardinal Farnese, but was put away in a lumber room and forgotten for more than a century. Being rediscovered, it was published in 1673, in 20 plates, by Giovanni Pietro Bellori, librarian to Queen Christine; and subsequently at the end of the 4th volume of the Thesaurus of Graevius. The original fragments were carried to Naples with the other property of the Farnese family, and were subsequently given by the king of Naples to Pope Benedict XIV. In 1742 Benedict presented them to the Capitoline Museum at Rome, where they now appear on the wall of the staircase; but several of the pieces had been lost, for which copies, after the designs of Bellori and marked with a star, were substituted. On these fragments the plans of some ancient buildings may be made out, but it is very seldom that their topographical connection can be traced.

Amongst the literary records relating to Roman topography, the first place must be assigned to the Notitia. The full title of this work is: Notitia Dignitatum, orinatis, et ordinis, et in Partibus Ori- entali et Occidentali; and it is a statistical view of the Roman empire, of which the description of Rome forms only a small portion or appendix. It cannot be later than the reign of Constantine, since no Christian church is mentioned in it, and indeed no building later than that emperor; nor, on the other hand, can it be earlier, since numerous buildings of the 3rd century, and even some of Constantine's, are named in it. The design of it seems to have been, to name the principal buildings or other objects which marked the boundaries of the different Regions; but we are not to assume that the buildings are always named in the order in which they occurred, which is far from being the case. This
catalogue has come down to us in various shapes. One of the simplest and most genuine seems to be that entitled *Chronicon Urbs Romae Regionum XIII. cum Brevariais suis*, the MS. of which is in the Vatican. Some of the other MSS. of the *Notitia* seem to have been interpolated. The spelling and grammar betray a late and barbarous age, but it is impossible that the work can have been composed at the time when the MS. was written.

Besides these there are two catalogues of the so-called *Regionam Publicis Victor* and *Sexstus Rufus*, which till a very recent period were regarded as genuine, and formed the chief basis of the works of the Italian topographers. It is now, however, universally allowed that they are compilations of a very late date, and that even the names of the writers of them are forgeries. It would be too long to enter in this place into the reasons which have led to this conclusion; and those readers who are desirous of more information will find a full and clear statement of the matter in a paper of Mr. Burnaby in the *Classical Museum* (vol. iii. p. 373, seq.).

The only other authorities on Roman topography that can be called original are a few notices by travellers and others in the middle ages. One of the principal of these is a collection of inscriptions, and of routes to the chief churches in Rome, discovered by Mabillon in the monastery of Einsiedlen, whence the author is commonly cited as the *Anonymus Einsiedlenensis*. The work appears to belong to the age of Charlemagne, and is at all events older than the Lombar city, or the middle of the 9th century. It was published in the 4th vol. of Mabillon's *Anecdotae*; but since more correctly, according to the arrangement of Gustav Heindel, in the *Archiv für Philologie und Pädagogik*, vol. v. p. 115, seq. In the Routes the principal objects on the right and left are mentioned, though often lying at a considerable distance.

The treatise called the *Mihabilia Romae*, prefixed to the *Chronicon Romualdi Salviani* in a MS. preserved in the Vatican, and belonging apparently to the 12th century, seems to have been the first attempt at a regular description of ancient Rome. It was compiled from statistical notices, narratives in the *Acta Martyrum*, and popular legends. It appears, with variations, in the *Libri Censuum* of Cecconis, and in many subsequent manuscripts, and was printed as early as the 16th century. It will be found in Montfaucon, *Diction. Ital. p. 283*, seq., and in Nibby's *Eftenorali Letterarie*, Rome, 1820, with notes. A work ascribed to Marinus POLONES, belonging probably to the latter part of the 13th century, seems to have been chiefly founded on the *Mihabilia*. Accounts of some of the gates of Rome will be found in William of Malines's work *DeGradis Region Anglorum* (book iv.).

The Florentine FOCHIO, who flourished in the 13th century, paid great attention to Roman antiquities. His description of Rome, as it existed in his time, is a mere sketch, but elegant, scholarly, and touching. It is contained in the first book of his work entitled *De Varietate Fortunae Urbis Romae*, and will be found in Salengro, *Nov. Thesaur. Ant. Rom.* vol. i. p. 501. A separate edition of his work was also published in Paris, 1723.

The traveller KYRACUS, called from his native town Anconitanus, who accompanied the emperor Sigismund, passed a few days in Rome during the time that Poggio was also there, which he spent in collecting inscriptions, and noting down some remarks. His work, entitled *Kyriaci Anconitani Itinerarium*, was published at Florence in 1742.

The traveller CENSUUM, called from his native town Anconitanus, who accompanied the emperor Sigismund, passed a few days in Rome during the time that Poggio was also there, which he spent in collecting inscriptions, and noting down some remarks. His work, entitled *Kyriaci Anconitani Itinerarium*, was published at Florence in 1742.

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VICTOR.

George Fabricius, of Chemnitz, author of *Antiquitatum Libri II.*, Basle, 1550, accused Panvinius of stealing from him; but if such was the case, he greatly improved what he purloined. Jean Jacques Boissard, of Besançon, published at Frankfort in 1597 a *Topographia Romana Urbis*, which is not of much value; but the sketches in his collection of inscriptions have preserved the aspect of many things that have now disappeared. The next work of any note is the *Roma vetus et Recessus dei Jessuit Alex. Donatus of Siena, in which particular attention was paid to the illustration of Roman topography by passages in ancient authors. It was published at Rome, 1638, 4to, and also in the *Theaurus* of Graevius, vol. iii. But this production was soon obscured by the more celebrated work of Faminiano Nardini, the *Roma Antica*, which marks an epoch in Roman Topography, and long enjoyed a paramount authority. So late as the year 1818, Hobhouse characterized Nardini as "to this day the most serviceable conductor." (Hist. Illustrations of Childe Harold, p. 54.) Yet, in many respects, he was an incompetent guide. He knew no Greek; he took the works of the pseudo-Bernardines for the foundation of his book; and it is even affirmed that, though he lived in Rome, he had never visited many of the buildings which he describes. (Bunsen, Vorrede zur Beschreibung, p. xxxiv.) His work was published at Rome, 1668, 4to; but the best edition of it is the 4th, edited by Nibby, Rome, 1818, 4 vols. 8vo. There is a Latin translation of it in Graevius, vol. iv. In 1680, Raphael Fabretti, of Urbino, secretary to Cardinal Ottoboni, published a valuable work, *De Aquaeuctiis*, which will also be found in the same volume of Graevius.

Towards the end of the 17th century two learned French Benedictines, Mabillon and Montaunois, rendered much service to Roman topography. Mabillon first published the *Anonymus Einsiedelensis in his Anecdeta* (vol. iv. p. 50, seq.); Montaunois, who spent two years and a half in Rome (1699—1700), inserted in his *Duirium Italicum* a description of the city divided into twenty days. The 20th chapter contains a copy of the *Micrabili*. In 1687 Otios Borrichius published a topographical sketch of Rome, according to the Regions. It is in the 4th volume of Graevius the illustration of the Marius Ridolphi Venuti, entitled *Accurata et succinta Descripzioue Topographica delle Antichita di Roma* (Roma, 1763, 2 vols. 4to.), is a book of more pretensions. Venuti took most of his work from Nardini and Piranesi, and the new matter that he added is generally erroneous. The 4th edition by Stefano Pale, Rome, 1824, is the best. Francesco Ficoroni's *Vestigia et Rarita di Roma Antica* (Roma, 1744, 4to.) is not a very satisfactory performance. The most useful portions of it have been inserted in the *Miscellanea di Pea* (part i. pp. 118—178). The work of our countryman Andrew Langdon, *Remarks on the Antiquities of Rome and itsEnvirons* (London, 1797, 4to.), was, in its day, a book of some authority. Many valuable observations on Roman topography are scattered in the works of the learned Gaetano Marini, and especially in his *Atti de' Fratelli Arevi*; but he treated the subject only incidentally. The same remark applies to Visconti. The *Roma descrita ed illustrata* (Roma, 1806, 2 vol. 4to.), of the Abbate Guaiani is the parent of most of the modern guide books. Antonio Nibby has published several useful works on Roman topography, which, if sometimes deficient in accurate scholarship, display nevertheless considerable acuteness and knowledge of the subject. His principal works are, *Del Foro Romano, della Via Sacra*, etc., Roma, 1819, 8vo.; *Le Mura di Roma, disegnate da Sir W. Gell, illustr. da A. Nibby*, Roma, 1820; and his *Roma Antica*, published in 1838. Sir Wm. Gell's *Topography of Rome and its Vicinity* (2nd Edit., revised and enlarged by Banbury, London, 1846) contains some useful information. The *Miscellanea filologica, critica ed antiquaria* (Rome, 1790), and the *Boletin Descrizione di Roma* (Rome, 1820, 3 vols. 8vo.), by Carlo Fea, are useful works. Hobhouse's *Historical Illustrations of Childe Harold, with Dissertations on the Ruins of Rome* (London, 2nd ed. 1818, 8vo.) are chiefly valuable for their account of the gradual destruction of the city. The works of two other Englishmen are now out of date viz. *Edward Burton's Description of the Antiquities of Rome* (Oxf. 1821; London, 1828, 2 vols. 8vo.); and the Rev. Richard Burgess's *Topography and Antiquities of Rome* (London, 1831, 2 vols. 8vo.). *Forster's Italy* is of little service in any respect. Schuchl's *Geographica und Beschreibung der alten Stadt Rom* (Hanover, 1824—1828, 2 vols. 8vo.), though still in some respects a useful production, must now be regarded as superseded by more recent works.

We are now arrived at the *Beschreibung der Stadt Rom*, with which may be said to commence the modern epoch of Roman topography. This work was projected in 1817 by some German literati then reading at Rome, among whom were the present Chevalier Bunsen, and Ernst Platner, Edward Gerhard and Wilhelm Eitell. They were joined by the celebrated historian R. G. Niebuhr, who undertook the superintendence of the ancient part; for the scheme of the book embraced a complete description of the modern city, with all its treasures of art, besides an account of ancient Rome. It is, however, of course only with the latter that we are here concerned, which was undertaken by Niebuhr, Bunsen, and subsequently L. Urlichs. Niebuhr's connection with the work was not of long duration, and only a few of the descriptions are from his hand, which form the most valuable portion of the book. The views of the German scholars threaten a complete revolution in Roman topography. They seemed to have come to Rome with the express design of overturning the paper city, as their ancestors many centuries before had subverted the stone one. In extent and accuracy of erudition they were far superior to their Italian antagonists; but this advantage is often more than counterbalanced by that want of sober and critical good sense which so frequently mars the productions of German scholars. They have succeeded in throwing doubt upon a great deal, but have established very little in its place. To Piale, and not established the true situation of the forum, which may be considered as the most important step in the modern topography of Rome. The German views respecting the Capitol, the comitium, and several other important points, have found many followers; but to the writer of the present article they appear for the most part not to be proved; and he has endeavoured in the preceding pages to give his reasons for that opinion.

It cannot be denied, however, that the appearance of the *Beschreibung* did great service to the cause of Roman topography, by awakening a sharper and more extended spirit of inquiry. The first volume 313
appeared at Stuttgart in 1829, the last in 1842.

As a literary production—we are speaking of course of the ancient parts—it is of little service to the scholar. The descriptions are verbose, and the ancient ones being intermingled with the modern have to be sought through a voluminous work. A still graver defect is the almost entire absence, especially in the earlier volumes, of all citation of authorities.

At this period in the history of Roman topography W.A. Becker, paid a short visit to Rome. Becker took up the subject of his researches as a point of national honour; and in his first tract, De Romane Literis. Mvris atque Portis (Leipzig, 1842), devoted two pages of the preface to an attack upon Canina, whom he suspected of the grave offence of a want of due reverence for German scholarship. But with an inborn pugnacity his weapons were also turned against his own countrymen. Amid a little faint praise, the labours of Bunsen and Urlichs were censured as incomplete and unsatisfactory. In the following year (1845) Becker published the first volume of his Handbuch der Römischen Alterthümer, containing a view of the topography of Rome. A review of his work by L. Preller, which appeared in the Neue Jenaische Allgemeine Literatur-Zeitung, though written with candour and moderation, seems to have stung Becker into fury. He answered it in a pamphlet entitled Die Römische Topographie in Rom, eine Warnung (Leipzig, 1844), in which he accused Preller of having taken up the cudgels in favour of Canina, though that gentleman is a moderate adherent of the German school of topographers. Nothing can exceed the arrogant tone of this pamphlet, due very largely of which is owing to its appearance, the author answered by Urlichs in his Römische Topographie in Leipzig (Stuttgart, 1845), in which, though Becker well deserved castigation, the author adopted too much of the virulent and personal tone of his adversary. The controversy was brought to a close by a reply and rejoinder, both written with equal bitterness; but the dispute has served to throw light on some questions of Roman topography. In a purely literary point of view, Becker's Handbuch must be allowed to be a very useful production. His views are arranged and stated with great clearness, and the constant citation of authorities at the bottom of the page is very convenient to the student. The writer of this article feels himself bound to acknowledge that it would not have been possible for him to have prepared it without the assistance of Becker's work. Nevertheless he is of opinion that many of Becker's views on the most important points of Roman topography are entirely erroneous, and that they have gained acceptance only from the extraordinary confidence with which they are asserted and the display of learning by which they are supported. Amongst other German topographers we need only mention here L. Preller, who has done good service by some able papers and by his useful work on the Regions of Augustus (Die Regionen der Stadt Rom, Jena, 1846, 8vo.). We may add that the English reader will find a succinct and able sketch of the views of the German school, and particularly of Becker, in a series of very valuable papers by Mr. Bunbury, published in the Classical Museum (vols. iii. iv. and v.).

We shall close this list with the names of two modern Italian topographers. Between the years 1820 and 1835, Stefano Piale published some very useful discussions on various points of Roman topography, among which the following may be particularly mentioned: Delle Porte settentrionali del Recinto di Servio; Delle Porte orientali, delle meridionali, e di quelle del Monte Aventino della stessa cinta; Della grandezza di Roma al tempo di Plinio; Del Foro Romano; Delle Mura Aureliane; e degli antichi Arsenali dati Narnia, &c. But at the head of the modern Italian school must be placed the Commentatore, Luigi Canina. Canina has a real enthusiasm for his subject, which, from his profession, he regards from an architectural rather than a philological point of view; and thus, combined with the advantages of a residence at Rome, goes far to compensate the absence of the profound, but often unwieldy, erudition of the Germans. The later editions of his works have been freed from some of the errors which disfigured the early ones, and contain much useful information, but unmixed sometimes with erroneous views; a defect, however, which in a greater or less degree must be the lot of all who approach the very extensive and very important subject of Roman topography. Canina's principal works are the Indicazione topografica di Roma antica, 4th ed. Rome, 1850, 8vo.; Del Foro Romano e sue Adjacenze, 2nd ed. 1845; and especially his magnificent work in four largefolio volumes entitled Gli Edifici di Roma antica, with views, plans, and restorations.

It now only remains to notice some of the principal maps and other illustrations of Rome. The Florentine San Gallo, who flourished in the 15th century, drew several of the most remarkable monuments. The sketches and plans of Antonio Labacco, executed at the beginning of the 16th century, are very valuable, and were already mentioned in works; Raphael designed, or thought of designing, a plan of the restored city. This plan, if ever executed, is no longer in existence; but a description of it will be found in a letter addressed by Castiglione to Pope Leo X. (Published in the works of Castiglione, Padua, 1733. There is a translation of it in the Beschreibung, vol. i. p. 266, seq.) Serlio of Bologna, architect to Francis I., gave many plans and sketches of ancient Roman buildings in the 3rd book of his work on architecture (Venice, 1544, fol.), to which, however, he added restorations. Lemmi of Bologna's great plan of Rome as it was in 1551, was most important for Roman topography. It was drawn on wood in 24 plates; but unfortunately all that now remains of it is an imperfect copy in the Barberini palace. Pirro Ligorio and Bernado Gaunucci published several views in Rome about the middle of the 16th century. In 1570 appeared the great work of Palladio, Libri IV. dell'Architettura, &c. (Venice, fol.), in the 4th book of which are several plans of ancient temples; but the collection is not so rich as that of Serlio. Scamozzi Dizover sopra le Antichità di Roma (Venice, 1582, fol.) contains some good views, but the letter-press is insignificant. In 1574 Fulvius Uranus assisted the Parisian architect Du Pérac in drawing up a plan of the restored city, which was published in several sheets by Giacomo Lauro. It is erroneous, incomplete, and of little service. Of much more value are the views of ancient monuments published by Du Pérac in 1573, and republished by Lossi in 1773. In the time of Du Pérac several monuments were in existence which have now disappeared, as the forum of Nerva, the Septizonium, and the trophies of Marius. The sketches of Pietro Santi Bartoli, first published in 1741, are clever but full of mannerism.
ROMATINUS. Antoine Desgodets, sent to Rome by Colbert, published at Paris in 1682 his work in folio, entitled *Les Epitaphes aniques de Rome meursus et dessinees*. The measurements are very correct, and the work indispensable to those who would thoroughly study Roman architecture. Noll's great plan of Rome, the first that can be called an accurate one, appeared in 1748. In 1784 Piranesi published his splendid work the *Antichita Romane* (Rome, 4 vols. fol.), containing the principal ruins. It was continued by his son, Francesco Piranesi. The work of Mich. d'Overbeke, *Les vestes de l'ancienne Rome* (La Haye, 1673-2 vols. Large fol.), is also of great value. In 1822 appeared the *Antichita Romane* of Luigi Rossini (Rome, 1822, large fol.). To the plans and restorations of Canina in his *Edifici* we have already alluded. His large map of Rome represents of course his peculiar views, but will be found useful and valuable. Further information on the literature of Roman topography will be found in an excellent preface to the *Beschreibungen* by the Chevalier Runsen.

[† H. ‡ D.]

COIN OF ROME.

ROMATINUS. [Concordia.]

ROMECHIUM, a place on the E. coast of the Brutian peninsula, mentioned only by Ovid, in his description of the voyage of the Epiphanian serpent to Rome (Ovid. *Met.* xx. 705). The geography of the passage is by no means very precise: but according to local topographers the name of Romechi is still retained by a place on the sea-coast near Roccella, about 12 miles N. of the ruins of Locri (Romanelli, vol. i. p. 156. Quattrorniani, *Not. ad Burtii Calabr.* iii. 12.)

ROMULA, a place in Upper Pannonia, on the road leading from Aemona along the river Savus to Sirmium. (*It. Ant.* p. 274; *Tab. Peut.*). It is perhaps the modern Carlstadt, the capital of Croatia.

[R. S.]

ROMULA. [Dacia, p. 744, h.]

ROMULEA (Romulia, Stephan. B.: Bisacceria), a city of Samnium, mentioned by Livy (xv. 17), as being taken by the Roman consul P. Decius, or according to others by Fabius, in the Third Samnite War, b. c. 297. It is described as being a large and opulent place; but seems to have afterwards fallen into decay, as the name is not noticed by any other writer, except Stephano of Byzantium, and is not found in any of the geographers. But the Itineraries mention a station Sub Romula, which they place on the Appian Way, 21 miles beyond Aequilum, and 22 miles from the Pons Aculi (Itin. *Ant.* p. 120). Both these stations being known, we may fix Romula, which evidently occupied a hill above the road, on the site of the modern town of Bisaccia, where various ancient remains have been discovered. (Romanelli, vol. ii. p. 348; Cluver. *Ital.* p. 1204. Pratelli, *Vita Appia,* iv. 5.)

[† H. ‡ B.]

ROSICLAMUM (Rossano), a town of Bruttium, situated on a hill about 2 miles from the sea-coast, on the gulf of Tarentum, and 12 miles from the mouth of the Garthias. The name is not found in the geographers, or mentioned by any earlier writer; but it is found in the Itinerary of Antoninus, which places it 12 miles from Tauri, and is noticed by Procopius during the Gothic wars as a strong fortress, and one of the most important strongholds in this part of Italy. (*Itin. Ant.* p. 114; *Procop. B. G.* iii. 30.) It was taken by Totila in A.D. 548, but continued throughout the middle ages to be a place of importance, and is still one of the most considerable towns in this part of Calabria. [† E. B. ‡ J.]

ROSTRUM NEMAVIAE, a place in the central part of Vindelicia, on the river Virdo. (*It. Ant. Ap. p. 237; 239.*)

ROTEMAGUS (Rotomagus), in Gallia Lugdunensis, is mentioned by Toltmy (ii. 8. § 8) as the capital of the Veneliocians, as the name is written in some editions. (*Vell. Aquae.*). In the Table the name is written Rattemagus, with the mark which indicates a capital town; and in the Antonine Itin. it occurs in the corrected form Latomagus on the road which runs from a place called Carecimium. Armianus (xv. 11) speaks of it in the plural number Rotomagi. There are said to be coins with the legend Rataemacies.

RATEMAGUS is Rotomagus, on the north side of the Seine, and the capital of the department of Seine Inferieure. The old Gallic name was shortened to Rotomun or Rotomun, and then to Roten, as Rotomus has been shortened to Roone. The situation of Roten probably made it a town of some importance under the Roman Empire, but very few Roman remains have been found in Roten. Some Roman tombs have been mentioned. [† G. L.]

ROXOLANI (Paraolani), a people belonging to the Sarmatian stock, who first appear in history about a century before Christ, when they were found occupying the steps between the Dniwer and the Don. (Strab. ii. p. 214. vii. pp. 294, 306, 307, 309; Plin. iv. 12; *Ptol. iii.* 5. §§ 19, 24, 25.) Afterwards some of them made their footing in Dacia and behind the Carpathians. Strabo (vii. p. 306) has told the story of the defeat of the Roxolani and their leader Tarius by Diophantus, the general of Mathriates, and takes the opportunity of describing some of their manners which resembled those of the Sarmatian stock to which they belonged. Tacitus (Hist. i. 79) mentions another defeat of this people, when making an inroad into Moesia during the short lease of Olbius. From the inscription (Orelli, *Inscr.* 750) which records the honours paid to Plautius Silvanus, it appears that they were also defeated by him. Hadrian, who kept his frontier quiet by subsiding the needy tribes, when they complained about the payment came to terms with their king (Spartian, *Hadr.* 6) — probably the Rasparasamus of the inscription (Orelli, *Inscr.* 833). When the general rising broke out among the Sarmatian, German and Scythian tribes from the Rhine to the Tanais in the reign of M. Antonius, the Roxolani were included in the number. (Jul. Capit. M. Anton. 22.) With the inroads of the Goths the name of the Roxolani almost disappears. They probably were partly exterminated, and partly united with the kindred tribes of the Alani, and shared the general fate when the Huns poured down from the interior of Asia, crossed the Don, and oppressed the Alani, and, later, with the help of these, the Ostro-Goths.

It has been assumed that the name of the RHAOLANI (Paraolano, *Ptol.* iii. 5. § 24) is not different from that of the Roxolani, who, according to
Schafarik (Svor. Alt. vol. i. p. 542), received their appellation from the Sarmatian "Raca,"—perhaps the Tylca or some other river in their settlements.

RUADITAE. [Markham, p. 278, a.]

It is probable that Raca, a city of Apulia, situated on the branch of the Apulian Way between Canusia and Butuntuim, and about 10 miles distant from the sea-coast. It is mentioned by Iliacis, as one of the places where Marcellus and his companions slept on the journey from Rome to Brandusium. (Hor. Sat. l. 5. 94.) The distance from Canusium is given as 23 miles in the Antonine Itinerary, and $30$ in the Jerusalem Itinerary, which is the more correct, the direct distance on the map being above 28 miles. (Inn. Ant. p. 116; Hin. Hier. p. 610.) Neither Strabo nor Pliny notices the existence of Raba, but the inhabitants are mentioned under the name of Rubustinus by Pliny, among the municipal towns of Apulia, and the "Rubustins Agor" is enumerated in the Liber Columarian among the "Citivates Apulicae." (Plin. iii. 11. s. 16; Lib. Colon. p. 262.) An inscription also attests the municipal rank of Rubi in the reign of the younger Gordian. (Monu. Inscr. R. N. 624.) The singular ethnic form given by Pliny is confirmed by the evidence of coins which have the name PVA2E STOCK at full. These coins show also that Rubi must have received a considerable amount of Greek influence and cultivation; and this is still more strongly confirmed by the discoveries which have been recently made by excavations there of numerous works of Greek art in bronze and terra cotta, as well as of vast numbers of painted vases, of great variety and beauty. These, however, like all the others found in Apulia and Lucania, are of inferior execution, and show a declining state of art as compared with those of Nola or Veliki. All these objects have been discovered in tombs, and in some instances the walls of the tombs themselves have been found covered with paintings. (Romoniti, vol. ii. p. 172; Bollett. dell' Inst. Arch. 1829, p. 175. 1834, pp. 36. 164. 229. &c.) The modern town of Rave is still a considerable place, with an episcopal see. [E. H. B.]

**COIN OF RUBI.**

RUBICON (Poliscaw), a small river on the E. coast of Italy, flowing into the Adriatic sea, a few miles N. of Ariminum. It was a trifling stream, one of the least considerable of the numerous rivers that in this part of Italy have their rise in the Apennines, and discharge their waters into the Adriatic; but it derived some importance from its having formed the boundary between Umbria, or the part of the Gaulish territory included in that province, and Cisalpine Gaul, properly so called. Hence, when the limits of Italy were considered to extend only to the frontiers of Cisalpine Gaul, the Rubicon became on this side the northern boundary of Italy. (Strab. v. p. 217; Plin. iii. 13. s. 20; Lucan. i. 215.) This was the state of things at the outbreak of the Civil War between Caesar and Pompey; Cisalpine Gaul was included in the government of the former, and the Rubicon was therefore the limit of his province; it was this which rendered the passage of this trifling stream so momentous an event, for it was, in fact, the declaration of war. Caesar himself makes no mention of its passage, and it is difficult to believe that he would have set out on his march from Ravenna without being fully prepared to advance to Ariminum; but the well-known story of his halt on Rubicon, his hesitations and final decision, is related in detail by Suetonius and Plutarch, as well as by Lucan, and has given a proverbial celebrity to the name of the Rubicon. (Suet. Ces. 31; Plut. Ces. 32; Appian, B. C. ii. 35; Lucan, i. 185, 213—227.) The river is alluded to by Cicero a few years later as the frontier of Gaul; and M. Antonius was ordered by a decree of the senate to withdraw his army across the Rubicon, as a proof that he abandoned his designs on the Gaulish province. (Circ. Phil. vi. 3.) Strabo still reckons the Rubicon the limit between Gallia Cisalpina and Umbria; but this seems to have been altered in the division of Italy by Augustus; and though Pliny alludes to the Rubicon as "quondam finis Italic," he includes Ariminum and its territory as far as the river Cistumus, in the 8th Region or Gallia Cispadana. (Plin. i. l.; Ptol. iii. § 23.) Its name, however, was not forgotten; it is still found in the Tabula, which places it 12 miles from Ariminum (Tab. Pent.), and is mentioned by Sidonius Apollinaris. (Ep. i. 5.) But in the middle ages all trace of it seems to have been lost; even the Geographer of Ravenna does not notice it, notwithstanding its proximity to his native city.

In modern times the identification of this celebrated stream has been the subject of much controversy, and cannot yet be considered as fully determined. But the question lies within very narrow compass. We know with certainty that the Rubicon was intermediate between Ariminum and Ravenna, and between the rivers Susis (Savio), which flowed some miles S. of the latter, and the Ariminum or Marecchia, which was immediately to the N. of the former city. Between these two rivers only two streams now enter the Adriatic, within a very short distance of each other. The modern course of these streams is called the Luso or Rubicon, a considerable stream, which crosses the high-road from Rimini to Ravenna about 10 miles from the former city. A short distance further N. the same road crosses a stream now called Fiumicino, which is formed by the united waters of three small streams or torrents, the most considerable of which is the Passetto (the uppermost of the three); the other two are the Rigosa or Rigone, called also, according to some writers, the Riveone, and the Plano, called also the Fiumicino. These names are those attested by the best old maps as well as modern ones, especially by the Atlas of Magini, published in 1620, and in accordance with the statements of the earliest writers on Italian topography, Flavio Biondo and Leandro Alberti. Cluverius, however, calls the northernmost stream the Riveone, and the one next to it the Passetto. This point is, however, of little importance, if it be certain that the two streams always united their waters as they do at the present day before reaching the sea. The question really lies between the Luso and the Fiumicino, the latter being the outlet both of the Riveone and the Passetto. A papal bull, issued in 1756, pronounced in favour of the Luso, which has, in consequence, been since commonly termed the Rubicon, and is still called by the peasants on its banks II Rubicon. But it is evident that such an authority has no real
Rubrae.

The name of Rubone, applied to one of the three branches of the Fiumicino, would be of more value, if it were certain that this name had not been distorted by antiquarians to suit their own purposes. But it appears that old maps and books write the name Rigoa. Two arguments, however, may be considered as almost decisive in favour of the Fiumicino as compared with the Lusus: 1st. The distance given in the Tables of 12 miles from Ariminum, coincides exactly with the distance of the Fiumicino from that city, as stated by Cluverus, who examined the question on the spot; and 2ndly, the redness of the gravel in the bed of the stream, from which it was supposed to have derived its name, and which is distinctly alluded to by Sidonius Apollinaris, as well as by Lucan (Sidon. Ep. i. 8; Lucan, i. 214), was remarked by Cluverus as a character of the Fiumicino, which was wholly wanting in the Lusus. The circumstance which has been relied on by some authors, that the latter river is a more considerable and rapid stream than the other, and would therefore consti- tute a better frontier, is certainly of no value, for Lucan distinctly speaks of the Rubicon as a tri- fling stream, with little water in it except when swollen by the winter rains.

The arguments in favour of the Fiumicino or Pissutello (if we retain the name of the principal of its three confluent) thus appear decidedly to pre-ponderate; but the question still requires a careful examination on the spot, for the statements of Cluverus, though derived from personal observation, do not agree well with the modern maps, and it is not improbable that the petty streams in question may have undergone considerable changes since his time: still more probable is it that such changes may have taken place since the time of Caesar. (Cluver. Ital. pp. 296 — 299; Biondi Flavii Italia Illustrata, p. 343; Alberti, Descrizione d Italia, p. 246; Magini, Carta di Romagna; Mannert, Geographie von Italien, vol. i. p. 234; Murray's Handbook for Central Italy, p. 104. The older dissertations on the subject will be found in Graevius and Bur- man's Thesaurus, vol. vii. part 2.)

Rubrae and AD RUBRAS, a town in His- pania Baetica, now Cabra de Rubras. (It. Anc. p. 430.)

Rubresus Lacus. [Atax.]

Rubricata (Rubricata, Tol. ii. § 74), an inland city of the Laetiati in the NE. part of Hispania Tarraconensis, on the river Rubricatus; according to Reichard, Olesa. [T. H. D.]

Rubricatus or - UM (Rubricatoros, Tol. ii. § 18), a river of Hispania Tarraconensis flowing into the Mare Internum a little W. of Barcino, the modern Llobregat. (Mela, ii. 6. § 5; Plin. iii. 3. s. 4.)

Rubricatus in Numidia. [Altaur.]

Rubrum Mare, or ERYTHRAEUM MARE (§ Hebr. 33-34, Herod. 1. 180, 202, ii. 8, 158, 159, iv. 39; Polyb. v. 42. § 12, ix. 43. § 2; Strab. i. pp. 32, 53, 50, 56, xvi. 775, 779, xvii. pp. 804, 815, Pomp. Mela, iii. § 8; Plin. vi. 2. s. 7). The sea called Erythra in Herodotus has a wide extension, including the Indian Ocean, and its two gulfs the Red Sea and the Persian Gulf [PERSEUS SINUS], which latter he does not seem to have con- sidered as a gulf, but as part of a continuous sea- line; when the Red Sea specifically is meant it bears the name of Arabicus Sinus [ARABICUS].

The thick, wall-like masses of coral which form the shores or fringing reefs of the cleft by which the waters of the Indian Ocean advance through the straits of Bab-el-Mandeb, with their red and purple hues, were no doubt the original source of the name. Thus also in Hebrew (Exod. x. 19, xiii. 18; Is. xvi. 7, 9, 22) it was called "yam syaph," or the "weedy sea," from the coraline forests lying below the surface of the water. Ramases Miamomeun (Sose- tris) was the first (from 1388 to 1322, B. C.) — so said the priests — who with long ships subjected to his dominion the dwellers on the coast of the Erythraean, until at length sailing onwards, he arrived at a sea so shallow as to be no longer navigable. Diodorus (i. 55, 56; comp. Herod. ii. 102) asserts that this conqueror advanced in India beyond the Ganges, while Strabo (xvi. p. 760) speaks of a mental pillar of Sosestris near the strait of Deive or Bab-el-Mandeb. It appears that the Persian Gulf had been opened out to Phoenician navigation as three places were found there which bore similar names, and these names of Phoenicia, Tylus or Tyryan, Arabus, and Dora (Strab. xvi. pp. 766, 784, comp. i. p. 42), in which were temples resembling those of Phoenicia (comp. Kenrick, Phoenicia, p. 48). The expeditions of Hiris and Soloavanus, the joint undertakings of the Tyrians and Israelites, sailed from Ezion Geber through the straits of Bab- el-Mandeb to Ophir, one locality of which may be fixed in the basin of the Erythraean or Indian Ocean [OPHIRE]. The Lagid kings of Egypt availed themselves with great success of the channel by which nature brought the traffic and intercourse of the Indian Ocean, within a few miles of the coast of the Interior Sea. Their vessels visited the whole western peninsula of India from the gulf of Bary- gaza, Guzerat, and Cambay, along the coasts of Malabar to the Brahminical sanctuaries of Cape Comorin, and to the great island of Taprobane or Ceylon. Nearchus and the companions of Alex- ander were not ignorant of the existence of the periodical winds or monsoons which favour the navigation between the E. coast of Africa, and the N. and W. coasts of India. From the further know- ledge acquired by navigators of this remarkable local direction of the wind, they were afterwards emboldened to sail from Oecus with the straits of Bab- el-Mandeb and hold a direct course along the open sea to Muziris, the great mart on the Malabar coast (S. of Mangalore), to which internal traffic brought articles of commerce from the E. coast of the Indian peninsula, and even gold from the remote Chryse. The Roman empire in its greatest extent on its E. limit reached only to the meridian of the Persian Gulf, but Strabo (i. p. 14, ii. p. 118, xvi. p. 761, xvii. pp. 798, 815) saw in Egypt with surprise the number of ships which sailed from Myra Hornos to India. From the Zend and Sans- crit words which have been preserved in the geographical nomenclature of Ptolemy, his tabular geography remains an historic monument of the commercial relations between the West and the most distant regions of Southern and Central Asia. At the same time Ptolemy (iv. 9, vii. 3. § 5) did not give up the tale of the "unknown southern land," connecting Parnass with Cattigara and Thimae (Sinaram Metropolis), and therefore joined E. Africa with the land of Tsin or China. This isthmus-hypothesis, derived from views which may be traced back to Hipparchus and Marinus of Tyre, in which however, Ptolemy did not make the Indian Ocean a Mediterranean sea. About half a century later than Ptolemy a minute, and as it ap-
pears a very faithful, account of the coast was given in the Periplus of the Erythraean Sea (a work erroneously attributed to Arrian, and probably not anterior to Septimius Severus and his son Caracalla) (comp. Cooley, Claudius Ptolemy and the Nile, p. 56). By long wars with Persia, the Aegyptian and Syrian population, cut off from their ordinary communication with Persia and India, were supplied by the channel which the shores of the Persian Gulf and the Red Sea afforded; and in the reign of Justinian this commerce was very important. After the disturbances caused by the wars of Heraclius and Chosroes, the Arabs or Saracens placed upon the confines of Syria, Aegypt, and Persia, had the greatest portion of the rich trade with Aethiopia, S. Africa, and India thrown into their hands. From the middle of the ninth century the Arab population of the Hejaz maintained commercial relations with the northern countries of Europe and with Madagascar, with E. Africa, India, and China, diffusing their language, their coins, and the Indian system of numbers. But from the time that the Kaliph Al-Mansur closed the canal connecting the Red Sea with the Nile, the important line of communication between the commerce of Aegypt and India and the E. coast of S. Africa has never been restored. For all that concerns the data furnished by the ancient writers to the geographer of the Erythraean sea the Atlas appended by Miller to his Geographi Graeci Minores (Paris, 1855) should be consulted. He has brought together the positions of Agatharchides, Artemidorus, Pliny, Ptolemy, and the Pseudo-Arian, and compared them with the recent surveys made by Morebey, Carless, and others. [E. B. J.]

RUCCONIUM. [DACTI, p. 744, b.]

RUSSIUM. [REVESZIO.]

RUFINA'A (Ρουφίνα), Ptolemy (i.9 § 17) names Neomagnus [Novomagnus, No. 2.] and Rufiniana as the two towns of the Nemètes, a people on the Rhine in Gallia Belgica. If we place Rufiniana with D'Anville and others at Rugia in Upper Bavaria, near the mouth of the Inn, we must admit that Ptolemy has made a great mistake, for Rugia is within the territory of the Bavarii. But D'Anville observes that it is not more extraordinary to find Rufiniana mis-placed in Ptolemy than to find him place Argentoratum in the territory of the Vangiones. [G. L.]

RUFRAE, a town of the Samnites on the borders of Campania, mentioned by Virgil (Aen. vii. 739) in a manner that would lead us to suppose it situated in Campania, or at least in the neighbourhood of that country; while Silus Italicus distinctly includes it among the cities of the Samnites (vii. 563), and Libani, who mentions Rufrae in his commentary on the Commentaries of Pomp. Mela, in the same place, among the zones taken from the Satnites at the commencement of the Second Samnite War, b. c. 326. (Liv. vii. 25.) None of these passages afford any clue to its position, which cannot be determined; though it must certainly be sought for in the region above indicated. The sites suggested by Rumanelli (vol. ii. p. 463) and other local topographers are mere conjectures. [E. B. B.]

RUFRIUM, [RUFRAE.]

RUGI, RUGI (Ῥουγιον or Ῥουγιον), an important people in the north of Germany, occupying a considerable part of the east of the Baltic. (Thuc. G. r. 43.) Their country extended from the river Vinus in the west to the Vestula in the east, and was surrounded in the west by the Sideni, in the south by the Helverones, and in the east by the Seri, who were probably a Sarmatian tribe. Strabo does not mention them, and Ptolemy (ii. 11 § 14) speaks of a tribe called the Rugi, who are probably the same as the Rugii. After their first appearance in Tacitus, a long time passes away during which they are not noticed, until they suddenly reappear during the wars of Attila, when they play a conspicuous part. (Sidon. Apoll. Paneg. ad Avit. 319; Paul. Dia. de Gest. Rom. p. 534, ed. Erasm.) After the death of Attila, they appear on the north side of the Danube in Austria and Upper Hungary, and the country inhabited by them was now called Rugia, and formed a separate kingdom. (Procop. Bell. Goth. ii. 14, iii. 2; Paul. Dia. Longob. i. 19.) But while in this latter country no trace of their name is now left, their name is still preserved in their original home on the Baltic, in the island of Rugen, and in the town of Regenwalde, and perhaps also in Rosi or Regenwalde. (Comp. Latham on Tac. t. c., and Ptolemy p. xix., who strangely believes that the Rugi of Tacitus dwell on the Gulf of Riga.) [L. S.]

RUGIUM (Ῥουγίου), a town in the north of Germany on the coast of the Baltic (Ptol. ii. 11 § 27), the site of which seems to correspond exactly with that of the modern Regenwalde, on the river Rega, though others seek it elsewhere. (Wilhelm, Germanica, p. 273.)

RUNCATAE (Ῥούνκαται), an Alpine tribe in the north of the modern Switzerland between the Oenus and Danubius. (Ptol. ii. 13 § 1.) In the inscription of the Alpine trophy quoted by Pliny (iii. 24) they are called Rucinates. [L. S.]

RURA (Ῥοῦρα), a river of Western Germany, which flows into the Rhine from the east near the town of Duisburg. (Geogr. Rav. iv. 24.)

RURADA (Ῥουράδα), a place in Hispam Baetica, the name of which appears only upon coins, the present Kata near Baeza. (Fl ores, Epigr. iv. p. 98.)

RUSADIR (Ῥουσάδηρ), a town in the same region as Tarquinia, situated near Metulla, which is said to have been called from the town of Tarquinia (Ptol. iv. 1 § 12). It is represented by the "baradero" of Melilla, or Spanish penal fortress, on the height formed between C. Tris Forcas and the Miilia. [E. B. J.]

RUSAZUS. [MAELADINIA, p. 298, b.]

RUSCINO (Ῥουσκίνον, Ρούσκινον), a city of the Volsci Tectosages in Gallia Narbonensis. (Ptol. ii. 10 § 9.) When Hannibal entered Gallia by the Pyrenees, he came to Hibers (Ehre), and thence marched past Ruscino (Liv. xxii. 24). Ruscino stood on a spur of the same name (Ptol. Strab., i. 5.) "There was a lake near Ruscino, and a swampy place a little above the sea full of salt and containing mussels (μυτρίας), which are dug out; for if a man digs two or three feet, and drives a trident into the muddy water, he may spear the fish, which is of considerable size; and it feeds on the mud like the eels." (Strab. iv. p. 152.) Polybius (xxxiv. 10, ed. Becke) has the same about the river and the fish, which, however, he says, feed on the plant agrustis. (Athen. viii. p. 372.) The low tract which was divided by the Ruscino is the Cyneticum Litus of Avienus (Ptol. iii. 456). [L. S.]

"post Pyreneum jugam, Jacent arenae littoria Cyrenict, Ense late salut ans Roschimus."
Mela (ii. 5) names the place a Coloniso, and so the title appears on coins, col. RUS. leg. VI. Pilay calls it "Opplum Latinorum." It seems to have been a Colony Latina.

The name is incorrectly written Ruscione in the Antonine Itin. and in the Table. It is placed between Combusta [Comusta] and Hilberis, and it is represented by Castel-Rousillon or the Tour de Rousillon on the Tet, the ancient Ruscino, a short distance from Perpignan, the capital of the French department of the Pyrénées Orientales. Perpignan lies on the high-road from France into Spain, and there is no other great road in this part of the Pyrenees.

Ruscino is named Rousciola in middle age documents, and from this name the modern name Rousillon is derived. Rousillon was a province of the ante-revolutionary history of France, and it corresponds to the modern department of Pyrénées Orientales.

The river Ruscino or Ruscius is the Telis of Mela (ii. 5), the Tet; and we may probably conclude that the name of Telis is Telis Tettis in the Pyrenees, and flows past Perpignan into the Mediterranean, after a course of about 70 miles. Sometimes it brings down a great quantity of water from the mountains. [G. L.]

RUSELLAE (Pouowelaia; Eth. Rusellians : Roselle), an ancient and important city of Etruria, situated about 14 miles from the sea, and 3 from the right bank of the river Umbra (Unbro). In common with several of the ancient Etruscan cities, we have very little information concerning its early history, though there is no doubt of its great antiquity and of its having been at a very early period a powerful and important city. There is every probability that it was one of the twelve which formed the Etruscan League (Müller, Etruskur, vol. i. p. 346). The first mention of it in history is during the reign of Tarquinius Priscus, when it united with Clusium, Aretrium, Volaterræ, and Vetulonia, in declaring war against the Roman king, apart from the rest of the confederacy,—a sufficient proof that it was at that time an independent and sovereign state. ( Dionys. iii. 51.) From this time we hear no more of it until the Romans had carried their arms beyond the Ciusnian forest, when, in B.C. 301, the dictator M. Valerius Marcellus carried his arms, apparently for the first time, into the territory of the Rusellae, and defeated the combined forces of the Etruscans who were opposed to him. (Liv. x. 4. 5.) A few years later, in B.C. 294, the consul L. Postumius Megellus not only had the city and the territory of Rusellae, but took the city itself by storm, taking more than 2000 of the inhabitants alive (Id. x. 37). No other mention of it occurs during the period of Etruscan independence; but during the Second Punic War the Ruselliani are mentioned among the "populi Etruriae" who came forward with voluntary supplies to equip the fleet of Scipio (B.C. 205), and furnished him with timber and corn (Id. xxviii. 45). It is evident that at this time Rusellae was still one of the principal cities of Etruria. We find no subsequent notice of it under the Roman Republic, but it was one of the places selected by Augustus to receive a colony (Plin. iii. 5. s. 8; Zumpt, de Colon. p. 347); notwithstanding which it seems to have fallen into decay; and though the name is mentioned by Ptolemy (ii. 1. § 48) we meet with no later notice of it in ancient times. It did not, however, altogether cease to exist till a much later period, as it retained its episcopal see down to the twelfth century, when it was transferred to the neighbouring town of Grosseto. (Repetti, Dia. Top. vol. ii. pp. 526, 822.)

The site of Rusellae is now wholly desolate and overgrown with thickets, which render it very difficult of access. But the plan may be distinctly traced, and the line of the ancient walls may be followed in detached fragments throughout their entire circuit. It stood on the flat top of a hill of considerable elevation, about 6 miles from the modern city of Grosseto, overlooking the broad valley of the Ombrone and the level plain of the Maremma, which extends from thence to the sea. The walls follow the outline of the hill, and enclose a space of about 2 miles in circuit. They are constructed of very rude and massive stones, in some places with an approach to horizontal structure, similar to that at Volterra and Populonia; but in other parts they lose all traces of regularity, and present (according to Mr. Dennie) a strong resemblance to the rudest and most irregular style of Cyclopian construction, as exemplified in the walls of Tyrins in Argolis. (Dennie's Etruria, vol. ii. pp. 248, 249.) The sites of six gates may be traced; but there are no indications of the manner in which the gateway itself was formed. Within the walls are some fragments of rectangular masonry and some vaults of Roman construction. It is remarkable that no traces of the necropolis—so often the most interesting remnant of an Etruscan city—have yet been discovered at Rusellae. But the site is so wild and so little visited, that no excavations have been carried on there. (Dennis, l. c. p. 254.)

About 2 miles from the ruins, and 4 from Grosseto, are some hot-springs, now called I Bagni di Roselle. On a hill immediately above them are the mediaeval ruins of a town or city called Moscona, which have been often mistaken for those of Rusellae. (Dennis, l. c.)

RUSGUN'IA (Itin. Ant.; Pouow'dvov, Plut. iv. 2. § 6), a town of Mauretania, and a colony, which lay 15 M. P. to the E. of Icosium. Its ruins have been found near Cape Matafa or Temenulce (Barth, Wanderungen, p. 53). For an account of these, see Ausländ, 1897, No. 144.

RUSICADE (Plut. iv. 2; Mela, i. 7. § 1; Poset'na±a, Plut. iv. 3. § 3; Rusicade, Itin. Ant., Pent. Tab.), the harbour of Cirta in Numidia, and a Roman colony, at the mouth of the small river Thapsus (Vil. Soq. de Flum. p. 19: U. Saffon), and probably therefore identical with the Thapsa (Ovéia), a harbour-town, of Scylax (p. 50). Its site is near Stora; and the modern town of Philippine, the Rás-Siladu of the Arabs, is made in part of the materials of the old Rusicade (Barth, Wanderungen, p. 66).

RUSIDA VA. (Dacia, p. 744, b.)

RUSPE (Pent. Tab.; Póères al. Póweis, Plut. iv. 3. § 10), a town of Numidia between Achalla and Usilla, near the Caput Vadorum (Corippus, Jo.hann. i. 366; C. Kâbudîah), and the see of Fujiensis, well-known in the Pelagian controversy; he was expelled from it by the Vandal Thrasimund. Barth (Wanderungen, p. 177) found remains at Schéboa. [E. B. J.]

RUSUNITUM (Pouow'dwov, Strab. xvi. p. 831; Rusipina, Auct. B. Afr. 6; Plut. v. 3; Pent. Tab.), a town of Africa Prope, where Caesar defeated Scipio, and which he afterwards made his position while waiting for reinforcements. It is probably the
same place as the Thermæ of the Coast-boarder (Stadium, § 114, ed. Müller), near the ruins of Lepcis Parva. [E. B. J.]

RUSTICANA. ('Povstixana, Ptol. ii. 5. § 7), a city in the Vettianus in Lucania, on the right bank of the Tarnus. Variously identified with Cornubia and Gallatea. (It. Ant. b. 433.) [T. H. D.]

RUSSCURRIUM, RUSSCURIUM (Pliny v. 1; It. Ant.; 'Povstixanam, Ptol. iv. 2. § 8), a town of Mauretania, which Claudius made a municipium (Plin. l. c.), but which was afterwards a colony (Itin. Ant.). Barth (Wanderungen, p. 60) has identified it with the landing-place Delphi in Algeria, where there is good anchorage. [E. B. J.]

RUTI'NEI ('Povstyn), and Povstyn in Podeny (ii. 7. § 21), who places them in Gallia Aquitania. Pliny (iv. 19) says that the Ruteni border on the Narbonensis Province; and Strabo (iv. p. 194) places them and the Gabalae or Gabali next to the Narbonenses. Their country was the old province of Rouergue, which extended from the Cévennes, its eastern boundary, about 90 miles in a western direction. The chief town was Rhodes. The modern department of Arveyron comprehends a large part of the Rouergue. There were silver mines in the country of the Ruteni and their neighbours the Gabali [Gabali], and the flux of this country was good.

The Arverni and Ruteni were defeated by Q. Fabius Maximus, b.c. 121, but their country was not reduced to the form of a Roman province (Caes. B. G. i. 43). In Caesar's time part of the Ruteni were included in the Province under the name of Ruteni Provinciales (B. G. vii. 5. 7). Verlingetorix in b.c. 52 sent Lucertius of the Caduci into the country of the Ruteni to bring them over to the Gallic confederation, which he did. Caesar, in order to protect the Province on this side, placed troops in the country of the Ruteni Provinciales, and among the Galles Arverni and Tolosates. Pliny, who enumerates the Ruteni among the people of Aquitania, also mentions Ruteni in the Narbonensis (Gallia, 22), that he may use the term Senonians [Saxonii, Dunum]. The Ruteni Provinciales of course were nearer to the Tectosages than the other Ruteni, and we may perhaps place them in that part of the departments of Aveyron and Tarn which is south of the Tarn (Tarn). It may be conjectured that part of the Ruteni were added to the Province, either after the defeat of the Ruteni by Maximus, or after the conquest of Toulouse by Caesar (ibid. 106.) [G.L.]

RUTULI. [RIGH.]

RUTUBA (Roya), a river of Liguria, which rises in the Maritime Alps, near the Col de Tende, and flows into the sea at Vintimilla (Al卑num Intemellum). Its name is found in Pliny (iii. 5. 8. 7), who places it apparently to the W. of Albium Intemellum, whereas it really flows on the E. side of that town; Lucan also notices it among the streams which flow from the Apenines (ii. 422), and gives it the epithet of "cavum," from its flowing through a deep bed or ravine. From the mention of the Tiber just after, some writers have supposed that he must mean another river of the name; but there is no reason to expect such strict geographical order from a poet, and the mention of the Marra a few lines lower down sufficiently shows that none such is intended. Vahlen Septimer (p. 47) who makes the Rutuba fall into the Tiber, has obviously misunderstood the passage of Lucan. [E. H. B.]

RUTUBIS (Polyb. ap. Plut. v. 1; 'Povstynis, Pltol. iv. 5. § 1), a part of Mauretania, which must be identified with the low rocky point of Mazagan. The town situated upon this was the last possessed by the Portuguese in Morocco, and was abandoned by them in 1769. (Jackson, Morocco, p. 104; Journal of Travels, v. 101.)

RUTULI (Povstynov), a people of ancient Italy, who, according to a tradition generally received in later times, were settled at a very early period in a part of Latium, adjoining the sea-coast, their capital city being Ardea. The prominent part that they and their king Turnus bear in the legendary history of Arcas and the Trojan settlement, especially in the form in which this has been worked up by Virgil, has given great celebrity to their name, but they appear to have been, in fact, even according to these very traditions, a small and unimportant people. Their king Turnus himself is represented as dependent on Latins; and it is certain that in the historical period Ardea was one of the cities of the Latin League (Dionys. v. 61), while the name of the Rutuli had become merged in that of the Latin people. Not long before this indeed Livy represents the Rutuli as a still existing people, and the arms of Tarquinii Superbus as directed against them when he proceeded to attack Ardea, just before his expedition. (Livy. i. 56. 57.) According to this narrative Ardea was not taken, but we learn from much better authority (the treaty between Rome and Carthage preserved by Polybius, iii. 227) that it had fallen under the power of the Romans before the close of the monarchy, and it is possible that the extinction of the Rutuli as an independent people may date from this period. The only other mention of the Rutuli which can be called historical is that their name is found in the list given by Cato (ap. Friscianiv. 4. p. 629) of the cities that took part in the foundation of the celebrated temple of Diana at Aricia, a list in all probability founded upon some ancient record; and it is remarkable that they here figure as distinct from the Ardeates. There were some obscure traditions in antiquity that represented Ardea as the capital of the Arcs (on Nimbus), but they have been generally disposed of by modern critics, and these are regarded by Niebuhr as tending to prove that the Rutuli were a Pelasgic race. (Niebuhr, vol. i. p. 34, vol. ii. p. 21.) Schweger, on the other hand considers them as connected with the Etruscans, and probably a relic of the period when that people had extended their dominion throughout Latium and Campania. This theory finds some support in the name of Rutuli, which may probably be connected with Tyrrhenus, as well as in the union which the legend represents as subsisting between Turnus and the Etruscan king Menenius. (Schweger, Rom. Gesch. vol. i. pp. 310, 311.) But the whole subject is so mixed up with fable and poetical invention, that it is impossible to feel confidence in any such conjectures. [E. H. B.]

RUTUMICUM (It. Ant. p. 469), apparently a town of the Cornavi in the W. part of Britannia Romana. Camden (p. 651) identifies it with Icetum in Shropshire, Horsley (p. 418) with Wen. [T. H. D.]

RUTU'TIAE. (Povstynov, Vol. ii. 3. § 27; in the Tab. Peut. and Not. Imp. Rituape; in the Itin. Ant. Rituape, also Portus Rutupinis and Portus Rutuipis: Adj. Rituipius, Luc. Phars. vi. 67, Juvi. iv. 141,) to the coast on the 1st coast of Britannia Prima, now Richborough in Kent. Rituape and Portus Rutupinis were probably distinct, the former being the city, the latter its harbour at some little distance. The harbour was probably
RYSIADIUM.

Stoner, not Sandwich; which latter town seems to have sprung up under the Saxons, after Rutupiae had fallen into decay, and was indeed probably built with materials taken from it. According to Camden (p. 244) the etymology of the name of Rutupiae is analogous to that of Sandwich, being derived from the British Rhylfasfeth, signifying "sandy bottoms"; a derivation which seems much more probable than that from the Rutæni, a people who occupied the district in France, now called La Rochelle. The territory around the town was styled Rutupinæ Ager (Anson, Parent. xviii. 8) and the coast Rutupinæ Littus (Luc. l.c.). The latter was celebrated for its oysters, as the coast near Margate and Reculver is to the present day. Large beds of oyster-shells have been found in the neighbourhood, at a depth of from 4 to 6 feet under ground. The port is undoubtedly that mentioned by Tacitus (Agric. 38), under the erroneous name of Truenturis Portus, as occupied by the fleet of Agricola. It was a safe harbour, and the usual and most convenient one for the passage between France and England. Ptolemy (iv. 8. 6) The principal Roman remains at Richborough are those of a castrum and of an amphitheatre. The walls of the former present an extensive ruin, and on the N. side are in some places from 20 to 30 feet in height. Fragments of sculptured marbles found within their circuit show that the fortification must have contained some handsome buildings. The foundation walls of the amphitheatre were excavated in 1849, and are the first remains of a walled building of that description discovered in England. There is a good description of Richborough, as it existed in the time of Henry VIII., in Leland's Itinerary (vol. vii. p. 128, ed. Hearne). Leland mentions that many Roman coins were found there, which still continues to be the case. Other Roman antiquities of various descriptions have been discovered, as pottery, fibulae, ornaments, knives, tools, &c. Rutupiae was under the jurisdiction of the Corne litoris Saxonici, and was the station of the Legio Ida Augusta. (Notitia, c. 52.) A complete account of its remains will be found in Reach Smith's Antiquities of Richborough (T. H. D.).

RYSIADIUM (Ῥυσιαδίου ὕπος, Ptol. iv. 6. 8), "a mountain of interior Libya, from which flows the Stachere (Gambia), making near it the lake Closia; the middle of the mountain (or lake?) 17° E. long, 11° N. lat." (Ptol. l.c.) This mountain terminated in the headland also called Rysiadion (Ῥυσιαδίου ἄκρον), the position of which is fixed by Ptolemy (iv. 6. 6) at 8° 30' E. long., and 11° 30' N. lat. We assume, with Rennell and Leake, that Arsinarium is C. Verde, a conjecture which can be made with more confidence because it is found that Ptolemy's difference of longitude between Arsinarium and Cartaghe is very nearly correct,—according to that assumption this promontory must be looked for to the N. of the mouth of the Gambia. The mountain and lake must be assigned to that elevated region in which the Senegal and the Gambia take their rise, forming an appendage to the central highlands of Africa from which it projects northwards, like a vast promontory, into the Great Sahara. (E. B. J.)

SABA.

SABA, SABAED or Σαβαία: Eth. Σάβανα, fem. Σάβαία), were respectively the principal city and nation in Yemen, or Arabia Felix. [ARABIA.] Ancient geographers differ considerably as to the extent of territory occupied by the Sabaeans, Eratosthenes designating it to a much larger area than Ptolemy. The difference may perhaps be reconciled by examining their respective accounts.

Our knowledge of the Sabaeans is derived from three sources: the Hebrew Scriptures, the Greek historians and geographers, and the Roman poets and encyclopedists, Pliny, Sabinus, &c. The Arabian geographers, also, threw some light upon this ancient and far-extending race.

1. In the Hebrew genealogies (Genesis, x. 6, xxv. 3) the Sabaeans are described as the descendants of Cush, the son of Ham. This descent was probably not so much from a single stem, as from several branches of Hamite origin; and as the tribes of the Sabaeans were numerous, some of them have may proceeded immediately from Cush, and others from later progenitors of the same stock. Thus one tribe descended from Saba, the son of Cush, another from Jokshan, Abraham's son by Keturah; a third from Sheba, the son of Raamah—the Peum of the LXX. (Compare Psalm xxxii. 10; Isaiah, xliv. 14: Ezekiel, xxvii. 22, 23, xxxvii. 13.) The most material point in this pedigree is the fact of the pure Semitic blood of the Sabaeans. The Hebrew prophets agree in celebrating the stature and noble bearing, the enterprise and wealth of this nation, therein concurring with the expression of Agatharchides, who describes the Sabaeans as having ῥα ἀϊματα ἀξολογώτατα. Their occupations appear to have been various, as would be the case with a nation so widely extended ("Sabaei ... ad utraque maria portrecti," Plin. vi. 28. s. 32); for there is no doubt that in the south they were actively engaged in commerce, while in the north, on the borders of Khurea, they retained the predatory habits of nomades. (Job. ii. 15.) The "Queen of the South," Recha from Sabae, who was attracted to Palestine by the fame of Solomon, was probably an Arabian sovereign. It may be observed that Yemen and Saba have nearly the same import, each signifying the right hand; for a person turning his face to the rising sun has the south on his right, and thus Saba or Yemen, which was long regarded as the southern limit of the habitable zone, is the left-hand, or southern land. (Cleop. Herod. iii. 107—113; Forster's Geogr. of Arabia, vol. i. pp. 24—38.) A river Saba, in Carmamia (Meda, iii. 8. § 4), and a chain of mountains Saba, at the entrance of the Persian Gulf (Arrian. Periplus M. Ephed. 475 μεγάστα Λυγμένα Σαβα; comp. Ptol. vi. 7. § 23), apparently indicate an extension of the Sabaeans beyond Arabia Proper. That they reached to the eastern shore of the Red Sea is rendered probable by the circumstance that a city named Sabu or Sabe stood there, about 36 miles S. of Podina, in lat. 14° N. (Ptol. vi. 7. § 38, v. 22. § 14.)

2. The first Greek writer who mentions the Sabaeans by name is Eratosthenes. His account, however, represents a more recent condition of this nation than is described by Artemidorus, or by Agatharchides, who is Synchrobus, or pre-eminent authority in his narrative of the Sabaeans. On the other hand, Diodorus Siculus professes to have compiled his
accounts of them from the historical books of the Egyptian kings, which he consulted in the American Library. (Diod. iii. 38, 40.) There can be little question that Herodotus, although he does not name the Sabaeans, describes them in various passages, when speaking of the Arabsians, the southernmost people of the earth. (Herod. ii. 86, iii. 107–113.) The commerce of Yemena with Phoenicia and Assyry under the Pharaohs would render the name of the Sabaeans familiar in all the havens of the Red Sea and the eastern Mediterranean. The Egyptians imported spices largely, since they employed them in embalming the dead; and the Phoenicians required them for the Syrian markets, since perfumes have in all ages been both favourite luxuries and among the most popular medicines of the East. At the time when Plutemy wrote (in the second century A.D.) their trade with Syria and Assyry, as the carriers of the silks and spices so much in request at Rome, brought the Sabaeans within ken of the scientific geographer and of the learned generally.

3. Accordingly, we meet in the Roman poets with numerous, although vague, allusions to the wealth and luxury of the Sabaeans. "Molles," "divites," "beati," are the epithets commonly applied to them. (See Catull. xi. 5; Propert. ii. 10, 16, vi. 29, 17, iii. 13, 8; Virgil, Georg. i. 57, ii. 150, Aenid, i. 416; Horace, Carm. i. 29, ii. 12, 24; 7th Epist. i. 6, 7, 6; 7th, Statius, Silv. iv. 8, 1; Senec. Herac. Oct. v. 57.) The expedition of Archus Gallus, indeed (b.c. 241), may have tended to bring Southern Arabia more immediately under the notice of the Romans. But their knowledge was at best very limited, and rested less on facts than on rumours of Sabaean opulence and luxury. Pliny and the geographers are rather better informed, but even they had very erroneous conceptions of the physical or commercial character of this nation. Not until the passage to India by the Cape had been discovered was Saba or Yemena really explored by Europeans.

Assuming, then, that the Sabaeans were a widely-spread race, extending from the Persian Gulf to the Red Sea, and running up to the borders of the desert in the Arabian peninsula, we proceed to examine the grounds of their reputation for excessive opulence and luxury. A portion of their wealth was undoubtedly native; they supplied Assyry and Syria from the remotest periods with frankincense and aromatics; and since the soil of Yemena is highly productive, they took in exchange, not the corn or wine of their neighbours, but the precious metals. But aromatics were by no means the capital source of their wealth. The Sabaeans possessed for many centuries the key of Indian commerce, and were the intermediate agents between Aegypt and Syria, as these countries were in turn the Indian agents for Europe. During the Pharaonic eras of Assyry, no attempt was made to disturb the monopoly of the Sabaeans in this traffic. Plutemy Philadelphia (b.c. 274) was the first Egyptian sovereign who discerned the value of the Red Sea and its harbours to his kingdom. He established his Indian emporium at Myos-Hormus or Arsinoe, and under his successors Berenice, which was connected with Coptos on the Nile by a canal, shared the profits of this remunerative trade. But even then the Sabaeans lost a small portion only of their former exclusive advantage. They were not longer the carriers of Indian exports to Assyry, but they were still the importers of them from India itself. The Egyptian fleets proceeded no further than the haven of Salbutha or Marib; while the Sabaeans, long prior even to the voyage of Nearchus (b.c. 330), ventured across the ocean with the monsoon to Ceylon and the Malabar coast. Their vessels were of larger build than the ordinary merchant-men of the Greeks, and their mariners were more skilful and intrepid than the Greeks, who, it is recorded, shrank back with terror from the Indian Ocean. The track of the Sabaean navigators lay along the coast of Gressos, since Nearchus found along its shores many Arabic names of places, and at Posenna engaged a pilot acquainted with those seas. In proportion as luxury increased in the Syro-Macedonian cities (and their extravagance in the article of perfumes alone is recorded by Athenaeus, xii.), and subsequently in Rome, the Indian trade became more valuable to the Sabaeans. It was computed in the third century of the Empire, that, for every pound of silk brought to Italy, a pound of silver or even gold was sent to Arabia; and the computation might fairly be extended to the aromatics employed so lavishly by the Romans at their banquet and funerals. (Comp. Petronius, c. 64, with Plutarch, Sulla, c. 38.)

There were two avenues of this traffic, one overland by Petra and the Elanitic gulf, the other up the Red Sea to Arsinoe, the Ptolemaic canal, and Alexandria. We may therefore fairly ascribe the extraordinary wealth of the Sabaeans to their long monopoly of the Indian trade. Their country, however, was itself highly productive, and doubtless, from the general character of the Arabian peninsula, its southern extremity was densely populated. The Sabaeans are described by the Hebrew, the Greek, and the Arabian writers as a numerous people, of lofty stature, implying abundance of the means of life; and the recurrence of the name of Saba throughout the entire region between the Red Sea and Carmania shows that they were populous and powerful enough to send out colonies. The general barrenness of the northern and central districts of Arabia drove the population down to the south. The highlands were thinly inhabited, the fertile valleys, watered by the plenty of water and water; the air is temperate, the animals are numerous (the horses of Yemena are strong and serviceable), and the fruits delicious. With such abundance at home the Sabaeans were enabled to devote themselves to trade with undivided energy and success.

Nothing more strikingly displays the ignorance of the ancient geographers as regards Saba than their descriptions of the opulence of the country. Their narratives are equally pompous and extravagant. According to Agatharchides and Diidorus, the oolour of the spices-woods was so potent that the inhabitants of Yemena, contented with the odious perfumes by the ill odours of burnt goats' hair and asphaltite. The decorations of their houses, their furniture, and even their domestic utensils were of gold and silver; they drank from vases blazing with gems; they used cinnamon chips for firewood; and no king could compete in luxury with the merchant-princes of the Sabaeans. We have only to remember the real or imputed sumptuousness of a few of the Dutch and English East India Companies' merchants in the 18th century, while the trade of the East was in a few hands, in order to appreciate the worth of these descriptions by Agatharchides and Diidorus.

The delusions of the ancients were first dis-
pelled by the traveler Niebuhr. (Decription de l'Arabie, p. 125.) He asserts, and he has not been contradicted, that Yemen neither produces now, nor ever could have produced, gold; but that, in the district of Saude, it has iron-mines,—a fact unnoticed by earlier describers,—which were worked when he visited the country. He states, moreover, that the native frankincense is of a very ordinary quality, Sabaea yielding only the species called Līkān, while the better sorts of that gum are imported from Sumatra, Suma, and Java. The distance from which the superior kinds of myrrh, frankincense, card, and cassia were fetched, probably gave rise to the strange tales related about the danger of gathering them from the trees, with which the Sabaeans regaled the Egyptian and Greek merchants, and through them the Greek geographers also. One cause of danger alone is likely to have been truly reported: the spice-woods were the abode of venomous reptiles; one of which, apparently a purple cobra, was aggressive, and, springing on intruders, inflicted an incurable wound. The ancients, however, seem to have believed that cinnamon was brought to Arabia by large birds, which build their nests of its chips, and that the ledum was combed from the beards of he-goats.

The Sabaeans were governed by a king. (Dion Cass. liii. 29.) One inexcusable condition of the royal office was, that he should never quit his palace; found beyond its precincts, it was allowable to stone him to death. The rule which governed the succession to the throne was singular. A certain number of noble families possessed equal claims to the crown; and the first child (females were eligible) born after an accession was presumptive heir to the reigning monarch. This seclusion of the king, and the strange mode of electing him, seem to indicate a sacerdotal influence, similar to that which regulates the choice of the Grand Lama and the homage paid to him by the Thibetians.

The precise boundaries of Sabaea it is impossible to ascertain. The area we have presumed is comprised within the Arabian Sea W., the Persian Gulf E., the Indian Ocean S., and an irregular line skirting the Desert, and running up in a narrow point to Idumea N.

For principal divisions of the Sabaeans see the articles on Arabia; Adramítæ; Menæa.

The decline of the Sabaeans seems to have proceeded from two causes: (1) the more direct intercourse of the Aegypto-Greeks with India, and (2) the rivalry of the powerful tribe of the Homeritae, who subjugated them. In the account of their eastern traffic, and of the characteristics of their land, we have traced the features of the race. Compared with the Arabs of the Desert, the Sabaeans were a highly civilised nation, under a regular government, and, as a mercantile community, jealous of the rights of property. The author of the Periplius remarks upon similar security among the Adramitae; the interests of the merchant had curbed and softened the natural ferocity of the Arab. This also, according to Niebuhr (Descrip. de l'Arabie, p. 315), is still observable in Yemen, in comparison with the inland provinces of Hejiz, and Neged. [W. B. D.]

SABA. Three cities of this name are distinguished by ancient geographers: the name indeed was a common appellation of towns, and signified head of the province, or of its lesser divisions. (Comp. Plin. vi. 28. s. 32.)

(1). (Σαβα, Steph. B. s. v. Σαβα, Agatharch. ap. Phot. p. 53), was the chief city of the Sabaeans. It is described by Diosorus (iii. 46) as situated upon a lofty wooded hill, and within two days' journey of the frankincense country. The position of Saba is, however, quite uncertain: Marnert (Geogr. der Griech. u. Kön. vol. vi. p. i. 66) places it at the modern Saude: other geographers identify it with Meveh [Mahan]; and again Sabatha, both from its site in the interior and its commercial importance, seems to have a good title to be considered as Saba (Σαβα) of Agatharchides, or Sheba, the capital of the Sabæans.

2. (Σαβα, Plin. vi. 7. §§ 38, 42; Plin. vi. 23. s. 34), was also seated in the interior of the Sabæan territory, 26 miles N.E. of Aden. Niebuhr (Descrip. de l'Arabie, vol. ii. p. 60) identifies it with the modern Sauba.

3. (Σαβα, Strab. xvii. p. 771; Σαβα, Plin. iv. 7. § 8), on the western shore of the Red Sea, was the capital city of the Sabaeans, and its harbour was the Salacterum Os (Σαβατραυον αρησα), Strab. xvii. p. 770. The position of Sauba, like that of so many Aethiopian races and cities, is very uncertain: some geographers place it at the head of the Arabian gulf (Heren, Histor. Researches, vol. i. p. 333); others carry it up as high as the bay of Aden, lat. 15° N. Bruce (Travels, vol. iii. p. 144) identifies the modern Asab with the Sabae, and places it between the tropics and the Abyssinian highlands. Combes and Tamisier (Voyages, vol. i. p. 89) consider the island Massacone to have a better claim: while Lord Valentia (Travels, vol. ii. p. 47) finds Sabae at Port Mornington. But although neither ancient geographers nor modern travellers are agreed concerning the site of the Aethiopian Sabæa, they accord in placing it on the sea-coast of the Kingdom or island of Meroe, and between the Siuns Avatites and the bay of Aden, i.e. between the 12th and 15th degrees of N. latitude. On the opposite shore were seated the Sabaeans of Arabia, and as there was much intercourse between the populations of the opposite sides of the Red Sea, the Aethiopian Sabæans may have been a colony from Arabia. Both races are described as lofty in stature and opulent (Psalm lxixii.; 1 Kings. x. 1; Isaiah. xlv. 14), and this description will apply equally to the Sabaeans who dwelt in the spice country of Arabia, and to those who enjoyed almost a monopoly of the Libyan spice-trade, and were not far removed from the gold-mines and the emerald and topaz- quarries of the Aegyptian and Aethiopian mountains. The remarkable personal beauty of the Sabaeans is confirmed by the monuments of Upper Nubia, and was probably reported to the Greek geographers by the slave-dealers, to whom height and noble features would be a recommendation. The Sabaeans, at least in earlier periods, may be regarded as one of the principal tribes of the Aethiopian kingdom of Meroe. [Meroë.] Josephus (Antiq. ii. § 5) affirms that the Queen of Sheba or Saba came from this region, and that it bore the name of Saba before it was known by that of Meroe. There seems also some affinity between the word Saba and the name or title of the kings of the Aethiopians, Saba-co. [W. B. D.]

SABADIÆAE. (Σαβαδηαεαι νησών, Plin. vii. 2. § 28), three islands, mentioned by Ptolemy, in the neighbourhood of the Aera Chersonesus in India extra Gangem. From the great resemblance of the name, it is not unlikely that he has confounded it with that of the island of Labadius (or Sabadus), now Javeo, which he mentions in his next section. [BA- RADIUS.]

[V.]}
SABAGKENA, a town in Lesser Armenia, is mentioned only by Ptolemy (v. 7, § 10) as belonging to the province of Cappadocia (v. 7, § 60). [L. S.]

SABALINGII (Saba'lyngii), a German tribe, placed by Ptolemy (ii. 11, § 11) above the Saxae in the Cumbrian peninsula, the modern Schleswig. In the absence of all further information about them, it has been inferred, from the mere resemblance of name, that they dwelt in and about the place called Sobyholo in the island of Laland. [L. S.]

SABARIA (Savapria), an important town in the north of Upper Pannonia, was situated in a plain between the river Arhabo and the Deserta Bolorum, on the road from Carnuntum to Poetorum. The town, which seems to have been an ancient settlement of the Boii, derived its importance partly from the fertility of the plain in which it was situated, and partly from the fact that it formed a kind of central point at which several roads met. The emperor Claudius raised it to the rank of a Roman colony, whence it received the surname of Claudia. (Plin. iii. 27; Ptol. ii. 15, § 4.) In this town Septimius Severus was proclaimed Augustus (Aurel. Vict. Epit. 19), and the emperor Valentinian resided there some time. (Ann. Marc. xxx. 5.) Owing to this and other circumstances, the town rose to a high degree of prosperity during the latter periods of the Roman Empire, and its ancient greatness is still attested by its numerous remains of temples and aqueducts. Many statues, inscriptions, and coins also have been found at Stein am Anger, which is now the modern name, or, as the Hungarians call it, Szombathely. (It. Ant. pp. 233, 261, 262, 434; Orelli, Inscription. n. 200 and 1759; Schloawiner, Antiquitates Sabaricae, p. 43; Muchar, Noricum, i. p. 167.) [L. S.]

SABARICUS SINUS. [Indicus Oceanus.] SABA'TA or SABBATA (Plin. vi. 27. s. 31), a town of Assyria, probably the same place as the Saba'adi of Zosimus (ii. 23), which that writer describes as 30 stadia from the ancient Seleucia. It is also mentioned by Abulfeda (p. 253) under the name of Sabath.

SABBATHA VADA. [Vada Sabatia.] SABBATINA LACUS (Saba'tana lacus, Strab.: Lago di Bracciano), one of the most considerable of the lakes of Etruria, which, as Strabo observes, was the most southerly of them, and consequently the nearest to Rome and to the sea. (Strab. v. p. 226.) It is, like most of the other lakes in the same region, formed in the crater of an extinct volcano, and has consequently a very regular basin-like form, with a circuit of about 20 miles, and is surrounded on all sides by a ridge of hills rising to great elevation. It is probable that it derived its name from a town of the name of Sabata, which stood on its shores, but the name is not found in the geographers, and the only positive evidence of its existence is its mention in the Tabula as a station on the Via Claudia. (Tab. Pent.) The lake itself is called Sabatha by Strabo, and Sabata by Festus, from whom we learn that it gave name to the Sabatine tribe of the Roman citizens, one of those which was formed out of the new citizens added to the state in B.C. 387. (Liv. vi. 4.) For list of Sabata, see pp. 342, 343.) Silius Italicus speaks of the "Sabatia stagna" in the plural (viii. 482), probably including under the name the much smaller lake in the same neighbourhood called the Lacus Abietinus or Lago di Martignano. The same tradition was reported of this lake as of the Ciminian, and of many others, that there was a city swallowed up by it, the remains of which could still occasionally be seen at the bottom of its clear waters. (Socian, de Mir. Pont. 41, where we should certainly read "Zastrum" for "Zastorum." It abounded in fish and wild-fowl, and was even stocked artificially with fish of various kinds by the luxurious Romans of late times. (Colonnell, viii. 16.)

The Tabula places Sabata at the distance of 36 miles from Rome, but this number is much beyond the truth. The true distance is probably 27 miles, which would coincide with a site near the W. extremity of the lake about a mile beyond the modern town of Bracciano, where there are some ruins of Roman date, probably belonging to a villa (Tab. Pent., Holsten. Not. ad Cluver. p. 44; Westphal, Rom. Kampagnen, pp. 156, 158.) The town of Bracciano, which now gives name to the lake, dates only from the middle ages and probably does not occupy an ancient site. [E. H. B.]

SABATUS. 1. (Sabato), a river of Samnium, in the country of the Hirpini, and one of the tributaries of the Calor (Calore), with which it unites under the walls of Beneventum. [Calor.] The name of the river is not found in any ancient author, but Livy mentions the Sabatini among the Campanians who were punished for their defection to Hannibal in the Second Punic War. (Liv. xxi. 33, 34.) These may mean generally the people of the valley of Sabatus, that may have been supposed by Cluver, a town of the same name on the banks of the river. (Cluver. Ital. p. 1199.)

2. (Svento), a river of Bruttium, on the W. coast of the peninsula, flowing into the sea between Amantea and Cupo Sutero. Its name is known only from the Itineraries, from which we learn that it was crossed by the high-road to Rhenum 18 miles S. of Consentina (Cosenza), a distance which, combined with the name, clearly identifies it with the modern Svento. (Rin. Ant. pp. 105, 110.) It is generally identified by geographers with the Oicinarus of Lycophron, on the banks of which the Greek city of Terina was situated; but this assumption rests on no sufficient grounds. [Terina.] [E. H. B.]

SABBATA or SABBATIA. [Vada Sabatia.]

SABBATHA (Saba'tha, Ptol. vi. 7, § 38; Sabatha, Plin. vi. 28. s. 32), was the capital of the Adramitei, a Sabean tribe inhabiting the S. coast of Arabia Felix (lat. 14° N.). [Adramitei.] Its inhabitants are called Sabathaee by Festus Avienus (Inscr. Orb. Terr. v. 1136). Sabatha was seated far inland, on the coast of a navigable river (Priam's) — an inland circumstance in that region, where the surface of the land in their course is salken and seldom navigable. (Vopis. Mar. Eryth. p. 15.) It really contained sixty temples within its walls, Sabatha must have ranked second to none of the cities of Arabia. Its monopoly of the Indian trade doubtless rendered it a wealthy and important place. At no other haven on the coast were the spices, gums, and silks of India permitted to be landed; if exposed to sale elsewhere, they were confiscated, and their vendors punished with death. They were conveyed up the river to Sabatha in boats made of leather, strained over wooden frames. One gate alone — probably for the convenience of detecting fraud — of Sabatha was assigned to this branch of commerce; and after the bales had been examined, the goods were not handed over to their owners until a tithe had been deducted for a deity named Saba (Salia dominus), and also a portion for the king.
Geographers attempt to identify Sabitha with Ma- 
rianis (March), but the proofs of their identity are 
unsatisfactory; and it may even be questioned whether 
Sabitha be not an elongated form of Sabia, a 
common appellation for cities in Arabia Felix. The 
Kabārava of Strabo (xvi. p. 768) is sup-
posed by his translator Groskurd (vol. iii. p. 287) 
to be an error for Σαβιάραν, and the latter to be a 
form of Sabitha. [See MARIANA, Vol. II. p. 
274]

SAFINI (Σαβιαρίη), a people of Central Italy, 
who inhabited the rugged mountain country on the 
west of the central chain of the Apennines, from 
the sources of the Nar and Velinus to the neighbourhood 
of Rome, and from thence southwards as far as the 
Tiber and the Anio. They were bounded on the N. 
and W. by the Umbrians and Etruscans, on the NE. 
by Picenum, from which they were separated by the 
main ridge of the Apennines; on the E. by the 
Veii, the Marsi and Aequians, and on the S. by 
Latium. Their country thus formed a narrow strip, 
extending about 85 miles in length from the lofty 
group of the Apennines above Nursia, in which the 
Nar takes its rise, and thence to the junction of the 
Tiber and Anio, within a few miles of Rome. The southern limit of the Sabines 
had, however, undergone many changes; in Pliny's 
time it was fixed as above stated, the Anio being 
generally received as the boundary between them 
and Latium; hence Pliny reckons Fidenae and No-
mentum Sabine cities, though there is good ground 
for assigning them both in earlier times to the 
Latins, and Postumy again includes them both in 
Latium. Strabo, on the other hand, describes the 
Sabine territory as extending as far as Nomentum, 
by which he probably meant the conquered 
(Monti della Sabina), the latter city; while Erotum, which was only about 3 miles 
N. of Nomentum, seems to have been universally 
considered as a Sabine city. (Strab. v. p. 228; Plin. 
iii. 5. s. 9, 12. s. 17; Ptol. iii. 1. § 62.) In like 
manner Pliny includes the important city of Tibur 
among the Sabines, though it was certainly 
commonly reckoned a Latin city, and never appears in 
the early history of Rome in connection with the 
Sabines. The fact appears to be, that the frontier 
between the Sabines and Latins was in early times 
constantly fluctuating, as the Sabines on the one 
hand were pressing south from the N., and the 
other were driven back in their turn by the arms of the 
Romans and Latins. But on the division of 
Italy into regions by Augustus, the Anio was esta-
blished as the boundary of the First Region, and for 
this reason was considered by Pliny as the limit 
also between the Latins and Sabines. (Plin. l. c.) 
It is remarkable that no name for the country is 
found in ancient writers, standing in the same re-
lation to that of the people which Samnium does to 
Sammites, Latium to Latins, &c.: it is called only 
"the land of the Sabines" (Samnium ager, or Sa-
binus ager, Liv. i. 96, ii. 16, &c.; Tac. Hist. iii. 78), 
and Roman writers would say "in Sabini versari, in 
Sabitos proficisci," &c. The Greeks indeed used Σάβιρι 
for the name of the country (Strab. v. pp. 219, 
228, &c.; Steph. Byz. s. v.), which is called to 
the present day by the Roman peasantry La Sabina, 
but we do not find any corresponding form in Latin authors. 
All ancient authors agree in representing the 
Sabines as one of the most ancient races of Italy, 
and as constituting one of the elements of the Roman 
people, at the same time that they were the pro-
genitors of the far more numerous races which had 
spread themselves to the E. and S., under the names of 
Picentes, Peligni, and Samnitians, the last of whom 
had in their turn become the parents of the Frentani, 
the Lucanians, Apulians and Bruttians. The minor 
tribes of the Marsi, Marrucini and Vestini, were also 
in all probability of Sabine origin, though we have 
no distinct testimony to this effect [MARS]. These 
various races are often comprehended by modern 
writers under the general name of Sabellian, which 
is convenient as an ethnic designation; but there is 
no ancient authority for this use of the word, which 
was first introduced by Niehrlich (vol. i. p. 91). Pliny 
indeed in one passage says that the Sammites were 
also called Sabellii (Plin. iii. 12. s. 17), and this is 
confirmed by Strabo (v. p. 250). Sabellus is found 
also in Livy and other Latin writers, as an adjective 
form for Samnite, though never for the name of the 
nation (Liv. viii. 1, x. 19); but it is frequently also 
used, especially by the poets, simply as an equivalent 
for the adjective Sabine. (Verg. G. ii. 167, Aen. 
vi. 665; Hor. Carm. iii. 6. 57; Juv. iii. 169.) 

But notwithstanding the important position of the 
Sabines in regard to the early history and ethnography 
of Italy, we have very little information as to 
their own origin or affinities. Strabo calls them a 
very ancient race and autochthons (v. p. 228), 
which may be understood as meaning that there 
was no account of their immigration or origin which he 
considered worthy of credit. He distinctly rejects 
as a fiction the notion that they or their Samnite 
descendants were of Laconian origin (ib. p. 250); 
an idea which was very probably suggested only by 
fancied resemblances in their manners and institutions 
to those of Sparta (Dionys. ii. 49). But this 
notion, though not countenanced by any historian of 
authority, was taken up by the Roman poets, who 
frequently allude to the Laconian descent of the 
Sabines (Ovid. Fast. i. 260, iii. 250; Sil. Ital. 
ii. 8, viii. 142, &c.), and adopted also by some prose 
vi. 638). A much more important statement is 
that preserved to us by Dionysius on the authority of 
Zenodotus of Trence, which represents the Sabines 
as an offshoot of the Umbrian race (Dionys. ii. 49). 
The authority of Zenodotus is indeed in itself not 
worth much, and his statement as reported to 
is somewhat confused; but many authorities would 
lead us to the same conclusion, that the Sabines and 
Umbrians were closely cognate races, and branches 
of the same original stock. We learn from the 
Euboean tables that Saneus, the tutelary divinity of 
the Sabine nation, was an object of especial worship 
with the Umbrians also; the same documents prove 
that various other points of the Sabine religion, 
which are spoken of as peculiar to that nation, 
were in fact common to the Umbrians also (Kienez, 
PhiloL Abhandl. p. 80). Unfortunately the Sabine 
language, which would have thrown much light upon 
the subject, is totally lost; not a single inscription 
has been preserved to us; but even the few words 
recorded by ancient writers, though many of them, 
as would naturally be the case in such a selection, 
words peculiar to the Sabines, yet are abundantly 
sufficient to show that there could be no essential 
difference between the language of the Sabines and 
their neighbours, the Umbrians on the one side, and 
the Ostans on the other (Kienez, l. c.; Donaldson, 
Varro vonnaeus. p. 8). The general similarity between 
their dialect and that of the Oscon was probably the 
cause that they adopted with facility in the more 
subdued regions of Italy, which they had conquered,
the language of their Oscan subjects; indeed all the extant inscriptions in that language may be considered as Sabellian-Oscan, and have probably received some influence from the language of the conquerors, though we have no means of estimating its amount. The original Sabines appear to have early lost the use of their own language, and adopted the general use of Latin; which, considering the rugged and secluded character of their country, and their primitive habits of life, could hardly have been the case, had the two languages been radically distinct.

On the whole, therefore, we may fairly conclude that the Sabines were only a branch of the same great family with the Oscans, Latins, and Umbrians, but apparently most closely related to the last of these. Their name is generally derived from that of Sabas, who is represented as a son of Sancus, the chief tutelary divinity of the nation. (Cato, ap. Dionys. ii. 49; Sall. Iul. viii. 422; Serv. ad Aen. viii. 638.) But another etymology given by ancient writers derives it from their religious habits and devotion to the worship of the gods. (Varr. ap. Fest. p. 343; Plin. iii. 12. s. 17.) This last derivation in fact comes to much the same thing with the preceding one, for the name of Sabas (obviously a mythological personage) is itself connected with the Greek σάβαν, and with the word "sacrum" found in the Eugenian tables in the sense of venerable or holy. Indeed it is with the Latin "sanctus," "sanctae," &c. (Doddridge, &c.)

The original abode of the Sabines was, according to Cato, in the upper valley of the Aternum, about Amiurum, at the foot of the loftiest group of the Apennines. We cannot indeed understand literally, at least as applying to the whole nation, his assertion (as quoted by Dionysaus) that they proceeded from a village called Testrini, near Amiurum (Cato, ap. Dionys. i. 14, ii. 49); though this may have been true of the particular band or clan which invaded and occupied Eate. But there is no reason to doubt the general fact that the Sabines, at the earliest period when their name appears in history, occupied the lofty mountain group in question with its adjacent valleys, which, from the peculiar configuration of this part of the Apennines, would afford natural and convenient outlets to their migrations in all directions. [APENNINES.] The sending forth of these migrations, or national colonies, as they may be called, was connected with an ancient custom which, though not unknown to the other nations of Italy, seems to have been more peculiarly characteristic of the Sabines—the Ver Sacrum or "sacred spring." This consisted of dedicating, by a solemn vow, usually in time of pressure from war or taxation, all the produce of the ensuing year, to some deity; Manna or Mars seems to have been the one commonly selected. The cattle born in that year were accordingly sacrificed to the divinity chosen, while the children were allowed to grow up to man's estate, and were then sent forth in a holy to find for themselves new places of abode beyond the limits of their native country. (Strab. v. p. 230; Fest. s. v. Mamurton, p. 158; Suetonii, p. 321, Ver Sacrum, p. 379; Seston, ap. Nor. p. 522; Varr. R. R. iii. 16. § 29; Liv. xxv. 9. 10.) Such colonies were related by tradition to have given origin to the nations of the Picires, the Samnites, and the Hirpini, and in accordance with the notion of their consecration to Mars they were reported to have been guided by a woodpecker or a wolf, the animals peculiarly connected with that deity. (Strab. v. pp. 240, 250; Fest. pp. 106, 212.) We have no statements of the period at which these successive emigrations towards the E. and S. took place; all that we know is that the early history in which to which they gave rise will be found in the respective articles, and we shall here content ourselves with tracing that of the Sabines themselves, or the people to whom that appellation continued to be confined by the Romans.

These, when they first emerged from their upland valleys into the neighbourhood of Reate, found that city, as well as the surrounding territory, in the possession of a people whom Dionysaus calls Aborigines, and who, finding themselves unable to withstand the pressure of the Sabines, withdrew, after the capture of their capital city of Latina, towards the lower valley of the Tiber, where they settled themselves in Latium, and finally became one of the constituent elements of the Latin people. (Cato, ap. Dionys. i. 14, ii. 48. 49.) [ABORIGINES; LATUM.] Meanwhile the sabines, after they had firmly established themselves in the possession of Reate and its neighbourhood, gradually pressed on towards the S. and W., and occupied the whole of the hilly and rugged country which extends from Reate to the plain of the Tiber, and from the neighbourhood of Orvietum to that of Tiber (Tivoli). (Dionys. ii. 49.) The conquest and-when the formation of this extensive tract was probably the work of a long time, but at the first dawn of history we find the Sabines already established on the left bank of the Tiber down to within a few miles of its confluence with the Anio; and at a period little subsequent to the foundation of Rome, they pressed on their advanced posts still further, and established themselves on the Quirinal hill, at the very gates of the rising city. The history of the Sabines under Titus Tatius, of the wars of that king with Romulus, and of the settlement of the Sabines at Rome upon equal terms with the Latin inhabitants, so that the two became gradually blended into one people, has been so mixed up with fables and distorted by poetical and mythological legends, that we may well despair of recovering the truth, or extracting the real history from the maze of various and discordant traditions; but it does not the less represent a real series of events. It is an unquestionable historical fact that a large part of the population of the city was of Sabine origin, and the settlement of that people on the Quirinal is attested by numerous local traditions, which there is certainly no reason to doubt. (Schwegler, Rom. Gesch. vol. i. pp. 243, 478, &c.)

We cannot attempt here to discuss the various theories that have been suggested with a view to explain the real nature of the Sabine invasion, and the origin of the legends connected with them. One of the most plausible of these is that which supposes Rome to have been really conquered by the Sabines, and that it was only by a subsequent struggle that the Latin settlers on the Palatine attained an equality of rights. (Ilene, Researches into the History of the Roman Constitution, p. 44, &c.; Schwegler, vol. i. pp. 491—493.) It cannot be denied that this view has much to recommend it, and explains the many obscure events in the early history, but it can be scarcely regarded as based on such an amount of evidence as would entitle it to be received as a historical fact.

The Sabine influence struck deep into the character of the Roman people; but its effect was especially prominent in its bearing on their sacred
rites, and on their sacretotal as well as religious institutions. This is in entire accordance with the character given of the Sabines by Varro and Pliny; and it is no wonder therefore that the traditions of the Romans generally ascribed to Numa, the first king, the whole, or far the greater part, of the religious institutions of their country, in the same manner as they did the military and political ones to his predecessor Romulus. Numa, indeed, became to a great extent the representative, or rather the impersonation of the Sabine element of the Roman people; at the same time that he was so generally regarded as the founder of all religious rites and institutions, that it became customary to ascribe to him even those which were certainly not of Sabine origin, but belonged to the Latins or were derived from Alba. (Ambrosch, Studien, pp. 141—148; Schweger, R. G. vol. i. pp. 543, 554.) Throughout these earliest traditions concerning the relations of the Sabines with Rome, Cures is the city that appears to have taken the most prominent part. Tatius himself was king of Cures (Dionys. ii. 36); and it was thither also that the patricians sent, after the interregnum, to seek out the wise and pacific Numa. (Liv. i. 18; Dionys. ii. 58.) A still more striking proof of the connection of the Roman Sabines with Cures was found in the name of Quirites, which came to be eventually applied to the whole Roman people, and which was commonly considered as immediately derived from that of Cures. (Liv. i. 13; Varr. L. L. vi. 68; Dionys. ii. 46; Strab. v. p. 228.) But this etymology is, to say the least, extremely doubtful; it is far more probable that the name of Quirites was derived from "quris," a spear, and meant merely "spearmen" or "warriors," just as Quirins was the "spear-god," or god of war, closely connected, though not identical with, Manners or Mars. It is certain also that this superiority of Cures, if it ever really existed, ceased at a very early period. No subsequent allusion to it is found in Roman history, and the city itself was in historical times a very inconsiderable place. [CURES.] The close union thus established between the Romans and the Sabines who had settled themselves on the Quirinal did not secure the rising city from hostilities with the rest of the nation. Already in the reign of Tullius Hostilius, the successor of Numa, we find that monarch engaged in hostilities with the Sabines, whose territory he invaded. The decisive battle is said to have taken place at a forest called Silva Malitiosa, the site of which is unknown. (Liv. i. 30; Dionys. iii. 32, 33.) During the reign of Ancus Marcius, who is represented as himself of Sabine descent (he was a grandson of Numa), no hostilities with the Sabines occur; but his successor Tarquinius Priscus was engaged in a war with that people which appears to have been of a formidable description. The Sabines, according to Livy, began hostilities by crossing the Anio; and after their final defeat we are told that they were deprived of Colatia and the adjoining territory. (Liv. i. 36—38; Dionys. iii. 55—66.) Cicero also speaks of Tarquinius Priscus as repulsing the Sabines from the very walls of the city. (Cic. de leg. i. 70.) We therefore have no doubt that they had at this time extended their power to the right bank of the Anio, and made themselves masters of a considerable part of the territory which had previously belonged to the Latins. From this time no further mention of them occurs in the history of Rome till after the expulsion of the kings; but in n. c. 504, after the repulse of Porsenna, a Sabine war again broke out, and from this time that people appears almost as frequently among the enemies of Rome, as the Veientes or the Volscians. But the renewal of hostilities was marked by an incident which exercised a permanent effect on Roman history. The whole of one clan of the Sabines, headed by a leader named Atta Caianus, dissenting from the policy of their countrymen, migrated in a body to Rome, where they were welcomed as citizens, and gave rise to the powerful family and tribe of the Claudii. (Liv. ii. 16; Dionys. v. 40; Varr. Aen. vii. 708; Tac. Ann. xi. 24; Appian, Rom. i. Fr. 11.) It is unnecessary to recapitulate in detail the accounts of the petty wars with the Sabines in the early ages of the Republic, which present few features of historical interest. They are of much the same general character as those with the Veientes and the Volscians, but for some reason or other seem to have been a much less favourable subject for popular legend and national vanity, and therefore afford few of those striking incidents and romantic episodes with which the others have been adorned. Livy indeed disposes of them for the most part in a very summary manner; but they are related in considerable detail by Dionysius. One thing, however, is evident, that neither the power nor the spirit of the Sabines had been broken; as they are represented in n. c. 459, as carrying their ranks to the very gates of Rome; and even in n. c. 449, when the decisive victory of M. Horatius was followed by the capture of the Sabine camp, we are told that it was found full of booty, obtained by the plunder of the Roman territories. (Liv. ii. 16, 18, &c., iii. 26, 30, 38, 61—63; Dionys. v. 37—47, vi. 31, &c.) On this, as on several other occasions, Eretum appears as the frontier town of the Sabines, where they established their head-quarters, and from whence they made incursions into the Roman territory.

There is nothing in the accounts transmitted to us of this victory of M. Horatius over the Sabines to distinguish it from numerous other instances of similar successes, but it seems to have been of really importance; at least it was followed by the remarkable result that the wars with the Sabines, which for more than fifty years had been of such perpetual recurrence, ceased altogether from this time, and for more than a century and a half the name of the Sabines is scarcely mentioned in history. The circumstance is the more remarkable, because during a great part of this interval the Romans were engaged in a fierce contest with the Samnites, the descendants of the Sabines, but who do not appear to have maintained any kind of political relation with their progenitors. Of the terms of the peace which subsisted between the Sabines and Romans during this period we have no account. Niebuhr's conjecture that they enjoyed the rights of soverignty with the Romans (vol. ii. p. 447) is certainly without foundation; and they appear to have maintained a position of simple neutrality. We are equally at a loss to understand what should have induced them at length suddenly to depart from this policy, but in the year n. c. 290 we find the Sabines once more in arms against Rome. They were, however, easily vanquished. The consul M. Curius Dentatus, who had already put an end to the Third Samnite War, next turned his arms against the Sabines, and reduced them to submission in the course of a single campaign. (Liv. Epit. xi.; Vict. Tit. iii. 33; Oros. iii. 22; Flor. i. 15.) They were severely punished for their defection; great numbers of pri-
The last occasion on which the name of the Sabines as a people is found in history is during the Second Punic War, when they came forward in a body to furnish volunteers to the army of Scipio (Livy, iv. 45.) After their incorporation with the Roman state, we scarcely meet with any separate notice of them, though they continued to be regarded as among the bravest and hardiest of the subjects of Rome. Hence Cicero calls them " flores Italicae ac robur rei publicae." (Pro Ligur. 11.)

Under the Empire their name did not even continue to be used as a territorial designation. Their territory was included in the Fourth Region by Augustus. (Plin. iii. 12. s. 17.) It was subsequently reckoned a part of the province of Valeria, and is included with the rest of that province under the appellation of Praeneste in the Liber Coloniarum. (Lib. Col. pp. 273. 257. a.v. P. Dier. Hist. Long. ii. 20; Mommsen, ad Lib. Cot. p. 212.) But though the name of the Sabines thus disappeared from official usage, it still continued in current popular use. Indeed it was not likely that a people so attached to ancient usages, and so primitive in their habits, would readily lose or abandon their old appellation. Hence it is almost the only instance in which the ancient name of a district or region of Italy has been transmitted without alteration to the present day; the province of La Sabina is a part of the two provinces to which the States of the Church are divided, and is comprised within very nearly the same limits as it was in the days of Strabo. (Rampoldi, Diz. Corog. d'Italia, s. v.)

The country of the Sabines was, as already mentioned, for the most part of a rugged and mountainous character; even at the present day it is calculated that above two-thirds of it are incapable of any kind of cultivation. But the valleys are fertile, and even luxuriant; and the sides of the hills, and lower slopes of the mountains, are well adapted for the growth both of vines and olives. The northernmost tract of their territory, including the upper valleys of the Nera and Velinus, especially the neighbourhood of Nursia, was indeed a cold and bleak highland country, shut in on all sides by some of the highest ranges of the Apennines; and the whole broad tract which extends from the group of the Monte Velino, S.E. of Reate, to the front of the mountain ranges that border the Campagna of Rome, is little more than a mass of broken and rugged mountains, of inferior elevation to the more central ranges of the Apennines, but still far from incomparable. The Monte Grano (the Mons Lucretii of Horace), which rises directly from the plain of the Campagna, attains to an elevation of 4285 English feet above the sea. But the isolated mountain called Monte Terminillo near Lemessa, N.E. of Rieti, which forms a conspicuous object in the view from Rome, rises to a height of above 7000 feet, while the Monte Vettore, S.E. of Rieti, on the confines of the Sabines and the Vestini, is not less than 8180 feet in height. The whole of the ridge, also which separates the Sabines from Ficium is one of the most elevated of the Apennines. The Monti della Sibilla, in which the Nestor takes its rise, attain the height of 7200 feet, while the Monte Vettore and Pizzo di Soro, which form the continuation of the same chain towards the Gran Sasso, rise to a still greater elevation. There can be no doubt that these lofty and rugged groups of mountains are those designated by the ancients as the Mons Fiscellus, Tetrica (= Tetrica horrentes repes," Virg. Aen. vii. 713), and Sextilis; but we are unable to identify with any certainty the particular mountains to which these names were applied. The more westerly part of the Sabine territory slopes gradually from the lofty ranges of these central Apennines towards the valley of the Tiber, and though always hilly is still a fertile and productive country, similar to the part of Umbria, which it adjoins. The lower valley of the Velinus about Reate was also celebrated for its fertility, and even at the present day is deservedly reckoned one of the most beautiful districts in Italy.

The physical character of the land of the Sabines evidently exercised a strong influence upon the character and manners of the people. Highlanders and mountaineers are seen to be more brave, hardy, and frugal, and the Sabines seem to have possessed all these qualities in so high a degree that they became, as it were, the types of them among the Romans. Cicero calls them " severissimi homines Sabini," and Livy speaks of the "disciplina tetrica ac acristis veterum Sabinarum." (Cic. in Latin. 15, pro Ligur. 11; Liv. i. 18.) Cato also described the severe and frugal mode of life of the early Romans as inherited from the Sabines (op. Serv. ad Aen. viii. 638). Their frugal manners and moral purity continued indeed, even under the Roman government, to be an adjective of the nation, and are often introduced by the poets of the Empire as a contrast to the luxuries and dissoluteness of the capital. (Hor. Carm. iii. 6. 38. — 44. Epod. 2. 41, Epist. ii. 1. 25; Propert. iii. 24. 47; Juv. iii. 169.) With these qualities were combined, as is not unfrequently found among secluded mountaineers, an earnest piety and strong religious feeling, together with a strenuous attachment to the religious usages and forms of worship which had been transmitted to them by their ancestors. The religion of the Sabines does not appear to have differed essentially from that of the other neighbouring nations of Italy; but they had several peculiar divinities, or at least divinities unknown to the Latins or Etruscans, though some of them seem to have been common to the Umbrians also. At the head of these stood Salus, called also Semo Sancus, who was the tutelary divinity of the nation, and the reputed father of their mythical progenitor, or eponymous hero Sabus. He was considered as the peculiar guardian of oaths, and was thence generally identified by the Romans with Dus Fidius; while others, for less obvious reasons, identified him with
The Sabini, as we are told, dwelt principally in villages, and even their towns in the earliest times were unwalled. (Strab. v. 228; Dionys. ii. 49.) This is one of the points in which they were thought to resemble the Lacedaemonians (Plut. Rom. 16); though it probably arose merely from their simplicity of manners, and their retaining unchanged the habits of primitive mountaineers. In accordance with this statement we find very few towns mentioned in their territory; and even of these Reate appears to have been the only one that was ever a place of much importance. Interroclea, about 14 miles higher up the valley of the Velinus (the name of which is still preserved in Antarroco), seems never to have been a municipal town; and it is probable that the whole upper valley of the Velinus was, municipally speaking, included in the territory of Reate, as we know was the case with the lower valley also, down to the falls of the river, which formed the limit of the territory of the Sabines on this side; Interamna, as well as Narnia and Orciubum, being included in Umbria. Falacrum, the birthplace of Vespasian, situated near the sources of the Velinus, was certainly a mere village; as was also Forum Tavulurnum, situated in the cross valley which led from Interroco to Anterumnus, and formed the line of the road between the valley of the Velinus and that of the Aternus. Amihernum itself, though situated in the valley of the Aternus, so that it would seem to have more naturally belonged to the Vestini, was certainly a Sabine city (Plin. iii. 12. s. 17; Strab. v. p. 228), and was probably, next to Reate, the most considerable that they possessed. Nursia, in the upper valley of the Nar, was the chief town of the surrounding district, but was never a place of much importance. The lower country of the Sabines, between Reate and Rome, seems to have contained several small towns, which were of municipal rank, though said by Strabo to be little more than villages. Among these were Forum Novum, the site of which may be fixed at Vescorío, on the banks of the Iume, and Forum Decli, the situation of which is wholly unknown. Both these were, as the names show, Roman towns, and not ancient Sabine cities; the former appears to have replaced the Sabine Casperia, which was probably situated at Aspra, in the same neighbourhood. On the other hand Cures, the supposed metropolis of the Sabines that had settled at Rome, was only a small town, which was of municipal rank, though not a place of much importance. The same was the case with Erutum, which was, as already observed, the last of the strictly Sabine towns in proceeding towards Rome; though Pliny includes Nomentum and Fidenae also among the Sabines. Besides these there were two towns of the name of Trebula, both of which must probably be placed in the southern part of the land of the Sabines. Of these Trebula Mutusca (the Mutusae of Virgil, Aen. vii. 711) is represented by Monte Leone, about 13 miles S. of Rieti, and on the right of the Salaria Way; while Trebula Sefernae may perhaps be placed at S. Antonio near Strumone, in the hills W. of Rieti. Lastly, Verna, in the valley of the Anio, 4 miles above Tibur, still called Vcunaro, would appear to have been certainly a Sabine town; the whole valley of the Digesta (Liceo), with its villages of Mandula, Digesta, and Farnum Vacuane (the well-known neighbourhood of Horace's Sabine farm), being included among its dependencies. [Digesta.] The territory of the Sabines was traversed throughout its whole extent by the Salarian Way, which was from an early period one of the great highways of Italy. This proceeded from Rome to
direct to Reate, and thence ascended the valley of the Velinus by Intercrea and Falarchium, from whence it crossed the ridge of the Apennines into the valley of the Truentus in Piacenum, and thus descended, to Asculum and the Adriatic. The stations between Rome and Reate were Eretum, which may be fixed at Grotta Marozza, and Vicus Novus, the site of which is marked by the Osteria Nova, or Osteria dei Massaccio, 32 miles from Rome. (Westphal, Rom, Komp. p. 128.) [VIA SABINENS.

Notwithstanding its mountainous character the Sabine territory was far from being poor. Its productions consisted chiefly of oil and wine, which, though not of first-rate quality, were abundant, and supplied a great part of the quantity used by the lower classes at Rome. (Hor. Carm. i. 9, 7, 20. i. Juv. iii. 85.) The Sabine hills produced also in abundance the plant which was thence known as Sabina herba (still called Saurin), which was used by the natives for incense, before the more costly frankincense was introduced from the East. (Plin. xvi. 20 s. 33, xxiv. 11. s. 61; Virg. Col. 402; Ovid. Fast. i. 342.) The neighbourhood of Reate was also famous for its breds of mules and horses; and the mountains afforded excellent pasturage for sheep. The wilder and more inaccessible summits of the Apennines were said still to be frequented by wild goats, an animal long since extinct throughout the continent of Italy. (Var. R. B. ii. 1, § 5, 3. § 3.)

SABIS (Σαβίσ), a small river of Carmainia, which is mentioned by Mela in connection with two other small streams, the Andanis and Coros (iii. 8). It is also noticed by Piny, who places it in the neighbourhood of Harmuna (Ornay, v. 23. s. 27). Ptolemy speaks of a town in Carmainia of the same name with this river (vi. 8. § 14). [V.]

SABINUS (Σαβίνος), a river of Belgica, which joins the Mea (Μῆα) at Chartorol. Caesar (i. c. 57) marched against the Nervii and their confederates from the south, and he found the enemy posted on the north side of the Sabis (B. G. ii. 16). In this battle the Belgae were defeated with great slaughter. [Nervii.]

SABLONES, in Gallia Belgica, is placed by the Antonine Itin. on a road from Colonia Trajana (Kells) to Julianum (Julieres) and Colonia Agrrippinae (Cologne). Sablones is supposed to be a place named Int-Sandt near Ströten, a town on the river Nipa, a branch of the Meuse. But see Mediolani in Gallia, No. 3. [G. L.]

SÀBOOT (Σαβίου, al. Σαβίου, Plut. iii. 5. § 20), a people of European Sarmatia, who from the termination "-boc," "-bank," so often occurring in Russian and Polish local names, must be looked for in the basin of the river Soi, one of the largest affluents of the Vistula, and which drains a greater part of Galicia. (Schafarik, Slav. Ant. vol. i. p. 296.)

SABORA, a place in Hispania Baetica, in the mountains above Malaga, near Canes, known only from inscriptions. (Carter, Travels, p. 252; Ubert, vol. ii. pt. i. p. 360.) [T. H. D.]

SABOTAE, a people who dwelt according to Curtius, in the southern part of the Pangith, in the neighbourhood of the Insula Pattalene (ix. 8. § 4). They are mentioned in connection with the Prusti as forming part of the realm of Musceans. (Arrian, Anat. v. 15; Dipl. xvi. 102.) [V.]

SABRATA (Σαβράτα, Plut. iv. 3. § 41; Plin. v. 4. s. 3; Solin. 37; Itin. Anton.; Pent. Tab.; Sabrâbê, Procop. de Aed. vi. 4; Sabrâbê, Stadiants, §§ 99, 100), a Phoenician town (Sil. Ital. iii. 256) on the coast of N. Africa between the Syrtis. The name, which is Phoenician and occurs on coins (Mowers, Die Phöniz. vol. ii. p. 491), received the Græcised form ABRISTONUM; for although Pliny (l. c.) distinguishes the two towns they are undoubtedly the same places. It became afterwards a Roman colony, and was the birthplace of Flavia Domitilla, the first wife of Vespasian, and mother of Titus and Domitian. (Sueton. Vesp. 3.) Justinian fortified it (Procop. l. c.), and it remained during the middle ages one of the most frequented markets upon this coast, to which the natives of central Africa brought their grain; (comp. Ibn Abd al-Hakem, Jornalique, 1844, vol. ii. p. 535.) Barth (Wanderungen, p. 277) has given an account of the extensive ruins of Sabrata, which he found to the W. of Tripoli, at Tripoli Vecchio, or Soarda-esch-Sokhurka, lat. 32° 49', long. 12° 26'. (Smyth, Mediterraneum, p. 456.)

SABRINA (called by Ptolemy Sabrâna, ii. 3. § 3; probably also the Syrva of the Geog. R. v. 31), a river on the W. coast of Britanni Remana, which falls into the sea near the jetola. Its mouth formed an estuary of the same name. (Comp. Tac. Ann. xiii. 31.) [T. H. D.]

SABUS, a fortified place in Armenia Minor, at the foot of Antitaurus. (It. Ant. p. 209; Not. Imp. c. 27.) In the Peuting. Table it is called Saba. [L. S.]

SACAE. [Scythia.]

SACALA (τὰ Σακάλα), a desert spot on the seashore of Gedrosia which was visited by the fleet of Nearchus (Arrian, Ind. c. 22). It is not satisfactorily identified with any modern place. (Vincent, Voyage of Nearchus, i. p. 202.) [V.]

SACÂNAI. [Sarmatia.]

SACAPÈNE. [Sasagene.]


SACASÈNE. [Σακασατσεν.] SACASÈNE. [Σακασσατς], Strab. ii. p. 73. xi. pp. 509, 511, 529: (Th. Sasassani, Plin. vi. 11), a province of Armenia, on the borders of Gugarene, which it separated from the valley of the Araxes, and which extended to the river Cyrus. St. Martin (M. s.m. Armenia, vol. i. pp. 143, 209, 210) identifies it with the Armenian province of Sourî, which was governed up to the 12th century by a race of princes who traced their descent to Haig, first king of Armenia, and who in the 9th century had political relations with the Byzantine court. (Cost. Porph. de Caecern. Aut, Byz. vol. iii. p. 397.) The SAKAPÈNE of Ptolemy (v. 13. § 9) appears to be the same as this province. [E. B. j.]

SACASTÈNE. [Σακαστσατσ], a district of the interior of Drangana, which was occupied by the Sacs or Scythians, who appear to have descended through the Punjob, and to have settled there. (Isisb, Man. Parth. c. 18.) According to Isidore, it bore also the name of Parthacene. It has been supposed that the modern name of this country, Scassata or Stisnian, is derived from Sacasta (Walb, Vorder u. Mittel-Asien, p. 569; comp. Bitter, viii. p. 120). Four towns, Baida, Min, Palaceni, and Sigal, are mentioned in it: of these, Min may
be compared with Min-nagah, a town on the Indus belonging to the same people. (Arrian, Peripl. Mar. Erdg. § 38.) [MINNAGARA.] [V.]

SACCASENA, a place in Capadocia, probably in the neighbourhood of the modern Urgub or Urup. (It. Ant. p. 296.) [L. S.]

SACCOPODES (Σακκοπόδες), according to Strabo, a name given to the people of Adiabene in Assyria (xvi. p. 745). There has been a great dispute among learned men as to this name, which does not appear to be a genuine one. Bochart has suggested Sancopodes (Σακκόποδες). On the whole, however, it would seem that the emendation of this name is the best, who write Σακκοπόδες. (Grockard, ad Strab. vol. iii. p. 225.) [V.]

SACER MONS (σάρημπορσ) was the name given to a hill about 3 miles from Rome, across the Anio and on the right of the Via Nomentana. It is mentioned only on occasion of the two secessions of the plebeians from Rome: the first of which, in n. c. 494, was terminated by the dexterity of Menenius Agrippa, and gave occasion to the election of the first tribunes of the people. (Liv. ii. 32; Dionys. vi. 45; Appian, B. C. i. 1.) In memory of this treaty and the "Lex Sacra" which was passed there, a confit on it, an altar was erected on the spot, which thenceforth always bore the name of "the Sacred Mount." (Dionys. vi. 90; Appian, L. C.) The second occasion was during the Decemvirate; when the plebeians, who had at first seceded only to the Aventine, on finding that this produced no effect, withdrew to the Sacred Mount (Liv. iii. 52). Cicero, on the contrary, represents the secession on this occasion as taking place first to the Sacred Mount, and then to the Aventine (Cic. de R. P. ii. 37). Hardly any spot in the neighbourhood of Rome, not marked by any existing ruins, so clearly identified by the descriptions of ancient writers as the Sacer Mons. Both Livy and Cicero concur in placing it 3 miles from Rome, across the Anio; and the former expressly tells us that the plebeians, on the second occasion, proceeded thither by the Via Nomentana, which was then called Ficanalesis (Liv. ii. 32, ii. 52; Cic. Brut. 14, pro Cornel. ap. Ascon. p. 76). Now the third mile along the Via Nomentana brings us to a point just across the Anio; and on the right of the road at this point is a hill overlooking the river, in some degree isolated from the Platæa beyond, with which it is, however, closely connected, while its front towards the valley of the Anio is steep and almost precipitous.

On its E. side flows a small stream, descending from the Casale dei Pazzi (apparently the one known in ancient times as the Rius Ulmanus): so that the position is one of considerable strength, especially on the side towards Rome. The site is now uninhabited, and designated by no peculiar appellation. (Nibby, Dintorni di Roma, vol. iii. pp. 54, 55.) [E. H. B.]

SACHALITAE (Σαχαλίται). a people upon the S. coast of Arabia Felix (Pol. vi. 7. §§ 11, 24, 25); and upon the bay called after them SACHALITES (Σαχαλίτες κόπας). Respecting the position of this bay there was a difference of opinion among the ancient geographers, Marinus placing it towards the west, and Ptolemy towards the east, of the promontory Syagrus (Ras Fortak). (Ptol. i. 17. § 2; comp. vi. 7. §§ 11, 46.) Marcianus (p. 23) agrees with Ptolemy; and says that the bay extended from this promontory to the month of the Persian gulf (comp. Steph. B. s. v. Σαχαλίτες κόπας). Arrian (Peripl. Mar. Erdg. p. 17. § 29) on the other hand agrees with Marinus, and places the bay between Canes and the promontory Syagrus. (See C. Miller, ad Arrian, l. c.)

SACIILI or SACILI MARTIALIUM (Plin. iii. i. 3; called by Ptolemy Σακιλιά, ii. 4. § 11), a town of the Turduli in Hispam Baetica, at a place near Perahad, now called Alcoracum. (Morales, Antig. p. 96; Florez, Esp. Sojor. p. 147.) [T. H. D.]

SACORA (Σάκορα), a town in the interior of Paphionagonia, is mentioned only by Ptolemy (v. 4. § 6). [L. S.]

SACRANIA, the name given by a tradition, probably of very ancient date, to a conquering people or tribe which invaded Latium at a period long before the historical age. Festus represents them as proceeding from Reate, and expelling the Saculi from the Septimontium, where Rome afterwards stood. He tells us that their name was derived from their being the off-spring of a "ver sacrum." (Fest. s. v. Sacrani, p. 921.) It hence appears probable that the Sacraoi of Jason were identical in language with the people called Aborigines by Dionysius (i. 16) [ABORIGINES], or were at least one clan or tribe of that people. But it is very doubtful whether the name was ever really used as a national appellation. Virgil indeed alludes to the Sacraoi as among the inhabitants of Latium in the days of Aeneas (Sacraeae aeris, Aen. vii. 796), but apparently as a small and obscure tribe. Servius in his commentary on the passage gives different explanations of the name, all varying from one another, and from that given by Festus, which is the most distinct statement we have upon the subject. In another passage (ad Aen. xi. 317) Servius distinguishes the Sacraoi from the Aborigines, but little value can be attached to his statements on such subjects. [E. H. B.]

SACRARIUM [Σακραριον].

SACRIPORTUS (δι Ιερος λαών, Appian, B. C. i. 87), a place in Latium, between Signia and Praeneste, celebrated as the scene of the decisive battle between Sulla and the younger Marins, in which the latter was totally defeated, and compelled to take refuge within the walls of Praeneste, B. C. i. 82. (Livy. Epit. lxxvii.; Appian, B. C. i. 87; Vell. Pat. ii. 26. 28; Flor. iii. 21. § 23; Vitr. V. II. 68. 75; Lukan. ii. 134.) The scene of the battle is universally described as "apud Sacripientem," but with no more precise distinction of the locality. The name of Sacripientus does not occur upon any other occasion, and we do not know what was the meaning of the name, whether it was a village or small town, or merely a spot so designated. But its locality may be approximately fixed by the accounts of the battle: this is described by Appian as taking place near Praeneste, and by Pintarch (Soll. 28) as near Signia.

We learn moreover from Appian that Sulla, having besieged and taken Setia, the younger Marins, who had in vain endeavoured to relieve it, retreated step by step before him until he arrived in the neighbourhood of Praeneste, when he halted at Sacripientus, and gave battle to his pursuers. It is therefore evident that it must have been situated in the plain below Praeneste, between that city and Signia, and probably not far from the opening between the Alban hills and the Sabine mountains, through which must have lain the line of retreat of Marins.
but it is impossible to fix the site with more precision.

[SACRUM PR. 1. (<(v) epov oiparipop, Strab. iii. p. 157), the SW. extremity of Lucania; according to Strabo (i. c.), the most W. point, not only of Europe, but of the known world; the present Cape St. Vincent. Strabo adds that the surrounding district was called in Latin "Canusae." Strabo also says that the geographer Artemidorus, who had been there, compared the promontory with the bow of a ship, and said that there were three small islands there; which, however, are not mentioned by any other writer, nor do they now exist. (Cf. Mela, ii. 1; Plin. iv. 22. s. 35. &c.)

2. (<(v) epov oiparirpo, Ptol. ii. 2. § 6) the SE. point of Hibernia, now Carnsore Point. [T. H. B.]

SACRUM PR. (<(v) epov oiparipor, Ptol. iii. 5. § 8), the western point of the ACHILLES BAY.

SACRUM PR., a promontory of Lycia upon the borders of Pamphylia, opposite the Chelidonea Insulae, whence the promontory is called by Livy Chelidonium Promontor. [For details, see Vol. i. p. 606. b.]

SADACORO (Sa&haron;pa), a town of Cappadocia, situated on the great road from Coropassus and Garsabara to Mazaca. (Strab. xiv. p. 663.) [L. S.]

SADAME (Itin. Ant. p. 230; in Geog. Rav. 4. 6, written Sannamina), a town in the NE. part of Thrace, on the road from Hadrianopolis to Develiss, its distance from the latter, according to the Itinerary, being 13,000 paces. This would give us its site the present town of Karnarch, situated near the source of a small river which runs through a narrow valley and falls into the Black Sea at Cape Zaitam. But according to Reischard it was in the neighbourhood of Omor-Falbi, which is perhaps the Sarchen of Vougaourt.

[S. J.]

SADO (Sa&daron;), a small river of the Aures Cevennes, which fell into the Bay of Bengal (Ptol. vii. 2. § 3). It has been supposed by Forbiger to be the same as the present Sondowey. Ptolomy mentions also in the same locality a town called Sada, which was, in all probability, on or near the river.

[S. V.]


SAPPINUM or SEPPINUM (the name is variously written both in MSS. and even inscriptions, but Saepinum is probably the most correct form: Sae- piror, Ptol.: Eth. Saeipina: Altia near Sepino), a city of Samnium, in the country of the Pentri, on the E. slope of the great group of the Monte Matese, and near the sources of the Tamaro (Tamarus). It seems to have been in early times one of the chief towns of the Samnites, or rather one of the few which they possessed of the name. From its position in the heart of their country it was or is, at any rate, an important town.

[S. V.]

SAETABIS, SAETABICULA (Sæta&bricia, Ptol. ii. 6. s. 62, a town of the Cenobiti in Hispania Tarraconensis, probably the present Alcoi in Valenciana. (Labore, Itin. i. p. 266.)

[S. T.]

SAETABIS, SETABIS, or SAETAE (Sæta&bria, Strab. iii. p. 160), a town of the Cenobiti in Hispania Tarraconensis. It was a Roman municipium in the jurisdiction of Cartaghe (Murat. Inscr. ii. p. 1183. 6), and had the surname of Augustarum. (Ptol, iii. 3. s. 4.) It lay upon an eminence (Sil. Ital. iii. 372) to the S. of the Suro, and was famed for its flax and linen manufacture. (Plin. x. 2. s. 1; Catull. xii. 14, &c.) Now Natbira. (Cf. Loboide, Itin. i. p. 266; Marca, Hisp. ii. p. 116.)

[S. T.]

SAETABIS (Sæta&bria, Ptol. ii. 6. § 14), a river S. of the Sacro in the territory of the Cenobiti, on the E. coast of Hispania Tarraconensis. Most probably the Alcor. (Heber, vol. i. p. 294.)

[S. T.]

SAETAE. [Sætæ.]
SAGALLUS

SAGALLUS (Σαγαλλος: Eth. Σαγαλλαις or Σαγαλλαιην), an important town and fortress near the north-western frontier of Pisidia, or, as Strabo (xii. p. 569) less correctly states, of Isauria, while Polyenius (v. 3. § 6) erroneously mentions it among the towns of Lydia. (Comp. Steph. B. s. v.) Alexander the Great took the town by assault, having previously defeated its brave Pisidian inhabitants, who met the aggressor drawn up on a hill outside their town. (Arrian, Anab. i. 28.) Livy (xxvii. 15), in his account of the expedition of Cn. Manlius, describes Sagallus as situated in a fertile plain, abounding in every species of produce; he likewise characterises its inhabitants as the bravest of the Pisidians, and the town itself as most strongly fortified. Manlius did not take it, but by ravaging its territory compelled the Sagallians to come to terms, to pay a contribution of 50 talents, 20,000 medimni of wheat, and the same quantity of barley. Strabo states that it was one of the chief towns of Pisidia, and that after passing under the dominion of Amyntas, tetrarch of Lycania and Galatia, it became part of the Roman province. He adds that it was only one day's march from Apamea, whereas we learn from Arrian that Alexander was five days on the road between the two towns; but the detention of the latter was not occasioned by the length of the road but by other circumstances, so that Strabo's account is not opposed to that of Arrian. (Comp. Polyb. xxii. 19; Plin. v. 24.) The town is mentioned also by Hierocles (p. 693), in the Ecclesiastical Notices, and the Acts of Councils, from which it appears to have been an episcopal see.

The traveller Lucas (Trois Voyages, i. p. 181, and Second Voyage, i. c. 34) was the first that reported the existence of extensive ruins at a place called Aiglason, and the resemblance of its site the learned man led him to identify these ruins with the site of the ancient Sagallus. This conjecture has since been fully confirmed by Arundell (A Visit to the Seven Churches, p. 132, fol.), who describes these ruins as situated on the long terrace of a lofty mountain, rising above the village of Aiglason, and consisting chiefly of massy walls, heaps of sculptured stones, and innumerable sepulchral vaults in the almost perpendicular side of the mountain. A little lower down the terrace are considerable remains of a large building, and a large paved oblong area, full of fluted columns, pedestals, &c., about 240 feet long; a portico nearly 300 feet long and 27 wide; and beyond this some magnificent remains either of a temple or a gymnasium. Above these rises a steep hill with a few remains on the top, which was probably the acropolis. There is also a large theatre in a fine state of preservation. Inscriptions with the words Σαγαλλασιων παλαι leave no doubt as to these noble ruins belonging to the ancient town of Sagallus. (Comp. Hamilton, Researches, vol. i. p. 486, fol.; Fellows, Asia Minor, p. 164, fol. 

SAGANUS (Σαγανός, Marcian, Periphi, p. 21, ed. Hudson), a small river on the coast of Carmania, about 200 stadia from Harmania. It is mentioned also by Polyenius (vi. § 8, 4), and Pliny (vi. 25). It is probably the same stream which is called by Aemilius Marcellinus, Saganius (xii. 6). Vincent thinks that it may be represented by a small river which flows into the Persian Gulf, near Garamon. (Voy. of Nearchus, vol. i. p. 370). [V.]

SAGAPOLA (Σαγαπόλα or Σαγάπολα βρος, Ptol. iv. 6. §§ 8, 14, 16, 17), a mountain of Interior Libya, from which flows the Sabus, the portion of which is fixed by Ptolemy (i. c.) 13° E. long., 22° N. lat. It may be assumed that the divergent which Ptolemy describes as ascending to this mountain from the Niger is one of the tributaries which flow into the Diobila or Quorra, from the highlands to the N. of that river (comp. Journ. Geog. Soc. vol. ii. p. 13.) [E. B. J.]

SAGARANGAEI. [Sagaranlii.]

SAGARIS, a river of European Sarmatia (Ov. ex Pont. iv. 1047), which has been assumed, from the name, to have discharged itself into the SNUS SAGARIUS. (Plin. iv. 26.) [E. B. J.]

SAGARTIL. [Persian.]

SAGIDA (Σαγίδα or Σαγιδα, Ptol. vii. i. § 71), a metropolis of Central India, which is perhaps the same as the present Shajpet, near the sources of the river Sonae. [V.]

SAGRAS (ὁ Σάγρας, Strab. vi. p. 261), a river of Bruttium, on the E. coast of the peninsula, to the S. of Caulonia, between that city and Locri. It is celebrated in history for the great battle fought on its banks, in which an army of 130,000 Crotonians is said to have been totally defeated by 10,000 Locrians; an event regarded as so extraordinary that it passed into a kind of proverb for something that appeared incredible, though true. (Αλήθεια τῶν άντι Σάγρας, Suid. s. v.; Strab. vi. p. 261; Cie. de N. D. iii. 5; Justin. rx. 3; Plin. iii. 10. s. 15.) The victory was ascribed by the Locrians to the direct intervention of the Dioscuri, to whom they in consequence erected altars on the banks of the river, which were apparently still extant in the time of Strabo. It was added that the news of the victory was miraculously conveyed to the Greeks assembled at Olympia the same day that the battle was fought. (Strab. i. c.; Cie. de N. D. ii. 2.) But notwithstanding the celebrity thus attached to it, the date and occasion of the battle are very uncertain; and the circumstances connected with it by Strabo and Justin would lead to opposite conclusions. [Crotropa.]

The date assigned by Heyne is B. C. 560, while Strabo certainly seems to imply that it took place after the fall of Sybaris in B. C. 510. (Grotes Greece, vol. iv. p. 552, note.) But whatever uncertainty prevailed concerning the battle, it seems certain that the Sagras itself was a well known stream in the days of Strabo and Pliny, both of whom concur in placing it to the N. of Locri and S. of Caulonia, and as the latter city was a colony and perhaps a dependency of Crotone, it is probable that the battle would be fought between it and Locri. Unfortunately the site of Caulonia cannot be determined [Caulonia], and we are therefore quite at a loss which of the small streams flowing into the sea between Locri and the Punta di Stilo should be identified with the celebrated Sagras. The Aalaro has been generally fixed upon by local writers, but has really no better claim than any other. (Romanelli, vol. i. p. 161; Swinburne's Travels, vol. i. p. 340.) [E. H. B.]

SAGRUS (Σάγρος: Sangro), one of the most considerable of the rivers of Samnia, which has its sources in the lofty group of the Apennines S. of the Lago di Fucino, and has a course of above 70 miles from thence to the Adriatic. It flows at first in a SE. direction, passes under the walls of Auffidea as well as of the modern Castel di Sangro, and in this part of its course flows through a broad and level, but upland valley, bounded on both sides by lofty
mountains. After passing Andes it turns abruptly to the NE., and pursues this course till it reaches the sea. In the lower part of its course it enters the territory of the Frentani, which it traverses in its whole breadth, flowing into the sea between Histonium and Ortona. Strabo indeed represents it as forming the boundary between the Frentani and the Peligni, but this is certainly a mistake, as the Peligni did not in fact descend to the sea-coast at all, and Ortona, one of the chief towns of the Frentani, was situated to the N. of the Sagrus. (Strab. v. p. 242; Pol. iii. 1. § 19; where the name is erroneously written Saurus.) The upper valley of the Sagrus, with its adjoining mountains, was the terri- tory of the Sunnite tribe of the Caraceni. (Pol. iii. 1. § 66.)

[SAGUNTIA. 1. (Σαγοντια, Pol. ii. 4. § 13.), a town in the SW. part of Hispania Baetica. (Liv. xxxiv. 12; Plin. iii. i. 3.) Now Nigoria or Gignoria, NW. from Medina Sidonia, where there are many ruins. (Morales, Antig. p. 87; Florch, Exp. Supr. x. p. 47.) A fragment of the Arean, in Hispania Tarraconensis, SW. from Bilbilis. It was in the jurisdiction of Clancia, on the road from Emerita to Caesaraugusta, and was the scene of a battle between Sertorius and Metellus. (Plut. Sert. 21; App. B. C. i. 110.) The name is written Seguntia in the Röm. Ant. pp. 436 and 438, and in the Geogr. Rav. iv. 43; but must not be confounded with that of a town of the Celtiberi. Now Seguntia on the Hucarz. (Florch, Exp. Supr. viii. p. 18; Morales, Antig. p. 87.)

[SAGUNTUM (Σαγοντος, Pol. ii. 6. § 63), and called SEGUNTUS (Meila. ii. 6; Σαγοντας, Steph. B. s. v.), a town of the Eletani or Sosetani in Hispania Tarraconensis, seated on an eminence on the banks of the river Pallantias, between Sueco and Tarraco, and not far from the sea. Strabo (iii. p. 159) erroneously places it near the mouth of the Ibuns, though it lies near 100 miles to the SW. of it. The same author states that it was founded by Greeks from Zacynthus; and we find that Stephanus calls it Σακτακα and Σακυκαν. Livy adds that the founders were mixed with Etrusci from Adea (Liv. xxii. 7); whence we sometimes find the city called Aemona Seguntus. (Sil. Ital. B. 29.) Another tradition ascribes its foundation to Hercules. (Ag. 263, 505.) Seguntum lay in a very fertile district (Polyb. xvii. 2), and attained to great wealth by means of its commerce. It was the immediate cause of the Second Punic War, from its being besieged by Hannibal when it was in the alliance of the Romans. The siege is memor- able in history. The town was taken, after a desperate resistance, in B.C. 218, and all the adult males put to the sword; but how long the siege lasted is uncertain. (Liv. xxii. 14, 15; cf. Sil. Ital. i. 271, seq.) Eight years afterwards Seguntum was recovered by the Romans. The Carthaginians had partly destroyed it, and had used it as a place for the custody of their hostages. (Polyb. iii. 98; Liv. xxiv. 42.) The city was restored by the Romans and made a Roman colony. (Liv. xxviii. 39; Plin. iii. 3. 4.) Seguntum was famous for its manufacture of earthenware cups (calices Seguntuni) (Plin. xxxiv. 12. s. 46; Mart. iv. 46, xiv. 108), and the fire crown in the neighbourhood were considered very fine. (Plin. xv. 18. 8. 19.) Its site is now occupied by the town of Murcia, which derives its name from the ancient fortifications (muri veteres). But little now remains of the ruins, the materials having been unsparedly used by the inhabitants for the purpose of building. “The great temple of Diana stood where the convent of La Trinidad now does. Here are let in some six Roman inscriptions relating to the families of Sergia and others. At the back is a water-course, with portions of the walls of the Circus Maximus. In the suburb Don Salvador, a moasic pavement of Bacchus was discovered in 1743, which soon afterwards was let go to ruin, like that of Italia. The famous theatre is placed on the slope above the town, to which the orchestra is turned; it was much destroyed by Suchet, who used the stones to strengthen the castle, whose long lines of wall and tower rise grandly above; the general form of the theatre is, however, easily to be made out. . . . The local arrangements are such as are common to Roman theatres, and resemble those of Merida. They have been measured and described by Dean Marti; Ponz, iv. 292, in the Exp. Supr. viii. 151.” (Ford’s Handbook for Spain, p. 206.) For the coins of Seguntum see Ponz, iv. p. 560; Monnet, i. p. 49, Suppt. i. p. 98. The coin-encir- cing coin of Seguntum contains on the obverse the head of Tiberius, and on the reverse the prow of a ship. [T. H. D.]

[SAGUTE SINUS (Polyb. ap. Plin. v. 1), a gulf on the W. coast of Mauretania, S. of the river Lixus, which must be identified with the EMORICES SINUS. The Phoenician word "Sacharrat" signifies "Emporia," and by an elision not uncommon among the Africans assumed the form under which it appears in Polybios. (Movers, Die Philon. vol. ii. p. 541.)

[SAGYLIUM (Σαγυλιον), a castle situated on a steep rock in the interior of Pontus, which was one of the strongholds of the Pontian kings. (Strab. xii. pp. 560, 561.)

[SALIS (Σαλης, Herod. ii. 28. 59, 152, 169; Strab. xvii. p. 802; Steph. B. s. v.; Mela. i. 9. § 9; Plin. v. 10. § 11; Euth. Σαλης, fam. Σαλης), the capital of the Saitic Nome in the Delta, and occasionally of Lower Assyrt also, stood, in lat. 31° 4' N., on the right bank of the Canopic arm of the Nile. The site of the ancient city is determined not only by the appellation of the modern town of Saal al-Hadjar, which occupies a portion of its area, but also by mounds of ruin corres-pending in extent to the im- portance of Sais at least under the later Pharaohs. The city was artificially raised high above the level of the Delta to be out of the reach of the inundations of the Nile, and served as a landmark to all who ascended the arms of the river from the Mediterranean to Memphis. Its ruins have been very imperfectly explored, yet traces have been found of the lake on which the mysteries of Isis were performed, as well as of the temple of Neith (Athene) and the necropolis of the Saitic kings. The wall of
unburnt brick which surrounded the principal buildings of the city was 70 feet thick, and probably there was at least 100 feet high. It enclosed an area 2325 feet in length by 1960 in breadth. Beyond this enclosure were also two large cemeteries, one for the citizens generally, and the other reserved for the nobles and priests of the higher orders. In one respect the Saite differed from the other Egyptians in their practice of interment. They buried their kings within the precincts of their temples. The tomb of Amasis attracted the attention of Herodotus (ii. 169), and Psmuetichus, the conqueror and successor of that monarch, was also buried within the walls of the temple of Neith.

Saïs was one of the principal cities of Egypt: its principal deities were Neith, who gave oracles there, and Isis. The mysteries of the latter were celebrated annually with unusual pomp on the evening of the Feast of Lamps. Herodotus terms this festival (ii. 59) the third of the great feasts in the Egyptian calendar. It was held by night, and every one intending to be present at the sacrifices was required to light a number of lamps in the open air around his house. The lamps were small censers filled with salt and oil, on which a wick floated, and which continued to burn all night. At what season of the year the feast of burning lamps was celebrated Herodotus knew, but he deemed it wrong to tell (ii. 62); it was, however, probably at either the vernal or autumnal equinox, since it apparently had reference to one of the capital revolutions in the solar course. An inscription in the temple of Neith declared her to be the Mother of the Sun. (Plutarch, Is. et Osir, p. 334, ed. Wyttenbach; Proclus, in Timaeum, p. 30.) It ran thus: "I am the thing that has been, and that are, and that will be; no one has uncovered my skirts; the fruit which I brought forth became the Sun." It is probable, accordingly, that the kindling of the lamps referred to Neith as the author of light. On the same night apparently were performed what the Aegyptians designated the "Mysteries of Isis." Saïs was one of the supposed places of the interment of Osiris, for that is evidently the deity whom Herodotus will not name (ii. 171) when he says that there is a burial-place of him at Saïs in the temple of Athene. The mysteries were symbolical representations of the sufferings of Osiris, especially his disembowlement by Typhon. They were exhibited on the lake behind the temple of Neith. Portions of the lake may be still discerned near the hamlet of Saït-el-Hadjar.

Saïs was alternately a provincial city of the first order and the capital of Lower Egypt. These changes in its rank were probably the result of political revolutions in the Delta. The name and city are said by Manetho to have derived their appellation from Saïtes, a king of the xviiith dynasty. The xxiith dynasty was that of Bocchoris of Saïs. The xxiith dynasty contained nine Saite kings; and of the xxiith Amyrtaeus the Saïte is the only monarch: with him expired the Saïte dynasty, b. c. 408.

Bocchoris the Wise, the son of Tephaucus (Diodor. i. 45, § 2, 79, § 1), the Technites of Plutarch (Is. et Osir, p. 354; comp. Athen. x. p. 418; Aelian, H. A. xi. 11), and the Aegyptian Pékhr, was remarkable as a judge and legislator, and introduced, according to Diodorus, some important amendments into the commercial laws of Saïs. He was put to death by burning after revolting from Sabaco the Aethiopian. During the Aethiopian dynasty Saïs seems to have retained its independence. The period of its greatest prosperity was between b. c. 697—524, under its nine native kings. The strength of Aegypt generally was derived from its southern to its northern provinces. Of the Saite monarchs of Aegypt Psmuetichus and Amasis were the most powerful. Psmuetichus maintained himself on the throne by his Greek mercenaries. He established at Saïs the class of interpreters, caused his own sons to be educated in Greek learning, and encouraged the resort of Greeks to his capital. The intercourse between Saïs and Athens especially was promoted by their worshipping the same deity—Neith-Athena; and hence there sprung up, although in a much later age, the opinion that Cercops the Saïte led a colony to Athens. The establishment of the Greeks at Cyrene was indirectly fatal to the Saite dynasty. Uaphris, Apries, or Hophra, was defeated by the Cyrenians, b. c. 569; and his discontented troops raised their commander Amasis of Sais to the throne. He adored Saïs with many stately buildings, and enlarged or decorated the temple of Neith; for he erected in front of it precincts, which for their height and magnitude, and the quality of the stones employed, surpassed all similar structures in Egypt. The stones were hewn from the quarries of Edfu and transported from Memphis, and thence were brought also the colossal figures and androphiexes that adorned the Dromos. To Saïs Amasis transported from Elephantine a monolithical shrine of granite, which Herodotus especially admired (ii. 175). Though the ordinary passage from Elephantine to Saïs was performed in twenty days, three years were employed in conveying this colossal mass. It was, however, never erected, and when Herodotus visited Egypt was still lying on the ground in front of the temple. It measured, according to the historian, 30 feet in height, 12 feet in depth from front to back, and in breadth 21 feet. After the death of Amasis, Saïs sank into comparative obscurity, and does not seem to have enjoyed the favour of the Persian, Macedonian, or Roman masters of Aegypt.

Saïs indeed was more conspicuous as a seat of commerce and learning, and of Greek culture generally, than as the seat of government. Nearchus, one of its kings, had left a name for his learning (Austen. Epitgram. 409), and his writings on astronomy are cited by Piny (ii. 23 s. 21). Pythagoras of Samos visited Saïs in the reign of Amasis (comp. Plut. xxxvi. 9, s. 14); and Solon the Athenian conversed with Sonchis, a Saïte priest, about the same time (Plut. Solon, 26; Herod. ii. 177; Clinton, Fast. Hellen, vol. ii. p. 9). At Saïs, if we may credit Plato (Timaeus, iii. p. 25), Solon heard the legend of Atlantis, and of the ancient glories of Athens some thousand years prior to Phoroneus and Niobe and Deucalion's flood. The priests of Saïs appear to have been anxious to ingratiate themselves with the Athenians by discovering resemblances between Attic and Aegyptian institutions. Thus Diodorus (i. 28), copying from earlier narratives, says that the citizens of Saïs, like those of Athens were divided into eunapids, or priest-nobles; eunapi, land-owners liable to military service; and craftsmen or retail traders. He adds that in each city the upper town was called Attu. The Greek population of Saïs was governed, according to Manetho, by their own laws and magistrates, and had a separate quarter of the city assigned to them. So strong indeed was the Hellenic element in Saïs that
it was doubted whether the Saites colonised Attica, or the Athenians Sais; and Diodorus says inconsistently, in one passage, that Sais sent a colony to Athens (i. 28. § 4), and in another (v. 57. § 45) that it was itself founded by Athenians. The principal value of these statements consists in their establishing the Graeco-Egyptian character of the Saites.

The ruins of Sais consist of vast heaps of brick, mingled with fragments of granite and Syenite marble. Of its numerous structures the position of only one can be surmised. The lake of Sa-el-Haouja, which is still traceable, was at the back of the temple of Nebra; but it remains for future travellers to determine the sites of the other sacred or civil structures of Sais. (Champollion, l'Egypte, vol. ii. p. 219; El. Lettres, 50—53; Wilkinson, Mod. Egypt and Thebes.)

SALA (Σάλα). 1. A river in Germany, between which and the Rhine, according to Strabo (vii. p. 291), Drusus Germanicus lost his life. That the river was on the east of the Rhine is implied also in the account which Livy (Epit. 140) and Dion Cassius give of its occurrence; and it has therefore been conjectured with some probability that the Sala is the same river as the modern river Salo, a tributary of the Ello, commonly called the Thuringian Salo: though others regard the Sala as identical with the Yssel.

2. A river of Germany, alluded to by Tacitus (Ann. xii. 57), who, without mentioning its name, calls it “numen gigas” sae fœcundum. It formed the boundary between the country of the Chatti and Hermunduri and near its banks were great salt-works, about which these two tribes were perpetually involved in war. From this circumstance it is clear that the river alluded to by Tacitus is none other but the Saale in Franconia, a tributary of the Main or Main; and that the salt-springs are, in all probability, those of the modern town of Kissingen.

3. A town in Upper Franconia, on the road from Sabaria to Portovium (Ptol. ii. 15. § 4; It. Ant. p. 262, where it is called Salle; Geogr. Rav. iv. 19, where it is called Sala). Some identify the place with the town Saldate Egersack, and others with Lucir on the river Salza. (Comp. Muchar, Vorzuma, p. i. 261.)

4. A town in the south-western part of Pthirgia, on the frontiers of Caria and Pisidia, on the north-west of Cibyra. (Ptol. v. 2. § 26.)

5. A town in the north-western part of Armenia Minor, on the eastern slope of Mount Moschos. (Ptol. v. 13. § 10.)

[S. L.]

SALACHAIA (Σαλαχαία), a town of Cappadocia, in the district Garsauritis. (Ptol. v. 6. § 14; Tab. Peut., where it is called Salsbeina.)

[SALAMANCA. [Salamanca.]

SALAMAMIENAI, a town in Coele-Syria in the district Chalybiontis (It. Anton. p. 197; Not. Imp.), which Reland (Pabstc. i. p. 217) identifies with Salamanca (Σαλαμανκας) in the Not. Leonis Imp., and with Salamante in Ambibeda (Tab. Syr. p. 105). It is said still to bear the name Salmen. (Richter, Wallfahrten, p. 238.)

SALAMIS (Σαλαμίς, Aesch. Pers. 880; Scyl. p. 41; Ptol. v. 14. § 3, viii. 20. § 5; Stadtnam. §§ 288, 289; Pomp. Mela, ii. 7, 5; Plin. v. 35; Horat. Car. i. 729; Σαλαμί, Enstat ad II. ii. 558; Σαλατίς, Malula, Chron. xii. p. 313, ed. Bonn: Θουλ. Σαλαμίν, Böckh, Iscr. nos. 2625, 2638, 2639), a city on the E coast of Cyprus, 18 M. F. from Tremonithis, and 24 M. F. from Chytiri. (Pent. Tav. 1.)

Legend assigns its foundation to the Aeacid Teneur, whose fortunes formed the subject of a tragedy by Sophocles, called Τενεωρ, and of one with a similar title by Paucrius. (Cic. de Orat. i. 58, ii. 46.) The people of Salamis showed the tomb of the archeus Teneur (Aristot. Anthologia, i. 8, 112), and the reigning princes at the time of the Ionic revolt were Greeks of the Teucrid men "Gens," although one of them bore the Phoenician name of Sironus (Hiram). (Herod. v. 104.) In the 6th century B.C. Salamis was already an important town, and in alliance with the Battalic princes of Cyrene, though the king Evdoch refused to assist in reinstate Avsiklus Ill. upon the throne. (Herod. iv. 162.) The descendant of this Evdoch — the despot Gorgas — was unwilling to join in the Ionic revolt, but his brother Onesilus shat him out of the gates, and taking the command of the united forces of Salamis and the other cities, flew to arms. The battle which crushed the independence of Cyprus was fought under the walls of Salamis, which was compelled to submit to its former lord, Gorgas. (Herod. v. 103, 104, 108, 110.) Afterward it was besieged by Anaxicrates, the successor of Cimon, but when the convention was made with the Persians the Athenians did not press the siege. (Diod. xii. 13.) After the peace of Antalcidas the Persians had to struggle for ten years with all their forces against the indefatigable and gentle Evagoras. Isocrates composed a paeangy of this prince addressed to his son Nicceles, which, with every allowance for its partiality, gives an interesting picture of the struggle which the Hellenic Evagoras waged against the Phoenician and Oriental influence under which Salamis and Cyprus had languished. (Comp. Grote, Hist. of Greece, vol. x. c. xxv.)
Evagoras with his son Pytagoras was assassinated by a eunuch, slave of Nicocreon (Aristot. Pol. v. 8, § 10; Diodor. xiv. 47; Theopomp. Fr. iii. ed. Diodo), and was succeeded by another son of the name of Nicocles. The Graeco-Asyrgian fleet under his brother was utterly defeated off the harbour of Salamis in a sea-fight, the greatest in all antiquity, by Demetrias Poliorcetes, c. 306. (Diodor. xxi. 45—53.) The famous courteous Lamia formed a part of the body of Demetrius, over whom she soon obtained an unbounded influence. Finally, Salamis came into the hands of Ptolemy. (Plut. Demetr. 35; Polyena. Strateg. 5.) Under the Roman Empire the Jews were numerous in Salamis (Acts, xiii. 6), where they had more than one synagogue. The farming of the copper mines of the island to Hored (Joseph. Antiq. xx. 14. § 5) may have swelled the numbers who were attracted by the advantages of its harbour and trade, especially its manufactures of embroidered stuffs. (Athien. ii. p. 48.) In the memorable revolt of the Jews in the reign of Trajan this populous city became a desert. (Milman, Hist. of the Jews, vol. iii. pp. 111, 112.) Its demolition was completed by an earthquake; but it was rebuilt by a Christian emperor, from whom it was named Constantia. It was then the metropolis of the island. Epiphanius, the chronicler of the heretical sects, was bishop of Constantia in A.D. 367. In the reign of Heraclius the new town was destroyed by the Saracens.

The ground lies low in the neighbourhood of Salamis, and the town was situated on a height of the coast to the N. of the river Pedasus. This low land is the largest plain—Salaminia—in Cyprus, stretching inward between the two mountain ranges to the very heart of the country where the modern Turkish capital—Nicosia—is situated. In the Life and Epistles of St. Paul, by Coneybear and Howson (vol. i. p. 169), will be found a plan of the harbour and ruins of Salamis, from the survey made by Captain Gravina. For coins of Salamis, see Eckhel, vol. iii. p. 87. [E. B. J.]

SALAMIS (Σαλαμίς, -ίνος: Eth. and Adj. Σαλαμίνος, Salaminius; Adj. Σαλαμίνας, Salaminicus; Κυθρῆς), an island lying between the western coast of Attica and the eastern coast of Megaris, and forming the southern boundary of the bay of Eleusis. It is separated from the coasts both of Attica and of Megaris by only a narrow channel. Its form is that of an irregular semicircle towards the west, with many small indentations along the coast. Its greatest length, from N. to S., is about 10 miles, and its width, in its broadest part, from E. to W., is a little more. Its length is correctly given by Strabo (ix. p. 393) as from 70 to 80 stadia. In ancient times it is said to have been called Pituyassa (Πιτυύσσα), from the pines which grew there, and also SIRAS (Σιράς) and CYCHREA (Κυχρεία), from the names of two heroes, Sirus and Cythereus. The former was a native hero, and the latter a seer, who came from Dodona to Athens, and perished along with Erechtheus in fighting against Eumolpus. (Sims ix. p. 393; Philochor. Diog. Lib. 17.) The latter name was perpetuated in the island, for Aeceleus (Paus. 570) speaks of the άκται Κυχρείαι, and Stephanus B. mentions a Κυχρείαι πάγος. The island is said to have obtained the name of Salamis from the mother of Cythereus, who was also a daughter of Asopus. (Paus. i. 35. § 2.) It was colonised at an early period by the Aeacidae of Aegina. Telamon, the son of Aeacus, fled thither after the murder of his half-brother Phocus, and became sovereign of the island. (Paus. i. 35. § 1.) His son Mesarion carried the Greeks with 12 Salaminian ships to the Trojan War. (Hom. Il. ii. 557.) Salamis continued to be an independent state till about the beginning of the 40th Olympiad (n. c. 620), when a dispute arose for its possession between the Athenians and Megarians. After a long struggle, it first fell into the hands of the Megarians, but was subsequently taken possession of by the Athenians through a stratagem of Solon. (Plut. Sol. 8. 9; Paus. i. 40. § 5.) Both parties appealed to the arbitration of Sparta. The Athenians supported their claims by a line in the island, which represents Ajax ranging his ships with those of the Athenians (Il. ii. 558), but this verse was suspected to have been an interpolation of Solon or Pausanias; and the Megarians cited another version of the line. The Athenians, moreover, asserted that the island had been made over to them by Phileas and Eurycles, sons of the Telamoman Ajax, when they took up their own residence in Attica. These arguments were considered sufficient, and Salamis was adjudged to the Athenians. (Plut. Sol. 10; Strab. ix. p. 394.) It now became an Athenian deme, was incorporated with Attica till the times of Macedonian supremacy. In b.c. 318, the inhabitants voluntarily received a Macedonian garrison, after having only a short time before successfully resisted Cassander. (Diod. xviii. 69; Polyena. Strat. iv. 11. § 2; Paus. i. 35. § 2.) It continued in the hands of the Macedonians till b. c. 323, when the Athenians, by the assistance of Aretus, purchased it from the Macedonians together with Munychia and Sunium. Thereupon the Salaminians were expelled from the island, and their lands divided among Athenian cleruchs. (Plut. Aret. 34; Paus. ii. § 8; Böckh, Inscr. vol. i. p. 148, seq.) From that time Salamis probably continued to be a dependency of Athens, like Aegina and Oropea; since the grammarians never call it ἄμφος, which it had been originally, but generally a πᾶλιν.

The old city of Salamis, the residence of the Telamoman Ajax, stood upon the southern side of the island towards Aegina (Strab. ix. p. 393), and is identified by Leake with the remains of some Hellenic walls upon the south-western coast near a small port, where is the only rivulet in the island, perhaps answering to the Bocarias or Bocallas of Strabo (ix. p. 394: Leake, Demi, p. 169). The Bocarias is also mentioned by Lycophron (431). In another passage, Strabo (ix. p. 424) indeed speaks of a river Cephasius in Salamis; but as it occurs only in an enumeration of various rivers of this name, and immediately follows the Athenian Cephasius without any mention being made of the Eleusinian Cephasius, we ought probably to read with Leake ελευσινίος instead of ελαιοεύς.

When Salamis became an Athenian deme, a new city was built on the head of a bay upon the eastern side of the island, and opposite the Attic coast. In the time of Pausanias this city also had fallen into decay. There remained, however, a ruined agora and a temple of Ajax, containing a statue of the hero in ehoikey also a temple of Artemis, the trophy erected in honour of the victory gained over the Persians, and a temple of Cythereus. (Paus. i. 35. § 3, 36. § 1.) Pausanias has not mentioned the
SALAMIS.

The monument of Sciradion (Σκυράδιον) was the name of the western promontory of Salamis, and distant only three miles from Nisaea, the port of Megara. On this peninsula there was a fortress of the same name. In the attempt which the Peloponnesians made in B.C. 429 to surprise Piraeus, they first sailed from Nisaea to the promontory of Bu derogum, and surprised the fortress; but after overrunning the island, they retreated without venturing to attack Piraeus. (Thuc. ii. 93, 94, iii. 51; Dial. xii. 49; Strab. xi. p. 446; Steph. B. s. v. Bu derogum.)

Salamis is chiefly memorable on account of the great battle fought off its coast, in which the Persian fleet of Xerxes was defeated by the Greeks, B.C. 480. The details of this battle are given in every history of Greece, and need not be repeated here. The battle took place in the strait between the western part of the island and the coast of Attica, and the position of the contending forces is

MAP OF SALAMIS.

1. Athenian ships.
2. Lucarnonian and other Peloponnesian ships.
3. Argivean and Euboean ships.
4. Phocian ships.
5. Cyprian ships.
6. Cilician and Pamphylian ships.
7. Ionian ships.
8. Persian ships.
9. Egyptian ships.
10. Priamian Salamis or Tropaea. (Cape of St Barbarus.)
SALANIANA.

shown in the annexed plan. The Grecian fleet was drawn up in the small bay in front of the town of Salamis, and the Persian fleet opposite to them on the coast of Attica. The battle was witnessed by Xerxes from the Attic coast, who had erected for himself a lofty throne on one of the projecting declivities of Mt. Aegaleos. Colonel Leake has discussed at length all the particulars of the battle, but Mr. Blakeney has controverted many of his views, following the authority of Aeschylus in preference to that of Herodotus. In opposition to Col. Leake and all preceding authorities, Mr. Blakeney supposes, that though the hostile fleets occupied in the afternoon before the battle the position delineated in the plan annexed, yet that on the morning of the battle the Greeks were drawn up across the southern entrance of the strait, between the Cape of St. Barbara and the Attic coast, and that the Persians were in the open sea to the south. Into the discussion of this question our limits prevent us from entering; and we must refer our readers for particulars to the essays of those writers quoted at the close of this article. There is, however, one difficulty which must not be passed over in silence. Herodotus says (viii. 76) that on the night before the battle, the Persian ships stationed about Ceos and Cynosura moved up, and beset the whole strait as far as Munchia. The only known places of those names are the island of Ceos, distant more than 40 geographical miles from Salamis, and the promontory of Cynosura, immediately N. of the bay of Marathon, and distant more than 60 geographical miles from Salamis. Both of those places, and more especially Cynosura, seem to be too distant to render the movement practicable in the time required. Accordingly many modern scholars apply the names Ceos and Cynosura to two promontories, the southernmost and south-easternmost of the island of Salamis, and they are so called in Kiepert's maps. But there is no authority whatever for giving those names to two promontories in the island; and it is evident from the narrative, as Mr. Grote has observed, that the names of Ceos and Cynosura must belong to some points in Attica, not in Salamis. Mr. Grote does not attempt to indicate the position of those places; but Mr. Blakeney maintains that Ceos and Cynosura are respectively the well-known island and cape, and that the real difficulty is occasioned, not by their distance, but by the erroneous notion conceived by Herodotus of the operations of the Persian fleet. (Leake, Demi of Attica, p. 166, seq., and Appendix II. On the Battle of Salamis; Blakeney, Excerpts on Herodotus, viii. 76, vol. ii. p. 400, seq.; Grote, Hist. of Greece, vol. v. p. 171, seq.)

COIN OF SALAMIS.

SALANIANA, a town of the Callatici Bracarii in Gallaecia (Itin. Ant. p. 427.) Variously identified with Cela Nola, Moguntum, and Portela de Abade. (T. H. D.)

SALAPIA (Salaia: Fth. Zalarinao, Salapias: Sapi), one of the most considerable cities of Apulia, situated on the coast of the Adriatic, but separated from the open sea by an intervening lagoon, or salt-water lake, which was known in ancient times as the Salapina Palus (Lucan, v. 377; Vib. Sev. p. 26), and is still called the Lago di Salpi. This lagoon has now only an artificial outlet to the sea through the bank of sand which separates them; but it is probable that in ancient times its communications were more free, as Salapia was certainly a considerable sea-port and in Scrob's time served as the port both of Arpi and Casusmus (Strab. vi. p. 284). At an earlier period it was an independent city, and apparently a place of considerable importance. Tradition ascribed its foundation, as well as that of the neighbouring cities of Casusmus and Arpi, to Dionysus (Vitr. i. 4. § 12); or, according to others, to a Rhodian colony under Elipias (Id. ib.; Strab. xiv. p. 634).* There is no trace of its having received a Greek colony in historical times, though, in common with many other cities of the Daunian Apulians, it seems to have imbued a large amount of Hellenic influence. This was probably derived from the Tarantines, and did not date from a very early period.

The name of Salapia is not mentioned in history till the Second Punic War, in which it bears a considerable part. It was evidently one of the cities of Apulia which revolted to Hannibal after the battle of Cannae (Liv. xxii. 61); and a few years after we find it still in his possession. It was apparently a place of strength, on which account he collected there great magazines of corn, and established his winter quarters there in B.C. 214. (Id. xxiv. 20.) It remained in his hands after the fall of Arpi in the following year (Id. xxv. 47); but in B.C. 210 it was betrayed into the power of Marcellus by Blasius, one of its citizens, who had been for some time the leader of the Roman party in the place, and the Numidian garrison was put to the sword. (Id. xxvi. 88; Appian, Annib. 45—47.) Its loss seems to have been a great blow to the power of Hannibal in this part of Italy; and after the death of Marcellus, B.C. 208, he made an attempt to recover possession of it by stratagem; but the fraud was discovered, and the Carthaginian troops were repulsed with loss. (Liv. xxviii. 1, 28; Appian, Annib. 51.) No subsequent mention of it is found till the Social War, in the second year of which, when the tide of fortune was beginning to turn in favour of Rome, it was taken by the Roman praetor C. Cosconius, and burnt to the ground (Appian, B. C. i. 51). After this time it appears to have fallen into a state of decay, and suffered severely from malaria in consequence of the exhalations of the neighbouring lagoon. Vitruvius tells us, that at length the inhabitants applied to M. Hostilini, who caused them to remove to a more healthy situation, about 4 miles from the former site, and nearer the sea, while he at the same time opened fresh communications between the lagoon and the sea (Vitr. i. 4. § 12). We have no clue to the time at which this change took place, but it could hardly have been till after the town had fallen into a declining condition. Cicero, indeed, alludes to Salapia as in his day notorious for its pestilential climate (de Leg. Agr. ii. 27); but this may be understood as relating to its territory rather than the actual town. Vitruvius is the only author who notices the change of site; but if his account can be depended

* Lycophron, on the other hand, seems to assign it a Trojan origin; though the passage, as usual, is somewhat obscure. (Lycophr. Alex. 1129.)
upon, the Salapia mentioned by Pliny and Ptolemy as well as Strabo, must have been the new town, and not the original city of the name. (Strab. vi. p. 284; Plin. iii. 12. s. 17; Ptol. iii. 1. § 16.) The Liber Columbarum also speaks of it as a colony adjoining the sea-coast, which doubtless refers to the new town of the name. This does not, however, seem to have ever risen into a place of much importance, and the name subsequently disappears altogether.

Extensive ruins of Salapia are still visible on the southern shore of the Lago di Salpi, in a tract of country now almost wholly desolate. They evidently belong to a city of considerable size and importance, and must therefore be those of the ancient Apulian city. This is further confirmed by the circumstance that the coins of Salapia, which of course belong to the period of its independence, are frequently found on the spot. (Swinnerton’s Travels, vol. i. p. 81.) The site of the Roman town founded by M. Hostilius is said to be indicated by some remains on the seashore, near the Torre di Salpi. (Romanelli, vol. ii. p. 201.)

The lagune still called the Lago di Salpi is about 12 miles in length by about 2 in breadth. At its eastern extremity, where it communicates with the sea by an artificial cut, are extensive salt-works, which are considered to be the representatives of those noticed in the Itineraries under the name of Salapia. It is by no means certain (though not improbable) that these ancient salt-works occupied the same site as the modern ones; and the distances given in the Itineraries along this line of coast, being in any case corrupt and confused, afford no clue to their identification. (Hin. Ant. p. 314; Tab. Peut.) It is probable that the name of Salapia itself is connected with sal, the lagune having always been well adapted for the collection of salt.

The coins of Salapia, as well as those of Arpi and Canusium, have Greek legends, and indicate the strong influence of Greek art and civilisation, though apparently at a late period, none of them being of an archaic style. The magistrates’ names which occur on them (ΔΑΣΟΣ, ΠΤΑΛΟΣ, &c.) are, on the contrary, clearly of native origin. (Mommsen, U. J. D. pp. 82, 83.)

**COIN OF SALAPIA.**

**SALAPIA.** 1. (Σαλάπια. Ptol. ii. 6. § 61), a town of the Bastiani, in the SE. part of Hispania Tarraconensis. According to Pliny it was a Roman colony. (Colonia Salariciensis, l. i. 3. s. 4.) Ubert (ii. pt. i. p. 407) identifies it with Sebiode, between Ubeda and Linaco.

2. A town of the Oretani, in the same neighbourhood. (Ptol. ii. 6. § 59.)

**SALAS. [SALASI.]**

**SALASSI** (Salinga), one of the most powerful of the Alpine tribes in the N. of Italy, who occupied the great valley of the Duria or Dora Baltea, now called the Val d'Asco, from the plains of the Po to the foot of the Graian and Pennine Alps. Their country is correctly described by Strabo as a deep and narrow valley, shut in on both sides by very lofty mountains. (Strab. iv. p. 205.) This valley, which extends above 60 miles in length from its entrance to Arona to its head among the very highest ranges of the Alps, must always have been one of the natural inlets into the heart of those mountains: hence the two passes at its head, now called the Great and Little St. Bernard, seem to have been frequented from a very early period. If we may trust to Livy, it was by the former of these passes, or the Pennine Alps, that the Boii and Ligones crossed when they first migrated into the plains of the N. of Italy. (Livy, v. 35.) It was the same pass by which Hannibal was commonly supposed in the days of Livy to have crossed these mountains, while Cornelius Nepos represented him as passing the Little St. Bernard, an opinion commonly adopted by modern writers, though still subject to grave doubts. One of the most serious of these arises from the character of the Salassi themselves, who are uniformly described as among the fiercest and most warlike of the Alpine tribes, and of inveterate predatory habits, so that it is difficult to believe they would have allowed an army like that of Hannibal to traverse their country without opposition, and without apparently molesting. (See Arnold’s Rome, vol. iii. p. 481.)

The Salassi are commonly reckoned a Gaulish people, yet there are reasons which render it more probable that they were in fact, like their neighbours the Taurini, a Ligurian race. The Ligurians indeed seem, at a very early period, to have spread themselves along the whole of the western chain of the Alps, and the Gaulish tribes which occupied the plains of the Po have passed through their country. But the ethnical relations of all these Alpine races are very obscure. No mention of the Salassi is found in history till n. c. 143, when they were attacked without provocation by the consul Appius Claudius, who was, however, punished for his aggression, being defeated with the loss of 5000 men. But he soon repaired this disaster, and having in his turn slain 5000 of the mountaineers, claimed the honour of a triumph. (Dion Cass. Fr. 79; Liv. Epit. lii.; Oros. v. 4.) From this time they appear to have frequently been engaged in hostilities with Rome, and though nominally tributary to the republic, they were continually breaking out into revolt, and ravaging the plains of their neighbourhood, or plundering the Roman convoys, and harassing their troops as they marched through their country. As early as n. c. 100 a Roman colony was established at Evoredia (Ivrea), at the mouth of the valley (Vell. Pat. i. 15), with the view of keeping them in check, but it suffered severely from their incursions. Even at a much later period the Salassi plundered the baggages of the dictator Caesar when marching through their country, and compelled Decimus Brutus, on his way into Gaul after the battle of Mutina, to purchase a passage with a large sum of money. (Strab. iv. p. 205.) In n. c. 35 they appear to have broken out afresh into revolt, and for some time were able to defy the efforts of Antonius Vetus; but the next year they were re-duced by an expedition by Valerius Verrens (Dion Cass. xix. 34, 38; Appian, Illyr. 17.) Still, however, their subjection was imperfect, till in n. c. 25 Terentius Varro was sent against them, who having compelled the whole nation to lay down their arms, sold them without distinction as slaves. The number of captives thus sold is said to have amounted to
36,000 persons, of whom 8000 were men of military age. The tribe of the Salassi being thus extirpated, a Roman colony was settled at Praetoria Augusta (Aosta), and a highroad made through the valley. (Dion Cass. liii. 25; Strab. iv. p. 205; Liv. Epit. cxxxv.) The name of the Salassi, however, still remains, and is recognised as a geographical distinction both by Pliny and Ptolemy, but no subsequent trace of them is found as an independent tribe. (Plin. iii. 17. s. 91; Prot. iii. 1. § 34.)

One of the main causes of the disputes between the Salassi and Romans had arisen from the gold-washings which were found in the valley, and which are said to have been extremely productive. These were worked by the Salassi themselves before the Roman invasion; but the Romans seem to have early taken possession of them, and they were farmed out with the other revenues of the state to the publicans. But these were, as might be expected, involved in constant quarrels with the neighbouring barbarians, who sometimes cut off their supplies of water, at other times attacked them with more open violence. (Strab. iv. p. 205; Dion Cass. Fr. 79.)

The line of road through the country of the Salassi, and the passes which led from Augusta Praetoria over the Pennine and Granis Alpes, are described in the article Alps [Vol. i. p. 110]. [E. H. B.]

Salassii. [Mauretania, Vol. ii. p. 288, etc.]

SALATABAEE (Σαλαταπάθη, Ptol. vi. 11. § 6), a tribe of the Bactrians who lived along the banks of the Ouxus. Forbiger suspects that they are the same as the Saraparei, noticed by Pliny (vi. 16. s. 18). [V.]

SALATHUS (Σαλαθός, Ptol. iv. 6. § 5), a river on the W. coast of Africa, with a town of the same name. This river, which took its rise in Mt. Mandrus, is represented by one of the Wadys, which flows into the sea in the district occupied by the ancient Autoleos, on the coast to the N. of Cape Mirth. [E. B. J.]

SALABRIS, a town on the coast of Hispania Tarraconensis, mentioned in the Ora Marit. of Avienus (v. 518). [T. H. D.]

SALDA, a town in the south of Lower Pannonia, on the southern bank of the Savus, and on the great highroad from Siscia to Sirmium. (Tob. Pteut.; Geogr. ev. iv. 19, where it is called Sisdum.) It is very probably the same as the town of Salis (Σαλίς) mentioned by Ptolemy (ii. 16. § 8). The site is commonly believed to be occupied by one of the modern Scutaris. [L. S.]

SALDAE (Σαλδαί, Strab. xvii. p. 531; Ptol. iv. 2. § 9, vili. 13. § 9; Plin. v. 1; Iun. Anton.; Ptout. Tob.), a town on the coast of Mauretania Caesariensis, with a spacious harbour, which was in earlier times the boundary between the dominions of Juba and those of the Romans. (Strab. l.c.) Under Augustus it became a Roman "colonia." (Plin. l.c.) In later times it was the W. limit of Mauretania Sitifensis, against Mauretania Caesariensis in its more contracted sense. It is identified with Bujajchah, the flourishing city of the Kullipah, taken by Pedro Navaro, the general of Ferdinand the Catholic, after two famous battles, a. D. 1510 (comp. Prescott's Ferdinand and Isabella, vol. ii. p. 457), or the C. Bongie of the French province. (Bart., Wanderungen, p. 62.) [E. B. J.]

SALDAFA, a town of Moesia (Theophyl. Hist. B. i. 18, which was ravaged by the Avars in their wars with the emperor Maurice (Le Beau, Bas Empire, vol. x. pp. 248, 369). Schafarik (Slav. Alta. vol. ii. p. 158) has fixed the site at the ruins Dilicbrick upon the Danube. [E. B. J.]

SALDUBA. 1. A small river in the territory of the Tarbali in Hispania Baetica, probably the same called Σαλδοβα, (with var. lect. by Ptolemy (ii. 4. § 7). Now Rio Verde.

2. A town at the mouth of the preceding river (Σαλδοβα, Ptol. ii. 4. § 11), of no great importance (Mela. ii. 6; Plin. iii. 1. s. 3), near the present Moruei. [T. H. D.]

CASAERARUGUSTA. [T. H. D.]

SALER, a town on the S. coast of Thrace, near the W. mouth of the Helaurus, and nearly equidistant from Zone and Dorisca. It is mentioned by Herodotus (vii. 59) as a Samothracian colony. [J. E.]

SALEM. [Jerusalem.]

SALENI, a people of Hispania Tarraconensis, probably in Cantabria, mentioned by Mela (iii. 1). They are perhaps the same as the Σαλανος of Ptolemy (ii. 6. § 34). [T. H. D.]

SALENTI or SALENTINI (both forms seem to rest on good authority), (Σαλεντινοι), a people of Southern Italy, who inhabited a part of the peninsula which forms the Sc. extremity, or as it is very often called the heel, of Italy. Their territory was thus included in the region known to the Greeks by the name of Istypa, as well as in the district called by the Romans Calabria. Strabo remarks that the peninsula in question, which he considered as bounded by a line drawn across from Tarentum to Brundismium, was variously called Mes- sapia, Istypa, Calabria, and Salentina; but that some writers established a distinction between these. (Strab. vi. p. 282.) There seems no doubt that the names were frequently applied irregularly and vaguely, but that there were in fact two distinct tribes or races inhabiting the peninsula, the Salentines and the Calabrians (Strab. vi. p. 277), of whom the latter were commonly known to the Greeks as the Messapians [Calabria] both were, however, in all probability kindred races belonging to the great family of the Pelasgian stock. Tradition represented the Salentines as of Cretan origin, and, according to the habitual form of such legends, ascribed them to a Cretan colony under Idaenetus after the Trojan War. (Strab. vi. p. 282; Virg. Aen. iii. 400; Fest. x. v. Salentinae, p. 329; Varr. ap. Prob. ad Virg. Eccl. vi. 31.) They appear to have inhabited the southern part of the peninsula, extending from its southern extremity (the Capo di Lecce), which was thence frequently called the Salentine promontory ("Salentina Promontorum," Mol. ii. 4. § 8; Ptol. iii. 1. § 13), to the neighbourhood of Tarentum. But we have no means of distinguishing accurately the limits of the two tribes, or the particular towns which belonged to each.

The name of the Salentines does not seem to have been familiarly known to the Greeks, at least in early times: as we do not hear of their name in any of the wars with the Tarentines, though from their position they must have been one of the tribes that early came into collision with the rising colony.

They were probably known under the general appellation of Iapygians, or confounded with their neighbours the Messapians. On the contrary, as soon as their name appears in Roman history, it is in a wider and more general sense in which it is limited by the geographers. Livy speaks of the Salentina as acceding to the Samnite alliance in B.C. 306, when the consul L. Volumnius was sent into their country, who defeated them in several battles, and took some of their towns. (Liv. ix. 42.) It is almost impossible to believe that the Romans
SALENTINI.

had as early as this pushed their arms into the Iapygian peninsula, and it is probable that the Salentines are here confounded with the Peucetians, with whom, according to some accounts, they were closely connected. (Plin. iii. 11. s. 16.) But the name is used with still greater laxity shortly after, when Livy speaks of Thrace as " urbem in Sallentinam " (x. 2), if at least, as there seems little doubt, the place there meant is the well-known city of Thurin in Lucania [THURIN].

The name of the Salentines does not again occur in history till the Fourth Samnite War, when they joined the confederacy formed by the Samnites and Tarentines against Rome; and shared in their defeat by the consul L. Aemilius Barbaul in b. c. 261, as we find that general celebrating a triumph over the Tarentines, Samnites, and Salentines. (Fast. Capit. ann. 473.) For some time after this the appearance of Pyrrhus in Italy drew off the attention of the Romans from their fierce adversaries, but when that monarch had finally withdrawn from Italy, and Tarentum itself had fallen into the hands of the Romans, they were left at leisure to turn their arms against the few tribes that still maintained their independence. In b. c. 267 war was declared against the Salentines, and both consuls were employed in their subjugation. It was not likely that they could offer much resistance, yet their final conquest was not completed till the following year, when both cities were burned and destroyed, one of them named "Messapia Salentinus." (Fast. Capit.; Zonar. viii. 7; Liv. Epit. xv; Florus, i. 20; Eutrop. ii. 17.) All the Roman writers on this occasion mention the Salentines alone; the Triumphal Fasti, however, record the name of the Messapians in conjunction with them, and it is certain that both nations were included both in the war and the conquest, for Brundusium, which is called by Florus "caput reginis," and the occupation of which was evidently the main object of the war (Zonar. l. c.), seems to have been at that period certainly a Messapian city. The Salentines are again mentioned as revolted to Hannibal during the Second Punic War (b. c. 213), but seem to have been again reduced to subjection without difficulty. (Liv. xxv. 1, xxvii. 36, 41.) From this time their name disappears from history, and is not even found among the nations of Italy that took up arms in the Social War. But the "Sallentini aeger" continued to be a recognised term, and the people are spoken of by Pliny and Strabo as distinct from their neighbours the Calabri. (Strab. vi. p. 277; Plin. iii. ii. 16; Ptol. iii. 1. § 13; Mol. ii. 4; Cic. pro Rosc. Am. 46.) The "regio Salentina" is even mentioned as a distinct portion of Calabria as late as the time of the Lombards. (P. Diac. Hist. Lang. ii. 21.)

The physical character and topography of the country of the Salentina are given in the article ALACRIA. The following towns are assigned by Pliny to the Salentines, as distinguished from the Calabrians, strictly so called: ALETUM, BASTA, NELIETUM, UCHENUM, and VERETUM. All these are situated in the extreme southern end of the Iapygian peninsula. The list given by Ptolemy nearly agrees with that of Pliny; but he adds Iuniae, which was considerably further north, and is reckoned on good authority a Calabrian city [RHUDAIRE]. The place he calls Banata is probably the Basta of Pliny. To these inland towns may probably be added the seaports of CALYMNOS, CASTRUM MINERVAE, and perhaps HYDRAELUM also, though the last seems to have early received a Greek colony. But it is probable that at an earlier period the territory of the Salentines was considerably more extensive. Stephannus of Byzantium speaks of a city of the name of Sallentia, from which was derived the name of the Salentines, but no mention of this is found in any other writer, and it is probably a mere mistake. [E. H. B.]

SALEUM (Σάλευμ) or SALERNUM (Σάλερνο), a city of Campania, but situated in the territory of the Ficenzienses, on the north coast of the gulf of Posidiania, which now derives from it the name of the Gulf of Salerno. We have no account of its origin or early history; it has been supposed that it was like the neighbouring Marcina a Tyrrhenian or Pelasgic settlement [MARCSNA]; but there is no authority for this, and its name is never mentioned in history previous to the settlement of a Roman colony there. But when this was first decreed (in b. c. 157, it was not actually founded till b. c. 194), Livy speaks of the place as Castrum Salerni, whence we may infer that there was at least a fortress previously existing there (Livy xxxiii. 29, xxxiv. 45; Vell. Pat. i. 14: Strab. v. p. 231.) The Roman colony was established, as we are expressly told by Strabo, for the purpose of holding the Picentines in check; that people having actively espoused the cause of Hannibal during the Second Punic War (Strab. l. c.) Their town of Picentium being destroyed, Salernum became the chief town of the district; but it does not appear to have risen to any great importance. In the Social War it was taken by the Samnite general C. Papius (Appian, B. C. i. 42); but this is the only occasion on which its name is mentioned in history. Horace alludes to it as having a mild climate, on which account it had apparently been recommended to him for his health (Hor. Ep. i. 15. 1.) It continued to be a municipal town of some consideration under the Roman Empire, and as we learn from inscriptions retained the title of a Colonia (Plin. iii. 5. s. 9; Ptol. iii. 1. § 7; Itin. Ant.; Tab. Pent.; Mommsen, Inser. R. N. pp. 9—12.) But it was not till after the Lombard conquest that it became one of the most flourishing cities in this part of Italy; so that it is associated by Paulus Diaconus with Caprea and Neapolis among the "epoebatissime urbes" of Campania (P. Diac. Hist. Lang. ii. 17). It retained this consideration down to a late period of the middle ages, and was especially renowned for its school of medicine, which, under the name of Schola Salernitana, was long the most celebrated in Europe. But it seems certain that this was derived from the Arabs in the 10th or 11th century, and was not transmitted from more ancient times. Salerno is still the see of an archbishop, with a population of about 12,000 inhabitants, though greatly fallen from its medieval grandeur.

The ancient city, as we learn from Strabo (v. p. 231), stood on a hill at some distance from the sea, and this is confirmed by local writers, who state that many ancient remains have been found on the hill which rises at the back of the modern city, but no ruins are now extant. (Romullo, vol. iii. p. 612.) From the foot of this hill a level and marshy plain extends without interruption to the mouth of the Silurus, the whole of which seems to have been included in the municipal territory of Salernum, asLucan speaks of the Silurus as skirting that cultivated lands of the city (Lucan, ii. 425). The distance from Salerno itself to the mouth of the
SALETIO.

The name occurs in the Not. Imp., in the Antonine Itin. and in the Table. Ammianus (xvi. 2) names it Salico: "Argentum, Brocagum, Tabernas, Salisoneum, &c." The Itin. places Salicio between Argentoratum (S. Salis) and Tabernerum, and the Table places it between Tabernane and Brocagum (Burmann), which is north of Strassburg. The numbers are not correct in the Itin.; but there is no doubt that the place is Setz near the Rhine. A diploma of Otho the Great names it "Salico in Elissazium," in Elas or Alacce. (D'Anville, Notice, &c.) [G. L.]

SALIGANUS (Sālagiones; Liv. uses the Gr. acc. Saligane.) a town upon the eastern coast of Bosotia, and between Chalcis and Anthedon, is said to have derived its name from a Bosotian, who served as pilot to the Persian fleet of Xerxes, and was put to death upon suspicion of treachery, because no outlet appeared to the channel of the Euripus; but the Persian commander, having found out his mistake, erected a monument on the spot, where the town was afterwards built. (Strab. ix. p. 403; Demearch. Stat. Graec. p. 19; Steph. B. s. v.) Saligano was considered an important place from its commanding the north-westerly entrance to the Euphrates (Diod. xix. 77; Liv. xxxix. 37, 46, 51.) The remains of the town stand directly under the highest summit of Mount Messapia, in the angle where the plain terminates, and upon the side of a small port. The citadel occupied a height rising from the shore, 90 yards in length, and about 50 broad, and having a flat summit sloping from the SE. towards the sea. There are remains of walls on the crest of the summit, and on the SE. side of the height. (Leake, Northern Greece, vol. ii. p. 267.)

SAILI (Sāli, Itul. iii. 5. § 22), a people of Eastern Sarmatia, whom Schaafirik (Stor. Alt. vol. i. p. 302) places on the river Salius in the Baltic province of Livonia. [E. B. J.]

SALIA, a river in the territory of the Astures, on the N. coast of Hispania Tarraconensis. (Mela, iii. 1.) Now the Sella. [T. H. D.]

SALIA, a branch of the Moesa (Moesias) distinguished by Venant. Fortun. (iii. 12, 5), which must be the Selle (Fobiger, vol. iii. p. 126). The Selle joins the Mosel at Metz. [G. L.]

SALICA (Sālīca, Itul. ii. 6. § 59), a town of the Oretiæ in Hispania Tarraconensis. [T. H. D.]

SALICE. [Tzphorane.]

SALICES (AD), a place in Moesa which the Antonine Itinerary places not far from the mouths of the Danube at 43 M. P. from Halyartis, and 62 M. P. from Tomi. The low and marshy meadows which surrounded it were the scene of the sanguinary battle between the great Frigidern and the legions of Valens. (Amm. Marc. xxxi. 7. § 5; Gibbon, c. xxvi.; Le Beau, Des Empires, iv. p. 112; Greenwood, Hist. of the Germans, p. 328.) [E. B. J.]

SALIENTIS (Saliuentis, Itul. Ant. p. 425), a place in Gallaecia, on the road from Bracara to Asturica; variously identified with Cabielas and Oriha in (T. H. D.).

SALINAE, in Gallia, the chief town of the Suertri or Suvetri (Itul. iii. 1. § 42), a people in the Province E. of the Rhone. An inscription in Sop, "Deo civitatis Salini," is said to belong to this place; and another inscription has been found at Lucerano near the sources of the Pogoiene: "C. Julio Valentin J. F. Fabr. vi. viro civitatis Saliniensi. . . . Alpium maritimarum patrono optimo." Some place Salini at Castellum in the diocese of Senex in the Maritime Alps, where there are salt-springs, and where Sopin's inscription is said to have been found. D'Anville places it at Seclunae in the diocese of Frejus, near Faventia (Pognone); and he observes that all the old towns of this country preserve their names. (D'Anville, Notice, &c.; Ubert, Galliana, p. 438.) [G. L.]

SALI'NÆ (Sālīnae, Itul. ii. 3. § 21), a town of the Catuvelenos or Capceli, towards the E. coast of Britannia Romania. Camden (p. 339) identifies it with Salody or Sandybe, near Puttom in Bedfordsire; others have sought it in the S. part of Lincolnshire. [T. H. D.]

SALI'NÆ (Sālīnae, Itul. ii. 3. § 7; Fest. Tajb.; Geog. Rav. iv. 7.), a town of Dacia identified with Tharace, on the Araragus in Transylvania, where there are Roman remains. (Comp. Paget, Hungary and Transylvania, vol. ii. p. 239.) [E. B. J.]

SALINSNE. [MAURETANIA, Vol. ii. p. 299, a.]

SALIN'NEM (Sālīnum), a place on the right bank of the Danube, a little below Aquincum, on the road from this town to Mursa in Lower Pannonia. (Itul. ii. 16. § 4; It. Ant. p. 245, where it is called Vetus Salina.) On the Fest. Table we find in that spot the corrupt name Vetalesium. Its site must have been in the neighbourhood of the modern Hunsauce.

SALIOCANUS. [SALIOCANES.]

SALIOCLITAt, in Gallia, is placed by the Antonine Itin. on the road from Gerardum (Olerose) to Letetilia (Paris). It is Sucat, a little south of Etampes, on the Juine, a branch of the Seine. The Itin. makes the distance the same from Genabaum, and Letetilia, which we must take to be La Cité de Paris; but there is an error in the Itin., as D'Anville shows, in the distance from Salioclita to Letetilia, and he proposes to correct it. [G. L.]

SALISSO, in north Gallia, is placed by the Antonine Itin. on a road from Augusta Trevirorum (Trier) to Bingium (Bingen). The places reckoned from Augusta are Bandobrica xvii., Salissus xxii, Bingium xxiii. This Bandobrica is not the place described under the article BANDOBRIA (Bopp.). Two Gallic leagues exceeds the usual distance from Trier to Bingen considerably. The site of Saliso is uncertain. [G. L.]

SALLAECUS (Sālaecus, Itul. ii. 5. § 8), a town in the S. of Lusitania. [T. H. D.]

SALIENCI. [SALENTINI.]

SALLUNTIUM. [DALLMATIA.]

SALMI'NICA (Sālaminica, Itul. ii. 5. § 9), in the Itin. Ant. called Salamitice; in Polyaeus Strat. viii. 48, Sālaminic, an important town of the Vetones in Lusitania, on the S. bank of the Duras, on the road from Emerita to Caesargangusta. It is incontestably identical with the 'Esimatia of Polybius (iii. 14), and the Hermadica or Hemiadica of Livy (xxii. 5; cf. Nonius, Hesp. c. 38). It is the celebrated modern town of Salamanca, where the piers of a bridge of twenty-seven arches over the Tormes, built by Trajan, are still in existence. (Cf. Minano, Diccio. vii. p. 492; Florez, Esp. Topog. vii. p. 267.)

SALMONA, a branch of the Moesa (Mosel).

"Nec fastiditae Salmonae usurps fluores," (Aussimins, Mosel. 366.)

The Salmona is the Salme, which flows into the Mosel, near the village of Neuengen. [G. L.]
have accomplished without much difficulty. (Anab. l.c.)

SALO, a tributary of the Ierus in Celtiberia, which flowed past the town of Biblis (whence Justin, xii. 3, calls the river itself Biblis), and entered the Ierbera at Alarobia. (Mart. i. 49, x. 50, 103, iv. 55.) Now the Xalon.

[II. H. D.]

SALODURUM, in Gallia, is placed in the Antonine Itin. x. from Petinesca [Petinesca], and the distance from Salodurum to Augusta Laurorum (August near Balsc) is xxii. Salodurum is Solothurn, as the Germans call it, or Solute, and though the distance between Balsc and Solothurn is somewhat less than that in the Itins., this may be owing to the passage over the hills which separate the cantons of Balsc and Solothurn. It is said that there are Roman remains at Solute, and an inscription of the year B.C. 219, "Vico Saloete," has been found there. Salodurum is one of the towns of the Helvetii with a Celtic termination (davr). Clever conjectured that Polomy's Ganodorum [GANODURUM] might be Salodurum. (D'Anville, Notice, &c.; Utter, Gallien.)

[II. G.]

SALOE (Σαλόη, Paus. vii. 24, § 7), or SOLAE (Pline. v. 31), a small lake of Lydia, at the foot of Mount Sipylos, on the site of Tantalis or Sybylos, the ancient capital of Maesia, which had probably perished during an earthquake. (Strab. i. 58, xii. p. 579.) The lake was surrounded by a marsh; and the Phrygians, which flowed into it as a brook, issued at the other side as a river of some importance.

[L. S.]

SALOMACUM or SALAMOCUM, is placed by the Antonine Itin. on a road from Aquae Tarbelliciae (Augsburg) to Caprylianis (Brugges). Salomacum is the next place on the road to Burdigala and xviii. distant. The distance and the name Salae show that Sales is Salomacum.

[II. G.]

SALONA, SALONAE (Σαλώνα, Salona; this latter is the more usual form, as found in Inscriptions, Orelli, Inscr. nos. 502, 3833, 1495; and on coins, Basche, vol. iv. pt. i. p. 1557; Eth. Σαλώνης, Σαλώνεις), a town and harbour of Dalmatia, which still bears its ancient name, situated on the SE. corner of the gulf into which the Adriatic breaks (Can. d. Castelli), on the N. of the river Iader (il Giadro). Lucan's description (viii. 104) —

"qua maris Adriaci longas ferit unda Salonas"

Et tepidum in molles Zephyros excurrunt Iader" — agrees with its oblong form, still traceable in the ruins, and with the course of the river. Though the public buildings and houses of ancient Salona have been destroyed, enough remains of the wall to show the size, as well as position, of the city; and the arch of the bridge proves that the course of the river is unchanged. The city consisted of two parts, the eastern and the western; the latter stands on rather higher ground, sloping towards the N., along which wall on that side is built. Little is known of Salona before the time of Julius Caesar; after the fall of Daminium it became the chief town of Dalmatia, and the head-quarters of L. Carullus Metellus. (Mart. i. 117.) Apianus, Illyric. i. 3. It was besieged a second time, and opened its gates to Cn. Coecusius, n. c. 78. (Entrop. vi. 4; Oros. v. 23.) When the Pompeian fleet swept the Illyrian gulf from Corcyra to Salona, M. Octavius, who commanded a squadron for Pompeius, was compelled to retreat with loss from before this stronghold of
Salona.

Caesar's. (Caes. B. C. iii. 9.) The prefigurative Ga- 
numus, after being cooped up for months in the 
fortress, died here. (Aue. E. Alex. 43; Dion Cass. 
xxiii. 12.) In b. c. 39 Asinius Pollio defeated the 
Partheni, who had espoused the cause of Brutus and 
Cassius, and took Salona, in commemoration of 
which his son Asinius Boreus bore the "agnomen" 
Salaminis (Comp. Virg. Bucol. viii. 7; Hor. Carm. i. 11. 
14—16.) From the time it received a colony it 
was looked upon as the great bulwark of the Roman 
power on that side the Auratic, and was distin-
guished for its loyalty, as was shown in the siege 
which was maintained against Bato the native leader, 
A.D. 6. All the great Roman roads to Dalmatia met at 
this point, and when the country was divided into three 
"conventus," or assise towns, as many as 382 
"decuriae" were convened to it. (Plin. iii. 26.) 

Under the earlier emperors the town was embell-
ished with many public buildings, the number of 
which was greatly increased by Diocletian, who, 
according to Porphyrogenitus (de Ada. imp. 29), 
completely rebuilt the city. No great change has 
been made for nearly two centuries after the death 
of that emperor; but if we are to believe Porphy-
rogenitus (l. c.) the "long Salona" attains to 

half the size of Constantinople. 

In A. D. 481 Sal-

onae was taken by Odovacer, king of the Heruli, but 

was recovered from the Goths by the Gepid prince 

Mundus, the general of Justinian. Tolita occupied 
it for a time. Little is known of these sieges, except 

that it was partially destroyed. (Procop. B. G. i. 
5, 7, 17, &c.) It soon recovered from these disasters; 

and it was from Salona that Belisarius in 544, 

and Narses in 552, set out to rescue Italy from 

Tolita and the Goths. (Comp. Gibbon, c. xili.) 

The Avars invaded Dalmatia in 639, and, advancing 

upon Salona, pillaged and burnt the town, which 

from that time has been deserted and in ruins. 

(Const. Porph. l. c.) The town possessed a dock-

yard, which, from Strabo's (vii. p. 315) account, 

seems to have been the only one deserving that 

name on the Dalmatian coast. The present state 

of the place offers many illustrations of past events; 

the following works tend very fully upon the 

remains of the fortifications and other ruins; Wil-

kinson, Dalmatia, vol. i. pp. 151—164; Neiebaur, 

Die Nord-Serben, pp. 151—164; Lanza, Antiche 

Lapide Salomicane inedita, Zara, 1850; F. Carrara, 

Topografia e Storia di Salona, Trieste, 1850. 

The fame of Salona must partly rest upon its neigh-

borhood having been chosen by Diocletian as the 

place of his retirement. That emperor, after his 

resignation, spent the last nine years of his life in 

the seclusion of the palace which has given its name to 

Spalato. Spalato, often erroneously called Spoa-

latro, in Illyric Split, is a corrupted form of Salomae 

Palatum or S. Palatium. The building of the 

palace, within the precincts of which the greater 

part of the modern town is constructed, occupied 

twelve years. The stone, which was very little 

inferior to marble itself, was brought from the 

quarries of Tragurium. After the death of Di-

ocletian, but little is known of the palace or its 

occupants. Part of it was kept by the magistrates 

of Salona, as a state palace; and part was occupied 

by the "Gynaeicum," or cloth manufactory, in 

which women only were employed,—whence the 

name. It was tainted by the phantom emperors 

of the West, Glycerius and Julius Nepos, the latter 

of whom was found murdered when Salona was 

captured by the Avars, the houseless citizens fled to

the massive structure of the palace for shelter: the 

settlement swelled by the arrival of their country-

men became a homogeneous mass of people called 

ASPALLATHUM, and paid an annual tribute of 2,00 

pieces of gold to the Eastern emperors. (Const. 

Porph. l. c.) 

The palace is nearly a square, terminated at 

the four corners by a quadrangular tower. Accor-

ding to the latest and most accurate investigations, 

the superficial content, including the towers, 

occupies a space of a little more than eight acres. 

(Wilkinson, Dalmatia, vol. i. pp. 116, 118; Neie-

baur, Die Sud-Staaten, pp. 134—151.) The en-

tire building was composed of two principal sec-

tions, of which the one to the S. contained two 

temues,—one dedicated to Jupiter the other to 

Aesculapius—and the private rooms of the 

emperor. Two streets intersected each other at right 

angles, nearly in the centre of it; the principal one 

led from the Porta Aurea, the main entrance on 

the N. front, to a spacious court before the vestibule; 

the other ran in a direct line from the W. to the 

gate, and crossed the main street just below the 

court. What remains is not enough to explain the 

distribution of the various parts of the interior. 

By a comparison of what existed in his time with 

the precepts of Vitruvius, Adams (Antiquities of 

Diocletian's Palace, 1764) has composed his inges-

tious restoration of the palace. (Comp. Gibbon, 

c. xiii.) All the gates, except the Porta Argeenta, 

were defended by two octagonal towers; the principal 

or "golden gate" still remains nearly perfect. The 

temple of Jupiter is now the "Duomo," and that of 

Aesculapius is a baptistery dedicated to St. John. 

Diocletian's palace marks an era;—columnar was 

so combined with arched architecture, that the 

arches were at first made to rest upon the enta-

blature, and afterwards were even forced imme-

diately to spring from the abacus, in violation of 

the law of statics, which requires undiminished and 

angular pillars under the arch; at length the enta-

blature itself took the form of an arch. (Muller, 

Ancient Art, §193.) But although this archi-

tecture offends against the rules of good taste, yet 

these remains may serve to show how directly the 

Saracens and Christian architects borrowed from 

Roman models many of the characteristics which 

have been looked upon as the creation of their own 

imagination. (Comp. Hope, Architecture, vol. i. 

Hist. viii.; Freeman, Hist. Brit. civ., p. 152.) A plan 

of the palace of Diocletian, taken from Adams, 

will be found in Fergusson's Handbook of Architec-

ture, vol. i. p. 356, accompanied by an account of 

the general arrangements of the building. [E.B.] 

Salp'esa, a Roman municipium in Hisp. Baetica, 

Se of Hispalis, at the ruined Faciolaeasar, 

between Ufera and Corunna. (Florez, Esp. Sagra-

ix. p. 17; Mionnet, Suppl. i. p. 44.) [T. H.D.] 

Salpinum (Eth. Salpinas), an ancient city of 

etura, mentioned only by Livy (v. 31, 32), who 

speaks of the Salpinates as assisting the Volscians 

in their war against Rome in B.C. 389. It is clear 

from the manner in which they are here spoken of 

that they were an independent people, with a con-

siderable territory and a fortified city; and the 

manner in which they are associated with the powerful 

Volscians would lead to the inference that they also 

must have been a people of considerable power. 

Yet no subsequent mention of their name is found, 

and all trace of their city is destroyed. [T. H. d.]
modern Ὀργίτω, the name of which is evidently a corruption of Urbis Vetus, the term used by Paulus Diaconus in the seventh century (P. Dian. iv. 33): there is, therefore, little doubt that the site was one of a more ancient Etruscan city: and its proximity to Volsciini renders it probable enough that it may have been Salpium. But no reliance can be placed upon any such conclusion. (Nebhur, vol. ii. p. 493.)

SALSAS, or SALSA, a river of Carnumia, noticed by Pline (vi. 25). Beichard imagines that this is the same stream as that called by Marcian, Cathraps (p. 21, ed. Hudson), and by Ptolemy, Aroas or Cathraps (vi. 8, § 4): and he identifies it with the modern Shur: but this seems very doubtful. [V.]

SALSULAE, in Gallia. Mela (ii. 5) describes the Salianae Foens as not sending forth fresh water, but water saltier than the sea. He places the Foens south of the lake Rubrenus, and near the shore which he calls Locate (LUCIATE). Salianae is in the Antonine Itin. on the road from Narbo to the Pyrennes. Salsulae is Salus or Salpes, where there is a salt-spring. Near the Foens, says Mela, is a plain very green with fine and slender reeds, under which is water. This is the place, he says, where fish are got by striking down with a prong or something of the sort; and this is the origin of the fablus told by the Greeks and some Romans about fishes being dug out of the ground. He alludes to Polybius (xxiv. 10). [Resonus.]

SALSUM FLUMEN, a tributary of the Baetis in Hispania Baetica, between Attagula and Attobus. (Hirtius, B. A. c. 7, 8) Variously identified with the Gualatogus and Salado. [T. H. D.]

SALUS. [Stachir.]

SALTATES (Σαλτάται), Strab. iii. p. 144, according to Strabo a people of Spain celebrated for their woolen manufacture. But we must probably read in this passage Σαλτατέραι. [T. H. D.]

SALTICHI, a town of the Celitberi in Hispania Tarraconensis. (Itin. Ant. p. 447.) Variously identified with Jorquero and S Maria del Campo. [T. H. D.]

SALTIGA (Σαλτίγα), Ptol. ii. 6, § 61), a town of the Brittanii in Hispania Tarraconensis. [T. H. D.]

SALTOPYRGUS. [Teglicium.]

SALVANUS (Salven), a town in Raetia, on the river Athesis, in the north of Tridentum, is mentioned only by Paulus Diaconus. (Hist. Langob. iii. 22.)

SALUTARIS PHYRGIA. [Phrygia, p. 625.]

SALVA (Σαλβα), a town in the north-eastern extremity of Lower Pannonia, on the right bank of the Danube. (Ptol. ii. 16, § 4; Itin. Ant. pp. 266, 267.) According to the Notitia Imperii, where it is called Salva, it contained a garrison of a body of horse-men. The site of this place cannot be ascertained with certainty. [L. S.]

SALYES (Σάλειος), SALYI, SALUVII, or SALIVES (Steph. Byz. s. c.), a Ligurian people in Gallia. There are other variations in the writing of the word. The early Greeks gave the name of Ligyes to these Salves; and their territory, which was in the possession of the Massalians, when Strabo wrote, was originally called Ligyste. (Strab. iv. p. 203,) The geographer means to say that the old Greeks were not acquainted with the name of Salies, but only with the name of the nation to which they belonged. Livy (v. 34) speaks of the Plebeians who founded Massilia being attacked by the Salies, for in his time the name Salies was familiar to the Romans.

SALYES.

Strabo speaks of the Salies in his description of the Alps. He makes their country extend from Antipolis to Massilia, and even a little further. They occupied the hilly country which lies inland and some parts of the coast, where they were mingled with the Greeks (iv. p. 203). They extended west as far as the Rhone. The Salies had also the north country of Massilia as far as the Draceta (Durastu), a distance of 500 stadia; but on crossing the Draceta at Cabellio or Caballio (Cavallion) a man would be in the country of the Cavares (Strab. iv. p. 185), which extended from the Draceta to the Isara (Isere). [Cavares.] Strabo adds that the Salies occupy both plains and the mountains above the plains. In this passage (Ov. νύμ Σάλεως έν αντίφως) Grosseuf (Transl. Strab. vol. i. p. 318) has altered Σάλεως into Kaöapa, and so he has spoiled the meaning. Ukert has defended the true reading, though he has not correctly explained έν αντίφως. The Salies occupied the wide plains east of Tarascon and Arles, one of the best parts of the country between the Durastu and the Mediterranean; and so Strabo could correctly say that the Volsci Tectosages who reach to the Rhone had the Salies extending along their border and opposite to them on the other side of the river, and the Cavares opposite to them (north of the Durastu). The Salies are sometimes distinguished from the Ligures, as when Strabo (iv. p. 178) speaks of the coast which the Massalians possess and the Salies as far as the Ligyes to the ports towards Italy and the river Varus, the boundary of the Narbonites (Provincia Narbonensis) and Italy. Livy also (xxvi. 26) speaks of P. Cornelius Scipio sailing along the coast of Etruria and of the Ligures, and then the coast of the Salies till he came to Massilia. This shows that the Ligurians of Gallia, or the country west of the Var, became known to the Romans by the name of Salies. Strabo's remark that these Salies, whom the early Greeks named Ligures, were called Celtoigyes by the later Greeks, may explain how Livy or his Epitomiser has called the Salies both Ligurians ("Transalpino Ligures," Ep. 47) and Galli (Epit. 60). They were a mixed race of Galli and Ligures.

The Salies were a warlike people. They had both infantry and cavalry, distributed into ten tribes. They were the last of the Transalpine nations which the Romans subdued. (Florus, iii. 2.) The Romans fought for a long time with the Ligurians east of the Var, and with the Salies west of it, for these people being in possession of the sea-coast closed against the Romans the way into Spain. They plundered both by sea and land, and were so formidable that the road through their land was hardly safe for a large army. After eighty years of fighting the Romans with difficulty succeeded in getting a road of 12 stadia in width allowed for the free passage of those who went on the public service. (Livy (xxxii. 10) tells us that in the Second Punic War the Insuls, Cenomani, and Boii stirred up the Salies and other Ligurians to join them; and all together under Hamilcar attacked Placentia. There is no ground, as Ukert remarks, to alter the reading "Salyes," for we see no reason why the Salies as well as other Ligurians or mixed Ligurians should not also be divisions of the Salies; and the Cispaline Galli dared the attacks and the encroachment of the Romans. The alliance with
SAMAICA.

Massilia first brought the Romans into the country of the Salyes; and in B.C. 154 the Oxibii and Deciates, or Deciates, who were threatening Massilia, were defeated by the consul Q. Opimius. The Salyes or Salluvii are not named on this occasion by the historians, and the Deciates and Oxibii, who were certainly Ligurians, may have been two smaller tribes included under the general name of Salyes or Salluvii. [Deciates; Oxibii]. The consul M. Fulvius Flaccus in B.C. 125 defeated the Salyes, and in B.C. 123 the consul C. Sextius Calvinus completed the subjugation of this people, and founded Aquae Sextiae (Aix) in their territory.

Ptolemy (ii. 10. § 15) enumerates Tarascon, Glenum, Arelatum (Arelate) Colonia, Aquae Sextiae Colonia, and Eragnium as the towns of the Salyes, Tarascon, Glenum (St. Remi), Arelate, and Eragnium [Exagnium] all lie west of Aquae Sextiae (Aix) and of Marseilles; and we may conclude that the country of the Salyes is the western half of the tract between the Var and the Rhone, and between the Durance and the Mediterranean.

The tribes east of the Salyes, the Albici, Swetri, Nerusi, Oxibii, and Deciates, and there may be some others [Comm.).], were perhaps sometimes included under the name of the more powerful nation of the Salyes; but Strabo's statement does not appear to be strictly correct, when he makes the Salyes extend along the coast to Antipolis. The coast immediately west of the Var belonged to the Deciates and Oxibii. Pline says "Ligurium celebrerrimi ultra Alpes, Salluvii, Deciates, Oxibii" (ii. 5): the three tribes of Transalpine Ligures whose names occur in the history of the Roman conquest of this country.

In Pline's list of the Coloniae in the interior of Narbonnesia east of the Rhone there is "Aquae Sextiae Salluviorum," and we may conclude that the head-quarters of the Salyes or Salluvii were in the plain country above Aix, and thence to Arles. Owing to their proximity to the Greeks of Massilia they would be the first of the Ligures or the mixed Gauli and Ligurioti who felt the effect of Greek civilisation, and there can be no doubt that their race was cessed by Greek blood. Possessing the town of Arelate, at the head of the delta of the Rhone, they would have in their hands the navigation of the lower part of the river. The history of this brave and unfortunate people is swallowed up in the blood-stained annals of Rome; and the race was probably nearly extinguished by the consul Calvinus selling them after his conquest. [G. L.]

SAMAICA (Σαμαίη, Ptol. iii. 11. § 9), is described by Ptolemy as a στρατηγια of Thrace, on the borders of Macedonia and the Aegaean. [J. B.]

SAMACHONTITIS LACUS (Σαμαχοντίτιτις Λίμνη Ν. Σαμαχοντίτιτς), the name given by Josephus to the small lake of the Upper Jordan, called in Scripture the "waters of Meron," where Joshua routed the army of Jabim, king of Hazor, which city, according to Josephus, was situated above the lake. (Comp. Josh. xi. 5, 7, and Judges, iv. with Josephus, Ant. v. 5. § 1.) He elsewhere describes the lake as 60 stadia long by 30 broad, extending its marshes to a place called Daphne, which Rabel is probably right in altering to Dane, l. e. Dan, as Josephus immediately identifies it with the temple of the Golden Calf. (Joseph. B. J. iv. 1. § 1; Read. Palaeot. p. 263.) He nowhere, which is nowhere found, has been variously derived, but the most probable etymology would connect it with sense in which the Hebrew name Merom = aque superiores, deriving the word from the Arabic "samaca," alta fuit. (Roland, l. c. p. 262.) It is singular that no other notices occur of this lake in sacred or in other writings. Its modern name is Rahr-el-Hulch. Pococke writes: "Josephus says the lake was 7 miles long, but it is not above 2 miles broad, except at the north end, where it may be about 4. The waters are muddy and esteemed wholesome, having something of the nature of a morass." (Observations on Palæstina, vol. ii. p. 73.) Dr. Robinson "estimated its length at about 2 hours, or from 4 to 5 geographical miles; its breadth at the northern end is probably not less than 4 miles." It had the appearance almost of a triangle, the northern part being far the broadest; "or rather the map gives it to some degree the shape of a pear." (Bibl. Res. vol. iii. pp. 329, 340, Biblioth. Sacro. vol. i. p. 12; Stanley, Sinai and Palestine, p. 383, n. 1.) [G. W.]

SAMAMYCH. [SYRIA].

SAMIARA. [EUBDES; SAMAKOBHRAJ.]

SAMIARIA (Σαμαίρια, LXX., Joseph; χώρα Σαμαίρία, Σαμαίρια, Ptol.). The district has been already described in general, under PALASTINA (p. 518), where also the notice of Josephus has been cited (p. 532). It remains to add a few words concerning its extent, its special characteristics, and its place in classical geography. It lay, according to Josephus, "between Judaea and Galilee (comp. St. John, iv. 4), extending from a village called Ginea in the great plain (Esdraelon) to the toparhy of Acrabatta." Ginea there can be no difficulty in identifying with the modern Jenin, at the southern extremity of the plain, on the road from Nablus to Nazareth. The toparhy of Acrabatta, mentioned also by Pline, is difficult to define: but it certainly lay between Nablus and Jericho, and therefore probably east of the toparhy of Gophna and in the same parallel of latitude. (Eusebius, Onomast. x. v. Ἀκράβατα; Roland, Palaeot. p. 192.) The northern boundary of Samaria is well defined by a continuous line of hills, which, commencing with Mount Carmel on the W., runs first in a S.W. direction and then almost due E. to the valley of the Jordan, bounding the great plain of Esdraelon on the S. Its southern boundary is not so distinctly marked, but was probably confinable with the northern limits of the tribe of Benjamin. It contained the tribe of Ephraim, and the half of Manasseh on this side Jordan, and, if it be extended as far E. as Jordan, included also some part of Issachar, that skirted these two tribes on the E. Pline (v. 13) reckons to Samaria the towns Neapolis, formerly called Mamortha, Schaste, and Gamala, which last is certainly erroneous. [G. M.]. Ptolemy names Neapolis and Thena (Θηνα, v. 16. § 5), which last is evidently identical with Thams, (Σάμαρια), and still existing in a village named Thena, 10 miles E. of Neapolis, on the descent to the Jordan. St. Jerome notes that the most precious oil was produced in Samaria (in Hierom, cap. xii.), and its fertility is attested by Josephus. [G. W.]

SAMARIA, SEBASTE (Σαμάρια, Σεβάστη), the Hebrew Shammon, the capital city of the kingdom of Israel, and the royal residence from the time of the division of Israel (Cir. c. 925), in which time it is said that "he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built after the name of Shemer, owner of the hill, Samaria" (Heb. Shemeron). (1 Kings, xvi. 24.) Mr. Stanley thinks 3. b. 4.
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SAMBULOS. [Bagistanus Mons.] SAMBUS (Σαμβος), a small river which forms one of the tributaries of the Jamna. It is mentioned by Arius in his list of Indian rivers (Fed. c. 4.). [V.]

SAME or SAMOS (Σάμος; Eth. Σάμωτος; Σαμος), the most ancient city in Cephallenia, which is also the name of this island in the poems of Homer. [Cephallenia.] The city stood upon the eastern coast, and upon the channel separating Cephallenia and Ithaca. (Strab. x. p. 455.) Along with the other Cephalenian towns it joined the Athenian alliance in B.C. 431. (Thuc. ii. 30.) When M. Fulvius passed over into Cephallenia in B.C. 189, Samos at first submitted to the Romans along with the other towns of the island; but it shortly afterwards revolted, and was not taken till after a siege of four months, when all the inhabitants were sold as slaves. (Liv. xxxviii. 28, 29.) It appears from Livy's narrative that Same had two citadels, of which the smaller was called Cystis; the larger he designates simply as the major arx. In the time of Strabo there existed only a few vestiges of the ancient city. (Strab. L. e.; comp. Plin. iv. 12. s. 19.)

Same has given its name to the modern town of Samos, and to the bay upon which it stands. Its position and the remains of the ancient city are described by Leake. It stood at the northern extremity of a wide valley, which borders the bay, and which is overlooked to the southward by the lofty summit of Mount Aeonus (Elato). It was built upon the north-western face of a precipitous height, which rises from the shore at the northern end of the modern town. "The ruins and vestiges of the ancient walls show that the city occupied the two summits, an intermediate hollow, and their slope as far as the sea." On the northern of the two summits are the ruins of an acropolis, which seems to have been the major arx mentioned by Livy. On the southern height there is a monastery, on one side of which are some remains of a Hellenic wall, and which seems to be the site of the Cyatis, or smaller citadel. There are considerable remains of the town walls. The whole circuit of the city was barely two miles. (Leake, Northern Greece, vol. iii. p. 55.)

COIN OF SAME.

SAMNIA. [SAMICUM.] SAMICUM (Σαμίκων; Eth. Σαμικετει), a town of Triphyllia in Elis, situated near the coast about half-way between the mouths of the Alpheus and the Neda, and a little north of the Anigrus. It stood upon a projecting spur of a lofty mountain, which here approaches so near the coast as to leave only a narrow pass. From its situation commanding this pass, it is probable that a city existed here from the earliest times; and it was therefore identified with the Arene of Homer (II. ii. 591, xi. 723), which the poet places near the mouth of the Minyas, a river supposed to be the same as the Anigros [Arene.] According to Strabo the city was originally called SAMOS (Σαμος), from its being situated upon a hill, because this word formerly signified "heights." Samnicus was at first the name of the fortress, and the same name was also given to the surrounding plain. (Strab. viii. pp. 346, 347; Paus. v. 5. § 3.) Pausanias speaks (v. 6. § 1) of a city SAMIA (Σαμια), which he apparently distinguishes from Samnicum; but Samnicum is the only place mentioned in history [see Some Remarks under MACISTUS.] Samnicum was occupied by the Actian Lysaperephon against the Arcadians, and was taken by Philip, p. c. 219. (Paus. v. 6. § 1; Polyb. iv. 77, 80.) The ruins of Samnicum are found at Khtaijia (written Xαιτης), which is only the name of the guarded pass. The ruined walls are 6 feet thick, and about 1½ mile in circumference. They are of the second order of Hellenic masonry, and are evidently of great antiquity. The towers towards the sea belong to a later age.

Near Samnicum upon the coast was a celebrated temple of the Samian Poseidon, surrounded by a grove of wild olives. It was the centre of the religious worship of the six Triphyllian cities, all of whom contributed to its support. It was under the superintendence of Macistus, the most powerful of the Triphyllian cities. (Strab. viii. pp. 344, 346, 347.) In a corrupt passage of Strabo (p. 344) this temple is said to be 100 stadia equidistant from Liepeum and the Antius (τον 'Αντίου); for the latter name we ought to read Alpheus and not Anigros, as some editors have done.

In the neighbourhood of Samnicum there were celebrated medicinal springs, which were said to cure cutaneous diseases. Of the two lagoons which now stretch along the coast, the larger, which extends as far as the mouth of the Alpheus, begins at the northern foot of the hill upon which Samnicum stands; the southern extends along the precipitous sides of the hill, which were called in antiquity the Achaean rocks. (Strab. viii. p. 347.) The river Augeiros flows into the latter of these lagoons, and from thence flows out into the sea. The lagoon is deep, being fed with subterraneous sources; in summer it is said to be very fetid, and the air extremely unwholesome. Strabo relates that the waters of the lake were fecund, and its fish not eatable, which he attributes to the Centaura washing their wounds in the Anigros. Pausanias mentions the same circumstances; and both writers describe the efficacy of the water in curing cutaneous diseases. There were two caves, one sacred to the Nymphs Anigrides (Αυγηρίδες, Paus.; Αυγηρηδείς, Strab.), and the other to the Atlanteis; the former was the more important, and is alone mentioned by Pausanias. It was in the cave of the Anigrides that the persons who were going to use the waters first offered up their prayers to the Nymphs. (Strab. viii. p. 346, seq.; Paus. v. 5. §§ 7—11.) These two caves are still visible in the rocks; but they are now accessible only by a boat, as they are immediately above the surface of the lake. General Gordon, who visited these caverns in 1832, found in one of them water distilling from the rock, and bringing with it a pure yellow sulphur. (Leake, Morea, vol. i. p. 54, seq., Peloponnesiaca. p. 106; Boblaye, Recherches, d.c., p. 133, seq.; Curtius, Peloponesos, vol. ii. p. 75, seq.)

SAMIANTHUS. [Σαμιαντός], a town in the Argia, on the western edge of the Argive plain, which was taken by Agis, when he marched from Phlius into the territory of Arcos in B.C. 418. (Thuc. v. 58.) Its position is uncertain. Leake, who supposes Agis to have marched over Mt. Lyreum and the adjoining hills, places it at Kutzopodi (Morea,
SAMNIA.

SAMNIA. [SAMNIA.]  
SAMNIA (γε Σαμνίας, Pol., Strab.; Eth. SAMNIS, pl. SAMNITI, ΣΑΜΝΙΤΙΑΣ, ΣΑΜΝΙΤΩΝ, Pol., Strab., &c.; ΣΑΜΝΙΤΙΑ, Pol.), one of the principal regions or districts of Central Italy. The name was sometimes used in a more extensive, sometimes in a more restricted, sense, the Samnites being a numerous and powerful people, who consisted of several distinct tribes, while they had founded other tribes in their immediate vicinity, who were sometimes included under the same appellation, though they did not properly form a part of the nation. But Samnium proper, according to the more usual sense of the name (exclusive of the Frentani, but including the Hirpini), was a wholly inland district, bounded on the N. by the Marsi, Peligni, and Frentani, on the E. by Apulia, on the S. by Lucania, and on the SW. and W. by Campania and Latium.

I. General Description.

The territory thus limited was almost wholly mountainous, being filled up with the great mountain masses and ramifications of the Apennines, which in this part of their course have lost even more than elsewhere the character of a regular chain or range, and consist of an irregular and broken mass, the configuration of which it is not very easy to understand. But as the whole topography of Samnium depends upon the formation and arrangement of these mountain groups, it will be necessary to examine them somewhat in detail.

1. In the northern part of the district, adjoining the Marsi and Peligni, was a broken and irregular mass of mountains, containing the sources of the Sagrus (Sangro), and extending on both sides of the valley of that river, as far as the frontiers of the Frentani. This was the land of the Caraceni, the most northerly of the Samnite tribes, whose chief city was Anifrena, in the valley of the Sagrus, about 5 miles above Castel di Sangro, now the chief town of the district.

2. The valley of the Sagrus was separated by a mountain pass of considerable elevation from the valley of the Vulturnus, a river which is commonly considered as belonging to Campania, but its sources, as well as the upper part of its course, and the valleys of all its earliest tributaries, were comprised in Samnium. Ascernia, situated on one of these tributaries, was the principal town in this part of the country, while Venafrum, about 15 miles lower down the valley, was already reckoned to belong to Campania. This portion of Samnium was one of the richest and most fertile, and least mountainous of the whole country. From its proximity to Latium and Campania, the valley of the Vulturnus was one of the quarters which was most accessible to the Roman arms, and served as one of the highroads into the enemy's country.

3. From Ascernia a pass, which was probably used from very early times, and was traversed by a road in the days of the Roman Empire, led to Bovianum in the valley of the Tifernus. This city was situated in the very heart of the Samnite country, surrounded on all sides by lofty mountains. Of these the most important is that on the SW., the Monte Mathaeo, at the present day one of the most celebrated of the Apenines, but for which no ancient name has been preserved. The name of Mons Tifernus may indeed have been applied to the whole group; but it is more probable that it was confined, as that of Monte Biferno is at the present day, to one of the offshoots or minor summits of the Matuse, in which the actual sources of the Tifernus were situated. The name of Matuse is given to an extensive group or mass of mountains filling up the whole space between Bovano (Bovinum) and the valley of the Vulturnus, so that it sends down its ramifications and underfalls quite to the valley of that river, whence they sweep round by the valley of the Color, and thence by Morvone and Mount Ventosus, to the sources of the Taburnus. Its highest summit, the Monte Miletto, SW. of Bo- 

4. N. of Bovano the mountains are less elevated, and have apparently no conspicuous (or at least no celebrated) summits; but the whole tract, from Bovano to the frontier of the Frentani, is filled up with a mass of rugged mountains, extending from Asmone and the valley of the Sangro to the neighbourhood of Campobasso. This mountain tract is traversed by the steep and narrow valleys of the Trigno (Trinunus) and Biferno (Tifernus), which carry off the waters of the central chain, but without affording any convenient means of communication.

The mountain tracts extending on all sides of Bovi-
nianum constituted the country of the 

5. S. of the Matuse, and separated from it by the valley of the Color (Calore), is the group of the Mons Tarchies, still called Monte Tarchies, resembling the Matuse in character, but of inferior elevation as well as extent. It formed, together with the adjoining valleys, the land of the Caumini, apparently one of the smallest of the Samnite tribes, and the celebrated pass of the Caumini Forks was situated at its foot. Closely connected with Mount Taburnus, and in a manner dependent on it, though separated from it by the narrow valley of the Iscerno, is a long ridge which extends from Arpius to near Capan. It is of very inferior elevation, but rises boldly and steeply from the plain of Campania, of which it seems to form the natural boundary. The extremity of this ridge nearest to Capan is the Mons Tifata, so celebrated in the campaigns of Hannibal, from which he so long looked down upon the plains of Campania.

6. At the eastern foot of Mons Taburnus was situated Beneventum, the chief town of the Hirtii, and which, from its peculiar position, was in a manner the key of the whole district inhabited by that people. It stood in a plain or broad valley formed by the junction of the Color with its tributaries the Salatius and Taburnus, so that considerable valleys opened up from it in all directions into the mountains. The Color itself is not only the most considerable of the tributaries of the Vulturnus, but at the point of its junction with that river, about 20 miles below
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Beneventum, is little if at all inferior to it in magnitude and volume of waters. The Calor itself rises in the lofty group of mountains between S. Angelo dei Lombardi and Eboli. This group, which is sometimes designated as Monte Itrpine, and is the most elevated in this part of the Apennines, sends down its waters to the N. in the Calor and its tributary the Sabatus; while on the E. it gives rise to the Aufidus, which flows into the Adriatic sea, after traversing more than two-thirds of the breadth of Italy; and on the W. the Sabinus flows by a much shorter course into the Gulf of Salerno. From this point, which forms a kind of knot in the main chain of the Apennines, the mountains sweep round in a semicircle to the NE. and N. till they reach the head waters of the Tamarus, and adjoin the mountains already described in the neighbourhood of Bojano and Campobasso. In this part of its course the main chain sends down the streams of the Ljta and the Muscano on the W. to swell the waters of the Calore, while on the E. it gives rise to the Cercalus or Cervaro, a stream flowing into the Adriatic. 7. From the Monte Itrpine towards the E. the whole of the upper valley of the Aufidus was included in Saminium, though the lower part of its course lay through Apulia. The exact limit cannot be fixed,—the confines of the Hirpini towards Apulia on the one side, and Lucania on the other, being, like the boundaries of Samnium in general, almost wholly arbitrary, and marked by any natural limit. It may be considered, indeed, that in general the mountain country belonged to Samnium, and the lower falls or hills to Apulia; but it is evident that such a distinction is itself often arbitrary and uncertain. In like manner, the rugged mountain chain which extends along the right bank of the Aufidus appears to have been included in Saminium; but the line of demarcation between this and Lucania cannot be determined with accuracy. On the other hand, the detached volcanic mass of Mons Vultur, with the adjacent city of Venusia, was certainly not considered to belong to Saminium.

II. HISTORY.

All ancient writers agree in representing the Samnites as a people of Sabine origin, and not the earliest occupants of the country they inhabited when they first appear in history, but as having migrated thither at a comparatively late period. (Varr. L. L. v. 29; Appian, Samn. Pr. c. 4: 5; Strab. v. p. 250: Fest. c. n. Samnites, p. 320: A. Gall. xi. 1.) This account of their origin is strongly confirmed by the evidence of their name; the Greek form of which, Zawrii, evidently contains the same root as that of Sabini (Sae-nite or Sef-nite, and Sub-ini or Sub-fit); and there is reason to believe that they themselves used a name still more closely identical. For the Oscan form "Sanini," found on some of the denarii struck by the Italian allies during the Social War, cannot refer to the Sabines usually so called as the people was long before incorporated with the Romans, and is, in all probability, the Oscan name of the Samnites. (Mommsen, Unter Ital., Dialecte, p. 293; Friedländler, Oskische Münzen, p. 78.) The adjective form Sabellus was also used indiscriminately by the Romans as applied to the Sabines and the Samnites. [SADENI.]

The Samnite emigration was, according to Strabo (v. p. 250), one of those sent forth in pursuance of a vow, or what was called a "ver sacrum." It was, as usual, under the special protection of Mars, and was supposed to have been guided by a bull. (Strab. L. c.) It is probable from this statement that the emigrants could not have been numerous, and that they established themselves in Saminium rather as conquerors than settlers. The previously existing population was apparently Oscan. Strabo tells us that they established themselves in the land of the Oscan (L. c.); and this explains the circumstance that throughout the Samnite territory the language spoken was Oscan. (Liv. x. 26.) But the Oscan themselves were undoubtedly a conquest people, with the Sabines [ITALIA]; and whatever may have been the circumstances of the conquest (concerning which we have no information), it seems certain that at an early period both branches of the population had completely coalesced into one people under the name of the Samnites.

The period at which the first emigration of the Samnites took place is wholly unknown; but it is probable that they had not been long in possession of their mountainous and inland abodes before they began to feel the necessity of extending their dominion over the more fertile regions that surrounded them. Their first movements for this purpose were probably those by which they occupied the hilly but fertile tract of the Frenani on the shores of the Adriatic, and the land of the Hirpini on the S. Both these nations are generally admitted to be of Samnite origin. The Freniani, indeed, were sometimes reckoned to belong to the Samnite nation, though they appear to have had no political union with them [FRENTANI]: the Hirpini, on the contrary, were generally regarded as one of the component parts of the Samnite nation; but they appear to have been originally a separate colony, and the story told by Strabo and others of their deriving their name from the wolf that had been their leader, evidently points to their having been the result of a separate and subsequent migration. (Strab. v. p. 250: Serv. of Aen. xi. 785.) The period of this is, however, as uncertain as that of the first settlement of the other Samnites; it is not till they began to spread themselves still further both towards the S. and W., and press upon their neighbours in Lucania and Campania, that the light of history begins to dawn upon their movements. Even then their chronology is not clearly fixed; but the conquest and occupation of Campania may be placed from about B. C. 440 to B. C. 420, and was certainly completed by the last of these dates. [CAMPANIA.] That of Lucania must probably be placed somewhat later; but whatever were the causes which were at this time urging the movements of the Sabellian tribes towards the S., they seem to have continued steadily in operation; and within less than half a century (B. C. 410-360) the Samnites spread themselves through the whole of Lucania, and almost to the southern extremity of Italy. [LU- CANIA.] The subsequent fortunes of these conquering races, and their contests with the cities of Magna Graecia, do not belong to our present subject, for the Lucanians seem to have early broken off all political connection with their parent nation, the Samnites, just as the latter had done with their Sabine ancestors. This laxity in their political ties, and want of a common bond of union, seems to have been in great measure characteristic of the Sabellian races, and was one of the causes which undoubtedly paved the way for their final subjugation under the Roman yoke. But the Samnites seem to have retained possession, down to a much later period, of
th. tract of country from the Silarus to the Sarnus, which was subsequently occupied by the Picentini. (Sylys, p. 3, § 11; Niebuhr, vol. i. p. 94.) They certainly were still in possession of this district in the Second Samnite War; and it is probable that it was not till the close of their long struggles with Rome that it was wrested from them. The Sabellian masters transplanted, like a colony of Picentines, and thus finally cut off the Samnites from the sea. On the side of Apulia the progress of the Samnites was less definite; and it does not appear that they established themselves in the permanent possession of any part of that country, though they were certainly pressing hard upon its frontier cities; and it was probably the sense of this and the fear of the Samnite arms that induced the Apulians early to court the alliance of Rome. [Apulia.]

The Samnite nation, when it first appears in Roman history, seems to have consisted of four different tribes or cantons. Of these the PENTRH and the HIRPIRI were much the most powerful; so much so indeed that it is difficult to understand how such petty tribes as the CARACENCI and CAUDINI could rank on terms of equality with them. The FRENTANI are frequently considered as forming a fifth canton; but though that people was certainly of Samnite race, and (by Livy, vii. 10, 2) have been regarded by Severo as forming an integral part of the Samnite nation, as he describes the Samnites as occupying a considerable part of the coast of the Adriatic (Peripl. p. 5, § 15), they seem to have already ceased to form a part of their political body at the time when they first came into contact with Rome. [Frentani.] We have no account of the nature and character of the political constitution that bound together these different tribes. It seems to have been a mere federal league, the bonds of which were drawn closer by the forces of the whole confederacy, with the title of Embratur, the Sabellian form corresponding to the Latin Imperator. (Liv. ix. 1; Niebuhr, vol. i. p. 107.) But we find no mention, even on occasions of the greatest emergency, of any regular council or deliberative assembly to direct the policy of the nation; and the story told by Livy of the manner in which Herennius Pomius was enrolled in regard to the fate of the Roman army at the battle of Vulturnus, it seems to negative the supposition that any such body could have existed. (Liv. ix. 3; see also viii. 39.)

The first mention of the Samnites in Roman history, is in B. C. 354, when we are told that they concluded a treaty of alliance with the republic, the progress of whose arms was already beginning to attract their attention (Liv. vii. 19; Diod. vii. 43). It is probable that the Samnites, who were already masters of Ascrium and the upper valley of Plebe. Vulturnus, were at this time pushing forward their arms down the course of that valley, and across the mountain country from thence to the Liris, then occupied by the Volscians, Aurnuncans, and other tribes, of Ausonian or Ocean origin. It was not long before these onward movements brought them into collision with the Romans, notwithstanding their recent alliance. Among the minor tribes in this part of Italy were the Siliunci, who, though situated on the very borders of Campania, had hitherto preserved their independence, and were not included in the Campanian people (Siliunci). This petty people having been assaulted by the Samnites, upon what cause or pretext we know not, and finding themselves unable to cope with such powerful neighbours, invoked the assistance of the Siliunci. The latter, notwithstanding their connection with the Samnites, readily espoused the cause of the Siliunci, but it was only to bring the danger upon their own heads, for the Samnites now turned their arms against the Campanians, and, after occupying with a strong force the ridge of Mount Titata, which immediately overlooks Capua, they descended into the plain, defeated the Campanians in a pitched battle at the very gates of Capua, and shut them up within the walls of the city (Liv. vii. 29). In this extremity the Campanians in their turn applied for assistance to Rome, and the senate, after some hesitation on account of their recent alliance with the Samnites, granted it (76, 30, 31). Thus began the First Samnite War (B.C. 343), the commencement of that long struggle which was eventually to decide whether the supremacy of Italy was to rest with the Romans or the Samnites.

This first contest was, however, of short duration. In the first campaign the two consuls M. Valerius Corvinus and A. Cornelius Cossus gained two decisive victories; the one at the foot of Mount Gaurs, the other near Satriula. The first of these, as Niebuhr observes (viii. 32), was certainly not disastrous for the Romans; for it was the first trial of arms between the two rival nations, and might be taken as a sort of omen of the ultimate issue of the contest. A third battle near Sessa, where the remains of the army that had been defeated at Mount Gaurs, after having been reinforced, again attacked Valerius, terminated in an equally decisive victory of the Romans; and both consuls triumphed over the Samnites (Liv. vii. 32—38; Fast. Capit.). The next year the military operations of the Romans were checked by a mutiny of their own army, of which the commons at Rome took advantage; and the city was divided by dissensions. These causes, as well as the increasing dissatisfaction of the Latins, naturally disposed the Romans to peace, and a treaty was concluded with the Samnites in the following year, B. C. 341. The account which represents that people as humiliated and suing for peace, is sufficiently refuted by the fact that the Romans abandoned the Siliunci to their fate, and left the Samnites free to carry out their vengeance against that unfortunate people (Liv. viii. 1, 2).

The peace which terminated the First Samnite War renewed the alliance previously existing between the Romans and the Samnites. In consequence of this the latter took part in the great war with the Latins and Campanians, which almost immediately followed, not as the enemies, but as the allies, of Rome; and the Roman armies were thus enabled to reach Campania by the circuitous route through the country over which the Latins had no direct communication, the valley of the Vulturnus (Liv. viii. 6). During the fifteen years that followed, down to the renewal of the contest between Rome and Samnium, the course of events was almost uniformly favourable to the former power. The successful termination of the war with the Latins and Campanians, and the consolidation of the Roman power in both those countries had added greatly to the strength of the republic; and the latter had followed up this advantage by the reduction of several of the smaller independent tribes in the same neighbourhood—the Ausones, Siliunci, and the Preruminari, who appear on this occasion as independent of, and separate from, the
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other Volscians [PRINCIPIUM]. But the power of the Volscians seems to have been by this time very much broken up; and it was apparently during this interval that the Samnites on their side carried on successful hostilities against that people, and wrested from them or destroyed the cities of Sora and Fregellae in the valley of the Liris, while they threatened Fabrateria with the same fate (Liv. viii. 19, 23, x. 1). This movement, however, gave umbrage to the Romans, while the Samnites on their side could not view with indifference the reduction of the Sidicini, and it was evident that a fresh rupture between the two nations could not be long delayed (Id. viii. 17, 19). The attention of the Samnites was, however, drawn off for a time by the danger that threatened them from another quarter, and they joined with their kinmen the Lucanians to oppose the arms of Alexander, King of Epirus, who was advancing from Paestum into the heart of the country. Both Samnites and Lucanians were defeated by him in a pitched battle; but he subsequently turned his arms towards the south, and his death in n. c. 326 relieved the Samnites from all apprehension in that quarter. (Liv. viii. 17, 24.)

The same year (n. c. 326) witnessed the outbreak of the Second Samnite War. The immediate occasion of this was the assistance furnished by the Samnites to the Greek cities of Paepoleis and Neapolis, against which the Romans had declared war, when the Samnites and Nolan (who were at this time in alliance with Samnium) threw into their cities a strong body of auxiliaries as a garrison. They did not, however, avert the fall of Paepoleis; while Neapolis escaped a similar fate, only by expounding the alliance of Rome, to which it ever after steadily adhered (Liv. viii. 22—26). The Romans had about the same time secured a more important alliance in another quarter; the Lucanians and Apulians, with whom, as Livy remarks, the republic had previously had no relations, either friendly or hostile, now concluded an alliance with Rome (Lb. 23). The Lucanians indeed were soon persuaded by the Tarentines to abandon it again (Lb. 27), but the Apulians continued steadfast; and though it is evident that the whole nation was not united, and that many of the chief towns took part with the Samnites, while others continued to side with Rome, yet such a division must have had the greatest consequences. Hence throughout the war we find the contest divided into two portions, the Romans on the one side being engaged with the Samnites on the frontiers of Campania, and in the valley of the Vulturnus, from whence they gradually pushed on into the heart of Samnium; and on the other carrying on the war in Apulia, in support of their allies in that country, against the hostile cities supported by the Samnites. It is evident that the Frentani must have at this time already separated themselves from the Samnite alliance; otherwise it would have been impossible for the Romans to march their armies, as we find them repeatedly doing, along the coast of the Adriatic into Apulia. (Liv. ix. 2, 13.)

The first operations of the war were unimportant; the Romans conquered some small towns in the valley of the Vulturnus (Liv. viii. 25); and we are told that Q. Fabius and L. Papirius gained repeated victories over the Samnites, so that they even stood for peace, but obtained only a truce for a year, and, without observing even this, resumed the contest with increased forces. (Ib. 50, 36, 37.) It is evident therefore that no real impression had been made upon their power. Nor did the victory of A. Correlius Arvina in the following year (n. c. 322), though it again induced them to sue for peace without success, produce any permanent effect; for the very next year (n. c. 321) the Samnites under the command of C. Pontius were not only able to take the field with a large army, but inflicted on the Romans one of the severest blows they had ever sustained in the celebrated pala of the Campanian Forks. [CAUDIM.] There can be little doubt that the circumstances and character of that disaster are greatly disguised in the accounts transmitted to us; but, whatever may have been its true nature, it is certain that it caused no material interruption of the Roman arms, and that, after repudiating the treaty or capitulation concluded by the consuls, the Romans renewed the contest with undiminished vigour. It is impossible here to follow in detail the operations of the succeeding campaigns, which were continued for seventeen years with many fluctuations of fortune. The disaster at Caudium shook the faith of many of the Roman allies, and was followed by the defection even of their own colonies of Samnium, Fregellae, and Sora. Some years later (n. c. 315) the capture of Saticula by the Romans and of Ptoia by the Samnites shows that both armies were still engaged on the very frontiers of Samnium; while the advance of the Samnites to the pass of Lantulae, and the victory which they there a second time obtained over the Romans (Liv. ix. 22, 23; Diss. xix. 72), once more gave a shock to the power of the latter, and for a moment endangered their supremacy in Campania. But they speedily recovered the advantage, and the victory gained by them at a place called Cimna (of uncertain site) decided the submission of the revolted Campanians. (Liv. ix. 27; Diss. xix. 76.) Their arms had meanwhile been successful in Apulia, and had ultimately effected the reduction of the whole province, so that in n. c. 316 the consul Q. Aemilius Barbula was able to carry the war into Lucania, where he took the town of Neronium. (Liv. ix. 20.)

The decisive victory of the consuls of n. c. 314 had also for the first time opened the way into the heart of Samnium, and they laid siege to Boeumium, the capital of the Pentri. The next year was marked by the fall of Atria and Calatia (Cajaeia); and it seemed probable that the war was at length drawing to a close in favour of the Romans, when the outbreak of a fresh war with the Etruscans in n. c. 311 divided the attention of that people, and, by occupying a large part of their forces in another quarter, opened a powerful diversion in favour of the Samnites. To these additional enemies were added the Umbrians as well as the Marsi and Peligni; yet the Romans not only made head against all these nations, but at the same time carried their victorious arms into the heart of Samnium, Boeumium, the capital city of the Pentri, was twice taken and plundered, once in 311 by C. Junius, and again in 305 by T. Manius. At the same time Sora and Arpinum were finally added to the Roman dominion. These successive defeats at length compelled the Samnites to sue for peace, which was granted them in n. c. 504; but on what terms is very uncertain. It seems impossible to believe that the Romans, as asserted by Livy, should have restored them their ancient treaty of alliance, and it is probable that they in some form consented to acknowledge the supremacy of Rome. (Liv. ix. 45; Dionys. Exc. p. 3231; Niebuhr, vol. iii. p. 269.)
The peace thus concluded was of short duration. Little more than five years elapsed between the close of the Second Samnite War and the commencement of the Third. It might well have been thought that, after a struggle of more than twenty years’ duration, the resources of the Samnites, if not their spirit, would have been exhausted; but they seem to have been actively engaged, even before the actual outbreak of hostilities, in organising a fresh coalition against Rome. A new and formidable auxiliary had appeared in a large body of Gauls, which had recently crossed the Alps, and, uniting with their countrymen the Samnites threatened the Romans from the N. Rome was at this time engaged in war with the Etruscans and Umbrians, and the Etruscans hastened to secure the services of the Gauls. Meanwhile the Samnites, deeming the attention of the Romans sufficiently engaged elsewhere, attacked their neighbours the Lucanians, probably with the view of restoring the power in that country of the party favourable to the Samnite alliance. The opposite party, however, called in the Romans to their assistance, who declared war against the Samnites, and thus began the Third Samnite War, b.c. 298. (Liv. x. 11.) The contest had now assumed larger dimensions; the Samnites concluded a league with the Etruscans, Umbrians, and Gauls, and for several successive campaigns the operations in Samnium were subordinate to those in the valley of the Tiber. But the territory of Samnium itself was at the same time ravaged by the Roman generals in so systematic a manner, that it is clear they had obtained a decided superiority in the field; and though the Samnites on one occasion retaliated by laying waste the Campanian and Falernian plains, they were soon again driven back to their mountain fastnesses. (Liv. x. 15, 17, 20.) At length, in b.c. 295, the great battle of Sentinum, in which the united forces of the Gauls and Samnites were totally defeated by the Roman consul Q. Fabius, decided the fortune of the war. Gellius Epaminthus, the Samnite general, who had been the main organiser of the confederacy, was slain, and the league itself virtually broken up. (Liv. x. 27—30.) Nevertheless the Samnites continued to carry on the war with unabated energy; and in b.c. 293 they raised a fresh army of 40,000 men, levied with solemn sacred rites, and arrayed in a peculiar garb. These circumstances sufficiently prove the importance which they attached to this campaign, yet its result was not more successful than those which had preceded it, and the Samnite armies were again defeated by the consuls L. Papinius Cursor and Sp. Carvilius in two successive battles near Aquilona and Corninum. (Liv. x. 38—45.) The operations of the subsequent campaigns are imperfectly known to us, from the loss of the books of Livy in which they were related: but the next year (b.c. 292) C. Ponsius, the victor of the Gauline Forks, reappears, after a long interval, at the head of the Samnites again; he defeated Q. Fabius, but was in his turn defeated in a far more decisive engagement, in which it is said that 20,000 Samnites were slain, and 4000 taken prisoners, including C. Ponsius himself, who was left in triumph by Fabius, and then put to death. (Oros. iii. 22; Liv. Epit. x.) It is probable that this battle gave the final blow to the Samnite power, yet their resistance was still prolonged for two years more; and it was not till b.c. 290 that they consented to lay down their arms and sue for peace. Even in that year the consuls M. C. Catulus and Quintus Fabius could still earn the honour of a triumph, and the same of having put an end to the Samnite wars after they had lasted for more than fifty years. (Liv. Epit. x.; Entrop. ii. 9.)

The conclusion of the Third Samnite War is regarded by some of the Roman historians as the close of the struggle between Rome and Samnium, and not without reason, for though the name of the Fourth Samnite War is given by modern writers to the war that broke out after B.c. 282, the Samnites on that occasion certainly figure rather as auxiliaries than as allies, however, joined the league which was formed at the instigation of the Tarentines against Rome; and bore a part in all the subsequent operations of the war. They seem indeed to have at first looked with jealousy or suspicion upon the proceedings of Pyrrhus; and it was not till after the battle of Heraclea that they sent their contingent to his support. (Plut. Pyrrh. 17.) But in the great battle at Asculum the following year (b.c. 278) the Samnites bore an important part, and seem to have sustained their ancient reputation for valour. (Dioys. xx. Fr. Didot.) The departure of Pyrrhus for Sicily shortly after, and his final defeat by M. C. Catulus at Beneventum after his return (b.c. 274), left the Samnites and their allies to bear the whole brunt of the war, and they were wholly unable to contend with the power of Rome. We know nothing in detail of these last campaigns: we learn only that in b.c. 272, just before the fall of Tarentum, the Samnites, as well as their allies the Lucanians and Bruttians, made their final and absolute submission; and the consuls Sp. Carvilius celebrated the last of the long series of triumphs over the Samnites. (Zonar. viii. 6; Liv. Epit. xiv.; Fast. Capit.) A fresh revolt indeed broke out in the N. of Samnium three years afterwards, among the petty tribe of the Cara- centi, but was speedily suppressed, before it had attained any more formidable character. (Zonar. viii. 7; Dioys. xx. 9, Fr. Mil.) We have no account of the terms on which the Samnites were received to submission by the Romans, or of their condition as subjects of the republic. But there can be no doubt that the policy of the dominant people was to break up as much as possible their national organisation and all bonds of union between them. At the same time two colonies were established as fortresses to keep them in check: one at Beneventum, in the country of the Hirpini (b.c. 265), and the other at Asceria, in the valley of the Vulturinius (b.c. 264). All these precedents, however, did not suffice to secure the fidelity of the Samnites during the Second Punic War. After the battle of Cannae (b.c. 216), the Hirpini were among the first to declare themselves in favour of Hannibal, and their example is said to have been followed by all the Samnites, except the Petrini. (Liv. xxii. 61.) It is singular that this tribe, long the most powerful and warlike of all, should have thus held aloof; but the statement of Livy is confirmed by the subsequent course of the war, during which the Petrinius never seem to have taken any part, while the land of the Hirpini, and the southern portions of Samnium bordering on Lucania, were frequently the scene of hostilities. But the Roman colonies Asceria and Beneventum never fell into the hands of the Carthaginians; and the latter was through a great part of the war held by one of the Roman generals, as a post of the utmost military importance. In b.c. 214 and again in b.c. 212,
the land of the Hirpinii was still in the hands of the Carthaginians, and became the scene of the operations of Hannibal's lieutenant Hamo against Sempronius Gracchus. It was not till b. c. 209 that, Hannibal having been finally compelled to relinquish his hold upon Central Italy, the Hirpinii (and appa\nent to the Volsci) submitted to Sulla, renewed their submission to Rome, (Liv. xvii. 15.)

From this time we hear no more of the Sammites in history till the great outbreak of the Italian nations, commonly known as the Social War, b. c. 90, in which they once more took a prominent part. They were not indeed among the first to take up arms, but quickly followed the example of the Picentes and Marsi; and so important an element did they constitute of the confederation, that of the two consuls chosen as the leaders of the allies, one was a Samnite, Caius Papius Matibus. (Diod. xxxvii. 2. p. 539.) Besides Papius, several of the most distinguished of the Italian generals, Marius Egnatius, Pontius Teleminius, and Trebatius, were also of Samnite origin; and after the fall of Corfinium, the seat of government and head-quarters of the allies was transferred to the Samnite town of Bovianum, and from thence subsequently to Asculum. The Sammites indeed suffered severely in the second campaign of the war, being attacked by Sulla, who defeated Papius Matibus, took Acclumium and Bovianum by assault, and reduced the Hirpinii to submission. The other Sammitii, however, still held out, and an army which had thrown itself into Nola was able to prolong its resistance against all the efforts of Sulla. Hence at the end of the second year of the war (b. c. 89), when all the other nations of Italy had successively submitted and been admitted to the Roman franchise, the Sammites and Lucanians were still unsubdued, and maintained a kind of guerrilla warfare in their mountains, while the strong fortress of Nola enabled them still to maintain their footing in Campania. (Vell. Pat. ii. 17; Liv. Epit. lxxiv; Diod. xxxvii. 2. p. 510; Appian, B. C. i. 53.)

In this state of things the civil war which broke out between Sulla and Marius altered the nature of the contest. The Sammites warmly espoused the Marian cause, from a natural feeling of enmity towards Sulla, from whose arms they had recently suffered so severely; and so important was the share they took in the struggle that ensued after the return of Sulla to Italy (b. c. 83), that they in some measure imparted to what was otherwise a mere civil war, the character of a national contest. A large number of them served in the army of the younger Marius, which was defeated by Sulla at Sacripontus (Appian, B. C. i. 87); and shortly afterwards an army, composed principally of Sammites and Lucanians, under the command of C. Pontius Teleminius, made a desperate attempt to relieve Praeneste by marching suddenly upon Rome. They were met by the army of Sulla at the very gates of the city, and the battle at the Colline gate (Nov. i. b. c. 82), though it terminated in the complete victory of Sulla, was long remembered as one of the greatest dangers to which Rome had ever been exposed. (Vell. Pat. ii. 27; Appian, B. C. i. 93; Plat. Strat. v. 14.) After this the other revolted Sammites also, who had fallen in the field, and Sulla displayed his implacable hatred towards the Sammites by putting to the sword, without mercy, 8000 prisoners who had been taken in the battle. (Appian, l. c.; Strab. v. 249; Plut. Sull. 30.) He had already put to death all the Sammites whom he had taken prisoners at the battle of Sacripontus, alleging that they were the eternal enemies of the Roman name; and he now followed up this declaration by a systematic devastation of their country, carried on with the express purpose of extirpating the whole nation. (Strab. l. c.) It can hardly be believed that he fully carried out this sanguinary resolution, but we learn from Strabo that more than thirty years after the outbreak of the war was still in a state of attested desolation,—many of what had once been flourishing cities being reduced to the condition of mere villages, while others had altogether ceased to exist. (Strab. l. c.)

Nor is it probable that the province ever really recovered from this state of depression. The rhetorical expressions of Florus point to its being in his day still in a state of almost complete desolation. (Flor. i. 16. § 8.) Some attempts seem indeed to have been made under the Roman Empire to reanimate its population with fresh colonists, especially by Nero, who founded colonies at Stephium, Telestis, and Asculum (Lib. Colon. pp. 259, 260, &c.), but none of these attained to any great prosperity, and the whole region seems to have been very thinly populated and given up chiefly to pasturage. Beneventum alone retained its importance, and continued to be a flourishing city throughout the period of the Roman Empire. In the division of Italy under Augustus the land of the Hirpinii was separated from the rest of Samnium, and was placed in the Second Region with Aquila and Calabria, while the rest of the Sammites were included in the Fourth Region, together with the Subiaco, Frontenti, Peligni, &c. (Plin. iii. 11. s. 16, 12. s. 17.) At a later period this district was broken up, and Samnium with the land of the Frontenti constituted a separate province. This is the arrangement which we find in the Notitia, and it was probably introduced at an earlier period, as the Liber Coloniarum in one part gives under a separate head the " Civitates Regionis Samnii," including under that name the towns of the Peligni, as well as the Frontenti. (Notit. Dign. ii. pp. 9, 10; Lib. Colon. p. 259.) In another part of the same document, which is undoubtedly derived from different sources, the Samnite towns are classed under the head of Campania; but this union, if it ever really subsisted, could have been but of very brief duration. The "Provincia Samnii" is repeatedly mentioned in inscriptions of the 4th century, and was governed by an officer styled "Praetor." (Monumess, Die Lib. Col. p. 206.) The same appellation continued in use after the fall of the Roman Empire, and the name of Samnium as a separate province is found both in Cassiodorus and Paulus Diaconus. (Cassiod. Var. xi. 56; P. Diacon Hist. Lang. i. 260.) The only towns in it that retained any consideration in the time of the last writer were Aufidiwm, Asculum, and Beneventum. The last of these cities became under the Lombards the capital of an independent and powerful duchy, which long survived the fall of the Lombard kingdom in the N. of Italy. But in the revolutions of the middle ages all trace of the name and ancient limits of Samnium was lost. At the pre-cut day the name of Samnium is indeed given to a province of the kingdom of Naples, but this is only a designation, recently restored, to the district, which had previously been called the Contado di Molise.

This and the adjoining province of the Principato Ultra comprise the greater part of the ancient Samnium; but the modern boundaries have no reference to the ancient divisions, and a considerable portion
of the Samnite territory is included in the Terra di Lavoro, while a corner in the NW. is assigned to the Abruzzi.

Of the national character of the Sammites we learn little more than that they were extremely brave and warlike, and had inherited to a great degree the frugal and simple habits of their ancestors the Sabines. We find also indications that they retained the strong religious or superstitious feelings of the Sabines, of which a striking instance is given by Livy in the rites and ceremonies with which they consecrated the troops that they levied in B.C. 293. (Livy. x. 38.) But they had almost ceased to exist as a nation in the days of the Latin poets and writers that are preserved to us; and hence we cannot wonder that their name is seldom alluded to. They are said to have dwelt for the most part, like the Sabines, in open villages; but it is evident, from the accounts of their earliest wars with the Romans, that they possessed towns, and some of them, at least, strongly fortified. This is confirmed by the remains of walls of a very ancient style of construction, which are still preserved at Ascerania and Bovianum, and still more remarkably at Aulideia. (Abeken, Mittel Italien, pp. 142, 148.) But from the very nature of their country the Sammites must always, have been, to a great extent, a rude and pastoral people, and had probably received on the low ajnte of cultivation, through their intercourse with the Campanians and Apulians.

III. Topography.

The rivers of the Samnite territory have been already noticed in connection with the mountain chains and groups in which they take their rise. From the purely inland character of the region, none of these rivers, with the exception of the Calore and its tributaries, belong wholly to Samnium, but traverse the territories of other nations before they reach the sea. Thus the Sagrus and Trinunus, after quitting the mountains of Samnium, flow through the land of the Frentani to the Adriatic; the Tifernus separates the territory of that people from Apulia, while the Fronto and the Audius traverse the plains of Apulia. On the other side of the central chain the Volturati, with its affluent the Calore, and the tributaries of the latter, the Salabatu and Taponus, carry down the waters of the Apennines of Samnium, which flow to the Tyrrhenian sea.

The topography of Samnium is the most obscure and confused of any part of Italy. The reason of this is obvious. From the continued wars which had devastated the country; and the state of desolation to which it was reduced in the time of the geographers, only a few towns had survived, at least such a number to be discriminated worthy of notice by them; and many of the names mentioned by Livy and other authors during the early wars of the Romans with the Samnites never reappear at a later period. It is indeed probable that some of these were scarcely towns in the stricter sense of the term, but merely fortified villages or strongholds, in which the inhabitants collected their cattle and property in time of war. Those which are mentioned by the geographers as still existing under the Roman Empire, or the site of which is clearly indicated, may be briefly enumerated. AUSSENIA, in the upper valley of the Sacrus, is the only town that can be assigned with any certainty to the Caraceni. In the upper valley of the Volturati, which bordered on that of the Volturni in Campania. At the northern foot of the Monte Matese was BOVIANUM; and in the mountain tract between it and the Frentani was TREVENTUM or TREVENTIUM (Trinento). SE. of Bovianum lay SAEPINUM, the ruins of which are still visible near Sepino; and at the southern foot of the Monte Matese, in the valley of the Calore, was AL响应 AE in the NW. of this, in the valley of the Volturati, and at the foot of the Matese in that direction. In the country of the Hirpini were BENVEENTUM, the capital of the whole district; ACEDNUM, near MIRABELLA, about 15 miles to the SW.; EQUUS TUTICUS, near the frontier of Apulia; AQUILONIA, at LOCEBOMA, on the same frontier; ABELLINUM, near the frontiers of Campania: and COMPESA, near the sources of the Aufidus, bordering on Lucania, so that it is assigned by Prokleas to that country. On the borders of Campania, between Beneventum and the plains, were CAUDINI, apparently once the capital of the Caudine tribe; and SATUULA, the precise site of which has not been determined, but which must have been situated in the neighbourhood of Mount Tifata. The Samnite CALATIA, on the other hand, was situated N. of the Volturati, at ORIZZO; and COMPETERIA, also a Samnite city, was in the same neighbourhood. The group of hills on the right bank of the Volturati, extending from that river towards the Via Latina, must therefore have been included in Samnium; but Teatin and Cales, situated on that highroad, were certainly both of them Campanian towns. It is probable, however, that in early times the limits between Campania and Samnium were subject to many fluctuations; and Strabo seems to regard them as imperfectly fixed even in his day. (Strab. v. p. 249.)

Of the minor towns of Samnium, or those which are mentioned only in history, may be noticed: DURONIA (Livy. x. 39), identified, but on very slight grounds, with Civita Vecchia, N. of BOJANO; MURGANTIA (Livy. x. 17), supposed to be Basileia, on the frontiers of Apulia, near the sources of the Fronto (Fortore); ROMULIA, on the frontiers of Apulia, between Aculum and Aquilini; TREVUM, in the same neighbourhood, still called Tresico; PLESSIA, near Sta. Apulea dei Gotti, on the frontiers of Campania and Latium; both of them mentioned by Livy (viii. 25) in connection with Alliaese, and probably situated in the neighbourhood of that city; COMINUM (Livy. x. 39, 44), of very uncertain site; AQUILONIA (Livy. li. c.), also of uncertain site, but which must be distinguished from the city of the same name in the country of the Hirpini; MARONEA, noticed by Livy in the Second Punic War, when it was recovered by Marius, in B.C. 210 (Livy. xxvii. 1); MELAKE, Fulvius, and Aequilum, all of which are noticed only on one occasion (Livy. xxiv. 20), and the sites of which are wholly undetermined. * To these must be added Clavia, Cinetia, Volana, Palumbium, and Herculanum, all of them mentioned as towns taken from the Samnites (Livy. x. 31, x. 13, 45), but of which nothing more is known; Imbrinum (Livy. viii. 30), where Fabius gained a victory over the Samnites in B.C. 292; Cuma, which is repre-

* It has been thought unnecessary to repeat in those and other similar cases the modern sites assigned by Italian or German toponographers, where these rest on no other foundation than mere conjecture.
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sent by Diodorus as the scene of the decisive victory in B.C. 314 (Diod. xii. 76), and several places of which the names are found only in Virgil and Silius Italicus. Faus. Ant. 42, 3, and Ramill. (Virg. Aen. vii. 739; Sil. Ital. viii. 564), which seem to have been situated on the borders of Campania, so that it is doubtful to which country they are to be assigned. The minor towns of the Hirpini have been already discussed in that article; Panna, or Panna, a name found in Strabo (v. p. 250) as that of a place still existing in his time, is probably corrupt, but we are wholly at a loss what to substitute. On the other hand, inscriptions attest the existence under the Roman Empire of a town called Juvavium, or, more correctly, Juvanum, of municipal rank, which is not mentioned by any of the geographers, but is probably the one meant by the Liber Colonarum, which notices the "Islamus ager" among the "civitates Samunii." (Lib. Cod. p. 260). It was probably situated in the neighbourhood of Sta Maria di Palazza, a few miles N. of the Sagrus, and on the very outskirts of the Marcellus. (Mommsen, Inscrip. R. N. p. 271).

Tifernum is a very doubtful (Tiferenus); and that of a city of the name of Samminum, though adopted by many local writers (Romanelli, vol. ii. p. 490), certainly rests on no adequate authority.

Samminium was traversed in ancient times by several lines of highway. One of these, following nearly the same line with the modern road from Naples to Aquila, proceeded up the valley of the Vulturnus from Venafrum to Ascerina, thence crossed the mountain ridge to Albanena in the valley of the Sagrus, and from thence again over another mountain pass to Salmo in the land of the Peligni. Another branch led from Ascherina to Bovianum, and from thence to Equus Taticus, where it joined the Via Appia or Trajana. A third followed the valley of the Vulturnus from Ascerina to Alliae, and thence by Telesia to Beneventum. There seems also to have been a cross line from the latter place to Spesinnum to Bovianum. (Itin. Ant. p. 102; Tom. Post.) But these different lines are very confusedly laid down in the Tabula, and the distances given are often either corrupt or erroneous. The course of the Via Appia, and its branch called the Via Trajana, through the land of the Hirpini, has been already noticed in that article. [See also VIA APPIA.]

SALONIUM, SAMMONIUM, SALMONIUM, SALONE, PROMEN. (Σαλονιανος, Σαλομονιανος, Strab. ii. p. 106, x. p. 474, 475, 478, 489; Salomonianus, Acts, xxvii. 7; comp. Ptol. iii. 15. § 5; Pompon, Mela, ii. § 12; Plin. iv. 20, 21; Stadi. pom. 318; Euth. Salomonianus, Salomonius, Apoll. Rhod. iv. 1693; Dionys. Per. 110; Inscrip. ap. Boch., Corpus, vol. ii. p. 409), the E. promontory of Crete, to which the seamen of the Alexandrian vessel which conveyed Paul to Rome, thinking they could pursue their voyage under the lee of the island, ran down. (Acts, l.c.). Much difference of opinion has been entertained relative to the identification of this celebrated forland, the position of which would seem to be incontrovertibly ascertained by the existence of the modern name C. Salomon. (Comp. Hick, Kreta, vol. i. p. 427.) But though the name is certainly in favour of this site, the state-ments of the ancients as to its position, and of the seven islets or rocks which surround it, determine conclusively that it must be C. S. Sidero. It is true that by the recent Admiralty survey it is not quite so far to the E. as C. Salomon (the difference is, however, only a few seconds of longitude); but by its extreme extension from the mainland it would be more correctly considered as the principal promontory at the end of the island, and known as the "E. foreland." (Comp. Museum of Class. Antiquities, vol. ii. p. 302.)

Samos or SAMUS (Σαμος; Fth. and Adj. Σαμους, Samius, Samois, Σαμωνις in the language of the modern Greeks, who call the island Samo, Σαμος; the Turks call it Samum Adasst), a large island in that part of the Aegean which is called the Icarian sea, and the most important of the Sporades next after Rhodes. The name denotes a height, especially by the sea-shore. (See Coast. Porphyrog. de Them. 16. p. 41, ed. Bonn.) Hence Samothracia, or the Thracian Samos, which is said by Pausanias (vii. 4. § 3) to have been colonised and named by certain fugitives from the Icarian Samos,—and Sane, one of the names of Cephalonia, which is inversely connected with it by one of Strabo's conjectures (x. p. 457). How applicable is the idea of elevation to the island before us may be seen in the narratives and views given by Dr. Clarke (Travels, vol. ii. p. 192, vol. iii. p. 366), who uses the strongest language in describing the conspicuous height of Samos above the surrounding islands.

The following earlier names of Samos are mentioned by Pliny (v. 37) and other writers,—Parthenia, Anthusmus, Melamphylus, Drynsa and Cyparissia. Some of these have evidently arisen from the physical characteristics of the island. Samos was, and is, well wooded. It is intersected from E. to W. by a chain of mountains, which is in fact a continuation of the range of Mycale, being separated from it only by the narrow channel, hardly a mile in breadth, which the Turks call the Little Bogaz. Here was fought the decisive victory against the Persians, b. c. 479. The Great Bogaz, which is nearly 10 miles in breadth, separates the other extremity of Samos from the comparatively low island of Icaria. The length of Samos, from E. to W., is about 25 miles. Its breadth is very variable. Strabo reckons the circuit at 600 stadia, Pliny at 87 miles, though he says that Sidonius makes it 100. These differences may be readily accounted for by omitting or including Port Vathy, which is a wild-looking bay, though a very serviceable harbour, on the north. Here the modern capital is situated: but in ancient times the bay of Vathy seems to have been comparatively deserted—perhaps, as Tournefort suggests, because it was peculiarly exposed to pirates, who infested the straits and bays of an island which lay in the route of commerce between the Byzantine and Egypt. What Tournefort tells us of his travels through Samos gives us the idea of a very rugged, though picturesque and productive, island. (Possibly the Palinous and Panoromus of Samos, mentioned by Livy, xxxvii. 11, may have been in the bay of Vathy.) The highest point, Mount Kerka, the ancient Ceretum (Strab. x. p. 488), which is nearly always covered with snow, and reaches the height of 4725 English feet, is towards the west. A ridge, which branches off in a south-easterly direction from the main range, and ends in the promontory of Poseidium, opposite Mycale, was called Ampelus, which name seems also to have been given to the whole mountain-system (Strab. xiv. p. 637). The westernmost extremity of the island, opposite the ancient city of Kameiros, was called Kameirothum. Here the cliffs are very bare and lofty. A landslip, which has taken place in
this part of the island, has probably given rise to the name by which it is now called (Σαμοθράκη).

The position of Samos was nearly opposite the boundary-line of Caria and Lonia; and its early traditions connect it, first with Carians and Leleges, and then with Ionians. The first Ionian colony is said to have consisted of settlers from Epidauros, who were expelled from there by the Argives. However this may be, we find Samos at an early period in the position of a powerful member of the Ionian confederacy. At this time it was highly distinguished in maritime enterprise and the science of navigation. Thucydides tells us (i. 13) that the Samians were among the first to make advances in naval construction, and that for this purpose they availed themselves of the services of Aemeinicles the Corinthian shipbuilder. The story of Pinyi (vii. 57), that either they or Pericles the Athenian first constructed transports for the conveyance of horses, though less entitled to literal acceptance, is well worthy of mention; and Samos will always be famous for the voyage of her citizen Colonus, who, "not without divine direction" (Herod. iv. 152), first penetrated through the Pillars of Hercules into the Ocean, and thus not only opened out new fields of commercial enterprise, but enlarged the geographical ideas of the Greeks by making them for the first time familiar with the phenomenon of the tides.

Under the despot Polycrates, Samos was in fact the greatest Greek maritime power. This famous man, about ten years after the taking of Salamis by Cyrus, held Samos in a position of proud independence, when Lesbos and Chios had submitted to the Persians. He had 1000 bowmen in his pay; he possessed 100 ships of war, and made considerable conquests both among the islands and the mainland. He fought successfully against the Milesians and Lesbians, and made a treaty with Amasis, king of Egypt. Whether we are to take the story in the poetical form in which it is presented to us by Herodotus, or to attribute the change to the more probable motive of self-interest, this treaty was broken off for an alliance with Cambyses. In connection with this monarch's expedition to the Nile, some Samian malcontents were so treacherously treated by Polycrates, that they sought and obtained assistance from Greece. A joint force of Macedonians and Corinthians besieged Polycrates in Samos for forty days; but in this struggle he was successful. At last his own capricity, acted on by the fraud of Orestes, a neighbouring satrap, brought him to a wretched death on the mainland. The time which succeeded was full of crime and calamity for Samos. In the end, Sylene, the brother of Polycrates (with whose association with Cambyses is the subject of another romantic story in Herodotus), invaded with a Persian army on Samos, and became a tyrannical despot; but not till his native island had been so depopulated as to give rise to the proverb Σημάνιτας Σαμοθράκης. For details see the lives of Polycrates and Sylene in the Dict. of Biography. It was at this period that Pythogoras, who was a native of Samos, left the island to travel in a few countries, being partly urged to leave his home according to Plutarch, Placit. i. 3) through discontent under the government of Polycrates, who, however, was a patron of literature, and had Athene in many years at his court. For the chronology of this period see Clinton, Fast. Hell. vol. ii. note B. pp. 230—232.

Samos was now Persian. It was from Samos that Datis sailed to Marathon, taking Naxos on his way. But the destruction of the Persians did not last long. When their fleet was gathered at Samos again, after the battle of Salamis, to the number of 400 sail, it was in a great measure the urgency of Samian envoys which induced the commanders of the Greek fleet at Delos to go across to the eastern side of the Aegean. Then followed that battle in the strait, which completed the liberation of the Greeks.

In the maritime confederacy which was organised soon afterwards under Athenian rule, Samos seems to have been the most powerful of the three islands which were exempted from paying tribute. It was at the instance of her citizens that the common treasure was removed from Delos to Athens. But this friendship with Athens was turned into bitter enmity in consequence of a conflict with Miletus about the territory of Priene. Samos openly revolted; and a large force was despatched from Athens against it under the command of ten generals, two of whom were Sphocles and Pericles. The latter pronounced in the Ceramicus the funeral oration over those who had fallen in the war which, after a resistance of nine months, reduced Samos to complete submission.

From 439 to 412 Samos remained without fortifications and without a fleet. But about this latter date it became the hinge upon which all the concluding events of the Peloponnesian War really turned. The first movements towards the establishment of an oligarchy at Athens began at Samos through the intrigues of Alcibiades; and yet this island was practically the home of the Athenian democracy during the struggle which ensued. It was at Samos that Alcibiades rejoined his fellow-citizens; and from Samos that he finally sailed for the Peloponnes in 407. Even till after the battle of Arginusae Samos was, more than any other place, the headquarters and base of operations for the Athenian fleet.

Our notices of the island now become more fragmentary. After the death of Alexander the Great it was for a time subject to the kings of Egypt. (Polyb. v. 35.) Subsequently, it took the part of Antiochus the Great in his war with Rome. It also acted with Mitridates against Rome; but was finally united with the province of Asia n. c. 84. After the battle of Actium, Augustus passed the winter there. Under the Roman emperors it was on the whole a place of no great importance, though it had the honour of being a free state. (Plin. v. 37.) This privilege was taken away under Vespasian. (Suet. Vesp. I.) In the division of the Empire contained in the Syeneccus we find it placed with Rhodes, Cos, Chios, &c., in the Province of the Islands. In the later division into themes, it seems to be again raised to a distinguished position. It gave its name to a separate theme, which included a large portion of the mainland, and was divided into the two forms of Ephesus and Adramyttium, the governor having his residence (ομοσπονδία) at Smyrna; and this arrangement is spoken of in such a way (Const. Porphyro. de Them. i. c.) as distinctly to connect it with the ancient renown of Samos.

It would be difficult to follow the fortunes of Samos through the middle ages. (See Finlay's History of the Byzantine and Greek Empires, vol. ii. p. 112.) There are some points of considerable interest in its modern history. In 1550, after being sacked by the Ottomans, it was given by Selim to the Capitan Paolina Ochiali, who introduced colonists
from various other places; whence the names of the modern villages in the island, *Melitellon, Albaniticor, *and *Vourdotos, (V. 375, 600) giving the names to the islands at the entrance of the bay of Smyrna). Samos was much injured by the ravages of Moreti in. Tournefort's time the largest part of the island was the property of ecclesiastics; and the number of convents and monasteries was considerable. He reckoned the population to be 12,000; now it is estimated at 50,000, nearly the whole being Christian. Samos performed a distinguished part in the War of Independence. The Turks often attempted to effect this: of the defences constructed by the Samiotes are still visible on the shore; and the Greek fleet watched no point more carefully than this important island. On the 17th of August, 1824, a curious repetition of the battle of Mycale took place. Formidable preparations for a descent on the island were made by Tahir-Pacha, who had 20,000 land-troops encamped on the promontory of Mycale. Canaris set fire to a frigate near Cape Trogillium, and in the confusion which followed the troops fled, and Tahir-Pacha sailed away. At this time the Logothete Lycurgus was *ταγόρος of the island "in the true classical sense of the word," as is observed by Ross, who describes the castle built by Lycurgus on the ruins of a mediaeval fort, adding that he was then (1841) residing with the rank of Colonel at Athens, and that he was well remembered and much regretted in Samos. This island was assigned to Turkey by the treaty which fixed the limits of modern Greece; but it continued to make struggles for its independence. Since 1835 it has formed a separate Beyliik under a Phanariot Greek named Stephen Vogorides, who resides in Constantinople with the title of "Prince of Samos," and sends a governor as his deputy. Besides other rights, the island has a separate flag exhibiting the white Greek cross on a blue ground, with a narrow red stripe to denote dependence on the Porte. It does not appear, however, that this government of Greeks by a Greek for the Sultan is conducive to contentment. The present inhabitants of this fruitful island are said to be more esteemed for their industry than for their honesty. They export silk, wool, wine, oil, and fruits. If the word *Simmaet is derived from this place, it is probable that silk has been an object of its industry for a considerable time. Pliny (xiii. 34) mentions pomegranates among its fruits. At the present day the beans of the carob-tree are exported to Russia, where a cheap spirit for the common people is made from them. We might suppose from the name of Mount Apsius, that the wine of the island was celebrated in the ancient world; but such a conclusion would be in direct contradiction to the words of Strabo, who notices it as a remarkable fact, that though the wine of the surrounding islands and of the neighboring parts of the mainland was excellent, that of Samos was inferior. Its grapes, however, under the name of *σαμικην, *ωραμικην, *ωρακηλιδα, *ωρακηλιδη, are commended by Athenaeus (xiv. p. 653; see Poll. Oros. mast. vi. 11), and now they are one of the most valued parts of its produce. Ross saw these grapes (σαμικην) drying in large quantities in the sun; and other authorities speak highly of the Mahsey or sweet muscato wine exported in large quantities from Samos. Its marble is abundant; but it has a greater tendency to split into small fragments than that of Pentelicus or Paros. A stone found in the island is used for polishing gold. He also mentions in several places (l.c., also xxviii. 55, 77, xxxi. 46, xxv. 18, 53) the various medicinal properties of its earth. The Samian earthenware was in high repute at Rome ("Samia etiamenum in æcedentis Iandantur," Plin. xxxvi. 46), and the name has been traditionally given by modern writers to the "red lustreous pottery" made by the Romans themselves for domestic use. (See Maryatt's *Pottery and Porcelain, London 1850, pp. 286, 290.) For the natural Flora and Fauna of the island we must be content to refer to Tournefort, who says, among other facts, that bees sometimes swim across it from Mycale, which Chandler describes as a mountain infested with wild beasts. The woody flanks of *Mount Kerkin still supply materials for shipbuilding. It is said in Athenaenus (l.c.) that the roses and fruits of Samos came to perfection twice a year; and Strabo informs us that its general fruitfulness was such as to give rise to the proverb *φεος και *ἀριστευν *γαλα. The archaeological interest of Samos is almost entirely concentrated in that plain on the S., which contained the sanctuary of Hera at one extremity and the ancient city on the other. This plain is terminated at the SW. by a promontory, which from its white cliffs is called *ἀγωρα καθα by the Greeks, but which received from the Genoese the name of Cape Colonna, in consequence of the single column of the Heraenion which remains standing in its immediate neighbourhood. Virgil tells us (Aen. i. 16), that Samos was at least second in the affections of Juno; and her temple and worship contributed much to the fame and affluence of Samos for many centuries. Herodotus says that the temple was the largest he had seen. It was of the Ionic order; in form it was decastyle dipteral, in dimensions 346 feet by 189. (See Loke, Asia Minor, p. 348.) It was never entirely finished. At least, the fluting of the columns was left, like the foliage on parts of our cathedrals, incomplete. The original architect was Hieron, a Samian. The temple was burnt by the Persians. After its restoration it was plundered by pirates in the Mithridatic War, then by Verres, and then by M. Antony. He took to Rome three statues attributed to Myron; of these Augustus restored the Athenian and Hercules, and retained the Zeus to decorate the Capitol. The image of the goddess was made of wood, and was supposed to be the work of Smiles, a contemporary of Daedalus. In Strabo's time the temple, with its chapel, was a complete picture gallery, and the hypaethral portion was full of statues. (See Orig. c. Cels. 4.) In the time of Tacitus, this sanctuary had the rights of asylum. (Ann. iv. 14.) When Pausanias was there, the people pointed out to him the shrub of Agrus Castus, under the shade of which, on the banks of the river Imbraurus, it was believed that Hera was born. (Paus. l.c.) Hence the river itself was called Parthenis, and the goddess Imbracina. (Comp. Apoll. Rhod. i. 187, Ἰμβρακις Ἰμβράκης.) The anchorage in front of the sanctuary was called *ίμβρος *Ιμβράτης. (Athen. xv. p. 672.) The temple was about 200 paces from the shore, according to Ross, who found its whole basement covered with a mass of small fragments of marble, among which are portions of the red tiles with which the temple was roofed. He discovered hardly anything of interest, except an inscription with the word *ναονας. The appearance of the watercourses at the Imbracina shows that they are often swolen by rains, 3 M. 2.
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and thus harmonises with the natural derivation of the word. In the plain which extends along the base of the mountains eastward toward the city, Ross says that there are traces of ancient chancellors made for the purpose of irrigation. He regards the marshy places near the temple to be the Κάλαμος and the "Ελος mentioned by Athenaeus (xiii. p. 572) in connection with the expedition of Pericles. (The former place is likewise referred to by Herodotus, i. 96.) Across this plain, which is about two miles in length, there is no doubt that a Sacred Way extended formerly from sanctuary to the city, like that which connected Athens with Eleusis. Somewhere on this line (κατα την άδει την εις το Ηραοιον, Paus. vii. 5. § 6) was the tomb of Rhadine and Leonichus, where lovers used to make their vows; and traces of funeral monuments are still seen at the extremity of the line, close to the city-wall.

The modern town of Chora, close to the pass leading through the mountains to Vathy, is near the place of the ancient city, which was situated partly in the plain and partly on the slope of the hill. The western wall runs in a straight line from the mountain towards the sea, with the exception of a bend inwards near the tombs just mentioned. Here is a brackish stream (ἡ γλυφαδὰ), which is the Chesius, the second of the three streams mentioned by Pliny. (See Etna, Mtgm. s. v. Αστυπαλαία.) The southern wall does not touch the sea in all its length, and is strengthened by being raised on vaulted substructions. Here and elsewhere the ruins of Samos touch the question of the use of the arch among the Greeks. On the east side of the city the walls are very considerable, being 10 or 12 feet thick, and about 18 feet high. The masonry is partly quadrangular and partly polygonal; there are round towers at intervals on the outside of the wall, and in one place are traces of a gate. In the eastern part of the city was the steep citadel of Astypalaea, which was fortified by Polyrrhenes (Polyaen. Strat. i. 293, § 2), and here probably was what Suettomius calls the palace of Polyrrhenes. (Suett. Calig. 21.) In the higher part of the town the theatre is distinctly visible; the marble seats are removed; underneath is a large cistern. The general area is covered with small fragments, many of the best having furnished materials for the modern castle of Lycurgus near the shore on the S.E.; and little more remains of a city which Herodotus says was, under Polyrrhenes, the greatest of cities, Hellenic or Barbarian, and which, in the time of comparative decay, is still called by Horace Consivia Samos.

Herodotus makes especial mention of the harbour and of an immense tunnel which formed an aque duct for the city. The former of these works (τὸ τύγαι, as it is now called, from being shaped like a frying-pan) is below Astypalaea; and, though it is now accessible only to small craft, its famous miles remain, one extending eastwards from the castle of Lycurgus, the other extending to meet it from the extremity of the east city-wall southwards. Here Ross saw subterranean passages hewn in the rock, one of which may possibly be the κατάδυσις ἐκ τῆς ἀκρωτίωτος φρούρου ἐπὶ θάλασσαν (Herod. iii. 146), constructed by Macedonius after the death of Polyrrhenes. The tunnel has not been clearly identified; but, from what M. Musurris told Prof. Ross, it is probable that it is where Tournefort placed it, and that it penetrated the hill from Mount Limous to Chora, and that thence the water was taken into the city by a covered channel, traces of which re main. It is clear that it cannot be in the quarry pointed out by Ross; both because the cleavage of the rock is in the wrong direction, and because water from such a height would fail like a cascade on the city.

The authorities, to which reference has been made in this article, are, Tournefort (Voyage du Levant, 1717, pp. 404—436), who has given a very copious account of the island; and Ross (Reisen auf den Griechischen Inseln des Agathischen Meeres, vol. ii. 1843, pp. 139—135), who has examined the sites and remains of the ancient city and Heraea more carefully than any one else. (See also Clarke, Travels, vol. ii. pp. 192—194, vol. iii. pp. 364—367.) Maps of the island will be found in Tournefort and Choisel-Gounier; but the best delineation of it is given in three of the English Admiralty charts. There is a small sketch of the neighbourhood of the city in Kiepert's Hellas (1841), and a larger one in Ross. In Kiepert's general map the rivers Imbrassa and Chesius are wrongly placed, and also (probably) the ridge of Ampelus. It is very questionable whether the point called Poseidonia can be the place where it is (doubtfully) placed in Ross's plan: the position of the little island Naxthicus in the strait seems to show that this promontory ought to be further to the east. (See Strab. xiv. p. 637.) A little volume was published in London, and dedicated to James Duke of York, in 1678, entitled "A Description of the present State of Samos, Nicoria, Patmos, and Mount Athos, by Joseph Guevin (Γεώργιος Ψαρμάς), Archisbosh of Samos, now living in London, translated by one that knew the author in Constantinople." From this book it appears that Dapper has taken much directly, and Tournefort indirectly. Panofka has written a book on Samos (Reis Samosierum, Berlin, 1822); and more recently (1856) Guérin has published a work on this island and Patmos.

[J. S. H.]

COIN OF SAMOS.

SAMOS, in Triphylia. [SAMICUM.]
SAMOS or SAMÉ, in Cephalenia. [SAME.]
SAMOSATA (Σαμοσάτα), a strongly fortified city of Syria, placed by Ptolemy (v. 15. § 11) and Strabo in the district of Commagene. It contained the royal residence, and was a province in the time of Strabo, surrounded by a small but very rich country, and situated at the bridge of the Euphrates. (Strab. xvi. 2. § 3, p. 749.) Its distance from the borders of Cappadocia in the vicinity of Tomais across Mount Taurus was 450 stadia. (Ib. xiv. 2. § 29, p. 664.) It was besieged and taken by Mark Antony during his campaign in Syria. (Joseph. Ant. xiv. 15. § 8.) Its strategic importance is intimated by Caesennius Paetus, prefect of Syria under Vespasian, who, having represented that Antiocbus, king of Commagene, was meditating an alliance with the Parthians to enable him to throw off the Roman yoke, warned his imperial master "that Samosata, the largest city of Commagene, was situated on the Euphrates, and would therefore secure the Parthians an easy passageway through the land."
of the river and a safe asylum on the western side." The legate was therefore instructed to seize and hold possession of Samosata. (B. J. vii. 7 § 1.) This town gave birth to Lucian, and became infamous in the third century in connection with the heretical bishop "Paul of Samosata," who first broached the heresy of the simple humanity of our Lord; and was condemned in a council assembled at Antioch (A. D. 272; Euseb. H. E. vii. 27, 38). The modern name of the town is Semnop, or Semiaut, about 40 miles S. of the cataracts of the Euphrates, where it passes Mount Taurus, but Pococke heard of no ruins there. (Observations on Syria, vol. ii. pt. 1, p. 136.)

COIN OF SAMOSATA.

SAMOTHRA-CE, SAMOTHRA'CA, or SAMOTH'RA'CA'I (Σαμοθρακὴ; L. Σαμοθράκη; Σαμοθρακή in Herodotus, who uses the adjective Σαμοθρακικός, and calls the inhabitants Σαμοθρακοί). To Pliny (iv. 23) we find the form Samothrace; in the Itin. Ant. (p. 522, Wess.), Samothracea; in Livy (xii. 25, 50, xiv. 45, 46), both Samothracea and Samothracia. Properly it is "the Thracian Samos." Thus Homer calls it sometimes Σάμος Θρακικός, sometimes simply Σάμος. Hence the line in Virgil (Aen. vii. 208): "Thracianque Samum quae nunc Samothracia furtur."

By the modern Greeks it is called Samothraki, and often also Samandriki (ές το μαθαράκης), which is merely a corruption of the other, formed in ignorance, after the analogy of Samos and Salmonei,-μαθαράκης denoting "a sheepfold." An island in the north of the Aegean, opposite the mouth of the Hermus, and lying N. of Imbrus, and N.E. of Lemnos. Its distance from the coast of Thrace is estimated at 38 miles by Pliny (l. e.), who says its circuit is 32 miles. It is of an oval shape, and, according to the English survey, 8 miles in length and 6 in breadth. It was traditionally said to have been diminished in size, in consequence of an outburst of waters from the Hellespont, and perhaps some great physical changes took place in this part of the Aegean at no very remote period. (See Admiral Smyth's Mediterranean, pp. 74, 119.) However this may be, Samothrace is remarkable for its extreme elevation. No land in the north of the Archipelago is so conspicuous, except Mt. Atlas; and no island in the whole Archipelago is so high, except Candia. The elevation of the highest point, called Saosce by Pliny (l. e.), is marked 3240 feet in the Admiralty Chart (No. 1654). The geographical position of this point (the modern name of which is Mt. Pingenon) is 40° 26' 57" N. lat., and 25° 36' 23" E. long. Though there are several anchorages on the coast of Samothrace, there is an entire absence of good harbours, a circumstance in harmony with the expression of Pliny, who calls it "importustissima omnium." Sclavus, however (p. 280, ed. Gall), mentions a port, which possibly was identical with the harbour Demetrius spoken of by Livy. The ancient city (of the same name as the island) was on the north, in the place marked Palaeopolis on the chart.

The common name of the Thracian and the Ionian Samos was the occasion of speculation to Strabo and Pausanius. The latter (vii. 4, § 3) says that the Thracian island was colonised by emigrants from the other. The former (x. pp. 457, 472) mentions a theory that it might be named from the Saul, a people of Thrace. Seymour Chins (692) says, that aid came from Samos to Samothrace in a time of famine, and that this brought settlers from the Ionian to the Thracian Island. The truth seems to be, that οὖς δεν denotes any elevated land near the sea, and that the name was therefore given to the island before us, as well as to others. [CEPHALALLENS; SAMOS.] The earlier names of Samothrace were Dardania, Electris, Melite, and Leucosia. Dioecritus Simius (v. 47) speaks of its inhabitants as Autochthons, and dwells on peculiarities of their language as connected with their religious worship. The chief interest of this island is connected with the Cabeirin. For these mysterious divinities we must refer to the Dict. of Biography and Mythology. Pelasgians are said by Herodotus (ii. 51) to have first inhabited the island, and to have introduced the mysteries.

The lofty height of Samothrace appears in Homer in a very picturesque connection with the scenery of Troy. He describes Poseidon as gazing from this throne on the incidents of the war; and travellers in the Troad have noticed the view of Samothrace towering over Imbrus as a proof of the truthfulness of the Iliad. Bearing in mind this geographical affinity (if we may so call it) of the mountain-tops of Saosce and Ida, we shall hardly be surprised to find Seymour Chins (678) calling Samothrace a Trojan island (ἐπαρων Τῶν). The tradition was that Dardanus dwelt there before he went to Troy, and that he introduced the Cabeiric mysteries from thence into Asia.

A few detached points may be mentioned which connect this island with Greek and Roman history. Its inhabitants joined Xerxes in his expedition against Greece; they are spoken of as skilful in the use of the javelin; and the Samothracian ship is said to have sunk an Athenian ship, and to have been returned to turn by an Aegean one, at the battle of Salamis. (Herod. viii. 90.) At that time the Samothracians possessed forts erected on the mainland. (Ib. vii. 108.) Philip of Macedon and his wife Olympias were both initiated in the mysteries. It would seem that such initiation was regarded as a preservation from danger. (Aristoph. Pax, 277, and Schol.) Samothrace appears also to have had the rights of asylum; for Perseus took refuge there, after he was defeated by the Romans in the battle of Pydna. (Liv. xiv. 6.) Germanicus sailed to the island with the view of being initiated; but he was prevented by an omen. (Tac. Ann. ii. 54.) St. Paul passed the night at anchor here on his first voyage from Asia to Europe. (Acts, xvi. 11.) In Pliny's time Samothrace was a free state (l. e.). In the Synodenum Vitae they find it, with Thassos, in the province of Illyricum. (Wess. p. 640.) In the latter division described by Constant. Porphyrog. (De Them. p. 47, ed. Bonn) it is in the Thracian subdivision of the First European or Thracian Theme.

Samothrace appears to have no modern history

3 m 3
SANIANA.

and no present importance. Pliny (xxvii. 67) makes mention of a gem which was found there; and in the Middle Ages its honey and goats' milk are said to have been celebrated. No traces seem to have explored and described this island. [J.S.H.]

SAMULOCENAE, according to the Peut. Tab., or more correctly according to inscriptions found on the spot, SAMULOCENAE, was apparently a Roman colony of some importance in the Agri Decumates of Germany. The Table erroneously places the town in Vindelicia, whence some antiquaries have regarded Samulocena and Samulocene as two different places. But there can be no doubt that they are only two forms of the same name belonging to one town, the site of which is occupied by the modern Salden, near Rottenburg on the Neckar, where many Roman remains, such as coins, inscriptions, and arms, have been found. (Comp. Jaumann, Colonia Samulocena, Óf., Stuttgart, 1840, 8vo.; Lichtenstein, Schwaben unter den Römern, p. 107, foll.) [L. S.]

SAMUS. [SAMOS.]

SAMUS, a river of Hispania Baetica. (Genn. Rav. iv. 45.) Ancient Spanish coins indicate a town of the same name. (Florez, Med. iii. p. 142.) [T. H. D.]

SAMYDACE (Σαμυδάκε), a town on the coast of Carmania, noticed by Marcian (c. 28. ed. Diderot) and Ptolemy (vi. 8. § 7). It appears to have been placed near the mouth of the river Samydacu. (See also Steph. B. s. v.) It is possible, as suggested by Forbiger, that the river is the same as the present Ἱραία. [V.]

SANAS (Σανάς), a town of Phrygia, in the neighborhood of Lydia. (Strab. xii. p. 576; Hieroc. p. 666.) In the acts of the Council of Chalcedon (p. 674), it is called Σανάς πόλις, and is probably mentioned by Ptolemy (v. 2. § 26) under the name of Sanis.

SANCTIO, a place in the Agri Decumates, in the south-west of Germany, was situated on the banks of the Rhine, but is mentioned only by Ammianus Marcellinus (xxi. 3), and in such a manner that it is not easy to identify its site; it is possible, however, that the modern Seckingen may correspond with it. [L. S.]

SANDA, a river on the N. coast of Hispania Tarraconensis (Plin. iv. 20. s. 34.) Probably the Miura. [T. H. D.]

SANDALIUM (Σανδαλίου), a mountain fortress of Pisidia, mentioned only by Strabo (xii. p. 109) and Stephanus B. (s. v.). [L. S.]

SANDANUS (Σανδάναις, Peripl. Mar. Erythr. c. 52). There has been some question whether this is the name of a man or of a place. As the text stands in the Periplus, it would seem to be that of a ruler of the coast-district in the neighbourhood of Bithynia. On the other hand, Ptolemy speaks of the same territory under the title of Ἀπάντη Σανδανών; whence Banfield (Erasm. and Grüber, Encycl. art. Σανδανών) argues, with strong probability, that the reading in the Periplus is incorrect, and that Ptolemy is right in mentioning the name that of a people rather than of a chief. [V.]


SANDOBAINES. [ALBANIA, Vol. I. p. 89, b.]

SANDIZETES, according to some editions of Pliny (iii. 28), the name of a tribe in Pannonia on the river Drava; but a more correct reading gives the name Ambazates, which is no doubt the same as the Ambazeti (Ἀμβαζήται) mentioned by Strabo (vii. p. 314) among the tribes of Pannonia. [L. S.]

SANIE. 1. (Σανίας; Ethis. Σανίας, Σανία, Σανίων, Herod. vii. 22; Thuc. iv. 109; Steph. B. s. v.), a colony of Andros, situated upon the low, undulating ground, forming the isthmus which connects the peninsula of Acte with Chalcidice, through which the canal of Xerxes passed. Masses of stone and mortar, with here and there a large and squared block, and foundations of Hellenic walls, which are not found upon this part of land, mark the site of ancient Sanie, which was within Acte and turned towards the sea of Euboea. (Leake, Northern Greece, vol. iii. p. 143.)

2. It appears from Herodotus (vii. 123; comp. Thuc. v. 18) and the Epitomiser of Strabo (vii. p. 330, Fr. 27), that there was another town of this name in Paliene. According to the position assigned to it in the list of Herodotus, the site must be sought for between C. Poidei and the W. side of the isthmus of Porte. Mela (ii. 3. § 3) is opposed to this position of Sanie, as he places it near Canastreum Prom. (C. Palliari). [E. B. J.]

SANGALA (Σανγάλα), a place mentioned by Arrian to the NW. of the Malli (or Malissi), apparently near the junction of the Hydaspes and Acesines (v. 22). There can be little doubt that it is the same place as that noticed by Ptolemy under the name Σάγαλα ἤ καὶ Εὔθυνον (vi. 1. § 46). The position, however, of the latter is assigned with this difference, that it is placed below the junction of the Hydaspes and Acesines, whereas the former would seem to have been to the E. of the Hydaspes. Barnes has identified Sagala with the present Lahore, which is probably enough (Travels, vol. iii. p. 82). It may be remarked, that the Εὔθυνον of Ptolemy ought in all probability to be Εὔθυνον, the name being derived from the well-known Bacchian king, Euthydemos. [V.]

SANGABRUS (Σανγαβρός; Sakauros or Sakuri; Turkish Aygala), one of the principal rivers of Asia Minor, is mentioned in the Iliad (iii. 187, xvi. 719) and in Hesiod (Theog. 344). Its name appears in different forms as Sraghros (Schol. ad Apollon. Rhod. ii. 724), Sangaris (Constant. Porphyri. i. 5), or Sargalis (Or. de Pont. iv. 10. 17; Plin. v. 11; Solin 43). This river had its sources on Mount Areusares, near the town of Sangha in Phrygia, not far from the Galatian frontier (Strab. xii. p. 343), and flowed in a very tortuous course, first in an easterly, then in a north-western, and lastly again in a northern direction through Bithynia into the Euxine. In one part of its course it formed the boundary between Phrygia and Bithynia; and in early times Bithynia was bounded on the east by the Sangarins. [Bithynia.]

The Bithynian part of the river was navigable, and was celebrated from the abundance of fish found in it. Its principal tributaries were the Alkedus, Bathys, and the Galius. (Comp. Skylax, p. 34; Apollon. Rhod. ii. 724; Sevemus, 234, foll.; Strab. xii. pp. 565, 567; Dioscor. Perieg. 811; Per. v. i. § 6; Steph. B. s. v.; Liv. xxxviii. 18; Plin. v. 43; Amm. Marc. xxii. 9.) [L. S.]

SANGIEA (Σανγιέα), a small place in the east of Phrygia, near Mount Areusares and the sources of the Sangarius. (Strab. xii. p. 343.) [L. S.]

SANTIADA, a river in Asia Minor, Const. Porph. Theb. Hist. i. p. 28, de Adm. Isp. c. 50, p. 223, Bonn., a place in
The Santones gave name to that division of France before the revolution which was named Saintonge, the chief part of which is included in the French department of Charente Inferieure. The coast of the territory of the Santones is low and marshy; the interior is generally level and fertile. D'Anville supposed that the territory of the Santones comprehended the diocese of Saintes, and the small province of Aunis on the north-west.

The wornouth of this country is spoken of by various writers, Flavy (xviii. 38), and Martial (Ep. ix. 95):—

"Santonica medicaest dedit mibi pecula virga." 

Martial (xiv. 128) and Juvenal (viii. 145) mention a "cucullus" with the name "Santonicum." It appears that some thick coarse woolen cloths were imported from Gallia into Italy.

Havercamp in his edition of Orosius (vi. 7) gives a coin with the name "Arivos" and on the other side the legend "Santones" in Roman capitals with the figure of a horse in action. He gives also another coin with the same legend; and a third with the abbreviated name "Saut" and the name of "Q. Doci" on it.

SANTONUM PORTUS (Saratov Abous). Ptolemy in his description of the coast of Celtogalatia Aquitania (ii. 7: 1) proceeds from south to north. Next to the outlets of the Garonne he places Santonum Portus, and next to it Santonum Promontorium (Saratov Belos). The outlet of the river Cenelmus is placed north of the promontorium. The Cantones of Ausonis is certainly the Charente [CANTONUS]; and Ptolemy's Cenelmus is a different river, or, if it is the same river, he has placed it wrong. It is impossible to determine what is the Santonum Portus of Ptolemy. If it is Rochelle, as some geographers maintain, and if Ptolemy's Cenelmus is the Charente, he has placed their positions in wrong order. It seems very unlikely that Ptolemy should mention a river between the Garonne and Loire, and not mention the Charente. The only other large river between the Garonne and the Loire is the Sere Niv noise, which is north of La Rochelle, and if Ptolemy's Cenelmus is the Sere, the Santonum Portus might be La Rochelle. D'Anville supposes Santonum Portus to be the embouchure of the Seudre, which opens into the sea opposite the southern extremity of the Ile d'Oleron; but he does not undertake to fix the position of the Santonum Promontorium. The latitudes of Ptolemy cannot be trusted, and his geography of Gallia is full of errors. [G. L.]

SANTONUM PROMONTORIUM. [SANTONUM PORTUS.]

SAOECE. [SAMOTHRAECE.]

SAOCORAS (Saoiros, Ptol. v. 18. § 3), a river of Mesopotamia, mentioned by Ptolemy, which appears to have had its source in the M. Mausus near Nisibis, and to have flowed to the SW. into the Euphrates. There has been much dispute, as to what river Ptolemy intended by this name, as at present there is no stream existing which corresponds with his description. Forbiger has conjectured with some reason that it is the same as the Mausas of Xenophon (Anab. i. 5. § 4), which flowed about 35 parases to the E. of the Chabones (Khabur), and surrounded the town of Corose; Ptolemy would seem to have confounded it with the Mygdonus. [MYGDONIUS.]

SAPAELI (SZaprO or Szarvo), a Thracian people, occupying the southern portion of the Pan-
SAPAICA.

SAPACIA. [Sapaei.]

SAPARNUS (Σαπαρνος), a small tributary of the Indus, in the upper Paribus, noticed by Arrian (Indic. c. 4). It is probably the present Aboadina. [V.]

SAPAUDIA. This name occurs in Ammianus Marcellinus (xv. 11), in his description of Galia. He says that the Rhone that after flowing through the Lake of Genava* per Sapaudiam furtum et Sequanum. In the Notit. Imp. we read: "in Galia Ripense profectus militum Barcarierum Ebrudini Sapaudiae," where Ebrudenum appears to be Yerduan, which is at one end of the Lake of Neufchâtel. In another passage of the Notit. there occurs: "tribus colorum primae Sapaudiae Flaviae Caesaro," or "Calliroue," which is Gremolae (Cularo). Thus Sapaudia extended northward into the country of the Helveti and southward into the territory of the Allobroges. The name Sapaudia is preserved in Saboia, or Savoy, but in a much more limited significance; and in the country now called Savoy there is said to be a cataract which bears the particular name of Savoy. (D'Aubigne, Notice, &c.) [G. L.]

SAPHIR. [Saphar.]

SAPHIR. [Bezarea.]

SAPHIRI (Σαφηρί), a small village of Parthine mentioned by Isidorus (Stoth. Parth. c. 12). It may be the same place as that called by Ptolemy Σαφηρί (vi. 9. § 6), which he places in Hyrcania, close to the Astaleni. Forbiger identifies it with the modern Shoffri. [V.]

SAPHRINE (Plin. vi. 29. s. 33; Ἐπαφρίνη ἢ Ἐπάφρινην ψύγος, Plut. iv. 5. § 77; Ἐπαφρίναι, Sis. 15. v. 64), an island in the Arabian gulf, N.E. of Mya Harum, and S. of the prominent Pharan, from which sapphires were obtained according to Stephanus. Now Shidman.

SAPITIS (Σαπίτης, Strab.: Sāvīs), a small river of Calpine Gaul, not far from the frontiers of Umbria. It rises in the Umbrian Apennines, a few miles above Sarsina, flows under the walls of that town, and afterwards, pursuing a course nearly due N., across the Apennine Way close to the town of Causaeus (Casale), and falls into the Adriatic about 10 miles S. of Ravenna. (Strab. v. p. 217; Plin. iii. 15. s. 20. Lucan. ii. 496; Sil. Ital. viii. 448; Tab. Peut.) It is called in the Tabula Sabia; and the name is written Isapis in several editions of Lucan and Strabo; but there seems little doubt that Sapis is the true form of the name. It is still called the Savi. There can be little doubt that the Sapina Taurus, mentioned by Livy (xxxii. 2, xxxii. 37), as one of the tribes or divisions of the Umbrian nation, immediately adjoining the Galatian tribe of the Boii, derived its name from the Sapis, and must have dwelt on the banks of that river. [E. II B.]

SAPPHAR METROPOLIS (Σαφάρδα μητρό-

SAPACIA.

SAPIS, in the neighbourhood of Albinea. (Strab. xii. p. 549.) In this passage, however, Strabo calls them Sapiæ (Σαπία), and assumes their identity with the Sunti, which in another place (x. p. 457) he treats as a mere matter of conjecture. The Via Egnatia ran through their country, and especially through a narrow and difficult defile called by Ap- pio (B. C. iv. 87, 106) the pass of the Sapiæ, and stated by him to be 18 miles from Philippi; so that it must have been nearly midway between Neapolis and Albinea. The Sapiæ are mentioned, and merely mentioned, by Herodotus (vii. 110) and by Pliny (iv. xi. 8. 18). Their town is called Sapaica (Σαπαικαι) by Steph. B. (s. n.). [J. R.]

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SAPPHAR METROPOLIS (Σαφάρδα μητρό-

SAPACIA.
wandering tribes. As their nomadic and migratory habits were described by the latter, so their predaceous propensities, according to the most probable interpretation of the name, was by the former, for the Arabic verb Sarako, according to lexicographers, signifies "to plunder." (Bochart, *Geog. Soc. lib. iv. cap. 2, pp. 213, 214.) The derivation of the name from Sarah has been rejected by nearly all critics as historically erroneous; and the fact that the name was in use many centuries before the Mohammedan, at once negatives the theory that it was adopted by him or his followers, in order to remove the stigma of their servile origin from Hagar the bondwoman. (Bolland, *Palæstina.* p. 87.) This author maintains that "Saraceni nil nisi orientales populos notat:" deriving the word from the Arabic sharaka = ortus fuit; and as unhappily the Greek alphabet cannot discriminate between sin and skin, and the name does not occur in the native authors, there is nothing to determine the etymology. Mr. Forster, in defence of Bochart's severe sentence, "Qui ad Sarum referunt, mugas agunt" (*Geog. Soc. i. 2, p. 213), argues for the matrimonial derivation from Sarah, and shows that the country of Edom, or the mountains and territory bordering on the Saracena of classic authors, are called "the country, mountains, &c. of Sarah" by the Jews; and he maintains that, as this tract derived its name of Edom and Humaea from the patriarch Esau, so did that of Sarach from Sarah the wife of Abraham, the acknowledged mother of the race. (*Geog. of Arabia,* vol. ii. pp. 17-19.) His attempt to identify the Saraceni with the Amalekites is not so successful; for however difficult it may be to account for the appearance of the latter in the Redheem (*Esod. xvi. 1, 8; *Rehidem*), which was the country of Saracina, yet their proper seat is fixed beyond doubt in the south of the promised land, in the hill-country immediately north of the wilderness of Paran, near to Kadesh (Num. xii. 29); and it is impossible to understand "the valley" in xiv. 25, and "the hill" in xiv. 45, of Horeb, as Mr. Forster does, since the whole context implies a position far to the north of the district of Horeb, marked by the following stations: Tabaerah, 3 days' journey from "the Mount of the Lord" (x. 33, xi. 3); Kiroth-hattaavah, Hazeroth, the width of Paran (x. 34, 35, xii. 16, compare xx. 16-18). It must indeed be admitted that the name of the Amalekites is occasionally used, in a much wider acceptation than its proper one, of all the Edomite tribes, throughout Northern Arabia, as e.g. in 1 Sam. xv. 7; and similarly the name Saraceni is extended in Marcan's Periplius, already cited: but it seems more natural to interpret the words of καλλινικά Σαρακενές, παλαιός ἢσσως προσωροφοίς of the general name of several specific tribes, marking a habitat or common position rather than a common origin, according to the analogy of the Scnctae in old times and of Bedawins = "deserti incolae," in modern times; particularly as it does not appear that the name was ever adopted by the Arabs themselves, who would not have been slow to appropriate an honourable appellation, which would identify them with the great patriarch. That their predatory character had become early established is manifest from the fact that the Amalekites were sent by the emperor Decius in order to repress their encroachments. He is said to have brought lions and leopards from Africa and turned them loose on the borders of Arabia and Palestine, as far as the Circisium Castrum, that they might breed and propagate against the Saraceni. (*Chron. Alex. in a. X. 5760, Olymp. 257, Ind. xiv. = A.D. 253. *) This strong fortress, called byProcopius Circisium (*Κυρήσιῳ χωρῷ*), the most remote of the Roman garrisons, which was fortified by Ducretel (Amm. Marc. xiii. 5), was situated on the angle formed by the confluence of the Aborhaz (*Khabor*) and the Euphrates (it is still called *Korkisat*), so that it is clear that, in the time of Procopius, the name of Saraceni was given to the Arab tribes from Egypt to the Euphrates. Consistently with this view, he calls Zenobius's husband Oloamates, "king of the Saracens in those parts" (*Bell. Pers. ii. 5, p. 288); and Belisarius's Arab contingent, under their king Arethas (*Arietha*) he likewise calls Saracens (ii. 16, p. 308). That Roman general describes them (c. 19, p. 312) as incapable of building fortifications, but averse to plunder, which character again justifies the etymology above preferred; while it is clear from these and other passages that the use of the name had become established merely as a general name, and precisely equivalent to Arab (see *Bell. Pers. i. 19, p. 261), and was accordingly adopted and applied indifferently to all the followers of Mohammed by the writers of the middle ages.

SARACEN. [SARAZIN.]

SARATIUM or SARALUS (*Σαραλίος*), a town of the Troimi in Galatia, on the east of the river Hylus. (Tab. Peut. *Ptol. v. 9, § 4. *)

SARAMENE (*Σαράμινη*), a district of Pontus, on the bay of Amisos. (Strab. xii. p. 547; comp. *Pontus.*) [L. S.]

SARANGA (*τὰ Σαραγγα*), a small place on the coast of Gedrosia between the Indus and the Arabis. It was visited by Neurchus in his coast voyage to Persia (Arrian, *Ind. c. 22.*). It has been conjectured by Müller (*Geogr. Graec. Min. l. c., ed. Buria*) that it is the same as the *Pócaia* of Ptolemy (vi. 21. § 2). [V.]

SARANGAE. [DRAKANJANA.]

SARANGES (*Σαράγγες*), a small tributary of the Hydroses (Irideis), mentioned by Arrian (*Ind. c. 4*) in his list of Indian rivers. It is doubtless the Samecort Saranga, though it has not been determined to what stream this Indian name applies.

SARAPANA (*Σαραπάνα*, Strab. xi. p. 500; *Σαραπανί*, Procop. B. G. iv. 14), a strong position in Heria, upon the river Phasis, identified with Scharapani in *Iniretia*, on the modern road which leads from Minderia into Georgia over Suram. (Comp. *Journ. Geog. Soc.* vol. iii. p. 34.) [E. B. J.]

SARAPAIÆ (*Σαραπαίας*, Strab. xi. p. 531; Plin. vi. 16. 18), a Thracian people, dwelling beyond Armenia near the Guriani and Medi, according to Strabo, who describes them as a savage, lawless, and mountaineous people, who scaled and cut off heads (περακακουσάντας πατομερεστάς). The latter is said by Strabo to be the meaning of the name, which is confirmed by the fact that in the Persian sar means "head" and para "division." (Anquetil, *Sur les anci. Langues de la Perse*, in *Mém. de l'Acad. d. f. vol. xxxi. p. 419, quoted in Kramer's *Strab. vol. ii. p. 500; comp. Grockard's *Strab. vol. ii. p. 483. *)

SARAPIONIS PORTUS. [ΧΙΩΝΙΣΙΟΣ ΔΡΟΜΟΣ.]

SARAPIS INS. (*Σαράπιδος νῆσος*), an island off the South Coast of Arabia, mentioned by the author of the Periplius ascribed to Arrian (*Geogr. Graec. Min. vol. i. p. 19, Hudson*) as situated 2000 stadia east.
of the seven islands of Zonobia, which are identified with the islands of Kurium Marium. The island of Sarapis is therefore correctly placed by D'Anville at Moscera. It is described in the Periplus as about 120 stadia distant from the coast, and about 200 stadia wide. It had three villages, and was inhabited by the sacred caste of the lelythropagi. They spoke Arabic, and wore girdles of cocoa leaves. The island produced a variety and abundance of tortoises, and was a favourite station for the merchant vessels of Cona.

[G. W.]

SARAVUS, a river of Gallia, a branch of the Mosella (Mostl.). The limits of the Pons Saravi on the Saravus, on a road from Diocoridum (Metz) to Argentoratum (Strasbourg) (Pons-Saravi.)

The Saravus is mentioned in the poem of Anesius on the Mosella (v. 367):—

"Naviger undiosa duabus me mole Saravus
Tota veste vocal, longum qui distolit annum,
Fessa sub Augusti ut voluerit ostia maris."

The Saravus is the Sarre, which joins the Mosel on the right bank a few miles above Augusta Treverorum (Trier). In an inscription the river is named Saravus (G. L.).

SARBACUM (Σαρβακον, Ptol. iii. 5, § 29), a town of Sarmatia, upon an affluent of the Tanais, probably a Graecised form of the Slavonic Srbeč. (Schaarfelt, Slav. Alt. vol. i. pp. 512, 514.) [E. B. J.]

SARBABALE. [Siga.]

SARDABUS, a branch stream of Sardis (Sarabas), a mountain of Myisia, on the northern bank of the Hermus, in the neighbourhood of Cyme; at its foot was the town of Neonteichos. (Hom. Ep. i. 3; Vit. Hom. 9.) [L. S.]

SARDÈNE (Σαρδης), a mountain of Myisia, on the northern bank of the Hermus, in the neighbourhood of Cyme; at its foot was the town of Neonteichos. (Hom. Ep. i. 3; Vit. Hom. 9.) [L. S.]

SARDIDES (Σαρδεΐς or Σάρδις : Ehd. Σαρδιανος), the ancient capital of the kingdom of Lydia, was situated at the northern foot of Mount Tmolus, in a fertile plain between this mountain and the river Hermus, from which it was about 20 stadia distant. (Arrian, Anab. i. 17.) The small river Pactolus, a tributary of the Hermus, flowed through the agora of Sardis. (Herod. v. 101.) This city was of more recent origin, as Strabo (xiii. p. 625) remarks, than the Trojan times, but was nevertheless very ancient, and had a very strong acropolis on a precipitous height. The town is first mentioned by Aeschylus (Pers. 45); and Herodotus (i. 84) relates that it was fortified by a king Neles, who, according to the Chronicle of Eusebius, preceded Candalus. The city itself was, at least at first, built in a rude manner, and the houses were covered with dry reeds, in consequence of which it was repeatedly destroyed by fire; but the acropolis, which some of the ancient geographers identified with the Homeric Idae (Strab. xiii. p. 626; comp. Plin. v. 30; Eustath. ad Hom. Per. 830), was built upon an almost inaccessible rock, and surrounded with a triple wall. In the reign of Ardyus, Sardis was taken by the Cimmerians, but they were unable to gain possession of the citadel. The city attained its greatest prosperity in the reign of the last Lydian king, Croesus. After the overthrow of the Lydian monarchy, Sardis became the residence of the Persian satraps of Western Asia. (Herod. v. 23; Paus. iii. 9, § 3.)

On the revolt of the Ionians, excited by Aristagoras and Histiaeus, the Ionians, assisted by an Athenian force, took Sardis, except the citadel, which was defended by Artaphernes and a numerous garrison. The city then was accidentally set on fire, and burnt to the ground, as the buildings were constructed of easily combustible materials. After this event the Ionians and Athenians withdrew, but Sardis was rebuilt; and the indignation of the king of Persia, excited by this attack on one of his principal cities, determined him to wage war against Athens. Xerxes spent at Sardes the winter preceding his expedition against Greece, and it was there that Cyrus the younger assembled his forces when about to march against his brother Artaxerxes. (Xenoph. Anab. i. 2, § 5.) When Alexander the Great arrived in Asia, and had gained the battle of the Granicus, Sardis surrendered to him without resistance, for which he rewarded its inhabitants by restoring to them their freedom and their ancient laws and institutions. (Arrian, i. 17.) After the death of Alexander, Sardes came into the possession of Antigonus, and after his defeat at Ipsus into that of the Seleucidæ of Syria. But on the murder of Seleucus Cermanus, Achaeus set himself up as king of that portion of Asia Minor, and made Sardis his residence. (Polyb. iv. 48, v. 57.) Antiochus the Great besieged the usurper in his capital for a whole year, until at length Lagoras, a Cretan, scaled the ramparts at a point where they were not guarded. On this occasion, again, a great part of the city was destroyed. (Polyb. vii. 15, &c. viii. 23.) When Antiochus was defeated by the Romans in the battle of Magnesia, Sardis passed into the hands of the Romans. In the reign of Tiberius the city was reduced to a heap of ruins by an earthquake; but the emperor ordered its restoration. (Tac. Ann. ii. 47: Strab. xiii. p. 627.) In the look of Revelation

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(III. 1, &c.), Sardes was named as one of the Seven Churches, wherein it is clear that at that time its inhabitants had adopted Christianity. From Pliny (v. 50) we learn that Sardis was the capital of a conventus; during the first centuries of the Christian era we hear of more than one council held there; and it continued to be a wealthy city down to the end of the Byzantine empire. (Eutap. p. 154; Hieroc. p. 669.) The Turks took possession of it in the 11th century, and two centuries later it was almost entirely destroyed by Tamerlane. (Anna Comn. p. 523; M. Ducas, p. 59.) Sardis is now little more than a village, still bearing the name of Sardis. Its situation is not unlike that of the ancient city. The ruins, though extending over a large space, are not of any great consequence; they consist of the remains of a stadium, a theatre, and the triple walls of the acropolis, with lofty towers.

The fertile plain of Sardes bore the name of Sar- dium or Σαρδαύων πεδίον, and near the city was the celebrated tomb of Alyattes. Sardis was believed to be the native place of the Spartan poet Alcman, and it is well known that the two rhetori- cians Diodoras and the historian Eunapius were natives of Sardes. (Chandler, Travels in Asia Minor, p. 316, foll.; Leake, Asia Minor, p. 342, foll.; Richter, Wallfahrten, p. 511, foll.; Prokesch, Denkwürdigkeite. vol. iii. p. 51, foll.)

[S.] SARDINIA (ζ Σαρδία: Eth. Σαρδαύων, Sardus: Sardinins), one of the largest and most important islands in the Mediterranean sea, situated to the S. of Corsica (from which it was separated only by a narrow strait, now called the Strait of Bonifacio) and NW. of Sicily. Its most southern extremity, Cape Spartivento, was distant only 120 geog. miles from Cape Serrat in Africa.

I. GENERAL DESCRIPTION.

It was a disputed point in ancient times whether Sicily or Sardinia was the largest. Herodotus calls Sardinia "the largest of islands" (σφάλων ἄρα ἄρα ἐγγίστην, i. 170, ἐγένη τὴν ἐγγίστην, v. 106), but in passages where it is not certain that the expression is to be construed quite strictly. Sclaulx, however, distinctly calls Sardinia the largest of all the islands in the Mediterranean, assigning to Sicily only the second rank (Scyl. p. 56. § 115); and Timaeus seems to have adopted the same view (ap. Strab. xiv. p. 654). But the general opinion was the other way: the comic poet Alexis already enumerated the seven great islands, as they were called, placing Sicily first and Sardinia second (Alex. ap. Const. Porphyry de Prov. ii. § 10); and this view is followed by Svenmus Chins, as well as by the later geographers, (Svynvi. Ch. p. 223; Strab. ii. p. 123; Plin. iii. 7. a. 13, 8. x. 14; Diod. v. 17). Diodorus, however, justly remarks, that it is very nearly equal to Sicily in magnitude (Diod. v. 16); and this opinion, which was adopted by Cluverius (Syll. Ant. p. 478), con- tinued to prevail down to a very recent period. But modern researches have proved that Sardinia is actually the larger of the two, though the difference is but trifling. (Smith's Sardinia, p. 66.) Its general form is that of an oblong parallelogram, above 140 geog. miles in its greatest length, by about 60 in its average breadth, which, however, attains to as much as 77 in one part. The measure- ments given by Pliny, of 188 miles (1483 geog. miles) in length along the E. coast, and 175 on the W., are therefore very fair approximations (Plin. iii. 7. s. 13), while those of Strabo, who calls the island 220 miles in length by 98 in breadth, are considerably overstated. (Strab. v. p. 224.)

Sardinia is a much more fertile and lovely mountainous island than Corsica. It is, however, traversed throughout its whole length from N. to S. by a chain of mountains which commence at the headland called Cape Lungo Sardo, and extend along the eastern side of the island, as far as Cape Carbonara, which forms the SE. extremity of the island. This range, which is composed of granite and other primary rocks, is undoubtedly a continuation, in a geological sense, of the mountains of Corsica, and produces a rugged and difficult country forming much the wildest and most uncivilised part of Sar- dinia. The mountain summits, however, are far from attaining the same elevation as those of Corsica, the highest point, called Monte Genarugcat, rising only to 5276 feet, while the Monte di Sta Vittoria, in the same neighbourhood, rises to 4040 feet, and the peak of Lisburo (the most northerly group of the chain) to 3686 feet; but the general elevation of the range rarely exceeds 3000 feet. (Strab. v. 67.)

West of this mountain district, which may be con- sidered on a rough estimate as comprising about one half of the whole island, are situated three detached groups of mountains; the most considerable of which is that in the SW., which extends from Cape Sportvento to Cape della Frasca on the Gulf of Oristano, and the highest summits of which attain to an elevation of nearly 4000 feet. In the extreme NW. of the island is another isolated range of less extent, called the Monti della Nurra, ex- tending from the Cape della Caccia to the Cape del Falcone. Both these groups are, like the moun- tains in the E. of the island, composed of primary rocks; but N. of the river Tirso, and extending from thence to the N. coast of the island beyond Sussari, is an extensive volcanic tract, occupied in consider- able part by a range of extinct volcanoes, one of which, the Monte Urtica, rises to an elevation of 3430 feet. There is no trace of any volcanic action having taken place within the historical period, but extensive tracts are still covered with broad streams and fields of lava. Notwithstanding this abundance of mountains, Sardinia possesses several plains of considerable extent. The largest of these is that called the Campidano, which extends from the Gulf of Cagliari to that of Oristano, thus separating entirely the range of mountains in the SW. from those in the E. of the island; it is a tract of great fertility. A similar plain, though of less extent, stretches across from the neighbourhood of Alghero to that of Porto Torres, thus isolating the chain of the Monti della Nurra; while several smaller ones are found in other parts of the island. The general character of Sardinia is therefore well summed up by Strabo, who says, "the greater part of it is a rugged and wild country, but a large part contains much fertile land, rich in all kinds of produce, but most especially in corn." (Strab. v. p. 224.)

The great disadvantage of Sardinia, in ancient as well as modern times, was the insalubrity of its climate. This is repeatedly alluded to by ancient writers, and appears to have obtained among the Romans an almost proverbial notoriety. Mela calls it "soil quam coeli mellioris, aquae ut fuscunda, ita pene pestilens." Strabo gives much the same ac- count, and Martial alludes to it as the most unhealthy climate he can mention. (Strab. v. p. 225; Mel. ii. 7. § 19; Taw. x. 17. § 11; Martial, iv. 60. 6;
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Cic. ad Q. Fr. ii. 3; Tac. Hist. ii. 85; Sil. Ital. xii. 571.) There can be no doubt that this was mainly owing to the extensive marshes and lagoons, or salt lakes, formed at the mouths of the rivers; and as these naturally adjoined the more level tracts and plains, it was precisely the most fertile parts of the island that suffered the most severely from malaria. (Strab. l. c.) The more elevated and mountainous tracts in the interior were, however, then, as now, free from this scourge; but they were inhabited only by wild tribes, and rarely visited by the more civilised inhabitants of the plains and cities. Hence the character of unhealthiness was naturally applied to the whole island.

II. History.

The statements of ancient writers concerning the origin of the population of Sardinia are extremely various and conflicting, and agree only in representing it as of a very mixed kind, and proceeding from many different sources. According to Pausanias, who has given these traditions in the greatest detail, its first inhabitants were Libyans, who crossed over under the command of Sardus, the son of a native hero or divinity, who was identified by the Greeks with Hercules. (Paus. x. 17. § 2) This Sardus was supposed to have given name to the island, which was previously called, or at least known to the Greeks, by that of Lichnus (Λιχνος), from the resemblance of its general form to the print of a man's foot. (Paus. l. c. § 1; Sil. Ital. xii. 358—360; Pseud. Arist. Mirab. 104.) Tanaceus, according to Pliny, called it Sandalobitis from the same circumstance (Plin. iii. 12. s. 17); but it is clear that neither of these names was ever in general use. The fact that the earliest population came from Africa is intrinsically probable enough, though little value can be attached to such traditions. Pausanias indeed expressly tells us (l. c. § 7) that the population of the mountain districts (the people whom he calls Ilienses) resembled the Libyans both in their physical characters and their habits of life. The next settlers, according to Pausanias, were a Greek colony under Aristeus, to whom some writers ascribe the foundation of Caralis; and these were followed by a body of Iberians under a leader named Norax, who founded the city called Nora in the SW. part of the island. Next to these came a body of Greeks from Thespiae and Attica, under the command of Iolans, who founded a colony at Olba, in the NE. corner of the island. After this came a body of Trojans, a part of those who had escaped from the destruction of their city, and established themselves in the southern part of the island. It was not till long afterwards that they were expelled from thence by a fresh body of Libyans, who drove them up into the more rugged and inaccessible parts of the island, where they retained down to a late period the name of Ilienses (Paus. Paus. x. 17. §§ 2—7; Sil. Ital. xii. 360—365). The existence of a mountain tribe of this name is a well attested fact, as they are mentioned by Livy as well as by the geographers; and it is probable that the casual resemblance of name gave occasion to the tale of their Trojan origin. (Ilienses.) The Iolais or Iolaneses, on the other hand, had lost their name in the time of Strabo, and were called, according to him, Diachesbians (Διαχησβοι, v. p. 225), a name which is, however, not found in any other ancient author. Another tribe, whose name is found in historical times, is that of the Ballari, who, according to Pausanias, derived their origin from a body of mercenaries of the coast of Carthage, that had fled for refuge to the mountains. (Paus. l. c. § 9.) To these must be added the Corsi, whose origin is sufficiently indicated by their name. They dwelt in the mountains in the N. of the island (the Montagne de Linharras), and had evidently crossed over from the adjacent island of Corsica, as they are described by Pausanias as having done. (Paus. l. c.) It is idle to attempt to criticise such traditions as these; they are related with many variations by other writers, some of whom term the Iolaneses, others the Ilienses, the most ancient inhabitants of the island (Diod. iv. 29. v. 15; Mel. ii. 7. § 19; Strab. v. p. 225; Sil. Ital. l. c.) and it is clear that the different mountain tribes were often confounded with one another. Strabo alone has a statement that the earliest inhabitants of Sardinia (before the arrival of Iolans) were Tyrrhenians (v. p. 225), by which he must probably mean Pelasgians, rather than Etruscans. We have no account of any Greek colonies in Sardinia during the historical period; though the island was certainly well known to them, and seems to have been looked upon as affording a tempting field for colonisation. Thus we are told by Herodotus that when Phocae and Teos were taken by Harpagus (v. c. 545) the project was suggested that all the remaining Ionians should proceed in a body to Sardinia, and establish themselves in that island. (Herod. i. 170.) Again in v. c. 499, Histiaeus of Miletus proposed Duris to found the whole island for him; and it appears that the project of emigrating there was seriously entertained. (Id. v. 106. 124.) Pausanias indeed represents the Messenians as thinking of emigrating there at a much earlier period, just after the close of the Second Messenian War, n. c. 668 (Paus. iv. 23. § 5); but none of these projects were realised, and it seems certain that there were no Greek settlements in the island at the time when it fell into the hands of the Carthaginians. The Carthaginian conquest is indeed the first fact in the history of Sardinia that can be considered as resting on any sure historical foundation; and even of this the date cannot be fixed with certainty. It is probable indeed that at a much earlier period the Phoenicians had not only visited the coasts of Sardinia for commercial purposes, but had established trading stations or factories there. Diodorus indeed expressly tells us that they planted colonies in Sardinia, as well as in Sicily, Spain, and Africa (Diod. v. 35); and there seems some reason to ascribe to them the first foundation of the important cities of Caralis, Nora, and Sulci. (Movers, die Phönizier, vol. iii. pp. 558, 573.) But in this case, as in many others, it is impossible to separate distinctly what was done by the Phoenicians themselves and what by their descendants the Carthaginians. It is, however, certain that it was reserved for the latter to form extensive and permanent settlement in the island, of which they reduced the greater part under their authority. According to Justin, the first Carthaginian expedition took place under a leader named Malchus, who was, however, defeated in a great battle by the native barbarians. (Justin, xviii. 7.) The next invasion was conducted by Hasdrubal, the son of Mago, and the elder brother (if we may trust to the accuracy of Justin) of Hamilcar, who was killed at Himera, n. c. 480. Hasdrubal himself, however, many successes, so far as battle; but the Carthaginians seem to have from this time maintained their footing.
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in the island. (Id. xix. 1.) The chronology of Justin does not claim much confidence; but it seems probable that in this instance it is not far from correct, and that we may place the Carthaginian conquest about 500–480 B.C. It can hardly have taken place much earlier, as the Ionian Greeks still looked upon the island as open to colonisation in the reign of Darius Hystaspis.

Of the details and circumstances of the Carthaginian conquest we have no account; but we are told in general terms that they made themselves masters of the whole island, with the exception of the rugged mountain districts which were held by the Lioneses and Corsi. (Paus. x. 17. § 9; Pol. i. 10.) They founded many towns, and from their superior civilisation struck such deep root into the country, that even in the time of Cicero the manners, character, and institutions of the Sardinians were still essentially Punic. It even appears that a considerable part of the population was of Punic origin, though this was doubtless confined to the towns and the more settled districts in their immediate neighbourhood. (Cic. pro Scour. §§ 15, 42, 45.) But notwithstanding these clear evidences of the extent of the Carthaginian influence, we have scarcely any account of the long period of above two centuries and a half, during which they continued masters of all the more important portions of the island.

An isolated notice occurs in B.C. 379 of a great revolt in Sardinia, the inhabitants of which took advantage of a pestilence that had afflicted the Carthaginians, and made a vigorous effort to shake off their yoke, but without success. (Diod. xv. 24.) We learn also that already at this period Sardinia was able to export large quantities of corn, with which it supplied the fleets and armies of Carthage. (Diod. xiv. 63, 77.) The story current among the Greeks, of the Carthaginians having systematically discouraged agriculture in the island (Psued. Arist. de Mirob. 104), is therefore, in all probability, without foundation. During the First Punic War (B.C. 259) L. Cornelius Scipio, after the conquest of Aleria in Corsica, directed his course to Sardinia, where he defeated the Carthaginian fleet near Oliba, but did not venture to attack that city. (Zonar. viii. 11.) Having, however, received reinforcements from Rome, he landed in the island, totally defeated the Carthaginian general Hamno, and took the city of Oliba, as well as several other towns. The next year C. Sulpicius followed up this advantage, and ravaged the greater part of the island, apparently with little opposition. (Zonar. viii. 11, 12; Pol. i. 24; Oros. iv. 7, 8; Flor. ii. 2. § 16; Val. Max. v. 1, § 2.)

No real footing was, however, gained by the Romans in Sardinia during the First Punic War; and the peace which put a close to that contest left the island subject to Carthage as before. But a few years afterwards the Carthaginian mercenaries in Sardinia followed the example of their brethren in Africa, and raised the standard of revolt; they were indeed overpowered by the natives, and driven out of the island, but their cause was espoused by the Romans, who undertook to restore them, and threatened the Carthaginians with war if they attempted the restoration of their own dominion in Sardinia. The latter were exhausted with the long and fierce contest with their mercenary troops in Africa, and were in no condition to resist. They consequently submitted to the demands of the Romans, and agreed by treaty to abandon all claims to Sardinia, B.C.

238. (Pol. i. 79, 88; Appian, Pun. 5; Liv. xxi. 1.) But the Carthaginians could not cease more than they possessed, and the whole island was at this time in the hands of the natives. Its subjugation was not effected by the Romans till after several campaigns; and though in B.C. 235 T. Manlius Torquatus triumphed over the Sardinians, and is said to have reduced the whole island to subjection (Enrop. iii. 3; Oros. iv. 12; Vell. Pat. ii. 38; Fast. Capit.), it is clear that this statement must be understood with considerable limitation, as the consuls of the two succeeding years, Sp. Corn. and Pompeius Matho, were still able to earn the distinction of a triumph "de Sardis." (Fast. Capit.) The conquest of the island was now considered complete; and it was reduced to the condition of a province, to which a praetor was annually sent. Corsica was soon after annexed to his jurisdiction.

But it is certain that the wilder mountain tribes of the interior, though they may have tendered a nominal submission, were not really subdued, and continued long after to molest the settled parts of the island by their depredations, as well as to find employment for the arms of the praetor by occasional outbursts of a more serious description.

During the Second Punic War, Sardinia was naturally watched with considerable jealousy, lest the Carthaginians should attempt to regain possession of what they had so long held. But the war which broke out there in B.C. 215, under a native chief named Hampiscora, is attributed by the Roman writers themselves in great measure to the severity of taxation and the exactions of their governors. T. Manlius Torquatus, the same who as consul had already triumphed over the Sardinians, was appointed to quell this insurrection. He defeated the Sardinians under Hisstus, the son of Hampiscora, in the neighbourhood of Carus; but the arrival of a Carthaginian force under Hasdrubal gave fresh spirit to the insurgents, and the combined armies advanced to the very gates of Caralis. Here, however, they were met by Torquatus in a pitched battle and totally defeated. Hasdrubal was taken prisoner, Hisstus slain in the battle, and Hampiscora in despair put an end to his own life. The remains of the defeated army took refuge in the fortress of Carus; but this was soon reduced by Manlius, and the other towns of Sardinia one after another by the other made their submission. (Liv. xxiii. 32, 40, 41.)

From this time we hear no more of any general wars in Sardinia; and the large supplies of corn which the island began to furnish to Rome and to the armies in Italy (Liv. xxvi. 22, xxx. 24) sufficiently prove that a considerable part of it at least was in the peaceful possession of the Roman authorities. The mountain tribes were, however, still unsubdued; and in B.C. 181 the Hienses and Balares broke out into a fresh insurrection, which assumed so formidable a character that the consul Tib. Sempronius Gracchus was expressly sent to Sardinia to carry on the war. He defeated the insurgents with heavy loss, and followed up his victory with such vigour that he put to the sword or took prisoners not less than 80,000 persons. (Liv. xl. 19, 34, xili. 6, 12, 17, 28.) The number of captives brought to Rome on this occasion was so great that it is said to have given rise to the proverb of "Sardin venales" for anything that was cheap and worthless. (Vict. Fbr. III. 65.) Another serious outbreak occurred in Sardinia as late as B.C. 114, to repress which M. Cornelius Metellus was
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Seut as proconsul to the island, and after two years of continued warfare he earned the distinction of a triumph, a sufficient proof of the formidable character of the insurrection. (Eutrop. iv. 25; Rufus Fest. 4.) This is the last time we hear of any war of importance in Sardinia; but even in the time of Strabo the mountaineers were in the habit of plundering the inhabitants of the more fertile districts, and the Roman praetors in vain endeavoured to check their depredations. (Strab. v. p. 225.)

The administration of the province was entrusted throughout the period of the Republic to a praetor or propraetor. Its general system was the same as that of the other provinces; but Sardinia was in some respects one of the least favoured of all. In the time of Cicero it did not contain a single free or allied city (civitas freedera) (Cic. pro Scaur. § 44): the whole province was regarded as conquered land, and hence the inhabitants in all cases paid the tenth part of their corn in kind, as well as a stipendium or annual contribution in money. (Cic. pro Balb. 18; Liv. xxxii. 41.) From the great fertility of the island in corn, the former contribution became one of the most important resources of the Roman state, and before the close of the Republic we find Sardinia, Sicily, and Africa alluded to as the "tria frumentaria subsidia reipublicae." (Cic. pro Law. Manil. 12; Varr. R. R. ii. Pr. § 3; Valerius Maximus also terms them "serena-simiae ubis nostrae nutrices," vii. 6. § 1.) For this reason, as soon as Pompeius was appointed to the command against the pirates, one of his first cares was to protect the coasts of these three provinces. (Cic. l. c.) Among the eminent persons who at different times filled the office of praetor or propraetor in Sardinia, may be mentioned the elder Cato in B.C. 198 (Liv. xxxiii. 8, 27): Q. Antonius Balbus, who was appointed to Marius to the government of the island, but was defeated and killed by L. Philippus, the legate of Sulla, B.C. 82 (Liv. Epit. lxxxvi.); M. Atius Balbus, the grandfather of Augustus, who was praetor in B.C. 62, and struck a coin with the head of Sardus Pater, which is remarkable as the only one belonging to, or connected with, the island ([Bioge. Dic. vol. i. p. 455], and M. Aemilius Scaurus, who was praetor in B.C. 53, and was accused by the Sardiniars of oppression and peculation in his government, but was defended by Cicero in an oration of which some fragments are still extant, which throw an important light on the condition and administration of the island. (Cic. pro Scaur. ed. Orell.; Ascon. in Scaur.)

In B.C. 46 the island was visited by Caesar on his return from Africa, and the Subetani severely punished for the support they had given to Nasidae, the admiral of Pompey. (Hirt. B. Afr. 98.) The citizens of Caralis, on the contrary, had shown their zeal in the cause of Caesar by expelling M. Cotta, who had been left by Pompey in charge of the island. (Cass. V. C. i. 30.) Sardinia was afterwards occupied by Menodorus, the lieutenant of Sextius Pompeius, and was one of the provinces which was assigned to the latter by the treaty of Misenum, B.C. 39; but it was subsequently betrayed by Menodorus, and fell into the hands of Octavian. (Dion Cass. xlviii. 30, 36, 45; Appian, B. C. v. 56, 66, 72, 80.) It was probably for some services rendered on one or other of these occasions that the citizens of Caralis were rewarded by obtaining the rights of Roman citizens, a privilege apparently conferred on them by Augustus. ("Caralitan civium Romarum," Plin. iii. 7. a. 13.) This was in the days of Pliny the only privileged town in the island: but a Roman colony had been planted in the extreme N. at a place called Turris Libysonis, (Plin. l. c.) Two other colonies were established in the island at a latter period (probably in the time of Trajan), one at Usellis, on the W. coast, the other at Cornus. (Ptol. iii. 3. § 2; Zumpt, de Col. p. 410.)

Under the Roman Empire we hear but little of Sardinia, which continued to be noted chiefly for its abundant supply of corn, and for the extreme unhealthiness of its climate. In addition to the last disadvantage, it suffered severely, as already mentioned, from the perpetual incursions of the wild mountain tribes, whose depredations the Roman governors were unable to repress. (Strab. v. p. 225.)

With the view of checking these marauders, it was determined in the reign of Tiberius to establish in the island a body of 4000 Jews and Egyptians, who, it was observed, would be little loss if they should perish from the climate. (Tac. Ann. ii. 85.) We have no account of the success of this experiment, but it would seem that all the inhabitants of the island were gradually brought under the Roman government, as at the present day even the wildest mountaineers of the interior speak a dialect of purely Latin origin. (De la Marmona, Voy. en Sard. vol. i. pp. 198, 202.) It is clear also from the number of roads given in the Itineraries, as well as from the remains of them still existing, and the ruins of aqueducts and other ancient buildings still extant, that the island must have enjoyed a considerable degree of prosperity under the Roman Empire, and that exertions were repeatedly made for its improvement. At the same time it was frequently used, as a place of exile for political offenders, and nobles who had given umbrage to the emperors. (Tac. Ann. xiv. 62, xvi. 9, 17; Dion Cass. lvi. 27; Martial, viii. 32.) Its great importance to Rome down to the latest period of the Empire, as one of the principal sources from which the capital was supplied with corn, is attested by many writers, so that when at length it was occupied by the Vandals, it seemed, says a contemporary writer, as if the life-blood of the city had been cut off. (Procop. adv. Symmach. ii. 942; Salvian, de Provud. vi.)

During the greater part of the Roman Empire Sardinia continued to be united with Corsica into one province; this was one of those assigned to the senate in the division under Augustus (Dion Cass. liti. 12); it was therefore under the government of a magistrature styled proconsul, but occasionally a special governor was sent thither by the emperor for the repression of the plundering natives. (Id. l. 28; Orell. Insocr. 74. 2372.) After the time of Constantine, Sardinia and Corsica formed two separate provinces, and had each its own governor, who bore the title of Præses, and was dependent on the Vicarius Urbis Romae. (Not. Dign. ii. p. 64; Bocking, ad loc.; Rufus Fest. 4.) It was not till A.D. 456 that Sardinia was wrested from the Roman Empire by Genseric, king of the Vandals: and though recovered for a time by Marcellinus, it soon fell again into the hands of the barbarians, to whom it continued subject till the fall of the Vandal monarchy in Africa, when Cyrilus recovered possession of the island for Justinian, A.D. 534. (Procop. B. G. i. 6, 10, ii. 5.) It was again conquered by the Gothic king Totila in A.D. 551 (Id. B.G. iv. 24), but was recovered by Narses after the death of that monarch, and seems from this period to have
remained a dependency of the Byzantine Empire down to a late period. But in the 8th century, after having suffered severely from the incursions of the Saracens, it passed for the most part into the hands of that people, though the populæ continued to assert a nominal sovereignty over the island.

III. Topography.

The principal physical features of Sardinia have been already described. Of the numerous ranges, or rather groups, of mountains in the island, the only ancient name that has been preserved to us is that of the Inani Montes (Liv. xxx. 39; Claudian, B. G. 513; τὰ Μαυρακαύα ἄρην, Ptol.); and even of these it is not easy to determine the position with any degree of accuracy; the name was apparently applied to the mountains in the NE. and NE. of the island, which seem to have been regarded (though erroneously) as more elevated than those farther S., so that the unhealthiness of the southern part of the island was popularly attributed to the shutting out of the bracing north winds by this range of lofty mountains. (Claudian, l. c. 513—513.) From its extent and configuration, Sardinia could not possess any very considerable rivers. The largest were, the Thybrus (Ogios, Ptol.; Τήβρα), which rises in the mountains of the NE. of the island, and flows into the Gulf of Oristano on the W. coast; the Sacer Fluvius (Ισθεος παρασω, Ptol.), which falls into the same gulf near Neapolis, now called the R. di Pabillonis; the Temus or Termus (Τήμος, Ptol.), still called the Temu, and falling into the sea near Bosa, to the N. of the Thybris; the Caedebis (Καίδεβις, Ptol.), on the E. coast of the island, now the Fiume di Oroce (Zanarpi, Ptol.), now the Fiumenossa, in the SE. quarter of the island. No ancient name has been preserved for the Río Sannassi, which flows into the Gulf of Cagliari, near the city of that name, though it is a more considerable stream than several of those named.

Ptolemy has preserved to us (iii. 3) the names of several of the more important promontories and headlands of the coast of Sardinia; and from its nature and configuration, most of these can be identified with little difficulty. The northern point of the island, opposite to Corsica, was the promontory of Erreboneum (Ἐρρήβωνομ ἄκρωπ, Ptol.), now called the Punta del Falcone, or Lungo Sardo. The NW. point, forming the western boundary of an extensive bay, now called the Golfo dell'Asinara, is the Gairdinum Prom. (Γαίριδων ἄκρωπ) of Ptolemy; immediately opposite to it lies the Isola dell'Asinara, the Hercules Insula (Ηρακλείου νησίος) of Ptolemy and Pliny, and one of the most considerable of the smaller islands which surround Sardinia. This headland forms the N. extremity of the ridge of mountains called Monti delle Nura; the S. end of the same range forms a bold headland, now called Capo della Coccia, immediately adjoining which is a deep land-locked bay, the Nymphæus Portus of Ptolemy (Νυμφαίου λιμήν), now called Porto Conte. The Hermannum Prom. (Ἑρμαννών ἄκρωπ) of the same author is evidently the Capo di Murgia, about 12 miles N. of the river Temo; the Coreasodes Portus (Κορηασώδης ἄμφωις), which he places between that river and Tharros, is probably the small bay that is found S. of Capo Mannu. The Prom. Crasunum (Πράσυν〈nta〉 ἄκρωπ) must be Capo Al- tano, from whence the coast trends to the S. as far as the Capo di Teulada, the extreme S. point of the whole island, which must be the one called Gher- SARDINIA. 911

soneus by Ptolemy; but his positions for this part of the coast are very inaccurate. Opposite to this SW. corner of the island lay two small islands, one of them, called by Ptolemy the Island of Hawks (Θηράκας νησίος), is the Isola di S. Pietro; the other, now known as the Isola di S. Antioco, is called by him Plumbaria Insula (Μπλυμβαρία νησίος), while it is named by Pliny Echinus; the island was called by the mainland by a narrow strip of sand, and was the site of the celebrated town of Sulci, from whence the adjoining bay (now known as the Golfo di Palmas) derived the name of Sukitanus Portus. Two other small ports mentioned by Ptolemy between Cape Teulada and the site of Nara (at Capo di Pula), Bitiae Portus and Hercalis Portus, must be the small coves at Isola Rossa di Teulada and Porto Malfattano. The next headland, named Cuniclaria Prom. (Κουνικλαρίας ἄκρωπ, but the reading is doubtful), is the Punta della Savorra; and the promontory of Caralis must be the headland immediately adjoining the city of that name, now called the Capo di S. Elia. Pliny, however, gives the name of Caralitanum Prom. to the S. headland of Sardinia, for which (singularly enough) Ptolemy furnishes us with no name. The small island lying off it called both by him and Pliny Ficaria, is a mere rock, now known as the Isola dei Cavoli. Proceeding along the E. coast of the island, we find the Sulpicus Portus (Σούπικιος λιμήν), which cannot be identified with certainty, and the Portus Olbannus (Ολβαννος λιμήν), which is certainly the Gulf of Terranova; while towards the NE. extremity of the island are two headlands called Colunbarium and Arci Promontorium. The latter is still called Capo dell'Orso, from its fancied likenesshine to the figure of a bear; the former cannot be clearly identified, though it is most probably the Capo di Ferro. Opposite this corner of Sardinia lie several small islands, of which the Isola della Maddalena is the most considerable, and next to it the Isola di Caprera. These are probably the Phintonis and Ilva of Ptolemy, while Pliny terms them Phintonis and Fossa. The Cuniclariae Insulae of Pliny are the small islets N. of these, now called the Isola dell'Isolaletta.

The towns of Sardinia were not numerous, and but few of them attained to any importance, at least to down to a late period. Hence they are very summarily dismissed by Strabo, who notices only Caralis and Sulci by name, while Pliny tells us the island contained eighteen "epida," that is, towns of municipal rank, but enumerates only six, besides the colony of Terris Libysconus (Strab. v. p. 22; Plin. iii. 7. s. 19). The only towns which appear to have ever really been places of importance are: Caralis, the capital of the whole island, in ancient as in modern times; Sulci, in the extreme SW. of the island, on the Isola di S. Antioco; Nara, on the coast between Caralis and Sulci at the Capo di Pula; Neapolis, on the W. coast, at the mouth of the Sacer Fluvius; Tharros, on a promontory at the N. extremity of the Gulf of Oristano; Cornus, on the W. coast, about 16 miles further N.; Bosa (Bosa, Ptol. iii. 3. § 7; Ptol. Ant. p. 83), also on the W. coast, at the mouth of the river Temus, still called Bosa; Terris Libysconus (Porto Torres), on the N. coast of the island; Tribula, at Lungo Sardo, near the extreme N. point or Cape Errebebbantium; and Olbia, on the Gulf of Terranova, in the NE. corner of the island. In the interior were: Forum Trajani (Fordauintanas), situated on the river Thyrus.
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about 18 miles from its mouth; USELFIS, about 18 miles to the S. of the preceding; VALLENTIA, to the S.E. of Uselfisse; and GERULUS VETUS and NOVA, both of which were situated between the rivers Tharros and Cariasis.

Of the minor towns mentioned by Polyeney or the Itineraries, the following may be noticed: 1. On the W. coast, were Tilium (Ptol.), which must have been near the Capo Negretto; Osaca or Hosaca (Idl.) at Flumentorgiu, a few miles W. of Neapolis; and Othoca (Itin. Ant.) apparently the modern Oriastana, near the mouth of the river Thyrus. 2. On the S. coast, Pupulim (Ptol.) may probably be placed at Masesa or Sasesa (Ptol.); and near miles N. of Sulci; Bitia (Ptol.) at S. Isidoro de Teulada; and Tegula (Itin. Ant.) at the Capo di Teulada, the extreme S. point of the island. 3. On the E. coast, Feronia (Ptol.) must have been at or near Posada, 23 miles S. of Olbia, and is apparently the same place called in the Itineraries Portus Lugudonis. The other small places mentioned in the same itinerary were probably mere stations or villages. 4. On the N. coast, besides the two considerable towns of Tribula and Turris Libysonis, Polyeney places two towns, which he calls Julida (probably the same with the Viniodia of the Itinerary, still called Torre Vignola) and Plibus, which may probably be fixed at Castel Sardo. The small towns of the interior are for the most part very uncertain, the positions given by Polyeney, as well as the distances in the Itineraries, varying so much as to afford us in reality but little assistance; and of the names given by Polyeney, Erycinum, Heraeum, Macopsea, Saralis or Sarala, and Lessa, not one is mentioned in the Itineraries. The Aegae Lusitanias (Ptol.) are probably the Acqui di Bene-tutta in the upper valley of the Thyrus; the Aegae Hypsitanas are those of Fordsanianus, and the Aegae Neapollitanae the Bagnai di Sardara. There remain considerable ruins of a Roman town at a place called Castro on the road from Territorca (Olbia) to Oriastana. These are supposed to mark the site of a place called in the Itineraries Lugudonese, probably a corruption of Lagulo or Luguduna. In the SW. portion of the island, also, besides Neapolis and Sulci, are considerable Roman remains at a place called Antas, probably the Metalla of the Itineraries. (Itin. Ant. p. 84.).

The Itineraries give several lines of road through the island of Sardinia. (Itin. Ant. pp. 78—85.) One of these proceeded from Tribula, at the N. extremity of the island, which was the usual place of landing from Corsica, along the whole length of the E. coast to Caralis. It did not accurately follow the line of coast, though it seldom departed far from it, but struck somewhat from Tribula to Olbia, and from thence with some exceptions followed the line of coast. A more circuits, but probably more frequented, route was that which led from Tribula to Torris Libysonis, and thence along the W. coast of the island by Boa, Cornus, and Tharros to Othoca (Orisatana), from which on branch led direct across the island through the plain of the Campidano to Caralis, while another followed nearly the line of the coast by Neapolis to Sulci, and from thence the southern extremity of the island by Tegula and Nora to Caralis. Besides these, two other cross lines of road through the interior are given: the one from Olbia to Caratis direct, through the mountain country of the interior, and the other crossing the same wild tract from Olbia direct to Othoca. Very few of the stations on these lines of road can be identified, and the names themselves are otherwise wholly unknown. The reader will find them fully discussed and examined by De la Marmona (Voy. en Sardaigne, vol. ii. pp. 418—457), who has thrown much light on this obscure subject; but the results must ever remain in many cases uncertain.

We learn from the geographers that even under the Roman Empire several of the wild tribes in the interior of the island retained their distinctive apppellations; but these are very variously given, and were probably subject to much fluctuation. Thus Strabo gives the names of four mountain tribes, whom he calls Parati, Sessinini, Balari and Aconites (Strab. vi. p. 225), all of which, with the exception of the Balari, are otherwise entirely unknown. Pliny mentions only three, the Icenes, Balari, and Corsi, which he calls "celebrini in ea populoeren" (Plin. iii. 12. s. 17), and which are in fact all three well known names. The existence of the Icenes under the Empire is also distinctly attested by Pausanias (x. 17: § 7): yet neither their name nor that of the Balari is noticed by Polyeney, though he gives them of no less than eighteen tribes as existing in his time. These are, beginning at the N. point of the island and proceeding from N. to S.: "the Tribuliti and Corsi, the Coracenses; then the Caruns and Cunesiatane: next to these the Salictani and Lupiddomenes; then the Aesaronenes; after them the Cironenses (called also Acheihenes); then the Huracensi; next to whom follow the Corsi and Corpicenses; after them the Scapitani and Siculenses; next to these the Nepoltani and Valentini, and lastly to the S. the Salicetti and Noritani." (Itin. Ant. iii. 3. § 6). Of these the Corsi are otherwise well known [see above, pp. 908,909]; the four last names, as well as the Tribulites and Coricians, are evidently derived from the names of towns, and are probably the inhabitants of districts municipally dependent upon them, rather than tribes in the proper sense of the term. The other names are wholly unknown. After the fall of the Western Empire we find for the first time the name of Barbaricini (Barbaricini, Procop. B. V. vi. 18) applied to the mountainers of the interior. This application, which appears to be merely a corruption of "Barbaici vicini," was retained throughout the middle ages, and is still preserved in the name of Barbarigui, given to the wild mountain tract which extends from the neighbourhood of Cuglieri towards the sources of the Tirso. These mountaineers were not converted to Christianity till the close of the sixth century, and even at the present day retain many curious traces of paganism in their customs and superstitious usages. (De la Marmona, vol. i. p. 30.)

IV. Natural Products, etc.

The chief produce of Sardinia in ancient times was, as already mentioned, its corn, which it produced in large quantities for exportation even before the period of the Roman conquest. Its mountain tracts were also well adapted for pastureage, as the native tribes subsisted mainly on the produce of their flocks and herds (Diod. v. 15), while they clothed themselves with the skins, whence they were sometimes called "pelliti Sardi." The island also possessed mines both of silver and iron, of which the first are said to have been considerable. (Sofin. 4. § 4.) They were undoubtedly worked by the Romans, as we learn from existing traces, and from the name of Metalla given to a place in the SW. of the island, between Neapolis and Sulci. (Itin.
SARDINIA.

Ant. p. 84; De la Marmora, vol. ii. p. 453.) It had also extensive fisheries, especially of tunny; and of the murex, or shell-fish which produced the purple dye (Suid. s. r.). But its most peculiar natural productions were the wild sheep, or mouflon, called by the Greeks mouvud (Oeis Annon Linn.), which is still found in large herds in the more unvisited parts of the island (Strab. v. p. 225; Paus. x. 17. § 12; Adian. H. d. vii. 34), and a herb, called Herba Sardon, the bitterness of which was said to produce a kind of convulsive grin on the countenances of those that tasted it, which was generally considered as the origin of the phrase, a Sardian smile (sardia Sardonicus; 2areidwv yiavao, Paus. x. 17. § 13; Suid. a. r. 2areidwv; Serv. ad Virg. Ecl. vii. 41; Solin. 4. 4. § 4.) But the etymology and origin of this phrase are exceedingly dubious, and the peculiar herb alluded to by the ancients cannot be now identified. The bitterness of the Sardinian honey (Hor. A. P. 375), which was supposed to result from the same herb, is, however, a fact still observable at the present day. (Smyth's Sardinia, p. 104.) Pausanias mentions that the island was free from wolves, as well as from vipers and other venomous serpents, an advantage that it still enjoys (Paus. x. 17. § 12; Solin. 4. § 9; De la Marmora, vol. i. pp. 173, 177), but it contained a venomous spider, apparently a kind of tarantula, called Solifuga, which was peculiar to the island. (Solin. L. c.)

The native population of Sardinia seem to have enjoyed a very evil reputation among the Romans. The harsh expressions of Cicero (pro Scarr. 9. §§ 15, 42, &c.) must, indeed, be received with considerable allowance, as it was his object in those passages to depreciate the value of their testimony; but the proverbial expression of "Sardi venales" was generally understood as applying to the worthlessness of the individuals, as well as to the cheapness and abundance of slaves from that country. ("Habes Sar don venales, aliud aliо requiror," Cic. ad Ptole. vii. 24.) The praetors, even in the days of Augustus, seem to have been continually making inroads into the mountain territories for the purpose of carrying off slaves (Strab. v. p. 235); but as these mountaineers according to Strabo and Diodorus, lived in caves and holes in the ground, and were unacquainted with agriculture (Strab. L. c.; Diod. iv. 30), it is no wonder that they did not make useful slaves. Of the antiquities found in Sardinia, by far the most remarkable are the singular structures called by the inhabitants Nuraghe or Nuraggis, which are almost entirely peculiar to the island. They are a kind of towers, in the form of a truncated cone strongly built of massive stones, arranged in layers, but not of such massive blocks, or fitted with such skill and care, as those of the Cyclopean structures of Greece or Italy. The interior is occupied with one or more vaulted chambers, the upper cone (where there are two, one over the other, as is frequently the case) being approached by a winding stair or ramp, constructed in the thickness of the walls. In some cases there is a more extensive basement, or solid substruction, containing several lateral chambers, all constructed in the same manner, with radially pointed vaultings, showing no knowledge of the principle of the arch. The number of these singular structures scattered over the island is prodigious; above 1200 have been noticed and recorded, and in many cases as many as twenty or thirty are found in the same neighbourhood; they are naturally found in very different degrees of preservation, and many varieties of arrangement and construction are observed among them; but their purpose and destination are still unknown. Nor can we determine to what people they are to be ascribed. They are certainly more ancient than either the Roman or Carthaginian dominion in the island, and are evidently the structures alluded to by the author of the treatise de Mirabilibus, which he describes as άδον, or vaulted chambers, the construction of which he ascribes to Iolans. (Pseud. Arist. de Mirab. 104.) Diodorus also speaks of great works constructed by the Phoenicians or to the native inhabitants of the island, is a point on which it is very difficult to form an opinion. They are fully described by De la Marmora in his Voyage en Sar daigne, vol. ii. (from which work the annexed figure is taken), and more briefly by Capt. Smyth (Sardinia, pp. 4—7) and Valéry (Voy. en Sar daigne). The work of De la Marmora, above cited, contains a most complete and accurate account of all the antiquities of Sardinia, as well as the natural history, physical geography, and present state of the island. Its authority has been generally followed throughout the preceding article, in the determination of ancient names and localities. The works of Capt. Smyth (Present State of Sardinia, 2 vols. London, 1828), Valéry (Voyage en Corse et en Sardaigne, 2 vols. 8vo. Paris, 1838), and Tyndall (Island of Sardinia, 3 vols. 8vo. London, 1849), though of much interest, are of inferior value.
SARDONES. [Sardones.]
SARDONIX (Σάρδωνιχ), a mountain or chain of mountains in Hindustan, noticed by Pliny (vii. 1. § 119, 204). It was made to have been part of the range now known by the name of the Vinhyia Mountains. Lassen, in his map, has identified them with the Daghgipulali Mountains on the right bank of the Narmada (Shravad), and Forbiger has supposed them to be the Sittipura Mountains, a continuation of the same chain. [V.]
SARDOUN or SARDONIUM MAE (ον Σαρ- δώνιχ πέλαγος, Strab., Pol., but ον Σάρδωνιχ πέλα- γος, Herod. i. 166), was the name given by the ancient geographers of the Mediterranean sea adjoining the island of Sardinia on the W. and S. Like all similar appellations it was used with considerable vagueness and laxity; there being no natural limit to separate it from the other parts of the Mediterranean. Erateosthenes seems to have applied the name to the whole of the sea westward of Sardinia to the coast of Spain (ap. Plin. iii. 5. a. 10), so as to include the whole of what was termed by other authors the Mare Hispanum or Baleari- cum; but this extension does not seem to have been accepted generally, and the Daghgipulali Mountains on the right bank of the Narmada (Shravad), and Forbiger has supposed them to be the Sittipura Mountains, a continuation of the same chain. [V.]
SARMATIA. [Sarmatia.]
SARMATIAE NEE (Σαρματιανα), a district of Cappadocia, on the east of Commagene and near the frontiers of Pontus, containing, according to Ptolemy (v. 6. § 13), the towns of Phara, Sardaga, Gana, Subassasa, Sarabatia, and Mar- roga. (Strab. xii. pp. 534, 537; Plin. vii. 3.) [L.N.]
SARGETIA (Σαργέτια, Dion Cass. xiv. 13; Σαργέτια, Taetz. Chil. ii. 61; Σαργέτουs, Taetz. Chil. vii. 59), a river of Dacia, upon which stood the famous palace of Decebalus. This river must be identified with the Stred or Strejy, a tributary of the Marocch, since we know that Sarmizegethusa was the residence of Decebalus. [Sarmizegethia.]
(Kevert, vol. iii. pt. ii. p. 603.)
SARRIPHI MONTES (τα Σαρριφά μόντες), a chain of mountains, extending, according to Ptolemy, between Margiana and Ariana, and the watershed of several small streams. They are probably those now called the Hazaras. Mannert (v. 2. p. 53), has supposed them to the same as the Sarmifon (see Din. Pergez, v. 1099), but this is contrary to all probability. [V.]
SARMALIUS (It. Ant. p. 203) or SARMALIA (Σαρμαλία, Plut. v. 4. § 8), a town in Galatia, on the road from Ancya to Tavria, is supposed by some to be the modern Karacfel. [L.S.]
SARMATIA (Σαρματία: Fth. Sarmatia), the name of a country in Europe and Asia. For the earlier and Greek forms of the word see SACHMOTION.
That S-th is the same root as S-rh, so that Sarmatia and Srebi, Srep, Sch, Sc, may be, not only the name for the same populations, but also the same name, has been surmised, and that upon unreasonable grounds. The name seems to have first reached the Greeks through the Scythians of the lower Danuber and Don, who applied it to a non-Syriac population. Whether this non-Syriac population used itself, and whether it was limited to them by the Scythians, is uncertain. It was a name for a people, and also one used by some of the Panonian populations. It was, probably, one of the which the Sarmatians themselves used partly, their neighbours generally, just like Galli, Greci, and many others.
More important than the origin of the name are the questions concerning (1) the area, (2) the population to which it applied. Our chief authority on this point is Ptolemy; Strabo's notices are incidental and fragmentary.
The area given by Strabo to the Galatiae and Germani, extends as far as the Boryulessenes, or even the Don, the Tyritgeate being the most western of the non-Germanic countries of the southeast, and the Bastarnae being doubtful,—though, perhaps, German (vii. p. 289). Of a few particular nations, such as the Jazgyes, Hamaxox, and Bossi- xuani, a brief notice is given, without, however, any special statement as to their Sarmatian or non-Sarma- tian affinities. In Asia, the country of the Sarmatiae is called the plains of the Sarmatians, as opposed to the mountains of Caucasian. The inor- dinate size given to Germany by Strabo well nigh obliterates, not only Sarmatia, but Scythia in Europe as well.
Pliny's notices are as incidental as Strabo's, and nearly as brief,—the development of Germany east-
though the extent something

(2) eastern, themselves.

Alauni, writes was the the has (1. casus; tions, may undergo, word Tawria Slavonic), The population country; the TrAei/pic) Germany Northern the Peucini, It is is than an AAaui^oi/ isolated.

It is not it to be understood by this that the Venedi lay between the Gythones and the Baltic, so as to make the latter an inland people, but simply that the Venedi of the parts about Meuwel lay north of the Gythones of the parts about Ethling. Neither can these people be separated from the Guttones and Acetyli, i.e. the populations of the amber country, or East Prussia.

The Finns succeed (Πολύνες έτρα Φίννος). It is not likely that these Finns (if Finns of Finland) can have laid due south of East Prussia; though not impossible. They were, probably, on the east.

The Balunes (Solones, P.), with the Philargundians to the south, and the Avarian, at the head of the Vistula, bring us as to the Dacian frontier. The details here are all conjectural. Zeus has identified the Balunes with the Borani of Zosimus, who, along with the Goths, the Carpi, and the Urungundis, attacked the empire under Gallus. In Nestor a population called Sal-Icii occupies a locality between the Dniiper and Dniester; but this is too far east. In Livonia, Henry the Lett gives prominence to the nation of the Solones, a likewise identification.

For Balunes (supposing this to be the truer reading) the word Polynae gives us the most plausible significance. Nestor uses it frequently. It is Pole, primarily meaning occupantes of plains. Wherever, then, there were plains they might be Polynae; and Nestor actually mentions two divisions of them; the Lekhs, or Poles of the Vistula, and the Polynae of the Dniiper.

The Phrygundians of Polony have always been a cruca geographica. Name for name, they are so like Burgundiones as to have suggested the idea of a migration from Poland to Burgundy. Then there are the Urgundii and Burgundii of the Byzantine writers (see Zeus, a. v. Borani, Ursungnai), with whom the Polomaean population is, probably, identical. The writer who is unwilling to assume migrations unnecessarily will ask whether the several Burgundians may not be explained on the principle suggested by the word Polynae, i.e. whether the word may not be the name of more than one locality of the same physical conditions. Probably, this is the case. In the German, and also in the Slavonic languages, the word Fairgund, Fergund, Fergund, Urgundua, Urgundua, and Virunua, mean hill-range, forest, elevated tract.
Of these there might be any amount,—their occurrence in different and distant parts by no means implying migrations.

The Aravens may be placed in Gallicia.

South of them come the Ombrones, and the Javoro-phracti. Are these the Aravates of Caesar? The Aravates of Caesar were on the eastern confines of the Heretian forest (Bell. Gall. vi. 24, 25), contiguous with the Daci, a fact which, taken along with the physical conditions of the country, gives us Western Gallicia, or Austrian Silesia, for the Aravate-phracti. Then come the Burgiones, then the Arrsicatae (compare with Arosi), then the Sambati, then the Persatini, and then the Jeremy, along the Carpathian Mountains. Gallicia, with parts of Volhynia, and Podolia give us ample room for these obscure, and otherwise unnamed, populations.

The populations of the second column lie to the east of those just enumerated, beginning again with the Venedi (ordinatus Occidentalis) Villan, Grodnio, with parts of Minsk, Volhynia, Podolia, and Kiev give us an area over which we have six names to distribute. Its southern boundary are the Dniester, that appears with the Galinditae of the Galania and Golon of the middle ages, who are East Frussians on the Spirding Lake.

(2.) The Sudeni. These, again, seem to be the Sudi-vitae (the termination is non-radical in several Prussian names) contemporaneous with the Galinditae, but to the north-east of them. Their district is called Sudoria.

(3.) The Stavani. Concerning these, we have the startling statement, that they extend as far as the Alani, (Δέκα τῶν Αλανίων). Is not ΑΛΑΝΟΥ an erroneous name developed out of some form of ΑΛΑΛΝΙΑ? The extension of either the Stavani to Caucasus, or of the Alani to Prussia, is out of the question.

(4.) The Ilygiones. Zeus has allowed himself (s. v. Jaqueinig) to hold that the true form of this word is Ιπθυγνανες, and to identify this with a mountain name in so many forms as to make almost any conjecture excusable, — Jaquesingi, Jaquesinig, Jaquesinig, Jaquesinig, Getitseigae, Getitseigae, Getitseiigae, Getitseiigae, Getitseiigae, Getitseiigae, all actual forms. The area of the population, which was one of the most powerful branches of the Lithuanian stock in the 13th century, was part of Grodno, Minsk, and Volhynia, a locality that certainly suits the Ilygiones.

(5.) The Costoboci in Podolia.

(6.) The Transmontani. This is a name from the Latin of the Dacians,—perhaps, however, a translation of the common Slavonic Za-volovskoye, i. e. over-the-watershed. It was applied, perhaps, to the population on the northern frontier of Dacia in general.

The third list, beginning also with the Venedi, follows the line of the Baltic from Vilna and Courland towards Finland, and then strikes inland, eastwards and southwards. Immediately on the Venedic gulf lie the

(1) Veltae (Vetlaea). Word for word, this is the Vylte and Wilt of the middle ages; a form which appears as early as Alfred. It was German, i. e. applied by the Franks to certain Slavonic population. It was also native, its plural being Veleboabi. Few

nations stand out more prominently than these Wiltas of the Carolingian period. They lie, however, to the east of Prussia, and indeed of Pomerania, from which the Oder divided them. In short, they were in Mecklenburg, rather than in Livonia or Estonia, like the Veltae of Tacitus. Word for word, however, the names are the same. The synonym for these western Wiltae or Wotelobi was Lithisci (Lutizici). This we know from special evidence. A probable synonym for the Veltae of Tacitus was also some form of Lith.- This we infer from their locality being part of the present Lith.-ania and Lett.-land. Add to this that one writer at least (Agathys of Bremen) places the Witzi in the country of Ptolemey's Veltae. The exact explanation of this double appearance of a pair of names is unknown. It is safe, however, to place the Veltae in Lett.-land, i. e. in the southern parts of Livonia, and probably in parts of Lithuanica Proper and Courland, Constantine Porphyrogentius mentions them as Veltii, North of the Veltae—

(2.) The Osii (Ossii), probably in the isle of Oesel. It should be added, however, the root res-—appears frequently in the geography of Prussia. Oussii, a name for the occupants of Oesel, appears early in mediaval history.

(3.) The Carbones, north of the Osi. This is a name of many explanations. It may be the Finn word for forest — Carbo. It may be the root Car- (or K-r.), which appears in a great number of Finn words,—Corallit (Korellan), Curt- (in Curtland), Kur- (in Kur-see), &c. The forms Curones and Curonia (Courland) approach it, but the locality is south instead of north. It may also probably—Carn-eta. It almost certainly shows that we have passed from the country of the Slavonians and Lithuanians to that of the Estonians, Ingrians, and Finlanders. Then, to the east,—

(4.) The Kar-ectae. Here the kar- is the common Finn root as before. Any part of the government of Novgorod or Olonetz might have supplied the name, the present Finns of both belonging to the Karelian division of the name (the -el- being non-radical). Toder, (in s. 8. 9, 10, 11, &c.) The Sali, south of whom the Agathysri, then the Aarsi and Paygryte, south of whom the Savaari, and Borusi as far as the Ripean mountains. Then the Akbi and Naski, south of whom the Vibiones and Idrae, and south of the Vibiones, as far as the Alani, the Sturni. Between the Alani and Hamaxobi the Karpoly and Sargati. At the bend of the Tamais the Ophelines and Tanaita.

There are few points in this list which are fixed. The bend of the Tamais (= Don) would place the Ophelines in Ekaterinovka. The Borusi, if they reached the Ripean mountains, and if these were the Uralian rather than the Valdai range, must have extended far beyond both European and Asiatic Sarmatia. The Savari bear a name very like one in Nestor — the Sevora, on the Desna, Sem, and Sela,—a word that may merely mean northern. It is a name that reappears in Caucausus — Sabirini. The Aarsi may be the Erad (the d being inflexional), a branch of the Morvinis, occupant at the present time of a tract on the Oka. The Po-gyritei may have been the tribes on (po-on) the Geranus, such compounds being common in Slavioso, e. g. Po-habi (on the Elle), Po-morania (on the sea), &c. The whole geography, however, is indefinite and uncertain.
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For Agathystes, see Hunni. The Sargatii are mentioned in Ptolemy.

South of the Tanais came the Osuli (? Sul-izci of Nestor), reaching as far as the Roxolani, i.e. occupying parts of Cherson and Eukatrinislor. Between the Roxolani and Hamaxaioi the Rhakalani and Exoxugitae. The statement of Pliny that the Hamaxaioi were Aorsi, combined with similarity of name between Aorsi and Erseal, will not help us here. The Erseal are in the governments of Penza and Tambor; the direction of the Hamaxaioi is more westward. Rhakalani seems but another form of Roxolani. In Exo-bug-itae the middle syllable may give us the root Bug, the modern name of the Hypanis. It has been surmised that this is the case with Sa-bok-ae, and Costo-boc-i. The locality would suit.

Between the Peninini and Bresterna (this difference between two nations otherwise identified creates a complication) lie the Carpathi, above whom the Gervit and Buddii.

The Carpi must have been near or on the Carpathian Mountains. They appear as a substantive nation in the later history of Rome, in alliance with the Sarmatae, &c. of the Dacian frontier. We have a Victoria Carpicia Artip; Carpiani and Carpartki (which Zeuss renders Carpathian Dacians) are several forms of this name [Carpi]. They, along with the Costoboci, Armadoci, and Astigni, appear as the most important frontiers of the Northern Dacia. Between the Bresterna and Roxolani the Choni, and under their own mountains (пєв тад ід'я дёй) the Amadoci and Navari, and along the lake (marsh) of Byeke the Torekkaedae, and along the Achibian Comse (А'иллос д66мов) the Taman-seehtoe, and south of the Bastarnae in the direction of Dacia the Tagri, and south of them the Tyrangetae.

For Taureosce thyae and Tyrangetae, see s. e. and Scythii.

Tagri looks like a modified form of Zegovra (tra-monatane), a common Slavonic geographical name, applicable to many localities.

The Amadoci occupied д'я дёй, or the Mons Amadocus of Ptolemy. There was also a Луна Амадоцен, this juxta-position of a mountain and lake (pool, or swamp, or fen) should fix their locality more closely than it does. Their history connects them with the Costoboci. (Zeuss, s. e. Costo- boci, Amadoci.) The physical conditions, however, come not less clearly than our present topographical knowledge of Podola, Misch, &c. explains. For the Navari see Neuri.

The name Choni is important. [See Hunni.]

In Torek-kad-ae and Exo-bug-itae we have two elements of an apparent compound that frequently occurs in Scythe-Sarmatian geography—Тын-гет-ае, &c., Costo-bok-i, Sa-boc-i. The geography is quite compatible in the presence of these elements.

Exoxugitae—From the Vistula eastwards, the Chironia, the Rhodon, the Taruntius, the Cherson—, the order of the modern names being the Pregel, Memel, Duna, Ae, and Nera. For the drainage of the Black Sea, see Scythii.

Mountains.—Pence, the Montes Amadoci, the Mons Budinias, the Mons Alauus, the Mons Carpathus, the Venedic mountains, the Euphrates mountains. None of these are definitely identified. It is difficult to say how Ptolemy named the most important range of so flat a tract as Russia, viz., the Valdai Mountains. On the other hand, the names of his text imply more mountains than really exist. All his mountains were, probably, spurs of the Carpathians, just as in Sarmatia Asiatica they were of Caucasus.

Towns.—See Scythia.

II. SARMATIA ASIATICA.

The boundaries are—The Tanais, from its sources to its mouth, European Sarmatia from the sources of the Tanais northwards, the Mesotes and Costo- boci, the Hyperborean Bosporus, the Euxine as long as the river Corax, the range of Caucasus, the Caspian as far as the river Soana, the Volga as far as its bend (Scythia being on the east of that river), and on the north an Unknown Land. Without knowing the point at which this terra incognita begins, it is impossible to give the northern limits of Sarmatia Asiatica. It is included, however, in the governments of Caucasus, Circassia, Astrakhan, Don Kosaks, Saravan, Simbirsk, Kazan, Viatka, Kazan, Vladimir (?), Nizbiu Novgorod, Russia (?), Tambor, and Pensa; all the governments, in short, on the water system of the Volga; a view which makes the watershed between the rivers that empty themselves into the White Sea and the rivers that fall into the Caspian and Euxine a convenient provisional boundary.

For the obscure geography of Asiatic Sarmatia, the bend of the Tanais is our best starting point. To the north of it dwelt the Perierbi, a great nation; to the south the Iaxanatana, the former in Don Kosaks, Voronezh, and Tambor-Saravan, the latter in Astrakhan. North of the Perierbi come the Asaei, the Souarini, the Zacatae, the Hyperborean Sarmatians, the Mochoes, the Royal Sarmatians, the Hyperborean Sarmatians, the Unknown Land. In Kazan and Simbirsk we may place the Chemeides, and on the east of the Volga the Thirsephorhagi and Materi. The Нпгтвтнш хаёпа must be at the mouth of the Volga. If so, the order in which the names have been given is from north to south, and the Thirsephorhagi are in Eastern Kazan, the Materi in Saravan.

The remaining populations are all (or nearly all) in the governments of Caucasus and Circassia, in the northern parts of the Caucasian range. They are the Siraceni, the Paedi, the Thymoptae, the Taranae, the Asturiani, the Archi, the Zicedhi, the Conopoulos, the Meteli, the Agozairae, the Melanchnaia, the Kephoti, the Sarmatiae, the Amazones, the Sunani, the Sacasi, the Ormecii, the Vali, the Servi, the Tusci, the Diluri, the Vodae, the Olonae, the Isodanae, the Geerti. The Achaei, Kerketi, Heuioeci, Svanoeoli, and Svanarei are truly Caucasian, and belong to the geography of the mountain range rather than the Sarmatian plains and steppes—such as they are in physical geography, and such was the view of Strabo, so far as he noticed Sarmatia at all.

It is difficult to determine the source of Ptolemy's information, difficult to say in what language we are to seek for the meaning of his names. The real populations, as they actually existed, were not very different from those of the Herodotean Scythia; yet the Herodotean names are wanting. These were, probably, Scythian,—the northern populations to which they applied being Ugrian. Are the names native? For the parts due north of Caucasus they may be so; indeed it is possible that the greater number of them may be due to a Caucasian source. At the present time, when we are fairly supplied with
SARMATIA. data both as to the names by which the populations of the parts in question designate themselves, as well as those by which they are designated by their neighbours, there are no satisfactory identifications at all. There are some that we may arrive at by a certain amount of assumption; but it is doubtful whether this is legitimate. To the names, for instance, beginning with sa- (So-hec, &c.) we may see the Slavonic for tense; in those with po- the Slavonic est — both of which are common in the geographical terminology of the Russians, &c. But these are uncertain, as are the generality of the other coincidences.

In Siberia, for instance, a Samoyed tribe is named Motor-si; name for name, this may be Matori; whether, however, it denotes the same population is another question.

Are the Sarmatiae of Ptolemy natural divisions? Subject to an hypothesis, which will be just stated in the present article, but which will be exhibited in full in Scythia, the Sarmatiae of Ptolemy are objectionable, both for what it contains and what it omits. The whole of Asiatie Sarmatia is, more or less, arbitrary. It seems to be a development of the area of the Herodotean Sauromatae. In the north it comprised Finch or Finn, in the south Circassian and Georgian, populations. The Alani were Scythian, as were several other tribes. It is therefore no ethnological term. Neither are its boundaries distinct, if we look at the physical conditions of the country. It was defined upon varying and different principles,—sometimes with a view to physical, sometimes to ethnological, sometimes to political geography. It contains more than a natural Sarmatia.

On the other hand, the Vistula was not ethnological line of demarcation. The western half of Poland was Sarmatian, in respect to its climate, surface, and the manners of its inhabitants. The Lygii, however, having been made part of Germany, remained so in the vision of Ptolemy. That the populations on each side of the Lower Vistula, i.e. of West and East Prussia, were the same, is certain; it is certain, at least, that they were so at the beginning of the historical period, and all inference leads us to hold that they were so before. The Vistula, however, like the Rhine, was a good natural boundary.

The Jazyges Metamastae were most probably Sarmatian also. Pliny calls them Jazyges Sarmatici (iv. 25); the name Metamastae being generally interpreted remored. It is, however, quite as likely to be some native adjunct misunderstood, and adapted to the Greek language.

The other Jazyges (i.e. of the Maeotis) suggested the doctrine of a migration. Yet, if the current interpretation be right, there might be any amount of Jazyges in any part of Sarmatia. It is the Slavonic for language, and, by extension, for the people who speak a language: "a po Oje rjre, zd zvezve'w Wolgy, jazyk swoj Muroma, i Cerewnisi swoj jazyk, e Michot swoj jazyk." —translated, "On the Oka river, where it falls into the Volga, a particular people, the Muroma, and the Tabereins, a peculiar people, and the Moniwins, a peculiar people." (Zeuse, e. v. Ostfianen). Hence it has at least a Slavonic gloss. On the other hand, it has a meaning in the Magyar language, where Jassag = boxman, a fact which has induced many scholars to believe that there were Magyars in Hungary before the great Magyar invasion, indeed before the Hun. Be this as it may, the district of the Jazyges Mo-

SARMATIA.

lanastae is called the Jassyag district at the present moment.

More than one of the Dacian populations were Sarmatian,—the difference between Dacia, the name of the Roman Province, and Sarmatia, the country of an independent and hostile population, being merely political. Indeed, if we look to the distribution of the Sarmatiae, their south-eastern limit must have the parts about Torni. [See Sauromatae.] Here, however, they were intrusive.

ETHNOLOGY. — The doctrine upon this point is merely stated in the present notice. It is developed in the article on Scythia. It is to the effect that, in its proper application, Sarmatia meant one, many, or all of the north-eastern members of the Slavonic family, probably, with some members of the Euthenic, included.

HISTORY. — The early Sarmatian history is Scythian as well [Scythia], and it is not until Panonina becomes a reality that the Sarmatian tribes become prominent in history, and, even then, the distribution of the several wars and alliances between the several nations who came under the general denomination is obscure. In doing this there is much that in a notice like the present may be eliminated. The relations of the Greeks and earlier Romans with Sarmatia were with Scythia and the Getae as well, the relations of the latter being with the provincials of Pannonia, with the Marcomanni, &c., and sometimes with the Romans, &c. Both are neighbours to a tribe of Jazyges.

The great Mithridatic Empire, or, at any rate, the Mithridatic Confederacy, contained Sarmatians, to nominate, descendants of the Herodotean Sauromatae. Members of this division it must have been whom the Marcus, the brother of Lucius Lucillius, chastised and drove beyond the Danube, in his march through Moesia. Those, too, it was with whom the Gias-Danubian nations in general were oftenest in contact.—Jazyges, Roxolani, Cotobi, &c., who though (almost certainly) Sarmatian in their ethnological affinities, are not, to nominate, Sarmatian, but, on the contrary, populations with more or less of an independent history of their own. Thirdly, the Sarmatians, who, in conjunction with the Getae, Daci, Moesians, Thracians, &c., may have been found in the districts south of the Danube, must be looked upon as intrusive and foreign to the soil on which they are found.

On the other hand, it must be remembered that the Sarmatian eo nomine fall into two divisions, divided from each other by the whole extent of the Roman province of Dacia, the area of those of the east being the parts between the Danube and the Don, the area of those of the west being the parts between the Danube and Thes. The relations of the former are with the Scythians, Roxolani, the kings of Pontus, &c., over whom, some years later, M. Crassus triumphed. His actions, however, as well as those of M. Lucilus, so far as they were against the Sarmatian, were only accidental details in the campaigns by which Moesia was reduced.

The whole of the Trans-Danubian frontier of Moesia, east of Viminacium, was formed by Dacia.

The point at which the Romans and Sarmatians would more especially come in contact was the country about Sirmium, where the three provinces of Pannonia, Illyricum, and Moesia joined, and where the pre-eminently Sarmatian districts of the nations between the Danube and Thes. lay northwards—pre-eminentilly Sarmatian as opposed to the Danians.
on one side, and the Quadi, &c., of the Regnum Van vanium, on the other. In the general Germanian and Dalmatian outbreak of A.D. 6, the Sarmatian tribes of these parts took a share (Vell. Pat. ii. 110), as they doubtless, did in the immediately previous war of the Marcomanni, under Maroboduus; the Marcomanni, Quadi, Jazylges, and western Daci, and Sarmatiae being generally united, and, to all appearances, the members of a definite confederacy.

The Regnum Van vanium gives us the continuation of the history of these populations (A.D. 19—50). It is broken up; Vannius (? the Bos) himself disappeared, and Varrinio and Sidon, strongly in the interest of Rome, made kings of the parts between the Marus and Cusus (Mor avia) instead. To the Vanian confederacy (a Ban-at) the Sarmatiae and Jazylges supply the cavalry, the occupants of the Banat itself the infantry (Tac. Annal. xii. 29).

For A.D. 35, we find an interesting notice in Tacitus, which gives definite to the Sarmatian Asiatica of Ptolemy. It is to the effect that, in a war with the Romans, Pharamaces entered into an alliance with the Alansians of the coast of the Caspian and the Sarmatiae Scuputchi (? Baratian), (Tac. Ann. vi. 33.)

A.D. 69. Two pregnant sentences tell us the state of the Sarmatian frontier at the accession of Galba: “Coertae in nos Sarmatarum et Sueorum gentes; nobilitatus clandibus mutuus Ducave” (Hist. i. 2). The Suevi (who here mean the Quadi and Marcomanni) and Sarmatiae (foot and horse) are united, Dacia is paying the way to its final subjection. The Jazylges seem to fall off from the alliance; Jeanas they offer their services to Rome, which are refused. The colleague of Sidon is now Italian, equally faithful to Rome. (Hist. iii. 5.) In the following year it is Sarmatiae and Daci who act together, threatening the fortresses of Moesia and Pannonia (iv. 54). An invasion of Moesia by the Roxolani took place A.D. 69. This is a detail in the history of the Eastern branch.

The conquest of Dacia now draws near. When this has taken place, the character of the Sarmatian area becomes peculiar. It consists of an independent strip of land between the Roman Province and Quado-Marcomannic kingdom (Banat); its political relations fluctuating. When Tacitus wrote the Germania, the Gothini paid tribute to both the Quadi and Sarmatiae; a fact which gives us a political difference between the two, and also a line of separation. The text of Tacitus is ambiguous; “Partem tributorum Sarmatiae, partem Quadi, ut alienigenam inpumum” (Germ. 43). Were the Sarmatiae and Quadi, or the Quadi alone, of a different family from that of the Gothini? This is doubtful. The difference itself, however, is important.

There were Sarmatians amongst the subjects as well as the allies of Decebalius; their share in the Dacian War (A.D. 106) being details of that event. They were left, however, in possession of a large portion of their country, i. e. the parts between the Vltamn Romaunum and the frontier of the Suevi, Quadi, or occupants of Regnum Van vanium; the relations of this to the Roman and non-Roman areas in its neighbourhood being analogous to that of the Decumates Agri, between the Rhine and Upper Danube.

In the Marcomannic War (under M. Antonius) the Sarmatiae are as prominent as any members of the confederacy; indeed it is probable that some of the Marcomanni may have been Sarmatiae, under another name. This is not only compatible with the undoubtedly German origin of the name Marcomanni (Marchmen), but is a probable interpretation of it. German was the term, it might be, and very likely was, applied to a non-German population. There were two Marches: one held by Germans for Rome and against the Sarmatiae; the other held by the Sarmatiae for themselves. The former would be a March, the other an Ukraine. In the eyes of the Germans, however, the men of the latter would just as much be Marchmen as themselves. What the Germans in the Roman service called a neighbouring population the Romans would call it also. We shall soon hear of certain Borderers, Marchmen, or men of the Ukraine, under the name of Limigantes (a semi-barbarous form from Limes); but they will not be, on the strength of their Latin names, Latins. The Solitudines Sarmatianorum of the Roman maps was more or less of a Sarmatian March. The Jazylges and Quadi are (as usual) important members of the confederency.

A.D. 270. Ancrenian resigns the province of Dacia to the Barbarians; a fact which withdraws the scene of many a Sarmatian inroad from the field of observation,—the attacks of the Barbarians upon each other being unrecorded. Both before and after this event, however, Sarmatian inroads along the whole line of the Danube, were frequent. Sarmatians, too, as well as Daci (Galat.) were comprehended under the general name of Goth in the reigns of Decius, Claudius, &c. Add to this that the name of Vandals is now becoming conspicuous, and that under the name of Vandals history we have a great deal that is Sarmatian.

The most important effect of the cession of Dacia was to do away with the great block of Roman, Romanising, or Romanised territory which lay between the Sarmatiae of Pannonia and the Sarmatiae of Scythia. It brought the latter within the range of the former, both being, then, the frontagers of Moesia. Add to this the fact of a great change in the nomenclature being effected. The German portion of the Marcomanni (Thervingia and Gruntung) has occupied parts of Dacia. The members of this section of the German name would only know the Sarmatiae as Vandals. Again, the Hun power is developing itself; so that great material, as well as nominal, changes are in the process of development. Finally, when the point from which the Sarmatiae come to be viewed has become Greek and Constantinopolitan, rather than Latin and Roman, the names Slavoni and Servi will take prominence. However, there is a great slaughter of the Sarmatiae by Carus, on his way eastwards. Then there is the war, under Constantine, of the Sarmatiae of the Border,—the Sarmatiae Limigantes,—a Servile War. [See Limigantes.] The authors who tell us of this are the writers of the Historia Augusta and Ammianus; after whose time the name is either rarely mentioned, or, if mentioned, mentioned on the authority of older writers. The history is specific to certain divisions of the Sarmatian population. This was, in its several divisions, hostile to Rome, and independent; still, there were Sarmatian conquests, and colonies effected by the transplantation of Sarmatiae. One lay so far east as Gaul.

"Aravake Sarmatraunum nuper metata coloni" (Auson. Mosella)
SARMATICA INSULA.

applieis to one of these. There were more of them. The general rule, however, is, that some particular division of the name takes historical prominence, and that the general name of Sarmatian, as well as the particular Sarmatiae of the parts between Dacia and Pannonia, and those between Scythia and Persia, disappears. [See Vandali; Thimfaiae.

[S. G. L.]

SARMATICA INSULA, an island at that mouth of the Danube called Kelabatonia (γό χαλδατονα Κελαβτονα) (Plin. iv. 24, s. 24.)

SARMATICA PORTAE (ai Σαρματικά Πόρτα, Ptol. v. 9, §§ 11, 15), a narrow pass of the Caucasus, whence it is also called Caucasus Portae. (Plin. vi. 11, s. 12, 15, s. 15.) From its vicinity to the Caspian sea, it was also called by some of the ancients Portae Caspiae (Suet. Nero, 19), Caudara Caspum (Tac. ii. 6, 6), and Via Caspia (Ad. Am. vi. 33); but Pliny (l. c.) notes this as an error; and the proper Portae Caspiae were in the Taurus (Forbiger, Geogr. vol. ii. p. 47, note 92). The Sarmatiae Portae formed the only link between Sarmatia and Iberia. Ptolomy (l. c.) distinguishes from this pass another in the same mountain, which he calls ai Αιαλορίων Πόρτα (Portae Alamos), and places the latter in the same latitude as the former, namely the 47th degree, but makes its longitude 3 degrees more to the E. The Alamosatae Portae are those on the Aazax, leading over the mountain from Berbod to Berdian. At both spots there are still traces of long walls 120 feet in height; and on this circumstance seems to have been founded a legend, prevalent in that neighbourhood, of the Black Sea and the Caspian having been at one time connected by such a wall. (Forbiger, Ptol. p. 55, note 13; comp. Pitter, Erdkunde, ii. p. 837.) [T. II. D.]

SARMATIC MONTES (Σαρματικὰ ὑ甘οτια), a range of mountains on the eastern frontier of Germany, mentioned only by Procopius (ii. 11, viii. 10, § 2), according to whom it appears to have extended north of the Danube as far as the sources of the Vistula, and therefore consisted of the mountains in Moravia and a part of the Carpathiae. [L. S.]

SARMATIUM MARE (Σαρματικόν ἔσχατον), a sea in the N. of Europe, washing the coast of Sarmatia, and which must thus have been the Baltic (Tac. Germ. 45). But sometimes the Black Sea is designated by the poets under this name, as by Ovid (ex Paut. iv. 10, 38) and by Valerius Flaccus (Sarmaticus Pontus, viii. 207.) [T. II. D.]

SARMATIA, a town of Aria, mentioned by Ammianus (xxii. 6). It is probably the same as the Sarmaei of Ptolemy (ii. 17, § 4), as both he and Ammianus place it next to Bitaxa, in the same province. [V.]

SARMIZEGETUSIA (Σαρμιζηγετοςια, Ptol. iii. 8, § 9; Ζαρμιζηγετοσια, Dion Cass. viii. 9), one of the most considerable towns of Dacia, and the residence of the Dacian kings (Βασιλεια, Ptol. l. c.) It is called Sarmizegethe in the Tabula Pont., and Sarmatzae by the Geog. Rav. (iv. 7). It is inseparably the same place as that called τα βασιλεια Δασος by Dion Cassius (iv. 17; iv. 18, 8), who places it on the river Sargetis (ib. c. 14); a situation which is also testified by ruins and inscriptions. At a later period a Roman colony was founded here by Trajan, after he had expelled and killed Decebalus king of the Dacians; as is testified by its name of Colonia Ulpia Traiana Augusta, and may be inferred from Ulpian (Dig. 50, tit. 15, 1. 1), from whom we also learn that it possessed the Jus Italicum. It was the head-quarters of the Legio xii. Gemina (Dion Cass. iv. 23), and at first probably there was only a Roman encampment here (id. ivii. 9; Aur. Vict. Caes. xiiii. 4). Hadrian granted an aqueduct upon it, as appears from an inscription (Gruter, p. 177, 3; Orelli, No. 812), and that emperor seems to have retained the colony, on account of its numerous Roman inhabitants, when he resolved to abandon the rest of Dacia to the barbarians. From an inscription to this effect, found near the mouth, there would appear to have been baths here (Orell. 791). Sarmizegethusa occupied the site of the present Tarchely (called also Gradischtew), on the river Steier or Strey, about 5 Roman miles from the Ports Felix, or Vulpian Pass. (Comp. Incer. Gruter, p. 273; Orelli, Nos. 831, 3324, 3434, 3441, 3527, 3686, 4532; Zosam. Amm. pp. 40, 74; Marzali, Danub. tab. 24, 55, &c.; Urt. iii. 2. p. 616, seq.; Zumpt, in Rh. Mus. 1843, p. 253—259.) [T. II. D.]

SARNAJUS, a town in the province of Pontus, named after a certain Sarra, who is supposed to have been mentioned by Strabo (s. p. 511), which, after rising in M. Cornus, flowed in a westerly direction into the Caspian. Professor Wilson considers that it must be either the Atrek or the Gurgen. [V.]

SARNIA or SARMA, is named in the Maritime Hist, among the islands of the Ocean between Gallia and Britannia. Supposed to be Genuaey. [G. L.]

SARNAUS (Παρπαί; Saruns), a river of Cappadocia, flowing into the Bay of Naphles. It has its sources in the Apennines, above Nuceria (Nucerus), near which city it emerges into the plain, and, after traversing this, falls into the sea a short distance S. of Pompeii. Its present mouth is about 2 miles distant from that city, but we know that in ancient times it flowed under the walls of Pompeii, and entered the sea close to its gates. [Pompeii.] The change in its course is doubtless owing to the great catastrophe of A.D. 79, which buried Pompeii and Herculanenum. Virgil speaks of the Sarnaus as flowing through a plain (quod ripam sequitur Sarnaus, Aen. vii. 729); and both Silnus, Italianus and Statius, allude to it as a placid and sluggish stream. (Sil. Ital. viii. 538; Stat. Silv. i. 2. 265; Lucan, ii. 422.) According to Strabo it was navigable, and served both for the export and import of the produce of the interior to and from Pompeii. (Strab. v. 247; Ptol. iii. 5, s. 9; Ptol. iii. 1 § 7; Suet. Clar. Rex. 4.) Vibius Sequester tells us (p. 18) that it derived its name as well as its sources from a mountain called Sarus, or Sarmen, evidently the same which rises above the modern town of Sarmo, and is still called Monte Saro or Sarso. One of the principal sources of the Sarmo does, in fact, rise at the foot of this mountain, which is joined shortly after by several confluent streams, the most considerable of these being the one which flows, as above described, from the valley beyond Nuceria.

According to a tradition alluded to by Virgil (l. c.), the banks of the Sarnus and the plain through which it flowed, were inhabited in ancient times by a people to whom the name of Sarminum was evidently connected with that of the river. They are represented as a Pelasgian tribe, who settled in this part of Italy, where they founded Nuceria, as well as several other cities. (Conon, ap. Serv. ad Aen. l. c.; Sil. Ital. viii. 537.) But their name seems to have quite disappeared in the historical period; and we find Nuceria occupied by the Alsatiers, who were an Ocean or Sabellian race. [Nuceria.]
No trace is found in ancient authors of a town of the name of Sarus; but it is mentioned by the Geographer of Byzantium (iv. 32), and seems, therefore, to have grown up soon after the fall of the Roman Empire.

SARON.  
[Sharon.]  
SARON.  [Saronicus Sinus.]  
SARONICUS SINUS (Σαρωνικὸς πόλις), AEccl. Agam. 317; Strab. viii. pp. 333, 369, 374, 380; Σαρωνικὸς πόρος, Strab. viii. p. 335; Σαρωνικὸς πόλιος, Strab. viii. pp. 335, 369; Σαρωνίκα Σαλαμίνα, Dion. Per. 422; also called Xylonumo, and in Liv. iii. p. 335; Gulf of Egina), a gulf of the Aegean sea, extending from the promontory of Sunium in Attica and Scyllaeum in Troezena to the isle of Aegina. The length of the gulf, according to Scylax (p. 20, Hudson), is 740 stadia. It washes the coasts of Attica, Megaris, Corinth, Epidaurus and Troezena, and contains the islands of Aegina and Salamis. It was said to have derived its name from Sarus, a king of Troezena, who was drowned while hunting in the Troezenaan coast called Phoeleana and afterwards Sarons. (Paus. ii. 30; § 7; Etym. M. p. 708, 52; Leake, Morea, vol. ii. p. 448.) A Troezenaean river Sarus is also mentioned (Estabh. ad Dionys. Per. 422), and likewise a town of the same name. (Steph. B. s. v.) Some derived the name of the gulf from σαρωνική, "an oak." (Plin. iv. 5. s. 18.)  

SARPEDON (Σαρπηδών ο το Σαρπηδώνια άκρα), a promontory on the coast of Cilicia, 50 stadia to the west of the mouth of the Calycadnos, and 120 from Selcetena. In the peace between the Romans and Antiochus the Great this promontory and Cape Calycadnos were made the frontier between the kingdom of Syria and the free countries of Asia Minor. (Strab. xiv. p. 670; Topv. v. § 3; Apian, Syr. 39; Pomp. Mela, i. 13; Liv. xxxviii. 58; Plin. v. 22; Staad. Mar. Magni, § 163.) It now bears the name of Lissam el-Kahpe. (Leake, Asia Minor, p. 203.)  

SARPEDONIUM PROM. (Σαρπηδωνίου άκρα), Herod. vii. 58), the NW. extremity of the gulf of Melas, and due north of the eastern end of the island of Imros, now Cape Parai. [J. R.]  

SARRASTES. [Sarcest.]  
SARRUM, in Gallia, is placed by the Table between Condate (Cognac) [Contade, No. 5] and Vesuina (Périgueux). It is supposed to be Charmanas, but the real distances do not agree with the numbers in the table. [G. L.]  

SARS, a river on the W. coast of Hispania Tarraconensis, between the Prom. Nerium and the Minius. (Mela, iii. 1.) Incontestably the modern Sar, which does not reach the sea, but falls into the ancient Ula at Tarris Augusti (Torrres de Este). (Comp. Floriz, Exp. Soastr. xv. p. 41) [T. H. D.]  

SATISINA (Σατισίνα, Strab. v. Eth. Sarsis: Sarisina), a city of Umbria, situated in the Apennines, on the left bank of the river Sapis (Saoe), about 16 miles above Cassena. It seems to have been in very early times a powerful and important city, as it gave name to the tribe of the Sarisinates (Σαρισινάτωρ, Pol.), who were one of the most considerable of the Umbrian tribes. Indeed some authors speak of them as if they were not included in the Umbrian nation at all, but formed a separate tribe with an independent national character. Thus Polybius, in enumerating the forces of the Italian nations, speaks of the Umbrians and Sarisinates, and Plautus, in one passage, makes a similar distinction. (Pol. ii. 24; Plant. Motell. iii. 2. 83.) The Fasti Capitolini, also, in recording the conquest of the Sarisinates, speak of the two consuls as triumphing "de Saristibus," without any mention of the Umbrrians; but the Epitome of Livy, in relating the same event, classifies them generally among the Umbrrians. (Liv. Epit. xv.; Fast. Capiti.) The probable conclusion is that they were a tribe of the Umbrian race; but with a separate political organisation. We have no particulars of the war which ended in their subjection, which did not take place till b. c. 266, so that they were one of the last of the Italian states that submitted to the Roman yoke. From this time Sarina was certainly included in Umbria in the Roman sense of the term, and became an ordinary municipal town, not apparently of much importance. (Strab. v. p. 227; Plin. iii. 14. s. 19.) It derived its chief celebrity from its being the birthplace of the celebrated comic poet Plautus, who was born there about b. c. 254, very shortly after the Roman conquest. (Hieron, Chron. ad Ol. 145; Fest. s. v. Ploitus, p. 238.) Its territory consists of two mountain pastures,—whence it is called Silinus Italicus "dives lactis" (Sili. Ital. viii. 461),—as well as forests, which abounded in dormice, so much prized by the Romans. (Martial, iii. 58, 35.) Various inscriptions attest the municipal rank of Sarina under the Roman Empire (Orell. Inscr. 4404; Gruter, Inscr. p. 522, 8, p. 1095. 2); but its name is not again found in history. In the middle ages it sank into complete decay, but was revived in the 13th century, and is now a small town of 3600 inhabitants, which retains the ancient site as well as name. [E. H. B.]  


SARUENA (Σαρουένα), a town of Cappadocia, in the district Chaname or Chamanene. On the north-eastern slope of Mount Argaeus, celebrated for its hot springs (Topv. v. § 12; Tab. Pint., where it is called Arauenae, whence Aquae Arauenae; It. Ant. p. 292, where its name is Sacoena). It is by some believed to be the modern Bostum. [L. S.]  

SARUNTES, the name of an Alpine people (Plin. iii. 20. s. 24) in the valley near the sources of the Rhine. There seems no reason to doubt the correctness of the name, and it may be preserved in Sargna, which is north of Chur, and between Chur and the Lake of Constance. In a passage of Caesar (B. G. iv. 10) he mentions the Nuntiates as a people in the upper part of the Rhine, above the Helvetii. The name Nuntates [Nuntuates] is corrupt; and it is possible that the name Saruntes should be in its place. [G. L.]  

SARUS (Σαρός), one of the principal rivers in the south-east of Asia Minor, having its sources in Mount Taurus in Cappadocia. It first flows in a south-eastern direction through Cappadocia by the town of Comana; it then passes through Cilicia in a south-western direction, and, after flowing by the town of Adana, empties itself into the Cilician sea, on the south of Tarsus, after dividing itself into several branches. (Liv. xxxii. 41.) According to Xenophon (Aeub. i. 4. § 1) its breadth at its mouth was 3 plettras or 300 feet; and Procopius (de Aedif. v. 4) says it was a navigable river. (Comp. Strab. xii. p. 555; Topv. v. § 4; Appian, Syr. 4; Plin. vii. 3; Estabh. ad Dion. Per. 567, who erroneously calls it
SARXA. The modern name of the Sarus is SIKUM or SHEM.

[S. L. S.]

SARXA, a station on the road from Philippa to Heraclea (Pent. Tab.), to the N. of the Lake Cer- chinus, between Styrum and Scotia. Now Zikhena. (Leake, North. Grec., vol. iii. p. 227.) [E. B. J.]

SASUMJA (Σάσυμα), a town of Cappadocia, 24 Roman miles to the south of Nasaerus; the place contained the first church to which Gregory of N. xianus was appointed, and he describes it as a most miserable town. (It. Ant. p. 144; It. Hieros. p. 577; Hieroc. p. 700, with Wassel’s note.) Some look for its site near the modern Ἐπάμονα. [T. H. D.]

SASOS, or SASPESI (Σάσπεσις, Σάσπεσι), Herod. i. 104, iv. 37, 40, vii. 79: Apoll. Rhod. ii. 397, 1242; Steph. B. s. v.: cf. Ann. Mar. xxii. 8 (§ 21), a Scythian people, dwelling to the S. of Colchis and N. of Media. According to Herodotus and Stephanus (It. loc.) they were an inland people, but Apollonius places them on the sea-coast. They belonged to the 18th satrapy of the Persian empire. (Herod. iii. 94) and were armed in the same manner as the Colchians, that is, with wooden helments, small shields of untanned hide, short lances, and swords (ib. vii. 79). The Persian scholar on Apollonius derives their name from the abundance of supplies found in their country. The Saspesis appear to have inhabited that district of Georgia lying on the upper course of the river Cyrus, in which Ypsis lies, which is still called Tchcha Kartaful, and as the district contains several other places, the names of which begin with the syllable Tchha, Ritter conjectures that the Saspesis were identical with the eastern Iberians, respecting whom the Greeks invented so many fables. (Rennell, Geogr. of Herod. p. 503; Ritter, Erdkunde, ii. p. 922; Bühr, ad Herod. i. 104.) [T. H. D.]

SA SULLA, a town of Latium, situated in the neighbourhood of Tibur, of which city it was a dependency. It is mentioned only by Livy (vii. 19) among the towns taken from the Tiburtines in n. c. 334, and probably always was a small place. The site has been identified by Gell and Nibby with the ruins of an ancient town, at the foot of the hill of Sezillano, between 7 and 8 miles from Tevioli (Tibur). The ruins in question, consisting of a line of walls of polygonal construction, surrounding a hill of small extent, unquestionably indicate the site of an ancient town; but as we know that the Tiburtine territory contained several other towns besides Empulium and Sussula, the only two whose names are known to us, the identification of the latter is wholly arbitrary. (Gell, Top. Rom., p. 394; Nibby, Diatomi, vol. iii. p. 63.) [E. B. J.]

SATACHILIA (Σάταχιλία, or Σαταχίλια, Plut. iv. 7. § 17), a place in Aethiopia, on the left bank of the Nile, probably near the present Korti, or else somewhat more to the S., near the half-deestroyed village of Ambweute. [T. H. D.]

SATALA (Σατάλα), an important town of Armenia Minor, as may be inferred from the numerous routes which branched off from thence to Pontus and Cappadocia. (Its distance from Caearia was 325 miles, and 124 or 132 from Trapezus. The town was situated in a valley surrounded by mountains, a little to the north of the Euphrates, and was of importance, being the key to the mountain passes leading into Pontus; whence we find that in later times the Legio xv. Apollinaris was stationed there. In the time of Justinian its walls had fallen into decay, but that emperor restored them. (Ptol. i. 15. § 9, v. 7. § 3, v. 17. § 41; Dion Cass. xxvii. 168; Ptolemy, iv. 185, 206, 207, 216, 217; Notit. Imp., Ost. Per.)

The site of this town has not yet been discovered with certainty, though ruins found in various parts of the country have been identified with it by conjecture. (Turrnefort, Voyages, Letter 21, c. 2. p. 17; Renell, Asia Minor, ii. p. 219; Cramer, Asia Minor, i. p. 152, edit.) [L. S.]

SATARCAE, a Sicilian people on the E. coast of the Tauric Chersonesus, who dwelt in caves and holes in the ground, and in order to avoid the rigour of winter, even clothed their faces, leaving only two small holes for their eyes. (Mela, i. 2.) They were accompanied with the use of gold and silver, and carried on their traffic by means of barter. They are mentioned by Pliny under the name of Sathri Sartarchi (iv. 26). According to Ptolemy (iii. 6. § 6) there was a town in the Tauric peninsula called Sartarche (Σάρταρχη), which the scholiast (ad loc.) says was subsequently called Matarca (Ματάρχαι); but the account of the Sartharchae living in caverns seems inconsistent with the idea of their having a town.

Yet Valerius Flaccus also mentions a town—perhaps a district—called Sartarche, which, from his expression, "ditant sua muscula Sartharchen," we may conclude to have been rich in herds of cattle. (Argon. vi. 145.) The same poet describes the Sartharchae as a yellow-haired race. (ib.) [T. H. D.]

SATUCILA (Σάτυκίλα, Diod. : Eth. Σατυκίλα, Steph. B. : Satucilus, Liv. ; but Satucilus, Virg.), a town of Samnia, nearly on the frontiers of Campania. It is first mentioned at the outbreak of the First Samnite War (n. c. 334), when the consul Cornelius established his camp there, apparently to watch the movements of the Samnites in that quarter, and from thence subsequently advancing into their territory, was drawn into a defile, where he narrowly escaped the loss of his whole army, but was saved by the courage and ability of Decius. (Liv. vii. 32, 34.) Again, in n. c. 315, during the Second Samnite War, it was besieged by the Roman general, and was considered of sufficient importance to engage a Roman army for nearly a year, when it was taken by Q. Fabius. The Samnites made a vigorous attempt to relieve it, but without effect, and it fell into the hands of the Romans. (Id. ix. 21, 22; Diod. xix. 72.) From this time it continued in their power; and before the close of the war it was one of the places which they determined to occupy with a colony, which was established there in n. c. 313. (Vell. Pat. i. 14; Fest. v. s. v. Saticulus, p. 840, M.) Livy does not notice the establishment of a colony there on this occasion, but he afterwards mentions it as one of the "coloniae Latine," which distinguished themselves in the Second Punic War by their zeal and fidelity. (Liv. xxxvii. 10.) It is remarkable, however, that a few years before the name of Satucila is found among the towns that had revolted to Hannibal, and were recovered by Fabius in n. c. 215. (Liv. xxviii. 39.)

But it appears that all the MSS. have "Avteliola," (Aebelscki, ad loc. ; and though this name is otherwise quite unknown, it is certainly not safe alter
SATURNUS. 923

SATIRO. (Eih. 256; Sartrninos, Sartrnicos; Ca-
sole di Conca), an ancient city of Latium, situated
on the frontier of the Volscian territory, between
the Alban hills and the sea. This position rendered it
a place of importance during the wars between the
Romans and Volscians, and it is frequently men-
tioned in history at that period. It appears to have
been originally a Latin city, as Diodorus mentions
its name among the reputed colonies of Alba, and
Dionysius also includes it in the list of the thirty
cities of the Latin League. (Diod. viii. Fr. 3; Dia-
dyss. v. 61.) But when it first appears in his
history it is as a Volscian town, apparently a de-
pendency of Antium. It had, however, been wrested
from that people by the Romans at the same time
with Corioli, Pessina, &c; and hence it is one of
the towns the recovery of which by the Volscians is
ascribed to Coriolanus. (Liv. ii. 39.) It seems to
have continued in their power from this time till
after the Gaulish invasion, as it was not till 216 B.C.
that the head-quarters of the Volscians and their
allies on the outbreak of a war with Rome, and, after
their defeat by Camillus, was assaulted and taken
by that general. (Id. vi. 7, 8.) It would appear
that it must on this occasion have for the first time
received a Roman colony, as a few years later (n.c.
381) it is styled a "colonia populi Romanu." In
that year it was attacked by the Volscians in con-
quest with the Pausanias; and, after an obstinate
defence, was carried by assault, and the garrison
put to the sword. (Id. vi. 22.) It is subsequently
mentioned on two occasions as affording shelter to
the Volscian armies after their defeat by the Ro-
mans (Id. vii. 22, 32); after the last of these (n.c.
377) it was burnt by the Latins, who considered
themselves betrayed by their Volscian allies. (Id.
38.) It was not till n. c. 348 that the city was re-
built by the Antiates, who established a colony there;
but two years later it was again taken by the Ro-
mans under M. Valerius Corvus. The garrison, to
the number of 4000 men, were made prisoners, and
the town burnt and destroyed, with the exception of
a temple of Mater Matuta. (Id. vii. 27; Fast.
Capit.) A few years later it was the scene of a
victory of the Romans, under C. Plistius, over the
Antiates (id. viii. 1), and seems to have been soon
after restored, and received a fresh colony, as it was
certainly again inhabited at the commencement of
the Second Punic War. (Id. n. c. 320, after the
disaster of the Cannine Forks, the Satricans revolted
from Rome and declared in favour of the Sammites;
but they were soon punished for their defection,
their city being taken by the consul Papirius, and
the Samnite garrison put to the sword. (Liv. ix. 12,
16; Oro. iii. 15.) From this time it seems to have
continued subject to Rome; but its name disappears
from history, and it probably sank rapidly into de-
cay. It is incidentally mentioned during the Second
Punic War (n.c. 206) on occasion of a prodigy which
occurred in the temple of Mater Matuta, already
noticed (Liv. xxxviii. 11); but it seems cer-
tain that it ceased to exist before the close of the
Republic. Cicero indeed alludes incidentally to the
name in a manner that shows that the site at least
was well known in his time (ad Q. Fr. iii. 1 § 4);
but Pliny reckons it among the celebrated towns of
Latium, of which, in his days, no vestige remained
(Lin. iii. 3 a 9); and none of the other geographers
allude to its name. The site, like that of most of the
Latin cities which disappeared at an early period, is
a matter of much doubt; but several passages in Livy
tend to prove that it must have been situated between
Antium and Velitrae, and its site has been fixed
with much probability by Nibby at the farm or ca-
sale, now called Conco, about half way between
Anco and Velletri. The site is an isolated hill
of tufo, of somewhat quadrangular form, and about
2500 feet in circuit, with precipitous sides, and pre-
sents portions of the ancient walls, constructed in
much the same style as those of Ardea. of irregular
square blocks of tufo. The sites of two gates, one
on the E. the other to the W., may also be distinctly
traced. There is therefore no doubt that the site in
question is that of an ancient city, and the position
would well accord with the supposition that it is
that of Satricum. (Nibby, Dintorni di Romae, vol.
iii. p. 64, n.)

[2. H.B.]
SATULALA. [Seta.] SATURAE PALUS. [Pompejana Padus.] SATURIUM. [Tarentum.] SATURNI PROMONTORIUM, a headland in Hispania Tarraconensis, not far from Cartagia Nova. (Plin. iii. 3. s. 4.) It must be the same promontory called *Soudararia kopp by Ptolemy (ii. 6. § 14); now Cabo de Palos. [T. H. D.] SATYRIUM, Saturiun, Saturum, an ancient city of Etruria, situated in the valley of the Albegra (Albeba), about 24 miles from its mouth. There is no doubt that it was an ancient Etruscan city; and as Pliny tells us that it was previously called Aurinna (iii. 5. s. 8), it is probable that this was its Etruscan name, and that it first received that of Saturn at the time of the Roman colony. But no mention of it is found in history during the period of Etruscan independence; and there is certainly no ground for the supposition of Müller that it was one of the twelve cities of the Etruscan League. (Müller, *Etrusk*, vol. i. p. 350.) Dionysius indeed mentions it as one of the cities founded by the Pelasgians, and subsequently taken from them by the Tyrrhenians and Etruscans (Diovsis. i. 20); but though this is strong evidence for the antiquity of the city, there is no proof that it was ever a place of importance under the Etruscans; and it even seems probable that before the close of their rule, Saturnia had sunk into the condition of a subordinate town, and a mere dependency of Calenra. At least it is remarkable that Livy, in speaking of the establishment of the Roman colony there, says that it was settled "in agro Calentano." (Liv. xxxix. 55.)

The foundation of this colony, which was established in n. c. 183, is the only historical fact recorded to us concerning Saturnia; it was a "colonia civium," and therefore would naturally retain its colonial rank even at a late period. Pliny, however, calls it only an ordinary municipal town, but Ptolemy gives it the rank of a colony, and it is mentioned as such in an inscription of Imperial times. (Plin. iii. 5. s. 8: Ptol. iii. 1. § 49; Gruter. *Inscr.* p. 1093. 8.) It is probable therefore that it received a fresh colony under the Roman Empire, though we have no account of the circumstance. But it seems not to have been a place of any importance, and the existing remains which belong to this period are of little interest.

The modern town of Saturnia, which retains the ancient name as well as a name, is but a very poor place; but its medieval walls are based on those of the ancient city, and the circuit of the latter may be distinctly traced. It occupied the summit of a conical hill, surrounded by steep cliffs, about 2 miles in circuit. Considerable portions of the walls remain in several places; these are constructed of polygonal masonry, resembling that of Coa, but built of travertine; they are supposed by Micali to belong to the Roman colony, though other writers would assign them to the Pelasgians, the earliest inhabitants of Saturnia. (Micali, *Ant. Pop.* Ital. vol. i. pp. 152, 210; Denis, *Etruria*, vol. ii. pp. 308-310.) Numerous tombs are also found in the neighbourhood of the town, but which more resemble the cromlechs of northern Europe than the more regular sepulchres of other Etruscan cities. (Denis, t. c. pp. 314-316.) [E. H. B.]

SATYRI MONUMENTUM (voc *Saturio muhia, Strab. xi. p. 494), a monument consisting of a vast mound of earth, erected in a very conspicuous situation on a promontory on the E. side of the Cumi- merian Bosporus, 90 stadia S. of Achilleion. It was in honour of a king of Bosporus, whom Dubois de Montpéreux identifies with Satyrus I., who reigned n. c. 407-393. (Voyage autour du Caucase, v. p. 48.) The same authority (ib. p. 36) identifies the mound with the hill *Koukouba.* [T. H. D.]

SATYRIIUM INSULAE (Satyropiisk, Ptol. vii. 2. § 30), a group of three Indian islands, lying off the coast of Etruria, in the same degree of latitude as its southern point. They were said to be inhabited by a race of men having tails like Satyr; that is, probably, by apes resembling men. Perhaps the *Anambo* islands. [T. H. D.]

SATYRIIUM Promontorium (Satyropiisk, Ptol. vii. 3. § 2), a promontory on the coast of Sinua (China), forming the southern extremity of the bay Theront, and placed by Ptolemy directly under the equator. It is probably the present *Cape St. James.* (Forbiger, *Geogr.* ii. p. 477, note 51.) [T. H. D.]

SAYA. [Mapharitis.] SAVARI (Salvap, Ptol. iii. 5. § 22), a people in the N. of European Sarmatia, between the rivers Turantus and Chesimus. Schafarik (Sav. *Alterth.,* i. p. 212) identifies them with the Sjycz, a powerful Slaonian race which dwelt on the rivers Desna, Sem, and Sula, and possessed the towns *Tschernogow* and *Ljubetsch,* both of which are mentioned by Constantine Porphyrogenitus (de Adma, i. 49). The name of the Sjycz does not occur in history after the year 1024, though their land and castles are frequently mentioned in subsequent Russian annals. (Ibld. ii. p. 129.) [T. H. D.]

SAVARIA. [Sarabia.] SAVCONNA. [Avar.] SAVIA (Savia, Ptol. ii. 6. § 56), a town of the Peloponnes in Hispania Tarraconensis, the site of which is undetermined. [T. H. D.]

SAVINCA'TES. [Savinca'tus], a name which occurs in the inscription on the arch of Sinua, and is placed next to the Adanates, whom D'Anrille supposes to be the same as the Edanates [Edenesates]. His reasons for placing the Savinates below *Embrus* and on the *Durance*, are not satisfactory. He finds a name *Savarus* there, and that is all the proof except the assumption of the correctness of the position which he has assigned to the Adanates, and the further assumption that the two people were neighbours. [G. L.]

SAULOE PARTHAYNISA (Σαουλης Παρθανινας), this curiously mixed name which has passed into treaties of geography from the editions of Isidorus in the *Geographi Graeci Minores* of Hudson and Müller, appears to have rested on a bad reading of the Greek text. The amended text of the passage in question is Παρθανα Σαουλης ηη̃, ηη αθηνων (Isidor. *Stat. Paphl.* c. 12), which is probably correct (see *Geogr. Graec.* ed. Müller, Paris, 1835.) [V.]

SAUNARIA (Σαουαρια), a town of unknown site in Puntus Polonemianus, is mentioned only by Ptolemy (v. 6. § 10). [L. S.]

SAUXIUM, a little river on the N. coast of Hispania Tarraconensis, in the territory of the Concani and Saleni; now Saja. (Mela. iii. 1.) [T. H. D.]

SAVO. [Vara Sambata.] SAVO (Saroue), a small river of Campania, which appears to have formed the boundary between that country and Latium, in the most extended sense of the term. It is a small and sluggish stream ("picer Savo," *Stat. Sicil.* iv. 8. 66), flowing into the sea between Simmoca and the mouth of the Vol-
SAXA RUBRA. 925

SAXA RUBRA. (Primia Porta), a village and station on the Flaminian Way, 9 miles from Rome. It evidently derived its name from the redness of the tufo rocks, which is still conspicuous in the neighbourhood of Primia Porta. The name is written "Ad Rubras" in the Tabula, while Martial calls the place simply "Rubrae," and this form is found also in the Jerusalem Itinerary. (Martial, iv. 64: 13; Böhm. Hier. p. 612.) But the proper form of it seems to have been Saxa Rubra, which is used both by Livy and Cicero. The former mentions it during the wars of the Romans with the Veneti, in connection with the operations on the Cremerea (Liv. ii. 49); and Cicero notices it as a place in the immediate vicinity of Rome, where M. Antonius halted before entering the city. (Cic. Phil. ii. 31.) It was there also that Antonius, the general of Vespasion, arrived on his march upon Rome, when he learnt the successes of the Virellians and the death of Sabinus. (Luc. Hist. iii. 79.) At a much later period also (n. c. 32) it was the point to which Maxentius advanced to meet Constantine previous to the battle at the Milvian bridge. (Vict. Cass. 40. § 23.) We learn from Martial (I. c.) that a village had grown up on the spot, as would naturally be the case with a station so immediately in the neighbourhood of the city.

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SAXETANUM. situated 9 miles from Rome, on the Via Flaminia. (Plin. xv. 30. s. 40; Suet. Gallb. 1.) [E. H. B.]

SAXETANUM, a place in Hispania Baetica (Itin. Ant. p. 403), called Sax (2a|w'iw) by Ptolemy (ii. 4. § 7), Hexi by Meli (ii. 6), and by Pliny (iii. 3) Sexti Firmii Julius. It was the EtRanhw polis of Strabo (iii. p. 156). On the name see Casson (ad Strab. i. p. 50), and Tzschec (ad Melch. ii. 417). It was not made an outlet by its salt-fish. (Strab. iii. p. 156; Athen. iii. p. 121; Plin. xxxii. 11. s. 53; Mart. vii. 78, &c.) Now most probably Motril. (Cf. Flores, Esp. Saggi xii. p. 101.) [T. H. D.]

SAXONES (σάξωνες: Saxons), a German tribe, which, though it acted a very prominent part about the beginning and during the early part of the middle ages, yet is not mentioned in ancient history previous to A. D. 257. In that year, we are told by Eutropius (vii. 13), comp. Oros. vii. 25., that Saxons and Franks infested the coasts of Armeria and Belgica, the protection of which was intrusted to Carausius. The fact that Pliny and Tacitus do not mention them in the country in which we afterwards find them, does not prove that they did not exist there in the time of those writers. For the inhabitants of the Cumbrian Chersonesons, under which we subsequently find the Saxons, are mentioned by those writers only under the general appellation of the Cumbr, without noticing any special tribes under separate names. Ptolemy (ii. 11. § 11; comp. Steph. B. s. v.) is the first authority describing the habitations of the Saxons, and according to him they occupied the narrow neck of the Cumbrian Chersonesus, between the river Albis (Elbe) and Chassarum (Trave), that is, the country now called Holstein. Their neighbours on the south of the Albis were the Chauci, in the east the Sudarones, and in the north the Singulones, Angli, and other smaller tribes of the peninsula. But besides this portion of the continent, the Saxons also occupied three islands, called "Saxon islands," off the coast of Holstein (Σέξονα καταραί, Πολικ. ii. 11. § 31), one of which was no doubt the modern Hebbelund; the two others must either be supposed to have been swallowed up by the sea, or be identified with the islands of Dyckland and Viehbovel, which are nearer the coast than Hebbelund.

The name Saxones is commonly derived from Seax or Secke, a battle-knife, but others connect it with Sax (earth) or Sax, according to which words would describe the people as living in fixed seats or habitations, as opposed to the free or wandering Franks. The former, however, is the more probable origin of the name; for the living in fixed habitations was certainly not a characteristic mark of the ancient Saxons. They appear to have gradually spread along the north-western coast of Germany, and to have gained possession of a large extent of country, which the Roman geographer (iv. 17, 18, 23) calls by the name of Saxonia, but which was certainly not inhabited by Saxons exclusively. In A. D. 371 the Saxons, in one of their usual ravaging excursions on the coasts of Gaul, were surrounded and cut to pieces by the Roman army under Valentinian (Oros. vii. 32; Amm. Marc. xxvii. 2. 5; comp. xxvii. 4, xxvii. 8; Zosim. iii. 1. 6,) and about the middle of the fifth century a band of Saxons led by Hengist and Horsa crossed over into Britain, which had been completely given up by the Romans, and now fell into the hands of the raving Saxons, who in connection with other German tribes permanently established themselves in Britain, and there developed the great features of their national character. (Beda, Hist. Eccles. i. 12.) As the Romans never invaded the original country of the Saxons, we know of no towns or places in it, with the exception perhaps of the town of Treva (Tróvo) mentioned by Ptolemy (ii. 11. § 37). Besides those already mentioned, there are but few places mentioned by ancient writers in which the Saxons are mentioned, such as Marcian, 53; Claud. de Lond. Sid. ii. 255; Sidon. Apoll. vii. 90. 369. Among modern writers the reader may consult Kufahl, De Saxonum Origine, Berlin, 1830, 8vo., and the best works on the early history of England and Germany. [L. S.]

SAXONUM INSULAE. [Saxones.]

SCAILDAVA, a town in Moesia Inferior, between Novae and Trinacriam. (Itin. Ant. p. 222.) It is called "Scedels (Σκεδελός)" by Procopius (de Aed. iv. 11). Variously identified with Ratomum and Rustschuck. [T. H. D.]

SCALABIS, a town in Lusitania, on the road from Olisipo to Emerita and Bracara. (Itin. Ant. pp. 420, 421.) Pliny (iv. 21. s. 32) calls it a Roman colony, with the surname Praesidium Julianum, and the seat of one of the three "conventus juridici" of Lusitania. It is undoubtedly the same place which Ptolemy (ii. 5. § 7) erroneously calls "Scalabis," which is probably a corruption of Σκαλάδης καλ. (κόλοκων). The modern Scalastram. (Cf. Wesseling, ad Itin. L. c.; Isidore de Vir. Ill. c. 44; Flores, Esp. Saggi xiii. p. 69.) [T. H. D.]

SCALDIS (Schebele, Escout) a river in North Gallia. Caesar (B. G. vi. 33), the first writer who mentions the Scalid, says, when he was pursuing Ambiorix, that he determined to go "as far as the Scalidis which flows into the Mosse (Moass) and the extremity of the Arduenea." (Ardeones). All the MSS. quoted by Schneider (B. G. vi. 33) have the reading "Scaliden," "Schalden," "Scaldin," and other trifling varieties, except one MS. which has "Sumbin:" so that, as Schneider concludes, we cannot doubt that Caesar wrote "Scalida" in this passage. Pliny (iv. 17) describes the Scalida as the boundary between the Gallic and Germanic nations, and says nothing of its union with the Mosse: "A Scalid ad Sequanam Belgicae;" and "a Scalidi incolunt extera Touxandri pluribus nominibus." Some geographers suppose that the Tabula Peutingeriana, in which Scebele is

SCAMANDER. The passage of Caesar is more easily explained by supposing that he knew nothing of the lower course of the Schebele, and only reported what he heard. It is possible that the East Schebele was once the chief outlet of the Schebele, and it may have had some communication with the channels about the islands between the East Schebele and the lower course of the Mosse, which communication no longer exists. There is at least no reason for taking, in place of "Schebele," or "Scaliden," the reading "Sabin" (Σαβίν), from the Greek version of the Commentaries.

The Schebele rises in France, in the department of Ainé. Below Antwerp it enters the sea by two estuaries, the Hond or West Schebele and the East Schebele. [G. L.]

SCAMANDER (Σκαμάνδρος: Mendaria Su, or the river of Brunabanqui), a famous little stream in the plain of Troy, which according to Homer (II. x. 74) was called Xanthis by the gods and Scamander by men; though it probably owed the
name Xanthus to the yellow or brownish colour of its water (comp. H. vi. 4, xxi. 8). Notwithstanding this distinct declaration of the poet that the two names belonged to the same river, Pliny (v. 33) mentions the Xanthus and Scamander as two distinct rivers, and describes the former as flowing into the Portus Achaearum, after having joined the Simoeis. In regard to the colour of the water, it was believed to have even the power of dyeing the wool of sheep, which drank of it. (Aristot, Hist. Anim. iii. 12; Adian, Hist. Anim. viii. 21; Plin. ii. 106; Vitruv. viii. 3.14.) Homer (H. xxi.147, &c.) states that the river had two sources close to the city of Ilium, one sending forth hot water and the other cold, and that near these springs the Trojan women used to wash their clothes. Strabo (xiii. p. 602) remarks that in his time no hot spring existed in those districts; he further asserts that the river had only one source; that this was far away from Troy in Mount Ida; and lastly that the notion of its rising near Troy arose from the circumstance of its flowing for some time under ground and reappearing in the neighbourhood of Ilium. Homer describes the Scamander as a large and deep river (H. xx. 73, xxi. 15, xxi. 148), and states that the Simoeis flowed into the Scamander, which after the junction still retained the name of Scamander (H. v. 774, xxi. 124; comp. Plin. ii. 106; Herod. v. 65; Strab. xiii. p. 595). Although Homer describes the river as large and deep, Herodotus (vii. 42) states that its waters were not sufficient to afford drink to the army of Xerxes. The Scamander after being joined by the Simoeis has still a course of about 20 stadia eastward, before it reaches the sea, on the east of Cape Sigeum, the modern Kima Kale. Ptolemy (v. 2 § 3), and apparently Pomp. Mela (i. 18), assign to each river its own mouth, the Simoeis discharging itself into the sea at a point north of the mouth of the Scamander. To account for these discrepancies, it must be assumed that even at that time the physical changes in the aspect of the country arising from the muddy deposits of the Scamander had produced these effects, or else that Ptolemy mistook a canal for the Scamander. Even in the time of Strabo the Scamander reached the sea only at those seasons when it was swollen by rains, and at other times it was lost in marshes and sand. It was from this circumstance, that, even before its junction with the Simoeis, a canal was dug, which filled the river as it flowed into the sea, south of Sigeum, so that the two rivers joined each other only at times when their waters were high. Pliny, who calls the Scamander a navigable river, is in all probability thinking of the same canal, which is still navigable for small barges. The point at which the two rivers reach the sea is now greatly changed, for owing to the deposits at the mouth, the coast has made great advances into the sea, and the Portus Achaearum, probably a considerable bay, has altogether disappeared. (Comp. Leake, Asia Minor, p. 289, 302, and the various works and treatises on the site and plain of ancient Troy.)

SCAMANDRIA. [L. S.]

SCAMANDRAEA, a small town of Mydia, no doubt situated on the river Scamander in the plain of Troy (Plin. v. 33; Herod. p. 662, where it is called Scamandros). Leake (Asia Minor, p. 276) conjectures that it stood on a hill rising below Bisindus. An inscription referring to this town is preserved in the museum at Paris (Choiseul-Gouffier, Voyage d'un Etranger en Perse, tom. ii. p. 288.) [L. S.]

SCAMBOINIDAE. [Athenae, p. 302, a.]

SCANDIA. 927

SCAMPÆ. [ILLYRICUM, Vol. ii. p. 36, b.]

SCANDARIUM. [Cos.]

SCANDIA. [Cythera.]

SCANDIA (Σκάνδαλια) or SCANDINAVIA. Until about the reign of Augustus the countries north of the Cimmerian Chersonesus were unknown to the ancients, unless we assume with some modern writers that the island of Thule, of which Tythicus of Masalia spoke, was the western part of what is now sometimes called Scandinavia, that is Sweden and Norway. The first ancient writer who alludes to these parts of Europe, Pomp. Mela, in the reign of Claudius, states (iii. 3) that north of the Alis there was an immense bay, full of large and small islands, between which the sea flowed in narrow channels. No name of any of these islands is mentioned, and Mela only states that they were inhabited by the Hermiones, the northernmost of the German tribes. In another passage (iii. 6) the same geographer speaks of an island in the Sinus Codanus, which, according to the common reading, is called Codaonia, or Candinavia, for which some have emended Scandinavia. This island is described by him as surpassing all others in that sea both in size and fertility. But to say the least it is very doubtful as to whether he alludes to the island afterwards called Scania or Scandinavia, especially as Mela describes his island as inhabited by the Teutones. The first writer who mentions Scandina and Scandinavia is Pliny, who, in one passage (iv. 27), like- wise speaks of the Sinus Codanus and its numerous islands, and adds that the largest of them was called Scandinavia; its size, he continues, is unknown, but it is inhabited by 500 pugi of Hellevones, who regard their island as a distinct part of the world (aper terrarum orbis). In another passage (iii. 39) he mentions several islands to the east of Britain, to one of which he gives the name of Scandi- via. From the manner in which he speaks in this latter passage we might be inclined to infer that he regarded Scandinavia and Scania as two different islands; but this appearance may arise from the fact that in each of the passages referred to he followed different authorities, who called the same island by the two names Scandia and Scandinavia. Ptolemy (ii. 11. §§ 33, 34, 33) speaks of a group of four islands on the east of the Cimmerian Chersonesus, and of which he calls the Scandiae Iassae (Σκάνδαι Ιάσαια), and of which he calls the Scandia in the most eastern one is called Scania, extending as far as the mouth of the Vistula. In all these accounts there is the fundamental mistake of regarding Scandinavia as an island, for in reality it is connected on the north- east with the rest of Europe. Pliny speaks of an immense mountain, Svea, in Scandinavia, which may possibly be Mount Kjolen, which divides Sweden from Norway, and a southern branch of which still in some measure bears the name of Svec-Ryggan. The different tribes mentioned by Ptolemy as inhabiting Scandinavia are the Cheadini (Χαδηνειοι), Phahone (Φαθωνες), Pharaesi (Φαραες), Gatae (Γαται), Dauniones (Δαυνιόνες), and Luvoni (Λυουνι). At a later time, Jornandes (de Reb. Get. p. 51, &c.) enumerates no less than twenty-eight different tribes in Scandinavia. Tacitus does not indeed mention Scandia, but the Sutones and Suiones (whence the modern name Sweden) must unquestionably be con- sidered as the most northern among the German tribes and as inhabitants of Scandinavia (Germ. 44, 45). It is well known that according to Jornandes the Gothis, and according to Paulus Diaconus (v. 2) the
SCARDONIA, a small island in the northern part of the Aegaean sea, between Pearsareth and Scyros, now Skandole. (Plin. iv. 12. s. 23; Mela, i. 7. § 8.)

SCANDINAVIA. [Scand.]

SCAPITI HYLE (Σκαπτι Παγι, Plat. Cin. 4, de Exilio, p. 605; Marcellin. Vitr. Thucyl. § 19), or the "foss wood," situated on the confines of Macedonia and Thrace, in the anfractuous district of Mt. Panzaean, to which Thucydides was exiled, and where he composed his great legacy for all ages—the history of the war in which he had served as general. [E. B. J.]

SCAP'TIA (Eth. Σκαπτηνιος, Scapitennis: Paserborne), an ancient city of Latium, which appears to have ceased to exist at a very early period. Its name is found in Dionysius among the thirty cities of the Latin League (Dionys. v. 61); and it therefore seems probable that it was at that time a considerable, or at all events an independent, town. No mention of it is subsequently found in history, but after the great Latin War it was included in one of the new Roman tribes created on that occasion (n. c. 332), to which it gave the name of Scaptian. (Fest. s. v. Scaptila, p. 343; Liv. viii. 17.) No subsequent mention is found of the town, and it is only noticed by Pliny among the "clara oppida" of Latium, which in his time had utterly disappeared (Plin. iii. 5. s. 9). Silius Italicus also alludes to the "Scapta pabes," but in a passage from which no inference can be derived (viii. 395). The Scapitenses noticed by Suetonius (Aug. 40) and elsewhere were the members of the Scaptian tribe. There is no real clue to its position; that derived from the passage of Festus, from which it has been commonly inferred that it was in the neighbourhood of Pedum, being of no value. The words "quam Pedani incompleti," found in all the ordinary editions of the "Geographia" of Ptolemy, are in fact merely a supplement of Uvarius, founded on an inference from Livy (xii. 14, 17), which is by no means conclusive. (See Miller's note.) But supposing that we are justified in placing Scapta in this neighbourhood, the site suggested by Nibby, on the hill now occupied by a farm or castrum called Paserboro, is at least probable enough; the position is a strong one, on the point of one of those narrow ridges with precipitous sides between two ravines, which abound in this part of the Campo Formio. It is about 3 miles NW. of Galliano, the presumed site of Pedum; and the existence of an ancient town on the spot is attested by the fragments of ancient walls, the large, roughly-hewn masses of which are found worked up into more recent buildings. Its situation closely resembles that of Galliano itself, as well as that of Zagarolo, about 3 miles further S. (where there are also indications of ancient habitation); and the identification of any of the three can be little more than conjectural. (Nibby, Duntorm, vol. iii. pp. 70, 71.) [E. H. B.]

SCARPHIE, a town on the western bank of Lake Pelo in Upper Pannonia, on the road leading from Carnuntum to Sabaria. (Plin. iii. 27; It. Ant. pp. 233, 261, 262, 266; Tab. Ptol.) According to coins and inscriptions found at the place, it was a municipium with the surname of Flavia Augusta. Hence it appears that the reading in Pliny, "Scabaria Julia," is not correct, and that we must read either Scarbantia Flavia, or Scarbantia et Juliana. Its site is now occupied by the town of Oedeburg, in Hungarian Soprony or Sopron. (Comp. Muchar, Norikum, i. p. 168; Schüerwiser, Antiquitates Saba- riae, p. 51; Orelli, Inscription. n. 4992.) [L. S.]

SCARHARIA, a town in Rhamna, between Parthenium and Vindobona, on the road leading from Augusta Vindelicorum into Italy, occupied the site of the modern Scarnhart. (Tabula Peutingeriana.) [L. S.]

SCARDO'NA (Σκαρδονα, Ptol. ii. 17, § 3; Procop. B. G. i. 7, iv. 23; Plin. iii. 26; Geogr. Rav. v. 14; Σκαρδω, Strab. viii. p. 315; Sarduna, Pont. Tab.), a town in the territory of the Libarni on the Titius, 12 M. P. from where that river meets the sea. From the circumstance of its having been one of the three "conventus" of Dalmatia, it must have been a place of importance, and was used from early times as a depot for the goods which were transported by the Titius to the inland Dalmatians. (Strab. 16.) The modern Scardonia in Illyric Scardin or Scerdin, retains the name of the old city, though it does not occupy the site, which was probably further to the W. (Wilkinson, Dalmatia, vol. i. p. 191.) Ploemey (ii. 17, § 13) has an island of the same name off the Liburnian coast,—perhaps the rocky and curiously-shaped island of Pago. [E. B. J.]

SCARDES, SCODRUS, SCORDUS MONS (νο Σκαρδος ηος, Polyb. xxvii. 8.; Ptol. ii. 16, § 1), the desolate heights which are mentioned incidentally by Livy (xxii. 20, xxiv. 31) as lying in the way from Sybaris to Scordra, and as giving rise to the Orcini. They seem to have comprehended the great summits on either side of the Drile, where its course is from E. to W. (Leake, Northern Greece vol. iii. p. 477.) In Kiepert's map (Europaeous Turkei) Scardus (Schar-Dagh) extends from the Ljubabina to Skaleh; over this there is a "col" from Kalkandeli to Prisinten not less than 1150 ft. above the level of the Ljubabina. (Strab. Geogr.) According to the nomenclature of Grisebach, Scardia reaches from the Ljubabina at its NE. extremity to the SW. and S. as far as the Klisoura of Devis; S. of that point Pindus commences in a continuation of the same axis. [E. B. J.]

SCARNUNGA, a river of Pannonia, mentioned only by Jornandes (de Reb. Get. 52), which is impossible to identify from the vague manner in which it is spoken of. [L. S.]

SCARPHIE or SCARPHIEA (Σκαρφη, Rom.; Σκαρφε, Strab., Paus., Steph. B.; Eth. Σκαρφεις, Σκαρφειά), a town of the Locri Epicenndii, mentioned by Homer. (H. i. 532.) According to Strabo it was 10 stadia from the sea, 30 stadia from Thronion, and a little less from some other place of which the name is lost, probably Nicara. (Strab. ix. p. 426.) It appears from Pananias that it lay on the direct road from Elatia to Thermopylae by Thronion (viii. 15, § 5), and likewise from Livy, who states that Quintus Flamininus marched from Elateia by Thronium and
SCARPONA.

Scarpieha to Heraclia (xxxiii. 3). Hence the town may be placed between the modern villages of Adenea and Mola. (Leake, Northern Greece, vol. ii. p. 178.) Scarpieha is said by Strabo to have been destroyed by an inundation of the sea caused by an earthquake (p. 60), but it must have been afterward rebuilt, as it is mentioned by subsequent writers down to a late period. (Plin. iv. 7. s. 12; Ptol. iii. 15; § 11; Hieroc. p. 643; Geog. Biv. iv. 10; Const. Porphyry, de Them. ii. 5. p. 51, Bonn.) Scarpieha is also mentioned by Lycophr. 1147; Appian. Syr. 19. Pasch. ii. 29, § 3, x. 1. 52.

SCARPONA or SCARPONNA, in Gallia, is placed in the Antonine Itin. and in the Table on a road between Tullum (Tout) and Divodurum (Mels). The two authorities agree in placing it at the distance of x. from Tullum; but the Itin. makes the distance from Scarpieha to Divodurum xii, and the Table makes it xiii. The larger number comes nearer to the truth, for the place is Charponne, on the Moselle. An inscription has been found at Charponne, which is a small town near viarm surrand. (Salab. V. S. P. M. Scarp. Civit. Leuc.) Scarpieha was in the territory of the Leuci. (Leucel.) Jovinio, Equitum Magister, defeated the Alemanni near Scarpieha in A. D. 366, in the reign of Valentinian and Valens. (Amm. Marc. xxvii. 2; A. D'Anville, Notice, &c.: Ubert, Galliaca, p. 506.) [G. L.]

SCENAE (Σκηναί). 1. A town of Mesopotamia on a canal from the Euphrates, and on the borders of Babylonia, 18 schoeni from Seleucia, and 25 days' journey from the passage of the Euphrates at Zemgna. (Strab. vi. p. 748.) It belonged to the peaceful and nomadic tribe of the Scenitae, and therefore, though called by Strabo διολογος πόλης, was probably only a city of tents, as, indeed, its name implies.

2. SCENAE MANDRAE, a place in Middle Egypt, on the right bank of the Nile, between Aprescopilitos and Babylon, a little SE. of Memphis. (Itin. Ant. p. 169.) It had a Roman garrison, and in later times became the seat of a Christian bishop. (Not. Imp.; comp. Wesseling, ad Itin. l. ec.)

3. SCENAE VETERANORUM, a place in Lower Egypt, on an arm of the Nile, and on the road from Helipolis to Vicus Judaecorum. (Itin. Ant. pp. 163, 169.) It lay SW. of Busbasus. [T. H. D.]

SCENTIAE (Σκητηα), a generic name for various Arab tribes in Pinus, often distinguished by some other appellation. Thus, towards the lower part of the Euphrates, besides the "Attali ibatrunes, Ara- bium gens," he places the Scenitae (vi. 26), whom he mentions again more fully (c. 28), "Nomadis inde infestastiores Chaldaeorum Scenitae, ut diximus claudunt, et ipsi vagni, sed a tubernicals cognominati, quae ciliics metantur, ubi libuit. Deinde Nabataei, &c. Then again below the confines of the Euphrates and Tigris he places the Nomades Scenitae on the right bank of the river, the Chaldai on the left. He speaks also of the Scenitae Salacie. Strabo also uses the name in the same latitude of application of many various tribes of Arabia, Syria, and Mesopotamia (see Index, &c.); but Plutney assigns them a definite seat near the mountains which stretch along the north of the peninsula, north of the Thaditae (al. Oaditae) and Saracen (vi. 7. § 21); and in this vicinity, towards the Red Sea, it is that Ammannus Marcellinus places the Scenite Arabs, whom posterity called Saracens (xiii. 6) [Saraceni.] The remark of Bochart is therefore borne out by authorities. * Ubi Scenitae Eratosthenes, ibi Saracens ponunt Presepian et Marcianus. Saraceni unumrum a Sceniti locorum differential, quod Scenitam nomen est vetustius." (Geogr. Sac. v. l. p. 213.) [G. W.]

SCEPSIS (Σκεψίς; Eth. Ἰννίς). A city of Phrygia, on the SE. of Myasia, on the river Aesseus, 150 stadia to the SE. of Alexandria Troas, and not far from Dicte, one of the highest points of Mount Ida. It was apparently one of the place of the highest antiquity; for it was believed to have been founded immediately after the time of the Trojan War, and Demetrius, a native of the place, considered it to have been the capital of the dominations of Aeneas. (Strab. xiii. p. 607.) The same author stated that the inhabitants were transferred by Scamandrius, the son of Hector, and Aesseus, the son of Aeneas, to another site, lower down the Aesseus, about 60 stadia from the old place, and that there a new town of the same name was founded. The old town after this was distinguished from the new one by the name of Palaecepsis. For two generations the princes of the house of Aeneas maintained towns in the new; but the form of government there became oligarchic. During this period, colonists from Miletus joined the Scenite, and instituted a democratic form of government. The descendants of the royal family, however, still continued to enjoy the regal title and some other distinctions. (Strab. l. c. comp. xiii. p. 603; xiv. p. 635; Plin. v. 2; Steph. B. s. r.) In the time of Xenophon (Hill. iii. 1. § 13), Scipse belonged to Mopsus, a Dardanian princess; and after her death it was seized by Medias, who had married her daughter; but Dercyllidas, who had obtained admission into the town under some pretext, expelled Medias, and restored the sovereign power to the citizens. After this we hear no more of Scipse until the time of the Macedonian supremacy, when Antigonus transferred its inhabitants to Alexandria Troas, on account of their constant quarrels with the town of Cereone in their neighbourhood. Lysimachus afterwards allowed them to return to their ancient home, which at a later time became subject to the kings of Pergamum. (Strab. xiii. p. 597.) This new city became an important seat of learning and philosophy, and is celebrated in the history of the works of Aristotle. Strabo (xiii. p. 608) relates that Neleus of Scipse, a pupil of Aristotle and friend of Theophrastus, inherited the library of the latter, which also contained that of Aristotle. After Neleus' death the library came into the hands of persons who, not knowing its value, and being unwilling to give them up to the library which the Pergamene kings were collecting, concealed these literary treasures in a pit, where they were exposed to injury from damp and worms. At length, however, they were rescued from this place and sold to Apollon of Teos. The books, in a very mutilated condition, were conveyed to Athens, and thence they were carried by Simia to Rome. It is singular that Sceylas (p. 36) enumerates Scipse among the Aecolan coast-towns; for it is evident from Strabo (comp. Démesth. c. Arístoc. p. 671) that it stood at a considerable distance from the sea. The town of Palaecepsis seems to have been abandoned entirely, for in Pinus' time (v. 33) not a vestige of it existed, while Scipse is mentioned by Hierocles (p. 664) and the ecclesiastical notices of bishoprics. In the neighbourhood of Scipse there existed very productive silver mines. It was the birthplace of Demetrius and Metrodorus. The former, who bestowed much labour on the topography of Truah, spoke of
SCHEIDIA. [Coelcyra.]

SCIONUSSA, a small island in the Aegean sea, one of the Sporades, S. of Naxos. (Plin. iv. 12. s. 68.)

SCHISTE (ἡ σχιστὴ δόξη), the name of the road leading from Delphi into Central Greece, was more particularly applied to the spot where the road divided into two, and which was called τρεῖς κέλευθος, redesigning the road to Delphi as one of the three. Of the other two roads, the NE. led to Delphi; the SE. parted into two, one leading to Trachis and Ledaicia, the other to Ambrymus and Stiris. At the spot where the three roads met was the tomb of Laus and his servant, who were here slain by Oedipus. It must have stood at the entrance of the Zimeus Derweni, or opening between the mountains Cirphis and Parnassus, which leads to Delphi. The road from this point becomes very steep and rugged towards Delphi, as Pausanias has described it. (Aeschy. Oed. Tyr. 733; Emp. Phoeb. 38; Pass. ii. 2. § 4, x. 5: § 3; Leake, Northern Greece, vol. ii. p. 103.)

SCIOGENUS (Σχιογένος), the name of several towns, from the reeds or rushes growing in their neighborhood. 1. (usually Σχιοίης), a town in Boeotia, mentioned by Homer (II. ii. 437), and placed by Stabo upon a river of the same name in the territory of Thebes, upon the road to Athens, and at the distance of 50 stadia from Thebes. (Strab. ix. p. 408; Eustath., ad loc.; Steph. B. s. s.; Nicander, Theseevs. 857; Pass. ii. 7. s. 12.) This river is probably the stream flowing into the lake of Hylaeus from the valley of Morige, and which near its mouth is covered with rushes. Nicander is clearly wrong, who makes (l. c.) the Schoenus flow into the lake Copais. (Ullrich, Reisen, p. 258; Leake, Northern Greece, vol. ii. p. 320.) Schoenus was the birthplace of the celebrated Atalanta, the daughter of Schoenus (Paus. viii. 35. § 10); and hence Stadius gives to Schoenus the epithet of "Atalantica." (Stal. Thuc. vii. 267.)

2. A town in the centre of Arcadia near Mythydrum, which was said to have derived its name from the Boeotian Schoenus. (Paus. viii. 35. § 10; Steph. B. s. v.; Leake, Peloponnesiac. p. 240.)

3. A harbour in the Corinthia. [Corinthus, p. 683, a.]

4. A river near Maroneia in Thrace, mentioned only by Melo (ii. 2. § 8).

SCIOGENUS, a bay on the west-coast of Caria, on the south-east of the Cisian Cilicium, and opposite the island of Syme. (Proc. Med., i. 16; Plin. v. 29.) It should be observed, however, that this is the bay of Schoenus is only conjectural, and based upon the order in which Pliny mentions the places in that locality. [L. S.]

SCIA (Σία: Ete. Σιαίας), a small town in Euboea (Steph. B. s. v. Σιαίας), probably in the territory of Eretria, since Pausanias (iv. 2. § 3) mentions Seium as a district belonging to Eretria.

SCIAS. [Megaliopolis, p. 309, b.]

SCIATHUS (Σιαθόος; Ete. Σιαθός; Skiathos), a small island in the Aegean sea, N. of Euboea, and a little E. of the Magnesian coast of Thessaly, is described by Pliny as 15 miles in circumference (iv. 12. s. 23). It is said to have been originally colonised by Pelagians from Thrace, who were succeeded by Chalcidians from Euboea. (Seym. Oh. 584.) It possessed two towns, one of which was also called Sciathus, but the name of the other is unknown. (Seylax, p. 23; Hudson; Strab. ix. p. 436; Ptol. iii. 13. § 47.) It is frequently mentioned in the history of the invasion of Greece by Xerxes, since the Persian and Grecian fleets were stationed near its coasts. (Herod. vii. 176, 179, 182, 183, viii. 7.) It afterwards became one of the subject allies of Athens, but was so insignificant that it had to pay only the small tribute of 200 drachmas yearly. (Franz, Elem. Epigr. 32.) The town of Sciathus was destroyed by the last Philip of Macedonia, n. c. 200, to prevent its falling into the hands of Attalus and the Romans. (Liv. xxxi. 28, 45.) In the Mithridatic War it was one of the haunts of pirates. (Appian, Mithr. 29.) It was subsequently given by Antony to the Athenians. (Appian, B. C. v. 7.) Sciathus was celebrated for its wine (Athen. i. p. 30, f.), and for a species of fish found off its coasts and called kestreuos. (Athen. i. p. 4, c.; Polux, vi. 63.) The modern town lies in the SE. part of the island, and possesses an excellent harbour. The inhabitants have only been settled here since 1829, previous to which time their town stood in the NE. part of the island upon a rock projecting into the sea, and accessible only upon one side, as more secure against the pirates. Ross says that the new town stands upon the site of the ancient city, but the latter was not the homonymous capital of the island, which occupied the site of the old town in the NE. part of the island, as appears from an inscription found there by Leake. The ancient city in the NE. of the island, upon which the modern town now stands, is probably the second city mentioned by Seylax, but without a name. (Ross, Wanderungen in Griechenland, vol. ii. p. 50; Leake, Northern Greece, vol. iii. p. 111.)

SCIDIRUS (Σιδήριος; Ete. Σιδήριας, Steph. B. Supr.), a Greek city on the coast of Lucania, on the Tyrrenian sea, between Pyxus (Baxentum) and Laus. It is mentioned only by Herodotus (vi. 21), from whom we learn that it was, as well as Laus, a colony of Sybaris, and was one of the places to which the surviving inhabitants of that city retired, after its destruction by the Crotonians. It does not appear from his expressions whether these towns were then first founded by the invigizers, or had been previously settled as regular colonies; but the latter supposition is much the more probable. It is singular that no subsequent trace is found of Scidirus: its name is never again mentioned in history, nor alluded to by the geographers, with the exception of Stephano of Byzantium.
SCILLUS

(κατεχομένην), who calls it merely a "city of Italy." We have therefore no clue to its position; for even its situation on the Tyrrhenian sea is a mere inference from the manner in which it is mentioned by Herodotus in conjunction with Lais. But there exist at Supri, on the Gulf of Policastro, extensive remains of an ancient city, which are generally considered, and apparently not without reason, as indicating the site of Scillus. They are said to consist of the remains of a theatre and other public buildings of the time of the Roman occupation of the coast. Scillation, when the Alps at Sciconagmus, and then he gives the breadth of Gallia from Sciconagmus to the Tyreennes and Illiberis. (See the notes and emendations in Harduin's edition.) It appears then that Sciconagmus was at the foot of the Alps on the Italian side; and if the position of Ocelum was certain, we might probably determine that of Sciconagmus, which must have been on the line of the passage over the Alps by the Mont Cenis. It was a great mistake of Boule and Harduin to suppose that Sciconagmus was the same as Segnis or Susum. D'Anville guesses that Sciconagmus may be a place which he calls "Chomat de Siquin, at the entrance of the Col de Cestrives, which leads from the valley of Secane (Cesonao) into that of Pro-belias." As usual, he relies on the resemblance of the ancient and modern names, which is often useful evidence; for "magnus" in Sciconagmus is rarely a common Gallic name for town. D'Anville also supposes that this position of Sciconagmus is confirmed by the site of Ocelum, as he has fixed it. [OCELUM] But all this is vague.

SCIONE (Σκιόνη, Herod. viii. 123, viii. 128; Thuc. iv. 120—123, 133, v. 32; Strab. vii. p. 330; Pomp. Mela. ii. 2. § 11; Plin. iv. 17: Ech. Zeuxavae, Herod.: Ζυκωνίδας, Steph. B. s. c.), the chief town on the isthmus of Paelae in Macedonia. Although it is called itself Archaean, like many other colonial towns, in default of any acknowledged mother-city, it traced its origin to warriors returning from Troy. Under concert with Brasidas the Scionians proclaimed their revolt from Athens, two days after the truce was sworn, March, b.c. 421. Brasidas, by a speech which appealed to Greek feeling, wound up the citizens to the highest pitch of enthusiasm. The Athenians, furious at the refusal of the Scionians to give up this prize, which they had gained after the truce, passed a resolution, under the instigation of Cleon to kill all the grown-up male inhabitants of the place, and strictly besieged the town, which Brasidas was unable to relieve, though he had previously conveyed away the women and children to a place of safety. After a long blockade Scione surrendered to the Athenians, who put all the men of military age to death, and sold the women and children to slavery. The site of this ill-fated city must be sought for between the capes Palathrion and Posidithi. (Leake, Northern Greece, vol. iii. p. 157.)

SCIRDIUM. [SALAMIS]

SCIRI or SCIRI, a population variously placed by various authors. The first who mentions them is Pline (iv. 13. s. 27), who fixes them in Eridia, i.e. in the parts to the NE. of the extreme frontier of what he and his contemporaries call Germany, i.e. East Prussia, Courland, Livonia, Esthonia, and part of Finland. "guidam hanc habitantem Ultam usque flavium a Sarmaticis, Venedis, Sciriis, Hirria, tradunt." No other author either mentions the Hirri or places the Sciri thus far northward.

The most interesting notice of them is in the so-called Oliban inscription (Bückh, Inscri. no. 2058), wherein they are mentioned as dangerous neighbors to the town of Oliba along with the Galatae, the Tsilumatae, the Scytheae, and the Saurutalae (Zeuss, Die Deutschen, i.e. s. e. Gaules); and, doubtless, the neighbouring town of Oliba was their true locality.

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The evidence of Jornandes makes them Alans ("Sciri et Satagari et ceteri Alanorum," Rick. Get. 19), evidence which is important, since Peria, the耐ty of the Alan king Candiax, was the writer's grandfather. They are made by Sidonius (Carm. vii. 322) part of Attia's army, by Jornandes subjects of Odoacer, by Procopius members of the Goth and Alan alliance. They were, almost certainly, a Scythian tribe of Kherson, who during the period of the Greek settlements harassed Oibia, and, during the Byzantine period, joined with the other barbarians of the Lower Danube against Rome. Of these, the chief confederates were the Herni and Turcoli; with whom they found their way as far west as Bavaria. The present country of Styria (Styrgia) [longitude = the March of the Sciri or Sciri, the change from Sc to St being justified by the Bavarian Count Von Schiern in one part of a document of the 10th century being made a Comes de Squir in another. Add to this the existence of a Nemus Scirorum in Byzantium.]

The Sciri of the later writers were probably a portion of the Scythians of the parts between the Danube and Don, under a newer and more specific name. The transportation into Styria along with an inroad of Uldis, king of the Huns, seems to have broken up the name and nation. Sozomenus saw the remnants of them labouring as slaves in the mines of Mount Olympus in Bithynia (ix. 5). [R. G. L.]

SCIRRIS (ἡ Σκιρίς: Eth. Σκιρίς, fem. Σκιρίσ), a rugged and barren mountainous district, in the north of Laconia, between the upper Eurotas on the west and the Oenus on the east, and extending north of the highest ridge of the mountains, which were the natural boundary between Laconia and Arcadia. The name probably expressed the wild and rugged nature of the country, for the word signified hard and rugged (σκιρός, σκιρίς, ασκιρός, ἄσκηρος). It was bounded by the Messenians on the north, and by the Parnassians on the west, and was originally part of Arcadia, but was conquered by an early period, and its inhabitants reduced to the condition of Lacedaemonian Perioeci. (Steph. B. s. v. Σκίρος; Thuc. v. 33.) According to Xenophophon they were subjected to Sparta even before the time of Lycurgus. (De Rep. Loc. c. 12.) They were distinguished above all the other Perioeci for their bravery; and their contingent, called the Σκιρίτης Ἀχιός, 600 in number, usually occupied the extreme left of the Lacedaemonian wing. (Thuc. v. 67, 68.) They were frequently placed in the post of danger, and sometimes remained with the king as a body of reserve. (Xen. C Spr. iv. 2 § 1, Hell. v. 2 § 24, v. 4 § 52; Diod. xv. 3.)

The road from Sparta to Tegea, which is the same as the present road from Sparta to Triopolitis, led through the Scirritis. (Leake, Morea, vol. iii. p. 28; Boblaye, Recherches, s. c. p. 75; Ross, Res. Rel. in Peloponnes, p. 178; Curtius, Peloponnesios, vol. ii. p. 263.)

SCIRONIA SAXA. [Megara, p. 316, b.]

SCIBR. [Scir.]

SCITLANA, a station on the Egyptian road, between Brucida (Iteba) and Castra or Parembole. The name is no doubt connected with that of the Scirrones (Σκιρρόνες), whom Ptolemy (iii. 17 § 8) couples with the Dassareutian Pirenae as Illyrian tribes near Macedonia. [E. B. J.]

SCIRTONES. [Siciriana.]

SCIRTONIUM. [Scir.]

SCIRUS (Σκίρος, Procop. de Aed. ii. 7), a river of Mesopotamia, a western tributary of the Chaboras (Chadur). It flowed from 25 sources, and ran past Edessa. (Chron. Edess, in Asserian, Bibl. Or. i. p. 388.) Its name, which signifies the skipping or jumping (from σκιρός), is said to have been derived from its rapid course and its frequent overflows; and its present name of Deison means the same thing. [T. H. D.]

SCIRUM. [Attica, p. 326, a.]

SCISSA, v. s. v. Scirina.

SCITTIUM. [Note: S. T.]

SCODRA (Σκόδρα, Ptol. ii. 16. (17.) § 12; Σκόδρα, Hierocl. p. 656; Eth. Scodrenus, Lib. xiv. 26), one of the more important towns of Roman Illyricum (Montenegro), the capital of the Labantes, seated at the southern extremity of the lake Labates, between two rivers, the Chaulsa on the E., and the Barbarna on the W. (Lib. xiv. 31), and at a distance of 17 miles from the sea-coast (Plin. iii. 22 § 26.) It was a very strong place, and Genii, king of the Illyrians, attempted to defend it against the Romans, B.C. 168, but was defeated in a battle under the walls. Pliny erroneously places it on the Drilo (I. c.). At a later period it became the chief city of the province Pravestaniatis. It is the present Scutari, which is also the name of the lake Labates. (Wilkinson, Dolantia and Montenegro, vol. i. p. 476.) [T. H. D.]

SCOLIUS (Σκόλιος), a mountain between Elia and Achaea, now called Soudanerióitikó, 3333 feet high, from which the river Larissos rises, that forms the boundary between Achaea and Elis. Strabo describes it as adjacent to Mount Lampion, which was connected with the range of Erymanthus. (Strab. viii. 341.) Strabo also identifies it with the "Oinian Rock" of Homer. (II. ii. 617; Strab. viii. 357; Leake, Morea, vol. ii. pp. 184, 230; Peloponnesiana, p. 203.)

SCOLID. [S. T.]

SCOLUS (Σκόλος, Thuc. v. 18; Strab. ix. p. 408), a town of Chaioiades near Olynthus, mentioned together with Spartoliu, in the treaty between Athens and Sparta in the tenth year of the Peloponnesian War. [E. B. J.]

SCOLUM (Σκόλομ, Thuc. v. 24), a town of Boeotia, mentioned by Homer (II. ii. 497), and described by Strabo as a village of the Para- sopia below Citheon (ix. p. 408). Pausanias, in his description of the route from Platea to Thebes, says, that if the traveller were, instead of crossing the Asopus, to follow that river for about 40 stadia, he would arrive at the ruins of Sculus, where there was an unfinished temple of Demeter and Kore (ix. 4 § 4). Mardonius in his march from Tanagra to Platea passed through Sculus. (Herod. ix. 15.) When the Lacedaemonians were preparing to invade Boeotia, n. c. 377, the Thebans threw up an intrenchment in front of Sculus, which probably extended from Mt. Cithernon to the Asopus. (Xen. Hell. v. 1 § 49, Age. 2.) Strabo says that
SCOBIRIA.

Scobus was so disagreeable and rugged (πραχής) that it gave rise to the proverb, "never let us go to Scobus, nor follow any one there" (ix. p. 408). Leake places Scobus just below the projection of Cithaeron, on a little rocky table-height, overlooking the river, where stands a metobike dependent on a convent in the Eleutheris, called St. Melinitus. (Northern Greece, vol. ii. p. 330.)

SCOBIRIA (Σκόμβρια). (Strab. iii. p. 159), an island on the S. coast of Spain, in front of the bay which formed the harbour of Cartagia Nova, and 24 stadia, or 3 miles, distant from the coast. It derived its name from the scomburi, tunny-fish, or mullet, which were found here in great quantities, and from which the Romans prepared their garum. (Plin. xxxi. 8. s. 43.) It was also called Herculis Insula. Now Islato. [T. H. D.]

SCOBIRIAEA. [Saturni Proem.]

SCOBIRUS, SCOBUS (Σκόμβρος, al. Σκόμβρος, Thuc. ii. 96; Aristot. Meteor. i. 13; Scopius, Plin. iv. 17: Εὐθ. Σκόμβρος, Hesych.), an outlying mountain of the chain of Haemus, or that cluster of great summits between Ghinassentiul and Sofia, which sends tributaries to all the great rivers of the N. of European Turkey. As the most central point, and nearly equidistant from the Euxine, the Aegean, the Adriatic, and the Danube, it is probably the Haemus of the traveller's tale in Livy (xl. 21), to which Philip, son of Demetrias, King of Macedonia, made a fruitless excursion with the expectation of beholding from thence at once the Adriatic and the Euxine (Black Sea), the Danube and the Alps. (Leake. Northern Greece, vol. iii. p. 474.) [E. B. J.]

SCOMIUS. [SCOBIRUS.]

SCOPAS (Σκόπας), an eastern tributary of the Sangarius in Galatia, which according to Procopius (de Aed. v. 4) joined the Sangarius, 10 miles east of the town of Julipolis, Pliny (v. 43) calles it Scopas, and according to Procopius this river frequently overflowed the country, which is probably alluded to in the Jerusalem Itinerary (p. 574), where a station called Hyroniutum (i. e. Εὐρωνιοτόμος) is mentioned about 13 miles to the east of Julipolis. The modern name of the river is Aladam. (Comp. Leake, Asia Minor, p. 79; Eckhel, Doctr. Antiq. iii. p. 101.)

SCOPULUS. [HALOXXXENUS.]

SCOTI (Σκότη), a headland on the west coast of Caria, to the west of Myndus, and opposite the island of Cos. (Ptol. v. 2. § 10.) Strabo (xiv. p. 658) mentions two headlands in the same vicinity, Astypalae and Zephyrium, one of which may possibly be the same as Scotia. [L. S.]

SCORDIASCI (Σκορδιάσκοι), a powerful Celtic tribe, in the southern part of Lower Pannonia, between the rivers Sarus, Dravus, and Danubius. Though the Scaur and the Isus were overpowered by the Dacians. (Strab. vii. pp. 293, 313.) Some call them an Illyrian tribe, because living on the borders of Illyricum, they were much mixed up with them. They were in the end greatly reduced by their struggles with the Dacians and the Triballi, so that when they came in contact with the Romans they were easily subdued. (Appian, Righ. 3; Liv. xii. 23; Justin, xxxii. 3; Plin. iii. 28; Ptol. ii. 16. § 8.) In Pannonia they seem to have gradually become assimilated to the Pannonians, wherein in later times they disappear from history as a distinct nation or tribe. [L. S.]

SCORDICUS. [SCYTYPHRES.]

SCORDUS. [SCARDUS.]

SCOTANE. [Cletor, p. 633, a.]

SCOTI. The Scoti were the ancient inhabitants of Hibernia, as appears from notices in some of the Latin writers. (Claudian, de N. Cona. Honor. 33, de Laud. Stil. ii. 251; Oros. i. 2.) For several centuries Ireland was considered as the land of the Scoti, and the name of Scotia was equivalent to that of Hibernia. (Ibld. Grap. xiv. 6; Beda, i. 1, ii. 4; Geogr. Eiv. i. 3, v. 32; Alfred the Great, op. Oros. p. 30, &c.) We have no accounts respecting the subdivisions of the Scoti; but perhaps they are to be sought in the names of the Irish counties, as Munster, Leinster, Ulster, Connacht. Annals mentions the Scoti, in conjunction with the Attighotti, as committing formidable devastations (xxvii. 8. § 4). According to St. Jerome (ad Eorin. v. 2. 201, ed. Mart.) they had their wives in common; a custom which Dion Cassius represents as also prevailing among the kindred race in Caledonia (lxxvi. 12). At a later period the names of Scotia and Scoti vanish entirely from Ireland, and become the apppellations of the neighbouring Caledonia and its inhabitants. This was effected through a migration of the Scoti into Caledonia, who settled to the N. of the Clyde; but at what time this happened, cannot be ascertained. Beda (i. 1) states that it took place under a leader called Rudes. The new settlement waged war with the Picts, and even against the Anglio-Saxons, but at first with little success. (Id. i. 24, iv. 36.) Ultimately, however, in the year 839, under king Kenneth they succeeded in subduing the Picts (Fordon, Scot. Hist. ap. Gale, i. 659, &c.); and the whole country N. of Saldy Firth subsequently obtained the name of Scotland. (Comp. Zeuss, Die Deutschen u. die Nachbarnämme, p. 568; Gibbon, vol. iii. p. 266, and notes ed. Smith.) [T. H. D.]

SCOTTIA. [LACONIA, p. 113, b.]

SCOTUSSA (Pot. Tab.; Scotus, Plin. iv. 17, 8. 18: Eth. Scotussaei, Plin. iv. 17, 8. 18), a station on the road from Hieracica Sinuta to Philippsi, which passed round the N. of the lake Cercinites, answering to the place where the Smyrna was crossed just above the lake. (Leake, Northern Greece, vol. iii. p. 227.) [E. B. J.]

SCOTUS (Σκότος or Σκότωσα) (Eth. Σκότωσα), an ancient town of Pelagiotis in Thessaly, lying between Phærae and Pharsalia, near the frontiers of Pithiots. Scotus is not mentioned in Homer, but according to some accounts the oracle of Dodona in Epeirus originally came from this place. (Strab. vii. p. 329.) In n. c. 394 the Scotussaei joined the other Thessalians in opposing the march of Agasias through their country. (Xen. Hell. iv. 3. § 3.) In n. c. 367 Scotus was treacherously seized by Alexander, tyrant of the neighbouring town of Phere (Diod. xiv. 75.) In the territory of Scotus were the hills called Cynosephalae, which are memorable as the scene of two battles, one fought in n. c. 364, between the Thebans and Alexander of Phæra, and the other, of still greater celebrity, fought in n. c. 197, in which the last Philip of Macedonia was defeated by the Roman consul Flaminius. (Plut. Ptol. 32; Strab. i. p. 447; Polyb. xviii. 3, 6. &c.; Livy. xxxiv. 9.) In n. c. 191 Scotussa surrendered to Antiochus, but was recovered shortly afterwards, along with Pharsalia and Phæra, by the consuls Acilius. (Liv. xxxvi. 9, 14.) The ruins of Scotussa are found at

SCOTUSSA. [SCOTUS.]
Scultena. The city was about two or three miles in circumference; but of the walls only a few courses of masonry have been preserved. The acropolis stood at the south-western end of the site, below which, on the east and north, the ground is covered with foundations of buildings, heaps of stones, and fragments of tile and pottery. (Leka, Northern Greece, vol. iv. p. 454, seq.)

SCULTEXYA (Scouatiara, Strab.: Panaro), a river of Gallia Cispadana, and one of the principal of the southern tributaries of the Padus. (Plin. iii. 16. s. 99: P. Dicat. Hist. Lang. iv. 47.) It crosses the Aemilian Way about 5 miles E. of Mutina (Modena), and falls into the Po a little below Bondeum, being the last of the tributaries of that river which now flows into its main stream. In the lower part of its course it now bears the name of Panaro, but in the upper part, before it leaves the valleys of the Apennines, it is still known as the Scultennia. It has its sources in one of the loftiest and most rugged groups of the Apennines, at the foot of the Monte Cimone, and from thence flows for many miles through a deep and winding valley, which appears to have been the abode of the Ligurian tribe of the Frimitiates. The distinct stellas on old maps the title of Frignana. (Mug. vol. ii. tav. 16.) In ii. c. 177 the banks of the Scultennia were the scene of a decisive conflict between the Ligurians and the Roman consul C. Claudius, in which the former were defeated with great slaughter (Liv. xii. 12, 18); but the site of the battle is not more exactly indicated. Strabo speaks of the plains on the banks of the Scultennia, probably in the lower part of its course, as producing wool of the finest quality. (Strab. v. p. 218.)

SCUP1 (Scouatou, Pol. iii. 9, § 6, vii. 11. § 5; Hieroc.: Nicoph. Bryenn. iv. 18; Geo. Bav. iv. 15; τὴν Scutiov, Anna Comm. i. p. 253; Scutiovou, Prosop de Aed. iv. 4; Orelli, Inscri. 1790: Uschkob), a town which was its important post at the right side of the Illyrican towards Macedonia. There is no evidence of its ever having been possessed by the kings of Macedonia or Paonia. Under the Romans it was reduced to Bruttium, as well as in the time of Ptolemy as in the fifth century, when it was the capital of the new diocese of Bruttium (Marquart, in Becker's Rom. Ant. iii. p. 110). The Roman road from Stobi to Naissus passed by Scupi, which was thus brought into connection with the great SE. route from Viminacium on the Danube to Byzantium. It was probably seldom under the complete authority of Constantiopolis, though after the memorable victory in which, under its walls, Basil, the "Slayer of the Bulgarians", in the beginning of the eleventh century, avenged the defeat he had suffered from Samuel, king of Bulgaria, twenty-one years before, in the passes of Mt. Haemen, this city surrendered to the Byzantine army (Codren. p. 694). In the reign of Michael Palaeologus it was wrested from the emperor by the Servians, and became the residence of the Kiral (Cantacuzenus, p. 774.) Finally, under Sultan Bayezid, Scupi, or the "Bride of Rainhi," received a colony of Ottoman Turks (Chalcândyles, p. 31). (Leka, Northern Greece, vol. iii. p. 478.)

SCURGUM (Scorhgyou), a town in the north of Germany, in the territory of the Helvoces, between the Viadus and the Vistula, the exact site of which is unknown. (Ptol. ii. 11. § 27; comp. Wilhel. Germanicii, p. 253.)

SCYDISES (Scodiης), a chain of rugged mountains in the east of Pontus, which was connected in the north with the Moschiei Motaces on the east, and with Mons Faryadres on the north-west, while in the south-east it was connected with Anti- tanus. (Strab. xi. p. 497, xli. p. 498; Ptol. v. 8, where it is called Scaphiscoros.) Modern travellers identify it with the Tehambala Bet (Wiener Jahrbücher, vol. cv. p. 21.)

SCYDIA (Scodia: Eth. Scodiadus), a town of Emathia in Macedonia, which Ptolemy places between Tyriassa and Mieza. (Steph. B. s. v.; Pol. iii. 13. § 39; Ptol. iv. 10. s. 17.) It is perhaps the same as the station Scirio in the Jerusalem Itinerary (p. 606), where it is placed between Elesi and Fell, at the distance of 15 miles from either. (Cramer, Ancient Greece, vol. i. p. 228.)

SCYLACE (Scylak), an ancient Pelasgian town of Mycia, on the coast of the Propontis, east of Cyzicus. (Steph. B. s. v.) In this place and the neighbouring Placia, the Pelasgians, according to Herodotus (i. 57), had preserved their ancient language down to his time. Scevax (p. 35) mentions only Placia, but Mei (i. 19) and Pinty (v. 40) offer the Pelasgian language in the following: These towns seem never to have been of any importance, and to have decayed at an early period. (L. S.)

SCYLACHUM or SCYLLETIUM (Scylachiai, Steph. B., Strab.; Scolletiai, Pol.: Eth. Scylatchion: Squilace), a town on the E. coast of Bruttium, situated on the shores of an extensive bay, to which it gave the name of SCYLLETICUS SINES. (Strab. vi. p. 261.) It is this bay, still known as the Gulf of Squillace, which indent the coast of Bruttium on the E. as deeply as that of Hipponium or Terina (the Gulf of St. Eufemio) does on the W., so that they leave but a comparatively narrow isthmus between them. (Strab. l.c.; Pol. iii. 10. s. 15.) [BRUTTUM.] According to a tradition generally received in ancient times, Squillium was founded by an Athenian colony, a part of the followers who had accompanied Menesthenes to the Trojan War. (Strab. l.c.; Plin. l. c.; Serv. ad Aen. iii. 554.) Another tradition was, however, extant, which attached its foundation to Ulysses. (Cassiod. Var. xii. 15; Scaliger l. c.) But no authority can be attached to such statements, and there is no trace in historical times of Squillium having been a Greek colony, still less an Athenian one. Its name is not mentioned either by Scevax or Scevans Chius in enumerating the Greek cities in this part of Italy, nor is there any allusion to its Athenian origin in Titu- cides at the time of the Athenian expedition to Sicily. We learn from Diodorus (xiii. 3) that it certainly did not display any friendly feeling towards the Athenians, and indeed during the historical period of the Greek colonies to have been a place of inferior consideration, and a mere dependency of Crotona, to which city it continued subject till it was wrested from its power by the elder Diony- sius, who assigned it with its territory to the Locrians. (Strab. vi. p. 261.) It is evident that it was still a small and unimportant place at the time of the Second Punic War, as no mention is found of its name during the operations of Hannibal in Bruttium, though he appears to have for some time had his head quarters in its immediate neighbourhood, and the place called Castra Hannibalis must have been very near to Squillium. (Castra Han-
SCYLAX.

[In r. c. 124 the Romans, at the instigation of C. Graeculus, sent a colony to Scylacium, which appears to have assumed the name of Minervium or Colonia Minervia. (Vell. Pat. i. 15; Mommsen, in Berichte der Sächsischen Gesellschaft der Wissenschaften, 1849, pp. 49—51.) The name is written by Velius "Sciolium;" and the form "Scylacium" is the same, and derived to the mainland of Antiumus Pius, from which it appears that the place must have received a fresh colony under Nerva. (Orell. Juv. 136; Mommsen, i.e.) Scylacium appears to have become a considerable town after it received the Roman colony, and continued such throughout the Roman Empire. (Mel. i. 4. § 8; Plin. iii. 10. s. 15; Ptol. iii. 1. § 11.) Towards the close of this period it was distinguished as the birthplace of Cassiodorus, who has left a detailed but rhetorical description of the beauty of its situation, and fertility of its territory. (Cassiod. Var. xii. 15.)

The modern city of Scyliac is a poor place, with only about 4000 inhabitants, though retaining its episcopal see. It stands upon a hill about 3 miles from the sea, a position according with the description given by Cassiodorus of the ancient city, but it is probable that this occupied a site nearer the sea, where considerable ruins are said still to exist, though they have not been described by any modern traveler.

The Scylleticus Sinus (Σκυλλητικὸς ὕδατος), or Gulf of Scylacium, was always regarded as dangerous to mariners; hence Virgil calls it "navinum Scylacum." (Aen. iii. 553.) There is no natural port throughout its whole extent, and it still bears an evil reputation for shipwrecks.

The name is found in Aristotle as well as Antichenes of Syracuse, but would seem to have been unknown to Thucydides; at least it is difficult to explain otherwise the peculiar manner in which he speaks of the Terinaeus gulf, while relating the voyage of Gy-lippus along the E. coast of Bruttium. (Thuc. vi. 104; Arist. Pol. vii. 10; Antioch. ep. Strab. vi. 254.)

SCYLAX (Σκύλαξ), the chief tributary of the Iris in Pontus; it had its sources in the east of Galatia, and flowing in a north-western direction, emptied itself into the Iris near Exapotasia, Magnopoli. (Strab. xi. p. 547.) Its modern name is Tchaoterlek Irnak. (Hamilton, Researches, vol. i. pp. 365, 374.)

SCYLLA (Σκύλλα), (Tob. Pent.; Geogr. Rev. iv. 6, 12), a town of Thrace, on the Euxine, where the long wall, erected by the emperor Anastasius Dicorus for the defence of Constantinople, terminated. This wall commenced at Selymbria, on the Propontis, and was carried across the narrow part of Thrace, at the distance of about 40 miles from Constantinople, its length being 2 days' journey. (Proc. de Acad. iv. 9; Gibbon, Decline and Fall, c. 40.)

SCYLLAEM (Σκύλλαιον), a promontory, and town or fortress, on the W. coast of Bruttium, about 15 miles N. of Rhégium, and almost exactly at the entrance of the Sicilian strait. The promontory is well described by Strabo (vi. p. 257) as a projecting rocky headland, jutting boldly into the sea, and united to the mainland by a narrow neck or isthmus, so as to form two small but well sheltered bays, one on each side. There can be no doubt that this rocky promontory was the one which became the subject of so many fables, and which was represented by Homer and other poets as the abode of the monster Scylla. (Hom. Od. xii. 73, &c., 235, &c.; Biogr. Dict. art. SCYLLA.) But the dangers of the rock of Scylla were far more fabulous than those of its neighbour Charybdis, and it is difficult to understand how, even in the infancy of navigation, it could have offered any obstacle more formidable than a hundred other headlands whose names are fated, which attached him under the wall of Troy. (Apollod. iii. 13, § 8; Paus. i. 22, § 6; Strab. i. p. 436.) It was here also that Pyrrhus, the son of Deidamia by Achilles, was brought up, and was fetched from thence by Ulysses to the Trojan War. (Hom. H. xix. 326, Od. xi. 507; Soph. Phil. 239, seq.) According to another tradi-
tion Scyros was conquered by Achilles (Hom. II. i. 668; Paus. i. 22. § 6); and this conquest was connected in the Attic legends with the death of Theseus. After Theseus had been driven out of Athens he retired to Scyros, where he was first hospitably received by Lycomedes, but was afterwards treacherously hurled into the sea from one of the rocks in the island. It was to revenge his death that Pelens sent Achilles to conquer the island. (Plut. Thea. 35; Paus. i. 22. § 6; Philist. Heroe. 19.) Scyros is said to have been originally inhabited by Pelasgus, Carian, and Dolopian, and we know from Thucydides that the island was still inhabited by Dolopians, when it was conquered by Cimon after the Persian wars. (Nicolaus Damasc. ap. Steph. B. s. v.; Synn. Ch. 580, seq.; Thuc. i. 98; Dio. xvi. 60.) In n. c. 476 an oracle had directed the Athenians to bring home the bones of Theseus; but it was not till n. c. 469 that the island was conquered, and the bones conveyed to Athens, where they were preserved in the Theseum. Cimon expelled the Dolopians from the island, and peopled it with Athenian settlers. (Thuc. Died. 1. c.; Plut. Thea. 36; Cim. 8; on the date of the conquest of Scyros, which Clinton erroneously places in n. c. 476, see Grote, History of Greece, vol. v. p. 409.) From this time Scyros was subject to Athens, and was regarded even at a later period, along with Lemnos and Imbros, as a possession to which the Athenians had special claims. Thus the peace of Autolycidas, which declared the independence of all the Grecian states, nevertheless allowed the Athenians to retain possession of Scyros, Lemnos, and Imbros (Xen. Hell. ii. 8. § 15, v. 1. § 31); and though the Macedonians subsequently obtained possession of these islands, the Romans compelled Philip, in the peace concluded in n. c. 196, to restore them to the Athenians. (Liv. xxxiv. 30.) The soil of Scyros was unproductive (Herod. c. Cellip. p. 1235; Eustath. ad Hom. II. ii. p. 782; Suidas, s. v. ayv(a)ΣΣυρία); but it was celebrated for its breed of goats, and for its quarries of variegated marble. (Strab. ix. p. 437; Athen. i. p. 28, xii. p. 540; Zenob. ii. 18; Plin. xxxvi. 15, s. 26.)

Scyros is divided into two parts by a narrow isthmus, of which the southern half consists of high rugged mountains. The northern half is not so mountainous. The modern town of St. George, on the eastern side of the island, stands upon the site of the ancient town. It covers the northern and western sides of a high rocky peak, which to the eastward falls steeply to the sea; and hence Homer correctly describes the ancient city as the lofty Scyros (Σκύρος αινειαν, II. i. 664). The Hellenic walls are still traceable in many parts. The city was barely 2 miles in circumference. On the isthmus south of Scyros a deep bay still retains the name of Achilla (ΑχιλλαΣ), which is doubtless the site of the Aeolian, or sanctuary of Achilles, mentioned by Eustathius (ad II. ii. 662). Athens was the divinity chiefly worshipped at Scyros. Her temple stood upon the shore close to the town. (Stat. Archil. i. 285, ii. 21.) Turenfort says that he saw some remains of columns and cornices of white marble, close by a forsaken chapel, on the left hand going into the fort of St. George; these are probably remains of the temple of Athena. (Turenfort, Voyages, vol. i. p. 334, trans.; Leuke, Northern Greece, vol. iii. p. 106, seq.; Fiedler, Reise, vol. ii. p. 65; Ross, Wanderungen in Griechenland, vol. ii. p. 32, seq.)

SCYTHIA.

SCYRUS (Σκύρος), a tributary of the Alpheius, in southern Arcadia. [Myagoloforos, p. 301.]

SCYTHIA (Σκύθεια, Σκυθεία: Ed. Scythen, Scythe), the country of the Scyths, a vast area in the eastern half of Northern Europe, and in Western and Central Asia. Its limits varied with the differences of date, place, and opportunities of information on the part of its geographers. Indeed, to a great extent, the history of Scythia is the history of a

Name.—It is obvious that the term came from the Greeks to the Romans; in this respect unlike Sarmatia, Dacia, and other ethnographic names, for it is not Roman rather than Greek. But whence did the Greeks get it? for it is by no means either significant in their tongue, or a Greek word at all. They took it from one or more of the populations intermediate between themselves and the Scyths; these being Thracians, Sarmatians, and Getae. Probably all three used it; at any rate, it seems to have been used by the neighbours of the Greeks of Olbipolias, and by the Thracians on the frontiers of the Greeks of Macedina. This is in favour of its having been a term common to all the forms of speech between Macedena and the Byzantines. Scyth-, then, is a Sarmatian, Thracian, and Gete term in respect to its introduction into the Greek language. Was it so in its origin? The presumption as well as the evidence is in favour of its having been so. There is the express evidence of Herodotus (iv. 6) that the population which the Greeks called Scythis called themselves Scotti. There is the fact that the Roman equivalent to Scythes was Saka. Thirdly, there is the fact that in the most genuine-looking at the Scythic myths there is no such eponymus as Scythe or Scyties, which would scarcely have been the case had the name been native. Scyth-, then, was a word like German or Allemend, as applied to the Deutsche, a word strange to the language of the population designated by it, but not strange to the language of the neighbouring countries. To whom was it applied? To the tribes who called themselves Scotti?

What was the extent of the term? Did it apply not only to the Scoti, but to the whole of the class to which the Scoti belonged? It is safe to say that, at first, at least, there were many congener of the Scotii whom no one called Scythe. The number, however, increased as the term became general. Did the name denote any populations of a different family from the Scotti? If so, at first; afterwards, frequently. If the populations designated by their neighbours as Scythe called themselves by some other name, what was that name? Scotii applied only to a part of them. Had the word Scyth- a meaning in any language? if so, what was it, and in what tongues? Both these points will be noticed in the sequel, the questions involved in them being at present premature, though by no means unimportant.

The knowledge of the Scythian family dates from the beginning of Greek literature.

SCYTHIANS OF HERODOTUS.—Populations belonging to the Scythian family are noticed by Homer under the names of Abii, Glcophagi, and Hippomelos, the habit of milking their mares being as definite a characteristic of a Scythian as anything in the way of manners and customs can be. Herod gives us Scythe under that name, noting them also as Hippomeloi. The Scythians of Homer and Herod are poetical rather than historical nations. They are associated with the Myai of Bulgaria (not of Asia),
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A point upon which Strabo enlarges (vii. 3 §§ 7, 8). They are Hamaxobii (ἐν ἀχαίσι οὖσιν ἄντετετωτ), and Ἀγαθύριον. Ashchylus mentions them as ἐν ἄντετοι. The apparent simplicity of their milk-drinking habits got them the credit of being men of mild and innocent appetites with Ephorus (Strab. vii. p. 302), who contrasts them with the cannibal Samnites. There was also an apparent confusion arising out of the likeness of Nómas to Nómu (from νόμος = νόμος). The Promethean doctrine of Aeschylus is bound to one of the rocks of Causcasus, on the distant border of the earth, and the inaccessible desert of the Scythians.

Such are the Scythae of Aeschylus and Herodotus.

The writers of the interval, who knew them as the invaders of Asia, and as historical agents, must have had a very different notion of them. Fragmentary allusions to the evils inflicted during their invasions are to be found in Callimachus, Archilochus, &c. The notice of them, however, belongs to the criticism of the historical portion of the account of

TRANS-DANUBIAN SCYTHIANS OF HERODOTUS:

SCOLOS: SCYTHIANS OF HIPPOCRATES.—Much of the Herodotean history is simple legend.

The strange story of an intermarriage of the females who, whilst their husbands were in Asia, were left behind with the slaves, and of the rebellion therein originating having been put down by the exhibition, on the part of the returning masters, of the whips with which the backs of the rebels had been previously but too familiar, belongs to the Herodotean Scythians (iv. 1–6). So do the myths concerning the origin of the nation, four in number, which may be designated as follows:

1. The Account of the Scythians themselves.—This is to the effect that Tartarius, the son of Διος by a daughter of the river Borysthenes, was the father of Leipoxaix, Apropoxa, and Colaxaix. In their reign, there fell from heaven a yoke, an axe (ἀχυρμα), a plough-share, and a cup, all of gold.

The two elder failed in taking them up; for they burnt when they approached them. But the younger did not fail; and ruled accordingly. From Leipoxaix descended the Achaetae (Ἀχαιταῖοι); from Apropoxa the Catari and Traspies; from Colaxaix the Paralatai. The general name for all is "Scolos, whom the Greeks call Scythe." This was exactly 1000 years before the invasion of Dorians.

The gold was sacred; the country large. It extended northward, north-northeastward and northwestward, with the rocks of Caucasus (snow) prevented things from being seen. The number of the kingdom was three, the greatest of which had charge of the gold. Of this legend, the elements seem partly Scythian, and partly due to the country in which the Scyths settled. The descent from the Borysthenes belongs to this latter class. The story of the sons of Tartarius is found, in its main features, amongst the present Tartars. In Tartaristan more than one commentator has found the real Tartar. The threefold division reminds us to the Great, Middle, and Little Hordes of the Kirghiz; and it must be observed that the words greatest and middle (μεγίστη and μεσί) are found in the Herodotean account. They may be more technical and definite than is generally imagined. In the account there is no Eupronymus, no Scytha, or even Scolos. There is also the statement that the Scyths are the youngest of all nations. This they might be, as immigrants.

2. The account of Herodotus.—This is to the effect that Agathýrois, Gelenos, and Scythes (the youngest) were the sons of Hercules and Echidna, the place where they met being the Illyrians. The son that could draw the bow was to rule. This was Scythes, owing to manoeuvres of his mother.

He stayed in the land; the others went out. The cup appears here as an emblem of authority.

3. The Second Greek Account.—This is historical rather than mythological. The Massagæats press the Scythians upon the Cimmerii, the latter flying before them into Asia. This connects the history of the parts about the Bosphorus with Media. The inference from the distribution of the signs of Cimmerian occupancy confirms this account. There were the burial-places of the Cimmeri on the Týrsus; there was the Cimmerian Bosphorus, and between them, with Cimmerian walls, Scythia (Σκούδια). This is strong evidence in favour of Scythian extension and Cimmerian pre-eminence.

4. The Account of Aristæus of Proconnesus.—This is a speculation rather than either a legend or a piece of history. Aristæus (Mure, History of Greek Literature, vol. ii. 469, seq.) visited the country of the Issedones. North of these lay the Arimaspi; north of the Arimaspi the Monophthalmi; north of the Monophthalmi the Gold-guarding Griffins (Γρίφις Χρυσοφηράκες); and north of these, the Hyperborei. The Hyperborei made no movements; but the Griffins drove the Monophthalmi, the Monophthalmi the Arimaspi, the Arimaspi the Issedones, the Issedones the Scythians, the Scythians the Cimmerians, the Cimmerians having to leave their land. They, as we learn elsewhere, attack the Medes. (Herod. iv. 5–16.) No one had ever been further north than Aristæus, an unsafe authority. The information of Herodotus himself is chiefly that of the Greeks of the Borysthenes. He mentions, however, conversations with the steward of one of the Scythian kings.

The Emporium of the Borysthenes was central to the Scythia of the sea-coast. In the direction of the Hypanis, i.e. west and north-west, the order of the population was as follows: the Callipædes and Alazonæ (Στείρες Σκεύαλα), sawyers and consumers of corn; to the north of whom lay the Scytha Arorizes, not only sawers of corn, but sellers of it; to the north of these the Neuri; to the north of the Neuri either a desert or a terra incognita (iv. 17, 18.). The physical geography helps us here. The nearer we approach the most fertile portion of the modern Russian province of Podolian Russe (Poltava), toward whom we place the Scytha Arorizes, the more the Scythian character becomes agricultural. The Hellenic Scythia (Callipædes and Alazonæ) belong more to Kherson. That the Hellenic Scythe were either a mixed race, or Scythised Greeks, is unlikely. The doctrine of the present writer is as follows: seeing that they appear in two localities (viz. the Governments of Kherson and Caucasus); seeing that in each of these the populations of the later and more historical periods are Alani (Ptolemy's form for those of Kherson is Alamin); seeing that even the Alani of Caucasus are by one writer at least called Ἀλανοὶ Ἀλλήνων; seeing that the root Ἀλαν might have two plurals, one in -αλος and one in -ερος, he ends in seeing in the Hellenic Scythians simply certain Scythians of the Alani name. Neither does he doubt about Geleni being the same word,—forms like Chuni and Homni, Arpa and Carpa being found for these parts. At any rate, the locality for the Callipædes and Alazonæ might be the region of Podolian Russe, the characteristic that of the Scythian Greeks and Geleni of Caucasus suits that of the Alans of the fourth and fifth centuries.
The Scythian affinities of the Neuri are implied rather than categorically stated; indeed, in another part there is the special statement that the Tiras rises out of a great lake which separates the Scythian and Neurid countries (τὴν Νευρίδα γῆν). This, however, must not be made to prove too much; since the Scythians that were conterminous with the Neuri were known by no special name, but simply by the descriptive term Scythien Arctores. [EXAMARUS; NEURI.] In Siberian geography Norgin = marsh. Hence Neuri may be a Scythian gloss. There may also have been more Neuri than one, e.g. on the Norgin of the headwaters of the Dniester, i.e. of Pishk. A fact in favour of the Neuri being Scythian is the following. The occupants of Volgoma, when its history commences, which is as late as the 13th century, are of the same stock with the Scythians, i.e. Comanian Turks. Not only is there no evidence of their introduction being recent, but the name Omani (Lygii Omani) appears about the same parts in Ptolem. East of the Borysthenes the Agricultural Scythiae occupy the country as far as the Panticapae, 3 days distant. Northwards they extend 11 days up the Dniester, i.e. to where they are opposite of a desert in the desert by the Androphagi, a nation peculiar and by no means Scythian (c. 19). Above the Androphagi is a desert.

The bend of the Dniester complicates the geography here. It is safe, however, to make Ekaterinodar the chief Georgian area, and to add to it parts of Ker, Krasaon, and Poltava, the agricultural conditions increasing as we move northwards. The two deserts (εἰθαυμα) command notice. The first is, probably, a March or political frontier, such as the present line of the Soviet Union would have been itself and neighbours; at least, there is nothing in the conditions of the soil to make it a natural one. It is described as εἰθαυμα τοιούτου. The other is εἰθαυμα ἄλλους, — a distinction, apparently, of some value. To be natural, however, it must be interpreted forest rather than steppe. Kurak and Tcheremiss give us the area of the Androphagi; Kurak having a slight amount of separate evidence in favour of its having been "by no means Scythian" (c. 20).

The Hybasan, or wooded district of the Lower Dniester, seems to have been common ground to the Scythian Georgi and Scythian Nomades; or, perhaps, it was uninhabited. The latter extend 14 days eastward, i.e. over Taurida, part of Ekaterinoslav, and Don Kuraks, to the Gerrus.

The Palaces (τὰ καλλίεστα βασιλεία) succeed; their occupants being the Royal Scythians, the best and most numerous of the name, who look upon the others as their slaves. They extend, southwards, into the Crimica (τὴν Ταυρικὴν) and, eastwards, as far as the ditch dug by the offspring of the blind slaves (the statement that the Scythians blinded their slaves on account of the milk being one of the elements of the strange servile legend previously noticed), and the Maecotic Emporium called Kronia. Some touch the Tanais.

North of the royal Scythians lie the Melanchmeni (a probable translation of Karakolpak = black hound), a different nation and not Scythian (c. 20), with marshes, and either a desert or a terra incognita above them. This distinction is, almost certainly, real. At the present moment a population, to all appearances aboriginal, and neither Slavonic nor Scythian (but Ugron or Finn), occupies parts of Penza and Tambor having, originally, extended both farther west and further south. To the north the forest districts attain their maximum development. [MELANCLHÆNI.] The Royal Scythians may have occupied parts of [Υπ Νευρίδα γῆν].

East of the Tanais it was no longer Scythia, but the Adjers of the Sarmatiae. [See SARMATAE; BUDINI; GELONI; THYSAGORAE; IURCAE.] The want of definite boundaries makes it difficult to say where the Iurcaes end. Beyond them to the east lay other Scythians, who, having revolted from the Royal, settled there. Up to their districts the soil was level and deep, beyond it rough and stony, with mountains beyond. These are occupied by a nation of Baid-hendra, flat-nosed Scythian-Sarmatian Scythians in dress, peculiar in language, collectors of a substance called ἀνάκη to a tree called πορτοτραχίνο (c. 23). Their flocks and herds are few; their manners so simple that no one injures them, &c. [ARGIPHI; ISSEDONES; HYPERPONEL; ARDAMASON.] In the past the mountains of the Arspipetrii trade was carried on by means of seven interpreters. Let this be the caravan trade of Orenburg, near its terminus on the Volga, and we shall find that seven is the limit of the modern Turan, that is, the present moment be brought together at a fair in the centre of Orenburg. For the modern Russian the language of the Sarmatiae; for the Scythian that of the modern Tartars. To these we can add four Ugrian forms of speech,—the Tushw, the Mordvin, the Tcheremiss, and the Vogul, with the two forms of speech akin to the Ostok and Permian to choose the fifth form. The Tushuwan of Kazan and the Bashkirs of Orenburg have mixed characters at the present time, Turk and Ugroian.

RIVERS. The chief river of the modern Scythia was the Ister [DANUBIS], with its five mouths; and then the Tiras (Dniester), the Hypanis (Bug), the Borysthenes (Dniester), the Panticapae [see s. r.], the Hypanyris [see CACINIA], the Gerrus [see s. r.], and the Tanais (Don); the feeders of the Ister (i.e. the rivers of the present Danubian Principality) being the Porana (Scythic, in Greek Puretus), the Tarantsos, the Araras, the Narpanis, and the Orenesus (c. 47, 48). To these add, from the country of the Adjers, the Aluta (c. 49), or modern Maros of Transilvania. The difference between the ancient and modern names of rivers is nowhere greater than here,—the Maros being the only name now in use which represents the original one; unless we choose to hold that, word for word, Aluta = Araras. Word for word, indeed, Narpanis is Dniester; but then the rivers are different. This creates a grave difficulty in the determination of the language to which the names of the Scythian rivers should be referred. Yet the question is important, insomuch as, in the names, as they come down to us, we have so many glosses of some language or other. Upon the whole, however, the circumstances under which they reached Herodotus suggest the notion that they are Scythian; e.g. the express statement that Porana is a Scythian form. Again: Hypanis is, word for word, Kuba;—a word of which the appearance in both Asia and Europe is best explained by supposing it to be Scythian. On the other hand, they are as little significant in the language which, amongst those at present existing, best explains the so-called Scythian glosses, as they are in the Slavonic, Latin, or Greek.

The physical geography of Herodotean Scythia was a steppe, with occasional districts (chiefly along
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the courses of the rivers and at their head-waters) of a more practicable character.

Mountains.—These were the eastern continuation of the Carpathians, and the hills of the Crimea or Tauris. These were but imperfectly known to Herodotus.

Lakes. [See EXAMPHAEUS and Buce.]

Towns, exclusively Greek colonies. [See Olbiopolis; Fanticapaeum.]

Beyond the Sarmatiae (s. r.) lay "other Scythians, who, having revolted from the Royal, reached this country;" i.e. some part of Orenburg (c. 22). Thither, there were the Sacae, whom we may call the Scythians of the Persian frontier. Their occupancy was the parts conterminous with Bactria, and it was under Darius, the son of Hystaspes, that they, along with the Bactrians, joined in the invasion of Greece. Their dress was other than that of Bactrian, consisting of a pointed turban, a bonnet, leggings, native bows, daggers, and the axe called σαγηνω —a word which is probably technical. There were Scythae Amyrgi, truly, however, Scythae, inasmuch as the Persians called all the Scythians by the name Sacae. Under the reign of Cyrus they were independent. Under Darius, they, along with the Caspii, formed the 10th stratum (iii. 93). This connects them with their frontiers on the west, rather than the east.

There is no difficulty, however, in fixing them. From Atsebroad to Bahlk they extended along the northern frontier of Persia, in the area, and probably as the ancestors, of the present Turcomans and Uzbeks. The name Amyrgi will be noticed in the sequel.

The Sacae, if not separated from the "other Scythians" by the greater part of Independent Tartary, were, at any rate, a population that presented itself to the informants of Herodotus under a different aspect. The Sacae were the Persians found on their northern frontier. The eastern Scythae were the Scythians beyond the Sarmatiae, as they appeared to the occupants of the parts about the Tanais.

It is not difficult to see the effect of these three points of view upon future geographers. With Scythians in Transscythia, Scythians in Orenburg, with Scythians (even though called Sacae) in Khorasan and Turcomania, and with a terra incoercible between, the name became at first to take upon itself an indeterminate amount of generality. The three isolated areas will be connected; and the historical or ethnological unity will give way to a geographical. At present, however, there is a true unity over the whole of Scythia in the way both of Physiognomy and Manners.—The physical conformation of the Scythians is not only mentioned incidentally by Herodotus, but in a more special manner by Hippocrates: "The Scythian γαλος is widely different from the rest of mankind, and is like to nothing but itself, even as is the Egyptian. Their bodies are thick and fleshy, and their limbs loose, without tone, and their bellies the smoothest (?), softest (?), moistest (?) (κοιλας γαλοστας) of all bellies as to their lower parts (πασιων κοιλων αι κατω); for it is not possible for the belly to be dried in such a country, both from the soil and climate, but on account of the fat and the smoothness of their flesh, they are all like each other, the men like the men, the women like the women." (Hippocr. de Aere, &c. pp. 291, 292.)

Coming as this notice does from a physician, it has commanded considerable attention; it has, however, no pretensions to be called a description, though this has often been done. In the hands of later writers its leading features become exaggerated, until at length the description of a Scythian becomes an absolute caricature. We may see this by reference to Ammianus Marcellinus and Jornandes, in their accounts of the Huns. The real fact inferred from the text of Hippocrates is, that the Scythians had a peculiar physiognomy, a physiognomy which the modern ethnologist finds in the populations of Northern and Central Asia, as opposed to those of Persia, Caucasus, Western and Southern Europe.

Their general habita were essentially nomadic, pastoral, and migratory; the commonest epithets or descriptive appellations being Αμαξοφιλος, Φερροκορος, Αμναστον, and the like.

Concerning their Religion, we have something more than a mere cursory notice (iv. 59.). (i.) Tabiti (Tabiri): This was the Scythian name for the nearest equivalent to the Greek Hidias (Vedto), the divinity whom they most especially worshipped. (ii.) Papatheus: "Most properly, in my mind, is Zeus thus called." So writes Herodotus, thinking of the ideas engendered by such explanations as Πρασί. (iii.) Apia: This is the name for earth: as (iv.) Octosyrus (Οιτόσυρος) is for Apollo, and (v.) Artimipsa for Aphrodite, and (vi.) Thanamanda for Poseidon, the God of the Royal Scythians most especially. To Octosyrus we have the following remarkable inscription (Gud. Inscript. Antig. p. 56, 2; see Zenas, s. r. Skyneth): ΟΕΑΛΕ ΣΕΛΙΟΤΩΚΣΤΡΑ (? ΤΕΛΑΣ.responseText) ΚΑΙ ΑΡΟΠΟΛΑΝ. ΟΙΤΟΣΤΡΑ. ΜΙΘΡΑ. Μ. ΟΤΑΠΙΟΣ. ΠΑΟΚΑΜΟΣ. ΝΕΣΚΟΡΟΣ. ΑΝΕΟ (γνε). Here the connection is with the Persian god Mithras.

The Scoloti sacrificed to all their gods, but to Mars the most especially; for, besides the deities which have been mentioned under their several Scythian names, Mars and Hercule were objects of particular adoration. The Scythian Venus, too, was the Αφροδίτη υπαρισ. To Arc, however, they sacrificed most especially and most generally; for there was a place of worship to him in every μένος (mark the use of this word, which is applied to the divisions of the Persian empire as well), where horses, skeep, and captives were sacrificed, and where the emblem of the god was an iron sword,—even as it was with the Abai of Ammianus and the Huns of Priscus.

Human beings were sacrificed, but no swine. Neither were swine eaten, nor were they tolerated in the country. This is noticed, because in many of the nations of Northern Asia, e.g. the Wotiaks and others, the hog, even now, is held in abomination, and that by Pagan tribes uninfected with Mahometanism.

Notwithstanding the praises of the earlier poets, the war the "just and illustrious" Scythians were of a piece with the worship of their war-god. They scaled their enemies, and they used their skulls as drinking cups (cc. 64—65). Once a year the monarch of each nome filled a vast vat with wine and apportioned it to the warriors who had killed most enemies during the year. Those whose hands were stained got none, and were disgraced; those who had killed many took a double allowance (c. 66). Their soil layers, amongst other superstitions, practised rhabdomancy, amongst whom the Enares
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(ἀνδρίκτυρος) are the most famous. They got their art from Aphrodite, as they got their cultivation. During the Scythian invasion of Asia, a portion of the conquerors plundered the temple of the Aphrodite Urania in Assos, for which sacrilege and their children were afflicted with ἄνδρίκτυρος, the names of the sufferers being Ἐλαιείς (1. 105, 106). The nature of this ἄνδρίκτυρος has yet to be satisfactorily explained.

The sacretal and regal relations are curious. When the king ails he calls his priests, who tell him that his ailment comes from some one having forsworn himself in the greatest oath a Scythian can take. This is "by the hearth of the king." Take it falsely, and the king will sicken. Upon sickening, he sends for the offender, whom the priests have indicated. The charge is denied. Other priests are sent for. If their vaticinations confirm the earlier ones, death and confiscation are the fate of the perjurer. Otherwise, a third set is called. If these agree in the condemnation of the first, a load of faggots, drawn by bullocks, is brought in, the lying priests have their hands bound behind them, the faggots are set a-light to, the beasts are gloomed into a gallop, the flames catch the wind, the men are burnt to death, and the bullocks scorched, singed, or burnt to death also. The sons of the offending perjurer are killed, his daughters left unharmed.

Their oaths were made over a mixture of wine and blood. The swearers to them punctured themselves, let their blood fall into a vat of wine, drank the mixture, and dipped in it their daggers, arrows, javelin, and ἀδίαφρος. The ferocity exhibited in their burials was of the same kind. The tombs of the kings were on the Gerrasus. Thither they were brought to be buried, wherever they might die. They were entombed with sacrifices both of beasts and men, Hippotionis, Anthropothysis, and Sutee—all these characterised the funeral rites of the Scythians δικαστατοι ἄνδρίκτυρων.

LANGUAGE. The specimens of this fall into two divisions, the Proper and the Common Names. The former are the names of geographical localities and individuals. In one way or the other, they are numerous; at least they appear so at first. But we rarely are sure that the fact itself coincides with the first presumptions. The names of the rivers have been noticed. Of those of the gods, none have been definitely traced to any known language in respect to their meaning. Neither have they been traced to any known mythology as Proper Names. Next come the names of certain kings and other historical individuals, none of which have given any very satisfactory place for the old Scythian.

With the Common Names (and under the class of Common Names we may place such Proper Names as are capable of being translated) the results improve, though only slightly. Of these terms the chief are the following:

(i.) Ἐλαιείς = Sacred Houses = Ιους Ὀμέ, the name of a well-head. [See s. j. (ii.) Ὀμείται = ὁμοιοτόσα = Men-Killers, a name applied by the Scythians to their used weapons. Here ὠμος = worn, ἔμι = ill (iv. 110). (iii.) Τεμερινία = Μετερ Μαρίο, applied to the Euxine. This is not from Herodotus, but from the Iliad (vi. 7.) (iv.) Αρίστανι = Ἀριστάνης, = one-eyed = δύναω = one, στενός = eye. (Herod. iv. 27.) These will be considered under the head of Ethnology.

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HISTORY. The Herodotean view of the Scythians is incomplete without a notice of the historical portion of his account; not that the two parts are, by any means, on the same level in the way of trustworthy information. The geography and descriptions are from contemporary sources. The history is more of less traditional. Taking it, however, as we find it, it falls into two divisions:—1. The Invasion of Asia by the Scythians; and 2. The Invasion of Scythia by Darius.

1. Invasion of Asia by the Scythians. In the reigns of Cyaxares king of Media and of Sadyattes king of Lydia, the Scythians invade Asia, bodily and directly. They had previously invaded the country of the Cimmerians, whom they had driven from their own districts on the Maeotis, and who were thus thrown southwards. The Scythians pressed the Cimmerians, the Massagetae the Scythians. Chains of cause and effect of this kind are much loved by historians. It is only, however, in the obscure portions of history that they can pass unchallenged. The Cimmerians take Sardis during the last years of the reign of Arês (b.c. 629.) They are expelled by Alyattes, his son. (Herod. i. 15, 16.) It seems that the Cimmerians were followed up by their ejeetors; insomuch as five years afterwards (b.c. 624) the Scythians themselves are in Media; Cyaxares, who was engaged upon the siege of Nineveh (Nimus), being called back to oppose them. He is defeated; and the Scythians occupy Asia for 28 years, Cyaxares surviving their departure. From Media they direct their coeurs towards Egypt; from the invasion of which they are diverted by Psammitichus. Their attack upon the temple of the Venus Urania, in Ascodon, during their passage through Palestine, along with its mysteries sequitur, has been already noticed. The King who led them was named Madyes. (Her. i. 105.) They were ejected b.c. 596.

There was a band of Scythians, however, in Media, in the reign of Croesus, b.c. 555, the account of which is as follows. Cyaxares, still reigning, receives a company (ἐπιθυμ) of Scythians, as suppliants, who escape (ἐκείνης) from Lydia into Media. He treats them graciously, sends his son and them to learn the use of the bow, along with the Scythian language, 'till he finds that their habits of hunting and robbing are intolerable. This, along with a particular act of atrocity, determines Cyaxares to eject them. They fly back to Alyattes, who refuses to give them up. But Alyattes dies, and the quarrel is entailed upon his son, Croesus. The battle that it led to was fought May 28, b.c. 585, when the eclipse predicted by Thales interupted it.

The Scythian invasion might easily be known in its general features to both the Greeks of Asia and the Jews; and, accordingly, we find sufficient allusions to an invasion of northern barbarians, both in the Scriptures and in the fragments of the early Greek poets, to justify us in treating it as a real fact, however destitute of confirmation some of the Herodeotean details may have been. (See Mure's Critical History, &c, vol. iii. p. 153, seq.) Though frequently referred to from his time then:

2. Invasion of Scythia by Darius. It is, probably, a more accurate piece of history. Darius invades Scythia for the sake of inflicting a chastisement for the previous invasion of Asia. This had been followed, not by any settlement of the Scythians elsewhere, but by a return home. The strange
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The scythe of the Servile War of Whips belongs to this period.

When the approach of Darius becomes threatening, the Gomori, Budini, and Saulonoeae join with the Scythians in resisting it; the Agathyry, Neuri, Androphagi, Melancheni, and Tauri reserving themselves for the defence of their own territory if attacked (iv. 119). To the three constituents of the confederacy there are three kings, Scopasis, Ianthyrus, and Taxis, each with an allotted district to defend. The Scythians were done for the grass and tillage, driving off the flocks and herds, and corrupting (we can scarcely translate στροφώνυ) the wells. The points whereon attack was anticipated were the frontiers of the Danube and the Don. These they laid waste, having sent their own wives and children northwards. The first brunt of the war fell upon the Budini, whose Wooden City was burnt. Darius then moved southward and westward, pressing the other two divisions upon the countries of the Melancheni, Neuri, and Agathyry. The latter warn the Medes against encroaching on the frontier. Ianthyrus answers enigmatically to a defiance of Darius. Scopasis tempts the Ionians who have the custody of the bridge over the Danube. The Medes suffer from dearth, and determine to retreat across the Danube. The Scythians reach the passage before them, and require the Ionians to give it up. And now appears, for the first time, the great name of Miltiades, who is one of the commanders of the guard of the bridge. He advises that the Scythians should be conciliated, Darius weakened. A half-measure is adopted, by which the Scythians are taught to distrust the Ionians, and the Medes escape into Thrace—so ending the Scythian invasion of Darius. (Herod. iv. 120—142.)

Criticism of the Herodotean Account. The notices of Herodotus upon the Scythæ, though full, are excessive rather than systematic. Part of their history appears as Lydian, part as Scythian Proper. There is much legend in his accounts; but the chief obscurities are in the geography. Even here the details are irregular. One notice arises out of the name Scythe, another out of the geography of their rivers, a third out of the sketch of Taurus. [See ΤΑΤΡΙΟΣΤΑΥΡΟΣ]. In this we hear that Scythia is bounded first by the Agathyry, next by the Neuri, then by the Androphagi, and lastly by the Melancheni. The area is four-cornered; the longest sides being the prolongations along the coast and towards the interior. From the later to the Boryzhenes is 10 days; 10 days more to the Maeotis; from the coast to the Melancheni, 20 days;—200 stadia to each day's journey. If this measurement be exact, it would bring Tula, Tambor, Rizan, Scœ, within the Scythian area—which is going too far. The days' journeys inland were probably shorter than those along the coast. The Agathyry were in Tropaeum Apostum, on the Muros. The evidence, or want of evidence, as far as the text of Herodotus goes, is the same as it is with the Neuri. Their frontiers were known as Scythea Aroteæ, i.e. the generic name was with them specific. Hence any Scythians whatever, with a specific name must have been contrasted with them; and this seems to have been the case with the Agathyry. [Hegy, p. 1097.] Assuming, however, the Agathyry to have been Scythian, and to have lain on the Muros, we carry the Herodeotean Scythe as far west as the Tchis; nor can we exclude them from any part of Wallachia and Moldavia. Yet these are only known to Herodotus as the country of the Sigynnæ. The frontier, then, between the Scythæ and Getæ is difficult to draw. Herodotus has no Getæ, co nomine, north of the Danube; yet such there must have been. Upon the whole, we may look upon the Danubian Princelyties as a tract scarcely known to Herodotus, and make it Scythian, or Getic, or mixed, according to the evidence of other writers, as applicable at the time under consideration. It was probably Getic in the East, Sarmatian in the West, and Scythian in respect to certain districts occupied by intrusive populations.

This sidekis mentions the Getæ and Scythians but once (ii. 96), and that together. The great alliance that Stakes, king of Thrace, effects against Perdiccas of Macedon includes the Getæ beyond Mount Haemus, and, in the direction of the Euxine sea, the Getæ who were conterminous (ὁμορρα) with the Scythians, and whose armour was Scythian (ὅμορρος). They were each archers and horsemen (πολτοποιοί); whereas the Dii and the mountain-carriers of Rhodope were daggers. According to Ovid (Trist. v. 7. 19), the occupants of the level country do so too:—

"Dextera non sequas fixo dare vulnera caltro, Quem victam latici barbara omnis habet."
instance, however, the statement of Strabo is very specific. It is to the effect that the ambassadors to Alexander were Κέλται μετὰ τοῦ Ἀδριατίου (viii. p. 301), and that Ptolemy was the authority. Nevertheless, Ptolemy may have written Galatas, and such Galatea may have been the Galatea of the Olbian inscription. [See infra and Scyth.] The next Macedonian who crossed the Donube was Lyssmachus, who crossed it only to re-cross it in his retreat, and who owed his life to the generosity of a Getic prince Dromichates. This was about B.C. 312.

Our next authorities (fragmentary and insufficient) for the descendants of the Herodotean Scythians are the occupants of the Greek towns of the Enixme. Even those to the south of the Danube, Gallatis, Apollonia, &c., had some Scythians in the neighborhood, sometimes as enemies, sometimes as protectors,—sometimes as protectors against other barbarians, sometimes as protectors of Greeks against Greeks, as was the case during the Scythian and Thracian wars of Lyssmachus. The chief frontiers, however, were Getae. Between Olbia, to the north of the Danube (=Olbiosis of Herodotus), and the native tribes of its neighborhood, the relations are illustrated by the inscription already noticed. [Bickh., Inschr. Graec. no. 2058.] It records a vote of public gratitude to Protogenes, and indicates the barbarian whom he helped his fellow-citizens. The chief of those arose from the pressure of the barbarians around, by name Sandaratè, Thia-senatè, Sciri [see Sciri], Galatea, and Scytheæ. The date of this inscription is uncertain; but we may see the import of the observations on the word Galatea when we find the assumption that they were Gauls of Gallia used as an instrument of criticism:—"The date of the above inscription is not specified; the terror inspired by the Gauls, even to other barbarians, seems to shift the second century B.C. better than it suits a later period." [Grote, Hist. of Greece, vol. xii. p. 644, note.] What, however, if the Galatea of Wallachia were as little Galli as the Germans of Persia are Germans, or as Galatea is the same as Galata! The present writer wholly disconnects them, and ignores the whole system of hypothetical migrations by which the identity is supported.

A second Olbia in respect to its Helleno-Scythic relations, was Bospourus, or Panticapaeum, a Greek settlement which flourished B.C. 589 till the reign of Mithridates. [Panticapaeum.] From Bosporus there was a great trade with Athens in corn, hides, and Scythian slaves,—Scythes, as the name of a slave, occurring as early as the time of Theognis, and earlier in the Athenian dramas than those of Dionysus and Geta (Dacian and Getic) which belong to the New Comedy,—Scythes and Scytheæa being found in the Od. The political relations were those of independent monarchies; sometimes sovereigns sometimes proscribed, sometimes supported. The archons of Bosporus paid tribute to the Scythian princes of their neighborhood, when they were powerful and united; took it, when the Scythians were weak and disunited. Under this latter category came the details of the division of the Maeotæ, viz., Sindi, Tanetæ, Dendarii, Thetes, &c. Of these, Parsiades I. (a Scythic rather than a Greek name) was king, being only archon of his native town. In the civil wars, too, of Bosporus, the Scythes took part; nor were there wanting examples of Scythian manners even in the case of the

Panticapaean potentates. Eunuchus lost his life by being thrown out of a four-wheeled wagon-and-four with a tent on it.

SCYTHIANS OF THE MITHRIDATIC PERIOD, &c.

— The Scythians pressed on Parthes IV., who called in Mithridates, who was conquered by Rome. The name now becomes of rare occurrence, subordinate to that of the Sarmaætes, Daci, Thracians, &c. In fact, the name of being the nearest neighbors to Greece, the Scytheæ were now the most distant enemies of Rome.

In the confederacy of the Dacian Boeotæbides, in the reign of Augustus, there were Scythian elements. So there were in the wars against the Thracian Thessalopæus and the Roxolani. So there were in the war conducted by J. Plautius in the reign of Vespassian, as shown by the following inscription: REGIMUS BASTERNARUM ET RHODOLANÆM FILIUS DIOCURIO ... EREPTOS RESIMIT ... SCYTHARUM QVOCO REX ZATHOAURUS QVR EXTRA ULTRI STEPHENEM OBSIDIONE SUMMOTO. (Grott. p. 433; Bickh., vol. ii. pt. 1. p. 82; Zeuss, s. v. Scythen.)

Though the history of the Scythes, eo nomine, be fragmentary, the history of more than one Scythian population under a change of name is both prominent and important. In the article Huns reasons are given for believing that the descendants of the Huns, of Scythian blood, were no important element in the Dacian nationality.

After the foundation of Constantinople the Scythian nations appear with specific histories and names, Hun, Avar, &c.

The continuity of the history of the name of the Herodotean Scythians within the Herodotean area is of great importance; as is the explanation of names like Galatea and Germani; as also is the consideration of the sources whence the nomenclature and information of the different authorities is derived. It is important, because, when we find one name disappearing from history, and another appearing, there is (according to, at least, the current criticism) a presumption in favor of a change of population. Sometimes this presumption is heightened into what is called a proof; yet the presumption itself is unreal. For one real change of name referrible to an actual change of population there are ten where the change has been merely one in respect to the source whence the information was derived, and the channels through which it came. This is what occurs when the same country of Deutschland is called Germany by an Englishman, Allemagne in France, Lomagna in Italy. This we know to be nominal. We ought at least to ask whether it may not be so in ancient history—and that not once or twice, but always—before we assume hypothetical movements and migrations.

Now in the case of Scythia we can see our way to great nominal and but slight real changes. We see the sources of information changed from Greek to Latin, and the channels from Getic and Macedonian to Dacian.

If so, the occupants of Hungary, the Principalities, and South-western Russia under the Caesars may be the descendants of the occupants of the same districts in the time of Herodotus. That there are some differences is not only likely but admitted,—differences in the way of admixture of blood, modification of nationality, changes of frontier, differences of the kind that time always effects, even in a stationary condition of nations. It is only denied that
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any wholesale change can be proved, or even reasonably supposed. Who can be shown to have eliminated any definite Scythian population from any definite Scythian occupancy? With the Greeks and Romans the negative evidence is nearly conclusive to the fact that no such elimination ever took place. That the Barbarians might have displaced each other is admitted; but there is no trustworthy evidence to their having done so in any single instance. All opinions in favour of such changes rest upon either the loose statements of insufficiently-informed writers, or the supposed necessity of accounting for the appearance and change of certain names by means of certain appearance and changes of population.

The bearings of this will appear in the notice of the Ethnology of Scythia. They appear also under HUNI.

Of the Saca, eo nomine, the history is obscure. In one sense, indeed, it is a nonentity. There is no classical historian of the Saca. How far the ethnologist can infer them is a question which will be treated in the sequel.

Of the history of the populations akin to the Saca, the details are important; but then it is a history of the Massagetae, Parthi, &c., a history full of critical preliminaries and points of inference rather than testimony.

The Scythia of all the authors between Herodotus and Ptolemy means merely the country of the Scythae, the Scythian being such northern nations as, without being, eo nomine, Sarmatians, were Huns and Hippemolgi; their habits of milking their mares and travelling in tented waggons being their most genuine characteristic. These it was which determined the views of even Strabo, whose extension of Germania and Galatia (already noticed) left him no room for a Scythian or even a Sarmatian; Sarmatia, which is to Ptolemy as Germania was to Strabo; for the Sarmatia of Ptolemy leaves no room in Europe for a Scythia; indeed, it cuts deeply into Asiatic Scythia, the only...

SCYTHIA OF PTOLEMY.—The Scythia of Ptolemy is exclusively Asiatic, falling into 1. The Scythia within the Imaus. 2. The Scythia beyond the Imaus.

This is a geographical division, not an ethnological one. Scythae Alani are especially recognised as a population of European Sarmatia.

As Ptolemy's Sarmatia seems to have been formed out of an extension of the area of the Herodotean Sarmatiae, his Scythia seems to have grown out of the eastern Scythiae of the Herodotean Scythia, i.e. the Scythe of Orenburg. It did not grow out of the country of the Saca, inasmuch as they are mentioned separately; even as the Jazrges of the Thess were separated from the Sarmatians. The compiler, however, of the Herodotean account must make the Scythian Sarmatiae. They may be disposed of first.

The SACAE OF PTOLEMY were bounded by the Seges on the west, the Scythians on the north, and the Sere on the east. They were nomads, without towns, and resident in woods and caves. The mountain-range of the Comedi (ἡ Καρπαθία ἔρημος) was in their country; so was the Stone tower (Ἄθηνα Πύργος). The populations were: 1. The Caratae and Comari along the Jaxartes. 2. The Cenacae, on the Comedian mountain. 3. The Massagetae along the range of the Ascaniacus (Ἀσκανάγακ). 4. In the interjacent country, the

Grynaei Scythae; and, 6, the Toormac; south of whom, along the Imaus, 7, the Blytiae. (Ptol. vi. 13.)

SCYTHIA INTRA IMAUM.—Bounded on the S. and E. by Sogdiana, Margiana, and the Sacae; on the W. by the Caspian and Sarmatian Asiatica; on the N. by a terra incognita; and on the E. by the northern prolongation of the Imaus. (Ptol. vi. 14.)

Rivers.—The Rhymnus, the Dua, the Jaxartes, the Jastus, and the Pthymetos.

Mountains.—The eastern part of the Montes Hypsacrici, the Montes Alani (observe the reappearance of this name), the Montes Rhymnici, the Mons Norossus, the MM. Aspisi, Tapyri, Syra, Amara, all W. of the Imaus.

Populations.—The Alani Scythae (on the confines of the terra incognita), the Susbeni, the Alanos, S. of whom the Saetian, and Massaei, and Syri; and along the Imaus the Tectoses and (on the eastern head-waters of the Kha) the Rhobosci, S. of whom the Asmani; and then the Paudiari, S. of whom, along the river, the district called Canopicum, S. of which the Coraci; then the Orgusi, after whom as far as the sea (i.e. the Caspian, in this chapter called Hyrcanian), the Erymnii, with the Asotae on the E. of them, succeeded by the Aorri; after whom the Jaxartes, a great nation along the river of the same name; then S. of the Saetian, the Molageni and Sauantae, as far as the MM. Rhymnici. Then, S. of the Massaei and MM. Alani, the Zaratae and Saitae; and farther W. and as far as the MM. Rhymnici, the Tybicani, succeeded by the Tabletii, S. of the Zaratae, and the Iastae and Mocheteci along the Mons Norossus; S. of whom the Noroes and Norossi, and the Cagaches Scythae along the Jaxartes. On the W. of the MM. Aspisi, the Aspisi Scythae; on the E. the Galatophagi Scythae; E. of the MM. Tapari and the Suebi, the Taparei; and above the MM. Anarei and the Mons Asscatanae, the Scythae Anarei, and the Ascatanae and Assacae along the Jaxartes, S. of whom the Namastae; then the Sagganae, and, along the Oxus, the Edhbai, with their town Davara.

SCYTHIA EXTRA IMAUM was bounded by Scythia intra Imaum, the Sacae, the Terra Incognita, and the Sere. It contained the western part of MM. Auxaci, Casii and Eomedi, with the source of the river Oechardus. (Ptol. vi. 15.)

Its Populations were the Abi Scythe, the Hippophagi Scythae, the Chatae Scythae, the Charracaei Scythae; the designation Scythe being applied to each.

Districts.—The Auxaciti, the Casia (ἡ Κασία χώρα), the Achasa (ἡ Ἀχάσα χώρα).

Towns.—Auxacia, Issedon, Scythica, Charrana, S. etc.

The remarks that applied to the Sarmatia Asiatica of Ptolemy apply here. Few names can be safely identified. Neither is it safe to say through what languages the information came. Some words suggest a Persian, some a Turk source, some are Mongol. Then the geography is obscure. That the range of Pomer was unduly prolonged northwards is evident [IMAUS]; this being an error of the geographer. The courses, however, of the Oxus and Jaxartes may themselves have changed.

The prolongation of the Pomer range being carried in a northern and north-eastern direction, so as to include not only the drainages of the Oxus and Jaxartes, but that of the Bokhara Lake as well, gives us the line of the Imaus; the terra incognita to the
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N. being supposed to begin with the watershed of the Arish, Obi, and other rivers falling into the Arctic Ocean. Within the limits thus described we may place the Nor-oabi and Nor-ossi, on the eastern edge, i.e. in the parts where at the present moment the lakes distinguished by the name Nor occur. It should be added, however, that the syllable is generally final, as in Koko-nor, &c. Still it is a prominent element in compound names, and indicates Mongol occupancy. The Byzantine may be placed in Buli-stan, i.e. the country of the Buli = Little Tibet, the gloss being Persian.

In Ascatanae (the Greek spelling is the more convenient =a =ka =ya =ka), we have the Turkish -tagh = mountain just as it actually occurs in numberless compounds.

Karait is a name of common application, chiefly to members of the Mongol family.

Mass-agetae is a term full of difficulty. Can it have arisen out of the common name Mus-tag ?

In Scythia extra Imaus, the Casca and Achasa (χασα) may be made one and identified with the Cesii of Pliny. The most reasonable explanation of these names is to be found in the suggestion of Major Cunningham's valuable work on Ladak (p. 4), where the Achassa Regio = Ladosk, and the Chatae, and Chaurone Scytheae = Chang-thang and Khor respectively.

Roughly speaking, we may say that the country of the Saca was formed by an irregular tract of land on the head-waters of the Oxus and the watershed between it and the Jaxartes, a tract which included a portion of the drainage of the Indus. It is only a portion of this that could give the recognised conditions of Scythian life, viz. steppes and pastoralism. These might be founded on the great tract of Pamir, but not in the mountain districts. These, however, were necessary for "residences in woods and caves"; at the same time, the population that occupied them might be pastoral rather than agricultural. Still they would not be of the Scythian type. Nor is it likely that the Saca of Pliny were so. They were not, indeed, the Saca of Herodotus, except in part, i.e. on the desert of the Pamir. They were rather the mountaineers of Kafiristan, Wakhan, Sughman, Basham, Astor, Hunz-Nagar, and Little Tibet, partly Persian, partly Bhot (or Tibetan), in respect to their ethnology.

The Scythians beyond the Imaus.—These must be divided between Ladosk, Tibet, Chinese Tartary, and Mongolia in respect to their geography. Physically they come within the conditions of a Scythian occupancy; except where they are true mountaineers. Ethnologically they may be distributed between the Mongol, Bhot, and Turk families—the Turks being those of Chinese Tartary.

The Turcoman districts of the Oxus, Khiva, the Kirghiz country, Ferghana, Tashkend, with the parts about the Balkash, give us the Scythia within the Imaus. It coincides chiefly with Independent Tartary, with the addition of a small portion of Mongolia and southern Siberia. Its conditions are generally Scythian. In the upper part, however, of the Jaxartes, the districts are agricultural at present; nine-tenths of this area is Turk, part of the population being Nomades, part industrial and agricultural.

THE SCYTHIA OF THE BYZANTINE AUTHORS.—

This means not only Hunns, Alans, Avars, and Sarmatians, but even Germans, Goths, and Vandals.

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It is used, however, but rarely. It really existed only in books of geography. Every division of the Scythian name was known under its specific designation.

ETHNOLOGY.—If any name of antiquity be an ethnological, rather than a geographical, term, that name is Scythia. Ptolemy alone applies it to an area, irrespective of the races of its occupants. With every earlier writer it means a number of populations connected by certain ethnological characteristics. These were physical and moral—physical, as when Hippocrates describes the Scythian physiognomy; moral, as when their nomadic habits, as Hamazobii and Hippemnogii, are put forward as distinctive. Of language as a test less notice is taken; though (by Herodotus at least) it is by no means overlooked. The division between Scythian and non-Scythian is always kept in view by him. Of the non-Scythic populations, the Sarmatiae were one; hence the ethnology of Scythia involves that of Sarmatia, both being here treated together.

In respect to them, there is no little discrepancy of opinion amongst modern investigators. The first question respecting them, however, has been answered unanimously.

Are they represented by any of the existing divisions of mankind, or are they extinct ? It is not likely that such vast families as each is admitted to have been has died out. Assuming, then, the present existence of the congeners of both the Sarmatiae and the Scytheae, in what family or class are they to be found ? The Scytheae were of the Turk, the Sarmatiae of the Slavonio Lithuanic stock.

The evidence of this, along with an exposition of the chief differences of opinion, will now be given, Scythia having first been treated. Presuming that Turk means all the populations whose language is akin to that of the Ottomans of Constantinople, and that it comprises the Turcomans, the Independent Tartars, the Uzbeks, the Turks of Chinese Tartary, and even the Yakuts of the Lena, along with several other tribes of less importance, we may examine the a priori probabilities of the Scytheae having been, in this extended sense, Turks.

The site of the nation of South-western Russia, at the beginning of the proper historical period, is a presumption in favour of their being so. Of these the best to begin with are the Cumanians (12th century) of Volhynia. That they were Turk we know from special statements, and from samples of their language compared with that of the Kirgis of Independent Tartary. There is no proof of their being new comers, however much the doctrine of their recent emigration may have been gratuitously assumed. The Uzes were what the Cumanians were; and before the Uzes, the Patzinaks (10th century) of Bessarabia and the Donian Principalities were what the Uzes were. Earlier than the Patzinaks, the Chazars ruled in Kievan and Taурida (9th and 8th centuries) like the Patzinaks, in the same category with definitely known Cumanians and Uzes. These four populations are all described by writers who knew the true Turks accurately, and, knowing them, may be relied on. This knowledge, however, dates only from the reign of Justinian (Trucan). From the reign, then, of Justinian to the 10th century (the date of the break-up of the Cumanians), the Herolowite Scytheae was Turk—Turk without evidence of the occupation being recent.

The Avars precede the Chazars, the Huns the
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Avars, the Alani the Hung. [HUNNI: AVARES]. The migrations that make the latter, at least, recent occupants being entirely hypothetical. The evidence of the Huns being in the same category as the Avars, and the Avars being Turk, is conclusive. The same applies to the Alani—a population which brings us to the period of the later classics.

The conditions of a population which should, at one and the same time, from Persia and send an offset round the Caspian into Southern Russia, &c., are best satisfied by the present exclusively Turk area of Independent Tartary.

Passing from the presumptuous to the special evidence, we find that the few facts of which we are in possession all point in the same direction.

Physical Appearance. — This is that of the Kirghiz and Uzbeki exactly, though not that of the Ottomans of Rumelii, who are of mixed blood. Allowing for the change effected by Mahomet, the same remark applies to their Moors, which are those of the Kirghiz and Tuvanor.

Language.—The Scythian glosses have not been satisfactorily explained, i.e. Tenerindia, Arinaspit, and Evampaeus have yet to receive a derivation that any one but the inventor of it will admit. The oior, however, in Oior pata is exactly the er, aor, man, &c., a term found through all the Turk dialects. It should be added, however, that it is Latin and Keltic as well (vir, fear, ger). Still is it Turk, and that unequivocally.

The evidence, then, of the Scythe being Turk consists in a series of small particulars agreeing with the a priori probabilities rather than in any definite point of evidence. Add to this the fact that no other class gives us the same result with an equally small amount of hypothesis in the way of migration and change. This will be seen in a review of the opposite doctrines, all of which imply an unnecessary amount of unproved changes.

The Mongol Hypothesis.—This is Niebuhr's, developed in his Researches into the History of the Scythen, etc.; and also Neumann's, in his Helvetica in Sclavivandia. It accounts for the manners and physiognomy, as well as the present doctrine, but not for anything else. It violates the rule against the unnecessary multiplication of causes, by bringing from a distant area, like Mongoli, what lies nearer, i.e. in Tartary. With Niebuhr the doctrine of fresh migrations to account for the Turks of the Byzantine period, and of the extirpation of the older Scythen, takes its maximum development, the least allowance being made for changes of name. "This" (the time of Lyssmachus) "is the last mention of the Scythian nation in the region of the Ister; and, at this time, there could only be a remnant of it in Bitzauck." (p. 63).

The Circassian Hypothesis.—This is got at by making the Scythen what the Huns were, and the Huns what the Magyars were—the Magyars being Finn. It arises out of a wrong notion of the name, Hungary, and fails to account for the difference between the Scythen and the nations to their north.

The Circassian Hypothesis.—This assumes an extension of the more limited area of the northern occupants of Causcasus in the direction of Russia and Hungary. Such an extension is, in itself, probable. It fails, however, to explain any one fact in the descriptions of Scythia, though valid for some of the older stories.

The Indo-European Hypothesis.—This doctrine takes many forms, and rests on many bases. The SCYTHIAN. 945

-get in words like Massa-get-te, &c., is supposed to = Gotha = German. Then there are certain names which are Scythian and Persian, the Persian being Indo-European. In the extreme form of this hypothesis the Scythen = Sazona, and the tuche of the Chinese names = Gotha.

If the Scythen were intruders from Independent Tartary, whom did they displace? Not the Sarmatians, who were themselves intruders. The earlier occupiers were in part congeners of the Northern Cacascans. They were chiefly, however, Ugrics or Finns; congeners of the Mongol, Tschuemenes, and Tsihnowashes of Persia, Soratov, Kazan, &c.; Dacia, Thrace, and Sarmatia being the original occupancies of the Sarmatiae.

If so, the ethnographical history of the Herodotean Scythen runs thus:—there was an original occupancy of Ugrics; there was an intrusion from the NE. by the Scythen of Independent Tartary, and there was intrusion from the SW. by the Sarmatians of Dacia. The duration of the Scythian or Turk occupancies was maintained by the antecedent Herodotus to the extinction of the Cacascans in the 14th century. Of internal changes there was plenty; but of any second migration from Asia (with the exception of that of the Avars) there is no evidence. Such is the history of the Scythe.

The Saceae were, perhaps, less exclusively Turk, though Turk in the main. Some of them were, probably, Mongols. The Saceae Amyrgii may have been Ugrics; the researches of Noris upon the second of the arrow-headed alphabets having led him to the opinion that there was at least one invasion of Persia analogous to the Magyar invasion of Hungary, i.e. effected by members of the Ugrian stock, probably from Orvnhore or Kazan. With them the root m-rd = man. History gives us no time when the Turks of the Persian frontier, the Saceae, were not pressing southwards. Sacastea (= Segeton) was one of their occupancies; Carmania probably another. The Pathians were of the Scythian stock; and it is difficult to believe that, word for word, Persia is not the same as Parthia. The history, however, of the Turk stock is one thing; the history of the Scythian name is another, that the two should be connected. This being done, the doctrine of the recent diffusion of the Turks is a doctrine that applies to the name only. There were Turk invasions of Hungary, Turk invasions of Persia, Turk invasions of China, Assyria, Asia Minor, and even north-eastern Africa, from the earliest period of history. And there were Sarmatian invasions in the opposite direction, invasions which have ended in making Scythia Slavonic, and which (in the mind of the present writer) began by making parts of Asia Median. As against this, it is not just to be taken for an exaggeration of the Turk influence in the world's history, let it be remembered that it is only a question of date, and that the present view only claims for the Turk conquests the place in the ante-historical that they are known to have had in the historical period. With the exception of the Mongol invasions of the 13th century and the Magyar occupancy of Hungary, every conquest in Southern Asia and Europe, from the North, has been effected by members of the stock under notice. [See SARMATIA; VENDI; FINNI; STONES; TURCIS.]" [R. G. L.]

This book is a translation of the original works by Russian, Ukrainian, and other scholars. It is a comprehensive study of the Scythian culture, which is thought to have originated in the region of the Samara River and the Don River. The Scythians are known for their horse-riding skills, their vast military forces, and their use of iron and bronze weapons. The book discusses the Scythian culture, its spread, and its influence on later civilizations.

The book is divided into several sections, including:

- The Scythian Culture: Origins, Spread, and Influence
- The Scythian Migrations: From Asia to Europe
- The Scythian Art: Pottery, Jewelry, and Architecture
- The Scythian Religion: Gods, Rituals, and Practices
- The Scythian Literature: Poetry, History, and Mythology

The book is written in a clear and concise style, with numerous illustrations and maps to aid in understanding the complex history of the Scythians. It is an essential resource for anyone interested in the history of the ancient world.
Asparus on the W., and bounded by the mountains of the Chalybes on the S. The Ten Thousand Greeks, in their retreat under Xenophon, were compelled to march four days through their territory. Rennell (Geogr. of Herod. p. 243) seeks them in the province of Kares (comp. Ritter, Erdkunde, vol. i. p. 764). [T. H. D.]

SCYTHOPOLIS. [Bethsan].

SCYTHOTAI. [Tapposcythae].

SEBAGENA (Σεβαγένα, or, as others read, Σεβάγγα), a town in Cappadocia, of uncertain site. (Ptol. v. 6. § 15.) [L. S.]

SEBASTE (Σεβαστή). 1. A town in a small island off the coast of Cilicia, built by Archelaus king of Cappadocia, to whom the Romans had given Cilicia Aspera. (Strab. xiv. p. 671.) It seems to have received its name Sebaste in honour of Augustus; for, until his time, both the island and the town were called Eleusa, Elaeusa, or Elaeusina (Joseph. Ant. xvi. 4. § 6, Boll. i. 23. § 4; comp. Ptol. v. 8. § 4; Hieroc. p. 704; Studioam. Mar. Magn. Ant. 4. 3. 19, Euseb. § 33. 4. 16; Steph. B. s. v. Σεβαστά and Ελαίουσα) a name which Pliny (v. 22) still applies to the town, though he erroneously places it in the interior of Caria. Stephanius, in one of the passages above referred to, calls Sebaste or Elaeusina an island, and in the other a mainland, which may be accounted for by the fact that the narrow channel between the island and the mainland was at an early period filled up with sand, as it is at the present,—for the place no longer exists as an island. Sebaste was situated between Corycus and the mouth of the river Lamus, from which it was only a few miles distant. Some interesting remains of the town of Sebaste still exist on the peninsula near Ayesh, consisting of a temple of the composite order, which appears to have been overthrown by an earthquake, a theatre, and three aqueducts, one of which conveyed water into the town from a considerable distance. (Comp. Beaufort, Karamania, p. 250, toll.; Leake, Asia Minor, p. 213.)

2. A town in Phrygia Pacatiana, between Alysdra and Enemina, is noticed only by Hierocles, (p. 667) and in the Acts of the Council of Constantinople (iii. p. 674); but its site has been identified with that of the modern Segikler, where inscriptions and other remains of the town have been found. The ancient name of the place is still preserved in that of the neighbouring stream, Sebastes Su. (Comp. Hamilton’s Researches, i. p. 121, &c.; Arundell, Discoveries, i. p. 136, who erroneously takes the remains at Segikler for those of the ancient Encarpia.)

3. [Cahira, Vol. i. p. 462.] [L. S.]

SEBASTE. [Samaaria.]

SEBASTEA (Σεβαστεία), a town in the south of Pontus, on the north bank of the Upper Halys. As it was near the frontier, Pliny (vi. 3) regards it as not belonging to Pontus, but to Colophone in Cappadocia. (Ptol. v. 6. § 10; Hieroc. p. 702; It. Ant. p. 204, 205.) The town existed as a small place before the dominion of the Romans in these parts, but its ancient name is unknown. Pompey increased the town, and gave it the name of Megalopolis (Strab. xii. p. 560). The name Sebastia must have been given to it before the time of Pliny, he being the first to use it. During the imperial period it appears to have risen to considerable importance, so that in the later division of the Empire it was made the capital of Armenia Minor. The identity of Sebastia with the modern Scyros is established partly by the resemblance of the names, and partly by the agreement of the site of Scyros with the description of Gregory of Nyssa, who states that the town was situated in the valley of the Halys. A small stream, moreover, flowed through the town, and fell into a neighbouring lake, which communicated with the Halys (Orat. i. in XL. Mart. p. 501, Orat. ii. p. 510; comp. Basili. M. Epist. viii.). In the time of the Byzantine empire Sebastia is mentioned as a large and populous town of Cappadocia (Niceph. Ann. p. 76; Ducas, p. 31); while Stephanius B. (s. v.) and some ecclesiastical writers refer it to Armenia. (Sozom. Hist. Eccl. iv. 24; Theodoret. Hist. Eccl. ii. 24.) In the itinerary its name appears in the form of Sevan, and in Abufluda it is actually written Siwah. The emperor Justinian restored its decayed walls. (Procop. de Aed. iii. 4.) The town of Siwah is still large and populous, and in its vicinity some, though not very important, remains of antiquity are seen. (Fontanier, Voyages en Orient. i. p. 179, toll.) [L. S.]

SEBASTOPOLIS (Σεβαστοπόλις). 1. A town in Pontus Cappadocius (Ptol. v. 6. § 7), which, according to the Antonine Itinerary (p. 203), was situated on a route leading from Tavium to Sebastia, and was connected by a road with Cesaris (p. 214). Pliny (vi. 3) places it in the district of Colopene, and agrees with other authorities in describing it as a small town. (Hieroc. p. 703; Novell. 31; Gregor. Nyssen. in Morcin. p. 202.) The site of this place is still uncertain, some identifying the town with Cabara, which is impossible, unless we assume Sebastopolis to be the same town as Sebaste, and others believing that it occupied the site of the modern Tarakal or Turkal.

2. A town in Pontus, of unknown site (Ptol. v. 6. § 9), though, from the place it occupies in the list of Ptolemy, it must have been situated in the south of the upper Halys. [L. S.]

3. About Sebastopolis on the east coast of the Euxine see Dioscorus, and about that in Myasia, see Myrina. [L. S.]

SEBASTOPOLIS (Hieroc. p. 638), a place in the interior of Thrace, near Philippopolis. [J. R.]

SEBATUM, a town situated either in the southwestern part of Noricum, or in the east of Raetia, on the road from Avenia to Vhexdona (It. Ant. p. 290), seems to be the modern Sacchova. (Comp. Munch, Noricum, i. p. 250.)

SEBENDUNUM (Σεβενδυνον, Ptol. ii. 6. § 71), a town of the Castellani in Hispania Tarraconensis. There is a coin of it in Secundinum (p. 164). [T. H. D.]

SEBBENYTUS (Σεβεννύτος, Ptol. iv. 5. § 50; Steph. B. s. v.; η Σεβεννυτική πόλις, Strab. xviii. p. 802; Eth. Σέβεννυττώ), the chief town of the Semnunitic nome in the Egyptian Delta, situated on the Semnunitic arm of the Nile, nearly due E. of Sais, in lat. 31° N. The modern hamlet of Semmoudound, where some ruins have been discovered, occupies a portion of its site. Sebenynus was anciently a place of some importance, and standing on a peninsula, between a lake (Αγρά Σεβεννυττών; Barbus) and the Nile, was favourably seated for trade and intercourse with Lower Aegypt and Memphis. The neglect of the canals, however, and the elevation of the alluvial soil have nearly obliterated its site. (Champollion, l’Egypte, vol. ii. p. 191 seq.) [W. B. D.]

SEBETHUS (Fiume della Maddalena), a small river of Campania, flowing into the Bay of Naples immediately to the E. of the city of Neapolis. It is alluded to by several ancient writers in connection with that city (Stat. Silv. i. 2. 263; Colum. n. 134)
SEBINUS LACUS.

Vib. Sequest. p. 18), and is generally considered to be the same with the stream which now falls into the sea a little to the E. of Naples, and is commonly called the Fiume della Maddalena. This rivulet, which rises in a fountain or basin called La Bella, about 5 miles from Naples, is now a very trifling stream, but may have been more considerable in ancient times. The expressions of poets, however, are not to be taken literally, and none of the geographers deem the Secchia worthy of mention. Virgil, however, alludes to a nymph Sefithis, and an inscription attests the local worship of the river-god, who had a chapel (sodicula) erected to him at Neapolis. (Gruter, Inscrip. p. 94. 9.)

SEBI'NUS LACUS (Lago d' Iseo), a large lake in the N. of Italy, at the foot of the Alps, formed by the waters of the river Ollius (Oglio), which after flowing through the land of the Camuni (the Val Camonica), are arrested at their exit from the mountains and form the extensive lake in question. It is not less than 18 miles in length by 2 or 3 in breadth, so that it is inferior in magnitude only to the three great lakes of Northern Italy; but its name is mentioned only by Pliny (ii. 103. s. 106. iii. 19. s. 23), and seems to have been little known in antiquity, as indeed is the case with the Lago d'Iseo at the present day. It is probable that it derived its name from a town called Sibum, on the site of the modern Iseo, at its SE. extremity, but no mention of this name is found in ancient writers. (Cluver, Ital. p. 412.)

SEBRIDAe (Sekipan, Prot. iv. 7. § 25), or SOBORIDAe (Sebopian, Prot. iv. 7. § 29), an Aethiopian race, situated between the Astabores (Tacezze) and the Red Sea. They probably correspond with the modern Sombar, or the people of the "maritime tract." There is some likelihood that the Sembritate, Sebridae, and Soboridae are but various names, or corrupted forms of the name of one tribe of Aethiopians dwelling between the upper arms of the Nile and the Red Sea. [W. B. D.

SEBURII (Σεβορίπολις and Σεβόρηποι, Prot. ii. 6. § 27), a people in the NW. of Hispania Tarraconensis, on both banks of the Miutius, probably a subdivision of the Gallaci Bracarii. (T. H. D.)

SECELA or SECELLA. [Zakłąk.]

SECERRAE, called by the Geogr. Rav. (iv. 42) and in a Cod. Paris. of the Itin. Ant. (p. 398) SECKERA, a town of the Lacedaeni in Hispania Tarraconensis, on the road from the Summuum Pyrenaum and Juncaria to Tarracon. Variously identified with S. Pere de Secarda, Arbeucias, and San Seloni (properly Santa Colonia Seccera). The last identification seems the most probable. [T. H. D.]

SECIA (Secchia), a river of Gallia Cispadana, one of the southern tributaries of the Padus, which crosses the Via Aemilia a few miles W. of Modena. It is evidently the same stream which is called by Pliny the Gabelus; but the name of Secia, corresponding to its modern appellation of Secchia, is found in the Jerusalem Itinerary, which marks a station called Pons Seciae, at a distance of 5 miles from Mutina. (Itin. Hier. p. 606.) The same bridge is called in an inscription which records its restoration by Varianus, in A.D. 259, Pons Seciae. (Murat. Inscrip. p. 460. 5; Orell. Inscrip. 1092.) The Secchia is a considerable stream, having the character, like most of its neighbours, of a mountain torrent. [E. H. B.]

SECOANUS (Σεκοανος, Steph. s. v.), a river of the Massalians, according to one reading, but accord-

ing to another reading, a city of the Massalians, "from which comes the ethnic name Sequani, as Artemidorus says in his first book." Nothing can be made of this fragment further than this; the name Sequanus belonged both to the basin of the Rhone and of the Seine. [G. L.]

SECOR or SCOCOR (Σκόκορ ή Σκόκρ λαμις), a port which Plutony (ii. 7. § 2) places on the west coast of Gallia, between the Pictorium or Pictorium Promontorum and the mouth of the Loiras (Loire). The name also occurs in Marcianus. The battles of Plutony cannot be trusted, and we have no other means of fixing the place except by a guess. Accordingly D'Anville supposes that Secor may be the port of the Siboles d'Ollone; and other conjectures have been made. [G. L.]


SEDELAUCUS. [Sidoilocus.]

SEDETANI. [Edetani.]

SEDEBONATES, are placed by Pliny in Aquitania (iv. c. 19). He says, "Aquitani, unde nomen provinciae, Sedonitates. Mox in oppidum contributi Convenae, Begeri." The Begeri are the Bigerriones of Caesar. [BIGERRIONES. We have no means of judging of the position of the Sedibonates except from what Pliny says, who seems to place them near the Bigerriones and Convenae. [CONVENAE.]

SEDUX, a people in the valley of the Upper Rhone, whom Caesar (B. G. iii. 17. 7) mentions; "Nantuates Sedunos Veragrosque." They are also mentioned in the trophy of the Alps (Pirim. iii. 20) in the same order. They are east of the Veneti, and in the Palais. Their chief town had the same name as the people. The French call it Son, and the German name it Sitten, which is the ancient name, for it was called Sedunum in the middle ages. An inscription has been found at Sion; "Citius Sedunorum Patrons." Sitten is on the right bank of the Rhone, and crossed by a stream called Sionem. The town-hall is said to contain several Roman inscriptions. [NANTUATES; OCTODURUS.]

SEDUXII, a German tribe mentioned by Caesar (B. G. i. 51) as serving under Ariovistus; but as no particulars are stated about them, and as they are not spoken of by any subsequent writer, it is impossible to say to what part of Germany they belonged. Some regard them as the same as the Edones mentioned by Tacitus (Germ. 40), and others identify them with the Plundus whom Plutony (ii. 11. § 12) places in the Cimbrian Chersonese; but both conjectures are mere fancies, based on nothing but a faint resemblance of names. [L. S.]

SEGALLAUNI (Σεγάλλαοι, Prot. ii. 10. § 11). Plotony places them west of the Allobroges, and he names their town Valentin Colonia (Valence), near the Rhone. Pliny (iii. 4) names them Segovellani, and places them between the Vocottii and the Allobroges; but he makes Valentin a town of the Cavares. [CAVARES.]

SEGASAMUNCIUM. (Σκεγισαμονκιομι, Prot. ii. 6. § 53), a town of the Antigunes in Hispania Tarraconensis. (Itin. Ant. p. 394.) Variously identified with S. Maria de Riberadoneda, Cameo, and Ballaverecaves. [T. H. D.]

3 P 2
SEGEDA AUGURIN.

SEGEDA AUGURIN'A, an important town of Hispânia Baetica, between the Baetis and the coast.

(Serv. iii. i. s. 3.) Commonly supposed to be S. Iago della Higera near Jaen.

[Th. H. D.]

SEGELOCUM (Hist. Ant. p. 473, called also AEGELLUM, ib. p. 478), a town in Britannia Romana, on the road from Lindunum to Wroxeter, near to Collen (p. 582) Littleborough in Nottinghamsire.

[Th. H. D.]

SEGE'SAMA (Σεγεσάμα, Strab. iii. p. 162), or SEGESAMO and SEGISA'MO (Hist. Ant. pp. 394, 449, 454; Orell. Inscr. no. 4719), and SEGISA'MONESES of the inhabitants (Hist. iii. s. 4), a town of the Murboi or Turmboii in Hispânia Tarraconensis, on the road from Tarracon to Asturica, now called Sasono, to the W of Briviesca. (Floraez, Exp. Sagr. vi. p. 419. xv. p. 59.)

[Th. H. D.]

SEGESSERA, in Gallia, is placed in the Table between Coriobulium (Corbill) and Andonatum (Langres), and the distance of Segesserà from each place is marked xxi. The site of Segesserà is not certain. Some fix it at a place named Suzannecourt. [Coriobulium.]

[Coriobulium.]

SEGESTA (Σεγεστα: Eth. Σεγεστατος, Segestanus: Ru. near Calatunyim), a city of Sicily in the NW. part of the island, about 6 miles distant from the sea, and 34 W. of Panormus. Its name is always written by the Attic and other contemporary Greek writers EΓEΣΤΑ (Εγεστα: Eth. Εγεστατος, Thuc. 8e.), and it has hence been frequently asserted that it was first changed to Segesta by the Romans, for the purpose of avoiding the ill omen of the name of Egesta in Latin. (Fest. a.s. Segesta, p. 340.) This story is, however, disproved by its coins, which prove that considerably before the time of Thucydidès it was called by the inhabitants themselves Segesta, though this form seems to have been softened by the Greeks into Egesta. The origin and foundation of Segesta is extremely obscure. The tradition current among the Greeks and adopted by Thucydides (Thuc. vi. 2: Dionys. i. 52: Strab. xiii. p. 608), ascribed its foundation to a band of Trojan settlers, fugitives from the destruction of their city; and this tradition was considerably welcomed by the Romans, who, in consequence claimed a kindred origin with the Segestans. Thucydides seems to have considered the Elymi, a barbarian tribe in the neighbourhood of Eryx and Segesta, as descended from the Trojans in question; but another account represents the Elymi as a distinct people, already existing in this part of Sicily when the Trojans arrived there and founded the two cities. [Elymi.] A different story seems also to have been current, according to which Segesta owed its origin to a band of Phocians, who had been among the followers of Phlibocetes; and, as usual, their writers sought to reconcile the two accounts. (Strab. vi. p. 272; Thuc. l.c.) Another version of the Trojan story, which would seem to have been that adopted by the inhabitants themselves, ascribed the foundation of the city to Egestas or Aegestas (the Aegestes of Virgil), who was said to be the offspring of a Trojan damsel named Segesta by the river god Cunnias. (Serv. ad Aen. i. 550, v. 30.) We are told also that the names of Simois and Sannader were given by the Trojan colonists to two small streams which flowed beneath the town (Strab. xiii. p. 608); and the latter name is mentioned by Strabo as still in use at a much later period. (Diod. xvi. 71.) It is certain that we cannot receive the statement of the Trojan origin of Segesta as historical; but what- ever be the origin of the tradition, there seems no doubt on the one hand that the city was occupied by a people distinct from the Sicanians, the native race of this part of Sicily, and on the other that it was not a Greek colony. Thucydides, in enumerating the allies of the Athenians at the time of the Peloponnesian War, places the Segestans among the Sicanians and barbarians; and the history of the Greek colonies in Sicily was evidently recorded with sufficient care and accuracy for us to rely upon his authority when he pronounces any people to be non-Hellenic. (Thuc. vii. 57.) At the same time they appear to have been, from a very early period, in close connection with the Greek cities of Sicily, and entering into relations both of hostility and alliance with the Hellenic states, wholly different from the other barbarians in the island. The early influence of Greek civilisation is shown also by their coins, which are inscribed with Greek characters, and bear the unquestionable impress of Greek art.

The first historical notice of the Segestans transmitted to us represents them as already engaged (as early as n. c. 580) in hostilities with the Siculines, which would appear to prove that both cities had already extended their territories so far as to come into contact with each other. By the timely assistance of a body of Chilian and Rhodian emigrants under Pentathlus, the Segestans at this time obtained the advantage over their adversaries. (Diod. v. 9.) A more obscure statement of Diochorus relates that again in n. c. 454, the Segestans were engaged in hostilities with the Libycaenes for the possession of the territory on the river Mazanars. (Id. xi. 86.) The name of the Libycaenes is here certainly erroneous, as no town of that name existed till long afterwards [Libycaen], but we know not what people is really meant, though the presumption is that it is the Siculines, with whom the Segestans seem to have been engaged in almost perpetual disputes. It was doubtless with a view to strengthen themselves against these neighbours that the Segestans took advantage of the first Athenian expedition to Sicily under Laches (n. c. 426), and concluded a treaty of alliance with Athens. (Diod. vi. 6.) This, however, seems to have led to no result, and shortly after, hostilities having again broken out, the Siculines called in the aid of the Syracusans, with whose assistance they obtained great advantages, and were able to press Segesta closely both by land and sea. In this extremity the Segestans, having in vain applied for assistance to Agrigentum, and even to Carthage, again had recourse to the Athenians, who were, without much difficulty, persuaded to expel their cause, and send a fleet to Sicily, n. c. 416. (Thuc. vi. 6; Diod. xi. 82.) It is said that this result was in part attained by fraud: the Segestans having deceived the Athenian envoys by a fallacious display of wealth, and led them to conceive a greatly exaggerated notion of their resources. They, however, actually furnished 60 talents in ready money, and 30 more after the arrival of the Athenian armament. (Thuc. vi. 8, 46; Diod. xii. 53, xiii. 6.) But though the relief of Segesta was thus the original object of the great Athenian expedition to Sicily, that city bears little part in the subsequent operations of the war. Nicias, indeed, on arriving in the island was induced at once to Segesta, and compel that people to submission by the display of their formidable armament. But this advice was overruled: the Athenians turned their
arms against Syracuse, and the contest between Segesta and Selinus was almost forgotten in the more important struggle between those two great powers. In the summer of B.C. 415 an Athenian fleet, proceeding along the coast, took the small town of Hycara, on the coast, near Segesta, and made it over to the Segestans. (Thuc. vi. 62; Dion. xxii. 6.) The latter people are again mentioned on more than one occasion as sending auxiliary troops to assist their Athenian allies (Thuc. vii. 57; Dion. xxii. 7), but no other notice occurs of them. The final defeat of the Athenians left the Segestans again exposed to the attacks of their neighbours the Selinusines; and feeling themselves unable to cope with them, they again had recourse to the Carthaginians, who determined to espouse their cause, and sent them, in the first instance, an auxiliary force of 6000 Africans and 500 Campanian mercenaries, which sufficed to ensure them the victory over their rivals, B.c. 410. (Diod. xiii. 43, 44.) But this was followed the next year by a vast armament under Pyrrhus, who landed at Lilybaeum, and, proceeding direct to Selinus, took and destroyed the city. (Ib. 54—58.) This was followed by the destruction of Himera; and the Carthaginian power now became firmly established in the western portion of Sicily. Segesta, surrounded on all sides by this formidable neighbour, naturally fell gradually into the position of a dependent ally of Carthage. It was one of the few cities that remained faithful to this alliance even in B.C. 397, when the great expedition of Dionysius to the W. of Sicily and the siege of Motya seemed altogether to shake the power of Carthage. Dionysius in consequence laid siege to Segesta, and pressed it with the utmost vigour, especially after the fall of Motya; but the city was able to defy his efforts, until the landing of H. of Lilybaeum with a formidable Carthaginian force changed the aspect of affairs, and compelled Dionysius to raise the siege. (Id. xiv. 48, 53—55.) From this time we hear little more of Segesta till the time of Agathocles, under whom it suffered a great calamity. The despot having landed in the W. of Sicily on his return from Africa (B.C. 307), and being received into the city as a friend and ally, suddenly turned upon the inhabitants on a pretence of disaffection, and put the whole of the citizens (said to amount to 10,000 in number) to the sword, plundered their wealth, and sold the women and children into slavery. He then changed the name of the city to Diceaopolis, and assigned it as a residence to the fugitives and deserters that had gathered around him. (Diod. xx. 71.) It is probable that Segesta never altogether recovered this blow; but it soon resumed its original name, and again appears in history as an independent city. Thus it is mentioned in B.C. 276, as one of the cities which joined Pyrrhus during his expedition into the W. of Sicily. (Diod. xxii. 10. Exc. H. p. 498.) It, however, soon after fell again under the power of the Carthaginians; and it was probably on this occasion that the city was taken and plundered by them, as alluded to by Cicero (Verr. iv. 33): a circumstance of which we have no other account. It continued subject to, or at least dependent on that people, till the First Punic War. In the first year of that war (B.C. 264) it was attacked by the consul Appius Claudius, but without success (Diod. xxiii. 3. p. 501); but shortly after the inhabitants put the Carthaginian garrison to the sword, and declared for the alliance of Rome. (Ib. 5. p. 502; Zonar. viii. 3.) They were in conse-

sequence besieged by a Carthaginian force, and were at one time reduced to great straits, but were relieved by the arrival of Duilius, after his naval victory, B.C. 260. (Pol. i. 24.) Segesta seems to have been one of the first of the Sicilian cities to set the example of defection from Carthage; on which account, as well as of their pretended Trojan descent, the inhabitants were treated with great distinction by the Romans. They were exempted from all public burdens, and even as late as the time of Cicero continued to be "sine foedera innominati: ab libris." (Cic. Verl. iii. 6, iv. 33.) After the destruction of Carthage, Scipio Africanus restored to the Segestans a statue of Diana which had been carried off by the Carthaginians, probably when they obtained possession of the city after the departure of Pyrrhus. (Cic. Terr. iv. 33.) During the Servile War also, in B.C. 102, the territory of Segesta is again mentioned as one of those where the insurrection broke out with the greatest fury. (Diod. xxxvi. 5, Exc. Phot. p. 534.) But with the exception of these incidental notices we hear little of it till the period of the Roman government. It seems to have been still a considerable town at the time of Cicero, and had a port or emporium of its own on the bay about 6 miles distant (το των Αιγαίων έμπόρων, Strab. vi. pp. 266, 272; Σεγεστών έμπόρων, Ptol. iii. 4. § 4). This emporium seems to have grown up in the days of Strabo to be a more important place than Segesta itself; but the continued existence of the ancient city is attested both by Pliny and Poleney; and we learn from the former that the inhabitants, though they no longer retained their position of nominal independence, enjoyed the privileges of the Latin citizenship. (Strab. l. c.; Plin. iii. 8. s. 14; Ptol. iii. 4. § 15.) It seems, however, to have been a decaying place, and no trace of it is subsequently found in history. The site is said to have been finally abandoned, in consequence of the ravages of the Saracens, in A.D. 900 (Amico, ad Fazell. Sic. vii. 4. not. 9), and is now wholly desolate; but the town of Castell' a Mare, about 6 miles distant, occupies nearly, if not precisely, the same site as the ancient emporium or port of Segesta.

The site of the ancient city is still marked by the ruins of a temple and theatre, the former of which is one of the most perfect and striking of the ancients. It stands on a hill, about 3 miles N.W. of Castelfranco, in a very barren and open situation. It is of the Doric order, with six columns in front and fourteen on each side (all, except one, quite perfect, and that only damaged), forming a parallelogram of 162 feet by 66. From the columns not being filled, they have rather a heavy aspect; but if due allowance be made for this circumstance, the architecture is on the whole a light order of Doric; and it is probable, therefore, that the temple is not of very early date. From the absence of fluting, as well as from all the other details of the architecture, there can be no doubt that it never was finished,—the work probably being interrupted by some political catastrophe. This temple appears to have stood, as was often the case, outside the walls of the city, at a short distance to the W. of it. The latter occupied the summit of a hill of small extent, at the foot of which flows, in a deep valley or ravine, the torrent now called the Fiume Gaggera, a conduit of the Fiume di S. Bartolomeo, which flows about 5 miles E. of Segesta. The latter is probably the ancient Cricinus (Curtius), celebrated for the defeat of Timoleon and the Carthaginians, while the Gaggera must probably be the stream called by Diodorus (xxi. 71) the Scamander.
Two other streams are mentioned by Aelian (V. II. ii. 33) in connection with Segesta, the Telmessus and the Porparx; but we are wholly at a loss to determine them. Some vestiges of the ancient walls may still be traced; but almost the only ruins which remain within the circuit of the ancient city are those of the theatre. These have been lately cleared out, and exhibit the procellentio and sixteen rows of seats, great part in good preservation. The general form and arrangement are purely Greek; and the building rests at the back on the steep rocky slope of the hill, out of which a considerable part of it has been excavated. It is turned towards the North, and commands a fine view of the broad bay of Castell'a Mare.

(For a more detailed account of the antiquities of Segesta, see Swinburne's Travels, vol. ii. pp. 291—295; Smyth's Sicily, pp. 67, 68; and especially Serva di Falco, Antichità della Sicilia, vol. i. pt. ii.)

Ancient writers mention the existence in the territory of Segesta of thermal springs or waters, which seem to have enjoyed considerable reputation (at Serva di Falco, Antichità della Sicilia, vol. i. pt. ii.)

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The coins of Segesta have the figure of a dog on the reverse, which evidently alludes to the fable of the river-god Crimissus, the mythical parent of Segestus, having assumed that form. (Serva di Falco, Antichità della Sicilia, vol. i. pt. ii.)

The older coins (as already observed) uniformly name SEGESTA, as on the one annexed: those of later date, which are of copper only, bear the legend ETESTAIGN (Eckhel, l.c. p. 236). [E. H. B.]

COIN OF SEGESTA.

SEGESTA (Setri), a town on the coast of Liguria, mentioned by Pliny, in describing the coast of that country from Genoa to the Maura. (Plin. iii. 5. s. 7.) He calls it Segesta Tegguliorum; so that it seems to have belonged to a tribe of the name of the Tegguli, and a town named Teggulia is mentioned by him just before. Segesta is commonly identified with Setri (called Setri di Levante to distinguish it from another place of the name), a considerable town about 30 miles from Genoa, while Teggulia is probably represented by Tegego, a village about 2 miles further inland, where there are considerable Roman remains. Some of the MSS. of Pliny, indeed, have " Teggulia intus, et Segesta Tegguliorum," which would seem to point clearly to this position of the two places. (Silling, ad loc.) It is probable, also, that the Teggula of the Itineraries (Itin. Ant. p. 293) is identical with the Teggulia of Pliny.

[Ε. Η. Β.]

SEGESTIA, or SEGESTICA. [SEGIA.]

SEGIDA (Segueba, Strabo, iii. i. 162.) 1. A town of the Arevaci in Hispania Tarraconensis. According to Appian, who calls it Spectum (vi. 44), it belonged to the tribe of the Belli, and was 40 stadia in circumference. Stephano B. (a. e.) calls it Spectum, and makes it a town of the Celtiberians, of whom indeed the Arevaci and Belli were only subordinate tribes. Segula was the occasion of the first Celtiberian War (Appian, l. c.), and was probably the same place called Segesta by Livy (xxv. 17).

2. A town of Hispania Baetica, with the surname Restituta Julia. (Plin. iii. i. 3.) [T. H. D.]

SEGISA (Segueba, Plut. ii. 6. § 61), a town of the Bastiani in Hispania Tarraconensis, perhaps the modern Segoin. [T. H. D.]

SEGISA and SEGISAMA Julia (Segueba, Plut. ii. 6. § 50), a town of Hispania Tarraconensis. We find the inhabitants mentioned by Pliny as Segisamajulenses (iii. 3. s. 4).

Tolomey ascribes the town to the Vaccari, but Pliny to the Tarmodigi, whence we may probably conclude that it lay on the borders of both those tribes. The latter author expressly distinguishes it from Segisana.

[Τ. Η. Δ.]

SEGISAMO. [SEGESA.]

SEGISAMUNCUM. [SEGASAMUNCUM.]

SEGON, a German tribe in Belgium, mentioned by Caesar (B. G. vi. 32) with the Condrai, and placed between the Eburoines and the Treviri. In B. G. vi. 4 Caesar speaks of the Condrai, Eburoines, Caeraesi, and Faramusi, "qui uno nomine Germani appellantur;" but he does not name the Segon in that passage. There is still a place named Sinei or Signei near Condons, on the borders of Namur; and this may indicate the position of the Segon. [G. L.]

SEGOBODIUM in Gallia, placed in the Table on a road from Andomitum (Langres) to Vesontio (Besançon). The Itin. gives the same road, but emits Segobodinum. D'Anville supposed Segobodinum to be Segovia, which is on the Saône, and in the direction between Besançon and Langres. [G. L.]

SEGOBRI'SAMA (Segueba, Plut. ii. 6. § 58). 1. The capital of the Celtiberi in Hispania Tarraconensis. (Plin. iii. 3. s. 4.) It lay SW. of Caesaraugusta, and in the jurisdiction of Cartagena. (Plin. l. c.) The surrounding district was celebrated for its tale or selenite. (Id. xxxvi. 22. s. 45.) It must have been in the neighbourhood of Priego, where, near Penasestrt, considerable ruins are still to be found. (Florez, Esp. Sagra. vii. p. 61.) For coins see Setini, l. c. 193. (Cf. Strab. iii. p. 162; Front. Strat. iii. 10. 6.)

2. A town of the Edetani in Hispania Tarraconensis, known only from inscriptions and coins, the modern Segorbe. (Florez, Esp. Sagra. v. 21. viii. 97. and Med. pp. 573, 650; Mionnet, i. p. 50, and Supp. i. p. 102.)

[Τ. Η. Δ.]

COIN OF SEGOBRI'SAMA.

SEGOBRI'SAMA. [Massilia, p. 290.]

SEGEBRI'SIMA. [Massilia, p. 290.]
SEGODUNUM.

SEGODUNUM (Σεγοδούνων). Ptolemy (ii. 7. § 21) calls Segodunum the chief town of the Rutani [Rutæni], a Gallic people west of the Rhine and south of the Loire. He mentions that some editions of Ptolemy the reading is Segodunum or Eudodum. In the Table the name is Segodunum, which is probably a corrupt form; and it has the mark of a chief town. It was afterwards called Civitas Rutenerum, whence the modern name Routez, on the Arayvon, in the department of Arveyron, of which it is the chief town. [G. L.]

SEGODUNUM (Σεγοδούνων), a town of southern Germany, probably in the country of the Hermunduri, is, according to some, the modern Würzburg. (Ptol. ii. 11. § 29; comp. Wilhelm, Geograph., ii. 209.) [L. S.]

SEGON'TIA. 1. A town of the Celiberi in Hispania Tarraconensis, 16 miles from Caesaraugusta. (Itin. Ant. pp. 437, 439.) Most probably identical with the Seguntia of Livy (xxiv. 19). The modern Retedus, according to Lupie.

2. (Σεγόντια Παράοικα.) Ptol. ii. 6. § 66, a town of the Barduli in Hispania Tarraconensis. [T. H. D.]

SEGON'TIACI, a people in the S. part ofBritannia, in Hampsire. (Camden, pp. 84, 146; Caes. B. G. v. 21; Orelli, Inscr. 2013.) [T. H. D.]

SEGON'TIACUM, a city in the NW. part of Britannia, to which was given a road to Deva. (Itin. Ant. p. 482.) It is the modern Caeranmor, the little river by which is still called Segont. (Camden, p. 798.) It is called Segontio by the Geogr. Rav. (v. 31). [T. H. D.]

SEGORA, in Gallia, appears in the Table on a road from Portus Namnetum (Nama) to Liminum, or Limonum (Pottiers). D'Anville supposes that Segora is Bresseure, which is on the road from Namens to Pottiers. [G. L.]

SEGOZA, in Gallia, is placed by the Antonine Itin. on a road from Aquae Tarbellicae (Dax) to Burdigala (Bordeaux). The first station from Aquae Tarbellicae is Masansom, or Mostomunum, the site of which is unknown. The next is Segosa, which D'Anville fixes at a place named Encosus or Escosus. But he observes that the distance, 28 Gallic leagues, between Aquae and Segosa is less than the distance in the Itin. [G. L.]

SEGOVELLAUNI. [Segallauni.]

SEGÓVIA (Σεγοβία, Ptol. ii. 6. § 56). 1. A town of the Arevaci in Hispania Tarraconensis, on the road from Emerita to Caesaraugusta. (Itin. Ant. p. 435; Plin. iii. 3. s. 4; Flor. iii. 22.) It still exists under the ancient name. For coins see Flores (Med. ii. p. 577), Mionnet (i. p. 51, and Suppl. i. p. 104), and Senesi (p. 196). [T. H. D.]

2. A town of Hispania Baetica, on the river Siliceous. (Hist. B. A. 57.) In the neighborhood of Secull or the modern Perahad. [T. H. D.]

SEGUSIA'XI (Σεγουσιαξοι or Σεγουσιαξοι), a Gallic people. When Caesar (B. C. 58) was leading against the Helvetii the troops which he had raised in North Italy, he crossed the Alps and reached the territory of the Allobroges. From the territory of the Allobroges he crossed the Rhone into the country of the Segusians: “Hi sunt extra Provinciam tudes Rhodanum primum.” (B. G. i. 10.) He therefore places them in the angle between the Rhone and the Saône, for he was following the Helvetii, who had not yet crossed the Saône. In another place (vii. 64) he speaks of the Aedui and Segusiani as bordering on the Provincia, and the Segusiani were dependents of the Aedini (vii. 75). Strabo (iv. p. 186) places the Segusiani between the Rhodanus and the Dubis (Dobro), on which D'Anville remarks that he ought to have placed them between the Rhine and the Loire. The part of the Segusian at least were west of the Rhone in Caesar's time, as he plainly tells us, and therefore some of them were between the Rhone and the Doubs, though this is a very inaccurate way of fixing their position, for the Doubs ran through the territory of the Segusians. Lagodumum was in the country of the Segusiani. (Lugdunum.) Tityus gives to the Segusians the name of Liberi (iv. 18).

In Cicero's oration Pro P. Quintio (c. 25), a Gallic people named Segaquius, Segaguarus, with several other variations, is mentioned. He pronounces “Segusiani” as a corruption of Lambanius. Bitter (Orelli's Cicero, 2nd ed.) has written “Sequovaeus” in this passage of Cicero on his own authority; but there is no name Segusivae in Gallia. It is probable that the true reading is “Segusianus.” Ptolemy (iv. 8. § 14) names Rodumana (Roanne) and Ferum Segusianorum as the towns of the Segusians, which shows that the Segusian in his time extended to the Loire (Rodemus); and the greater part of their territory was probably west of the Rhone and Saône. Mionnet, quoted by Ubert (Gallien, p. 360), has a medal which he supposes to belong to the Segusian (L. S.).

SEGUSIO (Σεγοσίων; Est. Σεγουσίων, Segusius; Susa), a city of Gallia Transpadana, situated at the foot of the Cottian Alps, in the valley of the Doria (Dora Riparia), at the distance of 35 miles from Augustus Taurinorum (Turin). It was the capital of the Gaulish king or chieftain Cottius, from whom the Alpes Cottiae derived their name, and who became, in the reign of Augustus, a tributary or dependent ally of the Roman Empire. Hence, when the other Alpine tribes were reduced to subjection by Augustus, Cottius retained the government of his territories, with the title of Praefectus, and was able to transmit them to his son, M. Julius Cottius, upon whom the emperor Claudius even conferred the title of king. It was not till after the death of the younger Cottius, in the reign of Nero, that this district was incorporated into the Roman Empire, and Segusio became a Roman municipal town. (Strab. iv. pp. 179, 204; Itin. iii. 20. s. 24; Ann. March. xvi. 10.)

It was probably from an early period the chief town in this part of the Alps and the capital of the surrounding district. It is situated just at the junction of the route leading from the Mont Genêvre down the valley of the Dora with that which crosses the Mont Cenis; both these passages were among the natural passes of the Alps, and were doubtless in use from a very early period; though the latter seems to have been unaccountably neglected by the Romans. The road also that was in most frequent use in the latter ages of the Republic and the early days of the Empire to arrive at the pass of the Cottian Alps or Mont Genêvre, was that by Segusio up the valley of the Doria, but one which ascended the valley of Fenestrelles to Ocum (Uzem), and from thence crossed the Col de Sestrières to Scéningnoun (at or near Cesanne), at the foot of the actual pass of the Genêvre. This was the route taken by Caesar in B. C. 58, and appears to have still been one of the most usual in the days of Strabo (Caes. B. G. i. 10; Strab. iv. p. 179); but at a later period the road by Segusio seems to have come into general use, and is that given in the Itineraries. (Itin. Ant. pp. 544, 3 v 4)
Segusio. 337. Of Segusio as a municipal town we hear little; but it is mentioned as such both by Pliny and Ptolemy, and its continued existence is proved by inscriptions as well as by the Itineraries; and we learn that it continued to be a considerable town, and a military post of importance, commanding the passes of the Alps, until long after the fall of the Western Empire. (Plin. iii. 17. s. 21. Ptol. iii. i. § 40; Gruter, Inscr. p. 111. i. Orell. Inscr. 1690, 3803; Amm. Marc. xxv. 10; Itin. Hier. p. 556; P. Dear. Hist. Long. in. 8; Grac. Tar. iv. 89.)

Ammianus tells us that the tomb of Cottius was still visible at Segusio in his time, and was the object of much honour and veneration among the inhabitants (Amm. l. c.). A triumphal arch erected by him in honour of Augustus is still extant at S swept; it commemorates the names of the "Civitates" which were subject to his rule, and which were fourteen in number, though Pliny speaks of the "Cottianae civitates xii." (Plin. in. 20. s. 24; Orell. Inscr. 626.) All these are, however, mere obscure mountain tribes, and the names of most of them entirely unknown. His dominions extended, according to Strabo, across the whole of the Upper Taurinum in the land of the Caturiges (Strab. iv. p. 179); and this is confirmed by the inscription which commemorates the Caturiges and Medulli among the tribes subject to his authority. These are probably the two omitted by Pliny. O elnum, in the valley of the Clasone, was comprised in the territory of Cottius, while its limits towards the Taurini were marked by the station Ad Fines, placed by the Itineraries on the road to Augustus Taurinorum. But the distances given in the Itineraries are incorrect, and at variance with one another. Ad Fines may probably be placed at or near Argelsum, or Vivarium, 15 miles from Taurin, and 20 from Susat. The mountain tribes called by Pliny the "Cottianae civitates," when united with the Roman government, at first received only the Latin franchise (Plin. l. c.); but as Segusio became a Roman municipium, it must have received the full franchise. [E. H. B.]

Seguserto, a name which occurs in the Antonine Itin. and in the Table, is a town of Gallia Narbonensis, and the name is preserved in Sisteron, the chief town of an arrondissement in the department of Basses Alpes, on the right bank of the Durance. Roman remains have been found at Sisteron. The name in the Nott. Pr. or Galliae is Civitas Segestetium. It was afterwards called Sisterorum, and Sistericum, whence the modern name comes (D'Anville, Notice, etc.).

Seir, M. (Σειρω, LXX. Σειρα, Ἱεροφώς, Joseph). "The land of Seir" is equivalent to "the country of Edom." (Gen. xxxii. 3.) Mount Seir was the dwelling of Esau and his posterity (xxxvi. 8, 9; Deut. ii. 4, 5), in the possession of which they were not to be disturbed. (Josh. xxiv. 4.) Its general situation is defined in Deuteronomy (i. 2) between Horeb and Kadesh Barnea. The district must have been extensive for in their retrograde movement from Kadesh, which was in Seir (i. 44), the Israelites compassed Mount Seir many days (c. 1. 3). The original inhabitants of Mount Seir were the Horites; "but the children of Esau succeeded them, who had destroyed them before them, and dwelt in their stead" (ii. 12, 22); comp. Gen. xxxiv. 6. It obviously derived its name from "Seir the Horite" (xxxvi. 20, 21), and not, as Josephus erroneously supposes, from the Hebrew שֵׁיר meaning "fugitives." (Ant. l. 20. § 3.) The range between Wady Arava is marked M. Shehr in some modern maps, but without sufficient authority for the name. Dr. Wilson confines the name to the eastern side of the Arava, from a little north of Petra to the Gulf of Akabah, which range he names Jebel-es-Sherah (Land of the Bible, vol. i. pp. 289, 290, 337, 340); but since Kadesh was in Seir, it is obvious that this name must have extended much more widely, and on both sides the Arava Mr. Rawlins heard the name Es-Serr given to an elevated plain to the east of Kadesh, which, most likely, be the Seir alluded to in Deut. i. 44, where the Israelites were chased before the Amalekites. (Williams' Holy City, vol. i. appendix, p. 440.)

Selaeae. [Τουραχαί] Selachusa, an island lying off the Argolic promontory of Speiranum, mentioned only by Pliny (iv. 12. s. 57).

Selah. [Peta.] Selambina (Σελαμβίνα, Ptol. ii. 4. § 7), a town on the coast of Hispana Baetica between Sex and Abdera. (Ptol. iii. 1. s. 8.) Florio (Esp. Sapr. xii. p. 3) identifies it with Calabria, but, according to Ukert (ii. p. i. p. 351), it is to be sought in the neighbourhood of Sorbita. [T. H. D.]

Selas. [Messenia, p. 342, b.]

Selasia. [Selas.]

Seleminus. [Achala, p. 13, b. No. 10.]

Selentis or Seleynitius (Σελεντίς ή Σελενίτις) a district in the south-west part of Cilicia, extending along the coast, but also some distance in the interior; it derived its name from the town of Selinus. (Ptol. v. 8. §§ 2, 5.)

Seleucusiae (Σαλακουωνίας) or Selexnutes, two lakes formed by the sea, north of the mouth of the Caystrus, and not far from the temple of the Ephesian Artemis. These two lakes, which communicated with each other, were extremely rich in fish, and formed part of the revenue of the temple of Artemis, though they were on several occasions wrested from it. (Strab. xiv. p. 642; Plin. iii. 31.) The name of the lake, derived from Selene, the moon-goddess, or Artemis, probably arose from their connection with the great goddess of Ephesus. (Comp. Chandler's Travels in Asia Minor, vol. i. p. 162.) [L. S.]

Seleucia or Seleucia, two towns in Syria.

1. Ad Belem (Σέλευκεια πρὸς Βῆλην), sometimes called Seleucobelles, situated in the district of Cassitae, placed by Ptolemy in long. 69° 30', lat. 34° 47'. The Belus is a tributary of the Orontes, running into it from the W., and since, as Ptolemy remarks, Seleucia was exactly in the same latitude as Paltos, it must have been due E. of it. Now Boldo, the ancient Paltos, lies two hours S. of Jebelit, ancient Gabala, on the coast. Seleucia ad Belum must be looked for 1° 10' to the E., according to Ptolemy's reckoning, who places Paltos in long. 63° 20', lat. 34° 47'. Modern conjecture has identified it with Shagq and Divertiq, which is placed 30 miles E. of Antioch. (Ptol. v. 13. § 16; Pococke, Syria, vol. ii. p. 193.) Pliny mentions it with another not elsewhere recognised, in the interior of Syria: "... seleucas præter jam dictam (i.e. Pictia), duae quae ad Euphratium, et quae ad Belum vocatur" (xiv. 23. § 19).

2. Pheria (Σέλευκεια Πηρία : Eich, Σελευκέεια), a maritime city of Syria, placed by Ptolemy in long. 68° 36', lat. 35° 26', between Rhossus and the mouths of the Orontes. Its ancient name, according to Strabo, was "Rivers of Water" (Τάεως ποταμον), a strong city, called Free by Pompey (Strab. xvi. 2. § 8). Its position is fully described by Polybius.
it was situated on the sea between Cilicia and Phoenicia, over against a large mountain called Corypheanum, the base of which was washed on its W. side by the sea, towards the E. it dominated the districts of Antioch and Seleucia. Seleucia lay on the S. of this mountain, separated from it by a deep and rugged valley. The city extended to the sea through broken ground, but was surrounded for the most part by precipices and abrupt rocks. On the side towards the sea lay the factory (Iatikai) and suburb, on the level ground, strongly fortified. The whole hollow (corpus) of the city was likewise strongly fortified with fine walls, and temples, and buildings. It had one approach on the sea side, by an artificial road in steps (kaiwaiyati), distributed into frequent and continuous slopes (cuttings) and curves (tunnels).—σκαβωμαντι. The embouchure of the Orontes was not far distant—40 stadia, according to Strabo (xvi. p. 750). It was built by Seleucus Nicator (died B. C. 280), and was of great importance, in a military view, in the wars between the Seleucids and the Ptolemies. It was taken by Ptolemy Euergetes on his expedition into Syria, and held by an Egyptian garrison for some time after the defection, can be distinctly traced. The city was situated, on the instigation of Apollonians, by Seleucan, resolved to recover it from Ptolemy Philopator (cir. B. C. 220), in order to remove the disgrace of an Egyptian garrison in the heart of Syria, and to obviate the danger which it threatened to his operations in Coele-Syria, being, as it was, a principal city, and well nigh, so to speak, the proper home of the Syrian power. Having sent the fleet against it, under the admiral Diognetus, he himself marched with his army from Apamea, and encamped near the Hippodrome, 5 stadia from the city. Having in vain attempted to win it by blarney, he divided his forces into three parts, of which one under Zœaxis made the assault near the gate of Antioch, a second under Hermonegas near the temple of the Escuri, the third under Arlys and Diognetus by a arsenal and suburb, which was first carried, whereupon the garrison capitulated (Polyb. v. 58—60).

It was afterwards a place of arms in the further prosecution of the war against Ptolemy (66). The Mount Corypheanum of Polybius is the Pleria of Ptolemy and Strabo, from which the town derived its distinguishing appellation. Strabo mentions, from Ptolemais, that a king of Aspersia, so called, was borne away by a ship, and that Antiochus, having arrived in this place, when spread over the roots of the vine, acted as a preservative against blight (vii. p. 316.) He calls it the first city of the Syrians, from Cilicia, and states its distance from Seleucia, in a straight course, a little less than 1000 stadia (xiv. p. 676). It was one of the four cities of the Tetrapolis, which was a synonym for the district of Seleucia, the others being Antioch, Apamea, and Laodicea, which were called sister cities, being all founded by Seleucus Nicator, and called by the names respectively of himself, his father, his wife, and his mother-in-law; that bearing his father's name being the largest, that bearing his own, the strongest. (Strab. xvi. p. 749.)

The auguries attending its foundation are mentioned by John Malalas (Chronographia, lib. viii. p. 254). It became the port of Antioch, and there it was that St. Paul and Barnabas embarked for Cyprus, on their first mission to Asia Minor (Acts, xiii. 4), the Orientes never having been navigable even as far as Antioch for any but vessels of light draught. Phily calls it "Seleucia libera Pleria," and describes it as situated on a promontory (v. 21) ελευθρα. M. F. distant from Zeugma on the Euphrates (12). He de

signates the Corypheanum of Polybius, the Pleria of Strabo, Mount Cassius, a name also extended by Strabo to the mountains about Seleucia, where he speaks of the Antiochans celebrating a feast to Triptolemus as a demigod, in Mount Cassius around Seleucia (xvi. p. 750). The ruins of the site have been fully explored and described in modern times, first by Pococke (Observations on Syria, chap. xxii. p. 182, &c.), who identified many points noticed by Polybius, and subsequently by Col. Chesney (Journal of the R. Geog. Society, vol. viii. p. 228, &c.). The mountain range noticed by Polybius is now called Jebel Mass; and the hill on which the city stood appears to be the "low mountain, called Bu-Kîlîsh," or the 1000 churches. Part of the site of the town was occupied, according to Pococke, by the village of Kephe, situated about a mile from the sea. The masonry of the once magnificent port of Seleucia is still in so good a state that it merely requires trifling repairs in some places, and to be cleaned out; a project contemplated, but not executed, by one Ali Pasha, when governor of Aleppo. The plan of the port, with its walls and basins, its piers, floodgates, and breakwaters, can be distinctly traced. The walls of the suburb, with its agora, the double line of defence of the inner city, comprehending in their circumference about 4 miles, which is filled with ruins of houses; its castellated citadel on the summit of the hill, the gate of Antioch on the SE. of the site, with its plasters and towers, near which is a double row of marble columns; large remains of two temples, one of which was of the Corinthian order; the amphitheatre, near which Antiochus encamped, before his assault upon the city, with twenty-four tiers of benches still to be traced; the numerous rocky excavations of the necropolis, with the sarcophagi, always of good workmanship, now broken and scattered about in all directions, all attest the ancient importance of the city, and the fidelity of the historian who has described it. Most remarkable of all in this view is the important engineering work, to which Polybius alludes as the only communication between the city and sea, fully described by Col. Chesney, as the most striking of the interesting remains of Seleucia. It is a very extensive excavation, cut through the solid rock from the NE. extremity of the town almost to the sea, part of which is a deep hollow way, and the remainder regular tunnels, between 20 and 30 feet wide, and as many high, executed with great skill and considerate labour. From its eastern to its western extremity is a total length of 1088 yards, the greater part of which is traversed by an aqueduct carried along the face of the rock, considerably above the level of the road. Its termination is rough and very imperfect, about 30 feet above the level of the sea; and while the bottom of the rest of the excavation is tolerably regular, in this portion it is impeded by large masses of rock lying across it at intervals; which would imply either that it was never completed, or that it was finished in this part with masonry, which may have been carried off for building purposes. It is, perhaps, in this part that the stairs mentioned by Polybius may have been situated, in order to form a communication with the sea. There can be no doubt whatever that this excavation is the passage mentioned by him as the sole communication between the city and the sea; and it is strange that any question should have arisen concerning its design. A rough plan of the site is given by Pococke (p. 183); but a much more
SELEUCIA or SELEUCIA (Σελεύκεια). 1. A town near the northern frontier of Paphlagonia, surnamed Sidere (ἡ Σειδέρη, Ptol. v. 5. § 4; Hieroclip. p. 673), probably on account of iron-works in its vicinity. There are some coins of this place with the image of the Asiatic divinity Men, who was worshipped at Antioch, and bearing the inscription Καζονομενεωνων, which might lead to the idea that the place was restored by the emperor Claudius. (Seutin, Mon. Vet. p. 96.) Its site is now occupied by the town of Kyrillos.

2. A town in Pamphylia between Side and the mouth of the river Eurymedon, at a distance of 80 stadia from Side, and at some distance from the sea. (Stadiasmus, Mar. Mag. § 216.)

3. An important town of Cilicia, in a fertile plain on the western bank of the Calycadnus, a few miles above its mouth, was founded by Seleucus I., surnamed Nicator. A town or towns, however, had previously existed on the spot under the names of Olbia and Hyria, and Seleucia seems to have only extended and united them in one town under the name Seleucia. The inhabitants of the neighbouring Holmi were at the same time transferred to the new town, which was well built, and in a style very different from that of other Cilician and Pamphylian cities. (Steph. B. s. v.; Strab. xiv. p. 670.) In situation, climate, and the richness of its productions, it rivalled the neighbouring Tarsus, and it was much frequented on account of the annual celebration of the Olympic and on account of the oracle of Apollo. (Zosim. i. 57; Basil. Vita S. Theodori, i. p. 275; Ovart. xxvii. p. 148.) Pliny (v. 27) states that it was surnamed Tracheneus; and some ecclesiastical historians, speaking of a council held there, call the town simply Trachae (Somon, iv. 16; Socrat. ii. 39; comp. Ptol. v. 8. § 5; Amm. Marc. xiv. 25; Oras. vii. 12.) The town still exists under the name of Schéfich, and its ancient remains are scattered over a large extent of ground on the west side of the Calycadnus. The chief remains are those of a theatre, in the front of which there are considerable ruins, with porticoes and other large buildings; farther on are the ruins of a temple, which had been converted into a Christian church, and several large Corinthian columns. Ancient Seleucia, which appears to have remained a free city ever since the time of Augustus, remained in the same condition even after a great portion of Cilicia was given to Archelains of Cappadocia, whence both imperial and autonomous coins of the place are found. Seleucia was the birthplace of several men of eminence, such as the peripatetics Athenaeus and Xenarchus, who flourished in the reign of Augustus, and the sophist Alexander, who taught at Antioch, and was private secretary to the emperor M. Aurelius (Philost. Vit. Soph. ii. 5.) According to some authorities, lastly, the emperor Trajan died at Seleucia (Eutrop. viii. 2, 16; Oros. l. c.), though others state that he died at Selinus.

COIN OF SELEUCIA IN SYRIA.

COIN OF SELEUCIA IN CILICIA.

SELEUCIA.

4. Seleucia in Caria [Thealess.]

[SELEUCIA or SELEUCIA (Seleucia, Polyb. v. 48; Strab. xi. p. 521; Ptol. v. 18. § 8), a large city near the right bank of the Tigris, which, to distinguish it from several other towns of the same name, is generally known in history by the title of Seleucia etro τῷ Τύγρῃ. (Strab. v. 738; Appian, Syr. 57.) It was built by Seleucus Nicator (Strab. l. c.; Plin. vi. 26. s. 30; Tacit. Ann. vi. 42; Joseph. Anti. Jud. xviii. 9. § 8; Amm. Marc. xxiii. 20), and appears to have been placed near the junction with the Tigris, of the great dyke which was carried across Mesopotamia from the Euphrates to the Tigris, and which bore the name of Nahr Malekha (the royal river). (Plin. l. c., and Isid. Char. p. 5.) Ptolemy states that the artificial river divided it into two parts (v. 18. § 8). On the other hand, Theophylact states that both rivers, the Tigris and Euphrates, surrounded it like a rampart —by the latter, in particular, meaning the Nahr Malekha (v. 6). It was situated about 40 miles N.E. of Babylon (according to Strabo, 300 stadia, and to the Tab. Peutingeri, 44 M.P.). In form, its original structure is said to have resembled an eagle with its wings outspread. (Plin. l. c.) It was mainly constructed of materials brought from Babylon; and was one principal cause of the ruin of the elder city, as Ctesiphon was (some centuries later) of Seleucia itself. (Strab. vii. 738.) It was placed in a district of great fertility, and is said, in its best days, to have had a population of 600,000 persons. (Plin. l. c.) Strabo adds, that it was even larger than Antiochae Syriae,—at this time probably the greatest commercial entrepot in the East, with the exception of Alexandria (xvi. p. 750). Even so late as the period of its destruction its population is still stated to have amounted to half a million. (Eutrop. v. 8; comp. Oros. viii. 5.) To its commercial importance it doubtless owed the free character of its local government, which appears to have been administered by means of a senate of 300 citizens. Polybius states that, on the overthrow of Molon, the Median rebels Antiochus and Hermias descended on Seleucia, which had been previously taken by Molon, and, after punishing the people by torture and the infliction of a heavy fine, exiled the local magistracy, who were called Adéigganes. (Ancyra. Polyb. v. 54.) Their love of freedom and of independent government was, however, of longer duration. (Plin. l. c.; Tacit. Ann. vi. 42.) Seleucia owed its ruin to the wars of the Romans with the Parthians and other eastern nations. It is first noticed in that between Crassus and Orodes (Dion Cass. xl. 20); but it would seem
that Crassus did not himself reach Seleucia. On the advance of Trajan from Asia Minor, Seleucia was taken by the Parthian Jospa and partially burnt to the ground (Dion Cass. lxxvi. 30); and a few years later it was still more completely destroyed by Cassius, the general of Lucinus Verus, during the war with Vologeses. (Dion Cass. lxxii. 2; Eutrop. v. 8; Capitol. Verus, c. 8.) When Severus, during the Parthian War, descended the Euphrates, he appears to have found Seleucia and Babylon equally abandoned and desolate. (Dion Cass. lxxxv. 9.) Still later, in his expedition to the East, Julian found the whole country round Seleucia one vast marsh full of wild game, which his soldiers hunted to the last. This it would seem from the indistinct notices of some authors, that Seleucia once bore the name of Cocho.

[Cocho.]

SELEUCIS (Σέλευκης), a district of Syria, mentioned by Ptolemy, as containing the cities of Gephora, Gindarus, and Imura (v. 15. § 15). Strabo calls it the best of all the districts: it was also called Tetrapolis, on account of its four most important cities, for it had many. These four were, Antioch, Seleucia in Pieria, Apamea, and Laodicea (xvi. p. 749). It also comprehended, according to Strabo, four sestries; and it is clear that he uses the name in a much wider sense than Ptolemy, who places the four cities of the tetrapolis of Strabo's Seleucis in so many separate districts: Antioch in Cissiotes, Apamea in Apamene, Laodicea in Laodiceene, while he only implies, but does not state, that Seleucia lies in Seleucis.

[G. W.]

SELGE (Σέλγη; Eth. Σέλγε), an important city in Pisidia, on the southern slope of Mount Tauros, at the part where the river Eurymelos forces its way through the mountains towards the south. The town was believed to be a Greek colony, for Strabo (xii. p. 520) states that it was founded by Lacedaemonians, but adds the somewhat unintelligible remark that previously it had been founded by Calchas (Comp. Polyb. v. 76; Steph. B. s. r.; Dion. Per. 858). The acropolis of Selge bore the name of Cesiumium (Κεσσαίδου; Polyb. l.c.). The district in which the town was situated was extremely fertile, producing abundance of oil and wine, but the town itself was difficult of access, being surrounded by precipices and beds of torrents flowing towards the Eurymelos and Cestrus, and requiring bridges to make them passable. In consequence of its excellent laws and political constitution, Selge rose to the rank of the most powerful and populous city of Pisidia, and at one time was able to send an army of 20,000 men into the field. Owing to these circumstances, and the valour of its inhabitants, for which they were regarded as worthy kinsmen of the Lacedaemonians, the Selgians were never subject to any foreign power, but remained in the enjoyment of their own freedom and independence. When Alexander the Great passed through Pisidia, the Selgians sent an embassy to him and gained his favour and friendship. (Arrian, Anab. l. 28.) At that time they were at war with the Telmissians. At the period when Achaeus had made himself master of Western Asia, the Selgians were at war with Ptolemaios, which was besieged by them; and Achaeus, on the invitation of Ptolemaios, sent a large force against Selge. After a long and vigorous siege, the Selgians, being betrayed and despairing of resisting Achaeus any longer, sent deputies to sue for peace, which was granted to them on the fol-

loming terms: they agreed to pay immediately 400 talents, to restore the prisoners of Ptolemaios, and after a time to pay 300 talents in addition. (Polyb. v. 72—77.) We now have for a long time no particulars about the history of Selge; in the fifth century of our era Zosimus (v. 15) calls it indeed a little town, but it was still strong enough to repel a body of Goths. It is strange that Pliny does not notice Selge, for we know from its coins that it was still a flourishing town in the time of Hadrian; and it is also mentioned in Ptolemy (v. 5. § 8) and Hecroches (p. 681). Independently of wine and oil, the country about Selge was rich in timber, and a variety of trees, among which the storax was much valued from its yielding a strong perfume. Selge was also celebrated for an ointment prepared from the iris root. (Strab. l.c.; Flin. xii. 55, xxi. 19; comp. Liv. xxxv. 13.) Sir C. Fellowes (Asia Minor, p. 171, foll.) thinks that he has discovered the ruins of Selge about 10 miles to the north-east of the village of Buojik. They are seen on a lofty promontory now presenting magnificent wrecks of grandeur. "I rode," says Sir Charles, "at least 3 miles through a part of the city, which was one pile of temples, theatres, and buildings, vying with each other in splendour, and covered by a roof of stucco. The material of these ruins had suffered much from the exposure to the elements, being grey with a lichen which has eaten into the marble, and entirely destroyed the surface and inscriptions; but the scale, the simple grandeur, and the uniform beauty of style bespoke its date to be the early Greek. The sculptured cornices frequently contain groups of figures fighting, wearing helmets and body-armour, with shields and long spears; from the ill-proportioned figures and general appearance, they must rank in date with the Aegina naerables. The ruins are so thickly strewn, that little cultivation is practicable; but in the areas of temples, cellas of temples, and any space where a plough can be used, the wheat is springing up. The general style of the temples is Corinthian, but not so florid as in less ancient towns. The tombs are scattered for a mile from the town, and are of many kinds, some cut in chambers in face of the rock, others sarcophagi of the heaviest form: they have had inscriptions, and the ornaments are almost all martial; several seats remain among the tombs. I can scarcely guess the number of temples or columned buildings in the town, but I certainly traced fifty or sixty. . . . Although apparently unnecessary for defence, the town has had strong walls, partly built with large stones in the Cyclopean mode. . . . I never conceived so high an idea of the works of the ancients as from my visit to this place, standing as it does in a situation, as it were, above the world." It is to be regretted that it was impossible by means of inscriptions or coins to identify this place with the ancient Selge more satisfactorily. (Comp. Von Hammer, in the Wiener Jahrbücher, vol. cvi. p. 92.)

[SELGE.

COIN OF SELGE.
SELGOVAE (Σελγωβα), Prob. ii. 3, § 8), a
be on the SW. coast of Britannia Barbarum, in
the E. part of Glamorgan and in Dumfries-shire.
Cameron (p. 1194) derives the name of Selgovæ
from them.

SELINUS (Σέλινος) 1. A village in the north
of Lacedaemon, described by Pausanias as 20 stadia
from Gerontæa; but as Periegetes seems not to
have visited this part of Lacedaemon, the distances
may not be correct. Leake, therefore, places Selinus at
the village of Kastoria, which lies further north of
Gerontæa than 20 stadia, but where there are
remains of ancient tombs. (Paus. iii. 22, § 8; 
Leake, Peloponesiana, p. 363; Böhlade, Re-
cherches, g.c. p. 97; Curtius, Peloponesos, vol. ii.
p. 304.)

[SELIUS].
3. A river in Achaia. (Acham. p. 13, b. No. 6.)

SELINUS (Σέλινος; Eth. Σέλινοιος, Sel-
nuntius; P. at Torre dei Pulci), one of the most
important of the Greek colonies in Sicily, situated on
the SW. coast of that island, at the mouth of the
small river of the same name, and 4 miles W.
of that of the Hypeas (Belice). It was founded, as we
learn from Thucydides, by a colony from the Sicilian
city of Megara, or Megara Hyblaea, under the con-
duct of a leader named Pammillus, about 100 years
after the settlement of that city, with the addition of
a fresh body of colonists from the parent city of
Megara in Greece. (Thuc. vi. 4, vii. 57; Seeyn.
Ch. 292; Strab. vi. p. 272.) The date of its foun-
dation cannot be precisely fixed, as Thucydides indi-
cates it only by reference to that of the Sicilian
Megara, which is itself not accurately known, but it
may be placed about b. c. 628. Diodorus indeed
would place it 22 years earlier, or b. c. 650, and
Hiereymnus still further back, b. c. 654; but the
date given by Thucydides, which is probably entitled
to the most confidence, is inconsistent with this
earlier epoch. (Thuc. vi. 4; Diod. xiii. 59; Hieron.
Chron. ad ann. 1362; Chiton, Fast. Hell. vol. i.
p. 208.) The name is supposed to have been de-

curred from the quantities of wild parsley (σέλινος)
which grew on the spot; and for the same reason a
leaf of this parsley was adopted as the symbol of the
city.

Selinus was the most westerly of the Greek colo-

dies in Sicily, and for this reason was early brought
into contact and collision with the Carthaginians and
the barbarians in the W. and NW. of the island.
The former people, however, do not at first seem to
have offered any obstacle to their progress; but as
early as b. c. 550 we find the Seluntines engaged in
hostilities with the people of Segesta (a non-Hellenic
city), whose territory bordered on their own. (Diod.
v. 9.) The arrival of a body of emigrants from
Rhodes and Cnidus who subsequently founded Lipara,
and who lent their assistance to the Segestans, for a
time secured the victory to that people; but dis-
putes and hostilities seem to have been of frequent
occurrence between the two cities, and it is probable
that in b. c. 474, when Diodorus speaks of the
Segestans as being at war with the Lipharusien
(xi. 86), that the Seluntines are the people really
meant. [LIPHAERUS.] The river Mazara, which
at that time appears to have formed the boundary
between the two states, was only about 15
miles W. of Selinus; and it is certain that at a
somewhat later period the territory of Selinus ex-

tended to its banks, and that that city had a fort
and emporium at its mouth. (Diod. xiii. 54.) On
the other side its territory certainly extended as far
as the Halycus or Soloe, at the mouth of which it
had founded the colony of Minos, or Heraclea, as it
was afterwards termed. (Herod. v. 46.) It is evi-
dent, therefore, that Selinus had early attained to
great power and prosperity; but we have very little
information as to its history. We learn, however,
that, like most of the Sicilian cities, it had passed
from an oligarchy to a despotism, and about b. c.
510 was subject to a despot named Peliggoras,
from whom the citizens were freed by the assistance
of the Spartan Euryleon, one of the companions of
Doricus; and thenceforward Euryleon himself, for a
short time, seized on the vacant sovereignty, but was
speedily overthrown and put to death by the Sel-
nuntines. (Herod. v. 46.) We are ignorant of the
causes which led the Seluntines to abandon the
cause of the other Greeks, and take part with the
Carthaginians during the great expedition of Ha-
milcar, b. c. 480; but we learn that they had even
promised to send a contingent to the Carthaginian
army, which, however, did not arrive till after its
defeat. (Diod. xi. 21, xiii. 55.) The Seluntines
are next mentioned in b. c. 466, as co-operating
with the other free cities of Sicily in assisting the
Syracusans to expel Thasybulus (Id. xi. 68); and
there is every reason to suppose that they fully
shared in the prosperity of the half century that
followed, a period of tranquillity and opulence for
most of the Greek cities in Sicily. Thucydides
speaks of Selinus just before the Athenian expedi-
tion as a powerful and wealthy city, possessing
great resources for war both by land and sea; and hav-
ing large stores of wealth accumulated in its temples.
(Thuc. vi. 20.) Diodorus also represents it at the
time of the Carthaginian invasion, as having enjoyed
a long period of tranquillity, and possessing a
numerous population. (Diod. xiii. 55.)

In b. c. 416, a renewal of the old disputes be-

Dionysius and Segesta became the occasion of
the great Athenian expedition to Sicily. The
Seluntines were the first to call in the powerful aid
of Syracuse, and thus for a time obtained the complete
advantage over their enemies, whom they were able to
block-side both by sea and land; but in this extremity
the Segestans had to recur to the assistance of Athens.
(Thuc. vi. 6; Diod. xii. 82.) Though the
Athenians do not appear to have taken any mea-
sures for the immediate relief of Segesta, it is prob-
able that the Seluntines and Syracusans withdrew
their forces at once, as we hear no more of their
operations against Segesta. Nor does Selinus bear
an important part in the war of which it was the
immediate occasion. Niches indeed proposed, when
the expedition first arrived in Sicily (b. c. 415),
that they should proceed at once to Selinus and
compel that city to submit on moderate terms
(Thuc. vi. 47); but this advice being overruled, the
effects of the armament were directed against Syra-
cus, and the Seluntines in consequence bore but a
secondary part in the subsequent operations. They
are, however, mentioned on several occasions as fur-
ishing auxiliaries to the Syracusans; and it was at
Selinus that the large Peloponnesian force sent to
the support of Glyippus landed in the spring of 413,
having been driven over to the coast of Africa by a
tempest. (Thuc. vii. 50, 58; Diod. xiii. 12.)
The defeat of the Athenian armament left the
Segestans apparently at the mercy of their rivals;
they in vain attempted to discern the hostility of the
Selinuntines by ceiling without further contest the frontier district which had been the original subject of dispute. But the Selinuntines were not satisfied with this concession, and continued to press them with fresh aggressions, for protection against which they sought assistance from Carthage. This was, after some hesitation, accorded them, and a small force sent over at once, with the assistance of which the Segestans were able to defeat the Selinuntines in a battle. (Diod. xiii. 43, 44.) But not content with this, the Carthaginians in the following spring (B.c. 409) sent over a vast army amounting, according to the lowest estimate, to 100,000 men, with which Hamilcar (the son and successor of Hamilcar, who landed at Lilybaeum, and from thence marched direct to Selinus. The Selinuntines were wholly unprepared to resist such a force; so little indeed had they expected it that the fortifications of their city were in many places out of repair, and the auxiliary force which had been promised by Syracuse as well as by Agrigentum and Gela, was not yet ready, and did not arrive in time. The Selinuntines, indeed, defended themselves with the courage of despair, and even after the walls were carried, continued the contest from house to house; but the overwhelming numbers of the enemy rendered all resistance hopeless; and after a siege of only ten days the city was taken, and the greater part of the defenders put to the sword. Of the citizens of Selinus we are told that 16,000 were slain, 5000 made prisoners, and 2600 under the command of Epemond escaped to Agrigentum. (Diod. xiii. 54—59.) Shortly after Hannibal destroyed the walls of the city, but gave permission to the surviving inhabitants to return and occupy it, as tributaries of Carthage, an arrangement which was confirmed by the treaty subsequently concluded between Dionysius and the Carthaginians, in B.C. 405. (Id. xiii. 59, 114.) In the interval a considerable number of the survivors and fugitives had been brought together by Hermocrates, and established within its walls. (Id. 63.)

There can be no doubt that a considerable part of the citizens of Selinus availed themselves of this permission, and that the city continued to subsist under the Carthaginian dominion; but a fatal blow had been given to its prosperity, which it undoubtedly never recovered. The Selinuntines are again mentioned in B.C. 397 as declaring in favour of Dionysius during his war with Carthage (Diod. xiv. 47); but both the city and territory were again given up to the Carthaginians by the peace of 383 (Id. xv. 17); and though Dionysius recovered possession of it by arms shortly before his death (Id. xv. 73), it is probable that it soon again lapsed under the dominion of Carthage. The Halycus, which was established as the eastern boundary of the Carthaginian dominion in Sicily by the treaty of 383, seems to have generally continued to be so recognised, notwithstanding temporary interruptions; and was again fixed as their limit by the treaty with Agathocles in B.C. 314. (Id. xix. 71.) This last treaty expressly stipulated that Selinus, as well as Heraclea and Himera, should continue subject to Carthage, as before. In B.C. 276, however, during the expedition of Pyrrhus to Sicily, the Selinuntines voluntarily submitted to that monarch, after the capture of Heraclea. (Id. xxii. 10. Exc. H. p. 498.) During the First Punic War we again find Selinus subject to Carthage, and its territory was repeatedly the theatre of military operations between the contending powers. (Id. xxiii. 1, 21; Pol. l. 59.) But before the close of the war (about B.C. 250), when the Carthaginians were beginning to contract their operations, and confine themselves to the defence of as few points as possible, they removed all the inhabitants of Selinus to Lilybaeum and destroyed the city. (Diod. xxxiv. 1. Exc. H. p. 506.)

It seems certain that it was never rebuilt. Pliny indeed, mentions its name ("Selinum opolium," hist. 8. 14), as if it was still existing as a town in his time, but Strabo distinctly classes it with the cities which were killed and destroyed at the time, though he mentions the river Selinus, has no notice of a town of the name. (Strab. vi. p. 275; Pol. iii. 4. § 5.) The Thermæ Selinenticæ, which derived its name from the ancient city, and seem to have been much frequented in the time of the Romans, were situated at a considerable distance from Selinus, being undoubtedly the same as those now existing at Sciacca: they are sulphureous springs, still much valued for their medical properties, and dedicated, like most thermal waters in Sicily, to St. Colagero. At a later period they were called the Ancyra Labses or Laraces, under which name they appear in the Itineraries. (Itin. Ant. p. 89; Tab. Ptol.) They are there placed 40 miles W. of Agrigentum, and 46 from Lilybaeum; distances which agree well with the position of Sciacca. This is distant about 20 miles to the E. of the ruins of Selinus.

The site of the ancient city is now wholly deserted, with the exception of a solitary guardhouse, and the ground is for the most part thickly overgrown with shrubs and low bushwood; but the remains of the walls can be distinctly traced throughout a great part of their circuit. They occupied the summit of a low hill, directly shutting on the sea, and bounded on the W. by the marshy valley through which flows the river Medium, the ancient Selinus: on the E. by a smaller valley or depression, also traversed by a small marshy stream, which separates it from a hill of similar character, where the remains of the principal temples are still visible. The space enclosed by the existing walls is of small extent, so that it is probable the city in the days of its greatness must have covered a considerable area without them: and it has been supposed by some ancient writers that the present line of walls is that erected by Hermocrates when he restored the city after its destruction by the Carthaginians. (Diod. xiii. 63.)

No trace is, however, found of a more extensive circuit, though the remains of two lines of wall, evidently connected with the port, are found in the small valley E. of the city. Within the area surrounded by the walls are the remains of three temples, all of the Doric order, and of an ancient style; none of them are standing, but the foundations of them all remain, together with numerous portions of columns and other architectural fragments, sufficient to enable us to restore the plan and design of all three without difficulty. The largest of them (marked C. on the plan) is 230 feet long by 85 feet broad, and has 6 columns in front and 18 in length, a very unusual proportion. All these are hexastyle and peripteral. Besides these three temples there is a small temple or Aeduca (marked B.), of a different plan, but also of the Doric order. No other remains of buildings, beyond mere fragments and foundations, can be traced within the
walls; but the outlines of two large edifices, built of squared stones and in a massive style, are distinctly traceable outside the walls, near the NE. and NW. angles of the city, though we have no clue to their nature or purpose. But much the most remarkable of the ruins at

Selinus are those of three temples on the hill to the E., which do not appear to have been included in the city, but, as was often the case, were built on this neighbouring eminence, so as to front the city itself. All these temples are consideraily larger than any of the three above described; and the most northerly of them is one of the largest of which we have any remains. It had 8 columns in front and 17 in the sides, and was of the kind called pseudo-dipteral. Its length was 359 feet, and its breadth 162, so that it was actually longer than the great temple of Jupiter Olympus at Agrigentum, though not equal to it in breadth. From the columns being only partially fluted, as well as from other signs, it is clear that it never was completed; but all the more important parts of the structure were finished, and it must have certainly been one of the most imposing fabrics in antiquity. Only three of the columns are now standing, and these imperfect; but the whole area is filled up with a heap of fallen masses, portions of columns, capitals, &c., and other huge architectural fragments, all of the most massive character, and forming, as observed by Swinhorne, "one of the most gigantic and sublime ruins imaginable." The two other temples are also prostrate, but the ruins have fallen with such regularity that the portions of almost every column lie on the ground as they have fallen; and it is not only easy to restore the plan and design of the two edifices, but it appears as if they could be rebuilt with little difficulty. These temples, though greatly inferior to their gigantic neighbour, were still larger than that at Segesta, and even exceed the great temple of Neptune at Paestum; so that the three, when standing, must have presented a spectacle unrivalled in antiquity. All these buildings may be safely referred to a period anterior to the Carthaginian conquest (b. c. 409), though the three temples last described appear to have been all of them of later date than those within the walls of the city. This is proved, among other circumstances, by the sculptured metopes, several of which have been discovered and extricated from among the fallen fragments. Of these sculptures, those which belonged to the temples within the walls, present a very peculiar and archaic style of art, and are universally recognised as among the earliest extant specimens of Greek sculpture. (They are figured by Müller, Denkmäler, pl. 4, 5, as well as in many other works, and casts of them are in the British Museum.) Those, on the contrary, which have been found among the ruins of the temple marked E. on the opposite hill, are of a later and more advanced style, though still retaining considerable remains of the stiffness of the earliest art. Besides the interest attached to these Selinuntine metopes from their important bearing on the history of Greek sculpture, the remains of these temples are of value as affording the most unequivocal testimony to the use of painting, both for the architectural decoration of the temples, and as applied to the sculptures with which they were adorned. A very full and detailed account of the ruins at Selinus is given in the Duke of Serra di Calco's Antichità Siciliane, vol. ii., from which the preceding plan is derived. A more general description of them will be found in Swinhorne's Travels, vol. ii. pp. 242—245; Smyth's Sicily, pp. 219—221; and other works on Sicily in general.

The coins of Selinus are numerous and various. The earliest, as already mentioned, bear merely the figure of a parsley-leaf on the obverse. Those of somewhat later date (including the one figured below) represent a figure sacrificing on an altar,
which is consecrated to Aesclaipus, as indicated by the rock which stands below it. The subject of this type evidently refers to a story related by Diogenes Laertius (viii. 2, §11) that the Selinuntines were afflicted with a pestilence from the marshy character of the lands adjoining the neighbouring river, but that this was cured by works of drainage, suggested by Empedocles. The figure standing on the coin is the river-god Selinus, which was thus made conducive to the salubrity of the city.

[ E. H. B. ]

COIN OF SELINUS

SELIUS (Σέλιος; Εθ. Σελιουδήτιος ο Σε- λινούσιος; Σελατος), a port-town on the west coast of Sicily, at the mouth of a small river of the same name, which is now called Selanci. (Scylax, p. 40; Liv. xlviii. 20; Strab. xiv. p. 682; Pol. v. 8. § 2, vii. 17. § 42; Plin. v. 22.) This town is memorable in history as the place where, in A. D. 117, the emperor Trajan is said by some authors to have died (Dion Cass. lxxviii. 32). After this event the place for a time bore the name of Trajanopolis; but its bishops afterwards are called bishops of Selinus. (Hierocl. p. 709.) Basil of Selucia (Βασιλ. Σελουδίας, ii. 17) describes the place as reduced to a state of insignificance in his time, though it had once been a great commercial town. (Comp. Stephanus, Mar. Mag. §§ 203, 204; Lucan, viii. 260; Chron. Paschale, p.253.) Selinus was situated on a precipitous rock, surrounded on almost every side by the sea, by which position it was rendered almost impregnable. The whole of the rock, however, was not included in the ancient line of fortifications; inside the walls there still are many traces of houses, but on the outside, and between the foot of the hill and the river, the remains of some large buildings are yet standing, which appear to be a mausoleum, an agora, a theatre, an aqueduct, and some tombs (Beaufort, Karaiskien, p. 186, &c.)

Respecting the small river Selinus, flowing by Pergamum, see Pergamum, p. 575. [ L. S. ]

SELLASIA (Σέλασια, Νομ. Πελεβ. Διολ; Σελα- σια, Steph. B., Hesych. s. v.; the latter is perhaps the correct form, and may come from σταλας; the name is connected by Hesychius with Artemis Selas: Εθ. Σελασίας, Σελασιαί), a town of Lacedaemon, situated in the valley of the Oenus, on the road leading from Tegea and Argos, and one of the bulwarks of Sparta against an invading army. Its distance from Sparta is nowhere mentioned; but from the description which Polybius gives of the celebrated battle fought in its neighbourhoood between Antigonus and Cleomenes, it is probable that the plain of Krevata was the site of the battle. We learn from Polybius that this battle took place in a narrow opening of the vale of the Oenus, between two hills named Evias and Olympus, and that the river Gorgylos flowed across the plain into the Evenus. South of the Khan of Krevata is a small plain, the only one in the valley of the Oenus, about ten minutes in width and a quarter of a mile in length, at which the rocks again approach so close as barely to leave room for the passage of the river. The mountain, which bounds this plain on the east, is Olympus, a continuation of the mountain of Vrestheas: it rises very steep on the left bank of the Oenus. The mountain on the western side is Evas, now Turtles, which, though not so steep, is still inaccessible to cavalry. Towards the north the plain is shut in by a mountain, over which the road leads to Tegea, and towards the south by a still higher mountain. The Oenus, which flows near the eastern edge of the plain, can be crossed at any point without difficulty. It receives on its right side a small brook, the Gorgylos, which descends from a ravine on the northern side of Mt. Evas. On the summit of the hill, more than 2800 feet above the sea, which shuts in the plain on the south, and over which the road leads to Sparta, are the ruins of Sellasia, described below.

The battle of Sellasia, of which Polybius gives a detailed account, requires a few words of explanation. In B. C. 221, Cleomenes, the Spartan king, expecting that Antigonus, the Macedonian king, and the Achaeans, would invade Laconia, fortified the other passes which led into the country, and took up his own position with the main body of his forces in the plain of Sellasia, since the roads to Sparta from Argos and Tegea united at this point. His army amounted to 20,000 men, and consisted of Lacedaemonians, Perioeci, allies, and mercenaries. His left wing, containing the Perioeci and allies, was stationed on Mt. Evas under the command of his brother Euclidean; his right wing, consisting of the Lacedaemonians and mercenaries, encamped upon Mt. Olympus under his own command; while his cavalry and a part of the mercenaries occupied the small plain between the hills. The whole line was protected by a ditch and a palisade. Antigonus marched into Laconia from Argos with an army of 30,000 men, but found Cleomenes so strongly intrenched in this position, that he did not venture to attack him, but encamped behind the small stream Gorgylos. At length, after several days' hesitation, both sides determined to join battle. Antigonus placed 3000 Macedonian peltasts, with the greater part of his auxiliary troops, on his right wing to support his cavalry, while 1000 horse and the same number of Megalopolitans in the small plain; while he himself with the Macedonian phalanx and 3000 mercenaries occupied the left wing, in order to attack Cleomenes and the Lacedaemonians on Mt. Olympus. The battle began on the side of Mt. Evas. Euclidean committed the error of awaiting the attack of the enemy upon the brow of the hill, instead of availing himself of his superior position to charge down upon them; but while they were climbing the hill they were attacked upon the rear by some light troops of Cleomenes, who were stationed in the centre with the Lacedaemonian cavalry. At this critical moment, Philipomen, who was in the centre with the Megalopolitan horse, diverted the attack of the light infantry by charging without orders the Lacedaemonian centre. The right wing of the Macedonians then renewed their attack, defeated the left wing of the Lacedaemonians, and drove them over the steep precipices on the opposite side of Mt. Evas. Cleomenes, perceiving that the only hope of retrieving the day was by the defeat
of the Macedonians opposed to him, led his men out of the intrenchments and charged the Macedonian phalanx. The Lacedaemonians fought with great bravery; but after many vain attempts to break through the impenetrable mass of the phalanx, they were entirely defeated, and of 6000 men only 200 are said to have escaped from the field of battle. Cleomenes, perceiving all was lost, escaped with a few horsemen to Sparta, and from thence proceeded to Gythium, where he embarked for Egypt. Antigonus, thus master of the passes, marched directly to Sellasia, which he plundered and destroyed, and then to Sparta, which submitted to him after a slight resistance. (Polyb. ii. 65—70; Pint. Clem. 27, 28. Philop. 6; Paus. ii. 9. § 2, iii. 10. § 7, iv. 29. § 9, vii. 7. § 4, viii. 49. § 5.)

**PLAN OF THE BATTLE OF SELASIA.**

| a a a. Troops of Cleomenes. | B B. Road to Argos. |
| b b b. Troops of Antigonus. | C C. Road to Megalopolis. |
| A A. Road to Tegea. | D D. Road to Sparta. |

In the preceding account of the battle we have followed the excellent description of Ross. (Reisen im Peloponnes, p. 181.) The French Commission had previously supposed the plain of Krevata to be the site of the battle of Sellasia (Roblaye, Recherches, &c. p. 73); and the same opinion has been adopted by Curtius. (Peloponnesos, vol. ii. p. 268.) Leake, however, places Sellasia to the SE., near the monastery of the Forty Saints ("Αγίοι Σαράντα"), and supposes the battle to have been fought in the pass to the eastward of the monastery. The ruins near the Κάτω τοῦ Κρεβάτου maintain to be those of Caryae. (Leake, Moras, vol. ii. p. 529, Peloponnesiana, p. 341, seq.) But Ross informs us that in the narrow pass Ν. of the monastery of the Forty Saints there is barely room for a loaded mule to pass; and we know moreover that Sellasia was situated on the high road from Sparta to Tegea and Argos, which must have led through the plain of Krevata. (κατά τὰς λευκόφων, Paus. iii. 10. § 7; Plut. Cleom. 23; Xen. Hell. vi. 5. § 27; Diod. xv. 64; Liv. xxxiv. 28.)

On leaving the plain of Κρεβάτου, the road southwards ascends the mountain, and at the distance of a quarter of an hour leaves a small ruin on the left, called by the peasants Παλαγώγα (Παλαγώγα). The remains of the walls are Hellenic, but they are of very small extent, and the place was probably either a dependency of Sellasia or one to which the inhabitants of the latter fled for refuge at one of the periods when their city was destroyed.

The ruins of Πάλαγωγα lie 1½ miles beyond Παλαγώγα upon the summit of the mountain. The city was about 1⅛ miles in circumference, as appears
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from the foundations of the walls. The latter were
from 10 to 11 feet thick, and consist of irregular
but very small stones. The northern and smaller
half of the city was separated by a wall from the
southern half, which was on lower ground.

From its position Selinna was always exposed to
the attacks of an invading army. On the first
invasion of Laconia by the Thebans in B.C. 369, Selin-
na was plundered and burnt (Xen. Hell. vi. 5.
§ 27); and because the inhabitants at that time,
together with several others of the Perioeci, went
over to the enemy, the town was again taken and
destroyed four years later by the Lacedaemonians
themselves, assisted by some auxiliaries sent by the
younger Dionysius. (Xen. Hell. vii. 4. § 12.) It
suffered the same fate a third time after the defeat
of Chremonides, as has been already related. It appears
have to been never rebuilt, and was in ruins in the
time of Passanias (iii. 10. § 7).

SELETTES (Σελήττες). 1. A river in Elis, mentioned
by Homer, upon which Ephrya stood.

[ΕΦΡΥΑ, No. 2.]

2. A river in Sieyomia, upon which Strabo also
places a town Ephrya. [ΕΦΡΥΑ, No. 3.]

SELETTAE (Plin. iv. 11. s. 18, init.), a people
of Thrace, whose country was called SELETTICA
(Σεληττική), Plt. iii. 11. § 8). It was north of the
Greek, between that range of mountains and the
Pannonia. [J. B.]

SELFITEC (SELETTICA).

SELLI or HELLI, an ancient tribe in Epeiros, in
whose country, called Hellepia, the oracle of Dodona
was situated. [Dodona, p. 782, a.]

SELLIUM (Σέλλιον, Plt. ii. 5. § 7), a place in
Lusitania, lying N. of Scalabis (Itin. Ant. p.
431). Identified with Cele or Secio. [T. H. D.]

SELLUS, according to Avienus (Ora Merid. 507)
a high mountain in Hispania Tarraconensis, on
which the city of Lebedionca once stood. Ubert
(ii. p. 1. p. 484) identifies it with C. Salom. [T. H. D.]

SELYMMBRIA (Σελυμμβρία, Herod. vi. 33; Σήλυμ-
βρία, Xen. Anab. vii. 2. § 15, &c.; Strab. viii. p. 319;
Plt. iii. 11. § 6; Σηλυμμβρία, Dem. de Rhod. lib.
p. 198, Reske), a Thracian town on the Propontis,
22 miles east from Perinthus, and 44 miles west
from Constantinople (Itin. Hier. p. 570, where it
is called Salambrembr), near the southern end of
the wall, built by Anastasius Dicorus for the protection
of his capital. (Procop. de Aed. iv. 9; see Scyl-
lae).

According to Strabo (i. c.), its name signi-
ifies "the town of Selys," from which it has been
inferred that Selys was the name of its founder, or
of the leader of the colony from Megara, which
-founded it at an earlier period than the establish-
ment of Byzantium, another colony of the same
Grecian state. (Sccmm. 714.) In honour of Eu-
doxia, the wife of the emperor Arcadius, its name
was changed to Eudoxiopolis (Herod. p. 632),
it which bore for a considerable time; but its modern
name, Siletii, shows that it subsequently resumed
its original designation.

Respecting the history of Selymbria, only detached
and fragmentary notices occur in the Greek writers.
In later times it was on lower ground (Mela, ii. 2.
§ 6; Plt. iv. 11. s. 18, xxix. 1. s. 1; in the
passage it is said to have been the birthplace of Pro-
dicus, a disciple of Hippocrates). It was here that
Xenophon met Medesoces, the envoy of Seuthes
(Anab. vii. 2. § 28), whose forces afterwards en-
camped in its neighbourhood (Ib. 5. § 15). When

ALIBLADIES was commanding for the Athenians
in the Propontis (n. c. 410), the people of Selymbria
refused to admit his army into the town, but gave
him money, probably in order to induce him to ab-
stain from forcing an entrance. (Xen. Hell. i. 1.
§ 21.) Some time later, he gained possession of
the place through the treachery of some of the townspeople, and, having levied a con-
tribution upon its inhabitants, left a garrison in it.
(II. 5. § 10; Plut. Alib. 30.) Selymbria is men-
tioned by Demostrhenes (L. c.) in n. c. 351, as in alli-
ance with the Athenians; and it was no doubt at
that time a member of the Byzantine confederacy.

According to a letter of Philip, quoted in the ora-
tion de Corona (p. 251, L.), it was blocked by him
about B. C. 343; but Professor Newman considers
that his mention of Selymbria is one of the numerous
proofs that the documents inserted in that speech
are not authentic. (Class. Mus. vol. i. pp. 153, 154.)

SELMACHIAE. [Attica, p. 330, b.]

SEMAVNA SILVA (Σεμαύνα or Σεμαυνος Σάν),
one of the mountain forests of ancient Germany,
the south of Mons Melibocus (Plt. ii. i. § 7), is
perhaps only a part of the Harz mountain or of the
Thuringer Wald. (Zeuxis, Die Deutschen, p. 8;
Wilhelm, Germanien, p. 38, &c.)

SEMANTHNI (Σεμανθνή, Plt. viii. 3. § 4), a pea-
people dwelling in the land of the Sinae E. of the
Semithni mountains, which derived their name
from them. [T. H. D.]

SEMANTHNI MONTES (το Σεμανθνην έσπορ, Plt.
vi. 2. § 8), a mountain chain in the country of
the Sinae (China), which, according to Ptolemy,
extended from the sources of the Asaphra in a NW.
direction as far as those of the Serus. It is proba-
bly the chain which separates the Chinese province
of Yunnan from the districts of Mien and Lu-
oshua. [T. H. D.]

SEMBRITAE (Σέμπριτα, Strab. xvi. pp. 770
—786; Sembritae, Plt. vii. 30. s. 33), a people
inhabiting the district of Tenezis in Athens, al-
though they seem to have been of Egyptian origin.
The first mention of the Sembritae occurs in Era-
tothene (ap. Strab. xvi. p. 786), who says that
they occupied an island above Meroe; that their
name implies "immigrants;" that they descended from
the Egyptian war-caste, who, in the reign of Psam-
mitrichus (n. c. 658), abandoned their native land;
and that they were governed by a queen, although
they were also dependent on the sovereignty of Meroe.
Artemidorus, also quoted by Strabo (xvi. p. 770),
says on the contrary, that they were the ruling
people in Meroe; these accounts, however, may be re-
conciled by the supposition that Eratothene and Arte-
midorus described them at different periods. If the
Sembritae were the Egyptian refugees, they were
also the Automobi (ΟΤΟΜΟΙ) noticed by Herodotus
(ii. 30). Pliny (i. c.) speaks of four islands of the
Sembritae, each containing one or more towns.
These were therefore not islands in the Nile, or in any
of its principal tributaries, the Astapus, or Astaboras,
but tracts between rivers, mesopotamian districts
like Meroe itself, which in the language of Nubia
are still denominated "islands." The last name of
the Sembritae was, according to Pliny, Sembria. It
stood on the left bank of the river, 20 days' jour-
ney above Meroe. Pliny names also, among other of
their principal towns, Sai in Arabia, — i. e. on the
right bank of the Nile, for he assumes that river as
the boundary between Lybia and Arabia, — Esar or

3 q
SEMIAMIDIS MONS.

Sape (Sobah), on the left bank, 17 days' journey above Meroë, and Daran again on the Arabian side.

Without being able to define the position of this tribe, or to state their relations to the Ethiopians of Meroë, we shall perhaps not err in placing them on the Blue Nile [Astapus], and in the neighbourhood of Axum. The geographers (Ileeran, &c.) who describe the Sembratae as dwelling near the White Nile, have forgotten both their vicinity to Arabia—i.e., the eastern portion of Meroë—and the character of the regions which the Astapus and Astabas repectively water. The White Nile flows through lagoons and marshes unsuitable for towns and permanent settlements; while the Blue Nile has always had on its banks a numerous population, dwelling in large villages and towns. Along the Blue Nile ran the principal highways of the trade of Egypt with Southern Aethiopia, while the White Nile led off to the uncivilised and scattered tribes of the Libyans. The Sembratae, if seated on the latter river, would probably have eluded observation altogether; whereas on the former they would be as well known to the caravans and their guides as any other of the Aethiopian races. Moreover, the mesopotamian districts suited to towns lie to the east of Aethiopia Proper, and would afford a secure retreat to the refugees from Egypt in search of a new habitation. (See Cooley's Claudius Ptolemy and the Nile, pp. 7—27.) The present Semna corresponds nearly with the territory of the Sembratae. [W.B.D.]

SEMIAMIDIS MONS (Σεμιαμιδίσ ὤρος), a remarkable circular mountain on the N. side of the Persian gulf, and the eastern limit of Caramania. It is noticed both by Arrian (Peripl. M. E. p. 20, ed. Hubs.) and by Mardian (Peripl. M. E. e. 37, ed. Müller, 1855), who states that it was opposite to Mt. Paslibo, in Arabia, and that these two mountains, with their promontories, form the straits at the entrance of the gulf of Persia. Ptolemy speaks of it, and states that it was also called Strongylus, probably from its ern (v. 8. § 11). Its modern name appears to be Elbourz. (Vincent, Voyage of Nearcas, i. p. 319—321.) [V.]

SEMNONES (Σμνόνες or Σμηνονες), or perhaps more correctly Semnones, are described as the most ancient and illustrious among the Suevi in the north of Germany. They dwelt between the Allus and Vialus, being situated on the west by the Meuse, on the south by the Silingi, on the east by the Marini and Burunciones, and on the north-west by the Longobardi. (Tac. Germ. 39; Prot. ii. 11. §§ 15, 17; Vell. Pat. ii. 106.) Their country accordingly extended from the hills of Langst in the south, as far as Potidenum in the north, and in it they formed 100 communities (pagi), which gave them such strength that they regarded themselves as the head of the Suevi. Their country contained an ancient forest (Semnones Silva),-hallowed by awful superstition and sacrificial rites; at stated seasons deputies from all the kindred tribes met in it, and conducted their proceedings with a human sacrifice. No one, moreover, was allowed to enter this forest except he who was bound in chains, a mark of humiliation in the presence of the god; and if any one stumbled he was not permitted to rise, but had to crawl along. As to the history of the Semnones, we learn from Tacitus (Ann. ii. 45) and Strabo (vii. p. 290) that in the time of Augustus they were united with the Marcomanni under Marobudus. In the Monumentum Aureum the Semnones, are mentioned among the German tribes which sought the friendship of the emperor and the Romans. They appear to have been governed by kings, one of whom bore the name of Maysus, and reigned in the time of Domitian. (Dion Cass. lxxxvii. 5, comp. lxxi. 20.) After the reign of M. Aurelius they are no longer mentioned in history, from which circumstance some have unnecessarily inferred that the Semnones were not a distinct tribe, but only a general name for several kindred tribes. As to the Silva Semnorum, it is generally supposed to have existed near Fluctuovode or Semnouwode, between the rivers Floter and Spree, where three large places have been discovered, which were evidently intended as a sort of altars. (Krusse, Deutsche Alterth. vol. ii. part 2, p. 132; Zenns, Die Deutschen, p. 130.) [L.S.]
SENA.

The river Sena, alluded to by Silvius Italicus and Lucan, must be the small stream now called the Nevola or Nigoda, which falls into the sea at St. Eugénie (L. Ital. viii. 453; Lucan, ii. 407.) [E. H. B.]

SENA (Saxa, Pol.: Ekh, Senensis: Sinai), a city of Etruria, sometimes called Sena Julia, to distinguish it from the city of the same name on the Adriatic. It was situated nearly in the heart of Etruria, about 28 miles E. of Volaterrae and 40 S. of Florentia. There is no reason whatever to suppose that there was an Etruscan city on the site, and no allusion to its existence occurs before the establishment of the Roman colony. Even the date of its foundation is uncertain, but it is probable from the epitaph of Julia that it was founded by either Caesar himself or by the Triumvirate in his honour. It is singular that its name is not found in the Liber Coloniarum; but its colonial rank is attested by Pliny, who calls it "colonia Senensis," as well as by Tacitus. (Plin. iii. 5. s; Tac. Hist. iv. 43.) It is subsequently mentioned by Ptolemy, as well as in the Tabula, which places it on a line of road from Florentia to Clusium. (Ptol. iii. 1. § 49; Tab. Peut.) But it seems never to have been a place of much importance in ancient times, and it was not till the middle ages that it rose to be one of the first cities of Tuscany. It has no remains of antiquity. (Dennis's Etruria, vol. ii. p. 135.) [E. H. B.]

SENA INNSULA, in Gallia. On this island, which was opposite to the coast of the Osismi, was an oracle of a Gallic goddess. Nine virgins named Galliceneae (Barrengenae, ed. I. Vossius) had the care of the oracle. They could raise storms by their verses, change themselves into beasts, heal diseases, and foretell the future, but they were only propitiations to women who came to consult them. (Mela, iii. 6.) This is the island of Seia, incorrectly called on the maps Île des Saints, which is at the entrance of the bay of Dourmanes, and separated from a point of land on the coast of Brittany (Pointe Roz) by a narrow channel. D'Anville supposes that this may be the island which Strabo places opposite the mouth of the Loire. This island was inhabited only by women who were possessed by Dionysus. They allowed no man to enter their island; but so far from keeping their virginity, they used to visit the men on the mainland. These two stories are very different. Strabo names his island that of the Namnites, as Gesskurd (Strabo Transl.), but the name is Namnites in the common texts of Strabo. This seems to be the same island that Dionysius speaks of (Perig. 571) as being visited by the women of the Amnites for the purpose of performing the rites of Baccus. D'Anville further thinks that Pliny (iv. 16) may be speaking of Sena when he mentions after the islands which are near to Britain, Sibamis, or Amnis, as some MSS. have it, and Aixantes, which is evidently Uxantis or Ourant. Sina, as the Maritime Itin. names it, is mentioned there with Uxantis. [G. L.]

SEXIA (Saxia, Pol.: Ekh, Senensis: Sinai), a Roman colony on the coast of Liburnia ("Colonia Senesia," Tac. H. iv. 45), and on the road from Aquileia to Sicia. (Itin. Ant. p. 273.) It had a harbour. (Comp. Plin. iii. 21. s. 25; Geog. Rav. iv. 31; Tab. Peut.) Variously identified with Zeng or Sena. [T. H. D.]

SENOMAGUS, in Gallia Narbonensis, is mentioned in the Table, and placed north of Avenio (Aquinum), on a road along the side of the Rhone. Some geographers guess that it may be near the Pont St. Esprit. [G. L.]

SENOIDES (Σίωνες, Σίωνες, Steph. B. s. v.). Polybius (ii. 17) mentions the Italian Seneses, Σίωνες. The Roman poets make the peninsula short:—

"Ut Bracchorum quiet Senonumque minores." (Juv. viii. 234.)

An absurd explanation of the name is quoted by Festus (s. v. Senesones) and by Servius (ad Aen. viii. 656). The Seneses were one of the great Celtic nations who bordered on the Belgae. (Caes. B. G. ii. 2.) They were north-west of the Aedui and bordered on them. Their capital was Agedincum (Sena), on the right bank of the Loire, which is a branch of the Seine. (Ptol. ii. 8. § 12.) The Seneses are in the Lugubriones of Petronius and Pliny. But Agedincum there were in the country of the Seneses, Antissiodorum (Aurerre) and Melodunum (Melun) on the Seine not far from Paris, which shows that their territory extended from the neighbourhood of Paris along the Seine and along the Yonne to the borders of the small nation of the Mandubii (Mandubici), whose town was Alexia, and to the borders of the Lingones. The railroad from Paris to Dijon, which passes near Melun, Fontainebleau, Sena, Joigny, St. Florentin, Tomerre on the Armançon, a branch of the Yonne, runs through the country of the Seneses. Between St. Florentin and Flagny, which is about half-way between St. Florentin and Tomerre, extends a vast plain, level as the sea, fertile, and in summer covered with wheat. A large part of the territory of the Seneses is a fertile country. In seems to have comprehended the dioceses of Sena and Aurerre. Besides Melodunum and Agedincum, Caesar mentions Veliamundum as a town of the Seneses (vii. 11), on the side towards the Carnutes. The Seneses were at first well disposed to Caesar (B. G. ii. 2), probably through fear of their neighbours, the Belgae and the German people north of the Marne. Caesar had given them Cavarinus for a king, but the Seneses expelled him (v. 54); and when the Roman proconsul ordered the senate of the Seneses to come to him, they refused. In the spring of b. c. 53 Caesar summoned the states of Gallia to a meeting, but the Seneses, Carnutes, and Treviri would not come (vi. 3), upon which he transferred the meeting of the states to Lutetia Parisiurum. He says that the Parisi bordered on the Seneses, and "within the memory of their fathers they had united their state with that of the Seneses;" but he does not explain the nature of this union. He marched from Lutetia (Paris) into the country of the Seneses, which presents no difficulties for an army. The Seneses yielded in spite of Acco, who was the leader in the revolt; and Caesar took with him Cavarinus and the cavalry of the Seneses, in which force it is probable that they were strong, as their country is well adapted for grazing and corn. At the close of the year Caesar whipped Acco to death, and quartered six of his legions at Sena for the winter (vi. 44). In b. c. 52 the Seneses sent 12,000 men with the rest of the Gallic forces to attack Caesar before Alexia (vii. 75). The Seneses seem to have given Caesar no more trouble; but in b. c. 51 Drappes, a Senon, at the head of a number of de-para men, was threatening the Provence. Drappes was caught and starved himself to death. (B. G. viii. 30, 44.) [G. L.]

SENOIDES (Σίωνες), a nation of Gaulish origin, which was settled in Italy, on the coast of the Adriatic, extending from the river Aesis (Eaion), 3 4 2
SEPTIACI. [Liv. v. 35.] The history of their migration from Transalpine Gaul, their settlement in Italy, and their wars with the Romans, which ended in the extermination of the whole nation, are fully related under the article GALLIA CIRCALPINA (pp. 936—938). After the conquest of the Senones, and their expulsion from their lands on the Adriatic, two colonies were founded in their territory, the one at Sena, the other at Ariminum: and at a later period the remainder of their lands was partitioned out among the Roman citizens by an agrarian law of the Flaminian C. Flaminius. This district, which still retained the name of "the Gallicus ager," was afterwards considered as a part of Umbria, and included for all administrative purposes under that appellation. Its topography will therefore be most conveniently given in the article UMBRIA. [E. H. B.]

SEVENTIC (SEVENTIC, Ptol. ii. 6. § 50), a town of the Vaccae in Hispamica Tarraconensis, variously identified with Los Santos, Zamora, Calzadilla de Maudiles, and Zarzosa. [T. H. D.]

SEVENTIDES (SEVENTES, Ptol. iv. 5. § 21), a people in the S. of Marmarica. [T. H. D.]

SENYC (SENYC), a people of Galia Narbonensis (Ptol. ii. 10. § 19), whose town Polytropes names Dinya, which is Digna. [DINNA.] [G. L.]

SENIUM (SENIO: ETh. SENATWY, SENIUS-αis: Sentino), a city of Umbria, on the E. slope of the Apennines, but near the central ridge of these mountains, and not far from the sources of the Assis (Esino). It is celebrated in history as the scene of a great battle fought in the Third Samnite War, n. c. 292, when the allied forces of the Samnites and Gauls were defeated by the Roman consul Q. Fabius. Gensius Egnatius, the Samnite general, was slain in the battle, while the Roman consul P. Decius followed the example of his father, and devoted himself for the safety of the Roman army. (Liv. x. 27—30; Pol. ii. 19.) The scene of this decisive victory, one of the most memorable in the Roman annals, is placed by Livy "in Sentinatia agris" but we have no more precise clue to its position, nor do the details of the battle give us any assistance. Sentinum itself seems to have been a strong town, as in the Persian War it was besieged by Octavian himself without success; though it was afterwards taken by surprise by his lieutenant, Salviodines Rufus, by whom it was plundered and burnt to the ground. (Dion Cass. xiv. 35.) Forsyth gives the name "Silinum" to a body of colonists, under the Trimvirate (Lib. Col. p. 258), but did not obtain the title of a colony, and continued under the Roman Empire to be a town of municipal rank. (Plin. iii. 14. s. 19; Strab. v. p. 227; Ptol. iii. 1. § 53; Orell. Inscrip. 3861. 4949.) Its site is marked by the village still called Sentino, on the river of the same name (a small stream falling into the Esino), a few miles below the modern town of Sassu Ferrato. [E. H. B.]

SOUCHES OR SIAOES, Ptol. vii. 3. § 2), a river in the land of Sinia (China) which ran into the Sinus Magnus between the South-horn Cape (Neron Koa), S. of Ambastus, and Balnea. Probably the modern Saigon or Saung. (Comp. Forsyth, Geoq. ii. p. 478.) [T. H. D.]

SOUTH, Ptol. ii. 2. § 4), a river on the W. coast of Hispamica Tarraconensis (Ptol. iv. 4081), identified with Murviana, or Onda, Castillos de la Plana. [T. H. D.]

SEPPHORIS. [PHENIC, p. 595, a.] SEPPIAS (Σηππιας), a promontory of Magnesia, opposite the island of Scarrhae, and forming the SE. extremity of Thessaly. It is now called C. St. George. It is celebrated in mythology as the spot where Peleus laid in wait for Thetis, and from whence he carried off the goddess (Enriq. Androm. 1266), and in history as the scene of the great shipwreck of the fleet of Xerxes. (Herod. vii. 113, 165; Strab. ix. p. 443; Apoll. Rhod. I. 580; Ptol. iii. 13. § 16; Plin. iv. 9. s. 16; Mela, ii. 3;[Lake, Northern Greece. vol. iv. p. 382.]—SEPTENTRIAL MICA (Σηππιας Παράδεις, Ptol. ii. 6. § 50), a town of the Vaccae in Hispamica Tarraconensis lying to the W. of Lactobriga (or the modern Lobera). [T. H. D.]

SEPPHORIS (Σηππορίς, al. Σηπφορίς: ETh. Σηπφωρίτης), a town of Upper Galilee, not mentioned under this name in Scripture, but frequently by Josephus. It was garrisoned by Antigonus, in his war with Herod the Great, until the latter took it, early in his Galilean campaign (Ant. xiv. 13. § 4). It seems to have been a place of arms, and to have been occasionally the royal residence. for in the troubles which arose in the country during the residence of Varsus, the robbers-chief Judas, son of Ezekias, seized the palace of Sepphoritis, and carried off the arms and treasure which it contained (xvii. 12. § 5). It was subsequently taken and burned by Varus (§ 9). Herod the tetrarch (Antipas) afterwards rebuilt and fortified it, and made it the glory of all Galilee, and gave it independence (xvii. 2. § 1); although, according to the statement of Justus the son of Pius, he still maintained the superiority of his newly founded city Tiberias; and it was not until Nero had assigned Tiberias to Agrippa the Younger that Sepphoris established its supremacy, and became the royal residence and depository of the archives. It is termed the strongest city of Galilee, and was early taken by Galilius, the general of Cestius. (B. J. ii. 18. § 11.) It maintained its allegiance to the Romans after the general revolt of Galilius (B. J. iii. 2. § 4. 4. § 1), but did not break with the Jewish leaders. (Vita, 8. 9.) Its early importance as a Jewish town, attested by the fact that it was one of the five cities in which its district sambularchs were instituted by Gabinus (B. J. i. 8. § 5), was further confirmed by the destruction of Jerusalem, after which catastrophe it became the residence of the Commandар, until it was transferred to Tiberias. (Robinson. Bibl. Res. vol. iii. p. 202.) It was subsequently called Dioscoraea, which is its more common appellation in the ecclesiastical annals; while Ephiphanus and S. Jerome recognise both names. A revolt of the Jewish inhabitants, in the reign of Constantius (A. D. 339), led to the destruction of the city by Constantius Gallus Caesar. (Socrates, H. E. ii. 33; Sozomen, H. F. iv. 7.) This town, once the most considerable city of Galilee, was situated according to S. Jerome 10 miles west of Mount Tabor. (Thomars. i. c. Ossian; Precopius Gauzeus, Comment. in Lib. Judicium.) It was much celebrated in the history of the Crusaders, for its fountain—a favourite camping place of the Christians. It is still represented by a small village bearing the name Sepherieh, distant about 5 miles to the north of Nazareth, retaining no vestiges of its former greatness, but conspicuous by a ruinous tower and church, both of the middle ages; the latter professing to mark the site of the birthplace.
of the Virgin Mary, assigned by a late tradition to this locality. It became the see of a suffragan bishop, under the metropolitan of Scythopolis (Le Quien, Oriens Christianus, vol. iii. pp. 713, 714), and there are coins still extant of the reigns of Domitian, Trajan, &c. (Reland, Palestine, pp. 199—1003; Echkel, Doct. Vet. Num. vol. iii. p. 425, 426.)

SEPTEM AQUAE. [Beate.]

SEPTEM ARAE, a place in Lusatia (Itin. Ant. pp. 419, 420). Variously identified with Ccele- se and Aroches. [T.I.H.D.]

SEPTEM FRATRES (Ἐυσκέδασις ἄδεων, Ptol. iv. 1. § 5), a group of mountains in the northernmost part of Mauritania Tingitana, connected by a tongue of land with the promontory of Abyla (now Ximiera near Ceuta), and thus on the narrowest part of the Fretum Gaditanum (Plin. v. 1. s. 1; Solin. c. 28; Strab. xvii. p. 827.) One of these mountains, now called the Apo Mountains (Grabarg Von Hemsö, Empire of Morocco, Germ. Tr. p. 24), bore, according to Strabo (i. c.) the name of the Elephant (Elephas), probably from the number of elephants which were to be found there. (Plin. l. c.; Mart. Cap. vi. p. 216.) The Geogr. Rav. (iii. 11) also mentions in this neighbourhood a town called Septem Fratres, which is perhaps the same place mentioned in the Itin. Ant. (p. 9) as a station between Tingis and Abyla. Procopius also (B. Vandal. i. 1; comp. ii. 5, and de Aed. vi. 7) mentions here a castle or fortress called Σίντρος, and Isidore (Orig. xv. 1) a castle and town called Septa, perhaps the modern Cesta. (Comp. Melc, i. 5, § 5, et ibi Tacuque.) [T. H. D.]

SEPTEM MARIA (Σεπτή πελάγους), was the name commonly given to the extensive lagoons at the mouth of the Padus, and the adjoining rivers, and which extend along a considerable part of the shores of the Adriatic from the mouths of the Padus to Altinum. Pliny indeed seems to use the term in a more restricted sense, as he speaks of "Attria maria paludosa, quae Septem Maria appellantur" (iii. 16. s. 20); but the Itinerary distinctly applies the name to the whole extent of the lagoons from Ravenna to Altinum (Itin. Ant. p. 126); and Hero- dian, who notices them particularly (vii. 7), clearly uses the term in the same sense. [E. H. B.]

SEPTEM PAGI (Σεπτή Πόρφυρα) was the name given to a district close to Rome, but on the right bank of the Tiber, which according to tradition had originally formed part of the territory of the Veientes, but was ceded by them to the Romans as early as the reign of Romulus. (Dionys. i. 55; Pnt. Rom. 25.) According to the authorities followed by Dionysius it was again surrendered to the Etruscans by the treaty concluded with Porsena, but was shortly after restored by that monarch to the Romans. (Dionys. v. 91, 96.) Livy mentions the same circumstances, but without giving the name of the district. (Liv. ii. 13. 15.) It is evident, however, that this was a well-known appellation, but we are unable to fix its boundaries more definitely. [E. H. B.]

SEPTEMPEDAE (Σεπτεπέδαια, Strab. Ptol. i. 8.) Septempedanum (San Severino), a town of Picenum, in the upper valley of the Potentia, 9 miles above Treia. It is mentioned by all the geographers, and the "aeg Septempedanum" is noticed in the Liber Florianarum, (Vlin. iii. 13. s. 18; Strab. v. 241; Ptol. iii. i. § 52; Lib. Col. p. 238.) Pliny assigns it the rank of a municipal town, and this is confirmed by inscriptions, one of which is of the age of Aurelian.

(Orcl. Inscr. 1026; Gruter, Inscr. p. 308. 3.) It is placed by the Itinerary of Antoninus on that branch of the Flaminian Way which, quitting the main high road at Nuceria, crossed the Apennines to Furoequem and thence descended the valley of the Potentia by Septempeda and Treia to Auxumum and Ancona. (Itin. Ant. p. 312.) It early became an episcopal see, and derives its modern name of San Severino from one of its bishops who flourished in the middle ages. It still retains its rank as an episcopal city, and is the capital of the surrounding city, though it has not more than 3000 inhabitants. (Rampoldi, Dizion. Corogr. vol. iii. p. 837.) [E. H. B.]


SEPULCHRUM EURIPIDIS (Ann. Marc. xxvii. 4. § 8; comp. Gall. xv. 20; Piat, Lycurg. 36; Vitruv. viii. 3; Plin. xxxi. 19; Itin. Hierosol.), the remarkable monument erected to Euripides in Macedonia, at the narrow gorge of Aulon or Are- thusa (Besikia or Ramidi Bighazi), where the mountains close upon the road. The ancient monument (Vitruvius, l. c.; Plin. l. c.) placed it at the confluence of two streams, of which the water of one was poisonous, the other so sweet and health-giving that travellers were wont to halt and take their meals by its currents. In the Jerusalem Itinerary, a document as late as the 13th century, it occurs as a station between Pennana and Apollonia. (Comp. Clarke's Travels, vol. viii. pp. 9—13.)

SEQUANA. 965

SEPULCHRUM EURIPIDIS (Ann. Marc. xxvii. 4. § 8; comp. Gall. xv. 20; Piat, Lycurg. 36; Vitruv. viii. 3; Plin. xxxi. 19; Itin. Hierosol.), the remarkable monument erected to Euripides in Macedonia, at the narrow gorge of Aulon or Arethusa (Besikia or Ramidi Bighazi), where the mountains close upon the road. The ancient monument (Vitruvius, l. c.; Plin. l. c.) placed it at the confluence of two streams, of which the water of one was poisonous, the other so sweet and health-giving that travellers were wont to halt and take their meals by its currents. In the Jerusalem Itinerary, a document as late as the 13th century, it occurs as a station between Pennana and Apollonia. (Comp. Clarke's Travels, vol. viii. pp. 9—13.)

SEQUANA (Σεπούδρας, Σεπούδρας, Ptol. ii. 8. § 2), the Seine, one of the large rivers of Gallia. The Seine rises in the highlands south of Langres, but in the department of Côte d'Or, and flows in a northerly direction past Châlons-sur-Seine, Troyes, Melun, Paris, Mantes, Elbeuf, Rouen, and Le Havre. It enters the Atlantic below Le Havre. The course of the Seine is about 470 miles, and the area of its basin is about 26,000 English square miles, which is only one half of the area of the basin of the Loire. The chief branches of the Seine which join it on the right bank are the Arne, the Marne, and the Oise; on the left bank, the Yonne, the Loing, and the Eure. None of the hills which bound the basin of the Seine, or are contained within it, have a great elevation, and a large part of the country included within this basin is level.

Cæsar (B. G. i. 1) makes the Sequana and the Matrona (Marne) the boundary between the Celtae and the Belgæ. Strabo (iv. p. 192) says that the Sequana rises in the Alps, a statement which we must not altogether impute to an erroneous notion of the position of the river's source, though his knowledge of Gallia was in many respects inaccurate, but to the fact that he extended the name of Alps far beyond the proper limits of those mountains. But his inaccuracy is proved by his saying that the Sequana flows parallel to the Rhine, and through the country of the Sequani. He is more correct in fixing its outlet in the country of the Calati and the Lexovi. The Seine was navigated in the time of Strabo and much earlier. (Galilia Transalpina, Vol. i.)

The Matrona, as Ausonius names it (Mosella, v. 462),—

"Matrona non Galles Bolgaseque interita fines,"—

joins the Seine a few miles above Paris; it is the largest of the affluent of the Seine.

Ammiannus Marcellinus (xvi. 11) says that the
SEQUANI.

Caesar fixes the position of the Sequani. Their territory extended to the Rhine. (B. G. i. 1.) The Jura separated them on the east from the Helvetii; and the narrow pass between the Jura and the Rhine at Fort L'Écluse was in the possession of the Sequani (B. G. i. 6, 8). The southern boundary of their territory from Fort L'Écluse was the Rhône; but they did not possess all the country in the angle between the Rhône and the Saône, for part of it was held by the Allobroges (B. G. i. 12), and part by the Sequani (B. G. i. 10) and by the Amburri, who were dependent on the Aedui (B. G. i. 11). When Caesar describes the march of the Helvetii from Fort L'Écluse to the Saône, he says that the Helvetii first passed through the territory of the Sequani, and then entered the territory of the Aedui, which they plundered. But they had not yet reached the Saône, as Caesar's narrative shows, and it is clear from this passage (B. G. i. 11) and those already cited, that a large tract of country between the Rhône and Saône did not belong to the Sequani, for the line of march of the Helvetii from Fort L'Écluse to the Saône would probably bring them to the Saône at a point not much lower down than Mâcon. The western boundary of the Sequani was the Arar, also called the Saôna, a name which appears to be the same as the name of the Sequani. Their neighbours on the west side of the Saône were the Aedui, with whom the Sequani had disputes about the river tolls (Strabo, iv. p. 192). On the north of their neighbour were the Luelli and Lingones. Strabo (iv. p. 186) describes the Arar and Dubus (Dubova) as flowing through the country of the Sequani. D'Anville has an argument to show that the part of the dioceses of Chalon-sur-Saône and Mâcon which is east of the Saône belonged to the old territory of the Sequani, which may be true; but the towns Matisco (Mâcon) and Cabillonum (Chalon) were on the west side of the Saône and in the territory of the Aedui (B. G. iii. 10). In another passage besides that already referred to, Caesar shows that the Sequani extended to the Rhine, for in describing the course of this river from south to north, he says that it passes by the territory of the Helvetii, Sequani, Mediomatrici and Trisicoci. (B. G. iv. 16.)

The Sequani belonged to the division of Belgica under the Empire (Pline. iv. 17; Ptol. ii. 9, § 21). The territory of the Sequani contained much good land, some of the best in Gallia. Their chief town was Veisserat (Vesunam) on the Doux, and they had other towns also. They fed hogs, and their hams and bacon were exported to Rome as Strabo (iv. p. 192) says; and Varro (de R.R. ii. 4) may mean to say the same, when he speaks of Gallic bacon. The Sequani had kings, sometimes at least, for Gallic kings were not perennial. (B. G. i. 3.) Before Caesar went into Gallia, the Arverni and Aedui had been the two most powerful peoples. The Sequani were in league with the Arverni, who occupied the centre of all Gallia, but hostile to their neighbours the Aedui. To maintain themselves against the Aedui, the Arverni and Sequani hired Germans to come over the Rhine. The Germans came in great numbers, and in Caesar's time it was computed that there were 120,000 of them in Gallia. This is the first historical notice of a permanent settlement of Germans in these parts. The Sequani with the assistance of their allies defeated and humbled the Aedui, but they gained nothing by this victory. Ariovistus, the king of these German mercenaries, took from the Sequani a third part of their lands, and was threatening to take a second third, when Caesar drove the Germans into the Rhine, after defeating them near that river. If the Germans were not driven away or driven over from the territory of the Sequani by Caesar, they came again, for the country on the west bank of the Rhine, which belonged to the Sequani, the Upper Alsace, has been German for many centuries. In n. c. 52, the Sequani were among the nations who sent their contingent to attack Caesar beforelesia. [G. L.]

SERBICA.

The capital of the country of Serica, and one of the chief commercial towns of the Serees. It is the remotest point of Eastern Asia with which the ancients had any commerce, or of which they possessed any knowledge. It was situated on the mountain Uttorcorras at the eastern source of the Bantius. Mannert (iv. p. 501) identifies it either with Siquan in the province of Scenaea, or with Roman in the Hoang-ho; but according to Heeren (Idea, i. 2. 665) it is Pekin itself. [T. H. D.]

SERACA (Serpæa, Ptol. v. 9, § 28), a town in the S. of Asiatique Sarmatia. [T. H. D.]

SERANUSA, perhaps more correctly Sermona, a town of the interior of Pontus Polemoniacus, on the south-east of Comana Pontica. (Tab. Pent. Ptol. v. 6, § 9, where it is written Sermwara or Sermonyes.) [L. S.]

SERAIPHUM (Hist. Anton. p. 170; Serapion, Tab. Pent.), a large village seated near the junction of the canal of the Potelemeces with the Bitter Lakes, east of the Delta. Serajum was 18 miles distant from Hermopolis and 50 from Clymena, at the top of the Sinus Herculaneus. Its temple of Serapis, and its position on the canal that connected the Nile with the Red Sea, rendered it a place of considerable traffic. It was probably founded, or at least enlarged, by the Ptolemies after Ptolemy Philopator (n. c. 274) had extended the canal to the Bitter Lakes. [W. B. D.]

SERBES (Sireptots eikikai, Ptol. iv. 2, § 7), a small river on the N. coast of Mauritania, which fell into the sea to the W. of Rusaucorum; either the present Masafran, or, more probably, the Isser. [T. H. D.]

SERBI or SIRBI (Sirebou or Sirebou, Ptol. v. 9, § 21), a people in Asiatique Sarmatia, according to Ptolemy (l. c.) between the Cenomanian mountains and the river Ila, above the Didiari and below the Vali. Pliny, however (vi. 7. 7), places them on the E. shore of the Moeotis, between the Vali and the Arrocchi. (Comp. Schaffarick, Slav. Alterth. i. p. 165.) [T. H. D.]

SEROBONIS LACUS. [Sirobon Lacus.]

SERDICA or SAR'DICA (Serdiec, Ptol. iii. 11, § 12) (the first of these forms is the more usual with the Romans, the latter with the Greeks), a considerable town of Upper Moesia, which in earlier times was regarded as belonging to Thrace (Ptol. loc.), but which in the third century was attributed
to Dacia Interior, and made its capital. (Theodoret, Hist. Eccl. ii. 4.) It lay in a fruitful plain, at the spot where the sources of the Orcus united, and on the high-road from Nauissus to Philadelphia, between Medlea and Ragonacra. (Hist. vi. p. 135; Hist. Hierosol. p. 567.) From the time of Aurelian it bore on its coins the surname of Ulpia; probably because, when Dacia was relinquished, the name of that Dacian town was transferred to it, and its inhabitants, perhaps, located there. The emperor Maximian was born in its neighbourhood. (Entrop. ix. 14. 22.) It was destroyed by Attila (Procus, de Legat. p. 49), but shortly afterwards restored. In the middle ages it occurs under the name of Triadita (Teodorico,Chron. Chron. Ann. Ist. Angellii, iii. p. 24; Aposp. Geogr. in Hudson, iv. 45), which was perhaps its original Thracian appellation, which is still retained in the dialect of the inhabitants. (See Wesseling, ad Hist. Ant. l. c.) Its extensive ruins lie to the S. of Sophia. (Comp. Procop. de Aed. iv. 1 p. 267, 4 p. 282; Hieroc. p. 654; Amm. Mar. xxxi. 16; Gruter, Inscrip. p. 540. 2; Orelli, nos. 33-48, 5013.) The Geogr. Rav. (iv. 7) incorrectly writes the name Serica, since it was derived from the Thracian tribe of the Sceri. It is called by Athanasius (Apol. contra Arianos, p. 154) Σέριαν pomina. (probably the name Seraena, T. H. D.) SERENA, a town in Lower Pannonia on the south bank of the Dunabe, on the road from Petrovium to Murra. (It. Hierosol. p. 562; Geogr. Rav. iv. 19, where it is called Serenius; Tab. Ptol. where its name is Serena.) It is thought to have occupied the site of the modern Moslavina. [L. S.]

SEB. [Serica.]

SEBETUM (Σεβητος, Dion Cass. vii. 12), a fortified town of Dalmatia, which with Rhaetum was captured by Germanicus in the campaign of A.D. 7. [E. B. J.]

SEGUNITIA (Σεγουντια, Strab. iii. p. 162), a small town of the Armeni on the Danube, in Hispania Tarraconensis. Ufert (ii. pt. i. p. 455) takes it to have been the Σαγουντα of Stephans B. (s. v.) [T. H. D.]

SEBIA (Σεβια, Ptol. ii. 4. § 12), a town of the Tarxetanes in Hispania Baetica, with the surname of Fama Julia. (Ptol. iii. i. 3 s.) It lay E. of the mouth of the Anas, and N. of Baetis. [T. H. D.]

SERIA, a city of Syria mentioned in the Itinerary of Antoninus as xvii. M. P. distant from Andraea, which was xxvii. M. P. from Calcis, ccxxxviii. M. P. from Dolicha, now Doliche. (Hist. Ant. p. 194, 195.) Mannert thinks that it corresponds in situation with the Chalybon (Χαλυβως) of Ptolemy (v. 15. § 17), which gave its name to a district of Syria Chalybonitis. It is certainly identical with the modern Siria, 2 long days SE. of Aleppo, in the desert, the ruins of which were discovered and described by Pietro della Valle. (Mannert, Geographie, part vi. vol. i. p. 411.) [G. W.]

SETERICA (Σετερικα, Ptol. vii. 16. §§ 1, 3 4, 6, vii. 2 § 1, 3 § 5 1, viii. 24 § 1, 3, 5, 27 § 2, &c.), a tract of country in the E. part of Asia, inhabited by the people called Seres. According to the description of Ptolemy, it was bounded on the W. by Sycamoraca Ismene, on the NE. by an unknown land, on the E. by Sinae, and on the S. by India. Pliny on the contrary (vi. 13. s. 15) seems to extend it on the E. as far as the coast of Asia, as he mentions an Oceana Sericus, and in another place (Ib. 17. s. 20) speaks of a promontory by. Modern opinions vary respecting its site; but the best geographers, as Rennell, D'Anville, and Heeren, concur in placing it at the NW. angle of the present empire of China. (See Yates, Text. Antiqu. p. 292, note.) The Seres were a people of Asia as a country, it is not until after the first century of our era, though there are earlier accounts of the people called Seres. It seems highly improbable, however, that they were known to Hecataeus, and the passage on which that assumption is founded occurs only in one MS. of Photius. They are first mentioned by Ctesias (p. 571, n. 22, ed. Bähr) ; but according to Mela (iii. 7) they were in his time known to all the world by means of their commerce. On the northern borders of their territories were the more eastern skirts of the mountains Anissi and Auzacc (the Altacus) which stretched from Scythia. In the interior of the country were the Montes Asmirei, the western part of the Ine-Urru chain; and towards the southern borders the Casii Montes (now Kharan, in the desert of Gobi), together with a southern branch called Thagurus, which trended towards the river Bautius (Hoang-ho.) On the farther side of that river lay the Otorocorras, the most eastern branch of the Eunoii mountains, called by Ptolemy (vi. 16. § 5) τα Σινανδ Σισ. Among the rivers of the country, the same author (Ib. § 4) names, in its northern part, the Oechhardes (the Scylence), and, in the S., the Bante or Bautius (Hoang-ho.), which flowed towards the land of Sinas. Pliny, however (i. c.), mentions several other rivers, which seem to have been coast ones, as the Patarae, Cambiari, Lamos, and Arianos, as well as the promontory of Chryso and the bay of Cyrrhna. Serica enjoyed a serene and excellent climate, and possessed an abundance of cattle, trees, and fruits of all kinds (Amm. Mar. xxxii. 6. § 64; Plin. l. c.). Its chief product, however, was silk, which with the inhabitants carried on a very profitable and most extensive commerce (Strab. v. p. 668; Arist. Hist. Nat. v. 19. Virg. Geor. ii. 121; Plin. and Amm. Ill. ec. &c.). Pliny records (xi. 22. s. 26), that a Greek woman of Cos, named Pampilia, first invented the expedient of splitting these substantial silk stuffs, and of manufacturing those very fine and veil-like dresses which became so celebrated under the name of Coae vestes. Both Serica and its inhabitants are thought to have derived their name from their staple product, since, as we learn from Hesychius (s. v. Σεβητος), the insect, from the web of which the brilliant stuff called holoseron was prepared, was named Ser (Σεβητος). (Comp. Klaproth, Sur les Noms de la Chine dans le Mem. rel. l'Asie, iii. p. 264; and Tableaux Hist. de l'Asie, pp. 57 and 68.) It has been doubted, however, from the apparent improbability that any people should call themselves Seres, or silkworms, whether the name of Seres was ever really borne by any nation; and it has been conjectured that it was merely a mercantile appellation by which the natives of the silk district were known. (Latham, in Class. Mus. vol. iii. p. 43, seq.) Lassen (Ind. Ant. l. i. 321) has produced from the Mahabharata, ii. 50, as the real names of the Seres, those of Caka, Tukhara, and Kanka, who are represented as bringing just the same goods to market as are ascribed by Pliny (xxxxiv. 14. s. 41) to the Seres, namely, wool, skins, and silk. Yet, though it may be allowed to be improbable that a people should have called themselves "Silkworms," yet it seems hardly less so that such an appellation should have been given them by foreigners, and that they should have been known by it and no other for a

3 q 4
period of several centuries. On the other hand, may it not be possible that the product was called after the people, instead of the people after the product? We are not without examples of an analogous procedure; as, for instance, the name of the phasis, or pleasant, from the river Phasis; of our own word currants, anciently and properly Corinthia, from the place whence that small species of grape was originally brought, &c. However this may be, we may refer the reader who is desirous of a further account of the origin and manufacture of silk, to an excellent dissertation in the Teuetron Antiqaurum, of Mr. Yates (part i. p. 160, seq.), where he will find all the passages in ancient authors that bear upon the subject carefully collected and discussed.

Besides its staple article, Serica also produced a vast quantity of precious stones of every kind (Expos. tot. Munditi, ap. Hudson. iii. p. 1, seq.), as well as iron, which was esteemed of a better quality even than the Parthian (Phin. l. c.) and skins (Per. M. Erythr. p. 22; Amm. l. c.)

According to Pausanias (vi. 22. § 2) the Seres were a mixture of Scythians and Indians. They are mentioned by Strabo (xv. p. 761), but only in a cursory manner. A great part appears to be Mela (iii. 7) and from Pliny (vi. 17. s. 24), compared with Eustathins (ad Dionys. Per. v. 753, seq.), and Ammianus Marcellinus (l. c.), that they were a just and gentle people, loving tranquillity and comfort. Although addicted to commerce, they were completely isolated from the rest of the world, and carefully avoided all intercourse with strangers. From these habits, they were obliged to carry on their commercial transactions in a very singular manner. They inscribed the prices of their goods upon the bales in which they were packed, and then deposited them in a solitary building called the Stonae Tower; perhaps the same place mentioned by Ptolemy (vi. 15. § 3) under the name of Hormetorion, situated in a valley on the upper course of the Jaxartes, and in the Scythian district of Casian. The Scythian merchants then approached, and having deposited what they deemed a just price for the goods, retired. After their departure, the Seres examined the sum deposited, and if they thought it sufficient took it away, leaving the goods; but if not enough was found, they removed the latter instead of the money. In the description of this mode of traffic we still recognize the characteristics of the modern Chinese.

The Parthians also traded with the Seres, and it was probably through the former that the Romans at a later period procured most of their silk stuffs; though the Parthians passed them off as Assyrian goods, which seems to have been believed by the Romans (Phin. xii. 22. s. 25). After the overthrow of the Parthian empire by the Persians, the silk trade naturally fell into the hands of the latter. (Vopisc. Arcul. c. 45; Procop. B. Pers. i. 20, &c.) With regard to their persons, the Seres are described as being of unusual size, with blue eyes, red hair, and a rough voice (Phin. vi. 22. s. 24), almost totally unacquainted with diseases and bodily impiutities (Expos. tot. Munditi, l. c.), and consequently reaching a very great age (Ctes. l. c.; Strab. x. p. 701; Lucian, Macrob. 5). They were armed with bows and arrows (Hor. Od. i. 29, 9; Charic. exorn. v. 3). Ptolemy (ll. cc.) enumerates several distinct tribes of them, as the Anulid, in the extreme X., on the mountains named after them; the Ziyyges, between them and the Auhaxian mountains; the Damnaes, to the S. of these; and still further S., down to the river Oechardes, the Pindae; the Oechardes, who dwelt about the river of the same name; and the Garenei and Nubaneae, to the E. of the Amnib. To the S. of these again was the district of Assiranea, near the mountains of the same name, and still further in the same direction the Issedones; to the E. of whom were the Throani. To the S. of the Issedones were the Asparacae, and S. of the Throani the Elagaburi. Lastly, on the extreme southern borders were seated the Balse and the Otracorenses,—the latter, who must doubtless be the same people called by Ptolemy Attacori, on the like-named mountain. To the southern district must also be ascribed the Sosati mentioned in Arrian's Perip. M. Erythr. (p. 37), small men with broad foreheads and flat noses, and, from the description of them, evidently a Mongol race. They migrated yearly with their wives and children to the borders of Sinae, in order to celebrate their festivals there; and when they had returned to the interior of their country, the reeds which they left behind them, and which had served them for straw, were carefully gathered up by the Sinae, in order to prepare from it the Malathron, a species of ointment which they sold in India. (Comp. Ritter, Erdkunde, ii. p. 179, v. p. 443, 2nd ed.; Bohlen, dte Alte Indien, ii. p. 173; Heeren's, Ideen, ii. p. 494). According to Ammianus (l. c.) the towns of Serica were few in number, but large and wealthy. Ptolemy, in the places cited at the head of this article, names fifteen of them, of which the most important seem to have been, Sera, the capital of the nation; Issedon; Throana, on the E. declivity of the Asiranei mountains, and on the eastermost source of the Oechardes; Assiranea, on the same stream, but somewhat to the W. of the preceding town; Asparaca, on the left bank of the Rantissae, not far from its most western source; and Otracora.

[S.T.H.D.]

SERIMON (Σερίμων, Plut. iii. 5. § 28), a town on the Borysthenes, in the interior of European Sarmatia.

[S.T.H.D.]

SERPHOS or SERPITHUS (Σερφός; Etb. Σερπίθους; Serpho), an island in the Aegean sea, and one of the Cyclades, lying between Cythnos and Siphnos. According to Pliny (iv. 12. s. 22) it is 12 miles in circumference. It possessed a town of the same name, with a harbour. (Seylax, p. 22; Plut. iii. 15. § 31.) It is celebrated in mythology as the place where Danaé and Perseus were driven to shore in the chest in which they had been exposed by Acrisius, where Perseus was brought up, and where he afterwards turned the inhabitants into stone with the Gorgon's head. (Apollod. ii. 4. § 3; Pind. Pyth. x. 72, xii. 18; Strab. x. p. 487; Or. Met. v. 242.) Serphos was colonised by Ionians from Athens, and it was one of the few islands which refused submission to Xerxes. (Herod. viii. 46, 48.) By subsequent writers Serphos is almost always mentioned with contempt on account of its poverty and insignificance (Aristoph. Acharn. 542; Plat. Rep. i. p. 329; Plat. de Est. 7. p. 692; Cic. de Nat. Deor. i. 31, de Suct. 3); and it was for this reason employed by the Roman emperors as a place of banishment for state criminals. (Tac. Ann. ii. 85, iv. 21; Juv. vi. 564, x. 170; Seneke, ad Consol. 6.) It is curious that the ancient writers make no mention of the iron and copper mines of Serphos, which were, however, worked in antiquity, as is evident from existing traces, and which, one might have supposed, would have bestowed some prosperity upon the island.
COIN OF SERIPHOS.

SERMO, a town of the Celtici in Hispania Tarraconensis. (Iun. Ant. p. 447.) Variously identified with Maed and Mesolocha. [I. H. D.] SERMYLE (Σερμύλη), Herod. vii. 122; Theoph. v. 18, Σερμύλη, Sclav. p. 26; Heretaeus, ap. Steph. B. s. v.; Bickh, Inscr. Graec. vol. i. p. 304: Eth. Σερμύλη), a town of Claudic, between Galespus and Megara, which gave its name to the Toneacian gulf, which was also called SERMYLICUS SINUS (κόλπος Σερμυλικος, Scyl. 1. e.). The modern Ormolya, between Meligio and Derina, is identified from its name, which differs little from the ancient form, with the site of Sermyle. (Leake, Northern Greece, vol. iii. p. 153.) [E. B. J.]

SERMYLICUS SINUS. [SERMYLE.]

SEROTA, a town on the frontier between Upper and Lower Pannonia, on the right bank of the river Dravus. (It. Ant. p. 130; It. Herot. p. 562; Geog. Rav. iv. 19, where it is called Sireo), where the Table calls it Sirota. It is possible that this town may have belonged to the tribe of the Serretes mentioned by Pliny (iii. 28) as inhabiting a part of Pannonia. The town of Seroa is commonly identified with the modern Verosco or Verove. [L. S.]

SERPA, a place in Hispania Batetia, on the Arax, and in the territory of the Turdetani. (Itin. Ant. p. 425.) It still bears its ancient name. See Resendi Ant. Legit. p. 194. [T. H. D.]

SERRAPEOLIS (Σερραπεόλις κωμή, Ptol. v. 6. § 4), a village on the coast of Cilicia, lying between Mallos and Aegea (Ayas).

SERRAPILLI, a tribe mentioned by Pliny (iii. 28), as dwelling on the river Dravus in Pannonia. The resemblance of name has induced some geographers to assume that they dwelt about the modern town of Pilsch; but this is a mere conjecture. [L. S.]

SERRETES. [SEROTA.]

SERHAE. [SEHRIS.]

SERHEUM or SERRHEUM (Σερχεύμ, Dem. p. 85 L.; Σερχεύμ, Herod. vii. 59; Steph. B. s. v.), a promontory and town on the southern coast of Thrace, now Cape Mavri. It lay to the west of Maronia, and opposite to the island of Samothrace. It is repeatedly mentioned by Demosthenes (pp. 85, 114, 133, R.), as having been taken by Philip, contrary to his engagements with the Athenians; and Livy (xxxi. 16) states that it was one of the Thracian towns captured by Philip V. in the year n. c. 200. (Plin. iv. 11. s. 13; Mela, ii. 2.) According to Stephennus Byz. (l. c.) a town on the island of Samothrace bore the same name. [I. B. G.]

SERRI, a people of the Asiatic Sarmatia, on the Euxine. (Plin. vi. 5. s. 5) Mela (i. 19) places them between the Meianchelaeni and Siracese. [T. H. D.]

SERRIUM. [SERRHEUM.]

SERVODURUM, a town in the north-east of Vindelicia on the Danube, on the road from Regium to Bolodurum, near Austagusta Castra. (Tub. Puxt.; Not. Imp.) It must have occupied the site of the modern Strunberg, or some place in the neighbourhood, such as Acelburg, where ancient remains still exist. [L. S.]

SERVITIUM, a town in the southern part of Upper Pannonia, on the river Dravus, on the road from Siscia to Sirmium. (It. Ant. p. 268; Geog. Rav. iv. 19, where it is called Serbitium; Tub. Puxt.) Its site has been identified with several modern places; but the most probable conjecture is that it occupied the place of the modern Sicerova, the point at which the roads leading from Sirmium and Siscia to Salona met. [L. S.]

SESEMAC, a small river on the coast of Paphagonia, flowing into the Euxine near the town of Amatia, whence in later times on the river itself was called, Amatris. (Anonym. Perip. P. E. p. 5: Marcin. p. 71: Amastrus.)

SESEMERIUS. [TAULANT.] SESEATAE. [SERICA.]

SESECHEPÆNEAE (Σεσεχεπείνα τής, Arrian, Perip. M. Eryth. p. 30), a group of islands opposite to the S. coast of India indra Gangan, and probably in the sinus Colchiciens where Polemnius (vi. 1. § 10) places a town with the somewhat similar name of Seosekoues. It must have been in the neighbourhood of Taphrhane, since the Peripus mentions the Argyiobv vívér as close to the Sesechiene, whilst Polemnius (vi. 4. § 11) places the same island amongst a number of others lying before Taphrhane, many of which must undoubtedly have belonged to the Seeschiene. [T. H. D.]

SESESITES (Sessia), a river of Galilia Transpadana, and one of the most important of the northern tributaries of the Padus. It flows beneath the walls of Vercellae (Vercellae), and joins the Padus about 16 miles below that city. Its name is noticed only by Pliny (iii. 16. s. 20) and the Geographer of Ravenna (iv. 36), who writes the name Sisdias. [E. H. B.]

SESTIANÆAE AREAE (called by Polemnius Ægææ Ægææ, ii. 5. § 3), the W. promontory of the N. coast of Galicia in Hispania Tarraconensis. It had three altars dedicated to Augustus, whence its name. (Plin. iv. 20. s. 34; Mela, iii. 1.) It is the present Cabo Villano (Floren, Esp. Sogr. xx. p. 44; Sestini, Med. Asp. p. 103.). [T. H. D.]

SESTIAE PRIM. (Σεστιαία πρώτη, Ptol. iv. 1. § 7), a headland on the N. coast of Mauritania Tingitana, between capes Bussad and Ayla. It is probably the same that is called Canarum Pemontorium in the Itin. Ant. (p. 11), lying at a distance of 50 miles from Bussad, or the present cabo Quiñates. [T. H. D.]

SESTINUM. [Eth. Sestina: Sestino], a town in the interior of Umbria, mentioned only by Pliny, who enumerates the Sestinates among the towns of that region (Plin. iii. 14. s. 19; Gruter, Inscr. p. 108. 7), but which still retains its ancient name. It is situated among the Apennines, at the source of the river Foglia (Piscatus). [E. H. B.]
Sestus. (Σέστος; Eth. Ζήττωσ), the principal town of the Thracian Chersonesus, and opposite to Aydınus, its distance from which is variously stated by ancient writers, probably because their measurements were made in different ways; some speaking of the mere breadth of the Hellespont where it is narrowest; others of the distance from one city to the other; which, again, might be reckoned either as an imaginary straight line, or as the space traversed by a vessel in crossing from either side to the other, and this, owing to the current, depended to some extent upon which shore was the starting point. Strabo (xiii. p. 593) states that the strait is 7 stadia across near Aydınus; but that from the harbour of Aydınus to that of Sestus, the distance is 30 stadia.* (On this point the following references may be consulted: Herod. vii. 34; Xen. Hell. iv. 8. 5; Polyb. xvi. 29; Scal. p. 28; Phil. iv. 11. s. 18. Ukert (iii. 2. § 137, note 41) has collected the various statements made by the moderns respecting this subject.)

Owing to its position, Sestus was for a long period the usual point of departure for those crossing over from Europe to Asia; but subsequently the Romans selected Callipolis as the harbour for that purpose, and thus, no doubt, hastened the decay of Sestus, which, though never a very large town, was of great importance. According to Theopompos (ap. Strab. L c.), it was a well-fortified town, and connected with its port by a wall 200 feet in length (σχέδια διαπλαθύνω). Dercyllidas, also, in a speech attributed to him by Xenophon (Hell. iv. 8. § 5), describes it as extremely strong.

Sestus derives its chief celebrity from two circumstances,—the one poetical the other historical. The former is its connection with the romantic story of Hero and Leander, too well known to render it necessary to do more than merely refer to it in this place (Ov. Her. xviii. 137; Stat. Silv. i. 3. 27, &c.); the latter is the formation (n. c. 489) of the bridge of boats across the Hellespont, for the passage of the army of Xerxes into Europe; the western end of which bridge was a little to the south of Sestus (Herod. vii. 33). After the battle of Mycale, the Athenians seized the opportunity of recovering the Chersonesus, and with that object laid siege to Sestus, into which a great many Persians had hastily retired on their approach, and which was very insufficiently prepared for defence. Notwithstanding this, the garrison held out bravely during many months; and it was not till the spring of n. c. 478 that it was so much reduced by famine as to have become mutinous. The governor, Artayctes, and other Persians, then fled from the town in the night; and on this being discovered, the inhabitants opened their gates to the Athenians. (Herod. ix. 115, seq.; Thuc. i. 89.) It remained in their possession till after the battle of Aegospotami, and used to be called by them the corn-crest of the Piraeeus, from its giving them the command of the trade of the Euxine. (Arist. Rhet. iii. 10. § 7.) At the close of the Peloponnesian War (n. c. 404), Sestus, with most of the other possessions of Athens in the same quarter, fell into the hands of the Macedonians and their Persian allies. During the war which soon afterwards broke out between Sparta and Persia, Sestus adhered to the former, and refused to obey the command of Pharnabazus to expel the Lacedaemonian garrison; in consequence of which it was blockaded by Conon (n. c. 394), but without much result, as it appears. (Xen. Hell. iv. 8. § 6.) Some time after this, probably in consequence of the peace of Antalcidas (n. c. 387), Sestus regained its independence, though only for a time, and perhaps in name merely; for on the next occasion when it is mentioned, it is as belonging to the Persian satrap, Ariobarzanes, from whom the Athenians, a Thracian king, was endeavouring to take it by arms (n. c. 362 ?). He was, however, compelled to raise the siege, probably by the united forces of Timotheus and Agesilus (Xen. Ages. ii. 26; Nep. Timoth. 1); the latter authority states that Ariobarzanes, in return for the services of Timotheus in this war, gave Sestus and another town to the Athenians,* from whom it is said to have been afterwards revoked, when it was submitted to Cotys. But his successor, Cersobleptes, surrendered the whole Chersonesus, including Sestus, to the Athenians (n. c. 357), who, on the continued refusal of Sestus to yield to them, sent Chares, in n. c. 353, to reduce it to obedience. After a short resistance it was taken by assault, and all the male inhabitants capable of bearing arms were, by Chares' orders, barbarously massacred. (Diod. xvi. 34.)

After this time we have little information respecting Sestus. It appears to have fallen under the power of the Macedonians, and the army of Alexander the Great assembled there (n. c. 334), to be conveyed from its harbour in a Grecian fleet, from Europe both shores of Asia. By the terms of the peace concluded (n. c. 157) between the Romans and Philip, the latter was required to withdraw his garrisons from many places both in Europe and in Asia; and on the demand of the Rhodians, actuated no doubt by a desire for free trade with the Euxine, Sestus was included in the number. (Liv. xxxii. 33.) During the war with Antiochus, the Romans were about to lay siege to the town (n. c. 190); but it at once surrendered. (Liv. xxxvii. 9.) Strabo mentions Sestus as a place of some commercial importance in his time; but history is silent respecting its subsequent destines. According to D'Anville its site is occupied by a ruined place called Zeménie ; but more recent authorities name it Jalouza (Mauvrit, p. 193). (Herod. iv. 143; Thuc. viii. 62; Polyb. iv. 44; Diod. xi. 37; Arrian, Anab. i. 11, §§ 5, 6; Ptol. iii. 12. § 4, viii. 11. § 10; Steph. B. s. v.; Scymn. 708; Lucan, ii. 674.)

Sestus (Σεστυς).

Setab. (Σάταβος).

Setae, Settab, or Settæa (Σεταία, Σετταία, or Σεττάια), a town in Lydia, near the sources of the river Hermus, which is not mentioned by any of the earlier writers. (Herod. p. 669; Ptol. v. 2. § 21; Conzil. Constant. iii. p. 502; Conzil. Niean. xxxi. 37.)

* There is much obscurity in this part of Grecian history, and the statement of Nepos has been considered inconsistent with several passages in Greek authorities, who are undoubtedly of incomparably greater weight than the unknown compiler of the biographical notices which pass under the name of Nepos. (See Dict. Lingr. Vol. III. p. 1146, a.)
SETANTII, Suet. p. 2, a tribe probably belonging to the Brigantes on the W. coast of Britannia Romana, and possessing a harbour (Setama in Appian, l. c.), which was situated on the mouth of the river Bibble. Incredibly, however, places it on the S. coast of the Solway Frith, while Camden (p. 793) would, with one of the MSS. of Ptolemy, "Segontiorum Portus," and seeks it near Caernarvon. [T. H. D.]

SETANTIORUM PORTUS. [SETANTII.]

SETHEI (Σετής or Σετήια εσχάρα, Plut. II. 3, § 2) an estuary on the W. coast of Britannia Romana, opposite the isle of Mona, into which the Dee discharges itself. [T. H. D.]

SETELIS (Σετέλης or Σελέλης, Plut. II. 6, § 72), a town of the Jacetani in Hispania Tarraconensis, now Selona. See a coin in Sestini, p. 189. [T. H. D.]

SETHERIES, a river of Aciatic Sarmatia, on the E. coast of the Pontus Euxinus, and in the territory of the Sindi. (Plin. vi. 5. s. 5.) [T. H. D.]

SETIA (Σετία: Eth. Setiæm: Sezæ), an ancient city of Latium, situated on the S. slope of the Volsian mountains, between Norba and Prerumum, looking over the Pontine Marshes. It is probable that it was originally a Latin city, as its name is found in the list given by Dionysius of the thirty cities of the Latin League. (Dionys. v. 61.) But it must have fallen into the hands of the Volsians, at the time their power was at its height. No mention of it is, however, found during the wars of the Romans with that people until after the Guanch invasion, when a Roman colony was established there in n. c. 392, and recruited with an additional body of colonists a few years afterwards. (Vell. Pat. i. 14; Liv. vi. 30.) At this time Setia must have been the most advanced point of the Roman dominion in this direction, and immediately adjoined the territory of the Prerinates, who were still an independent and powerful people. (Terent. praef.) This exposed the new colonists to the incursions of that people, who, in B. c. 342, laid waste their territory, as well as that of Norba. (Liv. vii. 42, viii. 1.) The Prerinates were, however, severely punished for this aggression, and from this time the Setini seem to have enjoyed tranquillity. But it is remarkable that a few years later L. Annius of Setia appears as one of the leaders of the Latins in their great war against Rome, n. c. 340. (Liv. viii. 5.)

Setia was a Colonia Latina, and was one of those which, during the pressure of the Second Punic War (n. c. 208), declared its inability to furnish any further supplies either of men or money. (Liv. xxvii. 9.) It was, at a later period of the war, severely punished for this by the imposition of much heavier contributions. (Id. xxix. 15.) From its strong and somewhat secluded position, Setia was selected as the place where the Carthaginian hostages, given at the close of the war, were detained in custody, and in B. c. 198 became in consequence the scene of a very dangerous conspiracy among the slaves of that and the adjoining districts, which was suppressed by the energy of the praetor L. Cornelius Marcellus. (Id. xxvii. 26.)

This time we hear no more of Setia till the Civil Wars of Marcus and Sulla, when it was taken by the latter after a regular siege, n. c. 82. (Appian, B. C. i. 87.) It appears therefore to have been at this period a strong fortress, an advantage which it owed to its position on a hill as well as to its fortifications, the remains of which are still visible. Under the Empire Setia seems to have continued to be a flourishing municipal town, but was chiefly celebrated for its wine, which in the days of Martial and Juvenal seems to have been esteemed one of the choicest and most valuable kinds; according to Pliny it was Augustus who first brought it into vogue. (Plin. xiv. 6. s. 8; Martial, x. 36, xii. 112; Juv. x. 27; Strab. v. pp. 234, 237; Sil. Lit. viii. 379.) We learn from the Liber Colonum that Setia received a colony under the Triumvirate; and it is probable that it subsequently bore the title of a Colonia, though it is not mentioned as such by Pliny. (Plin. iii. 5. s. 9; Lib. Colon. p. 237; Orell. Inscr. 2246; Zumpt, de Colon. p. 356.)

The position of Setia on a lofty hill, looking down upon the Pontine Marshes and the Appian Way, is alluded to by several writers (Strab. v. p. 237; Martial, x. 74, xii. 112), among others in a fragment of Lucilius (ap. A. Gell. xvi. 9), in whose time it is probable that the highroad, of the extreme hilliness of which he complains, passed by Setia itself. It was, however, about 5 miles distant from the Appian Way, on the left hand. There can be no doubt that the modern town of Sezze occupies the same site with the ancient one, as extensive remains of its walls are still visible. They are constructed of large polygonal or roughly squared blocks of limestone, in the same style as those of Norba and Cora. The substructions of several edifices (probably temples) of a similar style of construction, also remain, as well as some inconsiderable ruins of an amphitheatre. (Westphal, Röm. Komp. p. 53; Dodwell's Pelopiean Remains, pp. 115—120.)


SETIDIA (Σετιδία, Plut. ii. 4, § 12), a town of the Tartedati in the W. of Hispania Baetica. [T. H. D.]

SEVIAVA (Σεβίεβα), a town in the north-east of ancient Germany, on the north of the sources of the Vistula, so that it belonged either to the Omans or to the Burgundiones. (Plut. ii. 11, § 28.) Its exact site is not known, though it is commonly assumed to have occupied the place of the modern Sédrowo on the south of Gnesen. (Wilhelm, Germanien, p. 255.) [L. S.]

SEVIANA (Σεβιανα), Plut. ii. 6, § 52), a town of the Marbogi in the N. of Hispania Tarraconensis. [T. H. D.]

SEVUS MONS or PROM. [Blasius; Ecky Jucum.]

SETOTRIALLACTA (Σετοτριαλλάκτα, Plut. ii. 6, § 56), a town of the Areovii in Hispania Tarraconensis. [T. H. D.]

SETOVIA (Σετοβία, Appian, Illuv. 27), a town of Dalmatia, situated in a well-wooded valley, which was besieged by Octavius in the campaign of n. c. 34. It has been identified with Sožu, situated in the rich valley of the Cetina, and surrounded by mountains to the right and left. [E. B. J.]

SETUACOTUM (Σετουακότον, or Σετουακότον), a town in the south of Germany between the upper part of the Danube and the Silva Gabreta, perhaps belonging to the territory of the Narisci (Plut. ii. 11, § 30); but its site is quite unknown. [L. S.]
SETULIA. (Ze roua), a town of the Quadri, in the south-east of Germany, apparently near the sources of the river Anch, a tributary of the Damae, in the Carchian mountains. (Ptol. ii. 11. § 29.) Its identification is only matter of conjecture. [L.S.]

SEVACES (Ze vawedz), a tribe, in a western part of Noricum, is mentioned only by Ptolemy (ii. 14. § 2). [L.S.]

SEVERI MURUS. [Vallum.]

SEVERUS MONS, a mountain of Central Italy mentioned only by Virgil (Aen. vii. 713), who places it among the Sabines, and associates it with the Mons Tetricus, to which belong evidently belonged to some central ranges of the Apennines, in part of Italy, but cannot be identified with more accuracy. [Apennines.] [E. H. B.]

SEUMA or SEUSAMORA (Ze umopa and Ze u- saopa), Strab. xi. p. 501), a town in the Caucasian Iberia. [T. H. D.]

SEVO, a lofty mountain in the extreme north of ancient Germany, in the island of Scandia, in the territory of the Ingavones. It was believed to equal in extent and magnitude the Igiean Montes. (Pllin. iv. 27; Solin. 20.) There can be no doubt that this mountain is the same as Mount Kylian which is present separates Sweden from Norway, and the southern branch of which still bears the name of Scopa Riggen. [Scandia.] [L. S.]

SEBRÜ. [Seberih]

SEX. [Saxetanum.]

SEXANTIPRISTA (Ze xantaprista, Procop, de Aed. iv. 11. p. 307), a town of Moesia Inferior, on the Danube, on the great high-road between Trinimannum and Trier. (I. tin. i. p. 222.) According to the Notit. Imp. (where it is called Sexantiprastri), the 5th cohort of the 1st Legion Italy, together with a squadron of cavalry, lay in garrison here. Some identify it with Rustesbeka, whilst others place it further to the E. near Lipnik. [T. H. D.]

SEXANTIO, in Gallia Narbonensis. The true name of this place is preserved in an inscription found at Nematus (Vinum), and published by Menard. The name is written Sextatio in the Antonine Itin.; and Sestantio in the Jerusalem Itin. The remains of Sexantio are supposed to be those which are about 3 miles north of Montpellier, on the banks of the Lebus (Lex). [G. L.]

SHAALABBIN (Ze zalmi, LXX.), a city of the tribe of Dan (Josh. xix. 42), joined with Ashdon (Isa. xlvi.), and mentioned in the LXX. (not in the Hebrew) as one of the cities in which the Amorites continued to dwell, after the occupation of Canaan by the Israelites (xix. 48). This last fact identifies it with the Shaalbin (LXX. Zezalov), of the book of Judges (i. 35), which is also joined with Ashdon, and of which the same fact is related. It is there placed in Mount Heres. Eusebius mentions a village named Salaha (Ze zala), in the borders of Sebaste (Conuent. s. v.), which could not be in Dan; but S. Jerome (Conuent, in Ezech. xlvii.) mentions three towns in the tribe of Dan, Ashdon, Sebela and Emaus. It is joined by Mahaz and Beth-sheme-b in 1 Kings iv. 9, which also indicates a situation in or near the plain of Sharon. In Mr. Smith's list of places in the district of Ramleh, it is a village named Sablo, containing all the radicals of the Scripture name, and probably identical with Sebela of Josephus, as the modern Yalo is with Ashdon and Amara with Emaus. Its place is not definitely fixed. (Robinson, Bibl. Res. vol. iii. 2nd appendix, p. 120.) [G. W.]

SHARON. SHALISHIA (LXX. Alex. Zalawessa, Vat. Zeleia), a district of Palestine, in or near Mount Ephraim (1 Sam. ix. 4), in which was probably situated Baal Shalisha. [Baal SHALISHIA.] [G. W.]

SHALIION (Zalawaw: Eth. Zaalawitns). 1. Part of the great western plain of Palestine, distinguished for its fertility, mentioned by the prophet Isaiah with "the glory of Lebanon, and the excellence of Carmel and Sharon." (Isaiah, xxxiv. 2.) "The rose of Sharon" is used proverbially in the Canticles (ii. 1.) It is remarkable that the name does not occur in either of these passages in the LXX., but in the latter is Zelos—vulgar, by which appellative Sycamorus translates it in the former passage, while Theodotion and Aquila retain the proper name. Its richness as a pasture land is intimated in 1 Chronicles (xxvii. 29), where we read that "Shitrai the Sharonite" was overseer of David's "herds that fed in Sharon." It doubtless derived its name from a village mentioned only in the New Testament (Acts, ix. 35) in connection with Lydda, in a manner that intensifies its vicinity to that town. Its site has not been recovered in modern times, but it occurred to the writer, on the spot, that it 

It may possibly be represented by the village of Butus (= Peters), on the north of the road between Lydda and Bethoron, and may have changed its name in honour of the Apostle, and in commemoration of the miracle wrought by him. S. Jerome in his commentaries limits the name to the district about Joppa, Lydda, and Jamiia (ad les. xxxiii. liv.). Eusebius calls the district Saronus (Zalawaw), and extends it from Joppa to Caesarea (of Palestine); while other writers reckon to it the whole of the coast north of Caesarea, as far as Carmel. (Onomast. sub. voces.) The width of the plain about Jaffa is little more than 18 miles, and the luxuriance of its soil is still attested by the numerous wild flowers with which it is carpeted in the spring,—roses, lilies, tulips, mariscus, anemonies, carnations, and a thousand others, no less than by the abundant vegetation and increase where the land is cultivated as garden or corn land. (Bitter, Palatina, &c. vol. iii. part ii. pp. 25, 586—588.) Reland has shown that the classical name for this fruitful district was θρυμος, which Strabo joins with Carmel, as then in the power of the pirates that had Joppa for their port (xiv. 2. § 28, p. 759.) Reland suggests an ingenious account of this symposium, which appears in Josiphon, who does not mention (the Scripture name) in connection with Carmel, in a manner that clearly points to the district described by Strabo under the same name. In one passage the name is used in the plural (Δρυμοι ή το μπρων καλαιτησ, Ant. xiv. 13. § 3); in the parallel passage it is singular (στ το καλαμονοι Δρυμον, Bell. Jud. ii. 13. § 2). Now θρυμος, according to ancient etymologists, signified any kind of wood, and, as Bitter remarks, the traces of the forests of Sharon are still to be discovered in the vicinity of Carmel; but according to Pliny the Sinus Sarionicus derived its name from an oak grove, "its Graecia antiqua appellant quercum." (H. N. iv. 5. s. 9.) The very probable conjecture of Reland therefore is that Δρυμος is simply a translation of Sharon or Saroua, for according to the Etymologicum Magnum Σαρωνιδες ai καιαι δρυς (ad voc. Σαρωνιδες). 2. Eusebius and St. Jerome recognise another Sharon, to which they apply the prophecy of Isaiah (xxixii. 9), "Sharon is like a wilderness" (αν γεινιν το Σαρων, LXX.), which they refer to the

country between Tabor and the sea of Tiberias (Onomast. s. v.) But as the name is here introduced, in connection with Lebanon and Carmel, Bashan being also introduced—and as no other notice of a Galilean Sharon is to be met with, it seems more reasonable to refer the notice in Isaiah to the plain of Sharon on the west coast.

3. There was certainly another Sharon beyond Jordan, apart from the district near the region of Gilfat, for the children of Ashhur, of the tribe of Gad, are said to have "dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon" (1 Chron. v. 16); and it is possible that "the herds that fed in Sharon," under charge of David's chief herdsman, Shitrai the Sharonite, may have pastured in this trans-Jordanic district, not in the plain of the Mediterranean. Rendel indeed maintains that the mention of the suburbs of Sharon in connection with the Gileites, is no proof of the existence of a trans-Jordanic Sharon, for that, as the tribe of Gad was specially addicted to pastoral pursuits, they may have pastured their flocks in the suburbs of the towns of other and distant tribes. But this hypothesis seems much more forced than the very natural theory of a second Sharon in the tribe of Gad properly so called. (Palaestina, pp. 370, 371, 988.) [G. W.]

SHAVEH (LXX. Σαβώ. [See also the valley of Shaveh, which is the king's dale," where Melechizedek met Abraham returning from the slaughter of the kings. (Gen. xiv. 17.) The learned are not agreed concerning the city of Melchizedek. They who regard his Salem as identical with Jerusalem, naturally identify "the king's dale," equivalent to "the valley of Shaveh," with "the king's dale" where Absalom erected his monument (2 Sam. xvii. 18), and place it in the vicinity of "the king's gardens," in the valley of the Kidron, where tradition points out "Absalom's hand" or place. (Jerusalem Vol. ii. p. 17, a, and p. 23, b.) (G. W.]

SHAVEH KIRJATHAIM (translated by the LXX. Σαβώ η πόλις), the original seat of that very ancient people the Emims, where they were smitten by Chedorlaomer, king of Elam. (Gen. xiv. 5.) It is no doubt passed with the other possessions of the Emims to the Moabites (Deut. xiv. 9—11), and is probably identical with the Kirithaim (LXX. Κηρίθαιμ) of Jeremiah (xxvi. 23) and Ezekiel (xxv. 9). (G. W.]

SHEBA. [SABA.]

SHECHEM. [NEAPHILIS II.]

SHOH. [SHO.]

SHITTIM. (LXX. Σηττήμιν αυτοις τις Σηττίμιν), the last station of the Israelites before crossing the Jordan, described to be by Jordan in the plains of Moab. Abel-shittim was at one extremity of their vast encampment, as Beth-jeshimoth was at the other. (Num. xx. 1.) It was from thence that Joshua sent the spies to reconnoitre Jericho (Josh. ii. 1), and from thence that they marched to their miraculous passage of the Jordan (iii. 1). In Micah (vi. 5) it is mentioned in connection with Gilgal, being the last encampment on the east of Jordan, as Gilgal was the first on the west. Here the LXX. render ἀπ' των οχυρών ἔως τοῦ Γαλατία, the place of the Israelites being encamped in Gilboa, the Philistines pitched in Shunem, so that he had to pass through their lines to come to Endor. (1 Sam. xxviii. 4.) Eusebius mentions a village named Samia, in the borders of Shebathae, in the district of Acrebatene, which cannot be identical with this. But the Sibetha (Σαβ̣ηθα) of the same author, which he places v. M. P. south of Mount Tabor, corresponds very well with the modern village of Sibetha, which still marks the site of ancient Shunem. It is a miserable village, situated above the plain of Esdraelon, on the road between Jemini and Nazareth, about 1½ hours north of Zer'in, ancient Jezreel, on the steep slope of the western spur of Little Hermon (Ed-Dâru). (G. W.]

SHUR (Σαύρ, LXX.), a place repeatedly mentioned to describe the western extremity of the borders of the pesterity of Ishmael (Gen. xxviii. 18), of the Amalekites only (1 Sam. xv. 7), of the Geshurites, Gurrites, and Amalekites (xxvii. 8), in all which passages it is placed "over against" "before," and on the way to Egypt. Hagar's well, afterwards called Beer-lahai-roi, between Kadesh and Beroth, was "in the way to Shur." (Gen. xvi. 7. 14.) The name is still found in the south of Palestine. "Moltahi (Beer-lahai-roi) lies on the great road from Beersheba to Shur, or Jebel-es-Sur, which is its present name,—a grand chain of mountains running north and south, a little east of the longitude of Suez, lying, as Shur did, before Egypt. (Gen. xvi. 7.) It lies at the south-west extremity of the plain of Paran, as Kadesh does at its utmost north-east extremity. (Rowlands, in William's Holy City, vol. i. appendix No. 1, pp. 465, 466.) [G. W.]

SHUSHAN. [Susa.]

SIÁGUL (Σιαγόλ, Ptol. iv. 3, § 9, the most easterly town of Zengitaoa, only 3 miles from the coast, and to which Putput served as a harbour. Shaw (Travels, ch. 2) identifies it with some ruins at the village of Kassor-Asselt, from two inscriptions which he found there, with the words Civ. Siagitana; but which he must have read incorrectly, since the town really had been called Saguigitana. According to Maffei (Mus. Veron. p. 45) there is also an inscription with the words Civ. Siagitana near Turus in Africa; which Orelli (i. p. 334) refers either to Signs in Numidia or to Sign in Mauritania Caesariensis. [T. H. D.]

SANTICUM. [Santicum.]


SIÁTA, an island on the Gallic coast, which is mentioned in the Maritime Rm. after Vindilis, or Belle Isle. D'Aunville conjectures Sita to be the Isle of Houat, which is off the coast of the department of Morbihan, and between Belle Isle and the mainland. [G. L.]

SIATUTANDA (Σιάτοτουνδα), is mentioned by Ptolemy (ii. 11. § 27) as a town of Germany; but had probably no existence at all, the geographer imagining that in the words of Tacitus (Ann. iv. 73), "ad sua tutanda digressis rebelliis" the name of some town was contained. Notwithstanding this evident origin of the name, some modern geographers still persist in assuming a town Situtanda. [L. S.]

SIBAE. (Σίμαιος, Arrian, Ind. c. 5; Diod. xvii. 96; Strab. xv. p. 688), a nation of the Punjab, below
the junction of the Hydaspes and Acesines, en-
countered by Alexander in his attempt to invade
India. They are described as a rude, warlike people,
armed only with clubs for defensive weapons. The
Greeks noticed this use of the club, and that the
people were in the habit of branding the representa-
tion of a club on the backs of their cattle, and that
they were clothed in the skins of wild animals.
From these facts they inferred that they must be
descendants of Hercules. There can be doubt that
they are the same race as are called Sobii in
Curtius (i. 4. § 2). A tribe of similar character,
called Siagul or Sipach, still exists in that country,
and use the club, and wear the skins of goats for
eating. (Ritter, vii. p. 279. v. p. 457; Bohlen,
Alte-Indien, i. p. 208.) It is possible that they
have derived their name from the god Siva. [V.]

SIBARIA, a town of the Etrusques in Hispia
Tarraconensis, N. of Salamanca, and on the road
from Emerita to Casarraganum. (Itin. A.D. p.
434.) Variously identified with Santile, Fuento de
Sahurra, Pehauendae, and Zamocina. [T. H. D.]

SIBDA (Σίβδα: Eth. Σίβδας, Σίβδης), a
place in Caria, and one of the six towns which
were given by Alexander the Great to Ada, a daughter
of king Hecatomnus of Halicarnassus, and thus became
subject to Halicarnassus. (Steph. B. s. v.; Plin. v.
29.) Its exact site cannot be ascertained. [L. S.]

SIBEREXA (Σιβερεξά: Sta Sercuvia), a town of
Bruttium situated in the mountains about 15 miles
N.W. of Crotona. The name is mentioned only by
Stephanus of Byzantium, who calls it an
Oenotrian city, but it is probable that it is the same
place which is now called Santa Sercuvia, an ap-
ellation that is already noticed by Constantine
Porphyrogenitus in the tenth century. It was at that
time apparently a place of importance, but is now
much decayed. (Const. Porph. de Adv. Imp. ii. 10;

SIBERIS (Σιβερίς), a river of Galatia, a tri-
butary of the Sangarius; it flowed in a south-
western direction, and joined the main river near
the little town of Syecon, not far from Juliiopolis.
(Petrarch, Trav. xii. 35.) Procopius says that this
river frequently overflowed its banks, a fact
which is perhaps alluded to in the name of a station
called Kyron Potamon, about 13 miles east of Julii-
opolis (It. Hieros, p. 574); though it is possible also
that the name may be misspelt for Hieron Potamon,
which is only another name for the Hieras of Pliny
(v. 43), and unquestionably identical with the Sibiris
which now bears the name of Kirmir. [L. N.]

SIBUZATES, an Aequitanian people, who
submitted to P. Crassus, Caesar's legatus in n. c. 56.
(B. G. iii. 27.) There are many varieties in the trans-
script readings of this name. It is merely by
conjecture founded on resemblance to another name, that
they have been placed about Sustubace or Siboua,
on the Adour, between Aqaeus Tarbelliciae (Dax)
and Bayonne. [G. L.]

SIBYLL'ATES, one of the Aequitanian tribes
mentioned by Pliny (iv. 19). D'Availle conjectures
that the name is preserved in that of the Valis
Subola, mentioned by Fredegarus. He argues that
they cannot be the same people as the Sibuzates
who submitted to P. Crassus, because Caesar speaks
of a few of the remotest Aequitanian tribes which did
not submit to the Roman general, trusting to the
approaching winter season (B. G. iii. 27); from which
remark we may infer that these remoted tribes were
in the valleys of the Pyrenees. "The people of the
valley of Soule might derive this advantage from their
situation, which is shut in between Lows Narrevre
and the high part of Picem." (D'Availle.) [G. L.]

SICIBRITUS. [SIBBITA.]

SICAMBRI, SICAMBRI, SICAMBRI, SICUMBARRI,
SICAMBRE (Σικαμβροι, Σικαμβροι, Σικαμβροι,
or Σικαμβροι), a tribe of the western 
Romans, occupying in the time of Caesar the eastern bank of the Rhine,
and extending from the Sieg to the Lippe. It is
generally assumed that this tribe derived its name
from the little river Sieg, which falls into the Rhine
a little below Bonn, and during the middle ages
was called Seca, Secha, but is not mentioned by
any ancient writer; this assumption, however, is at least
only a probable conjecture, though it must be admitted that
in the time of Caesar they inhabited the country
north and south of the Sieg, and to the north of the
Ubi. (Ces. B. G. iv. 16, folii, v. 39; Strab. vil.
pp. 290, 291; Dion Cass. xxxix. 48, xl. 22; liv.
20, 32, 33, 36.) When the Usipetes and Tenteteri
were defeated by Caesar, the remnants of these tribes
took refuge in the country of the Sicambri, who
took them under their protection. Caesar then
demanded their surrender; and this being refused, he
built his famous bridge across the Rhine to strike
terror into the Germans. The Sicambri, however, did
not wait for his arrival, but, on the advice of the Usi-
petes and Tenteteri, quieted their own country and
withdrew into forests and uninhabited districts,
whither Caesar neither would nor could follow them.
A few years later, B. C. 51, during the war against
the Germans, we find Sicambri fighting against the
army of Caesar on the left bank of the Rhine, and
nearly defeating the Romans: Caesar's arrival, who
had been in another part of Gaul, alone saved his
legions. The Sicambri were then obliged to return
across the Rhine. In B. C. 16 the Sicambri, with
the Usipetes and Tenteteri, again invaded Gallia Bel-
gica, and M. Lollius, who had provoked the bar-
barians, sustained a serious defeat. A similar at-
tack which was made a few years later, was repelled
by Drusus, who pursued the Germans into their own
country. After the withdrawal of the Romans, the
Sicambri formed a formidable barrier to the Ger-
manen against the common enemy, and as the Hoti
who had received the country of the Ubi on the
right bank of the Rhine, refused to join them, the
Sicambri made war upon them; and as they left
their own territory unprotected, Drusus penetrated
through it into the interior of Germany. After
the death of Drusus, Tiberius undertook the comple-
tion of his plans against Germany. None of the tribes
offered a more vigorous resistance than the Sicambri;
but in the end they were obliged to submit, and
40,000 Sicambri and Secui were transplanted into
Gaul, where as subjects of Rome they received settle-
ments between the lower course of the Meuse and
the Rhine. In that country they subsequently
formed an important part of the nation or confed-
erate of the Franks. These Sicambri who were not
transplanted into Gaul seem to have withdrawn into
the hills of Mons Retico, and for a long time
they are not mentioned in history; they reappear in the
time of Proleny (i. 11. § 8), when they are spoken of
as neighbours of the Bruceni Minorae. The Si-
cambri are described as bold, brave, and cruel,
and we hear nothing of towns in their country; they
seem in fact (B. G. iv. 19) to have lived in villages
and in small towns (Ces. B. G. iv. 19; comp. Tac.
Ann. ii. 26, iv. 47, xii. 39; Suet. Aug. 21, Tiber.
ii. 39; Eutrop. vii. 9; Oros. vi. 21; Horat. Carm. iv. 2. 36, 14.}
SICANI.

51; Or. Amor. i. 14, 49; Venant. Fort. de Charib. Rege, vi. 4; Gregor. Taron. ii. 31; Procop. Bell. Goth. i. 12; Lydus, de Magiste i. 50, iii. 36; Zeuss, Die Deutschen, p. 83, foll.; Wilhelm, Germanica, p. 142, foll.)

[S. L.]

SICANI. [Sicilia.]

SICCA VENERA (Scica or Zica Oevsparia, Potl. iv. 3. § 59, vili. 2. § 9), a considerable town of Numidia on the river Sagradas, and the road from Carbtag to Hippo Regius, and from Musti to Citra. (Itin. Ant. pp. 41, 45.) It was built on a hill, and, according to Pliney (v. 3. s. 2), was a Roman colony. We learn from Valerius Maximus (ii. 6. § 15) that it derived its surname from a temple of Venus which existed there, in which, agreeably to a Phoenician custom, the maidens of the town, including even those of good family, publicly prostituted themselves, in order to collect a marriage portion; a circumstance which shows that the town was originally a Phoenician settlement, devoted to the worship of Astarte. (Comp. Sall. Jug. 56; Polyb. i. 66, 67.) Shaw (Travels, p. 87) takes it to be the modern Kefip, where a statue of Venus has been found, and an inscription, with the words Ordo Sicanium. (Comp. Donati, Suppl. Theor. Murat. ii. pp. 266. 6; Orelli, Inschr. no. 3733.)

[SICELLA. [Ziklag.]

SICHEM. [Neapolis i.]

SICILIA (Scilicata: Eth. Σικελιατης, Siciliensis: Sicily), one of the largest and most important islands in the Mediterranean. It was indeed generally reckoned the largest of all; though some ancient writers considered Sardina as exceeding it in size, a view which, according to the researches of modern geographers, turns out to be correct. (Sardimia.)

I. GENERAL DESCRIPTION.

The general form of Sicily is that of a triangle, having its shortest side or base turned to the E., and separated at its NE. angle from the adjoining coast of Italy only by a narrow strait, called in ancient times the Fretum Siculum or Sicilian Strait, but now more commonly known as the Straits of Messina. It was generally believed in antiquity that Sicily had once been joined to the continent of Italy, and severed from it by some natural convulsion. (Strab. vi. p. 258; Plin. iii. 8. s. 14; Virg. Aen. iii. 414.) But though this is probably true in a geological sense, it is certain that the separation must have taken place at a very early period, not only long before the historical age, but before the first dawn of tradition. On the other side, the W. extremity of Sicily stretches out far towards the coast of Africa, so that the westernmost point of the island, the headland of Lilybaeum, is separated only by an interval of 80 geostr. miles from the Hermaean Promontory, or Cape Boa in Africa.

The general triangular form of Sicily was early recognised, and is described by all the ancient geographers. The three promontories that may be considered as forming the angles of the triangle, viz. Cape Pelorus to the NE., Cape Pachynus to the SE., and Lilybaeum on the W., were also generally known and received (Pol. i. 42; Strab. vi. pp. 265, 266; Plin. iii. 8. s. 14; Plt. iii. 4; Mel. ii. 714). Its dimensions are variously given: Strabo, on the authority of Posidonius, estimates the side from Pelerus to Lilybaeum as reckoning the longest, at 1700 stadia (or 170 geostr. miles); and that from Pachynus to Pelorus, the shortest of the three, at 1130 stadia. Pliney on the contrary reckons 186 Roman miles (149 geostr.) from Pelerus to Pachynus, 200 M.P. (160 geostr. miles) from Pachynus to Lilybaeum, and 170 M.P. (136 geostr.) from Lilybaeum to Pelerus: thus making the northern side the shortest instead of the longest. But Strabo’s views of the proportion of the three sides are entirely correct; and his distances but little exceed the truth, if some allowance be made for the windings of the coast. Latin geographers, from the time of Ptolemy onwards, erroneously conceived the position of Sicily as tending a great deal more to the SW. than it really does, at the same time that they gave it a much more regular triangular form; and this error was perpetuated by modern geographers down to the time of D’Anville, and was indeed not altogether removed till the publication of the valuable coast survey of the island by Captain Smyth. (See the map published by Magni in 1620, and that of D’Anville in his Analyse Geographique de Italie, Paris 1744.)

A considerable part of Sicily is of a mountains character. A range of mountains, which are geologically of the same character as those in the southern portion of Bruttium (the group of Aspromonte), and may be considered almost as a continuation of the same chain, interrupted only by the intervening strait, rises near Cape Pelorus, and extends at first in a SW. direction to the neighborhood of Taormina (Taurromenium) from whence it turns nearly due W. and continues to hold this course, running parallel with the N. coast of the island till it rises into the elevated group of the Monte Madon, a little to the S. of Cefalù (Caphalonium). From thence it breaks up into more irregular masses of limestone mountains, which form the central nucleus of the W. portion of the island, while their arms extending down to the sea encircle the Bay of Palermo, as well as the more extensive Gulf of Castellamare, with bold and almost isolated headlands. The detached mass of Mount Eryx (Mount di S. Giuliano) rises near Tropani almost at the W. extremity of the island, but with this exception the W. and SW. coast round to Sciacca, 20 miles beyond the site of Scilla, is comparatively smooth, without great crags, and presents no bold features. Another range or mass of mountains branches off from that of the Monte Madon near Polizzi, and trends in a SE. direction through the heart of the island, forming the huge hills, rather than mountains, on one of which Enna was built, and which extend from thence to the neighbourhood of Piazza and Aidone. The whole of the SE. corner of the island is occupied by a mass of limestone hills, never rising to the dignity nor assuming the forms of mountains, but forming a kind of table-land, with a general but very gradual slope towards the S. and SE.; broken up, however, when viewed in detail, into very irregular masses, being traversed by deep valleys and ravines, and presenting steep escarpments of limestone rock, so as to constitute a rugged and difficult country.

None of the mountains above described attain to any great elevation. The lowest group, that of the Monte Madon, does not exceed 3765 feet, while the average height of the range which extends from thence to Cape Pelorus, is little, if at all, above 3000 feet high. Monte S. Giuliano, the ancient Eryx, erroneously considered in ancient times as the highest mountain in Sicily after Acta (Eryx), is in reality only 2184 feet in height (Smyth’s Sicily, p. 214). The ancient appellations given to these
mountains seem to have been somewhat vague and fluctuating; but we may assign the name of Neptunus Mons to the chain which rises at Cape Pelorus, and extends from thence to the neighbourhood of Tauromenium; while that of Mons Neoptolemos seems to have been applied in a more general sense to the whole northerly range extending from near Taormina to the north-eastern part of Panormus; and the Heroic Mons of Diodorus can be no others than a part of the same range. (See the respective articles.) But incomparably the most important of the mountains of Sicily, and the most striking physical feature of the whole island, is the great volcanic mountain of Etna, which rises on the E. coast of the island, and attains an elevation of 10,874 feet, while its base is not less than 90 miles in circumference. It is wholly detached from the mountains and hills which surround it, being bounded on the N. by the river Aeneses or Alcantara, and the valley through which it flows, and on the W. and S. by the Symmarts, while on the E. its streams of lava descend completely into the sea, and constitute the the coast for a distance of near 30 miles. The rivers already mentioned constitute (with trifling exceptions) the limits of the volcanic district of Etna, but volcanic formations of older date, including beds of lava, scoriae, &c., are scattered over a considerable extent of the SE. portion of the island, extending from the neighbourhood of Palagonia to that of Palazzolo, and even to Syracuse. These indeed belong to a much more ancient epoch of volcanic action, and can never have been in operation since the existence of man upon the island. The extensive action of volcanic fires upon Sicily was, however, observed by the ancients, and is noticed by several writers. The apparent connection between Aetna and the volcanoes of the Aeolian Islands is mentioned by Strabo, and the same author justly appeals to the craters of the Palici, and to the numerous thermal springs throughout-out the island, as proofs that the subterranean agencies were widely diffused beneath its surface (Strab. vi. pp. 274, 275).

Few countries in Europe surpass Sicily in general productivity and fertility. Its advantages in this respect are extolled by many ancient writers. Strabo tells us (vi. p. 273) that it was not inferior to Italy in any kind of produce, and even surpassed it in many. It was generally believed to be the native country of wheat (Diod. v. 2), and it is certain that it was not surpassed by any country either in the abundance or quality of this production. It was equally celebrated for the excellence of its honey and its saffron, both of which were extensively exported to Rome; as well as for its sheep and cattle, and excellent breeds of horses, among which those of Agrigentum seem to have been the most celebrated. (Strab. ii. c. viii. 23; Virg. Aen. iii. 704). There were indeed no extensive plains, like those of Campania or Cisalpine Gaul; the largest being that now called the Piano di Catania, extending along the banks of the Symmarts, and known in ancient times as the Leonitus or Laestrygonian Campus. But the whole island was intersected by numerous streams, and beautiful valleys; and though a considerable part of its surface (as already observed) was occupied either by mountains or rocky hills, the slopes and undefineds of these abounded in scenery of the most charming description, and were adapted for the growth of vines, olives, and fruits of every description.

The climate of Sicily may be considered as intermediate between those of Southern Italy and Africa. The northern part of the island, indeed, closely resembles the portion of Italy with which it is more immediately in contact; but the southern and south-western parts present strong indications of their more southerly latitude, and have a parched and arid appearance (at least to the eyes of northern travellers), except in winter and spring. The abundance also of the dwarf palm (Chamaerops humilis Linn.), a plant unknown to other parts of Europe, tends to give a peculiar aspect to these districts of Sicily. The climate of the island in general was certainly not considered unhealthy in ancient times; and though at the present day many districts of it suffer severely from malaria, there is good reason to believe that this would be greatly diminished by an increased population and more extensive cultivation. It is remarkable, indeed, in Sicily, as in the south of Italy, that frequently the very sites which are now considered the most unhealthy were in ancient times occupied by flourishing and populous cities. In many cases the malaria is undoubtedly owing to local causes, which might be readily obviated by draining marshes or affording a free outlet to stagnant waters.

II. History.

The accounts of the early population of Sicily are more rational and consistent than is generally the case with such traditions. Its name was obviously derived from that of the people who continued in historical times to be its chief inhabitants, the Siculi or Sicels (Siceloi); and the tradition universally received represented these as crossing over from the mainland, where they had formerly dwelt, in the extreme southern portion of Italy. The traditions and notices of this people in other parts of Italy, and of their previous wanderings and migrations, are, indeed, extremely obscure, and will be discussed elsewhere (Sicili); but the fact that they were at one time settled in the Bruttian peninsula, and from thence passed over into Sicily, may be safely received as historical. There is every probability also that they were not a people distinct in their origin from the races whom we subsequently find in that part of Italy, but were closely connected with the Oenotrians and their kindred tribes. Indeed, the names of Sicelos and Iraodos are considered by many philologers as of common origin. There seems, therefore, little doubt that the Sicels, or Siculi, may be regarded as one of the branches of the great Pelasgic race, which we find in the earliest times occupying the southern portion of Italy; and this kindred origin will account for the facility with which we find the Sicels subsequently adopting the language and civilization of the Greek colonists in the island, at the same time that there remain abundant traces of their common descent with the people of Italy.

But the Sicels, who occupied in the historical period the greater part of the interior of the island, were not, according to the Greek writers, its earliest inhabitants. Thucydides indeed assigns their immigration to a period only three centuries before the settlement of the first Greek colonies (Thuc. vi. 2); and Diodorus, without assigning any date, agrees in representing them as the latest comers among the native population of the island (Diod. v. 6). The first period of Sicily alludes to the existence of races of gigantic men, of savage manners, under the
of that name. The Sicels, however, being a warlike people, had frequently to defend their territory from Greek, Carthaginian, and Roman attacks. The Sicels were organized into tribes, each with its own territory and government. The tribal kings were the rulers of these territories. The tribes struggled against the Greeks and the Carthaginians, who tried to establish colonies in the region. The Sicels were also involved in trade with the Carthaginians for many years, but they did not become Roman citizens until the 2nd century BC. The Carthaginians, on the other hand, set up their own colonies in Sicily, such as Acrae, which was founded in 565 BC, and other smaller settlements. The Carthaginians were eventually driven out of Sicily, and the region was taken over by the Romans in 210 BC.

There were also other indigenous peoples in Sicily, such as the Elymians, the Lydians, and the Sicani. These peoples were not as well studied as the Sicels, and their history is less well known. The Elymians were a people who lived in northern Sicily and were known for their rich tombs. The Lydians were a people who lived in the area of modern-day Turkey and were known for their gold. The Sicani were a people who lived in southern Sicily and were known for their wool and their pottery. These peoples were often in conflict with each other and with the Greeks, who tried to establish colonies in the region.

Another people whom Thucydides, apparently with good reason, regards as more ancient than the Sicels, were the Sicani, whom we find in historical times occupying the western and north-western parts of the island, whither, according to their own tradition, they had been driven by the Sicels, when these crossed the straits, though another tradition ascribes their removal to the terror and devastation caused by the eruptions of Etna (Thuc. vi. 2; Diod. v. 6). The Sicani claimed the honour of being autochthons, or the original inhabitants of the island, and this view was followed by Timaeus; but Thucydides, as well as Philius, adopted another tradition, according to which they were of Iberian extraction (Thuc. i. c; Diod. l. c). What the arguments were which he regards as conclusive, we are unfortunately wholly ignorant; but the view is in itself probable enough, and notwithstanding the close resemblance of name, it is certain that throughout the historical period the Sicani and Siculi are uniformly treated as distinct races. Hence it is improbable that they were merely tribes of a kindred origin, as we should otherwise have been led to infer from the fact that the two names are evidently only two forms of the same appellation.

A third race which is found in Sicily within the historical period, and which is regarded by ancient writers as distinct from the two preceding ones, is that of the Elymians, who inhabited the extreme north-western corner of the island, about Eryx and Segesta. Tradition ascribed to them a Trojan origin (Thuc. vi. 2; Dionys. l. 52), and though this story is probably without more than the numerous similar tales of Trojan settlements on the coast of Italy, there must probably have been some foundation for regarding them as a distinct people from their neighbours, the Sicani. Both Thucydides and Sicelius specially mention them as such (Thuc. i. c; Scl. l. p. 4. § 13); but at a later period, they seem to have gradually disappeared or been merged into the surrounding tribes, and their name is not again found in history.

Such were the indigenous races by which Sicily was peopled when its coasts were first visited and colonies established there, by the Phoenicians and the Greeks. Of the colonies of the former people we have little information, but we are told in general by Thucydides that they occupied numerous points around the coasts of the island, establishing themselves in preference, as was their wont, on projecting headlands or small islands adjoining the shore. (Thuc. vi. 2). But these settlements were apparently, for the most part, mere trading stations, and as the Greeks came to establish themselves permanently and in still increasing numbers in Sicily, the Phoenicians gradually withdrew to the N.W. corner of the island, where they retained three permanent settlements, Motya, Panormus, and Soloeis or Soluntum. Here they were supported by the alliance of the neighbouring Elymians, and had also the advantage of the proximity of Carthage, upon which they all became eventually dependent (Thuc. l. c).

The settlement of the Greek colonies in Sicily began about the middle of the eighth century B.C., and was continued for above a century and a half. Their dates and origin are known to us with much more certainty than those which took place during the corresponding period in the settlement of Sicily. The earliest were established on the E. coast of the island, where the Chalcidic colony of Naxos was founded in B.C. 735, and that of Syracuse the following year (n. C. 734), by a body of Corinthian settlers under Archias. Thus the division between the Chalcidic and Doric colonies in Sicily, which bears so prominent a part in their political history, became marked from the very outset. The Chalcidians were the first to extend their settlements, having founded within a few years of the parent colony (about B.C. 730) the two cities of Leontini and Catana, both of them destined to bear an important part in the affairs of Sicily. About the same time, or shortly after (probably about B.C. 728), a fresh body of colonists from Megara founded the city of the same name, called, for distinction's sake, Megara Hyblaea, on the E. coast, between Syracuse and Catana. The first colony on the S. coast of the island was that of Gela, founded in B.C. 690, by a body of emigrants from Rhodes and Crete; it was, therefore, a Doric colony. On the other hand, the Chalcidians, founded, at what precise period we know not, the colony of Zancle (afterwards called Messana), in a position of the utmost importance, as commanding the Sicilian Straits. The rapid rise and prosperity of these first settlements are shown by their having become in their turn the parents of other cities, which soon vied with them, and, in some cases, surpassed them in importance. Thus we find Syracuse extending its power by establishing in succession the colonies of Agrigentum in B.C. 580, which, though one of the latest of the Greek colonies in the island, was destined to become one of the most powerful and flourishing of them all. Still further to the W., the colony of Selinus, planted as early as B.C. 628, by a body of settlers from the Hyblaean Megara, reinforced with emigrants from the parent city in Greece, rose to a state of power
and prosperity far surpassing that of either of its mother cities. Selinus was the most westerly of the Greek colonies, and immediately bordered on the territory of the Elymii and the Phoenician or Carthaginian settlements. On the N. coast of the island, the only independent Greek colony was Himera, founded about B.C. 648 by the Zancleans; Mylae, another colony of the same people, having apparently continued, from its proximity, to be a mere dependency of Zancle. To the above list of Greek colonies must be added Callipolis and Enoea, both of them colonies of Naxos, which but never seem to have attained to consideration, and disappear from history at an early period.*

Our accounts of the early history of these numerous Greek colonies in Sicily are unfortunately very scanty and fragmentary. We learn indeed in general terms that they rose to considerable power and importance, and enjoyed a high degree of wealth and prosperity, owing as well to the fertility and natural advantages of the island, as to their foreign commerce. It is evident also that at an early period they extended their dominion over a considerable part of the adjoining country, so that each city had its district or territory, often of considerable extent, and comprising a subject population of native origin. At the same time the Sicels of the interior, in the central and northern parts of the island, and the Sicanians and Elymii in the W., maintained their independence, though they seem to have given but little trouble to their Greek neighbours. During the sixth century B.C. the two most powerful cities in the island appear to have been Agrigentum and Gela, Syracuse not having yet attained to that pre-eminence which it subsequently enjoyed. Agrigentum, though one of the latest of the Greek colonies in Sicily, seems to have risen rapidly to prosperity, and under the able, though tyrannical government of the despot Phalaris (B.C. 570—554) became apparently for a time the most powerful city in the island. But we know very little about his real history, and with the exception of a few scattered isolated notices we have hardly any account of the affairs of the Greek cities before B.C. 500. At or before that period we find that a political change had taken place in most of these communities, and that their governments, which had originally been oligarchical, had passed into the hands of despots or tyrants, who ruled with uncontrol- led power. Such were Panaxus at Leontini, Cleander at Gela, Terillus at Himera, and Scyttes at Zancle (Aris. Pol. v. 12; Herod. vi. 23, vi. 154). Of these Cleander seems to have been the most able, and laid the foundation of a power which enabled his brother and successor Hipperocrates to extend his dominion over a great part of the island, Callipolis, Leontini, Naxos, Zancle, and Camarina successively fell under the arms of Hippocrates, and Syracuse itself only escaped subjection by the intervention of the Corinthians (Herod. vii. 154). But what Hippocrates had failed to effect was accomplished by Gelyn, who succeeded him as despot of Gela, and by interposing in the civil dissensions of the Sicilians ultimately succeeded in making himself master of that city also, B.C. 485. From this time Gelyn neglected his former government of Gela, and directed all his efforts to the aggrandizement of his new acquisition. He destroyed Camarina, and removed all the inhabitants to Syracuse, together with a large part of those of Gela itself, and thus disposed of Megara Hyblaea and Enoea (Herod. vii. 156).

Syracuse was thus raised to the rank of the first city in Sicily, which it retained for many centuries afterwards. A few years before (B.C. 488), Theron had established himself in the possession of the sovereign power at Agrigentum, and subsequently extended his dominion over Himera also, from whence he expelled Terillus, B.C. 481. About the same time also Anaxilas, despot of Rhegium, on the other side of the straits, had established a footing in Sicily, where he became master of Zancle, to which he gave the name of Messana, by which it was ever afterwards known [Messana]. All three rulers appear to have been men of ability and enlightened and liberal views, and the cities under their immediate government apparently made great progress in power and prosperity. Gelyn especially undoubtedly possessed at this period an amount of power of which no other Greek state could boast, as was sufficiently shown by the embassy sent to him from Sparta and Athens to invoke his assistance against the threatened invasion of Xerxes (Herod. vii. 145, 157). But his attention was called off to a danger more immediately at hand. Terillus, the expelled despot of Himera, had called in the assistance of the Carthaginians, and that people sent a vast fleet and army under a general named Hamilcar, who laid siege to Himera, B.C. 480. Theron, however, was able to maintain possession of that city until the arrival of Gelyn with an army of 50,000 foot and 5000 horse to his relief, with which, though vastly inferior to the Carthaginian forces, he attacked and totally defeated the army of Hamilcar. This great victory, which was contemporaneous with the battle of Salamis, raised Gelyn to the highest pitch of reputa-
tion, and came near uniting all the Sicilian Greeks than those of Salamis and Plataea among their continental brethren. The vast number of prisoners taken at Himera and distributed as slaves among the cities of Sicily added greatly to their wealth and resources, and the opportunity was taken by many of them to erect great public works, which continued to adorn them down to a later period (Diod. xi. 25).

Gelyn did not long survive his great victory at Himera: but he transmitted his power unimpaired to his brother Hieron. The latter, indeed, though greatly inferior to Gelyn in character, was in some respects even superior to him in power: and the great naval victory by which he relieved the Cumaens in Italy from the attacks of the Carthag-
inians and Tyrrhenians (B.C. 474) earned him a well-merited reputation throughout the Greek world. At the same time the rule of Hieron was extremely oppressive to the Chalcidic cities of Sicily, the power of which he broke by expelling all the citizens of Naxos and Catana, whom he compelled to remove to Leontini, while he repeopled Catana with a large body of new inhabitants, at the same time charging that he had continued to reign at Agrigentum until his death in B.C. 472, but his son Thrasydæus, who succeeded him, quickly incurred the enmity of the citizens, who were enabled by the assistance of Hieron to expel him,
SICILIA.

and were thus restored to at least nominal freedom. A similar revolution occurred a few years later at Syracuse, where, on the death of Hieron (B.C. 467), the power passed into the hands of Thrasybulus, whose violent and tyrannical proceedings quickly excited an insurrection among the Syracusans. This became the signal for a general revolt of all the cities of Sicily, who united their forces with those of the Syracusans, and succeeded in expelling Thrasybulus from his strongholds of Ortigia and Acharnads (Diod. xi. 67, 68), and thus driving him from Sicily.

The fall of the Geloan dynasty at Syracuse (B.C. 466) became for a time the occasion of violent internal dissensions in most of the Sicilian cities, which in many cases broke out into actual warfare. But after a few years these were terminated by a general congress and compromise, B.C. 461; the exiles were allowed to return to their respective cities: Camarina, which had been destroyed by Gela, was repopulated and became once more a flourishing city; while Catana was restored to its original Chalcidian citizens, and resumed its ancient name (Diad. xi. 76). The tranquillity thus re-established was of unusual permanence and duration; and the half century that followed was a period of the greatest prosperity for all the Greek cities in the island, and was doubtless that when they attained (with the exception of Syracuse) their highest degree of opulence and power. This is distinctly stated by Diochirus (L. c.) and is remarkably confirmed by the still existing monuments,—all the greatest architectural works being referable to this period. Of the form of government established in the Sicilian cities at this time we have little information, but it seems certain that a democratic constitution was in almost all instances substituted for the original oligarchies.

But prosperous as this period (B.C. 461—409) undoubtedly was, it was by no means one of an unbroken tranquillity. It was disturbed in the first instance by the ambitious schemes of Ducetius, a Sicilian chief, who endeavoured to organise all the Sicels of the interior into one confederacy, which should be able to make head against the Greek cities. He at the same time founded a new city, to which he gave the name of Palice, near the sacred fountain of the Palici. But these attempts of Ducetius, remarkable as the only instance in the whole history of the island in which we find the Sicels attempting to establish a political power of their own, were frustrated by his defeat and banishment by the Syracusans in B.C. 451; and though he once more returned to Sicily and endeavoured to establish himself on the N. coast of the island, his projects were interrupted by his death, B.C. 445. (Diad. xi. 88, 90—92, xii. 8, 29.) He found no successor; and the Sicels of the interior ceased to be formidable to the Greek cities. Many of their towns were actually reduced to subjection by the Syracusans, while others retained their independent position; but the operation of Hellenic influences was gradually diffusing itself throughout the whole island.

The next important event in the history of Sicily is the great Athenian expedition in B.C. 415. Already, at an earlier period, soon after the outbreak of the Peloponnesian war, the Athenians had inter- fered in the affairs of Sicily, and, in B.C. 427, had sent a squadron under Aches and Charcoades to support the Ionian or Chalcidian cities in the island, which were threatened by their more powerful Doric neighbours. But the operations of these commanders, as well as of Eurymedon and Sophocles, who followed them in B.C. 425 with a large force, were of an unimportant character, and in B.C. 424 a general pacification of the Greek cities in Sicily was brought about by a congress held at Gela (Thuc. iv. 58, 63). But the peace thus concluded did not remain long unbroken. The Syracusans took advantage of the intertine dissensions at Leontini to expel the democratic party from that city: while the Selinuntines were engaged in war with their non-Hellenic neighbours the Segestans, whom they pressed so hard that the latter were forced to apply for assistance to Athens. The Leontine exiles also sued for aid in the same quarter, and the Athenians, who were at this time at the height of their power, sent out an expedition on the largest scale, nominally for the protection of their allies in Sicily, but in reality, as Thucydides observes, in hopes of making themselves masters of the whole island (Thuc. vi. 65). It is impossible here to relate in detail the proceedings of that celebrated expedition, which will be more fully noticed in the article SYRACUSAE, and are admirably related in Grote's History of Greece, vol. viii. ch. 58—60. Its failure may be attributed in great measure to the delays and inactivity of Nicias, who lingered at Catana, instead of proceeding once to besiege Syracuse itself, and thus gave the Syracusans time to strengthen and enlarge their fortifications, at the same time that they revived the courage of their allies. The siege of Syracuse was not actually commenced till the spring of 414 B.C., and it was continued till the month of September, 413 B.C., with the most unremitting exertions on both sides. The Syracusans were supported by the chief Dorian cities in the island, with the exception of Agrigentum, which stood aloof from the contest, as well as by a portion of the Sicel tribes: but the greater part of those barbarians, as well as the Chalcidian cities of Naxos and Catana and the Segestans, furnished assistance to the Athenians (Thuc. vii. 57, 59). The total defeat of the Athenian armament (by far the most formidable that had been seen in Sicily since that of the Carthaginians under Hamilcar), seemed to give an irresistible predominance to the Dorian cities in the island, and to Syracuse especially. But it was not long before they again found themselves threatened by a still more powerful invader. The Selinuntines immediately took advantage of the failure of the Athenians to renew their attacks upon their neighbours of Segesta, and the latter, fecling their inability to cope with them, now applied for protection to Carthage. It is remarkable that we hear nothing of Carthaginian objects of war in the affairs of Sicily from the time of the battle of Himera until this occasion, and they seem to have abandoned all ambitious projects connected with the island, though they still maintained a footing there by means of their subject or dependent towns of Panormus, Motya, and Soluntum. But they now determined to avail themselves of the opportunity offered them, and sent an armament to Sicily, which seemed light that of the Athenians, calculated not so much for the relief of Segesta as for the conquest of the whole island. Hannibal had already, according to Hamilcar who had been slain at Hinera, landed at Lilybaeum, in B.C. 409, with an army estimated at 100,000 men and marching straight upon Selinus, laid siege a once to the city. Selinus was at this
time, next to Agrigentum and Syracuse, probably the most flourishing city in Sicily, but it was wholly unprepared for defence, and was taken after a siege of only a few days, the inhabitants put to the sword or made prisoners, and the walls and public buildings razed to the ground (Diod. xiii. 54—58).

From thence Hannibal turned his arms against Himera, which was able to protract its resistance somewhat longer, but eventually fell also into his power, when in order to avenge himself for his grandfather's defeat, he put the whole male population to the sword, and so utterly destroyed the city that it was never again inhabited (Fl. xiii. 59—62).

After these exploits Hannibal returned to Carthage with his fleet and army. But his successes had now awakened the ambition of the Carthaginian people, who determined upon a second invasion of Sicily, and in b. c. 406 sent thither an army still larger than the preceding, under the command of Hannibal. Agrigentum, at this time at the very highest point of its power and opulence, was on this occasion the first object of the Carthaginian arms, and though the citizens had made every preparation for defence, and in fact were enabled to prolong their resistance for a period of eight months they were at length compelled by famine to surrender. The greater part of the inhabitants evacuated the city, which shared the fate of Selinus and Himera (Diod. xiii. 81, 91).

Three of the principal Greek cities in Sicily had thus already fallen, and in the spring of b. c. 405, Himilco, who had succeeded Hannibal in the command, advanced to the attack of Gela. Meanwhile the power of Syracuse, upon which the other cities had in a great degree relied for their protection, had been in great measure paralysed by internal dissensions: and Dionysius now availed himself of these to raise himself to the possession of despotic power. But his first operations were not more successful than those of the generals he replaced, and after an ineffectual attempt to relieve Gela, he abandoned both that city and Camarina to their fate, the inhabitants of both emigrating to Leontini. Dionysius was able to fortify himself in the supreme power at Syracuse, and hastened to conclude peace with Himilco upon terms which left the Carthaginians undisputed masters of nearly half of Sicily. In addition to their former possessions, Selinus, Himera, and Agrigentum were to be subject to Carthage, while the inhabitants of Gela and Camarina were to be allowed to return to their native cities on condition of becoming tributary to Carthage (Diod. xiii. 114.)

From this time Dionysius reigned with undisputed authority at Syracuse for a period of 38 years (b. c. 405—367), and was able at his death to transmit his power unimpaired to his son. But though he raised Syracuse to a state of great power and prosperity, and extended his dominion over a large part of Sicily, as well as of the adjoining part of Italy, his reign was marked by great and sudden changes of fortune. Though he had dexterously availed himself of the Carthaginian invasion to establish his power at Syracuse, he had no sooner consolidated his own authority than he began to turn his thoughts to the expulsion of the Carthaginians from the island. His arms were, however, directed in the first instance against the Chalcidian cities of Sicily, Naxos, Catana, and Leontini, all of which successively fell into his power, while he extended his dominions over a great part of the Sicilian communities of the interior. It was not till he had effected these conquests, as well as made vast preparations for war, by enlarging and strengthening the fortifications of Syracuse and building an enormous fleet, that he proceeded to declare war against Carthage, p. c. 397. His first successes were rapid and sudden; almost all the cities that had recently been added to the Carthaginian dominion declared in his favour, and he carried his victorious arms to the extreme W. point of Sicily, where Motya, one of the chief strongholds of the Carthaginian power, fell into his hands after a long siege. But the next year (p. c. 396) the state of affairs changed. Himilco, who lingered in Sicily with a large army, not only recovered Motya and other towns that had been taken by Dionysius, but advanced along the N. coast of the island to Messana, which he took by assault and utterly destroyed. Dionysius was even compelled to shut himself up within the walls of Syracuse, where he was closely besieged by Himilco, but a sudden pestilence that broke out in the Carthaginian camp reduced them in their turn to such straits that Himilco was glad to conclude a secret capitulation and retire to Africa (Diod. xiv. 47—76). Hostilities with Carthage were renewed in p. c. 393, but with no very decisive result, and the peace concluded in the following year (p. c. 392) seems to have left matters in much the same state as before. In p. c. 383 war again broke out between Dionysius and the Carthaginians, but after two great battles, with alternate success on both sides, a fresh treaty was concluded by which the river Halycus was established as the boundary between the two powers. The limit thus fixed, though often infringed, continued to be recognised by several successive treaties, and may be considered as forming often from henceforth the permanent line of demarcation between the Carthaginian and the Greek power in Sicily (Diod. xv. 17).

(For a more detailed account of the reign of Dionysius and his wars with the Carthaginians, see the article DIONYSIUS in the Biography. Dict. Vol. I. p. 1033. The same events are fully narrated by Mr. Grote, vol. x. ch. 81, 82, and vol xi. ch. 83.)

Several important towns in Sicily derived their origin from the reign of the elder Dionysius and the revolutions which then took place in the island. Among these were Tauromenium, which arose in the place and not far from the site of the ancient Naxos, which had been finally destroyed by Dionysius: Tyndaris, founded by the Syracusan despoil of the N. coast of the island, with a body of colonists principally of Messinian origin; Alaksa, in the same part of Sicily, founded by the Sicel chief Archonides; and Lilybaeum, which grew up adjoin ing the port and promontory of that name, a few miles S. of Motya, the place of which it took as one of the principal Carthaginian ports and strongholds in the island. The power of Syracuse over the whole of the eastern half of Sicily appeared to be effectually consolidated by the elder Dionysius, but it was soon broken up by the feeble and incompetent government, of his son. Only ten years after the death of his father (p. c. 357), Dion landed in Sicily at the head of only a few hundred mercenary troops, and raised the standard of revolt; all the dependent subjects of Syracuse soon flocked round it, and Dion was welcomed into the city itself by the acclamations of the citizens. Dionysius himself was absent at the time, but the island-citadel of Ortigia was held by
his garrison, and still secured him a footing in Sicily. It was not till after a long blockade that his son Apollodorus was compelled to surrender it into the bands of Dion, who thus became master of Syracuse, n. c. 336. But the success of Dion was far from restoring liberty to Sicily, or even to the Carthaginians: the despotic proceedings of Dion excited universal discontent, and he was at length assassinated by Callipus, one of his own officers, n. c. 333. The period that followed was one of great confusion, but with which we are very imperfectly acquainted. Successive revolutions occurred at Syracuse, during which the younger Dionysius found means to effect his return, and became once more master of Ortygia. But the rest of the city was still held by a leader named Hicetas, who called in the assistance of the Carthaginians. Ortygia was now besieged both by sea and land by a Carthaginian fleet and army. It was in this state of things that a party at Syracuse, equally opposed to Hicetas and Dionysius, had recourse to the parent city of Corinth, and a small force of 1200 soldiers was sent to their assistance under Timoleon, n. c. 344. His successes were rapid and brilliant; and within less than two months from his landing in Sicily, he found himself unexpectedly in the possession of Ortygia, which was voluntarily surrendered to him by Dionysius. Hicetas and the Carthaginians were, however, still masters of the rest of the city; but mistrust and division had divided their defence: the Carthaginian general Magon suddenly withdrew his forces, and Timoleon easily wrested the city from the hands of Hicetas, n. c. 343.

Syracuse was now restored to liberty and a democratic form of government; and the same change was quickly extended to the other Greek cities of Sicily. These had thrown off the yoke of Syracuse during the disturbed period through which they had recently passed, but had, with few exceptions, fallen into the hands of local despots, who had established themselves in the possession of absolute power. Such were, Hicetas himself at Leontini, Mamercus at Catana, and Hippon at Messana, while minor despots, also of Greek origin, had obtained in like manner the chief power in the Sicilian cities of Apollonia, Centuripa and Acyrium. Timoleon now turned his arms in succession against all these petty rulers, and overthrew them one after another, restoring the city in each case to the possession of independent and free self-government. Meanwhile the Greeks had been threatened with a more general danger from a fresh Carthaginian invasion; but the total defeat of their generals Hasdrubal and Hamilcar at the river Crimins (n. c. 340), one of the most brilliant and decisive victories ever gained by the Greeks over the Carthaginians, put an end to all fears from that quarter; and the peace that followed once more established the Halycus as the boundary between the two nations (Diod. xv. 17).

The restoration of the Sicilian Greeks to liberty by Timoleon, was followed by a period of great prosperity. Many of the cities had suffered severely, either from the exactions of their despotic rulers, or from the troubles and revolutions that had taken place, but there were now returning with fresh colonists from Corinth, and other cities of Greece, who poured into the island in vast numbers; the exiles were everywhere restored, and a fresh impulse seemed to be given to the development of Hellenic influences in the island. Unfortunately this period of reviving prosperity was of short duration. Only twenty three years after the battle of the Crimins, a despotism was again established at Syracuse by Agathocles (n. c. 317), an adventurer who raised himself to power by very much the same means as the elder Dionysius, whom he resembled in energy and ability, while he even surpassed him in sanguinary and unsparing severity. The reign of Agathocles (n. c. 317 289) was undoubtedly a period that exercised the most disastrous influence over Sicily; it was occupied in great part with internal dissensions and civil wars, as well as by long continued struggles between the Greeks and Carthaginians. Like Dionysius, Agathocles had, in the first instance, made use of Carthaginian support, to establish himself in the possession of despotic power, but as he gradually extended his aggressions, and reduced one Greek city after another under his authority, he in his turn came into fresh collision with Carthage. In n. c. 310, he was defeated at the river Himera, near the hill of Economas, by the Carthaginian general Hamilcar, in so decisive a battle that it seemed to extinguish all his hopes; his allies and dependent cities quickly threw off his yoke, and Syracuse itself was once more blockaded by a Carthaginian fleet. In this extremity Agathocles adopted the during resolution of transporting his army to Africa, and carrying on the war at the very gates of Carthage. During his absence, which was protracted for nearly four years (310 307) Hamilcar had brought a large part of Sicily under the dominion of Carthage, but was foiled in all his attempts upon Syracuse, and at length was himself taken prisoner in a night attack, and put to death. The Agrigentines, whose name had been scarcely mentioned for a long period, but whose city appears to have been revived under Timoleon, and now again appears as one of the most considerable in Sicily, made a fruitless attempt to raise the banner of freedom and independence, while the Carthagian exiles Democrates, at the head of a large army of exiles and mercenaries, maintained a sort of independent position, aloof from all parties. But Agathocles, on his return from Africa, concluded peace with Carthage, and entered into a compromise with Democrates, while he established his own power at Syracuse by a fearful massacre of all that were opposed to him. For the last twelve years of his reign (n. c. 301 289), his dominion seems to have been firmly established over Syracuse and a great part of Sicily, so that he was at liberty to carried out his ambitious schemes in the south of Italy and elsewhere.

After the death of Agathocles (n. c. 289), Sicily seems to have fallen into a state of great confusion; Syracuse apparently still retained its predominant position among the Greek cities, under a despot named Hicetas: but Agrigentum, which had also fallen into the hands of a despot named Phintias, was raised to a position that almost enabled it to dispute the supremacy. Phintias extended his dominion over several other cities, and having made himself master of Gela, utterly destroyed it, in order to found and people a new city at the mouth of the river Himera, to which he gave the name of Phintias. This was the last Greek city founded in Sicily. Meanwhile the Carthaginians were becoming more and more preponderant in the island, and the Greeks were at length led to invoke the assistance of Pyrrhus, king of Epirus, who was at this time carrying on war in Italy against the Romans. He readily listened to their overtures, and landed in
the island in the autumn of n. c. 278. Phintias was at this time dead, and Hieron had not long before been expelled from Syracuse. Pyrrhus therefore had no Greek adversaries to contend with, and was able to turn all his efforts against the Carthaginians. His successes were at first rapid and decisive: he wrested one town after another from the dominion of Carthage, took Panormus, which had long been the metropolis of their Sicilian possessions, and had never before fallen into the hands of a Greek invader, and carried by assault the strong fortresses of Erice and Eryx but he was foiled in an attack on Lilybaemus; jealousies and dissensions now arose between him and his Sicilian allies, and after little more than two years he was fain to return to Italy (n. c. 276), abandoning all his projects upon Sicily (Diod. Exc. Iovac. xxii. 10, pp. 497—499).

The departure of Pyrrhus left the Sicilian Greeks without a leader, but Hieron, who was chosen general by the Syracusans, proved himself worthy of the occasion. Meanwhile a new and formidable enemy had arisen in the Manetines, a band of Campanian mercenaries, who, having occasionally raised the treachery of the important city of Messana, and thence carried their arms over a considerable part of Sicily, and conquered and plundered many of its principal towns. Hieron waged war with them for a considerable period, and at length obtained so decisive a victory over them, in the immediate neighbourhood of Messana, that the city itself must have fallen, had it not been saved by the intervention of the Carthaginian general Hannibal. Hieron was now raised to the supreme power at Syracuse, and even assumed the title of king, n. c. 270. A few years after this we find him joining his arms with the Carthaginians, to effect the expulsion of the Manetines, an object which they would doubtless have accomplished had not that people appealed to the protection of Rome. The Romans, who had recently completed the conquest of Italy, gladly seized the pretext for interfering in the affairs of Sicily, and espoused the cause of the Manetines. Thus began the First Punic War, n. c. 264.

It is impossible here to relate in detail the events of that long-protracted struggle, during which Sicily became for twenty-three years the field of battle between the Romans and Carthaginians. Hieron, who had found himself at the beginning engaged in active hostilities with Rome, after sustaining several defeats, and losing many of his subject towns, wisely withdrew from the contest, and concluded in n. c. 263 a separate peace with Rome, by which he retained possession in full sovereignty of Syracuse and its territory, including the dependent towns of Acrae, Helorus, Netum, Mecara, and Leontini, together with Tauromenium (Diod. xxiii. Exc. II. p. 502). From this time to the day of his death Hieron remained the faithful ally of the Romans, and retained the sovereign power at Syracuse undisturbed. In the rest of Sicily all trace of independent action on the part of the several Greek cities disappears: Agrigentum was indeed the only one of these cities in the island which appears to have retained any considerable importance: it was not taken by the Roman consuls till after a long and obstinate siege, n. c. 262, and was severely punished for its protracted resistance, the inhabitants being sold as slaves. Agrigentum indeed at a later period fell again into the hands of the Carthaginians, n. c. 255, but on the other hand the Romans made themselves mas-
speculators, who bought up large tracts of land, which they cultivated solely by means of slaves, so that the free population of the island became materially diminished. The more mountaneous portions of the island were given up to shepherds and herdsmen, all likewise slaves, and accustomed to habits of rapine and plunder, in which they were encouraged by their masters. At the same time the number of wealthy proprietors, and the extensive export trade of some of the towns, maintained a delusive appearance of prosperity. It was not till the outbreak of the Servile War in n. c. 135 that the full extent of these evils became apparent, but the frightful state of things then revealed sufficiently shows that the causes which had produced it must have been long at work. That great outbreak, which commenced with a local insurrection of the slaves of a great proprietor at Enna, named Damophilus, and was headed by a Syrian slave of the name of Eunus, quickly spread throughout the whole island, so that the slaves are said to have mustered 200,000 armed men. With this formidable force they defeated in succession the armies of several Roman praetors, so that in n. c. 134, it was thought necessary to send against them the consul Fulvius Flaccus, and it was not till the year n. c. 132 that their strongholds of Tauromenium and Enna were taken by the consuls P. Rupilius (Diod. xxxv. Exc. Phot., Exc. Vales.) The insurrection was now finally quelled, but the state of Sicily had undergone a severe shock, and the settlement of its affairs was confided to P. Rupilius, together with ten commissioners, who laid down a code of laws and rules for its internal government which continued to be observed in the days of Cicero (Cic. Ferr. ii. 16).

But the outbreak of the second Servile War, under Sulpicius and Athoecion, less than thirty years after the termination of the former one (n. c. 103), and the fact that the slaves were again able to maintain the contest against three successive consuls till they were finally vanquished by M. Aquilus, in n. c. 100, sufficiently proves that the evils in the state of society had been but imperfectly remedied by Rupilius; nor can we believe that the condition of the island was in reality altogether so flourishing as it is represented by Cicero during the interval which elapsed between this Servile War and the praetorship of Verres, n. c. 73. But the great natural resources of Sicily and its important position as the granary of Rome undoubtedly enabled it to recover with rapidity from all its disasters. The elder Cato had called it the store-room (cella penaria) of the Roman state, and Cicero observes that in the great Social War (n. c. 90—89) it supplied the Roman armies not only with food, but with clothing and arms also (Cic. Ferr. ii. 2). But the praetorship of Verres (n. c. 72—70 B.C.) inflicted a calamity upon Sicily scarcely inferior to the Servile wars that had so recently devastated it. The rhetorical expressions of Cicero must not indeed he always understood literally; but with every allowance for exaggeration, there can no doubt that the evils resulting from such a government as that of Verres were enormous; and Sicily was just in such a state as to suffer from them most severely. The eration of Cicero against Verres conveys to us much curious and valuable information as to the condition of Sicily under the Roman republic as well as the administration and system of government of the various provinces generally. Sicily at that time formed but one province, under the government of a praetor or pro-praetor, but it had always two quвестors, one of whom resided at Syracuse, the other at Lilybaeum. This anomaly (for such it appears to have been) probably arose from the different parts of the island having been reduced into the form of a province at different periods. The island contained in all above sixty towns which enjoyed municipal rights: of these, three only, Messana, Tauromenium, and Netum, were allied cities (civitates foederatae), and thus enjoyed a position of nominal independence; five were exempt from all fiscal burdens and from the ordinary jurisdiction of the Roman magistrates (civitates immunes et liberae): the rest were in the ordinary position of provincial towns, but retained their own magistrates and municipal rights, as well as the possession of their respective territories, subject to the payment of a tenth of their produce to the Roman state. These tenth, which were paid in kind, were habitually farmed out, according to principles and regulations laid down in the first instance by Hieron, king of Syracuse, and which therefore continued to be known as the Lex Hieronica. For judicial purposes, the island appears to have been divided into districts or consuentus, but the number of them is not stated; those of Syracuse, Agrigentum, Lilybaeum, and Panormus are the only ones mentioned.

Sicily took little part in the Civil War between Caesar and Pompey. It was at first held by M. Cato on behalf of the latter, but abandoned by him when Pompey himself had quitted Italy, and was then occupied by Curio, as pro-praetor, with four legions (Caes. B. C. i. 30, 31). Caesar himself visited it previous to his African war, and it was from Lilybaeum that he crossed over with his army into Africa (Hirt. B. Afr. 1). After the death of Caesar, it fell into the hands of Sextus Pompeius, whose powerful fleet enabled him to defy all the efforts of Octavian to recover it, and was at length secured to him by the peace of Misenum, n. c. 39, together with Sardinia and Corsica. But Octavian soon renewed his attempts to dispossess him, and though he sustained repeated defeats at sea, and lost a great part of his fleet by a storm, the energy and ability of Agrippa enabled him to triumph over all obstacles; and the final defeat of his fleet at Naulochus compelled Pompeius to abandon Sicily, and take refuge in the east (Appian, B. C. v. 77—122; Dint. C输入。xix. 1—17). There seems no doubt that the island suffered severely from this contest, and from the rapacity or excesses of Sextus Pompeius; Strabo distinctly ascribes its decayed condition in his time principally to this cause (Strab. vi. pp. 270, 272). Augustus made some attempts to relieve it by sending colonies to a few cities, among which were Tauromenium, Catana, Syracuse, Therma, and Siracusa (Strab. vii. 27, Thuc. iii. 8, s. 14); but the effect thus produced was comparatively small, and Strabo describes the whole island as in his time, with few exceptions, in a state of decay, many of its ancient cities having altogether disappeared, while others were in a declining condition, and the interior was for the most part given up to pasturage, and inhabited only by herdsmen (Strab. L. c.)

Augustus appears to have greatly remodelled the internal administration of Sicily: so that the condition of most of the towns had undergone a change between the time of Strabo (Strab. vii. 27, Ph. iii. 8, s. 14); but the effect thus produced was comparatively small, and Strabo describes the whole island as in his time, with few exceptions, in a state of decay, many of its ancient cities having altogether disappeared, while others were in a declining condition, and the interior was for the most part given up to pasturage, and inhabited only by herdsmen (Strab. L. c.)
forward a law to admit them without distinction to the Roman franchise (Cic. ad Att. xiv. 2), but neither of these measures was accomplished; and we learn from Pliny that Messana was in his day the only city in the island of which the inhabitants possessed the Roman citizenship; three others, Catania, Notium, and Segesta, received the jus Latini, while all the others (except the colonies already mentioned) were in the ordinary condition of "civitates stipendiarii." (Plin. iii. s. 14.) We hear very little of Sicily under the Empire; but it is probable that it never really recovered from the state of decay into which it had fallen in Strabo's time. Almost the only mention of it in history is that of an outbreak of slaves and banditti in the reign of Gallienus which seems to have resembled on a smaller scale the Servile wars that had formerly devastated it (Treb. Poll. Gallien. 4). The increasing importance of the supply of corn from Africa and Egypt renders it probable that that from Sicily had fallen off, and the small number of remains of the imperial period still existing in the island, though so many are preserved from a much earlier date, seems to prove that it could not then have been very flourishing. At a late period of the Empire, also, we find very few names of towns in the Itineraries, the lines of road being carried through stations or "mansiones" otherwise wholly unknown, a sufficient proof that the neighbouring towns had fallen into decay. (Itin. Ant. pp. 86-98.) In the division of the provinces under Augustus, Sicily was assigned to the senate, and was governed by a pro-consul; at a later period it was considered as a part of Italy, and was governed by a magistrate named a Consularis, subject to the authority of the Vicarius Urbis Romae. (Vott. Digm. ii. p. 64; and Eicking, ad loc.)

Its insular position must have for a considerable time preserved Sicily from the ravages of the barbarians who devastated Italy towards the close of the Western Empire. Alaric indeed attempted to cross over the straits, but was foiled by a tempest. (Hist. Miscell. xiii. p. 535.) But Genseric, being master of a powerful fleet, made himself master of the whole island, which was held by the Vandals for a time, but subsequently passed into the hands of the Goths, and continued attached to the Gothic kingdom of Italy till it was conquered by Belisarius in A.D. 535. It was then united to the Eastern Empire, and continued to be governed as a dependency by the Byzantine emperors till the ninth century, when it fell into the hands of the Saracens or Arabs. That people first landed at Mazara, in the W. of the island in A.D. 827, and made themselves masters of Agrigentum; but their progress was vigorously opposed. They took Messana in 831, and Panormus in 835, but it was not till 878 that Syracuse, the last fortress in the island, fell into their hands. The island continued in the possession of the Saracens till the middle of the eleventh century, when it was partially recovered by the Byzantine emperors with the assistance of the Normans. But in 1061 the Norman Roger Guiscard invaded Sicily on his own account, and, after a long struggle, wholly reduced the island under his dominion. It has since remained attached, with brief exceptions, to the crown of Naples, the monarch of which bears the title of King of Sicily.

The extensive ruins of antiquity in Sicily fully confirm the inference which we should draw from the statements of ancient historians, as to the prosperity and opulence of the island under the Greeks, and its comparatively decayed condition under the Romans. The ruins of the latter period are few, and for the most part unimportant, the exceptions being confined to the three or four cities which we know to have received Roman colonies; while the temples, theatres, and other edifices from the Greek period are numerous and of the most striking character. No city of Greece, with the exception of Athens, can produce structures that vie with those of which the remains are still visible at Agrigentum, Selinus and Segesta. At the same time the existing relics of antiquity, especially coins and inscriptions, strongly confirm the fact that almost the whole population of the island had been gradually Hellenised. It is evident that the strong line of demarcation which existed in the days of Thucydides between the Greek cities and those of non-Hellenic or barbarian origin had been to a great degree effaced before the island passed under the dominion of Rome. The names of Sicilian cities mentioned by Cicero in his Vereine orations are as purely Greek where they belong to cities of Sicilian origin, such as Centuripia and Agrarium, or even to Carthaginian cities like Panormus and Libybaeon, as are those of Syracuse and Agrigentum. In like manner we find coins with Greek legends struck by numerous cities which undoubtedly never received a Greek colony, such as Aluesa, Mennanum, and many others. It is probable indeed that during the Roman Republic the language of the whole island (at least the written (or cultivated language) was Greek, which must, however, have gradually given way to Latin under the Empire, as the Sicilian dialect of the present day is one of purely Latin origin, and differs but slightly from that of the south of Italy. Of the language of the ancient Sicels we have no trace at all, and it is highly probable that it was never used as a written language.

III. Topography

The general description of the physical features of Sicily has been already given. But it will be necessary to describe them in more detail. The E. coast extending from Cape Pelorus to Pachynus, consists of three portions of a very different character. From Pelorus to Tancremenum, a distance of about 40 miles, it is closely bordered by the chain of mountains called the Mtns Neptunii, the slopes of which descend steeply to the sea, forming a very uniform line of coast, frurowed by numerous small torrents. Two of the small headlands between these valleys appear to have borne the names of Drypnamn (Plin.) and Argennum (Ptol.), but their identification is quite uncertain. S. of Tuncerorum here descends to the mouth of the Aesculapius, and the coast becomes more rugged, being fringed with headlands and small precipices. From thence to the promontory on the west of Siracusa, the coast is fringed with small coves and fishing places. From Siracusa to the neck of the island, the coast is formed by headlands and small precipices. From thence it becomes more rugged, and the coast is formed by small precipices and small rocky coves. The promontory on the north-west point of the island, Stagira (or Stilbuth), was taken by the Samnites in 676 B.C., and was afterwards the capital of the island. The neck of the island is fringed with precipices and small coves.
SICILIA.

promontory, now Cape di Sta Croce (Σαρωνικος ἄκρας), Stra.I. vi. p. 267), within which is the Niphonian Port (ἀρχαῖος Σημειωμένος, Scyl. p. 4), evidently the harbour of Ampsiata, one of the finest natural harbours in the island. Between this and Syracuse is the remarkable peninsular promontory of Thalusa (Μαγνης), while immediately S. of Syracuse occurs the remarkable landlocked bay called the Great Harbour of that city, and the rocky headland of Premnium which bounds it on the S. From this point to Cape Pachynus no ancient names have been preserved to us of the headlands or harbours. From Cape Pachynus to the site of Gela the coast is low but rocky. Along this line must be placed the port of Ulysses (Portus Odysseae) mentioned by Cicero, and the promontory of Ulysses of Ptolemy, both apparently in the immediate neighbourhood of Cape Pachynus [Pachynus].

The Baera promontory (Βαρηα ἄκρα) of Ptolemy, which he places further W., is wholly unknown, as is also the port of Causcaena of the same author (Καυκαεα Λίμυρα, Ptol. iii. 4, § 7). The remainder of the S. coast of Sicily from Gela to Lilybaeum presents on the whole a very uniform character; it has few or no natural ports, and no remarkable headlands. It is bounded for the most part by hills of clay or soft limestone, generally sloping gradually to the sea, but sometimes forming cliffs of no great elevation. The celebrated promontory of Lilysbeum is a low rocky point, and its famous port, though secure, is of small extent. N. of Lilybaeum was the promontory of Aegithallus, with the adjacent low islands, on one of which the city Motya was built; while the more considerable islands of the Aegates lay a few miles further to the W., and the promontory of Drepanos adjoining the city of the same name formed the NW. point of Sicily. It is remarkable that no ancient name is preserved to us for the deep gulf of Castellamare which occurs on the coast between Trapani and Palermo, though it is one of the most remarkable features of the N. coast of Sicily; nor are the two striking headlands that bound the Bay of Palermo itself known to us by their ancient names. The bold and insulated hill of Monte Sta Rosalia is, however, the ancient Ercole. The northern coast of Sicily is bold and varied, formed by offshoots and ridges of the northern chain of mountains descending abruptly to the sea; hence it was always a rugged and difficult line of communication across the island, which the subsequent straits that interrupt it are mentioned to us by their ancient names, till we come to that of Mylae adjoining the town of the same name (Milazzo), and the Phalachian Promontory (Ptol. iii. 4, § 2), apparently the Cape di Rassocolmo within a few miles of Cape Pelorus.

From the triangular form of Sicily and the configuration of the mountain chains which traverse it, it is evident that it could not have any rivers of importance. Most of them indeed are little more than mountain torrentswelling with great rapidity after violent storms or during the winter rains, but nearly, if not wholly, dry during the summer months. The most important rivers of the island are: 1. The Symaethus (Simeto o Girarretta), which rises in the northern chain of mountains (the Mons Nebrodes), and flows to the S. and SE. round the foot of Aetna, falling into the sea about 6 miles S. of Catania. It receives several tributaries, of which the Dattano is certainly the ancient Chryssas, that flowed near the city of Assorus, while the Adrianus of Stephanus can be no other than the northern or main branch of the Symaethus itself. The Cyamossoros (Καυσώσωρος) of Polybius, which appears to fall near the neighbourhood of Centuripa, most probably be the branch now called fianne Salso, which joins the Simeto just below Centuripi. 2. The Achines or Asines (F. Cantara), which rises very near the Symaethus, but flows along the northern foot of Aetna, and falls into the sea just below Taormina. 3. The Himera (F. Salso), the most considerable of two rivers which bore the same name, rising in the Monte Madonina (Mons Nebrodes) only about 15 miles from the N. coast, and flowing down to the sea near the extreme breadth of Sicily, and falls into the sea at Alcata (Palermo). 4. The Halyclus (Platani), so long the boundary between the Carthaginian and Greek territories in the island, is also a considerable stream; it rises not far from the Himera, but flows to the SW., and enters the sea between Agrigentum and Selinus, close to the site of Heraclea Minoa. 5. The Hypsas (Belici), falling into the sea on the S. coast, a few miles E. of Selinus; and 6, the Anapus (Anapo), which flows under the walls of Syracuse and falls into the great harbour of that city. It is unlike all the others in being a clear stream, supplied from subterranean sources. The same character belongs still more strongly to its tributary the Cyane, which has a considerable volume of water, though its whole course does not exceed two miles in length.

The minor rivers of Sicily which are mentioned either in history or by the geographers are numerous, but in many cases are very difficult to identify. Beginning at Cape Pachynus and proceeding along the coast westward, we find: 1, the Motycamnus (Moraxanos, Ptol. iii. 4, § 7), evidently so called from its flowing near Motycia, and therefore probably the stream now called Fiume di Siceli; 2, the Hirminius of Pilny, probably the Fiume di Raguza, very near the preceding; 3, the Hipparis; and 4, the Oanes, two small streams which flowed under the walls of Camarina, now called the F. di Camarana and Fruscadori; 5, the Gela or Belas, which gave name to the city of Gela, and must therefore be the Fiume di Terranova; 6, the Acharnas, a small stream flowing under the walls of Agrigentum, to which it gave name, and receiving a tributary called the Hypsas (Drage), which must not be confounded with the more important river of the same name already mentioned; 7, the Camicius, probably the Fiume delle Canne, about 10 miles W. of Girgenti; 8, the Selinus, flowing by the city of that name, now the Madinusa; 9, the Mazara or Mazurus, flowing by the town of the same name, and still called Fiume di Mazara. Besides these Ptolemy mentions the Isuras and Sokconciliation, two names otherwise wholly unknown, and which cannot be placed with any approach to certainty. Equally uncertain is the more noted river Aciates, which is placed by Pilny in the same part of Sicily with the Mazara and Hypsa; but there is great confusion in his enumeration as well as that of Ptolemy. It is generally identified with the Dirillo, but this is situated in quite a different part of Sicily. The Achithnus of Ptolemy, which he places between Lilybaeum and Selinus, may be the Fiume di Marsala.

Along the N. coast, proceeding from Lilybaeum to Cape Pelorus, we meet with a number of small streams, having for the most part a short torrent.
like course, from the mountains to the sea. Their identification is for the most part very obscure and uncertain. Thus we find three rivers mentioned in connection with Segesta, and all of them probably flowing through its territory, the Porpor, Telmessos, and Crimessos or Crimissos. The last of these is probably the Fiume di S. Bartolomeo, about 5 miles E. of Segesta; the other two, which are mentioned only by Aelian (V. II. ii. 32), cannot be identified, though one of them is probably the Fiume Gorgera, which flows beneath Segesta itself, and falls into the F. di S. Bartolomeo near its mouth. But, to complicate the question still more, we are told that the names of Scamander and Sinios were given by the Trojan colonists to two rivers near Segesta; and the former name at least seems to have been really in use. (Strab. xiii. p. 608; Diod. xx. 71.) Proceeding eastward we find: 1, the Orthesus (Vib. Sequest. p. 15), still called the Oretso, a small stream flowing under the walls of Panormus; 2, the Eleuthers (Ealobrous, Pol. iii. 4, § 3), placed by Ptolemy between Panormus and Soluntum, and which must therefore be the Fiume di Bagaria; 3, the northern Himera, commonly identified with the Fiume di S. Leonardo, near Termini, but more probably the Fiume Grande, about 8 miles farther E. (Himera); 4, the Monalus (Morus, Pol.), between Cephaleum and Alasa, now the Polizza; 5, the Halesus or Alasaus, flowing beneath the city of Alasa, now the Pettino; 6, the Chydas (Xolas, Pol.), between Alasa and Alumentum; 7, the Timethus (Tybrus, Id.), between Agathyrra and Tyndaris; 8, the Helcon (Eumev, Id.), between Tyndaris and Mylae; 9, the Panicleus (Vib. Sequest.), which was near Mylae, or between that city and Messana (the nearer determination of these last four last is wholly uncertain); 10, the Melas of Ovid (Fast. iv. 476) is generally placed in the same neighbourhood, though without any obvious reason.

Along the E. coast the names may be more clearly identified. 1. The Onobalas of Appian (B. C. v. 109) is probably identical with the Aecines already noticed; 2, the Aesis, a very small stream, is the Fiume di Jacea; 3, the Amenamus, flowing through the city of Carata, is the Gideciolo; 4, the Teris is the Fiume di S. Leonardo, which flows from the Lake of Lentini; 5, the Panagias is the Porcori; 6, the Alanus is the Cantaro, a small stream flowing into the bay of Augusta. The Apanus and its confluence the Cynae have been already mentioned. S. of Syracusa occur three small rivers, memorable in the retreat of the Athenians: these are, 1, the Carytara (Cassitello); 2, the Erinus (Fiume di Acota); and 3, the Assinarus (Falconaro). A few miles S. of this was the Helorus, now called the Abiso, flowing by the city of the same name. No other stream occurs between this and Cape Pachynus.

Sicily contains no lakes that deserve the name; but there are a few ponds or marshy lagoons, of which the names have been preserved to us. Of the latter description were the Lysimelias Palus near Syracusa, and the Camarina Palus adjoining the city of the same name. The Lacs Palcorim, on the contrary, was a deep pond or basin of volcanic origin: while the small lake called by the poets Pergus or Pergusa is still extant in the neighbourhood of Enna. The Lago di Lentini, though much the most considerable accumulation of waters in Sicily, is not mentioned by any ancient author.

The towns and cities of Sicily were very numerous. The Greek colonies and their offshoots or dependencies have been already mentioned in relating the history of their settlement; but the names of all the towns so far as they can be ascertained will be here enumerated in geographical order, without reference to their origin, omitting only the places mentioned in the Itineraries, which were probably mere villages or stations. 1. Beginning from Cape Peloros and proceeding along the E. coast towards Cape Pachynus, we have: Messana, Tauromenium, Naxos, Acium, Catana and Syracuse. Triotium, destroyed at an early period, as well as Megara Hyblea, were situated between Catana and Syracuse. The Chalcidian colonies of Callipolis and Euroea, both of which disappeared at an early period, must have been situated on or near the E. coast of the island, and to the N. of Syracuse, but we have no further clue to their situation. S. of Syracuse, between it and Cape Pachynus, was Helorus, at the mouth of the river of the same name. 2. W. of Cape Pachynus, proceeding along the S. coast, were Camarina, Gela, Phintias, Agrigentum, Heraclea Minoa, Thymiae Selinium, Selinut, Mazara, and Lybium. Besides these the more obscure towns of Camicus, Caena, and Inyceum, the two former dependencies of Agrigentum, the latter of Selinus, must be placed on or near the S. coast of the island.

3. N. of Lilybaeum was Motya, which ceased to exist at a comparatively early period, and Drepanum (Trapani) at the NW. angle of the island. Between this and Panormus, were Erbyx at the foot of the mountain of the same name, and a short distance from the coast, the Emporium of Segesta, Hicara, and Cetaria. Proceeding eastward from the N. coast of the island, were Soluntum, Thermae, Himera, Cephaleodium, Alasa, Calacta, Agathyrra, Aluenta, Tyndaris, and Mylae.

The towns in the interior are more difficult to enumerate; with regard to some of them indeed we are at a loss to determine, even in what region of the island they were situated. For the purpose of enumeration it will be convenient to divide the island into three portions; the first comprising the western half of Sicily as far as the river Himera; and a line drawn from its sources to the N. coast of the other two, the N. and E. portions, being separated by the course of the river Dittaino and that of the Symaethus to the sea. 1. In the western district were Segesta and Haliciæae, the most westerly of the inland cities; Entella, on the river Hyppas, about midway between the two seas; Iata and Macella, both of which may probably be placed in the mountainous district between Entella and Panormus; Theocala, near Calatabellotta, in the mountains inland from the Thermae Selinium; Scheria, of very uncertain site, but probably situated in the same part of Sicily; Herdessa, in the neighbourhood of Agrigentum; Petra, near the sources of the W. branch of the Himera in the Modonia mountains; and Enngymi (Gangi), at the head of the Fiume Grande, the E. branch of the same river. Palopus must apparently be placed on the northern declivity of the same mountains, but further to the W.

A little to the E. of the Himera and as nearly as possible in the centre of the island, was situated the fortress of Enna (Castro Giovanni), so that the boundary line between the NE. and NW. regions may be conveniently drawn from thence. 2. In the NE. region were: Assorit and Atyrum,
SICILIA. NE. of Enna, but W. of the valley of the Symmec- thus; CENTURIA (Conturb), nearly due E. of Enna; AUTAEUM (Adurna), on the E. bank of the Symmecus, at the foot of Mount Aetna. MAJOR (which must not be confounded with the city of the same name near Syracuse), and AESNA, previously called INESSA, both situated on the southern slope of the same mountain. N. of Agyr- rium, on the southern slopes of the Mose Nebraedos were situated HERBIA, CAPTUM, and probably also GALLARIA; while on the northern declivities of the same mountains, fronting the sea, but at some distance inland, were placed APOLLONIA (probably Pollina), AMESTRATUS (Mistretta), ABAECAENUM, a few miles inland from Syracuse, and NOAE, probably NOARO. Three other towns, NEMARI, ICANA, and TISSA, may probably be assigned to this same region of Sicily, though their exact position cannot be determined. 3. In the SE. portion of Sicily, S. of the Symmecus and its tributary the Chrysas or Dittaino, were situated ERGETUM, MORGASTA, LEONTINI, and HYDRA: as well as MENAXAN and HERREUX: but of all these names Leontini (Lenntini) and Menaexum (Mimeo) are the only ones that can be identified with anything like certainty. In the hills W. of Syracuse were ACUEAE (Palazzolo), SIDAE (S. Gio. di Locomo), and CACYSUM (Cassaro): and W. of these again, in the direction towards Gela, must be placed the Her- riana Hydra, as well as ECHETIA, in the neigh- bourhood of Gran Michele. SW. of Syracuse, in the interior, were NETUM or NEETUM (Noto Vecchio), and MOTYCA (Medico), both of which are well known. The Syracusean colony of CASMANE must probably have been situated in the same district but its site has never been identified.

After going through this long list of Sicilian towns, there remain the following, noticed either by Cicerio or Pliny, as municipal towns, to the position of which we have no means of even approximating. The ACHERINI (Cic.), TYTRACINI (Cic.; Tytracensi, Plin.), Acestaei (Plin.), Eutum (Id.), Herbulenses (Id.), Semelitani (Id.), Talarences (Id.). Many of the above names are probably corrupt and merely false readings, but we are at a loss what to substitute. On the other hand, the existence of a town called MUNITRATUM or Mytratrum is attested by both Cicero and Pliny, and there seems no sufficient reason for rejecting it as identical with Amestratus, as has been done by many modern geographers, though its site is wholly uncertain. Equally un- known are the following names given by Pliny among the inland towns of the island: Aleta (Aleta), HYDRA or Lydia (Lybra or Liaia), PIATRUR (Piatro), CATUCA or CORTUCA (Kortoga or Kortogo), Legum or Letum (Legor or Lugor), Ancria (Agnura), Iou or Euna (Iou or Hen), and Euchrium (Eugelhio). It would be a waste of time to discuss these names, most of which are probably in their present form corrupt, and are all of them otherwise wholly unknown. On the other hand the existence of NACONOA, mentioned by Stephanus of Byzantium, but not noticed by any other writer, is confirmed by coins. The topography of Sicily is still very imperfectly known. The ruins of its more celebrated cities are indeed well known and have been often described; especially in the valuable work of the Duke of Serra di Falco (Antichità della Sicilia, 5 vols. fol. Palermo, 1834—1839), as well as in the well-known travels of Swinhorne, Sir R. Harne, &c. (Swinhorne's Travels in the Two Sicilies, 2 vols. 4to. Lond. 1783; Sir R. Harne's Classical Tour through Italy and Sicily, 2 vols. 8vo. Lond. 1819; St. Non, Voyage Pittoresque aux Parties et de la Sicile, 5 vols. fol. Paris, 1781; Baci, Previs del' Antichità della Sicilia, 8vo. Palerma, 1817, &c.): but the island has never been thoroughly explored by an antiquarian traveller, like those to whom we are indebted for our knowledge of Greece and Asia Minor. The valuable work of Cluverius (Sicilia Antiqua, fol. Lugd. Bat. 1619) must here, as well as for Italy, be made the foundation of all subsequent researches. But much valuable information is found in the more ancient work of Fazello, a Sicilian monk of the sixteenth century, as well as of his commen- tator Amico, and in the Topographical Dictionary of the latter author. (Thomas Fazelli de Rebus Siciliis Decades Duo, first edit. in fol. Panormi, 1558, republished with copious notes by Amico, 3 vols. fol. Catanae, 1749—1753; Amico, Lexicon Topographicum Siculum, 3 vols. 4to. Catanae, 1759). Much, however, still remains to be done. Many localities indicated by Fazello in the sixteenth century as presenting ancient remains have never (so far as we are aware) been visited by any modern traveller; no good map of the island exists, which can be trusted for topographical details, and there can be little doubt that a minute and careful examination of the whole country, such as has been made of the neighbouring island of Sardinia by the Chev. de la Marmor, would well reward the labours of the explorer. Even the ruins described by Sir R. Harne as existing in the neighbourhood of Stro Croce, or those situated near Vinicarici, a few miles N. of Cape Pachymus and commonly ascribed to Imachara, have never been examined in detail, nor has any clue been ob- tained to their identification. The Itineraries give several lines of route through the island, but many of the stations mentioned are wholly uncertain, and were probably never more than obscure villages or mere solitary posthouses. The first line of route (Itin. Ant. pp. 86—89) proceeds from Messana along the E. coast by Tauromen- num and Acium to Catana, and from thence strikes inland across the centre of the island to Agrigentum; the course of this inland route is wholly uncertain and the names of the three stations upon it, Capit- ionana, Gelasium Philosophiana and Pettisana, are entirely unknown. From Agrigentum it followed the line of coast to Lihyaeum; the stations given are Cena [Cena], Aitara, Ad Aquas (i. e. the Aquae Labohes or Thermae Salinantes), Ad Euturnium Lumarium, and Mazara; all except the 3rd and 5th of very uncertain site. A second route (Itin. Ant. pp. 89. 90) proceeds in the inverse direction from Lihyaeum to Agrigentum, and thence by a more sontherly line, through Calvisiana, Hybla, and Acmae (Palazzolo) to Syracuse, and from thence as before along the E. coast to Messana. A third line follows the N. coast of the island from Lihyaeum by Panormus to Messana. The stations on this line are better known and can for the most part be de- termined: they are, Depanse, Aquae Segestanae (near Segesta; Segesta; Segestum; Purtitare), Hycrea (Muro de Corini), Panormus, Soluntum, Thermae, Cephaloedum, Haleusus (Alaeus), Calacte, Agathium, Tyndaris, and Messana. A fourth route (Itin. Ant. p. 93) crossed the interior of the island from Thermae, where it branched off from the preceding, passing through Euna, Agyrium, Centu- ripa and Artem to Catana. A fifth gives us a line
of strictly maritime route around the southern ex-
tremity of the island from Agrigentum to Syracuse;
but with the exception of Piutis, which is probably
Phintias (Alcotta), none of the stations can be
identified. Lastly, a line of road was in use which
crossed the island from Agrigentum direct to Ta-
normus (Itin. Ant. p. 96), but none of its stations
are known, and we are therefore unable to determine
even its general course. The other routes given in
the Itinerary of Antoninus are only unimportant
variations of the preceding ones. The Tabula gives
only the one general line around the island (crossing,
however, from Calvissina on the S. coast direct to
Syracus), and the cross line already mentioned from
Thermæ to Catana. All discussion of distances
along the above routes must be rejected as useless,
until the routes themselves can be more accurately
determined, which is extremely difficult in so hilly
and broken a country as the greater part of the
interior of Sicily. The similarity of names, which
in Italy is so often a sure guide where all other in-
dications are wanting, is of far less assistance in
Sicily, where the long period of Arabic dominion has
thrown the nomenclature of the island into great
confusion.

E. H. B.

COIN OF SICILIA.

SICILIBBA or SICILIBRA (in the Geogr. Rav.
Sicibba, iii. 5), a place in Africa Propria (Itin. Ant.
pp. 25, 45), variously identified with Basillah and
Haouch Alouina. [T. H. D.]

SICINOS (Σικύνοις: Eth. Σικυνίργας: Sikino), a
small island in the Aegaean sea, one of the Sporades,
lying between Pholegandros and Ios, and containing
a town of the same name. (Scolax, p. 19; Strab.
x. p. 484; Ptol. iii. 13. § 31.) It is said to have
been originally called Omētē from its cultivation of
the vine, but to have been named Sicinos after a son
of Thamus and Oenoē. (Steph. B. s. r. c.; Apoll. Rhod.
i. 623; Schol. ad loc.; Plin. iv. 12. 23; Eutyn.
M. p. 712. 49.) Wine is still the chief production of
the island. It was probably colonised by Ionians.
Like most of the other Greek islands, it submitted
to Norax (Herod. viii. 4), but it afterwards formed
part of the Athenian maritime empire. There are
some remains of the ancient city situated upon a lofty
and rugged mountain, on whose summit stands the
church of S. Marina. There is also still extant an
ancient temple of the Pythian Apollo, now converted
to the church Episkopi (ἡ Ἑπισκόπη). It stands in a
depression between the main range of the moun-
tains, and the summit lying more to the left, upon
which the ruins of the ancient city stand. We
learn from an inscription found there by Ross that it
was the temple of the Pythian Apollo. (Ross,
Reisen auf den Griech. Inseln, vol. ii. p. 149, seq.;
Fiedler, Reise, vol. ii. p. 151, seq.)

SICULI. [Secon.]

SICORIS (Σικόρις, Dom. Cass. xii. 20), a tri-
butary river of the Eburn in Hispania Tarraconensis.
It rose in the Pyrenees in the territory of the Cer-
retani, and separated the countries of the Herogetes
and Lacedaeni. It flowed past Herda, and according
to Vibius Sisævianus (p. 224, ed. Bipont) bore the
name of that town. A little towards it received the
Cinga, and then flowed into the Eurus near
Oegusa. (Cass. B. C. i. 40, 48; Plin. iii. 3. s. 4;
Lucian. iv. 13. seq.) Ausonius describes it as flowing
impetuously ("tortorum," Epist. xxx. 59). Now the
Segre.

T. H. D.

SICULI (Σικυλοί), is the name given by ancient
writers to an ancient race or people that formed one
of the elements in the primitive population of Italy,
as well as Sicily. But the accounts given of them
are very confused and uncertain. We find the
Siculi mentioned; 1, as among the early inhabitants
of Latium; 2, in the extreme S. of Italy; 3, in
Sicily; 4, on the shores of the Adriatic. It will be
convenient to examine these notices separately.

1. The Siculi are represented by Dionysius as
the earliest inhabitants of the country subsequently
called Latium (i. 9), as well as of the southern part
of Etruria; they were an indigenous race, i. e. one
of whose wanderings and origin he bad no account.
They held the whole country till they were expelled
from it by the people whom he calls Aborigines,
descending from the mountains of Central Italy
(ἈΒΟΡΙΓΙΝΕΣ), who made war upon them, in con-
junction with the Pelasgians; and after a long pro-
tracted struggle, were wrested from them one town after
another (Id. i. 9, 16). Among the cities that are
close at present mentioned by him as having once been
occupied by the Siculi, are Tibur, where a part of
the city was still called in the days of Dionysius
(Zυζολόδωρ), Ficulæ, Antemnae, and Tellinae, as well
as Falerii and Fescennium, in the country after-
wards called Etruria (Id. i. 16, 20, 21). The
Siculi being thus finally expelled from their posses-
sions in this part of Italy, were reported to have
migrated in a body to the southern extremity of the
peninsula, from whence they crossed over the straits,
and established themselves in the island of Sicily,
to which they gave the name it has ever since borne.
SICILIA. (Id. i. 22.) Dionysius is the
only author who has left us a detailed account of
the conquest and expulsion of the Siculi, but they
are mentioned by Pline among the races that had
successively occupied Latium (Plin. iii. 5. s. 9); and
this account has been adopted and received into
the tradition.

2. We find the Siculi frequently mentioned in
the southernmost portion of the Italian peninsula, where
they appear in close connection with the Oenotrians,
Morgætes, and Itali, all of them kindred tribes, which
there are good reasons for assigning to the Pelasgic
race. [ΟΝΟΘΙΑ.] It is probable, as suggested by
Strabo, that the Siculi, more than once, mentioned
by Iliomer (Odys. xx. 343, xxiv. 211, &c.), were
the inhabitants of the coast of Italy opposite to
Ibæca; and the traditions of the Epicæian Lo-
crians, reported by Polybius, speak of the Siculi as the
people in whose territory they settled, and with whom
they first found themselves engaged in war. (Polyb.
xxiii. 5, 6.) Numerous traditions also, reported by
Dionysius (i. 22, 73) from Antiochus, Hella-
hnics, and others, concur in bringing the Siculi and
their eponymous leader Siculus (Σικυλός) into close
connection with Italy and the Itali; and this is
confirmed by the linguistic relation which may fairly
be admitted to exist between Σικυλός and Φαλάς
(Niebuhr, vol. i. p. 47) though this is not clear
enough to be in itself conclusive. So far as
our scanty knowledge goes, therefore, we must conclude that the two shores of the Sicilian strait were at one period peopled by the same tribe, who were known to the Greeks by the name of Sicels or Siculi; and that this tribe was probably a branch of the Oenotrian or Pelasgic race. The legends which concern their origin, though delivered from Latin sources, seem to have been a late invention, as we may infer from the circumstance that Sicelus, who is represented by Antiochus as taking refuge with Morges, king of Italy, was called a fugitive from Rome. (Dionys. i. 73.)

3. The Siculi or Siceli were the people who occupied the greater part of the island of Sicily when the Greek colonies were first established there, and continued throughout the period of the Greek domination to occupy the greater part of the interior, especially the more rugged and mountainous tracts of the island. [SICILIA.] The more westerly portions were, however, occupied by a people called Sicani, whom the Greek writers uniformly distinguish from the Siculi, notwithstanding the resemblance of the two names. These indeed seem to have been in their origin identical, and we find Roman writers using them as such; so that Virgil more than once employs the name of Sicani, where he can only mean the ancient Latin people called by Dionysius Siculi. (Virg. Aen. vii. 795, xi. 317.)

4. The traces of the Siculi on the western shores of the Adriatic are more uncertain. Pliny indeed tells us distinctly that Numana and Ancona were founded by the Siculi (Plin. iii. 13. s. 18); but it is by no means improbable that this is a mere confusion, as we know that the latter city at least was really founded by Sicilian Greeks, as late as the time of Dionysius of Syractory (ADO). When, however, he tells us that a considerable part of this coast of Italy was held by the Siculians and Liburnians, before it was conquered by the Umbrians (ib. 14. s. 19), it seems probable that he must have some other authority for this statement; Pliny is, however, the only author who mentions the Siculi in this part of Italy.

From these statements it is very difficult to arrive at any definite conclusion with regard to the ethnographic affinities of the Siculi. On the one hand, the notices of them in Southern Italy, as already observed, seem to bring them into close connection with the Itali and other Oenotrian tribes, and would lead us to assign them to a Pelasgic stock; but on the other hand it must be admitted that Dionysius distinctly separates them from the Pelasgi in Latium, and represents them as expelled from that country by the Pelasgi, in conjunction with the so-called Aequi. Hence the opinions of modern scholars have been divided: Niebuhr distinctly recognizes the Siculi as a Pelasgic race, and as forming the Pelasgic or Greek element of the Latin people; the same view is adopted by O. Müller (Etrusk. pp. 10—16, &c.) and by Alekten (Mitt. Italien, p. 5); while Grotefend (Al. Italien, vol. iv. pp. 4—6), followed by Forbiger and others, regards the Siculi as a Gaulish or Celtic race, who had gradually wandered southwards through the peninsula of Italy, till they finally crossed over and established themselves in the island of Sicily. This last hypothesis is, however, pure conjectural. We have at least some foundation for supposing the Siculi as well as the Oenotrians to be of Pelasgic origin; if this be rejected, we are wholly in the dark as to their origin or affinities.

(SICULON. 989)

SICULUM MARE (tò Σικελικὸν πέλαγος, Pol. Strab. 6c.) was the name given in ancient times to that portion of the Mediterranean sea which bathed the eastern shores of Sicily. But like all similar appellations, the name was used in a somewhat vague and fluctuating manner, so that it is difficult to fix its precise geographical limits. Thus Strabo describes it as extending along the eastern shore of Sicily, from the Straits to Cape Pachynus, with the southern shore of Italy as far as Locri, and again to the eastward as far as Crete and the Peloponnesus; and as filling the Corinthian Gulf, and extending northwards to the Lycian promontory and the mouth of the Ionian gulf. (Strab. ii. p. 123.) It is clear, therefore, that he included under the name the whole of the sea between the Peloponnesus and Sicily, which is more commonly known as the Ionian sea [IONIUM MARE], but was termed by later writers the Adriatic [ADRIATICUM MARE]. Polybius, who in one passage employs the name of Ionian sea in this more extensive sense, elsewhere uses that of the Sicilian sea in the same general manner as Strabo, since he speaks of the island of Cephalonia as extending out towards the Sicilian sea (v. 3); and even describes the Ambracian gulf as an inlet or arm of the Sicilian sea (iv. 63, v. 5). Eratosthenes also, it would appear from Pliny, applied the name of Sicilian Mare to the whole extent from Sicily to Crete. (Plin. iii. 3. 5.) The usage of Pliny himself is obscure; but Mela distinguishes the Sicilian sea from the Ionian, applying the former name to the western part of the broad sea, nearest to Sicily, and the latter to its more easterly portion, nearest to Greece. (Mel. ii. 4. § 1.) But this distinction does not seem to have been generally adopted or continued long in use. Indeed the name of the Sicilian sea seems to have fallen much into disuse. Ptolemy speaks of Sicily itself as bounded on the N. by the Tyrrhenian sea, on the S. by the African, and on the E. by the Adriatic; thus omitting the Sicilian sea altogether (Ptol. iii. 4. § 1); and this seems to have continued under the Roman Empire to be the received nomenclature.

Strabo tells us that the Sicilian sea was the same which had previously been called the Ausonian (Strab. ii. p. 133, v. p. 233); but it is probable that that name was never applied in the more extended sense in which we use the Sicilian sea, but was confined to the portion more immediately adjoining the southern coasts of Italy, from Sicily to the Lycian promontory. It is in this sense that it is employed by Pliny, as well as by Polybius, whom he cites as his authority. (Plin. l.c.)

SICulum (Zemios, Ptol. ii. 16. § 4; Plin. iii. 22; Sicil. Pent. Tob.), a town of Dalmatia, to the E. of Tragurium, on the road to Salona, where Claudius is said to have quartered the veterans. (Ptol. l.c.) From its position it cannot be Sibenicus, with which it has been identified, but may be represented by the vestiges of a Roman station to the NW. of Castel l'ettari, on the Riviere dei Castelli, where a column with a dedicatory inscription to M. Julius Philippus has been lately found, as well as much pottery and Roman tiles. (Wilkinson, Dalmatia, vol. i. p. 176.)

SICYON. 6 and § ZEUS, also ZEUS, Bekker, Aenod. p. 555; Eth. ZEUS, the territory Ξηώρας: Vassilia.)

1. Situation.—Sicyon was an important city of Peloponnesus, situated upon a table-height of no great elevation, at the distance of about 2 miles from the
Corinthian gulf. Strabo (viii. p, 382) correctly describes it as forming a strong hill distant 20 stadia from the sea, though he adds that others made the distance 12 stadia, which may, however, have reference to the lower town built at the foot of the table-height. Upon this height the modern village of Vasi-

iliki now stands. It is defended on every side by a natural wall of precipices, which can be ascended only by one or two narrow passages from the plain. A river flows upon either side of the height, the one on the eastern side being the Asopus, and that on the western side the Hedyssus. When Sicyon was at the height of its power, the city consisted of three parts, the Acropolis on the high tableland at the foot, and a port-town upon the coast. The port-town was well fortified. (Σηκυων χωρὶς, Xen. Hell. vii. 3, § 2; Polyb. v. 27; Paus. ii. 12, § 2; Strab. L. c.)

II. History. — Sicyon was one of the most ancient cities of Greece, and is said to have existed under the name of Αγίαλεια (Αγίαλεα, Paus. ii. 5, § 6) or Αγιαλις (Αγιαλις, Strab. viii. p. 382) long before the arrival of Pelops in Greece. It was also called Μερον (Μεθόν), which was apparently its sacerdotal name, and under which it is celebrated as the dwelling-place of the Iklidos, and as the spot where Prometheus instituted the Helen sacrifices and dedicated Zeus. ( Steph. B. s. v. Σηκυων; Strab. viii. p. 382; Callim. Fragn. 195, p. 513, ed. Ernesti; Hesiod. Theog. 535.) Its name Τελ-

chinia (Τηλεχινία) has reference to its being one of the earliest seats of the workers in metal. (Steph. B. s. v. Σηκυων.) Its name Aigialea was derived from a mythical autochthonous Aigiaulus, and points to the time when it was the chief city upon the southern coast of the Corinthian gulf, the whole of which was called by the same name. Its later name of Sicyon was said to have been derived from an Athenian of this name, who became king of the city, and who is represented as a son of either Μα-

rathon or Μετόν. (Paus. ii. 6, § 5.) This legend points to the fact that the early inhabitants of Sicyon were Ionians. Aigeulxas is said, in some traditions, to have been the son of Inachus, the first king of Argos, and the brother of Phoroneus. A long series of the successors of Aigeulxas is given, among whom one of the most celebrated was the Argive Adrastus, who, being expelled from his own dominions, fled to Polybus, then king of Sicyon, and afterwards succeeded him on the throne. (Eisenh. Chron. p. 11, seq.; August. Civ. Dei, xviii. 2; Paus. ii. 6, §§ 6, 7.) Hemer indeed calls Adrastus first king of Sicyon (Hom. II. ii. 572); and we know that in historical times this hero was worshipped in the city. (Herod. v. 67.) Sicyon was subsequently conquered by Agammenon, who, however, left Hippolytus on the throne: but Sicyon became a tributary city to Mycenae. (Paus. ii. 6, §§ 6, 7; Hom. II. ii. 572, xxix. 299.) Hippolytus was the grandson of Phaestus, who was a son of Hercules; and in consequence of this connection, the inhabitants were not expelled or reduced to subjection upon the conquest of the city by the Dorians under Pheidon, the son of Thebenus, for whom the Dorians conquerors, as in all other Doric states, were divided into three tribes under the names of Hyllaeis, Pamphylia, and Dymanatae, the original Sicyonians were formed into a fourth tribe, under the name of Aigialea, which possessed the same political rights as the other three. (Paus. ii. 6, § 7; Strab. viii. p. 389; Herod. v. 68.) Sicyon was now a Dorian state; and from this time its real history begins. It was at first dependent upon Argos (Paus. l. c.), which was for some time the most powerful state in the Peloponnesus, Sparta being second to it. In the First Messenian War the Sicyonians fought on the side of the Messenians along with the Argives and Arcadians. (Paus. iv. 11. § 1.) In the Second Messenian War, about n. c. 676, Sicyon became subject to the tyranny of the Orthogoridiæ, who governed the city for more than 100 years, and whose rule is praised by Aristotle (Pol. v. 9, § 21) for its mildness. The family of the Orthogoridiæ belonged to the non-Dorian tribe, and the continuation of their rule was perpetuated by the fact of their being supported by the original population against the Doric conquerors. Ortho-

gorida, the founder of the dynasty, is said to have been originally a cook. (Aristot. l. c.; Hellad. ap. Phot. cod. 279, p. 530; Liban. vol. iii. p. 251, ed. Reiske.) In other accounts Andreas is mentioned as the first of the Sicyonian tyrants (Herod. vi. 126; Dion. Fragn. l. v. 14), and it is probable that he is the same person as Orthogoras, as the two names do not occur in the same author. He was succeeded by his son Myron, who gained a chal-

list victory at Olympia in n. c. 648; Myron by Aristonymus; and Aristonymus by Cleisthenes. (Herod. vi. 126; Paus. ii. 8, § 1, vi. 19, § 1.) The latter was celebrated for his wealth and magnifi-

cence, and was also distinguished by his bitter hatred against Argos, and his systematic endeavor to depress and dishonour the Doric tribes. He changed the ancient and venerable names of the three Doric tribes into the insulting names of Hy-

atae, Onoetae, and Choereetae, from the three Greek words signifying the sow, the ass, and the pig; while he declared the superiority of his own tribe by giving it the designation of Archela, or lord of the people. Cleisthenes appears to have continued de-opt till his death, which may be placed about n. c. 560. The democracy perished with him. He left no son; but his daughter Agariste, whom so many suitors wooed, was married to the Athenian Megacles, of the great family of the Alcmaenidae, and became the mother of Cleisthenes, the founder of the Athenian democracy after the expulsion of the Peisistratidae. The names given to the tribes by Cleisthenes continued in use for sixty years after the death of the tyrant, when by mutual agreement the ancient names were restored. (Herod. vi. 126—131; Grote, Hist. of Greece, vol. iii. p. 43, seq.; Dict. of Biogr. art. Cleisthenes.)

A Doric reaction appears now to have taken place, for during a long time afterwards the Sicyonians were the steady allies of the Spartans. In the invasion of Greece by Xerxes (n. c. 480), the Sicyonians sent a squadron of 15 ships to Salamin (Herod. viii. 435), and a body of 3000 hoplites to Plataea. (Herod. ix. 28.) In the interval between the Persian and Peloponnesian wars the territory was twice invaded and laid waste by the Athenians, first under Tolimedes in n. c. 456 (Thuc. i. 108; Paus. i. 27, §§ 5), and a second time under Pericles in n. c. 454 (Thuc. i. 111; Dion. xi. 88). A few years later (n. c. 443) the Sicyonians supported the Megarians in their revolt from Athens. (Thuc. i. 114.) In the Peloponnesian War they sided with Sparta, and sent a contingent of ships to the Peloponnesian fleet. (Thuc. ii. 9, 80, 83.) In n. c. 424 the Sicyonians assisted Brasidas in his operations against the Athenians in the Megarid.
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(Thuc. iv. 70), and in the same year they repulsed a descent of the Athenians under Demostenes upon their territory. (Thuc. iv. 101.) In B.C. 419 they united with the Corinthians in preventing Alcibiades from erecting a fortress upon the Achaean promontory of Ithium. (Thuc. v. 52.) About this time a democratic revolution appears to have taken place, since we find the Macedonians establishing an oligarchical government in Sicyon in B.C. 417. (Thuc. v. 82.) In the wars of Lacedaemon against Corinth, B.C. 394, and against Thebes, B.C. 371, the Sicyonians espoused the side of the Lacedaemonians. (Xen. Hell. iv. 2 § 14, iv. 4 § 7, seq. vi. 4 § 18.) But in B.C. 368 Sicyon was compelled by Epiaminondas to join the Spartan alliance, and to admit a Theban harmost and garrison into the citadel. Euphoros, a leading citizen of Sicyon, taking advantage of these circumstances, and supported by the Arcadians and Argives, succeeded in establishing a democracy, and shortly afterwards made him self tyrant of the city. But being expelled by the Arcadians and Thebans, he retired to the harbour, which he surrendered to Sparta. By the assistance of the Athenians he returned to Sicyon; but finding himself unable to dislodge the Theban garrison from the Acropolis, he repaired to Thebes, in hopes of obtaining, by corruption and intrigue, the banishment of his opponents and the restoration of his own power. Here, however, he was murdered by some of his enemies. (Xen. Hell. vii. 1—3; Diod. xvi. 69, 70; Dict. of Biogr. art. Euphoros.) Sicyon seems, however, to have been favorable to tyrants; for, after a short time, we again find the city in their power. The facility with which ambitious citizens obtained the supreme power was probably owing to the antagonism between the Dorian and old Ionian inhabitants. Demosthenes mentions two Sicyonian tyrants, Aristatus and Epichares, in the pay of Philip (de Cor. pp. 242, 324). In the Lamanian war, after the death of Alexander the Great, B.C. 323, the Sicyonians joined the other Greeks against the Macedonians, (Diod. xviii. 28.) The Thebans and others soon fell into the hands of Alexander, the son of Polysperchon; and after his murder in B.C. 314, his wife Cratesipolis continued to hold the town for Cassander till B.C. 308, when she was induced to betray it to Ptolemy. (Diod. xix. 67, xx. 37.) In B.C. 303, Sicyon passed out of the hands of Ptolemy, being surprised by Demetrios Poliorcetes in the night. It appears that at this time Sicyon consisted of three distinct parts, as already mentioned, the Acropolis, on the hill of Vasilikía, the lower city at its foot, and the port-town. It is probable that formerly the Acropolis and the lower city were united with the port-town, by walls extending to the sea; but the three quarters were now separated from one another, and there was even a vacant space between the lower town and the citadel. Seeing the difficulty of defending so extensive a space with the diminished resources and population of the city, and anxious to secure a strongly fortified place, Demetrios compelled the inhabitants to remove to the site of the ancient Acropolis, which Diiodorus describes as "a site very preferable to that of the former city, the inclosed space being an extensive plain, surrounded on all sides by precipices, so different in aspect that it would not be possible to attack the work with machines." This new city was called Demetrias. (Diod. xx. 102; Plat. Demetr. 25; Paus. ii. 7 § 1; Strab. viii. p. 382.) The name Demetrias soon disappeared; but the city continued to remain upon its lofty site, which was better adapted than most mountain heights in Greece for a permanent population, since it contained a good supply of water and cultivable land. Pausanias (l.c.) represents the lower town as the original city of Aegaeans; but Col. Leake justly remarks, it is more natural to conclude that the city was established upon the hill Vasilikía, which, by its strength and its secure distance from the sea, possesses attributes similar to those of the other chief cities of Greece. Indeed, Pausanias himself confirms the antiquity of the occupation of the hill of Vasilikía, by describing all the most ancient monuments of the Sicyonians as standing upon it. (Leake, Morea, vol. iii. p. 367.) After Demetrias quitted Sicyon, it again became subject to a succession of tyrants, who quickly displaced one another. Cleon was succeeded in the tyranny by Euthydemos and Timotheides; but they were expelled by the people, who placed Cleinias, the father of Aratus, at the head of the government. Cleinias was soon afterwards murdered by Abantidas, who seized the tyranny, B.C. 264. Abantidas was murdered in his turn, and was succeeded by his father Puscas; but he again was murdered by Nicoles, who had held the sovereign power only four months, when the young Aratus surprised the citadel of Sicyon, and delivered his native city from the tyrant, B.C. 251. (Paus. ii. 8 §§ 1—3; Plut. Arat. 2.) Through the influence of Aratus, Sicyon now joined the Achaean League, and was one of the most important cities of the confederacy. (Paus. ii. 8 § 3; Plut. Arat. 9; Polyb. ii. 43.) In consequence of its being a member of the league, its territory was devastated, both by Cleomenes, B.C. 233 (Plut. Arat. 41, Cleom. 19; Polyb. ii. 52), and by the Aetolians, B.C. 221. (Polyb. iv. 13.) In the Roman wars in Greece, Sicyon was favoured by Attalus, who bestowed handsome presents upon it. (Polyb. xvi. 16; Liv. xxxii. 40.) The conquest of Corinth by the Romans, B.C. 146, was to the advantage of Sicyon, for it obtained the greater part of the neighboring territory and the administration of the Isthmian games. (Paus. ii. 2 § 2.) But even before Corinth was rebuilt, Sicyon again declined, and appears in an impoverished state towards the end of the Republic. (Cic. ad Att. i. 19, 20, ii. 1.) After the restoration of Corinth, it still further declined, and its ruin was completed by an earthquake, which destroyed a great part of the city, so that Pausanias found it almost depopulated (ii. 7 § 1). The city, however, still continued to exist in the sixth century of the Christian era; for Hierocles (p. 646, Wess.) mentions New Sicyon (Nea Siconi) among the chief cities of Achaea. The maritime town was probably Old Sicyon. Under the Byzantine empire Sicyon was called Hellas, and the inhabitants Helladics, probably in contradistinction to the surrounding Slavonic inhabitants. (Σικυών, ή γίνε Ελλάς, Νυόδας; των Σικυωνίων των νυν λεγομένων Ελληνδίων, Malala, iv. p. 68, Bonn.) The name Vasilikía (τά Βασιλικά) refers to the ruins of the temples and other public buildings.

III. Art, &c.—Sicyon is more renowned in the artistic than in the political history of Greece. For a long time it was one of the chief seats of Grecian art, and was celebrated alike for its painters and sculptors. According to one tradition painting was invented at Sicyon, where Telephanes was the first to practise the monogram, or drawing in outline.
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(Plin. xxxv. 3. s. 15); and the city long remained the home of painting ("diu illa fuit patria picturarum," Plin. xxxv. 11. s. 40). Sicyon gave its name to one of the great schools of painting, which was founded by Eupamprus, and which produced Pamphilus and Apelles. (Plin. xxxv. 10. s. 36.) Sicyon was likewise the earliest city of statuary in Greece, which was introduced into the city by Dipoenus and Scyllis from Crete about b.c. 560 (Plin. xxxvi. 4); but its earliest native statuary of celebrity was Canaxias. Lysippus was also a native of Sicyon. (Dict. of Biogr. s. c.) The city was thus rich in works of art; but its most valuable paintings, which the Sicyonians had been obliged to give in pledge on account of their debts, were removed to Aine in the ædesilis of M. Scarrus, to adorn his theatre. (Plin. xxxv. 11. s. 40.)

Sicyon was likewise celebrated for the taste and skill displayed in the various articles of dress made by its inhabitants, among which we find mention of a particular kind of shoe, which was much prized in all parts of Greece. (Athen. iv. p. 155; Pollux, vii. 93; Hesych. s. v. Σικόνεια; Auctor, ad Heron. iv. 3; de Orat. l. 54; Ineret. iv. 1121; Fest. s. v. Sicyon.)

IV. Topography of the City.—Few cities in Greece were more finely situated than Sicyon. The hill on which it stood commands a most splendid view. Towards the west is seen the plain so celebrated for its fertility; towards the east the prospect is bounded by the lofty hill of the Acrocorinthus; while in front lies the sea, with the noble mountains of Parnassus, Helicon, and Cithæron rising from the opposite coast, the whole forming a charming prospect, which cannot have been without influence in cultivating the love for the fine arts, for which the city was distinguished. The hill of Sicyon is a tabular summit of a triangular shape, and is divided into an upper and a lower level by a low ridge of rocks stretching right across it, and forming an abrupt separation between the two levels. The upper level, which occupies the southern point of the triangle, and is about a third of the whole, was the Acropolis in the time of Pausanias (Ἰ νῦν Ακρόπολις, ii. 7 § 5).


Pausanias came to Sicyon from Corinth. After crossing the Asopus, he noticed the Olympicum on the right, and a little farther on the left of the road to the tomb of Eupolis of Athens, the comic poet. After passing some other sepulchral monuments, he entered the city by the Cynthisian gate, where was a fountain dropping down from the overhanging rocks, which was therefore called Statum (Σταῦς), or the dropping fountain. This fountain has now disappeared in consequence of the falling in of the rocks. Upon entering the city Pausanias first crossed the ledge of rocks dividing the upper from the lower level, and passed into the Areopolis. Here he noticed temples of Tyche and the Dioscuri, of which there are still some traces. Below the Areopolis was the theatre, the remains of which are found, in conformity with the description of Pausanias, in the ledge of rocks separating the two levels. On the stage of the theatre stood the statue of a man with a shield, said to have been that of Aratus. Near the theatre was the temple of Dionysus, from which a road led past the ruined temple of Artemis Limmata to the Agora. At the entrance of the Agora was the temple of Peitho or Persuasion: and in the Agora the temple of Apollo, which appears to have been the chief sanctuary in Sicyon. The temple of Apollo was described in the ninth Nineum ode of Pindar; and Aratus, when he delivered his native city from its tyrant, gave as the watchword ᾿Απαλῶν ὑπερδέξα. (Plat. Arat. 7.) In the time of Polybius (xvii. 16) a brazen colossal statue of king Attalus I. 10 cubits high, stood in the Agora near the temple of Apollo; but this statue is not mentioned by Pausanias, and had therefore probably disappeared. (Paus. ii. 7 §§ 2—9.) Near the temple of Peitho was a sanctuary consecrated to the Roman emperors, and formerly the house of the tyrant Cleomen. Before it stood the heroæm of Aratus (Paus. ii. 8 §§ 8), and near it an altar of the Isthmian Poseidon, and statues of Zeus Meilichius and of Artemis Patraia, the former resembling a pyramidal, the latter a column. In the Agora were also the council-house (Βουλευτήριον), and a stoa built by Cleisthenes out of the spoils of Cirrus, likewise a brazen statue of Zeus, the work of Lysippus, a gilded statue of Artemis, a ruined temple of Apollo Lycæus, and statues of the daughters of Proetus, of Hercules, and of Hermes Argosaeus. (Paus. ii. 9 §§ 6—7.) The Poecile Stoa or painted stoa, was probably in the Agora, but is not mentioned by Pausanias. It was adorned with numerous paintings, which formed the subject of a work of Polemon. (Athen. xiii. p. 577.)

Pausanias then proceeded to the Gymnasion, which he describes as not far from the Agora. The Gymnasiwm contained a marble statue of Hercules by Scopas; and in another part a temple of Hermes in a sacred inclosure, named Puældice. From thence a road led to two large inclosures, sacred to Asclepius and Aphrodite, both of which were adorned with several statues and buildings. From the Aphrodisian Pausanias went past the temple of Artemis Philæa to the gymnasion of Glænas, which was used for the training of the Ephebi, and which contained statues of Artemis and Hermes. (Paus. ii. 10.) It is evident that this gymnasion was different from the one already described, as Pausanias continues his course towards the sea-side. From thence he turns towards the gate of the city called the Sacred, near which there formerly stood a celebrated temple of Athena, built by Epoxus, one of the mythical kings of Sicyon, but which had been burnt by lightning, and of which nothing then remained but the altar; this temple may perhaps have been
the one sacred to Athena Colocasia, mentioned by Athenaeus (iii. p. 72). There were two adjoining temples, one sacred to Artemis and Apollo, built by Epopeus, and the other sacred to Hera, erected by Adrastus, who was himself worshipped by the people of Sicyon (Herod. v. 68; Pind. Nem. ix. 29). There can be little doubt that these ancient temples stood in the original Acropolis of Sicyon; and indeed Pausanias elsewhere (ii. 5. § 6) expressly states that the ancient Acropolis occupied the site of the temple of Athena. We may place these temples near the northern edge of the hill upon the site of the modern village of Vasilikà; and accordingly the remarkable opening in the rocks near the village may be regarded as the position of the Sacred Gate, leading into the ancient Acropolis. (Leake, Morea, vol. iii. p. 372.)

In descending from the Heraeum, on the road to the plain, was a temple of Demeter; and close to the Heraeum were the ruins of the temple of Apollo Carneius and Hera Prodromia, of which the latter was founded by Phalces, the son of Temenus (Paus. ii. 11. §§ 1, 2.)

The walls of Sicyon followed the edge of the whole hill, and may still be traced in many parts. The direction of the ancient streets may also still be
SICYON.

followed by the existing foundations of the houses; they ran with mathematical precision from NE. to SW., and from NW. to SE., thus following the rule of Vitruvius. Few of the ruins rise above the ground; but there is a Roman building better preserved, and containing several chambers, which lies near the ridge separating the two levels of the hill. Leake supposes that this building was probably the praetorium of the Roman governor during the period between the destruction of Corinth by Mummianus and its restoration by Julius Caesar, when Sicyon was the capital of the surrounding country; but more recent observers are inclined to think that the ruins are those of baths. West of this building are the theatre and the stadium; and the modern road which leads from Valliscri to Symphalms runs between this Roman building and the theatre, and then through a portion of the stadium. The theatre was cut out of the rock, separating the two levels of the hill, as already described; its total diameter was about 400 feet, and that of the orchestra 100. Each wing was supported by a mass of masonry, penetrate by an arched passage. To the NW. of the theatre are the remains of the stadium, of which the total length, including the seats at the circular end, is about 650 feet. Col. Leake remarks that "the stadium resembles that of Messene, in having had seats which were not continued through the whole length of the sides. About 80 feet of the rectilinear extremity had no seats; and this part, instead of being excavated out of the hill like the rest, is formed of factitious ground, supported at the end by a wall of polygonal masonry, which still exists."

There are also, in various parts of the hill, remains of several subterraneous aqueducts, which supplied the town with water. The opening of one of them is seen on the SE. side of the theatre; and there is another opening now walled up W. of the modern village. The tyrant Nicocles escaped through these subterraneous passages when Sicyon was taken by Aratus. (Plut. Arat. 9.)

V. Topography of the Sicyonians. — The territory of Sicyon was very small, and, in fact, was little more than the valley of the Asopus. In the upper part of its course the valley of the Asopus is confined between mountains, but near the sea it opens out into a wide plain, which was called Asopia. (Ant. Strab. viii. p. 382, ix. p. 408; Paus. ii. 1. § 1.) This plain was cultivated for its fertility (μεγά σφραγίς ἐπὶ τῷ τῇ Σικυώνων πεδίῳ γαζωτείς, Lucian, Iiron. c. 18), and was especially adapted for the cultivation of the olive. ("Sicyon a harca, Virg. Georg. ii. 519; Or. Ep. ex Pont. iv. 15, 10; Stat. Theb. iv. 54.) The neighbouring sea supplied an abundance of excellent fish. (Athên. i. 27.)

It was separated from the Corinthia on the E. by the river Nemea, and from the territory of Pellene on the W. by the Styx; and on the S. it was bounded by the territories of Philus and Cleanea. At one time the territory of Sicyon must have extended even beyond the Styx, since Goussas or Donessa, which lies W. of this river, is described by Pausanias as belonging to the Sicyonians. (Pellene, p. 571, a.) Between the Helisson and the Styx was probably the river Selleias, with the neighbouring village of Ephyra, mentioned by Strabo (vii. p. 335). (Ephyr. No. 3.) Sixty stadia S. of Sicyon, and near the frontiers of Philia, was Titan or Titana, the most important of the dependencies of Sicyon. (Titan.) Forty stadia beyond Titana was Phillus; but this rock, which was too narrow for carriages, was not the direct road from Sicyon to Phillus. The direct road was to the right of the Asopus; and the circumvallations round Titana to the left of that river. Between these two roads, at the distance of 20 stadia from Sicyon, was a sacred grove, containing a temple of the Ennead. (Paus. ii. 11. § 3, seq.) East of Sicyon was Epieicis, on the river Nemea. (Epieicis.) In the same direction was the fortress Derak. (Δηρακ. Xen. Hell. vii. i. § 22.) There was also a fortress Phoeiba, taken by demmionius in his march through the valley of the Asopus; it is probably the same place as Euphia. (Dem. Phœiba.) Strabo (ix. p. 412) mentions a demus Phœiba in the Sicyonia. (Hagen, Sicyonia, Regimont. p. 831; Gump. Sic. epinoticiorum Spec. Bore. 1832, Torg. 1834; Bobr. De Sicyoniis Topographia, Regimont. 1839; Leake, Moreva, vol. iii. p. 351, seq.; Boblave, Recherches, &c. p. 30, seq.; Ross, Reisen im Peloponnes, p. 39, seq.; Curtius, Peloponnesiaca, vol. ii. p. 452, seq.; Beulé, Etudes sur le Peloponnes, p. 343, seq.)

COIN OF SICYON.

SIDE (Σίδης), a place in Boeotia, celebrated for its pomegranates. Hence the Boeotians called this fruit εἰδῆν, though the more usual name was φυλός. As the Athenians are said to have contended with the Boeotians for the possession of the place, it must have been upon the borders of Attica, but its exact site is unknown. (Ath. xiv. pp. 650, 651.)

SIDE (Σίδης; Σίδηνης), a town with a good harbour on the coast of Pamphilus, 50 stadia to the west of the river Melas, and 550 east of Attalica. (Stad. Mar. Mag. § 214, foll.) The town was founded by Cumae in Aeolia. (Sylv. Peripil. p. 40; Strab. xiv. p. 667, comp. p. 664; Steph. B. s. r.; Pomp. Mela, i. 15.) Ariian (Arab. i. 26), who admits the Cumaean origin of the place, relates a tradition current at Side itself, according to which the Sideans were the most ancient colonists sent out from Cumae, but soon after their establishment in their new home forgot the Greek language, and formed a peculiar idiom for themselves, which was not understood even by the neighbouring barbarians. When Alexander appeared before Side, it surrendered and received a Macedonian garrison. In the time of Atticines the Great, a naval engagement took place off Side between the fleet of Atticines, commanded by Hannibal, and that of the Rhodians, in which the former was defeated. (Liv. xxv. 13, 18, xxvii. 23, 24.) Polybius (v. 73) states that there existed great enmity between the people of Side and Aspendus. At the time when the pirates had reached their highest power in the Mediterranean, they made Side their principal port, and used it as a market to dispose of their produce and booty by auction. (Strab. xiv. p. 664.) Side continued to be a town of considerable importance under the Roman emperors, and in the ultimate division of the province it became the metropolis of Pamphilus Trias. (Hend. l.
SIDE.

[Page 682; *Concil. Const.* ii. p. 240.) The chief divinity of this city was Athena, who is therefore seen represented on its coins, holding a pomegranate (εἰπὼν) in her hand. (Sestini, *Num. Fam.* p. 392, fol.; comp. Xenoph. *Anab.* i. 2. § 12; Cicero, *ad Fam.* iii. 6; Athen. viii. 364; *Paus.* viii. 28. § 2, *Pol.* vi. 8. § 17, viii. 31.) The exact site of ancient Side, which is now called Eskey Adalia, as well as its remains, have been described by modern travellers. Bennfort (*Karamania*, p. 146, fol.) who gives an excellent plan of the present condition of the place, states that the city stood on a low peninsula, and was surrounded by walls; the part facing the land was of excellent workmanship, and much of it is still perfect. There were four gates, one from the country and three from the sea. The agora, 180 feet in diameter, was surrounded by a double row of columns. One side of the square is at present occupied by the ruins of a temple and portico. The theatre appears like a lofty acropolis rising from the centre of the town, and is by far the largest and best preserved of any seen in Asia Minor. The harbour consisted of two small bays, connected by a narrow strip of land, which was separated from the sea by a sand bank. The earliest coins of Side are extremely ancient; the inscriptions are of a bastard character, resembling the Phoenician, and the imperial coins exhibit the proud titles of *Λατρεία τοῦ θεοῦ* and *τελευταίον* en ισημερία. (Eckhel, *vol. iii.* pp. 44, 161; Spattheim, *De Usum et Praest.* Num. p. 579; Fellows, *Asia Minor,* p. 201; Leake, *Asia Minor,* p. 195, fol.) Respecting Side, the ancient name of Polemonium, see *Polemonius.* [L.S.]

SIDE (Σίδηνα), a town on the eastern coast of Laconia, a little N. of the promontory Malea. It was said to have existed before the Dorian conquest, and to have derived its name from a daughter of Danaus. The inhabitants were removed by the Dorians conquerors to the neighbouring town of Benea. It probably occupied the site of the monastery of St. George, where there is a port. (Scylax, p. 17; *Paus.* iii. 22. § 11; Boblaye, *Recherches,* c. p. 99; Curtius, *Peisargos,* vol. ii. p. 297.)

SIDE'NE (Σίδηνη). 1. A town of Myisia, on the river Granicus, which was destroyed by Croesus, and was never rebuilt: in consequence of a curse pronounced on the site by the destroyer. (Strab. xii. pp. 557, 601.)

2. A town in Lycia, mentioned only by Stephanus B. (s. c.) on the authority of the *Lexicaci of Xanthian.*

3. A district on the coast of Pontus, about the mouth of the river Sidrene, which derived its name from the town of Side, afterwards called Polemonium. The greater part of the district was formed by the deposits of the river (Strab. i. p. 52, ii. p. 126, xii. pp. 547, 548, 556; *Plin.* vi. 4.)

SIDE'NI (Σίδηνοι), a people of Arabia Felix, placed by Ptolemy between the Thamytidae on the north, and the Darrae on the south, on the Eunatia gulf (vi. 7. § 4). Mr. Forster identifies them with the *Ilyheunu* tribe of Barckhardt, in the north of the _Hetyaz_, extending along the coast between the _Jebel Hormus_ (nearly identical with the Hippos Muas —both meaning Horse-mountain—even of Ptolemy), to Yenbo. “All the circumstances, of name, locality, and neighbourhood,” he says, “concur to prove their identity.” (Arabia, vol. i. p. 126.) [G. W.]

SIDE'NI (Σίδηνωι, Σίδηνοι, Σιδηνοί), a German tribe on the coast of the Baltic, between the mouth of the river Suedus and that of the Vindus. (Ptol. ii. 11. § 14.) It is possible that Sidini (Σίδηνοι) is only a corrupt form of the name of this tribe, and that of the Sidini (Σίδηνοι) of the *Itineraries.* [L. S.]

SIDE'NUS, a small river of Pontus, having its sources in Mount Paryadres, and flowing through the district of Sidene into the Euxine; at its mouth was the town of Side or Polemonium (Plin. vi. 4), from which the river is now called *Polemonian Chai.* (Comp. Hamilton, *Researches,* i. p. 270.) [L. S.]

SIDE'NI, a river of Hyrcania, mentioned by Pliney (vi. 16, s. 18), which flowed into the Caspian sea. It cannot be determined to which river he refers, but he states from it the Caspian sea was called the Hyrcanian. [V.]

SIDE'NIUS (Σίδηνωιοι), according to Scylax (p. 39) a promontory and a port-town on the coast of Lycia. The same place seems to be meant in Stephanus B. (s. v. Σίδηνωιοι), when he calls Sidarua a town and harbour. Col. Leake (Asia Minor, p. 189) has shown that the town of Siderus is in all probability no other than Olympus, on the south of Phaselis. [L. S.]

SIDE'NIINY (Σίδηνινι), a people of Central Italy bordering on the Samnites and Campanians. In the time of the geographers they had disappeared as a people, or been absorbed into the natural confederation of the Campanians (Strab. v. p. 237), but at an earlier period they appear as a wholly independent people. Their chief city was Tenumum, on the E. slope of the volcanic mountain group of Rocca Monfina: but they had at one time extended their power considerably further to the N. and up the valley of the Laris, as the territory of Fregellae is said to have been subject to them, before they were dispossessed of it by the Volscians (Liv. vii. 22). It is clear however that this extension of their limits was of short duration, or at all events had ceased before they first appear in history. Strabo tells us expressly that they were an Ocean tribe (l. c.), and this is confirmed by the coin of Tenumum still extant, which have Ocean inscriptions. They were therefore closely allied to the neighbouring tribes of the Campanians on the S. and the Aurunci and Ausones on the W. Hence Virgil associates the inhabitants of the Sidicinian plains ("Sidicinae aqua," *Aen.* vii. 727) with the Aurunci and the inhabitants of Cales. The last city is assigned by Silius Italicus to the Sidicini, but this is opposed to all other authorities (Sil. *Ital.* viii. 511). The name of the Sidicini is first mentioned in history in n. c. 343, when they were attacked by the Samnites, who had been long pressing upon their neighbours the Volscians. Unable to contend with these formidable assailants, the Sidicini had recourse to the Campanians, who sent an army to their assistance, but were already defeated (Liv. vii. 29, 50), and being in their turn threatened by the whole power of the Samnites, invoked the assistance of Rome. During the war which followed (the First Samnite War), we lose sight altogether of the Sidicini, but by the treaty which was concluded with it (n. c. 341) it was particularly stipulated that the Samnites should be at liberty to pursue their ambitious designs against that people (id. vii. 1, 2). Thus abandoned by the Romans to their fate the Sidicini had recourse to the Latins (who were now openly shaking off their connection with Rome) and the Campanians: and the Samnites were a second time drawn off from...
their special attack on this petty people to oppose a more powerful coalition (Ib. 2, 4, 5). It is clear that the Sidicini took part as allies of the Latinus and Campanians in the war that followed; but we have no account of the terms they obtained in the general settlement of the peace in B.C. 338. It is certain, however, that they retained their independence, as immediately afterwards we find them engaging in a war on their own account with their neighbours the Auruncans. The Romans espoused the defence of the latter people, but before they were able to take the field, the Auruncans were compelled to abandon their ancient city, which was destroyed by the Sidicini in the Romano-Italician war. The Auruncian consul of Cales had lost on this occasion been induced to make common cause with the Sidicini, but their combined forces were easily defeated by the Roman consul. Cales soon after fell into the hands of the Romans; but though the territory of the Sidicini was overrun by the consuls of B.C. 332, who established their winter-quarters there to watch the movements of the Samnites, their city of Teanum still held out (Ib. 16, 17). Nor do we know at what time it fell into the power of the Romans, or on what terms the Sidicini were ultimately received to submission. But it is probable that this took place before B.C. 297, when we are told that the consul Decius Mus advanced to attack the Samnites "per Sidicum agrum" in a manner that certainly implies the district to have been at that time friendly, if not subject, to Rome (Liv. x. 14).

After this the name of the Sidicini never appears in history as that of a people, but their territory (the "Sidicini ager") is mentioned during the Second Punic War, when it was traversed and ravaged by Hannibal on his march from Carthage to Rome (Liv. xxvi. 9). The Sidicii seem to have gradually come to be regarded as a mere portion of the Campanian people, in common with the Ausoniuni of Cales and the Auruncai of Suessa, and the name still occurs occasionally as a municipal designation equivalent to the Teanaces (Liv. xxvi. 13; Cic. Philh. ii. 41). Strabo speaks of them in his time as an extinct tribe of Oscan race; and under the Roman Empire the only trace of them preserved was in the epitaph of Sidicium, which still continued to be applied to the city of Teanum. (Strab. v. p. 237; Plin. iii. 5. s. 9; Pol. iii. 1. § 68; Sil. Ital. v. 551, xii. 524.)

[Teanum.] [E. B.]

SIDO'DONE (Σιδόδον, or Σιδόνιον, Arran Ind. c. 37.), a small place on the coast of Campania, noticed by Arran in Nechus's voyage. Kemp- thorne thinks that it is represented by a small fishing village called Mogent; but Muller suggests, what seems more probable, that is the present Dem. (Geog. Gracc. Minor. p. 339, ed. Müller. Paris, 1855.)

SIDOLOCUS or SIDOLECUS, in Gallia, is mentioned by Ammianus Marcellinus when he is speaking of Julian's march from Augustodunum to Autissiodorum. Sido locus is supposed to be Stalieu [Chasta]. (G. L.)

SIDUN (Σιδών: Fth. Σιδώνερον), a very ancient and important maritime city of Phoenicia, which, according to Josephus, derived its origin and name from Sidon, the firstborn son of Canaan (Gen. x. 15; Joseph. Ant. i. 6. § 2), and is mentioned by Moses as the northern extremity of the Canaanitish settlements, as Gaza was the southermest (Gen. x. 19); and in the blessing of Jacob it is said of Zebulun "his border shall be unto Sidon." (xviii. 12.) At the time of the Exodus of the children of Israel, it was already distinguished by the appellation of "the Great" (Josh. xi. 8; compare in LXX. ver. 2), and was in the extreme north border which was drawn from Mount Hor in Num. xxxiv. 7) on the east to Great Sidon, where it is mentioned in the border of the tribe of Asher, as also in "the strong city of Tyre." (Josh. xix. 28, 29.) It was one of several cities from which the Israelites did not dispossess the old inhabitants. (Judg. i. 31.)

As the origin of this ancient city, and the vexed question of its priority and preexistence of Tyre, its history has been the subject of much investigation. Even in modern times, when the political government, its religious and civil history, and its manufactures, have all been noticed under Phoenicia, it only remains in this place to speak of its geographical position and relations so far as they either serve to illustrate, or are illustrated by, its history.

It is stated by Josephus to have been a day's journey from the site of Dan, afterwards Paneas (Ant. v. 3 § 1). Strabo places it 400 stadia S. of Berytus, 200 N. of Tyre, and describes it as situated on a fair haven of the continent. He does not attempt to settle the questions between the rival cities, but remarks that while Sidon is most celebrated by the poets (of whom Homer does not so much as name Tyre), the colonists in Africa and Spain, even beyond the Pillars of Hercules, showed more honour to Tyre (xvi. 2. §§ 22, 24). Herodotus's account of the origin of the race has been given under Phoenicia (p. 607, b.), and is shown to be in accordance with that of other writers. Justin follows it, but gives a different etymology of the name: "Condita urbe, quam piscum uerbicat Sidonam appellaverunt, nam piscem PhoeniciSidons vocant," but this is an error corrected by Michaels and Gesenius (Lec. s. v. [="#"],) who derive it from ΤΥΡΟ, "to hunt or snare" game, birds, fish, &c., indifferently, so that the town must have derived its name from the occupation of the inhabitants as fishers, and not from the abundance of fish, as Ritter refers to the parallel case of Beth-saida on the sea of Tiberias. (Erod. v. κενον, Syrion, vol. iv. p. 43.) Pliny, who mentions it as "artifici vitri Thebarumque Boecotiarum parentes," places "Surepta et Ornithion oppida" between it and Tyre (v. 19). It is reckoned xxx. m. p. from Berytus, xxiv. from Tyre, in the itinerary of Antoninus (p. 149). But the Itinerary Hierosolymitanum reckons it xxviii. from Berytus, placing Heloise and Parphion between (p. 584). Syclyax mentions the closed harbour of Sidon (Συκληας η τερας, p. 42, ed. Hudson.), which is more fully described by a later writer, Achilles Tatius (circ. A. D. 500), who represents Sidon as situated on the Assayan sea, itself the metropolis of the Phoenicians, whose citizens were the ancestors of the Thebans. A double harbour shelters the sea in a wide gulf, for where the bay is closed on the right hand side, a second mouth has been formed, through which the water again enters, opening into what may be regarded as a harbour of the harbour. In this inner basin, the vessels could lie securely during the winter, while the outer one served for the summer. (Cited by Italh., Phal. p. 1012.) This inner port Beloch conjectures, with great probability, in the closed port of Syclyax, and to be identified with the second harbour described by Strabo at Tyre, where he says there was one closed and another open harbour, called the Egyptian. The best account of
the site is given by Pococke. "It was situated," he says, "on a rising ground, defended by the sea on the north and west. The present city is mostly on the north side of the hill. The old city seems to have extended further east, as may be judged from the foundation of a thick wall, that extends from the sea to the east. About two thousand years ago it was probably bounded by a rivulet, the large bed of which might serve for a natural fosse; as another which might be on the north side, if the city extended so far, as some seem to think it did, and that it stretched to the east as far as the high hill, which is about three quarters of a mile from the present town. . . . The north side of the town, there are great ruins of a fine fort, the walls of which were built with very large stones, 12 feet in length, which is the thickness of the wall; and some are 11 feet broad, and 5 deep. The harbour is now choked up . . . This harbour seems to be the minor port mentioned by Strabo (xvi. p. 756) for the winter; the outer one probably being to the north in the open sea between Sidon and Tyre (?), where the shipping rides in safety during the summer season." (Observations Palestine, p. 86.)

The sepulchral graves are cut in the rock at the foot of the hill; and some of them are adorned with pilasters, and handsomely painted.

The territory of the Sidonians, originally circumscribed towards the north by the proximity of the hostile Gibbites, extended southwards to the tribe of Zebulus, and Mount Carmel; but was afterwards limited in this direction also by the growing power of their rivals the Tyrians. (Ritter, l. e. p. 43, &c.) The coins of Sidon are very numerous, belonging to two epochs: the former that of the Seleucidae, from Antiochus IV. and onwards; the latter commencing with A. v. c. 643, which is found on coins of Trajan and Hadrian. They commonly represent a ship, the most ancient emblem of the maritime pre-eminence of Sidon, sometimes an eagle, sometimes Astarte with a crown, spear, &c., with the legend ΣΙΔΩΝΟΣ ΘΕΑΣ. (Eckel, vol. ii. pp. 364, 373.)

SIDONEΣ (Σίδωνες), a tribe in the extreme east of Germany, about the sources of the Vistula (Ptol. ii. 11. § 21), and no doubt the same which appears in Strabo (vii. p. 306) under the name of Σίδωνες, as a branch of the Bastarnae. [L. S.]

SIDΟΝΙΑ. [Πεδονία.]

SIDUS (Σίδου, Σιδούστικα κόμη, Hesych.: Eth. Σιδόστου), a village in the Corinthia, on the Saronic gulf, between Cronmyon and Schoemata. It was taken by the Lacedaemonians along with Cronmyon in the Corinthian War, but was recovered by the Peloponnesians. (Xen. Hell. iv. 4, § 13, iv. 5, § 19.) It probably stood in the plain of Suseia. (Sylla; Steph. B. s. v.; Plin. iv. 7. s. 11; Boblaye, Recerc hes, s. c. p. 32; Lekke, Peloponnesiana, p. 397; Curtius, Peloponnesos, vol. ii. p. 555.)

SIDUSAΣ (Σιδούσσα), a small town of Ionia, belonging to the territory of Erythrae. (Thucyd. viii. 24; Steph. B. s. v.) Pliny (v. 38) erroneously describes it as an island off the coast of Erythrae. It is evident that the place also bore the name of Sidus (Σίδου), as Stephanus B. (s. v.) mentions a town of this name in the territory of Erythrae. [I. S.]

SIDYMA (Σιδύμα; Eth. Σιδυμαίος), a town of Lycia, on the southern slope of Mount Cragus, to the north-west of the mouth of the Xanthus. (Plin. v. 28; Steph. B. s. v.; Plut. v. 3. § 5; Hierocles, p. 684; Cedrenus, p. 344.) The ruins of this city, on a lofty height of Mount Cragus, have first been discovered and described by Sir C. Fellows. (Lyceia, p. 151, fol.) They are at the village of Toortowcar Hisâl, and consist chiefly of splendidly built tombs, abounding in Greek inscriptions. The town itself appears to have been very small, and the agora, agoras, and temples, are of diminutive size, but of great beauty. [L. S.]

SIELEDIVA. [Λαπρομάνη.]

SIGA (Σίγα, Ptol. iv. 2. § 2), a commercial town of Mauritania Caesariensis, seated near the mouth of a river of the same name in a large bay. The mouth of the river formed the port of the city, at a distance of 3 miles from it (Sigensis Pertus, Htin. Ant. p. 13), opposite to the island of Acra, on the highroad, and near Cirta, the residence of Syphax. (Strab. xvii. p. 829; Plin. v. 2. s. 1.) In Strabo's time it was in ruins, but must have subsequently restored, since it is mentioned in the Itinerary (p. 12) as a Roman municipium. (Comp. Ptol. l. c.; Mela. i. 5; Scylax, 51, 52.) According to Shaw (Travels, p. 12), who, however, did not visit the place, its ruins are still to be seen by the present Touchon; others identify it with the Aresch- taud of the Arabs, at the mouth of the Tafina, near Rasam. [T. H. D.]

SIGA (Σίγα, Ptol. iv. 2. § 2), a river of Mauritania Caesariensis, falling into a bay of the sea opposite to the island of Acra (now Caractes). Scylax (p. 51) calls it Σίγος. Probably the present Tafina. [T. H. D.]

SIGEUM (Σιγεύον or ἢ Σιγευδα ἴταρα), a prominence in Tros, forming the north-western extremity of Asia Minor, at the entrance of the Hellespont, and opposite the town of Elains, in the Thracian Chersonesus. Near it the naval camp of the Greeks was said to have been formed during the Trojan War. (Herod. v. 65. 94; Thucyd. viii. 101; Strab. xii. pp. 595, 603; Pompey Mela, l. 15; Plin. v. 33; Plut. v. 2. § 3; Serv. ad Aen. ii. 312.) This prominence is now called Tenishiher.

Near this prominence was situated the town of Sigeum, which is said to have been an Aeolian colony, founded under the guidance of Archelaus of Mytilene, who used the stones of ancient Troy in building this new place. But some years later the Athenians sent troops under Phrynos and expelled the Mytileneans; and this act of violence led to a war between the two cities, which lasted for a long time, and was conducted with varying success. Pittacus, the wise Mytilenean, is said to have slain Phrynos in single combat. The poet Alcaeus also was engaged in one of the actions. The dispute was at length referred to Periander, of Corinth, who decided in favour of the Athenians. (Strab. xiii. p. 599; Herod. v. 95; Steph. B. s. v.; Diod. Laér. i. 74.) Henceforth we find the Pisistratidae in possession of Sigeum, and Hippia, after being expelled from Athens, is known to have retired there with his family. (Herod. v. 65.) The town of Sigeum was destroyed by the inhabitants of Ilium soon after the overthrow of the Persian empire, so that in Strabo's time it no longer existed. (Strab. xiii. p. 600; Plin. v. 33.) A hill near the site of the town is still called Achiilia, in antiquity to contain the remains of Achilles, which was looked upon with much veneration that gradually a small town seems to have risen around it, under the name of Achilleum [Achileum]. This tomb, which was visited by Alexander the Great, Julius 3 s 3
Caesar, and Germanicus, is still visible in the form of a mound or tumulus. [L. S.]

SIGMAN (Σιγμαν), a river in Gallia. Ptolemy (iii. 7. § 2) places the mouth of the Sigman between the Aturia (Adour) and the Garonne; and between the Sigman and the Garonne he places Carinum Promontorium. [CURIANXU.] Marcianus (Peripl.) who has the name Sigmanus, gives two distances between the mouth of the Adour and that of the Sigman, one of which is 500 and the other 450 stadia. We cannot trust either the latitudes of Ptolemy or the distances of Marcian along this coast. There is no river between the Adour and the Garonne that we can suppose to have been marked down by the ancient charting ships to the exclusion of the Legre, which flows into the Bassin d’Arcachon. But Gessellus supposes the Sigman to be the Minismis, which is about half-way between the Adour and the Bassin d’Arcachon. [G. L.]

SIGNIA (Σιγνία: Lth. Signinum; Segni), an ancient city of Latium, situated on a lofty hill at the NW. angle of the Volscian mountains, looking down upon the valley of the Sacco. It is represented by ancient authors as bounded by Tarquinus Serafinus, at the same time with Circei. (Liv. i. 53; Dionys. iv. 63.) No trace of it is found before this; its name does not figure among the cities of the Latin League or those of which the foundation was ascribed to Alba; and the story told by Dionysins (I. c.), that it originated at first in a fortuitous settlement of some Roman troops encamped in the neighbourhood, which was afterwards enlarged and strengthened by Tarquin, certainly points to the fact of its being a new town, and not, like so many of the Roman colonies, a new settlement in a previously existing city. It passed, after the election of Tarquin, into the hands of the Roman Republic, as it was attacked in n. c. 497 by Sextus Tarquinius, who in vain endeavoured to make himself master of it (Dionys. v. 58). A few years later, it received a fresh colony, to recruit its exhausted population (Liv. ii. 21). From this time it appears to have continued a dependency of Rome, and never, so far as we learn, fell into the power of the Volsciains, though that people held all the neighbouring mountain country. Signia must indeed, from its strong and commanding position, overlooking all the valley of the Teverus and the broad plain between it and Latium, have been of the utmost importance to the Romans and Latins, especially as securing their communications with their allies the Hernicans. In n. c. 340 the Signians shared in the general defection of the Latins (Liv. viii. 3), but we have no account of the part they took in the war that followed, or of the terms on which they were received to submission. We know only that Signia became again (as it had probably been before) a Colonia Latina, and is mentioned as such during the Second Punic War. On that occasion it was one of those which continued faithful to Rome at the most trying period of the war (Liv. xxvii. 10), and must therefore have been still in a flourishing condition. On account of its strong and secluded position we find it selected as one of the places where the Carthaginian hostages were deposited for safety (Id. xxxii. 2); but this is the last mention of it that occurs in history, except that the battle of Sacripontus is described by Plutarch as taking place near Signia (Plut. Sull. 28). That decisive action was fought in the plain between Signia and Praeneste [Sacripontes]. It, however, certainly continued during the later ages of the Republic and under the Empire to be a considerable municipal town. It received a fresh body of colonists under the Triumvirate, but it is doubtful whether it retained the rank of a Colonia. Pliny does not reckon it as such, and though it is termed "Colonia Signina," in some inscriptions, these are of doubtful authenticity. (Strab. v. p. 237; Plin. iii. 5. s. 9; Sil. Ital. viii. 378; Lib. Colon. p. 237; Luzzi, de Col. p. 339; Gruter, Inscr. p. 490. 5, &c.)

Signia was chiefly settled under the Roman Empire for its wine, which, though harsh and astringent, was valuable for its medicinal qualities, and seems to have been extensively used at Rome (Strab. v. p. 237; Plin. xiv. 6. s. 8; Athen. i. p. 27; Sil. Ital. l. c; Martial, xiii. 116; Cels. de Med. iv. 5.) Its territory produced also pears of a celebrated quality (Juvin. vi. 73; Plin. xv. 15. s. 16; Colum. v. 10. § 18; Macrobr. Sot. ii. 15), as well as excellent vegetables, which were sent in large quantities to Rome (Colum. x. 131). Those last were grown on a hill near the city, called by Columella Mons Lepinus, apparently one of the underfalls of the Volscian mountain; there is no authority for applying the name (as modern writers have frequently done) to the whole of that mass of mountains [LEPINUS MONS]. Signia also gave name to a particular kind of cement known as "opus Signinum," and extensively employed both for pavements and reservoirs of water (Plin. xxxv. 12. s. 46; Colum. i. 6. § 12, viii. 15. § 3; Vitruv. viii. 7. § 14).

The modern town of Segni (a poor place, with about 3500 inhabitants) occupies a part only of the site of the ancient city. The latter embraced within the circuit of its walls the whole summit of the hill, which stands boldly out from the Volscian mountains, with which it is connected only by a narrow neck or isthmus. The line of the ancient walls may be traced throughout its whole extent; they are constructed of large masses of stone (the hard limestone of which the hill itself consists), of polygonal or radially squared form, and afford certainly one of the most remarkable specimens of the style of construction commonly known as Cyclopean or Pelasgic, of which striking instances are found also in other cities in this part of Latium. The city had in all five gates, two of which still retain their primitive construction; and one of these, known as the Porta Sacripontis or Porta Sacripontes, has been pointed out as the rudest and most massive Cyclopean construction. The architrave is formed of single masses of stone not less than 12 feet in length, laid across from one impost to the other. This gate has been repeatedly figured*; another, less celebrated but scarcely less remarkable, is found on the SE. side of the town, and is constructed in a style precisely similar. The age of these walls and gates has been a subject of much controversy; on the one hand the rude and massive style of their construction, and the absence of all traces of the arch in the gateways, would seem to assign them to a remote and indefinite antiquity; on the other hand, the historical notices that we possess concerning Signia all tend to prove that it was not one of the most ancient cities of Latium, and that there could not have existed a city of such magnitude previous to the settlement of the Roman colony under Tarquin. (For the discussion of this question as well as for

* The annexed figure is taken from that given by Abeken (Mitt. Italien, pl. 2).
the description of the remains themselves, see the *Annali dell' Instituto Archeologico* for 1892, pp. 78—87, 357—360; *Classical Museum*, vol. ii, pp. 167—170; *Abeken, Mittel Italien*, p. 140, &c.) The only other remains within the circuit of the walls are a temple (now converted into the church of S. Pietro) of Roman date, and built of regularly squared blocks of tufa; and nearly adjoining is a circular reservoir for water, of considerable size and lined with the "opus siculum." ( *Annali*, l. c. p. 82.) Several inscriptions of imperial date are also preserved in the modern town. [E. H. B.]

**GAGE OF SIGNIA.**

SIGRANE (γε Σigranei, Strab. xii. p. 325), a district of Media Atropatene, near the Caspian Gates. Ptolemy calls it Σιγρανεις (vii. 2, § 6).

SIGRIUM (Σιγριον), the westernmost promontory of the island of Lesbos, which now bears the name of Sigri (Strab. xiii. pp. 616, 618.) Stephanus B. (π. v.) calls Sigrium a harbour of Lesbos. [L. S.]

SIGULONES (Σιγουλόνες), a German tribe mentioned by Ptolemy (ii. 11, § 11) as inhabiting the Cimbrian Chersonesus, to the north of the Saxonese, but is otherwise unknown. [L. S.]

SIGYNES (Σιγυναις, Herod. v. 9; Σιγυνα, Apell. Rhod. iv. 320; Orph. Arg. 759; Σίγυνα, Strab. xi. p. 520). The only name of any Trans-Danubian population, other than Scythian, known to Herodotus was that of the Sigynes, whom he seems to have described as the Thracians described them to either himself or his informants. The Thracian notion of one of these Sigynes was that he wore a Median dress, and considered himself a descendant of the Medes; though how this could be was more than Herodotus could say. Anything, however, is possible in a long space of time. The horses of the Sigynes were undersized—ponies, indeed, rather than horses. They were fitted up and long-haired; their coat being five fingers deep. They were too weak to carry a man on their back; but not too weak for harness. In chariots they were light and quick; and in the drawing of chariots the Sigynes took great delight. We must look on Sigyana as a general and collective name for a large assemblage of populations; incalculable as their country is said to extend as far westwards as the Ilmeni on the Adriatic. Say that it reached what was afterwards the frontier of Panonia. On the north it must really have been bounded by some of the Scythian districts. In the language of the Ligymen above Massilia, however, Sigyana means a merchant, or retail-dealer, or carrier. In Cyprus they call spears by the name Sigyana. The resemblance of this word to the name Σιγυρ=Σιγος has often been noticed. Word for word, it may be the same. It may also have been applied to the gipsies with the meaning it has in Ligyan. It does not, however, follow that the Sigyana were gipsies. [R. G. L.]

**SIOB (Σιοβ).** 1. The torrent more commonly known as "the River of Egypt," the southern boundary of the Promised Land, identified by the LXX. with Rhinocorus, the modern Wady-el-Ariab. Rhinocorus (Joshua, xiii. 3: 1 Chron. xiii. 5; Jeremiah, ii. 18), in the first cited passage, the LXX. read ἄτο τῇ ἀκώτης τῇ κατὰ πρόβατον Αγγίστου; in the second, ἀνά δρίων Αγγίστου; and only in the last is a proper name retained, and there it is changed to Γάνω. St. Jerome (Onomast. s. v.), following Eusebius, describes it as before Egypt, and speaks of a village of the name between Aelia and Eleutheropolis, which it is difficult to imagine that they could have identified with the Sibor above named. St. Jerome says that he has said more on the subject "in libro Hebraicorum questionum," but the passage is not to be found there. In his "Epitaphium Paulae" he writes, "veniám ad Aegypti flumen Sior, qui interpretatur turbidus" (p. 677); but he here probably means the Nile, which is sometimes supposed to be called Sibor, as in the passage of Jeremiah above referred to. The village named by Eusebius and St. Jerome doubtless marked the site of the city of the tribe of Judah, situated in the mountains, and written Sior in the authorized version, but Σιοβ in the original (Joshua, xv. 54), and in the LXX. Σιοβ, (al. Σιοβα). 2. Sior or Sibor of Libnath (LXX. Σιόβ και Λεόνταδι), perhaps to be taken as two names, as by the LXX., Eusebius, and St. Jerome, who name "Sior in tribu Aser," without the addition of Libnath. It is mentioned only in the border of Asher. (Joshua, xix. 26.) The various conjectures concerning the place or places are stated by Bonferrus (Comment. in loc.), but none are satisfactory, and the site or sites have still to be recovered. [G. W.]

**SILA (Σίλα: Sila) was the name given in ancient times to a part of the Apennines in the S. of Bruttium, which were clothed with dense forests, and furnished abundance of pitch, as well as timber for ship-building. Strabo tells us it was 700 stadia (70 geo. miles) in length, and places its commencement in the neighbourhood of Locri. (Strab. vi. p. 261.) It is evident, therefore, that he, as well as Pliny (iii. 5. s. 10), who notices it in connection with Rhegium and Leucopetra, assigned the name to the southernmost group of the Apennines (the range of Apulomonte), S. of the isthmus which separates the Termeian and Sicelitic gulfs. At the present day the name of Sila is given only to the detached and outlying mountain group N. of that isthmus, and E. of Cosenza (Consentia.) It is probable that the name, which evidently means only "the forest," and is connected with the Latin silva, and the Greek σίλα, was originally applied in a more general sense to all the forest-covered mountains of this part of Calabria, though now restricted to the group in question. [E. H. B.] 3 s 4
SILACENAE, a place in Lower Pannonia, on the south of Lake Peisso. (It. Ant. p. 233, where it appears in the ablat. form Silacenis. Its exact site is unknown. [L. S.]

SILANA, a town in the NW. of Thessaly, near the frontier of Athamania, mentioned along with Gomphi and Trieca by Livy. Leake conjectures that it occupied the site of Polisma, near which are several squared blocks of ancient workmanship. (Liv. xxxvi. 13; Leake, Northern Greece, vol. iv. p. 529.)

SILARUS (Σιλαρός, Ptol.; Σιλαρίς, Strab.: Selb.), a considerable river of Southern Italy, flowing into the gulf of Pusidonia, and forming the boundary between Campania and Lucania. It rises in the mountains near Teora, on the confines of the Hirpini, and not far from the sources of the Aoclus; thence flows for some distance in a southerly direction until it receives the waters of the Taganer (Tanagro), a considerable stream, which joins it from the SE.; it then turns to the SW. and pursues that direction to the sea, which it enters about 5 miles to the N. of the city of Paestum. About 5 miles from its mouth it receives another important tributary in the Calor (Calore), which joins it from the S. Between the Calor and Taganer, on the S. bank of the Silurus rises the mountain group of Mount Alburnus, mentioned by Virgil in connection with that river. The "luci Silari," of the same author are evidently the same with the extensive woods which still clothe the valley of the Sele from its confluence with the Tanagro to within a few miles of the sea. (Verg. Georg. iii. 146.) The Silurus was in the days of Strabo and Pliny the recognised boundary between Campania (including under that name the land of the Picentini) and Lucania; but this applies only to its course near its mouth, as Ebri (Ebol), though situated to the N. of it, is included by Pliny among the towns of Lucania. (Strab. v. p. 251, vi. p. 252; Plin. iii. 5. ss. 9, 10, 11. i. 15; Pol. i. ii. 1. § 8; Mel. ii. 4. § 9: Tab. Peut., Dionys. Per. 361.) A peculiarity of its waters, mentioned by several ancient writers, is that they had the power of petrifying sticks, leaves, and other substances immerged in them. (Strab. v. p. 251; Plin. ii. 103. s. 106; Sil. Ital. viii. 582.)

The name is written by Lucan and Columella Siler, and the same form is found in Vibius Sequester, indicating an approach to the modern name of Sele. (Lucan, ii. 426; Colum. x. 136; Vib. Seq. p. 18.)

SILLAS (Σιλλάς, Arrian, Ind. c. 6; Strab. xv. p. 703; Dion. ii. 37), a river of the Upper Tanjib, the story of which, as told by ancient writers, is clearly fabulous. According to Arrian and others, the waters of this river were so light that nothing could swim in it. Lassen, who has examined this story with his usual acuteness, has shown from the Mahabharata that there was a stream in the northern part of India called the Silla, the water of which was endowed with a highly petrifying power, from which circumstance the river obtained its signification, Silla meaning in Sanscrit a stone. (Zeitschr. f. Kunde des Morgenglandes, ii. p. 63.) It may be remarked that the name occurs differently written. Thus Diodorus writes ΣΙΛΛΑΣ ου κραννα, Antigonus Σιλλα καυ κραννα. (Miraeh. c. 161.) Pliny evidently refers to the same story, but calls the river Sid in his quotation from Ctesias (xxxii. 2. s. 18.).

SILIBUM (Σιλίμον: Etr. Silibium.), a small town of Phrygia, on the east of Apamea and Celaenae, and beyond the source of the Maeander (Ptol. v. 2. § 25; Plin. v. 29). In the Byzantine writers it is sometimes mentioned under corrupt forms of its name, such as Silbis (Hieroc. p. 667), Sublas (Cianaus, vi. 15), or Sublum and Sybenus (Oriens Christ. p. 809). This place, which was the see of a bishop, belonged to the conventus of Apamea. Modern travellers seek its site in the neighbourhood of Sanilikli. (Kiepert, in Franz's Fünf Inschriften, p. 37.)

SILLI or SIMI (Σιλλιοι or Σημι, Strab. xi. p. 772), a tribe of Aeolianians, who used the horns of the ox, a species of gazelle, as weapons. Some have considered them to be the same as the Αίθλεωρ Σημι of Agatharchus, p. 42. (Comp. Diodor. iii. 8.)

SILICESE FLUMEN, a river in Hispamia Baetica, in the neighbourhood of Corduba, probably the Gualdae, or one of its tributaries. (Hirt. B. A. 57.)

SILINDIUM (Σιλινδιοιοs), a small town of Tros at the foot of Mount Ida, is mentioned only by Stephanus B. (s. v.) on the authority of Demetrius of Scepsis. [L. S.]

SILINGAE (Σιλιγγαι), a tribe of Germany, on the south of the Sannones, between the western slopes of Mons Ascularius and the river Albis. (Ptol. ii. 11. § 18.) It is generally supposed that this name is the one from which the modern Silicio or Schlesien is formed. (Latham, Top. Gall. p. 138; Palacky, Gesch. von Böhmen, vol. i. p. 68.)

SILIS (Sele), a small river of Venetia, in the N. of Italy, which rises in the mountains above Trevico (Tarvisium), and flows into the lagoons at Altinum (Altino). It is still called the Sele. (Plin. iii. 18. s. 22.)

SILLA (Σιλλα, Isid. Charon, 2. ed. Müller, 1853), a river of Apollonitis, a district of Assyria, which, according to Isidore, flows through the centre of the town of Artemita. [Artemita.] There can be little doubt that this is the river now called the Djezk. It is also, in all probability, the same as that called by Steph. B. (s. v. Αρτέμια) the Delas. Forbiger imagines that the Diasus of Ammianus (xxii. 6), the Durus of Zosimus (iii. 25), and the Gorges of Tolemy (iv. 1. § 7), refer to the same river. It is, however, more likely that the first of these streams is the same as that elsewhere called the Zebius. [V.]

SILLOI or SHILLOI (Σιλλοι: Etr. Σιλλοιντίς), a town of Palestine, in the tribe of Ephraim, in the mountain region according to Josephus (Ant. v. 1), where the ark and the tabernacle were first established by Joshua on the settlement of the land by the tribes of Israel. There also were assembled the national conventions for the division of the land and the transaction of other public business affecting the whole Union. (Joshua, xvii. 1, 10, xix. 51, xxii. 2, xxii. 9.) There Samuel ministered before the Lord in the days of Eli the high-priest (1 Sam. i. — iii.). There was the seat of the Divine worship until the disastrous battle of Ajhek, from which period the decline of Shiloh must be dated (ch. iv.) until its desolation became proverbial in Israel. (Psalms lxviii. 60; Jeremiah, vii. 12, xxv. 6, 35.) The situation is very particularly described in the book of Judges (xxii. 19), as "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Scicem, and on the south of Lebanon."
SILOAM.

St. Jerome places it xii. M. P. from Neapolis (=Schechen = Nahbis), in the toparchy of Acrabattena. (Onomast. s. v.) Its ruins were shown, and the remains of the altar among them, in his day. (Conn. Soph. L. 14, Epigraph. Paul.\) From these notes the site is easily identified with the modern Siluan, on the east of the Nahbis road, about four hours south of that town, situated over against a village named El-Lebben (Lebonah), which lends its name also to a Khan on the road-side. Siluan is merely a heap of ruins lying on a hill of moderate elevation at the south-eastern extremity of a valley through which passes the great north road from Judea to Galilee. Among the ruins of modern houses are traces of buildings of greater antiquity, and at some distance, towards the east, is a well of good water, and in the valleys many tombs excavated in the rock. (Robinson, Bibl. Res. vol. ii. pp. 86—89.) Among the tombs of Silihoh, if Ireland’s conjecture is correct, is to be sought the very slender authority on which the pagans rested their assertion that their demigod Silenus was buried in the country of the Hebrews; and the fact of the effigy of this deity being found on the coins of Flavia Neapolis, certainly lends countenance to his ingenious hypothesis that the fable originated in the imaginary correspondence between this name and the town of Ephraim. (Palladian, p. 1017.) The error which has copied from Rumanin of Tudela, of placing the town of Siluan near Silich, is obviously attributable to a lapse of memory on the part of that writer, as no one has ever identified Silich with the modern Nebi Samwil. The error is corrected by Asher. (Itinerary of R. Benjamin of Tardello, ed. A. Asher, vol. i. p. 78, vol. ii. p. 95.)

SILOAM. [Jerusalem, p. 28, b.]

SIPLIA, a town in Hispania Baetica, N. of the Baetic, and apparently in the Sierra Morena. (Liv. xvi. 12.) Probably Sinaira. [T. II. D.]

SILSILIS (Vol. Imp.), a fort situated on the right bank of the Nile, between Ombo and Apollinopolis Magna in Upper Egypt. The original name of this place is nearly preserved in the modern Silli. The fort of Silisilis stood at the foot of the mountain now called Gebel Silisilch, or “hill of the chain,” and was one of the points which commanded the passage of the river. For at this spot the Arabian and Libyan hills approach each other so nearly that the Nile, contracted to about half its ordinary width, seems to flow between two perpendicular walls of sandstone. Silisilis was one of the principal seats for the worship of the Nile itself, and Rameses II. consecrated a temple to it, where it was worshipped under the emblem of a crocodile and the appellation of Hapiunm. The stone quarries of Silisilis were also celebrated for their durable and beautiful stone, of which the great temples and monuments of the Thebaid were for the most part built. (Wilkinson, Mod. Egypt and Thebes, vol. ii. p. 283.) [W. B. D.]

SILVANCETES. This name occurs in the Notitia of the Provinces of Galia, where the chief town is called Civitas Silvancetiana. In the Nott. Iap. the Silvancetii are placed in Belgica Neustria, but the name there denotes a town, according to the usage then established of giving to the capital towns the names of their people. It appears almost certain that the Subaneci of Ptolemy (ii. 9, § 11) is the same name as Silvancetian or Silvancetii. Silvancetian places the Subanecti east of the Seine, and makes Ratomagus their capital. But this Ratomagus is conjectured to be the same as the Augustomagus of the Itin. and of the Table, which is Seluïs [Augustomagus].

Pilgruv (iv. c. 17) mentions the Umanesetes in Gallia Belgica Superior, came from Siheri, Umanesetes liber, Tungri.” It is possible that this too may be a corrupted form of Silvanectes, for the modern name Selouis confirms the form Silvanectes, and the name Umanesetes is otherwise unknown. [G. L.]

SILVIA, a place in Illyria, on the road from Scenium to Salona. (Hist. Ant. p. 269.) It is probably the same town as the Salvia of Ptolemy [Salya]. It is identified with Keupris by Lapie. [T. II. D.]

SILVIUM (Σιλβιοῦ: Eth. Silvinius; Varagnone), a town of Apulia in the interior of the country. It is noticed by Strabo (vi. p. 283) as the frontier town of the Peninsula, and its name is noticed by Pliny among the municipal towns of Apulia (P玄. iii. 11. s. 16). But at a much earlier period it is mentioned by Diodorus as an Apulian town, which was wrested from the Samnites by the Romans in B. C. 306 (Diod. xx. 80). Our only clue to its position is derived from the Itineraries, which place it 20 miles from Veni-via, on the branch of the Appian Way which led direct to Tarentum. This distance coincides with the site of a town (now destroyed) called Garagnone, situated about midway between Spinazzola and Foggi Orocie, and nearly due E. of Fancaosa (Frautili, It. Appia, iv. 6. p. 478; Romanelli, vol. ii p. 188). [E. E. B.]

SILURA, an island of Britain, separated only by a narrow strait from the coast of the Dumnunii, who inhabited the most SW. point of Britannia. (Sohn, c. 22.) It is probably the same island which Sulpius Severus (ii. 51) calls Syfina, and seems to mean the Sicily Islands. [T. H. D.]

SILUREUS (Σιλουροῦ, Ptol. ii. 3. § 24), a powerful and warlike people in the W. part of Britannia Romana, whose territory was bounded on the S. by the estuary of the Sambre. The important towns of Isca andVenta belonged to them. Tacitus (Agr. 11) calls them descendants of the Iberi of Spain, and states that they had emigrated from Ireland into Britain; but there seems to be no foundation for this opinion. (Cf. Zeuss, Die Deutschen, p. 202.) Although subjugated by the Romans, they caused them continual alarm; and they were the only people of Britain who, at a later period, maintained their independence against the Saxons. (Beda, Hist. Ecc. l. 12, seq.; cf. Tac. Ann. xii. 2, 31; Plin. iv. 16. s. 30.) [T. II. D.]

SIMENIA (Σιμενία: Eth. Σιμενίτης), a town on the coast of Lycia, 60 stadia from Aegae (P玄. v. 27; Steph. B. s. s.; Stadiasmus, Mar. Mag. §§ 239, 240, where it is called Somenia, Simenia; comp. Leake Asia Minor, p. 188; Spratt and Forbes, Travels in Lycia, vol. i. p. 137, vol. ii. pp. 86, 274.) [L. S.]

SIMENI. [Icen.]

SIMION. [Palaestina, p. 529, b.]

SIMITTI (Σιμιττίος, Ptol. iv. 3. § 29), called by Pliny (v. 4. § 4) Simittense Oppidum, a Roman colony in the interior of Numidia, on the road from Carta to Carthage, 7 miles to the West of Bella Regia. (Hist. Ant. p. 43.) There were some natural altars 5 miles E. of the town (Ib.). It lay on the site of the present Ain Semit, on the Qued-el-Bull, 2 leagues to the W. of Bull. [T. II. D.]

SIMOIS (Σιμόης), a small river of Troas, having its source in Mount Ida, or more accurately in Mount
Cotyius, and passing by Iliou, joined the Scamander below that city. This river is frequently spoken of in the Iliad, and described as a rapid mountain torrent. (Il. iv. 473, v. 774, xii. 22, xxi. 308; comp. Aeschylus, Agam. 692; Strab. xiii. p. 357; Ptol. v. 2. § 3; Diod. B. s. e. v. Pomp. Mela, i. 18; Plin. v. 5. 26; and Seidlitz and Schurmann, De Dand. Brach Choi, and at present its course is so altered that it is no longer a tributary of the Scamander, but flows directly into the Hellespont. [L. S.]

SIMUNDU. [TARROBANE.]

SIMYYLA (Σίμυλλα, Ptol. vii. 1. § 6), a commercial entrepot on the western coast of Hindostan, in the district called 'Армяκα Σαθινα. It is noticed in the Periplus by the name of Ἦμμυλλα, and was probably at or near Bassein, a little N. of Bombay. [V.]

S'I'MYRA (Σιμύρα), a maritime city of Phoenicia mentioned by Pliny in connection with Marathus and Antaradus, N. of Tripolis, Orthosia, and the river Eleuthers (v. 20). It is placed by Ptolemy between the mouth of the Eleuthers and Orthosia, and, if the figures can be trusted, 10' west of the former, 14' north; in the same latitude with Orthosia (i. e. 31° 40'), but 40' east of it, which would seem either to imply an ignorance of the coast, or to intimate that Simyra lay at some distance from the shore, and that the Eleuthers ran southward to the sea. Strabo says that it was occupied by the Aradians, to other with the neighbouring Marathus (vi. p. 753), apparently placing it north of the Eleuthers. In addition to what has been said under Marathus, and in confirmation of the identification there attempted, the following may be cited from Shaw, and will serve to illustrate the situation of Simyra: "The ancient Marathus may be fixed at some ruins near the Serpent Fountain, which make, with Rowander and Tortosa, almost an equilateral triangle. About 5 miles from the river Akker, and 24 to the S.E. of Tortosa, there are other considerable ruins known by the name of Samurah, with several rich plantations of mulberry and other fruit trees growing in and round about them. These, from the very name and situation, can be no other than the remains of the ancient Simyra. In this place of Simyra... the seat formerly of the Zeaorites. Pliny v. 20) makes Simyra a city of Coele叙利亚, and acquaints us that Mount Libanus ended there to the northward; but as Samurah lies in the Jeune (i. e. the great plain), 2 leagues distant from that mountain, this circumstance will better fall in with Arca, where Mount Libanus is remarkably broken off and discontinued." (Travels. pp. 268, 269.) The ruins of Arca are 5 miles E. of Samurah, and 2 leagues W.S.W. of Arca is the Nahar-el-Berd, the Cold River, which Shaw and others identify with the Eleuthers. It is manifest how irreconcilable all this is with Ptolemy and other ancient geographers. [ELEUTHERUS; ORTHOSIA; MARATHUS.] [G.W.]

SINA. [SIN.]

SINAE. [see Sin.]

SINAE (of Sine, Ptol. vii. 3, &c.), the ancient nation of the Chinese, whose land is first described by Ptolemy (l. c.) and Marcianus (p. 29, seq.), but in an unsatisfactory manner. Indeed, the whole knowledge of it possessed by the Greeks and Romans rested on the reports of individual merchants who had succeeded in gaining admittance among a people who then, as in modern times, isolated themselves as much as possible from the rest of the world. For the assumption which Degenius sought to establish, that a political alliance was formed between Rome and China, and that the emperor M. Aurelius Antoninus sent a formal embassy thither in the year 166, rests solely on the name of Yan-Tun, which that writer discovered in some ancient Chinese annals, and must therefore be regarded with great suspicion. (See Bohlen, das Alte Indien, i. p. 71.) According to this description of Ptolemy, the country of the Sinæi extended very far inland, and was connected with the E. coast of Africa by an unknown land, so that the Indian Ocean formed a large Mediterranean sea. He does not venture to define its eastern boundary, but finishes his account of the known earth with the 180th degree of longitude, however, without denying, that there were tracts of unknown land still farther to the E. But Cosmas Indicopleustes (ap. Montfaucon, N. Coll. Patrum, ii. p. 337), who calls the country of the Sinae Σιναία, was the first who laid down its correct boundary by the ocean on the E. On the N. it was bounded by Suvaca, and on the S. and W. by India extra Gangem, from which it was divided by the river Aspitra (probably the Banaga-Kwang) and the Semantine mountains. Thus it embraced the southern half of China, and the eastern part of Further India, as Tongpuin, Cochinchina, Cambuja, &c. Ptolemy mentions several large bays and promontories on the coast. At the extreme N. of the Indian Ocean, where the land of the Sinae abutted on Further India, was the great gulf (of Siam), which on the coast of the Sinæi was formed by the South Cape (νοτίον βάρος) (probably Cape Camboja), and on the side of India by another large promontory (perhaps the Cape Roman- tia). To the S. of South Cape, and between it and the Cape of the Satyrs (Σατύρων βάρος), Ptolemy and Marcianus (p. 30) place another large bay called Theriodes (Θεριόδης ἱλάτας); to the S. of the Cape of Satyrs, again, and between it and the mouth of the river Cottiaris, the Bay of the Sinæi (Σιναίου ἱλάτας). These very vague and incorrect accounts do not permit us to decide with any confidence respecting the places indicated by Ptolemy; but it has been conjectured that the Cape of the Satyrs may have been Cape St. James, the Theriodes, Cape Mabuna, and the mouth of the river Camboja or Maykung, which emptied itself into the gulf of Sinæi the gulf of Tongpuin. Among the mountains of the country Ptolemy names only the Montes Semanfanti (Συμμανθινῶν ὄρων), which formed its NW. boundary. Among the rivers indicated are the Asipthara (Ἀσιπθάρα), rising in the mountains just mentioned, to which we have already al- lied the Ambastus (Ἀμβαστα), probably the Camboja, which fell into the Great Bay between the town of Bruma and Rhabana; the Senus or Sinas (Σηνῶν or Σαίνων) more to the S.; and further still in the same direction the Cottiaris (Κοτ- ιάρις), which emptied itself into the bay of the Sinæi to the N. of the town of Cattigara. The last may perhaps be the Si Kwang, which discharges itself at Canton. Respecting the nation of the Sinæi themselves, we have no information, though Ptolemy mentions several subdivisions of them; as in the N. the Semanfanti, on the like named mountains; S. of them the Alacorae, with a town called Acadra, and again to the S. the Asipthara, on the Asiptha, and having a city of the same name as the river. SE. of the latter, on the Great Bay, and dwelling on the river Ambastus, were the Ambascæ. Lastly, in a still more southern district between the bay of Theriodes and that of the Sinæi, were the Archipæs.
Ichnothyophagi and the Sinaitic Ichnothyophagi. Among the 8 cities mentioned by Ptolemy, namely, Bramma, Rhabara, Cattigara, Acadra, Asphitha, Coconagra, Saraca, and Thinae or Sinait, the last was undoubtedly the most important. It was regarded by him and others as the capital of the nation. It has been conjectured to be Theisin, in the province of Cherson, or even Nukha itself. It may be remarked that the Sinaites were recently called Thinae (Ωναία); though it is said that this form of their name only arose from the Arabic pronunciation of Sinait. (See Sickler, ii, p. 518; Gesenius, Heb. Lex. p. 788.) The next town in point of importance was Cattigara, which both Ptolemy and Marcianus regard as the chief place of trade. [Cattigara.] [T.H.D.]

SINAI (Σαίναι), the celebrated mountain of Arabia Petraea. It, however, lent its name to the whole peninsula in which it was situated, which must therefore first be described. It is formed by the bifurcation of the Red Sea at its northern extremity, and is bounded by the Heropoleis Sinus (or Sea of Suez) on the west, and the Aelanticus Sinus (the Gulf of Akaba) on the east, ending in the Posidium Promontorium (Ras Mohammed). At the northern extremity of the Sea of Suez stood Arsinoe (Suez), and Aelana (Akaba), at the extremity of the gulf that bears its name. The caravan road of the great Haj, which joins these two towns, traverses a high table-land of desert, or Et-Tih, the Wilderness of the Wandering, part of ancient Idumaea. To the south of this road, the plateau of chalk formation is continued to Jebel Tih, the μέλανες ὅποι of Ptolemy, extending from the eastern to the western gulf, in a line slightly curved to the south, and bounded in that direction by a belt of sandstone, consisting of arid plains, almost without water or signs of vegetation. To this succeeds the district of primitive granite formation, which extends quite to the southern cape, and runs into the Gulf of Akaba on the east, but is separated by a narrow strip of alluvial soil called El-Kha from the Sea of Suez. The northern part of the Tih is called in Scripture "the wilderness of Paran" (Vumb. xii. 16, xiii. 3, xxiii. 8, &c.), in which the Israelites abode or wandered during great part of the forty years; although Eusebius and St. Jerome, as will be presently seen, identify this last with the wilderness of Sin. This wilderness of Sin is commonly supposed to be connected, in name and situation, with Mount Sinai; but as the Israelites entered on the wilderness of Sin on leaving their encampment by the Red Sea, the next station to Elim (Exod. xvi. 1; Vumb. xxxiii. 10, 11), they traversed it between Elim and Rephidim, where they had apparently left it (Exod. xvi. 1).—for Daphkah and Alush are inserted between the two in Numbers xxxiii. 12—14. and yet had not arrived at Sinai (ver. 15; Exod. xvi. 1), it may be questioned whether the identification rests on solid ground. Eusebius and St. Jerome, who distinguish between the deserts of Sin and Sinai, yet appear to extend the former too far eastward. "The desert of Sin," they say, extends between the Red Sea and the desert of Sinai; for they came from the desert of Sin to Rephidim and thence to the desert of Sinai, near Mount Sina, where Moses received the revelation of the Law; but this desert is the same as that of Kades according to the Hebrew, but not according to the LXX." The confusion indicated by this last remark may be explained by the observations, 1st. that Sin, which is a synonym "for the wilderness of Kadesh" (Vumb. xx. 1, xxxiii. 36), is identical in Greek with the Sin (i.e. Σινά); the Σ representing both the Σ (tradi.) of Σύνα and the D (samech) of Δ and, 2dly, that instead of making Zin identical with Kades, as it is in the Hebrew, the LXX. read so as to make "the desert of Paran," which they identify with "the desert of Kades," an intermediate station between Sin and Mount Hor. (Vumb. xxxiii. 36, in LXX.)

The wilderness of Sin, then, must be fixed to the northwest part of the granite district of the peninsula between Serbal and the Red Sea, while Zin is north of Eshon Geber, between it and Mount Hor,—the southern extremity in fact of Wady Misra, or the Ahadah, north of Akaba.

With respect to Sinai, it is difficult to decide between the rival claims of the two mountains, which, in modern as in ancient times, have been regarded as the Mountain of the Law. The one is Serbal above-mentioned, situated towards the NW. extremity of the granite district, towering with its five sharp-pointed granite peaks above the fruitful and agreeable oasis of Wady Pharum, still marked by extensive ruins of the churches, convents, and buildings of the old episcopal town of Paran; the other between 30 and 40 miles south-east of Serbal, in the heart of the granite district, where native traditions, of whatever value, have affixed to the mountains and valleys names connected with the inspired narrative of the giving of the Law, and where the scenery is entirely in unison with the events recorded. Emerging from the steep and narrow valley Nekha Nawa, whose precipitous sides rise to the perpendicular height of 1000 feet, into the wide plain called Wady Misra, at the northern base of the traditonal Horeb, Russegger describes the scene as grand in the extreme. "Bare granite mountains, whose summits reach to a height of more than 7000 Paris feet above the level of the sea; wonderful, I might say fabulous, form an embrace of the plain more than a mile in length, in the background of which lies the convent of St. Catharine, at the foot of Jebel Misra, between the holy Horeb on the west, and Eknatim on the east." In this valley, then, formed at the base of Horeb by what may be called a junction of the Wady-er-Rahah and Wady-esh-Sheikh, but which, according to Russegger's express testimony, bears in this place the native name of Wady Misra, must the children of Israel have encamped before Jebel Misra, whose rugged northern termination, projected boldly into the plain, bears the distinctive name of Ras Sa'idah. Jebel Misra rises to the height of 5956 Paris feet above the sea, but is far from being the highest of the group. Towering high above it, on the south, is seen the summit of Horeb, having an elevation of 7097 Paris feet, and south of that again Jebel Katharina, more than 1000 feet higher still (viz. 8168 Paris feet), all outtopped by Jebel-om-Shomer, the highest of this remarkable group, which attains an altitude of 8300 Paris feet. Over against Jebel Misra on the north, and confining the valley in that direction, is the spur of a mountain which retains in its name, Jebel Sena, a memorial of the ancient Scripture appellation of the Mountain of the Law. To attempt anything like a full discussion of the questions arising—"the issue between the advocates of the conflicting traditions or hypotheses, would be as inconsistent with the character of such an article as this, as with the limits which must be assigned it: a very few remarks.
must suffice. There seems, then, to be no question that the site of Horeb was traditionally known to the Israelites for many centuries after its use by Sinait. (1 Kings, xix. 8); and if so, it is improbable that it was subsequently lost, since its proximity to Elath and Ezion Geber, which were long in their possession, would serve to ensure the perpetuity of the tradition. It is worthy of remark that Josephus, nowhere uses the name Horeb, but in the passage parallel to that above cited from the 1st book of Kings, as uniformly throughout his history, substitutes 70 πριμ. to νας, — so far confirming the identity of locality indicated by the two names, learnedly maintained by Dr. Lepsius, who holds Horeb to be an Ammonite appellative equivalent in signification with Sin, both signifying “earth made dry by draining off the water,” which earth he finds in the large mounds of alluvial deposit in the bed of Wady Faran, at the northern base of Serbal, his Sinai. Bezaort, however, cites rabbinical authorities for another etymology of Sinai, derived from the nature of the rock in the vicinity. (See Shaw’s Travels, 4to, p. 443, and note 7.) Josephus does not in any way identify the site; but Eusebius and St. Jerome have been erroneously understood to describe Serbal under the name Sinai, when they say that Pharam was sent to Arabia, next to the desert of the Saracens, through which the children of Israel journeyed when they decamped from Sinai (Onomast. s. v. Pharam); for they obviously confound the city of Pharam with the wilderness mentioned in Numbers (xix. 16, xiii. 3); and the description is so vague as to prove only their ignorance, if not of the true site of the city Pharam (which they place 3 days east of Aila), at least of the utter want of all connection between this and the desert of Zin, which is Parana; and in this, as in other passages, on which much reliance has been placed in this discussion, it is clear that they are not writing from any local knowledge, but simply drawing deductions from the Scripture narrative. — See e. g. Onomast. s. v. Rubaphim, which we are perhaps equally competent to do. The earliest Christian writer, then, who can be quoted as a witness to the true site of the Mountain of the Law is Cosmas Indicopleustes (circa A. D. 530) who undoubtedly describes Mount Chorine, in the Sinai (desert?), as near to Pharam, about 6 miles distant; and this Pharam must be the Pharam of the ecclesiastical annals, whose ruins at the foot of Mount Serbal have been noticed above. This then is direct historical testimony in favour of a hypothesis first started by Burckhardt in modern times, advocated by Dr. Lepsius, and adopted by Mr. Forster and others. But then it appears to be the only clear historical evidence, and must therefore be compared with that in favour of the existing tradition, which, as it is accepted in its main features by Drs. Robinson and Wilson, Ritter, Mr. Stanley, and other eminent scholars, is obviously not unworthy of regard.

That the present convent of St. Catherine was originally founded by the emperor Justinian (about A. D. 550), is as certain as any fact in history; and it is equally difficult to imagine that, at so short an interval after the journey of Cosmas, the remembrance of the true Sinai could have been lost, and that the emperor or the monks would have acquiesced in what they knew to be a fictitious site; for the mountain had long been regarded with veneration by the monks, who, however, had erected no monastery before this time, but dwelt in the mountains and valleys about the lake in which God appeared to Moses. (Entychii Annales, tom ii. p. 163; comp. Procopius, De Aedificiis Justinian, v. 8); so that when their monasteries are mentioned in earlier times, it is clear that the monastic cells only are to be understood. On the whole, then, the testimony of Cosmas can hardly avail against a tradition which was not originated, but only perpetuated, by the emperors. Of this historical argument in favour of the existing tradition a topographical one may be added. If Rebaphim is correctly placed by Dr. Lepsius and others at Wady Faran, at the foot of Serbal, it seems to follow incontestably that Serbal cannot be Sinai; for what occasion could there be for the people to decamp from Rebaphim, and journey to Sinai, if Rebaphim were at the very base of the mountain? (Erod. xvi. 1, 2). Dr. Lepsius feels the difficulty, and attempts to remove it by insinuating that the sacred narrative is not to be implicitly trusted. That Horeb is mentioned in connection with Rebaphim is certainly a palpable difficulty (Erod. xvi. 1—6), but in a choice of difficulties it is safer to adopt that which does least violence to the sacred text.

By far the strongest argument in favour of the identity of Serbal with Sinai is to be found in the celebrated inscriptions with which the rocks on that mountain and in the surrounding valleys are covered. Not that anything can be certainly determined from these mysterious records, while the art of deciphering them is still in its infancy. The various theories respecting them cannot here be discussed; the works containing them are referred to at the end of the article: but it may be well to mention as an instance of the whole of the earliest testimony concerning them, and to offer for their elucidation an observation suggested by an early writer who has been strangely overlooked in this discussion. It is an interesting theory of Cosmas Indicopleustes, that the Israelites, having been instructed in written characters in the Decalogue given in Horeb, were practised in writing, as in a quiet school, in the desert for forty years; 3 “from whence it comes to pass,” he proceeds, “that you may see in the desert of Mount Sinai, and in all the stations of the Hebrews, all the rocks in those parts, which have rolled down from the mountains, engraved with Hebrew inscriptions, and composed by a man, who journeyed in those parts, testifying which certain Jews also having read, interpreted to us, saying that they were written thus. The pilgrimage (ἀρετής) of such an one, of such a tribe, in such a year, and such a month,—as is frequently written in our bustelries. For they, having newly acquired the art, practised it by multiplying writing, so that all these places are full of Hebrew inscriptions, preserved even unto this time, on account of the unbelievers, as I think; and any one who wishes can visit these places and see them, or they can inquire and learn concerning it, that I have spoken the truth.” (Cosmas Indicopleustes, de Mundo, lib. v. apud Montfaucon, Collect. Nova Patrum, tom ii. p. 205.) On this it may suffice to remark, that while it is certain that the characters are neither the original nor later Hebrew,—i. e. neither Phoenician nor Chaldaic,—still the Jews in Cosma’s company could decipher them. We know that they are for the most part similar to the ancient Arabian (the Hamyaric or Hadramitic) character, with which the whole region in the south of the Arabic peninsula seems, If, then, Mr. Forster’s ingenious and very probable conjectures of the identity of the rock-hewn inscription of Hissn Ghorab with that
copied by Abderakhman from the southern coast of Arabia, preserved and translated by Schultze, be correct, it will follow that the old Adite character was decipherable even two centuries later than the date assigned by Dr. Lepsius, who could scarcely have failed to discover the Christian origin of these inscriptions, if they had been really Christian. Indeed it may well be questioned whether any Christians could have been sufficiently conversant with this ancient character to use it as freely as it is used on the rocks of the peninsula. Certainly if the hypothesis of this place having been resorted to as a place of pilgrimage by the pagan tribes of Arabia, and so having acquired a sanctity in the very earliest times, could be established, the fact might furnish a clue to the future investigation of this deep interesting subject, and, as Bitter has suggested, might serve to remove some difficulties in the Sacred Narrative. Now the journal of Antoninus Placentinos does in fact supply so precisely what was wanting, that it is singular that his statement has attracted so little notice in connection with the Sinaitic inscriptions; which, however, he does not expressly mention or even allude to. What we do learn from him is not unimportant, viz., that before the time of Isalan, in "the ages of ignorance," the Mohammedans call them, the peninsula of Mount Sinai was a principal seat of the idolatrous superstition of the Arabians; and that a festival was held there in honour of their miraculous idol, which was resorted to by Ishmaelites, as he calls them, from all parts; the memorial of which feast seems still to be preserved by the Bedawins. (Burnehardt, Syria, pp. 566, 567.) Now when it is remembered that the eastern commerce of Greece and Rome, conducted by the Arabs of Yemen and Hadramaut, must have brought their merchants and sailors to the vicinity of this ancient sanctuary at Arison or at Elana, the pilgrimage becomes almost a matter of course; and the practice which we know prevailed in their own country of graving their memorials with an iron pen in the rock for ever, was naturally adopted by them, and imitated by the Christian pilgrims in after times. Undue stress has been laid on the frequency of the inscriptions about Serbal, contrasted with their rarity about Jebel Masa; but it should be remembered that they are executed almost entirely in the soft sandstone which meets the granite on and around Serbal, but which is scarcely found in the interior, where the hard, primitive rock did not encourage the scribbling propensities of the travelers, as the softer tablets in the more western part, where the blocks of trap-stone (which are also largely interpersed with the granite, and which present a black surface without, but are lemon-coloured within) were studiously selected for the inscriptions, which, in consequence, come out with the effect of a rubbed-out book or illuminated manuscript, the black surface throwing out in relief the lemon-coloured inscriptions.

This account of the peninsula must not be con- cluded without a brief notice of the very remarkable temple of S arab el-Chadine, and the stelae which are found in such numbers, not only in the temple, but in other parts of the peninsula, where large masses of copper, mixed with a quantity of iron ore, were and still are found in certain strata of the sandstone rocks along the skirts of the primeval chain, and which gave to the whole district the name still found in the hieroglyphics, Maphat, "the copper land," which was under the particular pro- tection of the goddess Hathor, Mistress of Maphat. The temple, dedicated to her, stands on a lofty sandstone ledge, and is entirely filled with lofty stelae, many of them like obelisks with inscriptions on both sides; so crowded with them in fact, that it would seem only made to circumscribe the stelae, although there are several erected outside it, and on the adjacent hills. The monuments belong, apparently, to various dynasties, but Dr. Lepsius has only specially mentioned three, all of the twelfth. The massive crust of iron ore covering the hillocks, 250 yards long and 100 wide, to the depth of 6 or 8 feet, and blocks of scoria, prove that the smelting furnaces of the Egyptian kings were situated on these airy heights; but the cavens in which the ore was found contain the oldest effigies of kings in existence, not excepting the whole of Egypt and the pyramids of Gisch.

The chief authorities for this article, besides those referred to in the text, are Niebuhr (Loyage en Arabie, vol. i. pp. 181—204); Seetzen (Reisen, vol. iii. pp. 55—121). For the physical history and description of the peninsula, Russegger is by far the fullest and most trustworthy authority (Reisen, vol. iii. pp. 22—58). Dr. Robinson has investigated the history and geography of the peninsula, with his usual diligence (Travels, vol. i. §§ 3, 4, pp. 87—241); and Dr. Wilson has added some important observations in the way of additional information or correction of his predecessor (Lands of the Bible, vol. i. chapters vi.—vii. pp. 160—275). Lepsius's Tour from Thebes to the Peninsula of Sinai (Letters, pp. 310—321, 556—562), which has been translated by C. H. Cottrell (London, 1846), argues for Serbal as the true Mountain of the Law; and his theory has been maintained with great learning and industry by Mr. John Hogg (Remarks on Mount Serbal, &c., in Transactions of the Royal Society of Literature, 1849). The graphic description of the country from Mr. A. P. Stanley's pen is the latest contribution to the general history of the peninsula (Sinu and Palistine, 1856). The decipherment of the inscriptions has been attempted by the learned Orientalists of Germany, Gesenius, Roediger, Beer, and others (Ch. Bunsen, Christianity and Mankind, vol. iii. pp. 231—234); and Mr. Forster has published a vindication of his views against the strictures of Mr. Stanley on his original work (The Voice of Israel from the Rocks of Sinai, 1851; The Israelitish Authorship of the Sinaitic Inscriptions, 1856).

SINCI, a sub-division of the Sarmatian tribe of the Tauri. (Anm. Mar. xxii. 8. § 33.) [T. H. L.]

SINDA (6'k06a: Fth. Sindusis), a town which seems to have been situated on the western frontier of Fidistan, in the neighbourhood of Cilyra and the river Cauarlis (Livy. xxviii. 15; Strabo, xii. p. 570, xiii. p. 630). Stephanus B. (s. v. Siuida), who speaks of Sindus as a town of Lycia, is probably alluding to the same place. (Comp. Hieroc. p. 650; Polyb. Excerpt. de Leg. 30.) Some writers have confounded Sindia with Isinda, which is the more surprising, as Livy mentions the two as different towns in the same chapter. (Leake, Asia Minor, p. 152.) [L. S.]

SINDA SARMATICA. (6'kido koid, Ptol. v. 9. § 8). A town or village in Asiatic Sarmatia, in the territory of Sindi, with an adjoining harbour (6'kido oMiy, Ptol. V. 72.), 180 stadia E. of the mouth of the Besorus, Camerinus at Corcondiana, and, according to Arrian (Per. P. Exu. p. 19). 500
SINDI.

SINGARA (τὰ Σινγάρα, Dion Cass. xiii. 22), a strongly fortified post at the northern extremity of Mesopotamia, which for awhile, as appears from many coins still extant, was occupied by the Romans as an advanced colony against the Persians. Its position has not been clearly defined by ancient writers, Stephanus B. calling it a city of Arabia, near Edessa, and Ptolemy placing it on the Tigris (v. 18, § 9). There can, however, be no doubt that it and the mountain near it, called by Ptolemy ὁ Σιγάρατος ὄρος (v. 18, § 2), are represented at the present day by the district of the Singar. It appears to have been taken by Trajan (Dion Cass. xlviii. 22); and as the legend on some of the coins reads ἈΤΡ. ΤΡ.-ΚΩΑ.-ΣΙΝΓΑΡΑ., and bears the head of Gordian on the obverse, it appears to have formed a Roman colony under the emperors Severus and Gordian. It was the scene of a celebrated nocturnal conflict between Constantius and Sapor, king of the Persia, the result of which was so unsatisfactory that both sides claimed the victory. (Amm. Marc. xviii. 5; Evagrius, xii. 10; Zos. iii. c. 7.) Still later, under the reign of Julian, it is recorded that it underwent a celebrated siege, and at length was carried by the Persians by storm, though gallantly defended by the townspeople and two legions. (Amm. Marc. xx. 6.) The country around it is distinctly marked by the geographical character; and it has been extremely arid, which rendered it equally difficult to take or to relieve from a distance. [V.]

SINGDAVA (Σινγδάβα, Ptol. iii. 8, § 8), a town in the interior of Dacia, between the rivers Tysia and Abuta, now Dorna on the Marosch. [T.I.D.]

SINGIDUNUM (Σινγίδον, Ptol. iii. 9, § 3), a town in the province of Mesia Superior, at the spot where the Scutus falls into the Danubius, and on the main road along the banks of the latter river, opposite to the town of Tunaram (Semlina) in Panonia. (Iun. Ant. p. 192; Hln. Hierocd. s. 568.) By Praeposus (de Aed. iv. p. 287) it is called Σιγγίδων. It was a fortress, and the head-quarters of the Legio iv. Flavia Felix (Not. Imp.), the modern Belgrade. [T. II. D.]

SINGILLI or SINGILIS, a town of Hispания Baetica. (Ptol. iii. 1, s. 3.) It lay near Carmon and Itáligüilla, and D'Avil (i. p. 39) identifies it with Puente de don Gonzalo. Concerning its ruins and inscriptions, see Florez, Esp. Sagr. ix. p. 42, xii. 20; Morales, p. 21. [T. II. D.]

SINGITICUS SINUS. [Singer.]

SINGONE (Σιγγόνη), a town of the Quadi in the south-east of Germany, mentioned by Ptolemy (ii. 11, § 30), but otherwise unknown. [L.S.]

SINGLIS, a tributary river of the Baeticus, navigable as far up as Astigi. (Ptol. iii. 1, s. 3.) Now the Xumil. [T. II. D.]

SINGUS (Σινγός, Herod. vii. 122; Thuc. v. 18; Böckh, Corp. Inscrip. vol. i. p. 304; Ptol. iii. 13, § 11; Steph. B. s. s.; Ptol. iv. 17; E. H. Σιγνός), a town of Tithorea in Macedonia, upon the gulfs to which it gave its name, SINGITICUS SINUS (Σιγγίτικος κόλπος, Ptol. i.c.: Gulf of Ἀθίαν Oros), identified with Sibina, probably a corrupted form of the old name. (Leake, Northern Greece. vol. iii. p. 159.)

SINHAR, a district of Babylonia, which Josephus mentioned in Genesis under the title of the "land of Sinlar." It is noticed under the name of Σινθαρ by Hierocles in Miletus, quoted by Josephus (Ant. Jud. i. 5) and Eusebius (Theophr. Evan. ix. 15; comp. Gen. xi. 2; Isatah, xi. 11;
Zeoh. v. 11). It would seem to comprehend especially the great plain land of Babylonia, as distinguished from Assyria and Elamians (Gen. xiv. 1), and probably intended to the junction of the Tigris and Euphrates, if not so far as the Persian Gulf. Some have, without reason, confounded it with Singara, the modern Singir. [V.]

SINIS (Σίνις), a Roman colony in the district of Melitene in Armenia Minor. (Ptol. v. 7. § 5.) The place is not mentioned by any other writer, but it is possible that it may be the same place as the one which Procopius (de Aed. iii. 4) simply calls Καλως εἰς. [L. S.]

SINNA. 1. (Σίννα, Ptol. v. 18. §§ 11, 12,) the name of two towns in Mesopotamia, one on the S. declivity of Mount Masius, the other more to the SE., on the Tigris.

2. (Σίννα, Strab. xvi. p. 755,) a mountain fortress in Libanon. [T. H. D.]

SINONIA (Σινώνεια), the name given in ancient times to the smallest of the three islands known as the Σίνωνεια. It is situated about 5 miles to the N.E. of Pontia (Ποντία), the principal island of the group (Plin. iii. 6. s. 22; Mol. ii. 7. § 18). [E. H. B.]

SINOP (Σινόπη; Ἐθ. Σινούπες), one of the most important of all the Greek colonies on the coast of the Black Sea. It was situated on a peninsula on the coast of Paphlagonia, at a distance of 700 stadia to the east of Cape Carambis (Strab. xii. p. 546; Marcian, p. 73; Eustath. ad Dion. Per. 775.) It was a very ancient place, its origin being referred to the Argonauts and to Sinope, the daughter of Aeopos, (Apollon. Rhod. ii. 947; Val. Flacc. v. 108.) But the Sinopians themselves referred the foundation of their city to Autolycus, a companion of Heracles, and one of the Argonauts, to whom they paid heroic honours (Strab. L. c.). But this ancient town was small and powerless, until it received colonists from Miletus. The Miletians were in their turn dispossessed by the Cimmerians, to whom Herodotus (iv. 12) seems to assign the foundation of the city; but when the Cimmerians were driven from Asia Minor, the Ephesians (in b. c. 632) recovered possession of their colony. (Sceynn. 204, foll.; Anonym. Perip. P. E. p. 8.) The leader of the first Miletian colony was called Ambros, and the leaders of the second Cos and Clbrotes; though this latter statement seems to be a mistake, as Eustathius and Stephanus B. (c. c.) call the founder Clbrotes, a native of Cos. After this time Sinope soon rose to great power and prosperity. About the commencement of the Peloponnesian War the Sinopians, who were then governed by a tyrant, Timoleon, received assistance from the Athenians; and after the expulsion of the tyrant, 600 Athenian colonists were sent to Sinope (Plut. Peric. 20). At the time of the retreat of the Ten Thousand under Xenophon, Sinope was a wealthy and flourishing city, whose dominion extended to the river Haly, and which exercised great influence over the tribes of Paphlagonia and Cappadocia, independently of its colonies of Cerasus, Cotyra, and Trapezus. It was mainly owing to the assistance of the Sinopians, that the returning Greeks were enabled to procure ships to convey them to Heraclea (Xenoph. Anab. v. 5. § 3; Arrian. Perip. P. E. p. 17; Diod. Sic. xiv. 30, 32; Ann. Mom. xxii. 8). Strabo also acknowledges that the fleet of the Sinopians held a distinguished position among the naval powers of the Greeks; it was mistress of the Euxine as far as the entrance of the Bosporus, and divided by Byzantium the lucrative tunny fisheries in that sea. In the time of Ptolemy Soter, Sinope was governed by a prince, Sydr,othenes, to whom the Egyptian king sent an embassy. (Strab. Hist. iv. 82, foll.) Its great wealth, and above all its excellent situation, excited the cupidity of the kings of Pontus. It was first assailed in B. C. 220, by Mithridates IV, the great-grandfather of Mithridates the Great. Polybios (iv. 56), who is our principal authority for this event, describes the situation of Sinope in the following manner: It is built on a peninsula, which advances out into the sea. The isthmus which connects the peninsula with the mainland is not more than 2 stadia in breadth, and is entirely barred by the city, which comes up close to it, but the remainder of the peninsula stretches out towards the sea. It is quite flat and of easy access from the town; but on the side of the sea it is precipitous all around, and dangerous for vessels, and presents very few spots fit for effecting a landing. This description is confirmed by Strabo (xii. p. 545), for he says that the city was built on the neck of the peninsula; but he adds, that the latter was girt all around with rocks baulked out in the form of basins. At high water these basins were filled, and rendered the shore inaccessible, especially as the rocks were everywhere so pointed that it was impossible to walk on them with bare feet. The Sinopians defended themselves bravely against Mithridates, and the timely aid of the Rhodians in the end enabled them to compel the aggressor to raise the siege. Pharnaces, the successor of Mithridates IV., was more successful. He attacked the city unexpectedly, and finding its inhabitants unprepared, easily overpowered it, b. c. 183. From this time Sinope became the chief town, and the residence of the kings of Pontus. (Strab. L. c.; Polyb. xxiv. 10.) Mithridates, surnamed Euergetes, the successor of Pharnaces, was assassinated at Sinope in b. c. 120 (Strab. x. p. 477). His son, Mithridates the Great, was born and educated at Sinope, and did much to embellish and strengthen his birthplace: he formed a harbour on each side of the isthmus, built naval arsenals, and constructed admirable reservoirs for the tunny fisheries. After his disaster at Cyzicus, the king intrusted the command of the garrison of Sinope to Bacchides, who acted as a cruel tyrant; and Sinope, pressed both from within and from without, was at last taken by Lucullus, after a brave resistance. (Strab. L. c.; Plut. Lucull. 18; Appian, Bell. Mith. 83; Mommsen, in Phot. Cod. p. 238, ed. Bekker.) Lucullus treated the Sinopians themselves mildly, having put the Pontian garrison to the sword; and he left them in possession of all their works of art, which embellished the city, with the exception of the statue of Autolycus, a work of Sthenis, and the sphere of Billarums. (Strab. Polit. ii. 73; Cass. pro Leg. Mav. 8.) Lucullus restored the city to its ancient freedom and independence. But when Pharnaces, the son of Mithridates, had been routed at Zela, Caesar took Sinope under his protection, and established Roman colonies there, as we must infer from coins bearing the inscription Col. Jui. Caes. Felix Sinope. In the time of Strabo Sinope was still a large, splendid, and well fortified city; for he describes it as surrounded by strong walls, and adorned with fine porticoes, squares, gymnasia, and other public edifices. Its commerce indeed declined, yet the tunny fisheries formed an inexhaustible
source of revenue, which maintained the city in a tolerable state of prosperity. It possessed extensive suburbs, and numerous villas in its vicinity (Strab. l. c.; Plin. vi. 2). From Pliny's letter's (x. 91), it appears that the Sinonians suffered some inconvenience from the want of a good supply of water, which Pliny endeavoured to remedy by a grant from the emperor Trajan to build an aqueduct conveying water from a distance of 16 miles. In the time of Arrian and Marcian, Sinope still continued to be a flourishing town. In the middle ages it belonged to the empire of Trebizond, and fell into the hands of the Turks in A.D. 1470, in the reign of Mahomet II. Sinope is also remarkable, as the birthplace of several men of eminence, such as Diceneus the Cynic, Bato, the historian of Persia, and Diphilus, the comic poet.

Near Sinope was a small island, called Scopelus, before which large vessels were obliged to sail, before they could enter the harbour; but small craft might pass between it and the land, by which means a circuit of 40 stadia was avoided (Marcus, p. 72, &c.). The celebrated Sinopian coinage (Σινόπικη μίλις, Σινόπης ή Σινιοπής γῆ) was not a product of the district of Sinope, but was designated by this name only because it formed one of the chief articles of trade at Sinope. (Grosskird on Strabo, vol. ii. p. 457, foll.) The imperial coins of Sinope that are known, extend from Augustus to Gallienus. (Sestini. Num. Itet. p. 63; Rasche. Lex. Num. iv. 2. p. 1105, foll.)

Sinope, now called Sinaib, is still a town of some importance, but it contains only few remains of its former magnificence. The wall across the isthmus has been built up with fragments of ancient architecture, such as columns, architraves, &c., and the same is found in several other parts of the modern town; but no distinct ruins of its temples, porticoes, or even of the great aqueduct, are to be seen. (Hamilton. Researches, vol. i. p. 306, &c.)

SINOPHIA. (Ζινοφια, Strab. xii. p. 555), a town on the frontier of Armenia Major, a circumstance which gave rise to a pun of the historian Theophanes who wrote the name Σινοφια. The place is no doubt the same as the one called Sinorea by Appian (Mithrid. 101), by Ammianus Marcellinus (xvii. 7) Synhorium, by Polenus (v. 7. § 2) Sinuba or Sinura, and in the Antonine Itinerary (p. 208) Sinuvas. The pun upon the name made by Theophanes seems to show that the form Sinoria, which Strabo gives, is the correct one. The town was a fortress built by Mithridates on the frontier between Greater and Lesser Armenia; but assuming that all the different names mentioned above are only varieties or corruptions of one, it is not easy to fix the exact site of the town, for Polenus and the Antonine Itinerary place it to the south-west of Satala, on the road from this town to Melitene, and on the Ephrhapides, while the Table, calling it Sinura, places it 75 miles to the north-east of Satala, on the frontier of Pontus; but there can be no doubt that the Sinura of the Table is altogether a different place from Sinoria, and the site of the latter place must be sought on the banks of the Ephrhapides between Satala and Melitene, whence some identity it with Mirsad Chai and others with S Feldi. [L. S.]

SINOTHUM. (Synodomum).

SINSI (Σινσησι, Ptol. iii. 8 § 5), a people in the S. of Dacia. [T. H.D.]

SINTI (Thuc. ii. 98; Steph. B. s. e.; Liv. xiii. 51), a Thracian tribe who occupied the district lying between the ridge called Cucine and the right or W. bank of the Strymon, in the upper part of the course of that river, which was called from thence SYNTHIC (Συνθικ, Ptol. iii. 13. § 30). When Macedonia was divided into four provinces at the Roman conquest, Synthia was associated with Bisaltia in the First Macedonia, of which Amphipolis was the capital (Liv. xiv. 29). It contained the three towns HERACLEA, PARAEOCOPOUL, TRISTOLA. [E.B.J.]

SINTIES. [Lemnos.]

SINUESA (Σινύεσσα or Σινύεσσα: Ett. Σινύεσσας, Sinussamus: Mandrubone), a city of Latium, in the more extended sense of the name, situated on the Tyrrhenian sea, about 6 miles N. of the mouth of the Volturru. It stood on the line of the Via Appia, and was the last place that great highroad touched on the sea-coast. (Strab. v. p. 233.) It is certain that Sinuessa was not an ancient city: indeed there is no trace of the existence of an Italian town on the spot before the foundation of the Roman colony. Some authors, indeed, mention an obscure tradition that there had previously been a Greek city on the spot which was called Sinope; but little value can be attached to this statement. (Liv. x. 21; Plin. iii. 5. s. 9.) It is certain that if it ever existed, it had wholly disappeared, and the site was included in the territory of the Aesclonian city of Ve-cia, when the Romans determined to establish simultaneously the two colonies of Minturnae and Sinuessa on the Tyrrhenian sea. (Liv. x. 21.) The name of Sinuessa was derived, according to Strabo, from its situation on the spacious gulf (Sinus), now called the Gulf of Gaeta. (Strab. v. p. 234.) The object of establishing these colonies was chiefly for the purpose of securing the neighboring fertile tract of country from the ravages of the Sannites, who had already repeatedly overrun the district. But for this very reason the plebeians at Rome hesitated to give their names, and there was some difficulty found in carrying out the colony, which was, however, settled in the following year, B. C. 296. (Liv. x. 21; Vell. Pat. i. 14.) Sinuessa seems to have rapidly risen into a place of importance; but its territory was severely ravaged by Hannibal in B. C. 217, whose cavalry carried their devastations up to the very gates of the town. (Liv. xxii. 13, 14.) It subsequently endeavoured, in common with Minturnae and other colonies maritimas, to establish its exemption from furnishing military levies; but this was overruled, while there was an enemy with an army in Italy. (Id. xxvii. 39.) After a period (B. C. 191) they again attempted, but with equal ill success, to procure a similar exemption from the naval service. (Id. xxxvi. 3.) Its position on the Appian Way doubtless contributed greatly to the prosperity of Sinuessa; for the same reason it is frequently incidentally mentioned by Cicero, and we learn that Caesar halted there for a night on his way from Brandusium to Rome, in B. C. 49. (Cic. ad Att. ix. 15, 16, xiv. 8, ad Fam. xii. 20.) It is noticed also by Horace on his journey to Brandusium, as the place where he met with his friends Varus and V. (Sat. i. 5, 40.) The fertility of its territory, and especially of the neighbouring ridge of the Mons Massicus, so celebrated for its wines, must also have tended to promote the prosperity of Sinuessa, but we hear little of it under the Roman Empire. It received a body of military colonists, apparently under the Triunvirate (Lib. Col. p. 237), but did not retain the rank of a Colonia, and
SINUS AD GRADUS.

is termed by Pliny as well as the Liber Columbarium only an "opusculum," or ordinary municipal town. (Plin. iii. 5. s. 9; Lib. Col. L. c.) It was the furthest town in Latium, as that term was understood in the days of Strabo and Pliny, or "Latium adjunctum," as the latter author terms it; and its territory extended to the river Savo, which formed the limit between Latium and Campania. (Strab. v. pp. 219, 231, 233; Plin. iii. 5. s. 9; Mel. ii. 4 § 5.) At an earlier period indeed Polybius reckoned it a town of Campania, and Ptolemy follows the same classification, as he makes the Liris the southern limit of Latium (Pol. iii. 91; Ptol. iii. 1. § 6); but the division adopted by Strabo and Pliny is probably the most correct. The Itineraries all notice Sinussa as a still existing town on the Appian Way, and place it 9 miles from Minturnae, which is, however, considerably below the truth. (Itin. Ant. p. 108; Itin. Hier. p. 611; Tab. Peut.) The period of its destruction is unknown.

The ruins of Sinussa are still visible on the seaward just below the hill of Mondragone, which forms the last underfall or extremity of the long ridge of Monte Massico. The most important are those of an aqueduct, and of an edifice which appears to have been a triumphal arch; but the whole plain is covered with fragments of ancient buildings. (Claver. Ital. p. 1080; Romanelli, vol. iii. p. 340.)

At a short distance from Sinussa were the baths or thermal springs called AQUAE SINUSSANAE, which appear to have enjoyed a great reputation among the Romans. Pliny tells us that they were esteemed a remedy for barrenness in women and for insanity in men. They are already mentioned by Livy as early as the Second Punic War; and though their fame was eclipsed at a later period by those of Baiae and other fashionable watering-places, they still continued in use under the Empire, and were resorted to among others by the emperor Claudius. (Liv. xxii. 13; Tac. Ann. xii. 66; Plin. xxxi. 2. 4.) It was there, also, that the infamous Tigellinus was compelled to put an end to his own life. (Tac. Hist. i. 72; Plut. Oth. 2.) The mild and warm climate of Sinussa is extolled by some writers as contributing to the effect of the waters (Tac. Ann. xii. 66): hence it is called "Sinussa tepens" by Silius Italicus, and "mollis Sinussa" by Martial. (Silv. iv. 226; Mart. vi. 42.) The site of the waters is still called I Bogni, and the remains of Roman buildings still exist there. [E. H. B.]

SINUS AD GRADUS or AD GRADUS. [Fossa Mariana.]

SION, M. (Σιόν), originally the name of a particular fortress or hill of Jerusalem, but often in the poetical and prophetical books extended to the whole city, especially to the temple, for a reason which will presently be obvious. Sion proper has been always assumed by later writers to be the SW. hill of Jerusalem, and this has been taken for granted in the article on Jerusalem [JERUSALEM, p. 18]. The counter hypothesis of a later writer, however, maintained with great learning, demands some notice under this head. Mr. Thrupp (Antient Jerusalem, 1855) admits the original identity of Sion and the city of David, but believes both to have been distinct from the upper city of Josephus, which latter he identifies with the modern Sion, in agreement with other writers. The transference of the name and position of Sion he dates as far back as the return from the Babylonish captivity, believing that the Jews had lost the tradition of its identity with the city of David; so that, while they correctly placed the latter, they erroneously fixed the former where it is still found, viz., at the SW. of the Temple Mount, which mount was in fact the proper "Sion," identical with "the city of David;" for it is admitted that the modern Sion is identical not only with that recognised by the Christian (he might have added the Jewish) inhabitants of Jerusalem, and by all Christian (and Jewish) pilgrims and travellers from the days of Constantine, but with the Sion of the later Jewish days, and with that of the Maccabees. The elaborate argument by which it is attempted to remove this error of more than 2000 years standing from the topography of Jerusalem, cannot here be stated, much less discussed; but two considerations may be briefly mentioned, which will serve to vindicate for the SW. hill of the city the designation which it has enjoyed, as is granted, since the time of the Babylonish captivity. One is grounded on the language of Holy Scripture, the other on Josephus. Of the identity of the original Sion with the city of David, there can be no doubt. Mr. Thrupp (pp. 12, 13) has adduced in proof of it three conclusive passages from Holy Scripture (2 Sam. v. 7; 1 Kings. viii. 1; 1 Chron. xi. 5). It is singular that he did not see that the second of these passages is utterly irreconcilable with the identity of the city of David with the Temple Mount; and that his own attempt to reconcile it with his theory, is wholly inadequate. According to that theory Mount Sion, or the city of David, extended from the NW. angle of the present Haram, to the south of the same enclosure; and the tombs of David, which were certainly in the city of David, he thinks might yet be discovered beneath the south-western part of the Haram (p. 161). That the temple lay on this same mount, between these two points, is not disputed by any one. Now, not to insist upon the difficulty of supposing that the threshing-floor of Araunah the Jebusite, where the temple was undoubtedly founded (2 Chron. iii. 1), lay in the very heart of the city of David, from which David had expelled the Jebusites, it is demonstrable, from the contents of the second passage above referred to, that the temple was in no sense in the city of David; for, after the completion of the temple, it is said, that and the parallel passage in (2 Chron. v. 2, 5, 7) that Solomon and the assembled Israelites brought up the ark of the covenant of the Lord out of the city of David, which is Sion, into the temple which he had prepared for it on what Scripture calls Mount Moriah (2 Chron. iii. 1). Again, in 2 Samuel, v. 6—9, we have the account of David's wrestling "the stronghold of Sion, the same is the city of David," out of the hands of the Jebusites; after which "David dwelt in the fort, and called it the city of David." Josephus, in recording the same events, states that David "had siege to Jerusalem, and took the lower city by assault, while the citadel still held out." (Ant. vii. 3. § 2.) This citadel is clearly identified with the upper city, both in this passage and in his more detailed description of the city, where he says that the hill upon which the upper city was built was by far the highest, and on account of its strength was called by King David the "fortress of David." (Bell. Jud. iv. 4. § 1.) We are thus led to a conclusion directly opposite to that arrived at by Mr. Thrupp, who says that "the accounts in the books of Samuel and Chronicles represent David as taking the stronghold of Sion first
and the Jebusite city afterwards; Josephus represents him as taking the lower city first, and afterwards the citadel. There can be no doubt, therefore, that in Josephus's view, Sion was the lower city, and the Jebusite city the citadel; "for a comparison of the 7th verse of the 2 Chron. xvi. and at the 5th with the 7th verse in 1 Chron. xi. can leave no doubt that the intermediate verses in both passages relate to the particulars of occupation of Sion, which particulars are narrated by Josephus of the occupation of the upper city, here called by him by the identical name used by the sacred writer, of the "castle in which David dwelt;" therefore they called it the city of David;" and this counterpart of Josephus is admitted by Mr. Thrupp to be the upper city (p. 56, note 2). Josephus subsequently used in a much wider acceptation, and applied particularly to the sanctuary, is certain; and the fact is easily explained. The tent or tabernacle erected by David for the reception of the ark was certainly on Mount Sion, and in the city of David (2 Sam. vi. 12; 1 Chron. xv. 1, 29), and therefore in all the language of his own divine compositions, and of the other Psalmists of the conclusion of his and the commencement of Solomon's reign. Sion was properly identified with the sanctuary. "And when the ark was transferred to the newly-consecrated temple on the contiguous hill, which was actually united to its former resting-place by an artificial embankment, the signification of the name should be extended so as to comprehend the Temple Mount, and continue the propriety and applicability of the received phræsophy of David's and Asaph's Psalms to the new and permanent abode of the most sacred emblem of the Hebrew worship. But to attempt to found a topographical accuracy on the at the directive and frequently elliptical expressions of Psalms or prophecies is surely to build on a foundation of sand. It was no doubt in order not to perplex the topography of Jerusalem by the use of ecclesiastical and devotional terminology that Josephus has wholly abstained from the use of the name Sion.

G. W.

SIPHI or ZIPHI (LXX. Alex. Ziph, Vat. Oqô: Eth. Zeqô); a city of the tribe of Judah, mentioned in connection with Maon, Carmel, and Juttah (Judg. xv. 51). The wilderness of Ziph was a Levite's holy-land-place of David when concealing himself from the malice of Saul. (1 Sam. xxiii. 14, 26, xxvi. 1; Psalm liv. title.) This wilderness of Ziph was contiguous to the wilderness of Maon (1 Sam. xxiii. 25); and this Maon is connected with Carmel in the history of Nahal and Abigail (xxv. 2). The three names are still found a few miles south of Hebron, as Kironel, Main, Ziph. The ruins lie on a low ridge between two small wadys, which commence here and run towards the Dead Sea. "There is here little to be seen except broken walls and foundations, most of them of unknown stone, but indicating solidity, and covering a considerable tract of ground. Numerous cisterns also remain." (Robinson, Bibl. Res. vol. ii. p. 191.) Ziph is placed by St. Jerome 8 miles E. of Hebron (S. would be more correct), and the desert of Ziph is frequently mentioned in the annals of the reduses of Palestine, while the site of the town was identified by travellers at least three centuries ago. (Furer, Itinerarii, vol. i. 46.) [GW.]

SIPHIAE, TIPHIA (Σιπήα, Τιφήα, Thucyd. iv. 76; Sicily, p. 135; Steph. B. s. r.; Itol. iii. 15; § 5; Plin. iv. 3, s. 4; Toep, Paus. iv. 32. § 4; Eth. Telearios, Teoarios, a town of Leucip, upon the Corinthian gulf, which was said to have derived its name from Tiphys, the pilot of the Argonauts. In the time of Pausanias the inhabitants of Siphia pointed out the spot where the ship Argo anchored on its return from its celebrated voyage. The same writer mentions a temple of Hercules at Siphia, in whose honour an annual festival was celebrated. (Paus. l.c.) Thucydides (l.c.), Apollonius Rhodius (I. 105.), and Stephanus B. (s. v. Ziphia) describe Siphia as a dependency of Thespiae; and it is accordingly placed by Müller and Kiepert at Alkyös. But Leake draws attention to the fact that Pausanias describes it as lying W. of Thisbe; and he therefore places it at port Sarandil, near the monastery dedicated to St. Taxaiabes, where are the remains of a small Hel·lenic city. On this supposition the whole of the territory of Thisbe would lie between Thespiae and Siphia, which Leake accounts for by the superiority of Thespiae over all the places in this angle of Boeotia, whence the whole country lying upon this part of the Corinthian gulf may have often, in common acceptance, been called the Thespiae. (Leake, Northern Greece, vol. ii. p. 515.)

SIPHNOΣ or SYPHINΩ Σ (Σύφων: Eth. Σύφων: Siphano Gr., Siphano Italo), an island in the Aegaean Sea, 10 miles S.S.W. of the Aegina. This was the seat of the island Siphilus, and the place where the Argonauts were said to have landed in the course of their pilgrimage (Paus. x. 26. § 66) it describes it as 28 miles in circuit, but it is considerably larger. The same writer says that the island originally called Merope and Avis; its ancient name of Merope is also mentioned by Stephanus B. (s. v.). Siphnos was colonised by Ionians from Athens (Herod. viii. 48), whence it is said to have derived its name from Siphnos, the son of Sunias. (Steph. B. s. v.) In consequence of their gold and silver mines, of which remains are still seen, the Siphnians attained great prosperity, and were regarded, in the time of Polycrates (n. c. 529), as the wealthiest of all the islanders. Their treasury at Delphi, in which they deposited the tenth of the produce of their mines (Paus. x. 11. § 2), was equal in wealth to the treasuries of the most opulent states; and their public buildings were decorated with Parian marble. Their riches, however, exposed them to pillage; and a party of Samian exiles, in the time of Polycrates, invaded the island and carried away a considerable part of its produce. (Herod. iii. 57, 58.) The Siphnians were among the few islanders in the Aegean who refused tribute to Xerxes, and they fought with a single ship on the side of the Greeks at Salamis. (Herod. viii. 46, 48.) Under the Athenian supremacy the Siphnians paid an annual tribute of 3600 drachmae. (Firzen. Elem. Epigr. Gr. n. 32.) Their mines were afterwards less productive; and Pausanias (l.c.) relates that in consequence of the Siphnians neglecting to send the tenth of their treasure to Delphi, the gods destroyed their mines by an inundation of the sea. In the time of Strabo the Siphnians had become so poor that Σύφων ἀπόγευσαν became a proverbial expression. (Strab. x. p. 448; comp. Eustath. ἐν Dionys. Per. 523; Hesych. s. v. Σύφων ἀπόγευσαν.) The moral character of the Siphonians stood low; and hence to act like a Siphonian (Σύφωνικός) was used as a term of reproach. (Steph. B.; Suid.; Hesych.) The Siphnians were celebrated in antiquity, as they are in the present day, for their skill in pottery. Pliny (xxxvi. 22. § 159. Silius) mentions a particular kind of stone, of which drinking cups were made. This, according to Fidler, was a species of talc, and is probably intended by
SIPIA.

Stephanus B. when he speaks of Σιπνεος θωτη-

pow.

Siphos possessed a city of the same name (Ptol.
iii. 15. § 31), and also two other towns, Apollonia
and Milita, mentioned only by Stephanus B. The
ancient city occupied the same site as the modern
town, called Kastron or Siphon, which lies upon
the eastern side of the island. There are some re-
mains of the ancient walls; and fragments of marble
are found, with which, as we have already seen,
the public buildings in antiquity were decorated. A
range of mountains, about 3000 feet in height, runs
cross Siphos from SE. to NW.; and on the high
ground between this mountain and the eastern side
of the island, about 1000 feet above the sea, lie five
near villages, of which Stauro is the principal. These
villages contain from 4000 to 5000 inhabitants;
and the town of Kastron about another 1000. The
climate is healthy, and many of the inhabitants
live to a great age. The island is well cultivated,
but does not produce sufficient food for its popu-
lation, and accordingly many Siphians are obliged
to emigrate, and are found in considerable numbers
in Athens, Smyrna, and Constantinople. (Terme-nor,
Voyage, &c. vol. i. p. 134, seq. trans.; Fiedler,
Reise, vol. ii. p. 125, seq.; Ross, Reise auf den
Griech. Inseln, vol. i. p. 138, seq.)

COIN OF SIPHOS.

SIPIA, in Gallia, is placed by the Table en a
route from Condacte (Remnes) to Julianagmus (Angers).
The distance from Condacte to Sipia is xvi. and this
distance brings us to a little river Seche at a place
called Vi-soche, the Vi being probably a corruption
of Vadam. The same distance xvi. measured from
Vi-soche brings us to Combaristum (Combrie) on the
route to Angers. But see the article COMBARISTUM.
The Seche is a branch of the Vilaine (D'Anville,
Notice, &c.).

SIPIUM, or SIPUTUM, but in Greek al-
ways SIPUS (Σιπους-σιπους: Eti. Σιπουτος, Si-
pontia; Sta Maria di Siponto), a city of Apulia,
situated on the coast of the Adriatic, immediately S.
of the great promontory of Garganus, and in the
height of the deep bay formed by that promontory
with the prolongation of the coast of Apulia. (Strab.
vii. p. 284.) This bays is now called the Gulf of
Mafredonia, from the city of that name which is
situated within a few miles of the site of Sipontum.
The Cebalos, or Cerraro, and the Canderal fall
into this bay a short distance S. of Sipontum, and
form at their mouth an extensive lagoon or salt-
water pool (στενωρος, Strab. l.c.), now called the
Pantani Salas. Like most places in this part of
Apulia the foundation of Sipontum was ascribed to
Diomed (Strab. l.c.); but with the exception of this
vague and obscur tradition, which probably means
no more than that the city was one of these belonging
to the Daunian tribe of Apulians, we have no ac-
count of its being a Greek colony. The name is
structively analogous in form to others in this part of
Italy (Hydruntum, Butuntum, &c.); and its Greek
derivation from σπιως, a cattle-fish (Strab. l.c.), is
in all probability fictitious. The Greek form Sipus,
is adopted also by the Roman poets. (Sil. Ital. viii.
633; Lucan. v. 377.) The only mention of Sipontum
in history before the Roman conquest is that of its
capture by Alexander, king of Epirus, about n. c.
330. (Liv. viii. 41.) In the manner in which it passed
under the yoke of Rome we have no data; but in n.
c. 194 a colony of Roman citizens was settled there,
at the same time that those of Salerno and
Buxentum were established on the other sea.
(Liv. xxxiv. 45.) The lands assigned to the colo-
nists are said to have previously belonged to the
Arapmi, which renders it probable that Sipontum
itself had been merely a dependency of that city.
The new colony, however, does not seem to have
prospered. A few years later (n. c. 184) we are
.told that it was deserted, probably on account of
malaria; but a fresh body of colonists was sent
there (Liv. xxxix. 22), and it seems from this time
to have become a tolerably flourishing town, and was
frequented as a seaport, though never rising to any
great consideration. Its principal trade was in
corn. (Strab. vi. p. 284; Mel. ii. 4. § 7; Plin.
iii. 11. s. 16; Ptol. iii. 1. § 16; Pol. x. 1.) It is, how-
ever, mentioned apparently as a place of some im-
portance, during the Civil Wars, being occupied
by M. Antonius in p. c. 40. (Appian, B. C. v.
56; Dion Cass. xlvii. 27.) We learn from inscrip-
tions that it retained its municipal government
and magistrates, as well as the title of a colony,
der under the Roman Empire (Mommsen, Inscri.
R. N. 927—929); and at a later period Paulus
Diacos mentions it as still one of the "urbes
ii. 21.) Lucan notices its situation immediately at
the foot of Mount Garganus ("sub sita Sipus munibus");
Lucan, v. 377). It was, however, actually situated
in the plain and immediately adjoining the marshes
at the mouth of the Candeleo, which must always
have rendered the site unhealthy; and in the middle
ages it fell into decay from this cause, till in 1250
Manfred king of Naples removed all the remaining
population to a site about a mile and a half further
N., where he built a new city, to which he gave
the name of Mafredonia. No ruins of the ancient
city are now extant, but the site is still marked by
an ancient church, which bears the name of Sta Maria
di Siponto, and is still termed the cathedral, the
archbishop of Mafredonia bearing officially the
title of Archbishop of Sipontum. (Graven's Southern
Tour, p. 67; Romanielli, vol. ii. p. 209.) The name
of Sipontum is found in the Itineraries (Ita. Aut.
p. 314; Top. Pest), which give a line of road pro-
ceeding along the coast from thence to Barium,
passing by the Saline at the mouth of the Pulas
Salapina, and therefore following the narrow strip
of beach which separated that lagoon from the sea.
There is still a good horse-road along this beach;
but the distances given in the Itineraries are certainly
corr upt. [E. H. B.]

SITULLUS (Σιτουλος), a mountain of Lydia be-
tween the river Hermus and the town of Smyrna:
it is a branch of Mount Tmolus, running in a north-
western direction; along the Hermus, a rugged,
much torn mountain, which seems to owe its present
form to violent convulsions of the earth. The
mountain is mentioned even in the Iliad, and was
rich in metal. (Hom. ii. xxiv. 615; Strab. i. p. 58,
xii. p. 579, xiv. p. 680.) On the eastern slope of the
mountain, there once existed, according to tradition, an ancient city, called Tantalus, afterwards Sipylos, the capital of the Maeonians, which was beloved to have been swallowed up by an earthquake, and plunged beneath the waves by [1] Strabo, which bore the name of Sale or Sakei: (Strab. i. p. 58, xii. p. 579.; Steph. B. s. c.; Plin. v. 31; Paus. vii. 24. § 7). Pliny relates that the spot once occupied by Sipylos was successively occupied by other towns, which he calls Archapeolis, Copie and Lebade. Pan-samius (v. 13. § 4) calls the lake the marsh of Tantalus, and adds that his tomb was conspicuous near it, and that the throne of Pelops was shown on the summit of the mountain above the temple of (Cybele) Plata. The tops of the mountains of Sipylos were believed to have been seen under the water for some time after (Paus. vii. 24. § 7): and some modern travellers, mistaking the ruins of old Symyra for those of Sipylos, imagine that they have discovered both the remains of Sipylos and the tomb of Tantalus. Chandler (Travels in Asia Minor, p. 331) thought that a small lake of limpid water at the north-eastern foot of Mount Sipylos, not far from a sepulchre cut in the rock, might be the lake Sale; but Hamilton (Researches, i. p. 49, fol.) has shown that the spot could not be sought for in the marshy district of Manniss.

In speaking of Mount Sipylos, we cannot pass over the story of Niobe, alluded to by the poets, who is said to have been metamorphosed into stone on that mountain in her grief at the loss of her children. (Hom. Il. xxiv. 614; Soph. Antig. 822; Ov. Met. vi. 310; Apollod. iii. 5; Paus. vii. 2. § 3.) Pan-samius (i. 21. § 5) relates that he himself went to Mount Sipylos and saw the figure of Niobe formed out of the natural rock, when viewed close he saw only the rock and precipices, but nothing resembling a woman either weeping or in any other posture; but standing at a distance you fancied you saw a woman in tears and in an attitude of grief. This phantom of Niobe, says Chantler (p. 331), whose observation has been confirmed by subsequent travellers, may be defined as an effect of a certain portion of light and shade on a part of Sipylos, perceivable at a particular point of view. Mount Sipylos now bears the name of the Niobe of the Maeonians (Strab. v. 7). 

SIRACELAI. (Itin. Ant. p. 332; Ib. p. 353; Siracellæ; It. Hier. p. 602. Singellæ; Tab. Peut. Syracellæ; and in Geog. Rav. iv. 6, and v. 12, Syracelse), a place in Thrace, on the road from Trajanopolis to Callipolis, and on the main road to Constantinople. Its distance from Trajanopolis is variously given in the Itin. Ant., and the readings of the MSS. differ,—one stating the distance to be as much as 59,000 paces, another as little as 50,000. According to Mancert (Vit. p. 265), its site is near the modern Cleuchon or Cleusper (2) of P. Lucas (Trioz. Vog. p. 47); but Richard places it near Zerma, and Lappe near Malagrita or Mylagryra; the uncertainty of the Itinerary above mentioned being probably the cause of this discrepancy. [J. R.]

SIRACNE. [NIDIC.]

SIRACEN (2) Sperchus, (Strab. v. 9. §§ 17, 19), a great and mighty people of Asiatic Sarmatia on the east shore of the Maeotis, beyond the Ida and on the Aichadnus, in the sea-tract called by Strabo (xi. 504) Sarmica. They appear under various names. Thus Strabo (xi. p. 500) and Nela (i. 19) call them Siraces; Tacitus (Ann. xii. 15, seq.) Siraci (in Strabo, xi. p. 492, Σαρμιαῖοι), and in an inscription (Röckh, ii. p. 1009) we find the form Σαρμιάιοι. They were governed by their own kings, and the Romans were engaged in a war with them, A. D. 50. (Tac. I. c.; Strab, ib. p. 504.) [T. H. D.]

SIRAE or SEIÆE. [Prophe].

SIRAEAE. [Thuris.]

SIRANGAE (Σεργαγανία or Σεργαγανία, Ptol. iv. 6. §7.), a tribe in the interior of Libya. [T. H. D.]

SIRBESE. [Xanthus.]

SIRB. [Sir.]

SIRBITUM, a city of Aethiopia, above which the mountains cease, and at a distance of 14 days' sail from Meroë. (Plin. vii. 30. s. 33.) From these particulars Mannert (x. pt. i. p. 171) is induced to regard it as the modern Semara. [T. H. D.]

SIRRIONIS LACUS (q; Σαρριόνι or Σερριόνιον Αίορν, Herod. ii. 6; Diodor. i. 30; Ptol. iv. 5. §§ 12, 20; Strab. 1. p. pp. 50, 65, xvi. 760—763; Ziegler, Steph. B. s. c.; Plin. v. 12. s. 14; Sebaelt—Barboil), was a vast tract of marshes, the centre of which formed the Serronian lake, lying between the eastern angle of the Delta, the Isthmus of Suez, Mount Cæsus, and the Mediterranean sea. With the latter it was at one time connected by a natural channel (της Ερυθρας), running through bars of quicksand and shingle (τα βασανία), which separated the sea from the marshes. The limits of the Serronian lake have, however, been much contracted in later ages by the elevation of the sea-borde and the drifting of the sands, and the lake is now of inconceivable extent. The Serronian region is celebrated in history for having been the scene of at least the partial destruction of the Persian army in B. C. 350, when Darius Oebus was leading it, after the storming of Sibon, to Aegypt, in order to restore the authority of Persia in that kingdom. Diodorus (i. 30) has probably exaggerated the serious disaster into a total annihilation of the invading host, and Milton (P. L. ii. 293) has adopted the statement of Diodorus, when he speaks of

"—that Serronian bog
Betwixt Damasit and Mount Cæsus old
Where armies whole have sunk."

The same Persian army, however, afterwards took Pelusium, Bubastis, and other cities of the Delta. The house of the Deltaic triangle of Aegypt was reckoned by Herodotus (i. 6) from the bay of Plinthis to the lake of Serronius. [W. R. D.]

SIREXUSAE INSULAE. [Minervar. Promontorum].

SIRICA, a place in Cappadocia on the road from Comana to Melitene, and 24 miles NW. of the first. (Itin. Ant. pp. 210, 211.) According to Lapie, near the Benboudagh. [T. H. D.]

SIRIO, in Gallia, is placed by the Itins. on a road from Burgidala (Bourdoués) to Aquinum (Agni). The distance is probably correct in the Table, which places Sirio x. from Bordeaux; for the true distance is xv. or xvi. Galliæ leagues. D'Anville fixes Sirio (the Pont de Sirion) near the point where the small river Sirion or Ciron joins the Garonne on the left bank. [G. L.]

SIRIS (Σίρις; Euh. Σιρίνη, but also Σιρινα; Sirines), an ancient city of Magna Græcia, situated at the mouth of the river of the same name flowing into the Tarentine gulf, and now called the SPone. There is no doubt that Siris was a Greek colony, and that at one time it attained to a great amount of wealth and prosperity; but its history is extremely obscure and uncertain. Its first origin was generally ascribed to a Trojan colony; and, as a proof of this,
an ancient statute of Minerva was shown there which is said to be the true Trojan Palladium (Strab. vi. p. 264; Lyceoph. Alex. 978—985). Whatever may have been the origin of this legend, there seems no doubt that Siris was originally a city of the Chones, the native Oenotrian inhabitants of this part of Italy (Strab. l. c.). A legend found in the Etymologicum (s. r. Σηρία), according to which the city derived its name from a daughter of Merges, king of the Siculi, evidently points in the same direction, as the Morgetes also were an Oenotrian tribe. From these first settlers it was wrested, as we are told, by a body of Ionian colonists from Calaphon, who had fled from their native city to avoid the dominion of the Lydians. (Strab. l. c.; Athenae. xii. p. 523.) The period of this emigration is very uncertain; but it appears probable that it must have taken place not long after the capture of the city by Gyges, king of Lydia, about 700—690 B.C. Archilochus, writing about 660 B.C., alludes to the fertility and beauty of the district on the banks of the Siris; and though the fragment preserved to us by Athenaeus does not expressively notice the existence of the city of that name, yet it would appear from the expressions of Athenaeus that the poet certainly did mention it; and the fact of this colony having been so lately established there was doubtless the cause of his allusion to it (Archil. ap. Athen. xii. p. 523). On the other hand, it seems clear from the account of the settlement at Metapontum (Strab. vi. p. 263), that the territory of Siris was at that time still unoccupied by any Greek colony. We may therefore probably place the date of the Ionian settlement at Siris between 690 and 660 B.C. We are told that the Ionian colonists gave to the city the name of Poilomen (Ποιλομέων, Strab. vi. p. 264; Steph. B. s. r. Σηρίας); but the appellation of Siris, which it derived from the river, and which seems to have been often given to the whole district (Σηρίας, used as equivalent to Σηρίπος), evidently prevailed, and is the only one met with in common use. Of the history of Siris we know literally nothing, except the general fact of its prosperity, and that its citizens indulged in habits of luxury and effeminacy that rivalled those of their neighbours the Sybarites. (Athen. xii. p. 523.) It may be received as an additional proof of their opulence, that Damasus, a citizen of Siris, is noticed by Herodotus among the suitors for the daughter of Cleisthenes of Seiyen, about 580—560 B.C., on which occasion Siris and Sybaris among the cities of Italy alone furnished claimants. (Herod. vi. 127.) This was probably about the period that Siris was at the height of its prosperity. But an Ionian city, existing as it did in the midst of the powerful Achaeian colonies, must naturally have been an object of jealousy to its neighbours; and hence we are told that the Metapontines, Sybarites, and Crotonians formed a league against Siris; and the war that ensued ended in the capture of the city, which appears to have been followed by the expulsion of the inhabitants (Justin. xx. 2). The accurate date of the destruction of Siris cannot be fixed with any approach to certainty; it was probably after 550 B.C., and certainly preceded the fall of its rival Sybaris in B.C. 510. Its ruin appears to have been complete, for we meet with no subsequent mention of the city, and the territory is spoken of as open to colonisation at the time of the Persian War, n. c. 480. (Herod. viii. 62.)

Upon that occasion we learn incidentally that the Athenians considered themselves as having a claim of old standing to the vacant district of the Sirites, and even at one time thought of removing thither with their wives and families. (Herod. l. c.) The origin of this claim is unknown; but it seems pretty clear that it was taken up by the Athenian colonists who established themselves at Thurii in n. c. 443, and became the occasion of hostilities between them and the Tarentines. These were at length terminated by a compromise, and it was agreed to found in common a fresh colony in the disputed territory. This appears to have been at first established on the site of the ancient city, but was soon after transferred to a spot 3 miles distant, where the new colony received the name of Heraclea, and soon rose to be a flourishing city. (Strab. vi. p. 264; Diod. xii. 36.) [HERACLEA.] According to Strabo, Siris still continued to exist as the port or naval station of Heraclea; but no other mention of it is found, and it is not clear whether Strabo himself meant to speak of it as still subsisting in his day. No remains of it are extant, and the exact site does not appear to have been determined. But it may be placed on the left bank of the river Siris (now called the Simno), at or near its mouth; a position which well accords with the distance of 24 stadia (3 miles) from Heraclea, the remains of which are visible at Politoara, near the river Agri, the ancient Acris. (HERACLEA.)

The river Siris is mentioned by Lyceophron (Alex. 982), as well as by Archilochus in a passage already cited (ap. Athen. xii. p. 523); but the former author calls it Σηρίς, and its modern name of Simno would seem to be derived from an ancient period; for we find mention in the Telausa of a station 4 miles from Heraclea, the name of which is written Semnun, probably a corruption for Ad Simnum or Sinnun. The Siris and Acris are mentioned in conjunction by Pliny as well as by Strabo, and are two of the most considerable streams in Lucania. (Plin. iii. 11. s. 15; Strab. vi. p. 264.) The name of the former river is noticed also in connection with the first great battle between Pyrrhus and the Romans, n. c. 280, which was fought upon its banks (Plut. Pyrrh. 16). It has been absurdly confounded by Florus and Orosius with the Liris in Campania. (Flor. i. 18. § 7; Oros. iv. 1.)

The fertile district of the Sirisit (Σηρίπος or Σηρίπος) is a portion of the level tract or strip of plain which borders the gulf of Tarentum from the neighbourhood of Rocca Imperiale to the mouth of the Bradano. This plain stretches inland from the mouth of the Simno to the foot of the hill on which stands the modern city of Tarai, about 3 miles from the sea. It is a tract of extraordinary fertility, but is now greatly neglected, and, in common with all this coast, desolated by malaria. [E. H. B.]

SIRIS, SIRAE, SERRhAE (Σηρίας, Herod. viii. 113; Sirae, Liv. xiv. 4; Σήρβια, Herod.: Eth. Σηραγοναύος, Herod. v. 15; Steph. B. s. Σηρεύς), a town of Macedonia, standing in the widest part of the great Strymonian plain on the last slopes of the range of mountains which border it to the NE. Xerxes left a part of his sick here, when retreating to the Hellespont (Herod. l. c.) and P. Aemilius Paulus, after his victory at Pydna, received at this town, which is ascribed to Odoannicis, a deputation from Persia, who had retired to Sunothrace. (Liv. l. c.) Little is known of Sirrae, which was the usual form of the name in the 5th century (though from two inscriptions found at Serreis it appears that Siritha, or Serreia, was the more ancient orthography, and that which obtained at least until the division of the empire), until the great spread of 3 T 8.
the Servian kingdom. Stephen Dushan in the 14th century seized on this large and flourishing city, and assumed the imperial crown here, where he established a court on the Roman or Byzantine model, with the title of Emperor of Romania, Schilavia, and Albania. (Nicoph. Greg. p. 467.) After his death a partition of his dominions took place but the Greeks have never since been able to recover their former preponderance in the provinces of the Strymonic valley. Sultan Murad took this town from the Servians, and when Sigismund, king of Hungary, was about to invade the Ottoman dominions, Bayezid (Bajazet Ilerim) summoned the Christian princes who were his vassals to his camp at Serraa, previous to his victory at Nicopolis, A.D. 1396. (J. von Hammer, Gesch. des Osman. Reiches, vol. i. pp. 193, 246, 600.)

Besides the Macedonian inscriptions of the Roman empire found by Leake (Jas. 126) and Cousinéry, the only other vestige of the ancient town is a piece of Hellenic wall faced with large quadrangular blocks, but composed within of small stones and mortar forming a mass of extreme solidity. Servian remains are more common. (Leake, Northern Greece, vol. iii. pp. 200—210.)

SIRMIO (Sirmione), a narrow neck or tongue of land, projecting out into the Lake Benacus (Lago di Garda), from its southern shore. Though a commodious and picturesque object in all views of the lake from its southern shores, it is unnoticed by any of the geographers, and its name would probably have been unknown to us, but for the circumstance that Catullus, who was a native of the neighbouring Verona, had a villa on its shores, and has sung the praises of Sirmio in one of the most charming odes in the Latin language (Catull. xxxxi.). The name of Sirmio is, however, found in the Itineraries, which place a "Sirmione mansio" on the road from Brixia to Verona, and just midway between the two cities, 22 M. P. from each (Itin. Ant. p. 127). This must, however, have been situated at the entrance of the peninsula, probably where a road turned off to it, as it is clear that the highroad could never have turned aside to the promontory itself.

Extensive substructions and other remains of ancient villas are still visible at the extremity of the promontory, where it juts out into the lake; but these undoubtedly belong to an abode on a much more magnificient scale than the villa of Catullus, and probably belong to some villa of the imperial times, which had replaced the humble dwelling of the poet.

SIRMUM (Sisiana), an important city in the south-eastern part of Lower Pannonia, was an ancient Celtic place of the Taurisci, on the left bank of the Savus, a little below the point where this river is joined by the Baetius (Plin. iii. 28.) Zosimus (ii. 18.1) is mistaken when he asserts that Sirmum was surrounded on two sides by a tributary of the Later. The town was situated in a narrow valley, surrounded on one side by a mountainous range, where several roads met (It. ant. pp. 124, 131; It. Hieros, p. 563), and during the wars against the Dacians and other Danubian tribes, it became the chief depot of all military stores, and gradually rose to the place of the chief city in Pannonia. (Herodian, vii. 2.) Whether it was ever made a Roman colony is not quite certain, though an inscription is said to exist containing the words Dec. Colon. Sirmiens. It contained a large manufactory of arms, a spacious forum, an imperial palace, and other public build-

SISCIA.

SIRIDES, a group of small islands off the promontory Samanum in Crete. (Plin. iv. 12. s. 20.)

SIROC (Σιρόκ), a town of Parathe, noticed by Strabo. (Stat. Parth. c. 12, ed. Muller.) It is not clear whether there is any corresponding modern town; but Renell thinks it is represented by the present Serbaka. (Geog. Hierod. p. 297.) Ptolemy places a district which he calls Siracene among the Astabeni, a people who occupied part of Hyrcania (vi. § 9). It is not impossible that Siroc and Siracene may be thus connected. [V.]

SISAPON (Σίσαπων, Strab. iii. p. 142), a considerable town in Hispания Bactrica. (Cic. Phil. iv. 19; Plin. iii. 1. s. 3.) It lay N. of Corduba, between the Baetis and the Anas, and was celebrated for its silver mines and veins of cinnabar (Strab. l. c. : Vitruv. vii. 9; Plin. xxxiii. 7. s. 40; Dacier. v. 109.) The town of Almaden in the Sierra Morena, with which Sisapo is identified, still possesses a rich mine of quicksilver. "The mine is apparently inexhaustible, becoming richer in proportion as the shafts deepen. The vein of cinnabar, about 25 feet thick, traverses rocks of quartz and slate, and runs towards Almadenejo. Virgin quicksilver occurs also in pyrites and hornstein." "Between 20,000 and 25,000 quintals of mercury are now procured annually." (Ford, Handbook of Spain, p. 70; comp. Laborede, His. ii. p. 133; Dillon's Travels, ii. pp. 72, 77.) The name of this town is variously written. It appears on coins as "Sisipo" (Sestini, p. 87), whilst others have the correct name. (Floret, Med. iii. p. 119 ; Mionne, i. p. 25, and Supp. l. p. 114.) The town is called "Sisalio" (Itin. Ant. p. 444) is probably correct. It appears to be the same as the island Sisalone by Ptolemy (ii. § 59), who, however, places it in the territory of the Oretani, in Hispания Tarraconensis, on which indeed it borders. [T. H. D.]

SISAR. [Unar.]

SISARA (Σισάρα, Potl. iv. 3. § 17), a lake in Attica Propria, in the neighbourhood of Hippo Darrhythus. Now Benizert or Biceria. [T. H. D.]

SISARCA (Σισάρσκα, Potl. ii. 6. § 32), a town of the Muracci or Turmogli in Hispания Tarraconensis. For coins, see Sestini, p. 197. [T. H. D.]

SISABANUM (Σισάβανου, Procop. Pers. ii. 19, de Aedil. ii. 4), a fortress of Mesopotamia, above Dara, noticed by Procopius. It is not elsewhere mentioned.

SISCIA, SEGESTA, or SEGESTICA (Σισίκια, Σεγεστά, Σεγεστική), a great town in the south of Lower Pannonia, on the southern bank of the Savus, on an island formed by that river and two others, the Colapis and Odra, a canal dug by Tiberius completing the island. (Dion Cass. xiv. 57.) It was situated on the great road from Acrona to Sirmium.
SITACE.

(H. Ant. pp. 259, 260, 265, 266, 272, 274; Plin. iii. 28.) According to Pliny the name Segestica belonged only to the island, and the town was called Siscea; while Strabo (vii. p. 314) says that Siscea was a fast in the neighbourhood of Segestica; but if this was so, it must be supposed that subsequently the island town became united as one place. (Comp. Strab. iv. p. 202. v. p. 214. vi. p. 218; Appian, Illgry, 16, 23. &c.) Siscea was from the first a strongly fortified town; and after its capture by Tiberius, in the reign of Augustus (Appian, Dion Cass. iil. cc.; Vell. Pat. ii. 118), it became one of the most important places of Pannonia; for being situated on two navigable rivers, it not only carried on considerable commerce (Strab. v. pp. 207, 214), but became the central point from which Augustus and Tiberius carried on their undertakings against the Pannonians and Illyrians. Tiberius did much to enlarge and embellish the town, which, as early as that time seems to have been made a colony, for Pliny mentions it as such: in the time of Septimius Severus it received fresh colonists, whence in inscriptions it is called Col. Septimia Siscea. The town contained an imperial mint, and the treasury for what was at a later time called the province Sisicia; at the same time it was the station of the small fleet kept on the Sava. Siscea's importance until Sirmium began to rise, for in proportion as Sirmium rose, Siscea sank and declined. (Comp. Zosim. ii. 48; Orelli, Inscrip. n. 504, 505, 2703, 3075, 3346, 4993.) The modern town of Sisak, occupying the place of the ancient Siscea, contains many interesting remains of antiquity. (Marulli, Danubius, p. 47; Schönherr, Antiqu. Sabariae, p. 52, f. l.; Mochar, Novakiss, i. p. 153.) [L. S.]

SITACE (Srđak), a large town, first noticed by Xenophon (Anab. ii. 4. § 13), situated about 8 parasangs from the Median Wall, and 15 from the Tigris and the mouth of the Phrynen. The exact situation cannot be now determined, but several travellers have noticed, in this neighbourhood, extensive ancient remains, which may perhaps belong to this city, (Manuet, v. pt. ii. p. 281; Niebuhr, ii. p. 305; Ives, Travels, &c. p. 153.)

SITACUS (Srakos, Arrian, Ind. c. 38), a river of Persia, to which Xenophon gave in his celebrated coasting voyage. It is in all probability the same that called by Pliny Sitionagus (vi. 23. s. 26); although his statement that, from its mouth, an ascent could be made to Pasargada in 7 days, is manifestly erroneous. There is no reason to doubt that it is at present represented by a stream called Srba-Rhebiga. (Vincent, Voy. of Nearchus, i. p. 385; D'Anville, Mem. de l'Acad. xxx. p. 158; Ritter, Erdkunde, vii. p. 765.)

SITHIO-NAMA (Srhtin, Herod. viii. 123; Steph. B.; Virg. Enol. x. 66; Hor. Carm. i. 18. 9; Longus), the central of the three prong s which run out into the Aegean from the great peninsula of Chalcedon, forming a prolongation to the peak called Solomon or Kolomoin. The Sithonian peninsula, which, though not so hilly as that of Acte, is not so inviting as Pallene, was the first, it appears, to be occupied by the Chalcidic colonists. A list of its towns is given in Chalcidice. [E. B. J.]

SITIA, a place in Hispania Baetica. (Plin. iii. 1. s. 5.) [T. H. D.]

SITIFI (Srhefa, Plol. iv. 2. § 34), a town in the interior of Mauretania Caesariensis, situated in an extensive plain not far from the borders of Numidia, and on the road from Cartagia to Cirta. (Itin. Ant. pp. 21. 29, 31, &c.; comp. Ann. Mar. xxviii. 6.) At first, under the Numidian kings, it was but an unimportant place; but under the Roman dominion it became the frontier town of the new province of Numidia, was greatly enlarged and elevated to be a colony; so that on the subsequent division of Mauretania Caes., into two smaller provinces it became the capital of Mauretania Sitifensis. Under the dominion of the Vandals, it was the capital of the district Zab. (Zden, Procop. B. Vaud. ii. 20.) It is still called Setif, and lies upon an eminence in a delightful neighbourhood. Some ruins of the ancient town are still to be seen. (Sisae's Travels, p. 49.)

STILLIA, in Gallica, is placed by the Table on a road from Aquae Bororens (Bourbon L'Archambault) to Pocoinium, supposed to be Perrigny. Stillia is xvi. from Aquae Borome and xiii. from Pocoinium Stillia is probably a place named Tiev. (D'Anville Notice, &c.)

SITIOGAGUS. [STACUS.]

SITIOHAGUS, a town of the Iceni or Simeni, in the E. part of Britannia Romana. (Itin. Ant. p. 480.) Camden (p. 456) identifies it with Thetford in Norfolk, whilst others seek it at Stonemarke, Southwold, and Stowmarket. In the Tab. Peut. it is erroneously written "Sinnasculus." [T. H. D.]

SITONES, a population coextensive with the Sitiotes, from whom they differ only in being governed by a female: "in tantum non modo a libertate sed etiam a servitate degerantur. Hic Sveiae finis." (Tac. Germ. 45.) The Sitones locality is some part of Finland; probably the northern half of the coast of the Gulf of Bothnia.

The statement that they were under a female rule is explained as follows. The name by which the East Bohman Finlanders designate themselves is Katnu-naiset (in the singular Kainu-nainen). The Swedes call them Kvania (Kivias). The mediavall name for their country is Cajunia. Now kivina in the Norse language = woman, being our words queen and queen; and in the same tongue the land of the Kvania would be Queen-land; as it actually is, being Queen-land (Queen-land) in Anglo-Saxon. Hence the statement of Tacitus arises out of information concerning a certain Queen-land, erroneous considered to be a terra feminarum, instead of a terra Quemorum. The reader who thinks this fanciful should be informed that in Adam of Bremen, writing in the 12th century, when the same country comes under notice, the same confusion appears, and that in a stronger form. The Sitonia country is actually terra feminarum. More than this, the feminae become Amazones: "circa hanc litum Baltici maris furent esse Amazones, quand une terra feminarum dicitur, quas aequae gestas aliqui dicunt conciperi;... Haec simul viventes, spernunt consortia virorum, quos etiam, si adventerint, a se viriliter repellunt," p. 228. (Zeuss, Die Deutschen, &c. s. v. Kvenen.)

It is worth noticing that King Alfred's locality of the Cunetias, in respect to their relations to the Scitas, exactly that of Tacitus, — Cuneta-land succeeding Scvia-land.

The Siteion seem to have been the ancient representatives of the Finns of Finland, — the Fenni of the ancients being the Laes. This is not only what the words Sitones and Queen suggest, but the inference from the word Fenni also. To the Finlanders, Fin is a strange name. The Swede calls him Kvania;
SITTACE.

Be calls himself Smoianaen or Hamelanen. On the other hand, it is the Lap of Finmark that is called a Fin, and it is the Norwegian who calls him so. [FENNI.]

[SITTACE (Σίτατας, Ptol. vi. 1, § 6)] is a town of ancient Assyria, at the southern end of this province, on the road between Arthenita and Susa. (Strab. xvi. p. 744.) It is called Sitta (Σίτη) by Diodorus (xiv. 110). It was the capital of the district of Sittacene, which appears to have been called in later times Apolloniatis (Strab. xvii, p. 524), and which adjoined the province of Susa (Comp. p. 792). Phily, who gives the district of Sittacene a more northerly direction, states that it bore also the names of Arbela and Palaestine (vi. 27, s. 31). It is probably the same country which Curtius calls Satrapene (v. 2).

[SITTACENE. [SITTACE.]

SITTOCATIS (Σῖττοκατις, Arrian, Ind. c. 4), a navigable river, which, according to Arrian, flowed into the Ganges. It has been conjectured by Mannert that it is the same as the present Sinn, a tributary of the Jumna, near Rampar (v. pt. i, p. 69).

[SUPIH (Σουφ, Herod. ii. 172), a town of the Saltic nome in the Delta of Egypt. It does not appear to be mentioned by any other writer besides Herodotus.]

[SIVA (Σίβα), a town in the prefecture of Cilicia in Cappadocia, on the road from Mazaaca to Tavium, at a distance of 22 miles from Mazaaca. (Ptol. v. 6, s. 15, Tab. Pont.)]

[SMARAGDUS MONS (Σμάραγδος ὄρος, Ptol. iv. 5, § 15), was a portion of the chain of hills which runs along the western coast of the Icid Sea from the Heroopolite gulf to the straits of Babbel-Mandeb. Between lat. 24° and 25° in this range is the Mount Smaragdus, the modern Dykel Zabarch, which derived its name from the emeralds found there, and early attracted by its wealth the Egyptians into that barren region. The principal mine was at Dykel-Zabarch, but at Bender-el-Sheikh to N., and at Sekket to S., each a portion of Mount Smaragdus, there are traces of ancient mining operations. Small emeralds of an inferior quality are still found in this district. (Mannert, Geograph. vol. x. p. 21.) Strabo (xvii. p. 815) and Pliny (xxxvii. 15, s. 16) mention the wealth obtained from these mines. At Sekket there is a temple of the Ptolemaic era; but the mines were known and worked at least as early as the reign of Antinoeh III., in the 18th dynasty of the native kings of Egypt.]

[SNIENUS. [Laconia, p. 114, b.]

[SIMILA. [Corsea.]

[SMYRNA (Σμύρνα: E. Σμύρνας, Smyrnaeas: Smyrna or Iznair), one of the most celebrated and most flourishing cities in Asia Minor, was situated on the east of the mouth of the Heurus, and on the bay which received from the city the name of the Smyrnaeas Sinus. It is said to have been a very ancient town founded by an Amazon of the name of Smyrna, who had previously conquered Ephesus. In consequence of this Smyrna was regarded as a colony of Ephesus. The Ephesian colonists are said afterwards to have been expelled by Aeolians, who then occupied the place, until, aided by the Colophonians, the Ephesian colonists were enabled to re-establish themselves at Smyrna. (Strab. xiv. p. 633; Steph. B. s. c; Plin. v. 31.) Herodotus, on the other hand (L. 159), states that Smyrna originally belonged to the Aeolians, who admitted into their city some Colophonian exiles; and that these Colophonians afterwards, during a festival which was celebrated outside the town, made themselves masters of the place. From that time Smyrna ceased to be an Aeolian city, and was received into the Ionian confederacy (Comp. Paus. vii. 5, § 1.) So far then as we are guided by authentic history, Smyrna belonged to the Aeolian confederacy until the year B.C. 684, when by an act of treachery on the part of the Colophonians fell into the hands of the Ioniens, and became the 13th city in the Ionian League. (Herod. i. c.; Paus. i. c.) The city was attacked by the Lydian king Gyges, but successfully resisted the aggressor (Herod. i. 14; Paus. ix. 29, § 2.) Alyattes, however, about B.C. 627, was more successful; he took and destroyed the city, and henceforth, for a period of 400 years, it was deserted and in ruins (Herod. i. 16; Strab. xiv. p. 646), though some inhabitants lingered in the place, living a precarious existence. It was stated by Strabo, and as we must infer from the fact that Sclavus (p. 57) speaks of Smyrna as still existing, Alexander the Great is said to have formed the design of rebuilding the city (Paus. vii. 5, § 1); but he did not live to carry this plan into effect; it was, however, undertaken by Antigonus, and finally completed by Lysimachus.

The new city was not built on the site of the ancient one, but at a distance of 20 stadia to the south of it, on the southern coast of the bay, and partly on the side of a hill which Pliny calls Maestra, but principally in the plain at the foot of it extending to the sea. After its extension and embellishment by Lysimachus, new Smyrna became one of the most magnificent cities, and certainly the finest in all Asia Minor. The streets were handsome, well paved, and drawn at right angles, and the city contained several squares, porticoes, a public library, and numerous temples and other public buildings; but one great drawback was that it had no drains. (Strab. i. c.; Marmor. Grac. n. 5.) It also possessed an excellent harbour which could be closed, and continued to be one of the wealthiest and most flourishing commercial cities of Asia; it afterwards became the seat of a convenuts juridicus which embraced the greater part of Aeolis as far as Magnesia, at the foot of Mount Sipylos. (Cic. p. Place. 30; Plin. v. 31.) During the war between the Romans and Mithriates, Smyrna remained faithful to the former, for which it was rewarded with various grants and privileges. (Liv. xxxv. 42; xxxvii. 16, 54, xxxviii. 39.) But it afterwards suffered much, when Trebonius, one of Caesar's murderers, was besieged there by Dolabella, who in the end took the city, and put Trebonius to death. (Strab. i. c.; Cic. Phil. ii. 2; Liv. Epit. 119; Dom Cass. xlvi. 29.) In the reign of Tiberius, Smyrna had conferred upon it the equivocal honour of being allowed, in preference to several other Asiatic cities, to erect a temple to the emperor (Tac. Ann. iii. 63, iv. 56). During the years A.D. 178 and 280 Smyrna suffered much from earthquakes, but the emperor M. Aurelius did much to alleviate its sufferings (Dom. Cass. lxii. 32.) It is well known that Smyrna was one of the places claiming to be the birthplace of Homer, and the Smyrnaeans themselves were so strongly convinced of their right to claim this honour, that they erected a temple to the great bard, or a 'Odiheiv, a splendid edifice containing a statue of Homer (Strab. i. c.; Cie. p. Arch. 8); they even showed a cave in the neigh-
SMYRNAEUS SINUS (Σμύρναιος Σίνος), also called the bay of Hermus (Ερμύους Κόλπος), from the river Hermus, which flows into it, or the bay of Meles (Μελιτίνη Κ.,) from the little river Meles, is the bay at the head of which Smyrna is situated. From its entrance to the head it is 350 stadia in length, but is divided into a larger and a smaller basin, which have been formed by the deposits of the Hermus, which have at the same time much narrowed the whole bay. A person sailing into it had on his right the promontory of Celaenae, and on his left the headland of Phikessa; the central part of the bay contained numerous small islands. (Strab. xiv. p. 645; Pomp. Mela, i. 17; Vit. Hom. 2; Steph. B. s. v. Σμύρνα.)

SOANAS (Σοανας, Ptol. vii. 4. § 3), a small river of Taprobane (Ceylon), which flowed into the sea on the western side of the island. Lassen (in his map) calls it the Kilam. On its banks lived a people of the same name, the Soani. (Ptol. vii. 4. § 9.)

SOANDA or SOANDUM (Σανδά or Σανδού), a castle of Cappadocia, between Therman and Sacoena. (Strab. xiv. p. 663; It. Ant. p. 202.) The

same place seems to be alluded to by Frontinus (iii. 2. § 9), who calls it Sueda. Hamilton (Researches, ii. p. 286, foll.) identifies it with Suogunli Dere, a place situated on a rock, about 8 miles on the south-west of Karahissa, but other geographers place it in a different locality. [L. S.]

SOAS (Σοας), or probably more correctly Suvatra (Συβάτρα), as the name appears on coins, was an open town in Lycaonia, in the neighbourhood of Apaneia Chottos, on the road from thence to Laodicea. The place was badly provided with water (Strab. xiv. p. 668: Ptol. v. 4. § 12; Hieroc. p. 672; Tab. Peut.), whence travellers are inclined to identify its site with the place now called Su Verna, that is, there is no water here. [L. S.]

SOATRAE, a town in Lower Moesia (Hist. Ant. p. 229), variously identified with Prasulia and Kiöpilami. In the Tab. Peut. and by the Geogr. Pav. (iv. 6) it is called Scatras [T. H. D.]

SODUSA (Σοδώσα ημιπόρος), a place on the eastern coast of Hindostan, mentioned in the Peries (p. 54). It is probably the same as the modern Sadrās, between Fondicherry and Madras. (See Lassen's map.)

SOCANA, or SOCANIA (Σοκάνια or Σόκανια), a small river of Hycania, noticed by Ptolemy (vi. 9. § 2). It is probably the present Giurgiu. Ammianus Marcellinus speaks of a place called Scouda, on the shores of the Hycanian or Caspian sea (xiii. 6).

SOCRATIS INSULA (Σωκράτους Ἰησοῦ), an island of the Sinus Arabicus (Red Sea), placed by Ptolemy (vi. 7. § 44), who alone mentions it, in long. 70°, lat. 16° 40', and therefore off the N. coast of his Elisan, the Sabei of other geographers, 30° east of his Accipatrum Inula (Ipsarum) and 24° 20' south of them. They are probably identical with the Farasan islands, of the E. I. Company's Chart, described by commanders Moreby and Elion, in their Sailing Directions for the Red Sea, as the largest all along this coast, situated upon the extensive banks west of Ghesen. They are two in number, but may be considered as forming one island, being connected by a sandy spit of shoal-water which cannot frequently pass from one to the other. The westernmost is Farasan Koeber (= the greater), 31 miles in length, extending from lat. 16° 35' long. 42° 15' to lat. 16° 54' long. 41° 47'. Farasan Sogger (= the smaller) is, on its N.E. side, 18 miles in length, and extends to lat. 17° 1' 30'; their whole breadth is only 12 miles. The land is of considerable height, interspersed with some plains and valleys; the billy parts are coral rock (pp. 38, 39; C. Muller, Tabulæ in Geoe. Graece. Min. tab. viii). In other comparative clauses, adopted by Arrowsmith, the modern name is given as Kouthubbal Is., considerably to the N. of the Farasan, described by the same writers as lying only 2 miles from the main, a small island about ½ a mile in length and therefore not likely to have been noticed by Ptolemy, who obviously mentions only the more important. (Sailing Directions, p. 50.) Munnert identifies the Socrates Inula with Niebuhr's Firan, where the traveller says the inhabitants of Lohia have a pear fishery. This name does not occur in the "Sailing Directions," but is probably the same as Farasan. (Munnert, Geographie von Arabinien, p. 49; Niebuhr, Description de l'Arabie, p. 201.)

SOUCUNDA. [SOCANIA.]

SODOM (τά Ζώγορα, Strab. xvi. p. 764; Steph. B.
SODOM.

Sodoma, -orum, Tertull. Apolog. 40; Sodona, -orum, 6; Schub Curt. ii. 105; Sod voi, Curt. 43, § 8; Sodoma, Tertull. Curt. de Sodoma, 4), the immense city of Caanan situated near the Dead Sea in an exceedingly rich and fruitful country, called in its early history "the plain of Jordan" and described as "well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even the garden of the Lord, like the land of Egypt, as thou comest to Zoar." (Gen. xii. 10—12.) It is also reckoned one of the cities of the plain (xii. 22 xii. 30), and was probably the Pentapolis which consisted of Sodom, Gomorrah, Admah, Zeboim, and Bela, afterwards Zear (Deut. xxxii. 23; Gen. xiv. 8, xix. 22), all of which towns, however, had their several petty kings, who were co-confederate together against Chedorlaomer king of Elam and his three allies, Amraphel king of Shinar, Arioch king of Ellasar, and Tidal king of nations. After Chedorlaomer had succeeded in reducing these sovereigns to subjection, they served him twelve years; in the thirteenth year they revolted, and in the fourteenth year were again vanquished by their northern enemies, when the conquerors were in their turn defeated by Abraham, whose nephew Lot had been carried captive with all his property. The sacred historian has preserved the names of four of the petty kings who at this time ruled the cities of the plain, viz. Bera of Sodom, Birsha of Gomorrah, Shima of Admah, and Shemeber of Zeboim; and the scene of the engagement was "the vale of Siddim, which is the salt sea." (Gen. xiv.), an expression which seems clearly to imply that the battle-field, at least, was subsequently submerged; the admission of which fact, however, would not involve the consequence that no lake had previously existed in the plain; although this may be probably inferred from the earlier passage already cited, which seems to describe a wide plain watered by the river Jordan, as the plain of Egypt is irrigated by the Nile: and as this vale of Siddim was full of slime-pits (beds of bitumen), its subsidence naturally formed the Asphalt Lake. The catastrophe of the cities, as described in the Apocalyptic books of the Old Testament, was on a large scale, and was attended with results from which a modern traveller, so far as he knows the site of the towns, could not infer the existence of a single large city, or of a medium-sized one, like that of the Pentapolis, which was once the capital of the territory known to the Persians; therefore, by a rise of waters, which has since destroyed the lake, and surrounded it with sand and dunes, the name of the ancient city has been lost. The singular ridge has been several times explored and described by modern travellers, whose testimony is collected and confirmed by Dr. Robinson (Bibl. Res. vol. ii. p. 481—483); but it was reserved for the diligence and imagination of M. de Sunley to discover the extensive débris of this ancient city covering the small plain and marshes, on the north and north-east of the salt-ridge, and extending along the bed of Wady Zareeibah (Voyage autour de la Mer Morte, vol. ii. pp. 71—74). On the other side of the question M. Van de Velde is the latest authority. (Syria and Palestine in 1851 and 1852, pp. 114, 115, note). Lieut. Lynch, of the American exploring expedition, has given a striking view of this salt mountain, illustrative of his description of the vicinity of Usham. (Expedition of the American result. 1851, pp. 182—189.)

SODRAS (Sodra), a tribe met with by Alexan- der the Great in the lower Punjab, near Patalana, according to Diodorus (xvii. 102). The name is probably of Indian origin, and may represent the caste of the Sudras. [V.]

SODID (Sodid), one of the smaller tribes noticed by Arrian (Anab. vi. 15) as encountered by Alexan- der in the lower Punjab. By their name, they would appear to represent an immigration from the north. [V.]

SODIGANA (Sodiga), Chief p. 516; Ptol. vi. 12, &c.), a widely extending district of Central Asia, the boundary of which are not consistently laid down by ancient authors. Generally, it may be stated that Sogdiana lay between the Oxus and the Jaxartes, as its N. and S. limits, the former separating it from Bactriana and Ariana, the latter from the nomad populations of Scythia. (Strab. xi. pp. 511, 514; Ptol. vii. 12, § 1.) To the W. the province was extended in the direction of the Caspian sea, but, in early times at least, not to it; to the E. were the Sœiœ and the Seres. The district comprehended the greater part of the present Turkestân, with the kingdom of Bok- barha, which bears to this day the name of Sogd. The character of the country was very diversified; some part of it being very mountainous, and some part, the valley of Bokbarha, very fertile and pro- ductive. The larger extent would seem to have been, as at present, a great waste. (Arrian, Anab. iv. 16; Curt. viii. 10, § 1.) At the time when Alexander visited the country, there appear to have been extensive forests, filled with all manner of game, and surrounded, at least in some parts, with walls, as preserves. Alexander is said to have hunted down 4000 wild beasts. (Curt. viii. 1, § 19.)

The principal mountain chains are those called the Môntes Oxai to the N. (at present the Pamer Mountains) the Comodarum Montes (probably the range of the Ak-toj or White Mountains) to the S., and the Mountains of the Sea to the E. The modern name of which is not certain, there being a doubt whether they comprehend the Bilor-toj as well as the Kura-toj. The two great rivers of the country were those which formed its boundaries; the Oxus (Gíkon or Anu-Darja) and the Jaxartes (Síhun or Syr-Darja). There are, also, besides these main streams, several smaller ones, feeders of the great rivers, as the Dumus, Bascatis, and the Polytimiiæ, the latter, doubless, the stream which flows beside the town of Sogd. The generic name of the in- habitants of Sogdiana is Sogdi or Sogdian (Arrian, iv. 16, 18; Plin. vi. 16; Curt. iii. 2, § 9, &c.), a race who, in his state by Strabo (xi. p. 517), appear, in character at least, to have borne a great ressemblance to their neighbours of Bactriana. Besides these, Ptolemy and other writers have given a list of other names, — those, probably, of local tribes,
who occupied different parts of the province. Many of these show by the form of their name that if not directly of Indian descent, they are closely connected with that country. Thus we have the Pasiace, near the Montes Oxi; the Thacori (Tokare) on the Jaxartes; the Oxynandrae, Drybactae, and Gandari (Gandharas), under the mountains; the Mardjyan (Madrass), Cherassini (Khorensamian), near the Oxus; and the Cirrodos (Kiratas) near the same river. (Wilson, Ariana, p. 164.)

The historians of Alexander's march leave us to suppose that Sogdiana abounded with large towns; but many of these, as Professor Wilson has remarked (i. e.), were probably little more than forts erected along the lines of the great rivers to defend the country from the incursions of the barbarous tribes to its N. and E. Yet these writers must have had good opportunity of estimating the force of these places, as Alexander appears to have been the best part of three years in this and the adjoining province of Bactria. The position of towns of which the names have been handed down to us, were Kyresthata or Cyropolis, on the Jaxartes. (Steph. B. s. v.; Curt. vi. 6); Gaza (Ghaz or Ghazna, Iba Hankul, p. 270); Alexandria Ultima (Arrian, iii. 30; Curt. l. c.; Amm. Marc. xxiii. 6), doubtless in the neighbourhood of, if not on the site of the present Khojend; Alexandrea Oxiama (Plut. vi. 12. § 3; Steph. B. s. v.); Nautaca (Arrian, iii. 28, iv. 18), in the neighbourhood of Karshi or Nakshib; Brahmeia (Strab. xi. p. 518), a place traditionally said to have been colonised by a Greek population and Margnia (Curt. vii. 10. § 15), probably the present Margianum. (Droysen, Rhein. Mus. 2 Jahr. p. 86; Mannert, iv. p. 432; Burnes, Travels, p. 350; Memoirs of Biber, p. 12; De Sacy, Notices et Extraits, iv. p. 354; Thirwval, Hist. of Greece, vi. p. 284.)

[SOGDI MONTES. [SOGDIANA.]

SOGIUNTH, an Alpine people mentioned by Pliny (iii. 20. s. 24). Nothing but resemblance of name gives us any indication of the position of these small mountain tribes, but the names remain frequently very little changed. The position of the Sogiuntii is conjectured to be shown by the name Souce or Souaces, NE. of Briowon in the department of Hautes Alpes. But this is merely a guess; and even the orthography of the name Sogiuntius is not certain.

[G. L.]

SOLE, a small town in the interior of Hyrcania, mentioned by Ammianus (xxiii. 6).

SOLEN (Σάλην), Plut. vii. 1. §§ 10, 34), a small river of S. India, which has its sources in M. Bettige, and flows these into the Sinus Colchicus or Gulf of Mannar. It is not certain which of two rivers, the Iaiparv or the Tonraparni, represent it at present : Lassen inclines to the latter. [V.]

SOLENTA. [Solenta Insula.]

SOLENTUM. [SOLVS.]

SOLETUM (Soleto), a town of Calahria, situated in the interior of the Iapygian peninsula, about 12 miles S. of Lupiae (Lecce). It is mentioned only by Pliny, in whose time it was deserted ("Soleto desertum," Plin. iii. 11. s. 16), but it must have been again inhabited, as it still exists under the ancient name. That the modern town occupies the ancient site is proved by the remains of the ancient walls which were still visible in the days of Galateo, and indicated a town of considerable magnitude (Galateo, de Sit. Iapyp, p. 81; Romanelli, vol. ii. p. 26.) [E. H. B.]

SOLI (Σόλης: Eib. Σόλεας or Σόλως), an im-

portant town on the coast of Cilicia, between the mouths of the rivers Lamus and Pyramus, from each of which its distance was about 500 stadia. (Strab. xiv. p. 675; Stephan. Mar. Mag. § 170, &c.) The town was founded by Ariges joined by Lindians from Rhodes. (Strab. xiv. p. 677; Pomp. Mem. l. i. 13; Liv. xxxv. 86.) It is first mentioned in history by Xenophon (Anab. i. 2. § 24) as a maritime town of Cilicia; it resists to such opulence that Alexander the Great could flte its citizens for their attachment to Persia with 200 talents. (Arrian, Anab. ii. 5. § 5; Curt. iii. 17.) During the Mithridatic War the town of Soli was taken and destroyed by Tigranes, king of Armenia, who probably transplanted most of its inhabitants to Tigranocerta. (Dion Cass. xxvii. 20; Plut. Pompe. 25.; Strab. xi. p. 582.) But the place was revived by Pompey, who peopled it with some of those pirates who had fallen into his hands, and changed its name into Pompeipolis (Pompeipolis, Plut. l. e.; Strab. xiv. p. 671; Appian, Mit. 105; Plut. v. 8. § 4; Plin. v. 22; Steph. B. s. v.; Tac. Ann. ii. 58; Hierocl. p. 704.) Soli was the birthplace of Chrysippus the philosopher, and of two distinguished poets, Philemon and Aratus, the latter of whom was believed to be buried on a hill near the town. The Greek inhabitants of Soli are reported to have spoken a very corrupt Greek in consequence of their intercourse with the natives of Cilicia, and hence to have given rise to the term sol-cilicius (trokousatios), which has found its way into all the languages of Europe; other traditions, however, connect the origin of this term with the town of Soli, in Cyprus. (Dioz. Laer. i. 2. § 4; Eustath. ad Dion. Per. 875; Scal. s. v. 260.) The locality and the remains of this ancient city are described by Beaufort (Karanamia, p. 261, foll.). "The first object that presented itself to us on landing," says he, "was a beautiful harbour or ba-in, with parallel sides and circular ends; it is entirely artificial, being formed with surrounding walls or mole, which are 50 feet in thickness and 17 in height. Opposite to the entrance of the harbour a portico rises from the surrounding quay, and opens to a double row of 200 columns, which, crossing the town, communicates with the principal gate towards the country. Of the 200 columns no more than 42 are now standing; the remainder lie on the spot where they fell, intermixed with a vast assemblage of other ruined buildings which were connected with the colonnade. The theatre is almost entirely destroyed. The city walls, strengthened by numerous towers, entirely surrounded the town. Detached ruins, tombs, and sarcophagi were found scattered to some distance from the walls, on the outside of the town, and it is evident that the whole country was once occupied by a numerous and industrious people." The natives now call the place Mezetta. (Comp. Læcke, Asia Minor, p. 213, foll.) The little river which passed through Soli was called Lyapris, from the oily nature
of its waters. (Vitr. viii. 3; Antig. Cursyt. 130; Plin. l. c.) Pliny (xxxi. 2) mentions bituminous springs in the vicinity, which are reported by Beumont to exist at Bickhardy, about six hours' walk to the southeast of Nanthobriga (Tarvis).[14. § 4]

SOI. or SOLE (Σαλών, Ptol. v. 14. § 4), an important seaport town in the W. part of the N. coast of Cyprus, situated on a small river. (Strab. xiv. p. 683.) According to Plutarch (Sol. 26) it was founded by a native prince at the suggestion of Solon and named in honour of that legislator. The sojourn of Solon in Cyprus is mentioned by Herodotus (v. 113). Other accounts, however, make it an Athenian settlement, founded under the auspices of Phalerus and Aratus (Strab. l. c.), or of Demophon, the son of Theseus (Pant. l. c.). We learn from Strabo (l. c.) that it had a temple of Aphrodite and one of Isis; and from Galen (de Simpl. Med. i. 3, 8) that there were mines in its neighbourhood. The inhabitants were called Solii (Σαλωνες), to distinguish them from the citizens of Soli in Cilicia, who were called Σαλειοι (Diog. Laert. V. Solon. 4). According to Ptolemy (ii. p. 323), the valley which surrounded the city is still called Solon; and the ruins of the town itself may be seen at the road from Alemona and beyond in Pers. 889; Scyl. p. 41; Stadiasmus. M. Magni, § 295, seq.: Const. Porphyry de Thecm. i. p. 39, Lips.; Hieroc. p. 707, &c.). [T. H. D.]

SOLIA. [Araq Hispera.]

SOILUNIUM, a town in the Aeg Decumates, in South-western Germany, on Mount Pirus, where Valentine in a.d. 359 gained a victory over the Alamanni. (Amm. Marc. xxvii. 10, xxviii. 2, xxx. 7.) A variety of conjectures have been made to identify the site of the town, but there are no positive criteria to arrive at any satisfactory conclusion. [L. S.]

SOLMAIACA, in Gallia, is placed in the Antonine Itin. on the road from Andecanum (Langres) to Tulbun Leucorium (Tomis), and nearly half-way between Mosae (Iena) and Tulbun. There is a place named Saudose, which in name and in position agrees with Solmaiaca. "The trace of the Roman road is still marked in several places by its elevation, both on either side of Saudose and beyond it on the road to Tomis" (D'Anville, Notice, &c.) G. L.

SOLMINIA, a small island of the Aegean sea, off the coast of Thessaly, near Scopelos. (Plin. iv. 12. s. 23.)

SOLIS INSULA (Ptol. vi. 22. n. 24), an island mentioned by Pliny between the mainland of India and Ceylon, in the strait. There can be no doubt that it is the present Ramaeram Cor, famous for a temple of Rama. It bore also the name of Kapo [Corax].

SOLIS FOINS. [Oasis, p. 458.]

SOLIS PORTUS (θαυμα λιμή, Ptol. vii. 4. § 6), a harbor near the NE. corner of Taprobane (Ceylon). It has been conjectured by Foringer that it is the present Vedabottali,—a name we do not discover on the best maps. Its position, south of the Maha mountains (Akden's Peak), is certain. [V.]

SOLIS PRAEIOITOTRIMUM (ίταλα Χαλον ήπαρ), "Scara solis extrema," a promontory of the east coast of Arabia at the south of the Persian gulf, traced by the mouth of the river Lar and Ilumna, in the country of the Nariotes. (Ptol. vi. 7. § 14.) [Lar. Hissam.]

SOLLUM (Σαλούμ; Ech. Σαλαδόνος), a town on the coast of Acarnania, on the Ionian sea.

Its exact site is uncertain, but it was probably in the neighbourhood of Palaeus, which lay between Leucas and Alyzua. [Palaeus.] Leake, however, places it S of Alyzua, at Stronchintimina (i.e. Port of Stronchintimina), on the Corinthian colony, and as such was taken by the Athenians at the beginning of the Peloponnesian War (v. c. 431), who gave both the place and its territory to Palaeus. It is again mentioned in v. c. 426, as the place at which Demosthenes landed when he resolved to invade Aetolia. (Thuc. iii. 30, iii. 95, comp. v. 30; Steph. B. s. v.; Leake, Northern Greece, vol. iv. p. 18, seq.)

SOLMUSUS (Σολμοσόνος), a hill near Ephesus, rising above the grove of Leto, where the "sirens," by the loud noise of their arms, prevented Hera from hearing the cries of Leto when she gave birth to her twins. (Strab. xiv. p. 640.) [L. S.]

SOLOMATIS (Σολοματιάς, Attic, Ind. c. 4), a river named by Arrian as one of the feeders of the Ganges. There has been much difference of opinion as to what modern stream this name represents. Munster thinks that it is one of the affluent of the Jumna (v. p. i. p. 69); while Benfer, on the other hand, considers it not unlikely that under the name of Solomatis the Indian S.frau/imi7no is meant, which, owing to its being lost in the sands, is falsified by the Indians to flow under the earth to the spot where the Ganges and Jumna join, near Allahabad. (Benfer, art. Indien, in Erckh. und Grobcr, p. 4.)

SOLONA (Eth. Solones; Città del Sole), a town of Gallia Cispadana, mentioned only by Pliny among the municipal towns of the 8th region (Plin. iii. 15. s. 20), but the name of the Solonates is found also in an inscription, which confirms its municipal rank (Gruter, Inscr. p. 1095. 2). Unfortunately this inscription, which was found at Ariminum, affords no clue to the site of Solona; it is placed conjunctly by Cluver at a place called Città del Sole about 5 miles SW. of Forli; but this site would seem too important to the important town of Forum Livii. (Cluver, Ital. p. 291.) [E. H. B.]

SOLONIUM (Σολωνίων), in Gallia Narbonensis, where C. Ponsinus defeated the Allobrogos, n. c. 61. (Cass. Alex. xvi. 8.) On its position it is said, "C. Ponsinus Prsetor Allobrogos qui rebeliarent ad Solonem (Solonen ?) domuit." It has been conjectured that Solonius is Sollomac, in the department of Ain, near the small river Priurus; but this is merely a guess. The narrative of Dion is useless, as usual, for determining anything with precision. Other guesses have been made about the position of Solonius; one of which is too absurd to mention. [G. L.]

SOLONIUS AGER (Σαλωνινόιον, Plat.), was the name given to a district or tract in the plain of Latium, which appears to have bordered on the territories of Ostia, Ardea, and Lanuvium. But there is some difficulty in determining its precise situation or limits. Cicero in a passage in which he speaks of a prodigy that happened to the infant Rescinius, places it "in Solonius, qui est campus agri Lanuvini" (de Div. i. 36); but there are some reasons to suspect the last words to be an interpolation. On the other hand, Livy speaks of the Antesians as "in agro Ostiense, Ardeateno, Solonam" (viii. 12). Plutarch mentions that Marius retired to a villa that he possessed there, when he was expelled from Rome in n. c. 88; and from thence repaired to Ostia. (Plut. Mar. 35.) But
SOLORIUS MONS.

The most distinct indication of its locality is afforded by a passage of Ptolemæus (c. v. Pontiana, p. 250), where he tells us "Pomonal est in agro Solonii, vita Osiensi, ad duodecimum lapidem, divertiulo a miliaria octava." It is then evident that the "anger Solonii," extended westward as far as the Via Osiensis, and probably the whole tract bordering on the territories of Ostia, Laurentum, and Ardea, was known by this name. It may well therefore have extended to the neighbourhood of Lavinium also. Cicero tells us that it abounded in snakes. (De Dic. ii. 31.) It appears from one of his letters that he had a villa there, as well as Mairius, to which he talks of retiring in order to avoid contention at Rome (ad Att. ii. 5).

The origin of the name is unknown; it may probably have been derived from some extinct town of the name; but no trace of such is found. Dionysius, indeed, speaks of an Etruscan city of Solonium, from whence the Lucumon came to the assistance of Romans (Dionys. ii. 37); but the name is in all probability corrupt, and, at all events, cannot afford any explanation of the Latina district of the name.

[S. H. B.]

SOLORIUS MONS, an offshoot of Pannonia, running to the SW., on the borders of the Germania Tarraconensis and Baetica, and connecting Mount Orthespa with Mount Htubia. (Plin. iii. i. s. 2.) It is probably the same mountain mentioned by Strabo (iii. p. 156) as rich in gold and other mines, and the present Sierra Nevada. [T. H. D.]

SOLUS or SOLUNTUM (Σολον, Thuc. Σολουν, Diod. Σωλονίους, Diod., but coins have Σωλονίαος; Soluntum: Solonita), a city of Sicily, situated on the N. coast of the island, about 12 miles E. of Panormus, and immediately to the E. of the bold promontory called Capo Zofifarno. It was a Phoenician colony, and from its proximity to Panormus was one of the few which that people retained when they gave way before the advance of the Greek colonies in Sicily, and withdrew to the NW. corner of the island. (Thuc. vi. 2.) It afterwards passed together with Panormus and Motya into the hands of the Carthaginians, or at least became a dependency of that people. It continued steadfast to the Carthaginian alliance even in B.C. 397, when the formidable armament of Dionysius shook the fidelity of most of their allies (Diod. xiv. 48); its territory was in consequence ravaged by Dionysius, but without effect. At a later period of the war (B.C. 396) it was betrayed into the hands of that despot (D. 75), but probably soon fell again into the power of the Carthaginians. It was certainly one of the cities that usually formed part of their dominions in the island; and in B.C. 307 it was given up by them to the soldiers and mercenaries of Agathocles, who had made peace with the Carthaginians when abandoned by their leader in Africa. (Diod. xx. 69.) During the First Punic War we find it still subject to Carthage, and it was not till after the fall of Panormus that Soluntum also opened its gates to the Romans. (Id. xxiii. p. 505.) It continued to subsist under the Roman dominion as a municipal town, but apparently one of no great consideration, as its name is only slightly and occasionally mentioned by Cicero (Verri, ii. 42, iii. 49.) But it is still noticed both by Pliny and Ptolemy (Plin. iii. 8. s. 14; Ptol. iii. 4. § 8, where the name is corruptly written Ο'ολονίас), as well as at a later period by the Itineraries, which place it 12 miles from Panormus and 12 from Terracina (Termini).

(Solin. Ant. p. 91; Tab. Peut.) It is probable that its complete destruction dates from the time of the Saracens.

At the present day the site of the ancient city is wholly desolate and uninhabited. It stood on a lofty hill, now called the Monte Catolfano, at the foot of which is a small cave or port, with a fort, still called the Castello di Solonto, and a station for the tunny fishery. The traces of two ancient roads, paved with large blocks of stone, which led up to the city, may still be followed, and the whole summit of the hill is covered with fragments of ancient walls and foundations of buildings. Among these may be traced the remains of two temples, of which some capitals, portions of friezes, &c. have been discovered; but it is impossible to trace the plan and design of these or any other edifices. They are probably all of them of the period of the Roman dominion. Several cisterns for water also remain, as well as sepulchres; and some fragments of sculpture of considerable merit have been discovered on the site. (Favizzi, de Rep. Sic. viii. p. 352; Amico, Lec. Top. vol. ii. pp. 192—193; Horea's Class. Tour, vol. ii. p. 234; Serra di Falco Ant. della Sicilia, vol. v. pp. 60—67.) [E. H. B.]

SOLYGEIA, SOLYGEIUS. [Corinthius, pp. 614, b. 685, a.]

SOMAIA (κα τα Σωλονς), a high mountain near Phaselis in Lycia. (Strab. xiv. p. 666.) As the mountain is not mentioned by any other writer, it is probably only another name for the Chimaera Mons, the Olympus, or the mountains of the Solymi, mentioned by Homer. (Od. v. 283.) In the Stadiumus it is simply called the οσως ομηρια: it extends about 70 miles northward from Phaselis, and its highest point, now called Toghatat, rises immediately above the ruins of Phaselis, which exactly corresponds with the statement of Strabo. (Leake, Asia Minor, p. 189.) [L. S.]

SOLYMI. [Lycia.]

SOMENA. [Simena.]

SONAUTES, according to Pliny (vi. 1), a river in Pontus; while, according to Apollonius Rhodius (ii. 747), the Acheron in Bithynia was anciently called Sonantes (Σώναντας) to the son of Proetus. (L. S.]

SONEUM, a place in Moesia Superior, on the borders of Thrace, at the pass of Mont Scenans, called Sucei. (Plin. Hieros, p. 567.) Identified with Ragnia. [T. H. D.]

SONDITA, a town in Upper Pannonia, on the road from Postumium to Siscia. (Geog. Rav. iv. 19; Tab. Peut.; It. Hieros, p. 561, where it is written Sonistia.) Its exact site is unknown. [L. S.]

SONITA (Eth. Sontimis: Sunzaca), a town of Lucania, known only from Pliny, who enumerates the Sontini among the municipal towns of that province (Plin. iii. 11. s. 15). It is probable that it is the same place now called Sunzaca, situated in the mountains about 12 miles N. of the Gulf of Policastro. [E. H. B.]

COIN OF SOLUS.

SONTIA. 1021
SONTIUS (Ioomo), one of the most considerable of the rivers of Venetia, which has its sources in the Alps, at the foot of the lofty Mt. Tergvou, and has from thence a course of above 75 miles to the sea, which it enters at the innermost part of the Adriatic, between Aquileia and the Tisarua. It receives at the present day the waters of the Natisone and Torre, the ancient Nartise and Turcis, both of which in ancient times pursued independent courses to the sea under the walls of Aquileia, and from the E. those of the Vippach or Vipus, called by the ancients the Flevtvia Frigirata. Though so important a stream, the name of the Sontius is not mentioned by any of the geographers; but it is found in the Tabula, which places a station called Ponte Sonti (Ad Pontem Sontii) 14 miles from Aquileia on the highroad to Acenova (Lapoch). This bridge, which lay on the main entrance into Italy on this side, was a military point of considerable importance. It checked for a time the march of the emperor Maximin when advancing upon Aquileia, in A. D. 238 (Herodian, viii. 4; Cassiod. i. 14). Meanwhile, it was here that Olibac took up his position to oppose the advance of Theod. sinus, by whom he was, however, defeated in a decisive battle, A. D. 489 (Cassiod. Chron. p. 472; Id. Var. i. 18; Jornand. Got. 57). The Sontius is correctly described by Herodian, though he does not mention its name, as a large and formidable stream, especially in spring and summer, when it is fed by the melting of the Alpine snows. 

SOFUS (S), Ariatn, Ital. c. 4; Plin. vi. 18, s. 22, a principal affluent of the Ganga, which flows in a N. direction, to it from the Vindhya Mountains. Its modern name is Soana. There is no doubt that it has been contracted from the Sanscrit Swarnas, golden. The Soas (Swarnas) of Ptolemy (vii. 1. § 30) is certainly the same river. [V.] 

SOFHENE (Sfipvri), Strab. et ali.; Sfipwvri, Dion Cass. xxxvii. 36; Procop. de Aedif. iii. 2, B. Pers. i. 21; Ath. Sfipwvri), a district of Armenia, lying between Antiochus and Mount Masis, separate from the latter by a formidable system of mountains, and separated from the others by a formidable system of mountains. It is the capital of Caracotbucta. (Strab. xi. pp. 521, 522, 527.) It formed at one time, with the neighbouring districts, a separate west Armenian kingdom, governed by the Sophianit Artes, and was annexed to the east Armenian kingdom by Tigranes. Sophene was taken away from Tigranes by Pompey. (Strab. xi. p. 532; Dion Cass. xxxvi. 26; Phil. Lact. 24, Pomp. 33.) Nero gave Sophene as a separate kingdom to Sophanes. (Tac. Ann. xiii. 7.) 

SOPHIA, a town in the central part of Lower Pannonia, on the road from Mursa to Sabaria (It. Ant. pp. 231, 232, 264, 267), was assigned to Aginiamius Marcellinus (xxviii. 1) the birthplace of the emperor Maximinus. Its site is occupied by the modern Papferken. [L. S.] 

SORA (Susa), Eth. Sarason; Sora), a city of Latium, situated in the valley of the Liris, on the right bank of that river, about 6 miles to the N. of Arpaeum. Though included in Lomn in the more extended sense of that term, as it was understood under the Roman Empire, Sora was originally a Volscian city (Liv. x. 1), and apparently the most northerly possessed by that people. It was wrested from them by the Romans in B.C. 343, being surprised by a sudden attack by the consuls Fabius Dorso and Ser. Sulpicius. (Liv. vii. 28.) It was subsequently occupied by the Romans with a colony; the establishment of this is not mentioned by Livy, but in B.C. 315 he tells us the inhabitants had revolted and joined the Samnites, putting to death the Roman colonists. (Id. ix. 23; Diod. xix. 72.) The city was in consequence besieged by the dictator C. Fabius, and, notwithstanding the great defeat of the Romans at Lutulae, the siege was continued into the following year, when the city was at length taken by the consuls C. Sulpicius and M. Postelius; the citadel, which was in a very strong and inaccessible position, being betrayed into their hands by a deserter. The leaders of the defection were sent to Rome and doomed to execution; the other inhabitants were spared. (Liv. ix. 23, 24.) Sora was now occupied by a Roman garrison; but notwithstanding this it again fell into the hands of the Samnites in B.C. 306, and it was not recovered by the Romans till the following year. (Id. ix. 43, 44; Diod. xxi. 80, 90.) After the close of the Second Samnite War it was one of the points which the Romans determined to secure with a colony, and a body of 4000 colonists was sent thither in B.C. 303. (Id. x. 1.) From this time Sora became one of the ordinary "coloniae Latinae," and is mentioned in the Second Punic War among the refractory colonies, which in B.C. 209 refused any further contributions. (Liv. xxvii. 9, xxix. 15. The text of Livy gives Sora in the first passage, and Sora in the second, but the same place is necessarily meant in both passages, and it is probable that Sora is the true reading.) From this time we hear no more of Sora, which lapsed into the condition of an ordinary municipal town. (Cic. pro Plane. 9.) Its rank of a Colony Latina was merged in that of a municipality by the Lex Julia; but it received a fresh colony under Augustus, consisting, as we learn from an inscription, of a body of veterans from the 4th legion. (Lib. Colon. p. 257; Phil. iii. 5. s. 9; Orell. Inscri. 3681.) Juvavel speaks of it as a quiet country town, where houses were cheap (Juv. iii. 229); and it is mentioned by all the geographers among the towns of this part of Italy. (Strab. v. p. 238; Phil. iii. 1. § 63; Stil. viii. 394; Orell. Inscri. 3972.) Nothing more is heard of it under the Roman Empire, but it survived the fall of the Western Empire, and continued throughout the middle ages to be a place of consideration. Sora is still an episcopal see, and much the most important place in this part of Italy, with about 10,000 inhabitants. The modern town doubtless occupies the same site with the ancient one, in the plain or broad valley of the Liris, resting upon a bold and steep hill, crowned by the ruins of a mediaeval castle. The ancient citadel, described by Livy, stood on a hill at the back of this, called the Rocca di S. Angelo, where some remains of the ancient walls, constructed of massive polygonal blocks, are still visible. No remains of Roman times are preserved, except a few inscriptions, and some foundations, supposed to be those of a temple. (Bomarzo, vol. iii. pp. 362-366; Haare's Classical Towns, vol. i. pp. 269-302.) [E. H. B.] 

SORAJO (Sora'), or Sora, a town of ancient name, noticed only by the latest writers of antiquity, and of unknown site. (Constant. Porph. Thes. i. 7; Novellae, xxix. 1; Hieroc. p. 695; Conc. Nican. ii. p. 52; Conc. Chalcad. p. 664, where it is called Suna.) [L. S.] 

SORA (Susa), Pet. vi. 1. § 68, a town in the southern part of India, between M. Bettico and Adiesbhamu. It was the capital of a nomad race
SORACTE.

called Sorne (Paul. L. c.), and the royal residence of a king named Arcates. The people are evidently the same as the Surae of Pliny (vi. 20. s. 23). Lassen places them in the mountains above Medrur (see map).

SORACTE (Monte S. Oreato), a mountain of Etruria, situated between Falerii and the Tiber, about 26 miles N. of Rome, from which it forms a conspicuous object. It is detached from the chain of the Apennines, from which it is separated by the intervening valley of the Tiber; yet in a geological sense it belongs to the Apennine range, of which it is an outlying offset, being composed of the hard Apennine limestone, at which once distinguishes it from the Mons Ciminium and the other volcanic hills by which it is surrounded. Though of no great elevation, being only 2420 feet in height, it rises in a bold and abrupt mass above the surrounding plain (or rather table-land), which renders it a striking and picturesque object, and a conspicuous feature in all views of the Campagna. Hence the selection of its name by Horace in a well-known ode (Carm. i. 9) is peculiarly appropriate. It was consecrated to Apollo, who had a temple on its summit, probably on the same spot now occupied by the monastery of S. Silvestro, and was worshipped there with peculiar religious rites. His priests were supposed to possess the power of passing unharmed through fire, and to walk on the hot coals with their bare feet. (Virg. Aen. vii. 696, xi. 785—790; Sil. Ital. v. 176—181, vii. 662; Plin. vii. 2.) Its rugged and craggy peaks were in the days of Cato still the resort of wild goads. (Var. R. R. ii. 3. § 3.)

Sorne stands about 6 miles from Civita Castellana, the site of the ancient Falerii, and 2 from the Tiber. It derives its modern appellation from the village of Sant' Oreato, which stands at its S. extremity on a steep and rocky hill, forming a kind of step or ledge at the foot of the more elevated peaks of Sorace itself. This site, which bears evident signs of ancient habitation, is supposed to be that of the ancient Feronia or Lucus Feroniale. (Deni. S. Etrurias, vol. i. p. 179.) [E. H. B.]

SORIODU'NUM, or SORVIODU'NUM, a town of Britannia Romana, in the territory of the Belgae. (Itin. Ant. pp. 483, 486.) It is identified with Old Sarum, where coins of several Roman emperors have been found, and where the traces of the ancient Roman walls show it to have been about half a mile in circumference. (Camil. p. 113. [T. H. D.]

SORICE, a lake in Gallia. A river Soris ran out of the Etang Sorice, in the country of the Sorides or Sorii. [Sordones.]

"Stagnum hic palusque, quippe diffuse patet, Et incola istam Soricien cognominant." (Avienus, Or. Mar., as I. Vessius reads it.)

The Sorice is supposed by some geographers to be the Etang de Leuze; but others take it to be an étang further south, called Etang de St. Nazaire, and the Etang de Leuze to be that now called Salacou, which is described by Strabo, Mela, and others. [Salacou; Ruscung.] [G. L.]

SORDONES, or SARDONES, as the name has sometimes been written, a people in Gallia. Mela (ii. 5) writes: after the Taballutus was slain by a Sardones, and the small streams Telis and Tichis; the Colonia Ruscung, and the vicus Hilberis. Pliny (iii. 4) begins his description of Gallia Narbonensis from the foot of the Pyrenees. He says: "On the coast is the regio Sardonum or Sardorum, and in the interior the Consorani; the rivers Techem, Verdudubrum; towns, Illiberis and Ruscino." These Sordones are the Sardi of Avienus (Or. Marit. 362):—

"Sardus inde denuique Populus agebat inter arias locos Ac perimines usque ad interius mare, Qua pinferene stant Pyrena vertices, Inter ferarum lastra ducebat greges, Et arva late et gurgitum ponti primit:"

as I. Vessius reads the passage in his edition of Mela. The Sardi then occupied the coast of the Mediterranean from the Pyrenees northward, and the neighbouring part of the interior at the north foot of the Pyrenees. Ptolemy, as D'Avrille observes, does not mention the Sordones, and he has made the territory of the Volcan Tectosages comprehend Illiberis and Ruscino. The Sordones probably occupied the whole of the territory called Roussillon, and they would be in possession of that pass of the Pyrenees called Col de Pertus, which is defended by the fort of Bellevarde. They bordered on the Consorani. [Consorani.] [G. L.]

SORICARIA, a place in Hispania Baetica, mentioned by Hier. (R. H. c. 24), and the same place called also "Soritia" by that author (c. 27). Uxerit (ii. pi. i. p. 361) seeks it in the neighbourhood of the Flumen Salsum (the Salado), S. of the Buitis, and between Ossun and Antequera. [T. H. D.]

SORINGE (Särige, Peripl. M. F. p. 34), a people of the southern part of Iliadostan, who apparently dwelt along the banks of the Chabers (Kâverī). Lassen places them below the Sorna, on the slopes of the hills above Medrur. [V.]

SORITIA. [SORICARIA.]

SORNUM, (Särnum, Paul. iii. 8. § 10), a city of Dacia; now Giuncina. [T. H. D.]

SOROTES (AD), a station in Lucania, X. of Emerita. (Itin. Ant. p. 433.) Variously identified with Montemenech and Alistica. [T. H. D.]

SOSTOMAGUS, in Gallia, is placed by the Jerusalem Hist. between Tolea (Toulouse) and Carcaso (Carcassone), 38 miles from Toulouse and 24 from Carcassone. The road is nearly direct, and if the distances are correct, we might perhaps find some name like Soto in the proper place. Some geographers have found Sostomagus near Castelhoudard. [G. L.]

SOTERA, a place in Ariana, mentioned by Ammianus (xxiii. 6). It is probably the same as that called by Ptol. X. (17. § 7). [V.]

SOTIAE or SOTIANAE, a people of Aquitania. Schneider (Causar, B. G. iii. 20) who writes "in Sotianum Flores" has a long note on the various forms of this word. Nicolais Damascenus (quoted by Atheneus, vi. p. 249) writes the name Satuni, but as Caeser was his authority for what he says, he may have altered the form of the word. In Dion Cassius (xxxix. c. 46) the reading is "Aravads" (ed. Reimar) but there are other variations in the MSS. In Pliny (iv. 19) we find among the nations of Aquitania "Aunei, Elucettes, Sotiaes, Osquitelles, Canapesertes." Orosius (vi. 8, ed. Havernkamp) has Sotiates, but one MS. has Sotasites and others have Socrates.

In n. c. 56 Caesar sent P. Crassus into Aquitania. Crassus came from the north, and after summoning the men of fighting age who were on the muster rolls of Toulouse, Carcassone and Narbonne,
he entered the territory of the Sotiates, the first of the Aquitanian peoples whom he attacked. The Sotiates were the neighbours of the Elusates, a name represented by the town of Eunae. A line drawn from Asch (Ancoi) on the Cesae to Boccia in the department of La Gironde, passes near Sus, a town which is on the Gellse, and in the Cabaret. In the middle ages it was called Sotiam. Ancient remains have been found at Sus. Here we have an instance of the preservation of ancient names in this part of France, and there are many other instances.

D’Avuille in determining the position of the Sotiates argues correctly that Crassus having passed through the Santones, a people who had submitted to Caesar (B. G. iii. 12) and would offer no resistance, entered Aquitanica by the north, and the Sotiates who were only seven or eight leagues south of the Garonne would be the first tribe on whom he fell. He says that he has evidence of a Roman road very direct from Sus to Eunae; and he is convinced that this is part of the road described in the Jerusalem Itin. between Vacatae and Elusae. On this road the name Sictium occurs in the Itin., and as the distance between Sictium and Elusae corresponds very nearly to the distance between Sus and Eunae, he conjectures that this word Sictium is written wrongly, and that it should be Sotiam. The Sotiates, who were strong in cavalry, attacked the Romans on their march, and a battle took place in which they were defeated. Crassus then assaulted their town, which made a stout resistance. He brought up his vineum and towers to the walls, but the Sotiates drove mines under them, for as they had copper mines in their country they were very skilful in burrowing in the ground. At last they sent two very heavy and thick walls of skirmishers (B. G. iii. 21). While the people were giving up their arms on one side of the town, Adceanus, who was a king or chief, attempted to sail out on another side with his 600 “soldiers.” The Romans met him there, and after a hard fight Adceanus was driven back into the town; but he still obtained the same easy terms as the rest.

These Sotiates were a body of men who attacked the town of Sus, and with whom they enjoyed all the good things without working, so long as the chief lived; but if any violence took off their leader it was their duty to share the same fate or to die by their own hand. This was an Iberian and also a Gallic fashion. The thing is easily understood. A usurper or any desperate fellow seized on power with the help of others like himself; lived well, and fed his friends; and when his tyranny came to an end, he and all his crew must kill themselves, if they wished to escape the punishment which they deserved. (Plut. Sertor. c. 14; Caesar, B. G. vii. 40; and the passage in Athenaeus.)

The MSS. of Caesar vary in the name of Adceanus. Schneider writes it Adiataus, and in Athenaeus it is Αδιαταοιος. Schneider mentions a medal of Pellecin, with REM ΔΑΛΕΤΕΩΝΩΣ and a lion’s head on one side, and on the other SO-TIOGA. Walckenaer (Geogr. d. c. i. 284) may be speaking of the same medal, when he describes one which Crassus has been found at Toulouse, with a head of Adiataus on one side and the word Sotogae on the other. He thinks it “very suspicious,” and it may be.

**SOZOTOLIS** (ΣΟΣΩΤΟΛΙΣ), a town noticed only by late writers as a place in Pisidia, on the north of Termessus, in a plain surrounded on all sides by mountains. (Hieroc. p. 672; Evag. Hist. Eccl. iii. 33.) It is possibly the same place which Stephanus B. notices under the name of Sobzus. Nicetas (Ann. p. 9) mentions that it was taken by the Turks, the latter time by John Connesus. (Comp. Ann. p. 169; Cinnamus, p. 133.) The traveller Paul Lucas (Sec. Voy. vol. i. c. 33) observed some ancient remains at a place now called Susum, south of Aygusolon, which probably belong to Sozopolis.

**SPARTA.** (L. S.)

**SOZOTOLIS,** a later name of Apollonia in Thrace. (Vol. i. p. 160.)

**SPALATHEA** (Plin. iv. 9. s. 16; Σπαλαθέα, Scylax, p. 25; Σαλαθέη, Steph. B. s. e.; Σαλα-θιανα, Halicarnass. ap. Steph. B. H. iv. 8 καθ. Σαλα-θιανα), a town of Magnesia, in Thessaly, upon the Pasaean gulf. It is conjectured that this town is meant by Lycephron (899), who describes Protonus, the leader of the Magnesians in the Iliad, as ὃ εἷς Παλαθεών (Σαλαθιανων). (See Müller, ad Scyl. l. c.)

**SPALATUM.** [Salona.]

**SPATERA,** a town in Lower Pannonia, of unknown site. (It. Ant. p. 268; It. Hieros. p. 563; Geogr. B. G. i. 29, who places Spatera. [L. S.])

**SPARTA,** a town in Messenia, S. of the Euripus on the river Isar. (It. Hieros. p. 567.) By the Geogr. Itav. it is called Spalthon (iv. 7). (T. H. D.)

**SPARTA** (Σπαρτή, Συρ. Σπαρτή: Εὐριπ-τόρης, Spartiates, Spartans), the capital of Laconia, and the chief city of Peloponnesus. It was also called ΛΑΚΕΔΑΛΕΜΟΝ (Λακεδαιμων: Εὐρίπ-τόρης, Λακεδαιμονιν, Λακεδαιμονινιος), which was the original name of the country. [See Vol. ii. p. 103, a.] Sparta stood at the upper end of the middle vale of the Eurotas, and upon the right bank of the river. The position of this valley, shut in by the mountain ranges of Taygetus and Parnon, its inaccessible character, and its extraordinary beauty and great fertility, have been described in a previous article [LACONIA].

The city was built upon a range of low hills and upon an adjoining plain stretching NE. to the river. These hills are offshoots of Mt. Taygetus, and rise almost immediately above the river. Ten-stadia S. of the point where the Oenus flows into the Eurotas, the latter river is divided into two arms by a small island overgrown with the oleander, where the foundations of an ancient bridge are visible. This is the most important point in the topography of the site of Sparta. Opposite to this bridge the range of hills rises upon which the ancient city stood; while a hollow way (Map, ff.) leads through them into the plain in Magnesia, a village situated about half-way between Mistra and the island of the Eurotas. Upon emerging from this hollow into the plain, there rises on the left hand a hill, the south-western side of which is occupied by the theatre (Map, A.). The centre of the building was excavated out of the hill; but the two wings of the cavea were entirely artificial, being built of enormous masses of quadrangular stones. A great part of this masonry still remains; but the seats have almost entirely disappeared, because they have for many ages been used as a quarry by the inhabitants of Mistra. The extremities of the two wings are about 430 feet from one another, and the diameter of length of the orchestra is about 170 feet; so that this theatre was probably the largest in Greece, with the exception of those of Athens and Megalopolis. There are traces of a wall around this hill, which also embraces a considerable part of the adjoining plain to the east. Within the
The hill we have been describing is the largest of all the Spartan heights, and is distinguished by the wall which surounds it, and by containing traces of foundations of some ancient buildings. From it two smaller hills project towards the Eurotas, parallel to one another, and which may be regarded as portions of the larger hill. Upon the more southilly of the two there are considerable remains of a circular brick building, which Leake calls a circus, but Curtius an amphitheatre or odeum (Map, 3). Its walls are 16 feet thick, and its diameter only about 100 feet; but as it belongs to the Roman period, it was probably sufficient for the diminished population of the city at that time. Its entrance was on the side towards the river. West of this building is a valley in the form of a horse-shoe, enclosed by walls of earth, and apparently a stadium, to which its length nearly corresponds.

To the north of the hollow way leading from the bridge of the Eurotas to Magula there is a small insulated hill, with a flat summit, but higher and more precipitous than the larger hill to the south of this way. It contains but few traces of ancient buildings (Map, B.). At its southern edge there are the remains of an aqueduct of later times.

The two hills above mentioned, north and south of this hollow way, formed the northern half of Sparta. The other portion of the city occupied the plain between the southern hill and the rivulet falling into the Eurotas, sometimes called the River of Magula, because it flows past that village, but more usually Trypíotíko, from Trypi, a village in the mountains (Map, cc). Two canals, beginning at Magula, ran across this plain: upon the southern one (Map, bb), just above its junction with the Trypíotíko, stands the small village of Psychídha (Map, 6). Between these two canals, and the remains of the ancient buildings upon which the town of New Sparta is now built; (Map, D.). Here are several ancient ruins, among which are some remains of walls at the southern extremity, which look like city-walls. The plain between the heights of New Sparta and the hill of the theatre is covered with corn-fields and gardens, among which are seen fragments of wrought stones, and other ancient remains, cropping out of the ground. The only remains which make any appearance above the ground are those of a quadrangular building, called by the present inhabitants the tomb of Leonidas. It is 22 feet broad and 44 feet long, and is built of massive square blocks of stone. It was probably an heroum, but cannot have been the tomb of Leonidas, which we know, from Paussanias (iii. 14. § 1), was near the theatre, whereas this building is close to the new town.

This plain is separated from the Eurotas by a range of hills which extend from the Roman amphitheatre or circus to the village of Psychídha. But here the hills and the river is a level tract, which is not much more than 50 yards wide below the Roman amphitheatre, but above and below the latter it swells into a plain of a quarter of a mile in breadth. Beyond the river Trypíotíko there are but few traces of the foundations of ancient buildings near the little village of Kalogónidh (Map, 7). Leake mentions an ancient bridge over the Trypíotíko, about a quarter of a mile N.E. of the village of Kalogónidh. This bridge, which was still in use when Leake visited the site, is described by him as having a rise of about one-third of the span, and constructed of large single blocks of stone, reaching from side to side. The same traveller noticed a part of the ancient causeway remaining at either end of the bridge, of the same solid construction. But as this bridge is not noticed by the French Commission, it probably no longer exists, having been destroyed for its materials. (Leake, Morea, vol. i. p. 157, Peloponnesei, p. 115.)

Thus is the site of Sparta, and such is all that now remains of this famous city. There cannot be any doubt, however, that many interesting discoveries might be made by excavations; and that at any rate the foundations of several ancient buildings might be found, especially since the city was never destroyed in ancient times. Its present appearance corresponds wonderfully to the anticipation of Thucydides, who remarks (i. 10) that "if the city of the Lacedaemonians were deserted, and nothing remained but its temples and the foundations of its buildings, as men of a distant age would find a difficulty in believing in the existence of its former power, or that it possessed two of the five divisions of Peloponnese, or that it commanded the whole country, as well as many allies beyond the peninsula.—so inferior was the appearance of the city to its fame, being neither adorned with splendid temples and edifices, nor built in continuity, but in separate quarters, in the ancient method. Whereas, if Athens were reduced to a similar state, it would be supposed, from the appearance of the city, that the power had been twice as great as the reality." Compared with the Acropolis of Athens, which rises proudly from the plain, still crowned with the columns of its glorious temples, the low hills on the Eurotas, and the shapeless heap of ruins, appear perfectly insignificant, and present nothing to remind the spectator of the city that once ruled the Peloponnese and the greater part of Greece. The site of Sparta differs from that of almost all Greek cities. Protected by the lofty ramparts of mountains, with which nature had surrounded their fertile valley, the Spartans were not obliged, like the other Greeks, to live within the walls of a city pent up in narrow streets, but continued to dwell in the midst of their plantations and gardens, in their original village trim. It was this rural freedom and comfort which formed the chief charm and beauty of Sparta.

It must not, however, be supposed that Sparta was destitute of handsome public buildings. Notwithstanding the simplicity of the Spartan habits, their city became, after the Messenian wars, one of the chief seats of poetry and art. The private houses of the Spartans always continued rude and undecorated, in accordance with a law of Lycurgus, that the doors of every house were to be fashioned only with the saw, and the ceiling with the axe (Thuc. Lyce, 13); but this regulation was not intended to discourage architecture, but to prevent it from exceeding in height, breadth, or壮丽ness, that which it properly belongs to its proper objects, the buildings for the gods and the state. The palace of the kings remained so simple, that its doors in the time of Agesilaus were said to be those of the original building erected by Aristodemus, the founder of the Spartan monarchy (Xen. Ages. 8. § 7); but the temples of the gods were built with
great magnificence, and the spoils of the Persian
wars were employed in the erection of a beautiful
stoa in the Agora, with figures of Persians in white
marble upon the columns, among which Pausanias
admired the statues of Mardonios and Artemisia
(ii. 11. § 3). After the Persian wars Athens be-
came more and more the centre of Greek art; but
Sparta continued to possess, even in the time of
Pausanias, a larger number of monuments than most
other Grecian cities.

Sparta continued unfortified during the whole
period of autonomous Grecian history; and it was
first surrounded with walls in the Macedonian pe-
riod. We learn from Polybius (ix. 21) that its walls
were 48 stadia in circumference, and that it was
much larger than Megalopolis, which was 50 stadia
in circuit. Its superiority to Megalopolis in size
must have been owing to its form, which was cir-
cular. (Polyb. v. 22.) Leake remarks that, "as
the side towards the Eurotas measured about two
miles with the windings of the outline, the computa-
tion of Polybius sufficiently agrees with actual appear-
ances, though the form of the city seems rather to have
been semicircular than circular." (Morea, vol i.
p. 180.) Its limits to the eastward, at the time of
the invasion of Philip (b.c. 218), are defined by
Polybius, who says (r. 22) that there was a distance
of a stadium and a half between the foot of the cliffs
of Mount Messenius and the nearest part of the
city. Livy also describes the Eurotas as flowing close
to the walls (xxxiv. 28, xxxv. 29). When Demetrius
Polecrotes made an attempt upon Sparta in b.c.
296, some temporary fortifications were thrown up;
and the same was done when Pyrrhus attacked the
city in b.c. 272. (Pans. i. 13. § 6, viii. 8. § 5.)
But Sparta was first regularly fortified by a wall
and ditch by the tyrant Nabis in b.c. 193 (Livy.
xxxv. 27; Pans. vii. 8. § 5); though even this wall
had not been owing to its form, which was cir-
cular, as the side towards the Eurotas measured about
two miles with the windings of the outline, the computa-
tion of Polybius sufficiently agrees with actual appear-
ces, though the form of the city seems rather to have
been semicircular than circular." (Morea, vol i.
p. 180.)

It appears from the passage of Pindar quoted above,
that Pindar was at the ford of the Eurotas, and con-
sequently in the northern part of the city. It was
the favourite and fashionable place of residence at
Sparta, like Colybytus at Athens and Crane on
Corinthian soil. It was also said that Pindar was
near the temple and stronghold of Issorium, of
which we shall speak presently. (Polyb. ii. 1. § 14;
Plut. Ages. 32.) Limnae was situated upon the Eu-
rotas, having derived its name from the marshy ground which once existed there (Strab. viii. p. 363); and as the Dromos occu-
pied a great part of the lower level towards the
south, it is probable that Limnae occupied the
northern. (Leca, Morea, vol i. p. 177.) It
was situated upon the Agora, the principal town of the
city [see below, p. 1026, b], and Cynosura in the
SW.

In the midst of these separate quarters stood the
Acropolis and the Agora, where the Dorian invaders
first planted themselves. Pausanias remarks that
the Lacedaemonians had no acropolis, towering above
other parts of the city, like the Cadmeia at Thebes and
Larissa at Argos, but that they gave this name to the
loftiest eminence of the group (iii. 17. § 2). This
is rather a doubtful description, as the great hill,
upon which the theatre stands, and the hill at the
northern extremity of the site, present nearly the
same elevation to the eye. Leake places the Acro-
polis upon the northern hill, which, he observes, was

* Some modern writers mention a fifth tribe, the AEgeidae, because Herodotus (iv. 149) speaks of the Aegeidae as a great tribe (φάνηκα) in Sparta, but the word φάνηκα seems to be here used in the more general sense of family, and there is no evidence that the word Aegeidae was the name of a tribe, like the other four mentioned above.
better adapted for a citadel than any other, as being separated from the rest, and at one angle of the site; but Curtius supposes it to have stood upon the hill of the theatre, as being the only one with a sufficient large surface on the summit to contain the numerous buildings which stood upon the Acropolis. The latter opinion appears the more probable; and the larger hill, cleared from its surrounding rubbish, surrounded with a wall, and crowned with buildings, would have presented a much more striking appearance than it does at present.

The chief building on the Acropolis was the temple of Athena Chalcioecus, the tutelary deity of the city. It was said to have been begun by Tymbareus, but was long afterwards completed by Gitiadas, who was celebrated as an architect, stately, and poet. He caused the whole building to be covered with plates of bronze or brass, whence the temple was called the Brazen House, and the goddess received the surname of Chalcioecus. On the bronze plates there were represented in relief the labours of Heracles, the exploits of the Dioscuri, Helios, and the Nymphs, reposing her mother from her chains, the Nymphs arming Hercules, with various other subjects, against Medusa, the birth of Athena, Amphitrite and Poseidon. Gitiadas also made a brazen statue of the goddess. (Paus. iii. 17. §§ 2, 3.)

The Brazen House stood in a sacred enclosure of considerable extent, surrounded by a stoa or colonnade, and containing several sanctuaries. There was a separate temple of Athena Ergane. Near the southern stoa was a temple of Zeus Cosmetas, and before it the tomb of Tymbareus; the western stoa contained two temples, dedicated by Lysander in commemoration of his victories over the Athenians. To the left of the Brazen House was a temple of the Muses; behind it a temple of Areus Arcia, with very ancient wooden statues; and to its right a very ancient statue of Zeus Hypatus, by Learchus of Rhegium, parts of which were fastened together with nails. Here also was the oinochoe, a booth or tent, which Curtius conjectures to have been the oinochoe of the Muses, 6 thou at 6 below Agora, and the place of a stall, in which he supposed the shrine to be a suppliant. Near the altar of the Brazen House stood two statues of Pausanias, and also statues of Apollodite Ampholobera (delaying old age), and of the brothers Sleep and Death. The statues of Pausanias were set up by order of the Delphian Apollo to expiate his having starved to death within the sacred precincts. (Paus. iii. 17. §§ 2—18. § 1.)

The Agora was a spacious place, surrounded, like other Greek market-places, with colonnades, from which the streets issued to the different quarters of the city. Here were the public buildings of the magistrates,—the council-house of the Gerrusia and senate, and the offices of the Ephori, Nomophylakes, and Bidei. The most splendid building was the Persian stoa, which had been frequently repaired and enlarged, and was still perfect when Pausanias visited the city. The Agora contained statues of Julius Caesar and Augustus; in the latter was a brazen statue of the prophet Agias. There was a place called Choros, marked off from the rest of the Agora, because the Spartan youths here danced in honour of Apollo at the festival of the Gymnopaedia. This place was adorned with statues of the Pythian deities, Apollo, Artemis, and Leto; and near it were temples of Earth, of Zeus Agoraen, of Athena Agoraea, of Apollo, of Poseidon Asphaleus, and of Hera. In the Agora was a colossal statue representing the people of Sparta, and a temple of the Muses or Fates, near which was the tomb of Orestes, whose bones had been brought from Tegea to Sparta in accordance with the well-known tale in Herodotus. Near the tomb of Orestes stood a statue of Polyedorus, whose effigy was used as the seal of the state. Here, also, was a Hermes Auroearus bearing Dionysus as a child, and the old Ephoria, where the Ephors originally administered justice, in which were the tombs of Epimenides the Cretan and of Aphares the Aecian king. (Paus. iii. 11. §§ 2—11.)

The Agora was near the Acropolis. Lycurgus, it is said, withdrew by his opponents, fled for refuge from the Agora to the Acropolis, but was overtaken by a fiery youth, who struck out one of his eyes. At the spot where he was wounded, Lycurgus founded a temple of Ophithés * or Ophthalmités, which must have stood immediately above the Agora. Plutarch says that it lay within the temenos of the Brazen House; and Pausanias mentions it, in descending from the Acropolis, on the way to the so-called Alpium, beyond which was a temple of Artemis, and probably also a temple of Artemis Cecaia. (Plut. Lyce. i. p. 227, b.; Paus. iii. 18. § 3.) The Agora may be placed in the great hollow east of the Acropolis (Map. 2). Its position is most clearly marked by Pausanias, who, going westwards from the Agora, arrived immediately at the theatre, after passing only the tomb of Brasidas (iii. 14. § 1). The site of the theatre, which he describes as a magnificent building of white marble, has been already described.

The principal street, leading out of the Agora, was named Aphelaitis (Αφέλαιτις), the Coro of Sparta (Map. d6). It ran towards the southern wall, through the most level part of the city, and was bordered by a succession of remarkable monuments. First came the house of King Polyedorus, named Boemeta (Βοημέτα), because the state purchased it from his widow for some oxen. Next came the office of the Bidei, who originally had the inspection of the race-cours; and opposite was the temple of Athena Archegetis, with a statue of the goddess dedicated by Ulysses, who erected three statues of Celeithya in different places. Lower down the Aphelaitis occurred the aereon of Iopa, Amphiarus, and Lelex,—the sanctuary of Poseidon Taenarius,—a statue of Athena, dedicated by the Tarentini,—the place called Hellenion, so called because the Greeks are said to have held counsel there either before the Persian or the Trojan wars,—the temenos of Talithybius,—an altar of Apollo Areias,—a place sacred to the earth named Geaspeum,—a statue of Apollo Maleates,—and close to the city walls the temple of Dictyna, and the royal sepulchres of the Euryptidae. Pausanias then returns to the Hellenion, probably to the other side of the Aphelaitis, where he mentions a sanctuary of Arisine, the sister of the wives of Castor and Pollux; then a temple of Artemis near the so-called Phuria (Φυρία), which were perhaps the temporary fortifications thrown up before the completion of the city walls; next the tombs of the Lamiades, the Eryman prophets,—sanctuaries of Mars and Alpheus, who fell at Thermopylae,—the temple of Zeus Troopes, built by the Dorians after conquering the Achaean inhabitants of Laconia, and especially the Amyclaei,—the temple

* So called, because ἀφήλαιος was the Lacedaemonian form for ἄφθαλος, Plut. Lyce. 11.
of the mother of the gods,—and the hero of Hippolytus and Aulon. The Aphaetans upon quitting the city joined the great Hyacinthian road which led to the Amycheum. (Paus. iii. 12. §§ 1—9.)

The next most important street leading from the Agora ran in a south-easterly direction. It is usually called Scia, though Pausanias gives this name only to a building at the beginning of the street, erected by Theodorus of Samos, and which was used even in the time of Pausanias as a place for the worship of the statue of the Muses. Near the Scia was a round structure, said to have been built by Epimenides, containing statues of the Olympic Zeus and Aphrodite; next came the tombs of Cy- noras, Castor, Isias, and Lyceus, and a temple of Core Soteira. The other buildings along this street or in this direction, if there was no street, were the temple of Apollo Carneus, who was worshipped here before the Doric invasion,—a statue of Apollo Aphaetans,—a quadrangular place surrounded with colonnades, the theatre and the way (stoa) of anciently sold,—an altar sacred to Zeus, Athena, and the Dioscuri, all adorned Ambuli. Opposite was the place called Colona and the temple of Donouvs Cobostas. Near the Colona was the temple of Zeus Euannemus. On a neighbouring hill was the temple of the Argive Hera, and the temple of Hera Hypanereia, containing an ancient wooden statue of Aphrodite Hera. To the right of this hill was a statue of Hetoemocles, who had gained the victory in the Olympic games. (Paus. iii. 12. § 10—ii. 19.) Although Pausanias does not say that the Cabeiro, was a hill, yet there can be no doubt of the fact, as κολώνια is the Doric for κολώνια, a hill. This height and the one upon which the temple of Hera stand are evidently the heights NW. of the village of Παιχτία between the Euorota and the plain to the S. of the theatre (Map, C.).

After describing the streets leading from the Agora to the S. and SE. Pausanias next mentions a third street, running westward from the Agora. It led down the slope of the Akjadon in front of the theatre were the tombs of Pausanias and Leucidas (iii. 14. § 1).

From the theatre Pausanias probably went by the hollow way to the Eurotas, for he says that near the Sepulchres of the Agiadas was the Leonch of the Crotani, and that the Crotani were a portion of the Cretan people. It would appear from a passage in Athenaeus (i. p. 31) that Pilane was in the neighborhood of the Omus; and its proximity to the Eurotas has been already shown. [See above, p. 1026, a. ] It is not improbable, as Curtius observes, that Pilane lay partly within and partly without the city, like the Cerameicus at Athens. After proceeding to the tomb of Taenaros, and the sanctuaries of Poseidon Hippocrumus and the Argivean Artemis, Pausanias returns to the Lecha, near which was the temple of Artemis Issoria, also called Limmneia. Issoria, which is known as a stronghold in the neighborhood of Pilane (Polyen. ii. 1. § 14; Plut. Ages. 52), is supposed by Curtius to be the hill to the north of the Acropolis (Map, C.), Leake, as we have already seen, regards this hill as the Areopag itself, and identifies the Issoria with the height above the ruined amphitheatre or circus. Pausanias next mentions the temples of Thetis, of Demeter Cithonia, of Sarapis, and of the Olympian Zeus. He then reached the Dromos, which was used in his day as a place for running. It extended along the stream southwards, and contained gym-
chus, and the temple of Hera Aegophanes. He afterwards returns to the theatre, and mentions the different monuments in its neighborhood; among which were a temple of Poseidon Genethlius, hero of Cleobus and Oenomaus, a temple of Asclepius, near the Booneta, the most celebrated of all the temples of this god in Sparta, with the heroum of Teleclus on its left; on a height not far distant, an ancient temple of Aphrodite armed, upon an upper story of which was a second temple of Aphrodite Morpho; in its neighborhood was a temple of Hicratis and Phoebie, containing their statues, and an egg suspended from the roof, said to have been that of Leila. Pausanias next mentions a house, named Chiton, in which was worn the robe for the Amyleean Apollo; and on the way towards the city gates the heroum of Chilon and Athenaeus. Near the Chiton was the house of Phorimnon, who hospitably entertained the Dionysii when they entered the city as strangers (Paus. iii. 15. § 6—16. § 4.) From these indications we may suppose that the Amyleean road issued from this gate, and it may therefore be placed in the southern part of the city. In that case the double temple of Aphrodite probably stood upon one of the heights of New Sparta.

Pausanias next mentions a temple of Lycourgos; behind it the tomb of his son Eucoenus, and an altar of Lathria and Alexandra; opposite the temple were monuments of Theopompus and Eurybiades, and the heroum of Astrabacus. In the place called Limaeum stood the temples of Artemis Orthia and Leto. This temple of Artemis Orthia was, as we have already remarked, the common place of meeting for the four villages of Pitane, Messa, Cynoura, and Limnae. (Paus. iii. 16. § 6 seq.) Limnae was partly in the city and partly in the country; and, as the road to the N. of the Dromus has been mentioned above; and, if an emendation in a passage of Strabo be correct, it also included a district on the left bank of the Evrotas, in the direction of Mt. Thamnos (τὸ Ἀμυντικόν κατὰ τὸν ὀρέα) Meineke's emendation instead of ὀρέα), strab. viii. p. 364).

The most ancient topographical information respecting Sparta is contained in the answer of the Helichric oracle to Lycourgos. The oracle is reported to have directed the law-giver to erect temples to Zeus and Athena, and to fix the seat of the senate and kings between the Babycia and Cnacion. (Plut.Lyce. 6.) These names were obsolete in the time of Pindar. He says that the Cnacion was the Oenus, now the Keloïsas; and he also appears to have considered the Babycia a river, though the text is not clear; in that case the Babycia must be the Tryphoëtis, which forms the southern boundary of the city. It appears, however, from the same passage of Pindar, that Aristotle regarded the Babycia as a bridge, and only the Cnacion as a river; whence he would seem to have given the name of Cnacion to the Tryphoëtis, and that of Babycia to the bridge over the Evrotas.

The left, or eastern bank of the Evrotas, was not occupied by any part of Sparta. When Epaminondas invaded Lacedaemon in B. C. 370 he marched down the left bank of the Evrotas till he reached the foot of the ridge which led through the narrow way into the city. But he did not attempt to force the passage across the bridge; and he saw on the other side a body of armed men drawn up in the temple of Athena Alea. He therefore continued his march along the left bank of the river till he arrived opposite to Anychse, where he crossed the river. (Xen. Hell. vi. 5. § 27.) The account of Xenophon illustrates a passage of Pausanias. The latter writer, in describing (iii. 19. § 7) the road to Therapne, mentions a statute of Athena Alea as standing between the city and a temple of Zeus Phliusus, above the right bank of the Evrotas, at the point where the river was crossed by a bridge. There is only one bridge across the Evrotas mentioned by ancient writers; it can be no doubt that the road to Therapne crossed the bridge which Xenophon speaks of, and the remains of which are still extant. Therapne stood upon the Meenelion or Mount Meenelains, which rose abruptly from the left hand of the river opposite the south-eastern extremity of Sparta. (Μειν. Λακ. Polyb. v. 22: Μειν. Λακ. Steph. B. s. v.; Meenelains Mess. liv. xxiv. 28.) The Meenelium has been compared to the Janiculum of Rome and rises about 760 feet above the Evrotas. It derived its name from a temple of Meenelains, containing the tombs of Meenelins and Helen, whither solemn processions of men and women were accustomed to repair, the men imploring Meenelins to grant them bravery and success in war, the women invoking Helen to bestow beauty upon them and their children. (Paus. iii. 19. § 9; Herod. vi. 61; locr. Encom. Hell. 17; Heerch. s. v. Ελένη, Θρεπανία, Λειναί.) The foundations of this temple were discovered in 1834 by Ross, who found amongst the ruins several small figures in clay, representing men in military costume and women in long robes, probably dedicatory offerings made by the poorer classes to Meenelains and Helen. (Ross, Wanderungen in Griechenland, vol. ii. p. 13, seq.) The temple of Meenelains was expressly said to have been situated in Therapne (Θεράπνη, Θεραπνή; Theramne, Phil. iv. 5. s. v.), which was one of the most ancient and venerable places in the middle valley of the Evrotas. It was said to have derived its name from a daughter of Lelex (Paus. iii. 19. § 9), and was the Achaean citadel of the district. It is described by the poets as the lofty well-towered Therapne, surrounded by thick woods (Pind. Isthm. i. 31; Coluth. 225), where slept the Dioscuri, the guardians of Sparta. (Pind. Nem. x. 53.) Here was the fountain of Messela, where the captive women had to carry (Paus. iii. 10. § 1; Steph. B. s. v.; Plin. Hist. Nat. xvi. 457); and it is probably upon this height that the temple of Meenelains stood, which excited the astonishment of Telemachus in the Odyssey. Hence Therapne is said to have been in Sparta, or is mentioned as synonymous with Sparta. (Θεράπνη, θείους Διόνυσιος, νήσου, των θειοτάτης θεαίς, Steph. B. s. v.; en Σταυροτής φασίν, Schol. ad Apoll. Rhod. ii. 162, Pind. Isthm. i. 31.) It is probable that further excavations upon this spot would bring to light some tombs of the heroic ages. The Phochaenians, which has been already described as the open space on the right bank of the Evrotas [see p. 1028, b.], contained a temple of the Dioscuri. Not far from this place was the temple of Poseidon, surrounded by Gaeaconus. (Paus. iii. 20. § 2.) After the power of Sparta was destroyed by the battle of Leuctra, its territory was exposed to invasion and the city to attack. The first time that an enemy appeared before Sparta was when Epaminondas invaded Lacedaemon in B. C. 390, as already related. After crossing the river opposite Amychae, he marched against the city. His cavalry advanced as far as the temple of Poseidon Gaeaconus, with which we have seen from Pausanias was in the Phochaean. We also learn from Xenophon that the Hippodrome was
in the neighbourhood of the temple of Poseidon, and consequently must not be confounded with the Dromea. The Thebans did not advance further, for they were driven back by a body of picked hoplites, whom Agesilaus had placed in ambush in the sanctuary of the Tyndaridae (Dioscuri), which we likewise know from Pausanias was in the Phoebeum. (Xen. Hell. vi. 5. §§ 31, 32.) In B.C. 362 Epaminondas made a daring attempt to surprise Sparta, and actually penetrated into the market-place; but the Spartans having received intelligence of his approach, the city had been put into a state of defence, and Epaminondas again withdrew without venturing upon an assault. (Xen. Hell. vii. 5. §§ 11—14; Polyb. ix. 8; Diod. xv. 83.) In B.C. 218 Philip unexpectedly entered Laconia, descended the vale of the Eurotas by the left bank of the river, passing by Sparta, and then laid waste the whole country as far as Taenarum and Malca. Lycurgus, the Spartan king, resolved to intercept him on his return; he occupied the heights of the Menelaium with a body of 2000 men, ordered the remaining forces of Sparta to be ready to take up their position between the city and the western bank of the river, and at the same time, by means of a dam, laid the low ground in that part under water. Philip, however, contrary to the expectation of Lycurgus, stormed the Menelaium, and brought his whole army safely through the pass, and encamped two stadia above the city. (Polyb. v. 17—24.) In B.C. 195 Quinctius Flamininus attacked Sparta, because Nabis, the tyrant of the city, refused obedience to the terms which the Roman general imposed. With an army of 50,000 men Flamininus assaulted the city on its three undefended sides of the Phoebeum, Dictynnæum, and Hepiagonææ. He forced his way into the city, and after overcoming the resistance which he met with in the narrow ways at the entrance of the city, marched along the broad road (probably the Aphetaia) leading to the citadel and the surrounding heights. Thence Nabis set fire to the buildings nearest to the city walls, which compelled the Romans to retreat. But the main object of Flamininus had been answered, for three days afterwards Nabis sent his son-in-law to implore peace. (Liv. xxxiv. 38, 39.) The position of the Phoebeum has been already explained. The Dictynnaeum was so called from the temple of Artemis Dictyna, which Pausanias describes as situated at the end of the Aphetaia, close to the walls of the city (iii. 12. § 8). Leake thinks that the name of the village of Kalagonia may be a

MAP OF SPARTA AND ITS ENVIRONS.

A. Acropolis.
B. M. Issurum.
C. Hill Dolona.
D. New Sparta.
E. Theatre.
F. A. C.
3. Amphitheatre or Odoum.
4. Bridge across the Eurotas.
5. Village of Marga.
7. Village of Kalagona.

8. Temple of Menelus.
10. b. Canals.
11. c c. The Tassa. River of Trypoiskio or Magda.
12. d d. Street Aphetas.
13. e e. The Hympethma Road.
14. f f. Hollow Way leading from the Bridge of the Eurotas to Magda and Mistra.
15. g g. Modern Road.
16. h h. The Panendariona.
SPARTARIUS CAMPUS.

corruption of Heptagoniae: but it is more probable that the Heptagoniae lay further west in the direction of Mistra, as it was evidently the object of Flamininus to attack the city in different quarters.

The small stream which enclosed Sparta on the south, now called the Trypsitikos or river of Magula, is probably the ancient Tissa (Tisaea), upon which stood the sanctuary of Phaena and Cleta, and across which was the road to Amyclae (Plin. H. N. iii. 18, § 6). Leake, however, gives the name of Tissa to the Pandeltamos, the next torrent southwards falling into the Eurotas.

With respect to the gates of Sparta, the most important was the one opposite the bridge of the Eurotas: it was probably called the gate to Therapne. Livy mentions two others, one leading to the Messenian town of Pharae, and the other to Mount Barbosthenes (xxxv. 50). The former must have been upon the western side of the city, near the village of Magula. Of the southern gates the most important was the one leading to Amyclae.

In this article it has not been attempted to give any account of the political history of Sparta, which forms a prominent part of Greek history, and cannot be narrated in this work at sufficient length to be of any value to the student. A few remarks upon the subject are given under LACONIA.


SPARTARIUS CAMPUS (Σπαρτάριον πανίων, Strab. iii. p. 160), a district near Carthage Nova in Hispania Tarraconensis, 100 miles long and 30 broad, which produced the peculiar kind of grass called spartum, used for making ropes, mats, &c. (Plin. xix. 2. s. 8) It is the stipe tenacissima of Linnaeus; and the Spaniards, by whom it is called esparto, still manufacture it for the same purposes as those described by Pliny. It is a thin wiry rush, which is cut and dried like hay, and then soaked in water and plaited. It is very strong and lasting, and is the material of which a large number of the lower class of citizens manufacture the ropes, cords, and children. It was no doubt the material of which the Iberian whims mentioned by Horace (Epod. iv. 3) were composed. (See Ford, Handbook of Spain, p. 168.) From this district Carthage Nova itself obtained the surname of "Spartaria." [T. H. D.]

SPARTOLUS (Σπαρτόλος, Thuc. ii. 79, v. 18; Steph. B.), a town of the Chalcidic peninsula, at a great distance from Olynthus (Isaeus, de Dichaeogen. Haeret. p. 55), under the walls of which the Albanian forces were routed, A.C. 249. It belonged to the Battians, and was perhaps their capital, and was of sufficient importance to be mentioned in the treaty between Sparta and Athens in the tenth year of the Peloponesian War. [E. B. J.]

SPAUTA (Σπαύτα), a lake in Media Atropatene, which is intensely salt, so as to cause the itch on the bodies of persons who have unwittingly bathed in it, with injury also to their clothes (Strab. xi. p. 320). Its present name is the Sea of Urwanish. Its earliest Aramaic name is said to have been Kapatun or Kaputan Chow, whence the Greek form would seem to have been modified. (L. Ingófí, Archæol. Arm. i. p. 160; St. Martin, Mémoires, i. p. 59.) It is probably the same as the Maspáteá or river of Tolyeny (vi. 2, § 17). Many travellers have visited it in modern times. (Tavernier, i. ch. 4; Morier, Sec. Voy. ii. p. 179.)

SPELAEUM, a place in Macedonia which Livy says was near Pola (Herv. 33).

SPELUNCA (Sperlonga), a place on the coast of Latium (in the modern sense of that name), situated between Terracina and Caetia. The emperor Tiberius had a villa there, which derived its name from a natural cave or grotto, in which the emperor used to dine, and where he on one occasion very nearly lost his life, by the falling in of the roof of the cavern (Tae. Ann. iv. 59; Suet. Tib. 39).

The villa is not again mentioned, but it would appear that a village had grown up around it, as Pliny mentions it in describing the coast ("locus, Sp lunae," Plin. iii. 8. s. 9), and its memory is still preserved by a village named Sperlonga, on a rocky point about 8 miles W. of Gaeta. Some Roman remains are still visible there, and the cave belonging to the Imperial villa may be identified by some remains of architectural decoration still attached to it (Craven's Abruzzi, vol. i. p. 73). [E. H. B.]

SPEOS ARTEMIDOS, the present grooves of Beni-hassen, was situated N. of Antinoe, in Middle Aegypt, on the eastern bank of the Nile, in lat. 26° 40' N. The name is variously written: Poes in the Itinerary of Antoninus (p. 167, Wesseling); Pois in the Notitia Imperii; but Speos is probably the true form, implying an excavation (σπήος) in the rocks. Speos Artemidos was rediscovered by the French and Tuscan expedition into Aegypt early in the present century. It was constructed by some of the Pharaohs of the 18th dynasty in a desert-valley running into the chain of Arabian hills. The structure was a kind of temple, and of between thirty and forty catacombs. The temple is dedicated to Pashbt, Bobbastis, the Artemis of the Greeks. (Herod. ii. 58.) The catacombs appear to have served as the general necropolis of the Hermopolite nome. For although Hermopolis and its district lay on the western bank of the Nile, yet as the eastern hills at this spot approach very closely to the stream, while the western hills recede from it, it was more convenient to ferry the dead over the river than to transport them across the sands. Some of these catacombs were appropriated to the mummies of animals, cats especially, which were worshipped by the Hermopolitans. In the general cemetery two of these catacombs merit particular attention: (1) the tomb of Neophyt, a military chief in the reign of Sesostris I. and of his wife Rotet; (2) that of Amenemheb, of nearly the same age, and of very similar construction. The tomb of Neophyt, or, as it is more usually denominated, of Rotet, is in front of an architrave excavated from the rock, and supported by two columns, each 23 feet high, with sixteen fluted facettas. The columns have neither base nor capital; but between the architrave and the head of the column a square abacus is inserted. A denteled cornice runs over the architrave. The effect of the structure, although it is hardly detached from the rock, is light and graceful. The chamber or crypt is 30 feet square, and its roof is divided into three vaults by two arcades, each of which was originally supported by a single column, now vanished. The walls are painted in compartments of the most brilliant colours, and the

SPEOS ARTEMIDOS. 1031
Spercheius is generally the best style of Egyptian art. They represent various events in the life of Neophit. From the tomb of Ross, indeed, might be compiled a very copious record of the domestic life of the Egyptians. On its walls are depicted, among many others, the following subjects: the return of warriors with their captives; wrestlers; hunting wild beasts and deer; the Nile, including its banks and fertile valleys, its fisheries and fishing boats; gophers and fowl; grapes, dates, and gardens; and the rites of sepulture. The tomb of Amenemhe is covered also with representations of men in various poses of wrestling; and the other grooves are not less interesting for their portrayures of civil and domestic life. (Wilkinson, *Modern Egypt and Thebes*; Rosellini, *Mon. Civ. vol. i.; Kerrick, *Anc. Egypt*, vol. i. p. 47, foll.)

Spercheius (Σπερχεύς; Elibdya), a river in the S. of Thessaly, rising in Mount Tymbhrestus (Strab. ix. p. 433), and flowing into the Malace gulf. The Dryopes and A-manes dwelt in the part of its course till it entered the plain of Malis, through which it flowed to the sea. In ancient times it joined the sea at Anticyra; and the rivers Dysis, Melas, and Aesopus fall separately into the sea to the S. of the Spercheius. (Herod. vii. 198.) But the Spercheius has changed its course, and now falls into the sea much further south, about a mile from Thermopylae. The Dysis and Melas now unite their streams, and fall into the Spercheius, as does also the Aesopus. (Thesmophylae.) Spercheius is celebrated in mythology as a river-god (*Dict. of Biogr. a. e.*), and is mentioned in connection with Achilles. (Hom. II. xvi. 142.) Its name also frequently occurs in the other poets. (Aesch. *Pers.* 486; Sophoc. *Pho.* 722; Virg. *Georg.* ii. 485; Lucan, vi. 366.) (Leake, *Northern Greece*, vol. ii. pp. 8, 11, 15.)

Spercheia, a place in Thessaly, which, according to the description of Livy (xxxi. 13), would seem to have been situated at no great distance from the sources of the Spercheus. Ptolemy (iii. 13. § 17) mentions a place Spercheia between Echinus and Thebes in Phthiotis; and Piny (iv. 7. s. 13) places Spercheis in Doris. It is probable that these three names indicate the same place, but that their real position was unknown.

SpHACETERIA. [*Pylus.*]

SPALATRA. [*Palafrigia.*]

SpHAKIA. [*Pylus.*]

Spendanea. (*Attica*, p. 330, a.)

Spentzianium, a place in Dalmatia, SE. of the road from Sodra to Kaisius. (Ann. Comm. 9. p. 259.) Probably the modern Pecciana. [*T. H. D.*]

SpHettus. (*Attica*, p. 332, b.)

SpHingium. (*Boeotia*, p. 412, a.)

Spina (Σπίνα, Strab., Σπινά, Steph. B.; *Ath. Σπίνας* and Σπινάς), an ancient city of Italy, situated near the southernmost mouth of the Padus, within the limits of Gallia Cisalpina. It was, according to Dionysius, a Pelasgic settlement, and one of the most flourishing cities founded by that people in Italy, enjoying for a considerable time the dominion of the Adriatic, and deriving great wealth from its commercial relations, so that the citizens had a treasury at Delphi, which they adorned with costly offerings. They were subsequently expelled from their city by an overwhelming force of barbarians, and compelled to abandon Italy. (Dionys. i. 18, 28.) Strabo gives a similar account of the naval greatness of Spina, as well as of its treasury at Delphi; but he calls it a Greek (Heleteric) city; and Sclavus, who notes only Greek, or reputed Greek, cities, mentions Spina apparently as such. Its Greek origin is confirmed also by Justin, whose authority, however, is not worth much. (Strab. v. 214, ix. p. 421; *Syl. p. 6.* § 19; Justin, xx. 1; Plin. iv. 16. s. 20.) But these authorities, as well as the fact that it had a treasury at Delphi, which is undoubtedly, seem to exclude the supposition that it was an Etruscan city, like the neighbouring Adria; and whatever may have been the foundation of the story of the old Pelasgic settlement, there seems no reason to doubt that it was really a Greek colony, though we have no account of the period of its establishment. Sclavus alludes to it as still existing in his time: hence it is clear that the barbarians who are said by Dionysius to have driven out the citizens, was a fact that is doubtless history, which is also the case with the neighboring Gauls; and that the period of its destruction was not very long before the conquest of Cisalpine Gaul by the Romans. It does not appear to have ever been rebuilt or become a Roman town. Strabo speaks of it as in his time a mere village; and Pliny repeatedly alludes to it as a place no longer in existence. (Plin. iv. 16. s. 20, 17, s. 21; Strab. v. 214.) No subsequent trace of it is found, and its site has never been ascertained. We know, however, that it must have been situated on or near the south-eastern confines of the Padus, which is derived from it the name of Spinethicum Oium, and which probably corresponded with the modern Po di Primerno. [*Padus.*] But the site of Spina must now be sought far from the sea: Strabo tells us that even in his time it was 90 stadia (11 miles) from the coast; though it was said to have been originally situated on the sea. It is probably now 4 or 5 miles further inland; but the changes which have taken place in the channels of the rivers, as well as the vast accumulations of alluvial soil, render it almost hopeless to look for its site.

Pliny tells us that the Spinetie branch of the Padus was the one which was otherwise called Eidusianus; but it is probable that this was merely one of the attempts to connect the mythical Eidusianus with the actual Padus, by applying its name to one particular branch of the existing river. It is, however, probable that the Spinetie channel was, in very early times, one of the principal mouths of the river, and much more considerable than it afterwards became. [*Padus.*]

Spiniae, a place in Britannia Romana, E. of Aquitania. (Bath.) (*Itin. Ant.* pp. 458, 458.) Now the village of Spin near Newbury in Berkshire, whose name is new in regard to Spiniae, the ancient borough. (Camer. p. 166.) [*T. H. D.*]

Spiniaeum (Plin. iv. 5. s. 9) or Speriaeum (Tol. iii. 16. § 12), a promontory on the eastern coast of Teopeumenaus upon the confines of the territories of Cornith and Ephes. For details, see Vol. vi. 85.

SPOLETO, a city of Umbria, situated between Interamnna (Terini) and Trebia (Trevi), about 9 miles S. of the sources of the Clitumnus. Its name is not mentioned in history as an Umbrian town, nor have we any account of its existence previous to the establishment of the Roman colony, which was settled there in B.C. 240, just after the close of the First Punic War (Liv. *Epit.* xx.; Vell. Pat. i. 14). It was a Colonna Latina, and its name is repeatedly mentioned during the Second Punic War.
SPOLETUM.

In n. c. 217, just after the battle at the Lake Trasimenus, Hannibal advanced to the gates of Spoletium, and made an assault upon the city, but was repulsed with so much vigour by the colonists, that he drew off his forces and crossed the Apennines into Picenum. (Liv. xxi. 9.) A few years later (c. 209 B.C.) Spolegium was again attempted, which distinguished themselves by their fidelity and zeal in the service of Rome, at the most trying moment of the war. (Id. xxvii. 10.) For some time after this we hear but little of Spolegium, though it seems to have been a flourishing municipal town. In n. c. 167 it was selected by the senate as the place of confinement of Genius, king of Illyria, and his son; but the citizens declined to take charge of them, and they were transferred to Imugium (Liv. xiv. 49). But in the civil war between Marius and Sulla it suffered severely.

A battle was fought beneath its walls in b. c. 82, between Pompeius and Crassus, the generals of Sulla, and Carrinas, the lieutenant of Carbo, in which the latter was defeated, and compelled to take refuge in the city. (Appian, B. C. 1. 89.) After the victory of Sulla, Spolegium was one of the places severely punished, all its territory being confiscated, apparently for the settlement of a military colony. (Firr. iii. 21; Zumpt, de Civitat. 274.) Florus calls Spolegium at this time one of the "municipia Italica splendidissima," but this is probably a rhetorical exaggeration. Cicero, however, terms it, in reference to a somewhat earlier period, "colonia Latina in primis firma et illustris." (Cic. pro Balb. 21.) It became a municipium (in common with other Latin colonies) by virtue of the Lex Julia; and does not appear to have subsequently obtained the title of a colony, though it received a fresh accession of settlers. (Lib. Col. p. 225; Zumpt, i. c.) It is again mentioned during the Persian War (b. c. 41), as affording a retreat to Munatius Plancus when he was defeated by Octavian (Appian, B. C. v. 39); and seems to have continued under the Empire to be a flourishing municipal town, though rarely mentioned in history. (Strab. v. p. 227; Plin. iii. 14. s. 19; Poli. iii. 1 § 54; Orell. Inscr. 1160, 1103, 3966.) It was at or near Spolegium that the emperor Aurelian was encamped, when the death of his rival Gallus and Volusianus gave him temporary possession of the empire; and it was there also that he was himself put to death by his soldiers, after a reign of only three months. (Vict. Epit. 31.) Spolegium is again mentioned during the Gothic Wars, after the fall of the Western Empire, when it was taken by the Gothic king Totila (Procop. B. G. iii. 12), who partially destroyed its fortifications; but these were restored by Xeres (H. iv. 33). It was at this time regarded as a strong fortress, and was a place of importance on that account. Under the Lombards it became the capital of a duchy (about A. D. 570), the dukes of which soon rendered themselves altogether independent of the Lombard kings, and established their authority over a considerable part of Central Italy. The duchy of Spoleto did not cease to exist till the 12th century.

Spolegium was not situated on the Via Flaminia, properly so called. That line of highroad proceeded from Narnia to Mevania (Bevagna) by a more direct course through Carsulae, thus leaving on the right hand the two important towns of Interamna and Spolegium. (Strab. v. p. 227.) We learn from Tacitus that this continued to be the line of the Flaminian Way as late as the time of Vespasian (Tac. Hist. iii. 60); but at a later period the road through Interamna and Spolegium came into general use, and is the one given in the Itineraries. (Itin. Ant. p. 125; Itin. Hier. p. 613.) This must have followed very nearly the same line with the modern road from Rome to Perugia, which crosses a steep mountain pass, called Monte Somma, between Spoleto and Terni; and this was probably the reason that this line was avoided in the first instance by the Via Flaminia. But there must always have been a branch road to Spolegium, and from thence, as we learn from Suetonius (Vesp. 1), another branch led to Nursia in the upper valley of the Nar.

Spoleto is still a tolerably flourishing place, with the rank of a city. It has several Roman remains, among which the most interesting is an arch commonly called the Porta d‘Annullio, as being supposed to be the gate of the city from whence that general was repulsed. There is, however, no foundation for this: and it is doubtful whether the arch was a gateway at all. Some remains of an ancient theatre are still visible, and portions of two or three ancient temples are built into the walls of modern churches. A noble aqueduct, by which the city is still supplied with water, though often ascribed to the Romans, is not really earlier than the time of the Lombard dukes. Some remains of the palace inhabited by the latter, but first built by Theodoric, are also visible in the citadel which crowns the hill above the town.

E. H. B.

STABIAE. 1093

SPORADES (Στροπάδες), or the "Scattered," a group of islands in the Aegean, Cretan, and Carpathian seas, so called because they were scattered throughout these seas, in opposition to the Cyclades, which lay round Delos in a circle. But the distinction between these groups was not accurately observed, and we find several islands sometimes ascribed to the Cyclades, and sometimes to the Sporades. The islands usually included among the Cyclades are given under that article. [Vol. I. p. 723.] Sclavus makes two groups of Cyclades; but his southern group, which he places off the coast of Laconia and near Crete, are the Sporades of other writers: in this southern group Sclavus specifies.


An account of each island is given under its own name.

STABATIO, in Gallia, a name which occurs in the Table on a road from Vienna (Vienna) past Calaro (Grenoble) to the Alps Cottia (Mont Genèvre). Stabatio is placed between Duroticum and Alpis Cottia. D‘Anville fixed Stabatio to Monetier or Monetier near Briangon.

G. L.

STABIAE (Στάβιας). Eth. Stabianus; It. Stabian. Inu. near Castellamare, a city of Campania, situated at the foot of the Mont Calvario, about 4 miles S. of Pompeii, and a mile from the sea. The first mention of it in history occurs during the Social War (n. c. 90), when it was taken by the Samnite general C. Papius (Appian, B. C. i. 42). But it was retaken by Sulla the following year (n. c. 89), and entirely destroyed.
(Plin. iii. 5. s. 9). Nor was it ever restored, so as to resume the rank of a town; Pliny tells us that it was in his time a mere village, and the name is not mentioned by any of the other geographers. It is, however, incidentally noticed by both Ovid and Columella (Ovid. Met. xv. 711; Colum. R. E. x. 139), and seems to have been common with the whole coast of the Bay of Naples, a favourite locality for villas. Among other Pompeians, the friend of the elder Pliny, had a villa there, where the great naturalist sought refuge during the celebrated eruption of Vesuvius in A. D. 79, and where he perished, suffocated by the cinders and sulphurous fumes (Plin. Ep. vi. 16). It is certain that Stabiae was on this occasion buried under the ashes and cinders of the volcano, though less completely than Pompeii and Herculaneum; but the site was again inhabited, and the name was retained throughout the period of the Roman Empire, though it appears to have never again risen into a place of any consideration. It was chiefly resorted to by invalids and others, on account of its neighbourhood to the Mens Lactaria, for the purpose of adopting a milk diet. 

"It is said that Pliny, though buried the vicius mentioned Argent coast, for traces of which he took refuge at Stabia and Herculaneum. They confirm the account of Pliny, by showing that there was no town on the spot, but merely a row of straggling villas, and these for the most part of an inferior class. They seem to have suffered severely from the earthquake of A. D. 63, which did so much damage to Pompeii also. (Swinburne's Travels, vol. i. p. 82.) [E. H. B.]

STABULA, in Gallia, is placed by the Antonine Itin. vi. from Cambes (Gros Kembs) and xviii. from Argendoravia (Artenzeche). These distances bring us to a place between Oymaerde et Bauche, where inspection was made by D'Arcy, and says that traces of an old place are found. The word Stabilia meant a station or resting place for travellers, a kind of inn, as we see from a passage of Ulpian (Dig. 47. tit. 5. s. 1): "qui uxes, carpones, stabula excert;" and the men who kept these places were "Stabulari." [G. L.]

STABULUM, AD, in Gallia, is placed by the Antonine Itin. between Salubrac (Soleers) and Sumnum Pyreneum, or the pass of the Pyrenees at Bellenegne. It was supposed to be Le Puy, which looks like a part of the old name, on the left bank of the Tech. The distances in the Itin. both from Salisus to Ad Stabulum, and from Ad Stabulum to Sumnum Pyreneum, are a great deal too much. The name, however, and the place Le Boulu on the Tech seem to fix the position of this Stabulum. [CENTURIONES, AD; STABULA.]

STABULUM DIOBETHIS (Itin. Ant. p. 381; It. Hier. p. 609), a place on the coast of Thrace, on the river Evros, 18 miles to Itin. Ant. 12,000, according to It. Hier., from Porsemia, or Maximianopolis; probably the same as Pliny (iv. 11. s. 18) calls Tirida: "Oppidum fuit Tirida, Dio melis equorum stabulis dirum." This Diosnedes was king of the Bistonians in Thrace, and was in the habit of throwing strangers to be devoured by his savage horses, till at length he himself was punished in the same way by Hercules. (Mela, ii. 2. § 8.) Lapio places it which Pliny (v. 1. s. 1) calls Salaxis, and may be the modern St. John or St. Antonio river, also called Rio de Guano. [T. H. D.]

STACHIR (Στάχειρ, Ptol. iv. 6. §§ 7 and 8), a river on the W. coast of Libya Interior, which rose in Mount Rysaudam. Not far from its source it formed a lake named Glania, and after flowing in a westerly direction, discharged itself into the Sinus Hesperus, to the S. of the promontory of Rasama, and it is supposed that the place which Pliny (v. 1. s. 1) calls Salaxis, and may be the modern St. John or St. Antonio river, also called Rio de Guano. [T. H. D.]

STAGEIRA, STAGEIRUS (Σταγειρός, Herod. vii. 115; Thuc. iv. 88, v. 18; Strab. vii. p. 331, Fr. 33. 35; Στάγειρα, al. Σταγέιρα, Ptol. iii. 13. § 10; Pline. iv. 17. xvi. 57), a town of Chalcidice in Macedonia, and a colony of Andros. The army of Xerxes, after passing through the plain of Sileus, passed through Stageira, and the site is supposed to have been situated on the coast, in the midst of the island of Stabia, and the exact spot was forgotten till the remains were accidentally brought to light about 1750; and since that time excavations have been frequently made on the site, but the results are far less interesting than those of Pompeii and Herculaneum. They confirm the account of Pliny, by showing that there was no town on the spot, but merely a row of straggling villas, and these for the most part of an inferior class. They seem to have suffered severely from the earthquake of A. D. 63, which did so much damage to Pompeii also. (Swinburne's Travels, vol. i. p. 82.) [E. H. B.]

STAGNA VOLCARUM, on the coast of Gallia Narbonensis. Mela (ii. 5) speaks of the Stagna Volcarum, which he places W. of the Rhone. They are the long line of stans between Aiga-Morie
and Apel, separated from the land by a long, narrow, flat, which widens near Cetio, where the Mona Selius is. These lagoons are the Etang de Tan, de Foretigane, de Magnolone, and others. Avienus (Or. Marit. 58) mentions the Taurus or Etang de Tan:

"Taurus paludam annque gentes vocant."

[Prerii Jcma: Eubus.

[219] STAILOCANUS PORTUS (2qαλακοαυς λιμη). Ptolemy (ii. 8, § 2) places this port between (yeumanni (Pomontum) (Gorataim) and the mouth of the Tana on the coast of Gallia Lagunensis. D'Anville (Notice, yc) found in a manuscript plan of the Aue de Conquet the name of Port Siocon, N. of Cap Maleh, at the bottom of the road of Loo. Theobald in his History of Bretagne says that the name means White Tower, and that there were traces of a port there, constructed of brick and cement. Gosselin places the Stalocans on the N. coast of Bretagne, at the outlet of the river on which Morlaix stands. It is impossible to determine which of the numerous bays on this irregular coast is Ptolemy's Stalocans.

[219] STANACUM, a place in Noricum, on the road leading along the Danube from Augusta Vindelicarum to Carantum and Vindobona. (It. Ant. p. 249; Tab. Peut.) Its exact site is uncertain. (Comp. Munch, Noricum, i. p. 285.) [L. S.]

STATIELLI [Στατιελλοι], a tribe of Ligurians, who inhabited the northern slopes of the Apennines, on both sides of the valley of the Bormida. Their locality is clearly fixed by that of the town of Aque Statiellei, now Acqui, which grew up near the Roman Empire from a mere watering place into a large and populous town, and the chief place of the surrounding district. The Statielli are mentioned by Livy in B. C. 173, as an independent tribe, who were attacked by the Roman consul, M. Popilius; after defeating them in the field, he attacked and took their city, which Livy calls Carytus, and, not content with disarming them, sold the captives as slaves. This proceeding was severely arraigned at Rome by the tribunes, especially on the ground that the Statielli had previously been uniformly faithful to the Roman alliance; but they did not succeed in enforcing reparation (Livy. xiii. 7, 8, 9, 21). Livy writes the name Statiellates, while Decimus Brutus, who crossed their territory on his march from Matina, B. C. 44, and addresses one of his letters to Cicero from thence, dates it "finibus Statiellensium" (Cic. ad Fam. xii. 11). Pliny, who enumerates among them the tribes of Ligurians existing in his time, calls them Statielli, and their chief town Aque Statiellorum (Plin. iii. 5. 7). The site of Carytus, mentioned only by Livy, in the passage above cited, is wholly unknown. [E. H. B.]

STATONIA (Στατονία: Eub. Statienniasis), a part of Southern Etruria, which is mentioned by Strabo among the smaller towns (πολιτίς) in that part of Italy. (Strab. v. p. 226.) Pliny also mentions the Statones among the municipalities of Etruria (iii. 5. 8), but neither author affords any nearer clue to its situation. We learn, however, that it was celebrated for its wine, which was one of the most noted of those grown in Etruria (Plin. iv. 6. s. 8), and that there were valuable stone-quarries in its territory. (Vitr. ii. 7. § 3.) From the terms in which Vitruvius speaks of these, it seems probable that the district of Statonia, which he calls "profectura Statoniensis," adjoined that of Tarquinii; and both Pliny and Seneca allude to the existence of a lake "in agro Statoniensi," on which there were floating islands. (Vitruv. ii. 95, s. 96; Sene. N. Q. iii. 25.) This can hardly be any other than the small Lago di Mezzano, a few miles W. of the more extensive Lago di Bolsena: we must therefore probably look for Statonia between this and Tarquinii. But within this space several sites have been indicated as possessing traces of ancient habitation; among others, Farmaces and Castro, the last of which is regarded by Cluver as the site of Statonia, and has as plausible a claim as any other. But there is nothing really decisive to the point. (Cluver, Ital. p. 517; Deane's Etruria, vol. i. pp. 463-468.) [E. H. B.]

STATUAS (AD), the name of two places in Pannonia, one of which was situated on the Danube, a little to the west of Bregetio (It. Ant. p. 246; Notit. Imp.), and the other farther south-east, in the neighbourhood of Alsaca and Alto Ripa (It. Ant. p. 244), which Munch (Noricum, i. p. 264) identifies with Stickencord. [L. S.]

STATUAS (AD), a town in the territory of the Contesti in Hispania Tarraconensis. (Itin. Ant. p. 400.) Variously identified with Adacana and Saxetia or S. Felice. [T. H. D.]

STAVANI (Σταρανάω, Ptol. iii. 5. 25), a people in European Sarmatia, at the N. foot of Mons Bologna. Ubert (iii. 2. § 435) conjectures that we should read Σαιανον, that is, Slavi, and seeks them on the Don and the Donacera. [T. H. D.]

STECTOBRIUM (Στηκτόβριον, Esh. Stavapotrup), a town of Phrygia, between Peltae and Sisamna. (Ptol. v. 2. § 25; Paus x. 27. § 1.) Kiepert (in Franz's Fünf Inschriften, p. 36) identifies it with the modern Afjina Karahisar. (Comp. Sestini, Num. Vet. in 126.) [L. S.]

STEFIA. [Attica. p. 332, a.]

STELAE (Σταλες, Steph. B. s. e.), a Cretan city which is described by the Byzantine geographer as being near two towns, which are called, in the published editions of his work, Paroos and Basilthymna. In Mr. Pasheley's map the site is fixed at the Mohammedan village of Philippo on the route from Kasteliandia (Isatus) to Hagbnae Dhekia (Grotnys). [E. B. J.]

STELLATIS CAMPUS was the name given to a part of the rich plain of Campania, the limits of which cannot be clearly determined, but which appears to have adjoined the "Palernus ager," and to have been situated likewise to the N. of the Vulturnus. Livy mentions it more than once during the wars of the Romans with the Samnites (ix. 44, x. 31), and again during the Second Punic War, when Hannibal found himself there by an error of his guides (Livy. xxii. 13). From his expressions it would appear to have adjoined the "Calenus ager," and apparently was the part of the plain lying between Cales and the Vulturina. It was a part of the public lands of the Roman people, which the tribune Tullius proposed by his agrarian law to parcel out among the poorer citizens (Cic. de Leg. Agr. i. 7. ii. 31): this was for the time successfully opposed by Cicero, but the measure was carried into effect a few years later by the agrarian law of Caesar, passed in his consulship, B. C. 59 (Suet. Caes. 20). The statement of Suetonius that the district thus named was previously regarded by the Romans as consecrated, is clearly negatived by the language of Cicero in the passages just referred to. The name of Stel- latinus Ager seems to have been given to a district in quite another part of Italy, forming a part of the
STENA.

A river of Thrace, mentioned by Mela only (ii. 2. § 8) as near Maronea, on the south coast. The name is perhaps given east of certain but MSS. in a great variety of forms.—STENOS, Stenos, Schoenus, Seoums, Sthenos, &c. (See Tschucke, ad loc.).

[STENOS].

STEREOVNTIAM (Στερεοντιῶν), a town in North-western Germany, probably in the country of the Bructeri or Marsi, the exact site of which cannot be ascertained. (Ptol. ii. 11. § 27.) [L. S.]

STILI

A. B.

STINI.

[ATHICA, p. 332, a.]

[ATHICA, p. 332, a.]

STIRIS [Στίρις Εθ. Στίρινης], a town of Phocis situated 120 stadia from Chaeronea, the road between the two places running across the mountains. The inhabitants of Stiris claimed descent from an Athenian colonist of the Attic demus of Stiris, led by Icteus, when he was driven out of Athica by Aegaeus. Pausanias describes the city as situated upon a rocky summit, with only a few wells, which did not supply water fit for drinking, which the inhabitants obtained from a fountain, four stades below the city, to which fountain there was a descent excavated among the rocks. The city contained in the time of Pausanias a temple of Artemis Stiris, made of crude brick, containing two statues, one of Pentelic marble, the other of ancient workmanship, covered with bandages. (Paus. x. 33. §§ 8—10.) Stiris was one of the Phocian cities destroyed by Philip at the close of the Sacred War (Paus. x. 3. § 2); but it was afterwards rebuilt and was inhabited at the time of the 2nd Punic War. The ruins of Stiris, now called Toulakh, are situated upon a tabular height defended by precipitous rocks, about a quarter of an hour's ride from the monastery of St. Luke. The summit is surrounded with a wall of loose construction, and the surface of the rock within the inclosure is excavated in many places for habitations. The fountain of water described by Pausanias is probably the copious source within the walls of the monastery issuing from the side of the hill. This fountain is mentioned in an inscription fixed in the walls of the Byzantine church. (Leake, Northern Greece, vol. ii. p. 528, seq.)

STILOPHORI or STILOPHORI (Στιλοφόροι, Στιλοφόροι, Ptd. ii. 16. (17.) § 9), a place in Liburnia. The inhabitants are called Stilupini by Pliny (iii. 21. s. 25). Perhaps the present Slomi. [T. H. D.]

STOBI (Στοβί, Strab. vii. p. 339, Fr. 4. viii. p. 389; Ptol. iii. 13. § 4; Liv. xxxi. 19, xxxiii. 59, xl. 21, xlv. 29; Plin. iv. 17), a town in the NW. of Macedonia in Macedonia, which appears to have been a place of some importance under the Macedonian kings, although probably it had been greatly reduced by the incursions of the Dacians, when Philip had an intention of founding a new city near it in memory of a victory over these troublesome neighbours, and which he proposed to call Perses, in honour of his son. At the Roman conquest, Stobi was made the place of deposit of salt, for the supply of the Dacians, the monopoly of which was given to the Third Macedonia. In the time of Pliny (l. c.) Stobi was a municipal town, but probably as late as the time of the Byzantine church it was made a "colonia." When about A. D. 400 Macedonia was under a "comital," Stobi became the chief town of Macedonia II or Salutaris (Marquardt, in Beckers Rom. Alter. vol. iii. pt. i. p. 118). According to the Tabular Itinerary it stood 47 M. P. from Heraclea of Lyncestis, which was in the Via Eptatis, and 55 M. P. from Naissus, and was therefore probably in the direct road from Heraclea to Serdica. The position must have been therefore on the Erigone, 10 or 12 miles above the junction of the river with the Axios, a situation which agrees with that of Livy, who describes it as belonging to Demetrius of Macedon, which was watered by the Erigone, Stobi being a point from which four roads issued. (Pent. Tab.) One proceeded NW. to Scupi, and from thereto to Naissus on the great SC. route from Viminacium on the Danube to Byzantium; the second NE. to Serdica, 100 M. P. SE. of Naissus on the same route; the third SE. to Thessalonica; and the fourth SW. to Heraclea, the last forming a communication with that central point on the Via Eptatis leading through Stobi from all the places on the three former routes. In A. D. 479 Stobi was captured by Theodric the Ostrogoth (Maih. Philadelph. Exc. de Leg. Rom. pp. 78—86, ap. Muller, Fragn. Hist. Graece, vol. iv. p. 125); and in the Bulgarian campaign of A. D. 1014, it was occupied by Basil II. and the Byzantine army (Στοψή, Cedren. p. 709). The geography of the basin of the Erigone in which Stobi was situated
STOBORRUM PROL.

is so imperfectly known that there is a difficulty in
identifying its site: in Kiepert's map (Europäische
Tarbe), the ruins of Stobi are marked to the W. of
Demirkaşi, or the pass of the "Iron Gate." (Leuke,

STOBORRUM PROL. (Στουβορρούμ, Ptol. iv. 3. § 5), a headland of Numidica, between the
promontory of Hippus and the town of Aprioisidum,
at the E. point of the Sinus Ochaitae. Now Cap
Ferro or Ras Hadid.

STOCHADES (Στοχαδες πεζους) or STOC-
CHAIDES on the S. coast of Gallia. Strabo (iv. p. 184)
speaks of the Stochades islands lying off the
coast of Naronbonesia, five in number, three larger
and two smaller. They were occupied by the Mass-
liots. Steph. B. (v. Στοχαδες) says, "islands near
Massalia; and they are also named Lyciades." Ptol-
emy (ii. 10. § 21) also mentions five islands Stoc-
chaides, which he places in the meridian of the
Citharistes Promontorium [Citharistes].

Pliny (iii. 5) mentions only three Stochades, which he
used to so name it being in a line (ερυθρας), and he gives to them the Greek names
respectively, Prole, Mese or Pomponiana, and Hy-
paia. These must be the islands now named Isles
d'Hieres, of which the most westerly is Porquerolles,
the central is Portoroz, and the most easterly is
L'Ule du Levant or du Titan, opposite to the town
of Hieres, in the department of Var. These islands
are mere barren rocks. Besides the three larger
islands, which have been enumerated, there are two
smaller, and mere rocks, l'Esgueulade and Bognear,
which make up the number of five. Coral was got
in the sea about the Stochades (Plin. xxxii. 3), and
is still got on this part of the French coast.

Agathemerus (Geo. Min. ii. p. 13, ed. Hudson)
places the Stochades along the coast which was
occupied by the settlements of the Massaliots; but he
fixes the two small Stochades near Massilia.
These are the two dismal rocks named Rattonce
and Pomegine which are seen as soon as you get out
of the port of Marseille, with some still smaller
rocks near them [Massilia, p. 292], one of which
contains the small fort named Château d'Ile.
The Stochades still belonged to the Massaliots
in Tacitus' time (Hist. iii. 43). The Romans who
were exiled from Rome sometimes went to Massi-
lia, as L. Scipio Asiaticus did; if he did not go to
the Stochades as the Scholast says (Cic. pro Sest.
c. 3), but the Roman must have found the Stoc-
chaides a dull place to live in. When Lucan (iii.
516) says, "Stochades arvum, he uses a poetic license;
and Ammianus (xv. 11) as usual in his geography
blunders when he places the Stochades about Nii-
cua and Antipolis (Nicaea, Antioha). [G. L.]

STOENI. [Eugenet.]

STOMA, AD, a place in Moesia on the Southern-
iv. 5.) Mannert (vii. p. 123) places it by the
modern Zof. [T. H. D.]

STOMALIMNE. [Foss a Mariana.]

STRABELLUM. [Apulia, p. 167.]

STRATIA. [Enespe.]

STRATONICEA (Στρατωνικεια, Ptol. iii. 13. § 11), a town of Chalcidice in Macedonia, which Ptolemy
places on the Sicigian gulf. Leake (Northern Greece,
vol. iii. p. 160) considers that there is here the same
mistake as in the case of Acanthus [Acanthos], and
refers it to the Hellenic gulf on the coast of the Stry-
monic gulf in the confined valley of Stratonice. [E. B. J.]

STRATONICEA (Στρατωνικεια or Στρατω-
νικεια, Ptol. v. 2. § 20. Eth. Στρατωνικειο) one of
the most important towns in the interior of Caria, was
situated on the south-east of Mylasa, and on the
south of the river Marsyas. It appears to have
been founded by Antiochus Soter, who named it
after his wife Stratone. (Strab. xiv. p. 660; Steph.
B. s. v.) The subsequent Syro-Macedonian kings
adorned the town with splendid and costly
buildings. At a later time it was ceded to the
Rhodians. (Liv. xxxii. 18. 30.) Mithridates
of Pontus resided for some time at Stratone,
and married the daughter of one of its principal
citizens. (Appian, Mithr. 20.) Some time after
this it was besieged by Labienus, and the brave
resistance it offered to him entitled it to the gratitude
of Augustus and the Senate (Tac. Ann. ii. 62;
Dion Cass. xlvii. 26). The emperor Hadrian is
said to have taken this town under his special pro-
tection, and to have changed its name into Hahrama-
npolis (Steph. B. l. c.), a name, however, which
does not appear to have ever come into use. Pliny
(iii. 5) enumerates it among free cities in Asia.

Near the town was the temple of Zeus Chrysaearces,
at which the confederate towns of Caria held their
meetings; at these meetings the several states
had votes in proportion to the number of towns
they possessed. The Stratonicæans, though not of
Carian origin, were admitted into the confederacy,
because they possessed certain small towns or
villages, which formed part of it. Menippus, sur-
named Catochas, according to Cicero (B. R. 91)
one of the most distinguished orators of his time,
was a native of Stratone. Stephanus B. (s. v.
Τρόπας) mentions a town of Idris in Caria, which
had previously been called Chrysaoros; and as
Herodotus (v. 118) makes the river Marsyas, on
whose banks stood the white pillars at which the
Carians held their national meetings, flow from a
district called Idris, it is very probable that
Antioehus Soter built the new city of Stratone
upon the site of Idris. (Leake, Asia Minor, p.
235.) Edithian, which now occupies the place
of Stratoneia, is only a small village, the whole
neighbourhood of which is strewed with marble
fragments, while some shafts of columns are standing
single. In the side of a hill is a theatre, with the seats
remaining, and ruins of the prosenium, among which
are pedestals of status, some of which contain
inscriptions. Outside the village there are broken
arches, with pieces of massive wall and marble
collains. (Chandler, Travels in Asia Minor, p. 240;
Leake, Asia Minor, p. 229; Fellows, Asia Minor,
ETRATONIS


Strato'nis Turris. [Caesar. de, No. 4. p. 470.]

Stratus (Στράτος; Eth. Στράτων; its territory Στράτος: Surovglis), the chief town of Acranius, was situated in the interior of the country, in a fertile plain on the right bank of the Acheron. It commanded the principal approaches to the plain from the northward, and was thus a place of great military importance. Strabo (p. 430) places it 200 stadia from the mouth of the Acheron by the course of the river. At the distance of 80 stadia S. of the town the river Anapus flowed into the Acheron; and 5 Roman miles to its N., the Acherons received another tributary stream, named Petitaurus. [Thuc. ii. 82; Liv. xliii. 22.] Stratus joined the Athenian alliance, with most of the other Acranians towns, at the commencement of the Peloponnesian War. In B. C. 429 it was attacked by the Ambraziotics, with a number of barbarian auxiliaries, aided by some Peloponnesian troops, under the command of Cneus; but they were defeated under the walls of Stratus, and obliged to retire. Thucydides describes Stratus at that time as the chief town of Acranius, which it also called by Xenophon in his account of the expedition of Agesilas into this country. (Thuc. ii. 80, seq.; Xen. Hell. iv. 6.) When the Aetolians extended their dominions, Stratus fell into the hands of this people, whence it is called by Livy a town of Aetolus. It is frequently mentioned during the Macedonian and Roman wars. Neither Philip V. nor his successor Persius was able to wrest the town from the Aetolians; and it remained in the power of the latter till their defeat by the Romans, who restored it to Acranius, together with other towns, which the Aetolians had taken from the Acranians. (Polyb. iv. 63, v. 6, 7, 13, 14, 96; Liv. xxxvi. 11, xlii. 21, 22.) Livy (xlii. 21) gives an erroneous description of the position of Stratus when he says that it was situated above the Ambraeian gulf, near the river Inachius. [Both remains of Stratus at the modern village of Surovglis. The entire circuit of the city was about 24 miles. The eastern wall followed the bank of the river. Leake discovered the remains of a theatre situated in a hollow; its interior diameter below is 105 feet, and there seem to have been about 30 rows of seats. (Leake, Northern Greece, vol. i. p. 137, seq.)

Stravi'i'nae or Stravi'iana, a town in Lower Pannonia, on the road from Siscia to Murcia, of which the exact site has not been ascertained. (It. Ant. ii. 265, where it appears in the ablat. form Staviani.)

Stre'nuus (Στρενούς; Eth. Στρενών), a town of Crete, which Stephens of Byzantium (x. v.) mentions on the authority of Herodian (others read Herodotus), but no further notice is found of it either in Herodotus or any other author. [E. B. J.]

Stre'vi'ta (Στρεβίττα), a place in the south-east of Germany, near Mons Ascivarius, of uncertain site. (Ptol. ii. 11, § 24.)

Stro'bilius (Στροβιλεύς), a peak of mount Caucasus, to which, according to the legend, Prometheus had been fastened by Hephaestus. (Ariam. Peripl. E. p. 12.)

Siro'nyl'ye. [Areol. Insulae.]

STHYNGYLUS, (Semiramis Mons)

Sti'rotha'des (Στίροθαδής; Eth. Στίροθαδεύς; Strofidas and Stieylides), formerly called Phene (Bawrat), two small islands in the Indian sea, about 55 miles S. of Zeylan, and 100 stadia distant from Cyprus in Mesopotamia, to which city they belonged. The sons of Boreas pursued the Harpies to these islands, which were called the "Turning" islands, because the Boreae here returned from the pursuit. (Strab. viii. p. 359; Ptol. iii. 16. § 23; Steph. B. s. r.; Plin. iv. 12. s. 19; Metz. ii. 7; Apoll. Rhod. ii. 296; Apollod. i. 9. § 21; Virg. Aen. iii. 210; H. Ant. p. 528.)

Stiri'chates (Στυρίχατες), one of the six tribes into which the Corinthians divided the ancient inhabitants of Media. (Herod. i. 101.)

Stiruthus. [Hermon.]

Sty'me (Στυμώ), a town on the S. coast of Thrace, a little to the W. of Mesembria, between which and Styrmie flowed the small river Lissus, which the army of Xerxes is said to have drank dry. (Herod. vii. 108.) Styrim was a colony of Thespians; but disputes seem to have arisen respecting it between the Thespians and the people of the neighboring city of Marnæa. (Philip. ap. Dion. iv. 9. p. 163, E.)

Styr'mon (Στύρμων), Ptol. iii. 13. § 18), the largest river of Macedonia, after the Axios, and, before the time of Philip, the ancient boundary of that country towards the E. It rises in Mount Sthenus near Pantala (the present Gustingou) (Thuc. ii. 96), and, taking first an E. and then a SE. course, flows through the whole of Macedonia. It then enters the lake of Prasias, or Cercinias, and shortly after its exit from it, near the town of Amphipolis, falls into the Styrmic gulf. Pliny, with less correctness, places its sources in the Haemus (iv. 10. s. 12). The importance of the Styrmion is rather magnified in the ancient accounts of it, from the circumstance of Amphipolis being seated near its mouth; and it is navigable only a few miles from that town. Apollodorus (ii. 5. 10) has a legend that Hercules rendered the upper course of the river shallow by casting stones into it, having it previously navigable much farther. Its banks were much frequented by Boreas (Herv. xliii. 167; Virg. Aen. x. 269; Mart. ix. 308). The Styrmion is frequently alluded to in the classics. (Comp. Hesiod. Theog. 333; Aesch. Suppl. 228, Agam. 192; Herod. vii. 75; Thuc. i. 200; Strab. vii. p. 323; Meid. ii. 2; Liv. xiv. 44. &c.) Its present name is Struma, but the Tzunis call it Karaus. (Comp. Leake, Nat. Gr. iii. pp. 225, 456, &c.) [T. H. D.]

Styrm'onicus Sinus (Στυρμονικός Σαῖνος, Strab. vii. p. 330), a bay lying between Macedonia and Thrace, on the E. side of the peninsula of Chalcidice (Ptol. iii. 13. § 9). It derived its name from the river Styrmion, which fell into it. Now the gulf of Neaundia. [T. H. D.]

Styrm'onn (Στύρμων), the name by which, according to tradition, the Bithynians in Asia originally were called, because they had immigrated into Asia from the country about the Styrmion in Europe. (Herod. vii. 75; Steph. B. s. r. Στυμών.) Pliny (v. 40) further states that Bithynia was called by some Styrmion. [L. S.]

Stubera. [Styrmhalka.]

Stuccia (Στυκκία), Ptol. ii. 3. § 3), a small river on the W. coast of Britain, identified by Camden (p. 772) with the Fayette in Cornwallshire. [T. II. D.]
STYMPHALUS. 1039

STURIA. (Stura), a river of Northern Italy, one of the confines of the Padus (Plin. iii. 16. s. 20), which joins that river a few miles below Turin (Augusta Taurinorum), within a few miles of the Dura Minor or Dora Riparia. It still retains its ancient name and is a considerable stream, rising in the glaciers of the Alps, between the Roche Melon and the Dru, and flowing southwards to Soleto, a small place in the Pataliene, near the mouth of the Indus, mentioned by Arrian (Ind. c. 4). [V.]

STURIA INSULA. [Philai.]

STURNIUM (Στύρνιον: Euth. Staurinum; Sternocces), a town of Calabria, mentioned both by Piny and Ptolemy among the municipal towns of that region. (Plio. iii. 11. s. 16; Pto1. iii. 1. § 77.) Its name is not otherwise known, but it is supposed to be represented by the modern village of Sternococe, about 10 miles S. of Lecce (Lupiae) and a short distance N. of Sodeto (Soletum). (Cluer. Ital. p. 1231; Romanelli, vol. ii. p. 114.) There exist exes with the inscription ΣΤΤ, and types resembling those of the Tarentines, which are ascribed to Sturnium. [E. H. B.]

STYLLANGIUM (Στυλλάνγιον, Polyb. iv. 77, 80; Στυλλάγιον, Steph. B. s. v.: Eth. Στυλλάγιος, Στυλλάγιος), a town of stylinus in Elis of uncertain site, which surrendered to Philip in the Social War.

STYMBARA, (Στυμβάρα, Strab. vii. p. 327; Στυμβέρα, Polyb. xxviii. 8. § 8; Stubera, Liv. xxxi. 39, xliii. 20, 22), a town on the frontier of royal Macedonia, which is by some assigned to Deuriopus, and by others to Pelagonia, which in the campaign of B. C. 400 was the third encampment of the consuls Sulpicius; it must be looked for in the basin of the Engon. (Leake, Northern Greece, vol. iii. p. 306.) [E. B. J.]

STYMPHALIS, a district annexed by the Romans, along with Attinania and Elimiotes, to Macedonia upon the conquest of this kingdom, a.d. 168. (Liv. xiv. 30.) From the mention of this district along with Atlinania and Elimiotes, which were portions of Epeirus upon the borders of Thessaly, it would appear that Stympalhis is only another form of the more common name Tymphalos or Tymphalos; though it is true, as Cranmer has observed, that Dodorus has mentioned Stympalhos (Diod. xx. 28), and Callimachus speaks of the Styphalian oxen in that territory (Hymn. in David. 179). Ptolemy (iii. 13. § 43) likewise mentions a town Gyronia in Stympalhis, but in this passage other MSS. read Tymphalim. (Cramer, Ancient Greece, vol. i. p. 198.)

STYMPHALUS (Στύμφαλος, Στυμφάλος, Paus. et alii: τὸ Στύμφαλος, Schol. ad Pind. Od. vi. 129; Stympalhsm, Plin. iv. 6. s. 10; Stympalhsm, Lucret. v. 31: Eth. Στυμφάλος, Στυμφάλος), the name of a town, district, mountain, and river in the NE. of Arcadia. The territory of Stympalhis is a plain, about six miles in length, bounded by Achaeia on the N., Sicynia and Phliaena on the E., the territory of Mantinea on the S., and that of Orchomenus and Phenaeus on the W. This plain is shut in on all sides by mountains. On the N. rises the gigantic mass of Cyllene, from which a projection, so called M. Stympalhos, descends into the plain. (Στυμφάλιος ὄρος, Pto1. iii. 16. § 14; Hesych. s. v.; nivalis Stympalos, Stat. Silv. iv. 6. 100.) The mountain at the southern end of the plain, opposite Cyllene, was called Apelaunum (τὸ Ἀπελαύνων, Polyb. iv. 69), and at its foot is the kata-vótora or subterranean outlet of the lake of Stympalhos (ἕ Στυμφάλης Λίμνη, Strab. viii. p. 371; ἡ Στυμφάλη Λίμνη, Herod. vi. 76). This lake is formed partly by the rain-water descending from Cyllene and Apelaurn, and partly by three streams which flow into it from different parts of the district and of the plain. From the last-named stream, which rises in Mount Gerontium in the neighbourhood of Kastasia; and from the east comes another stream, which rises near Duna. But the most important of the three streams is the one which rises on the northern side of the plain, from a copious kefalòvrysi. In summer it flows about two miles through the plain into the kata-vótora of Apelaurn; but in winter it becomes almost immediately a part of the waters of the lake, though its course may be traced through the shallower water to the kata-vótora. This stream was called Stympalhis by the ancients; it was regarded by them as the principal source of the lake, and was universally believed to make its reappearance, after a subterranean course of 200 stadia, as the river Erassinus in Argolis. (Herod. vi. 76; Paus. ii. 3. § 5, ii. 24. § 6, viii. 22. § 3; Strab. viii. p. 371; Anaes, Vol. i. p. 201.) The Stympalhos worshipped the Erassinus and Metope (Μετόπη, Aelian, v. ii. 33), whence it has been concluded that Metope is only another name of the river Stympalhos. Metope is also mentioned by Callimachus (Hymn. in Jov. 26), with the epithet pobly (ποτα- λυτείος), which, as Leake observes, seems not very appropriate to a stream issuing in a boly from the earth, and flowing through a marsh. (Peloponnesiacs, p. 384.) The water, which formed the source of the Stympalhos, was conducted to Corinth by the emperor Hadrian, by means of an aqueduct, of which considerable remains may still be traced. The statement of Pausanias, that in summer there is no lake, is not correct, though it is confined at that time to a small circuit round the kata-vótora. As there is no outlet for the waters of the lake except the kata-vótora, a stoppage of this subterranean channel by stones, sand, or any other substance occasions an inundation. In the time of Pausanias there occurred such an inundation. which was ascribed to the anger of Artemis. The water was said to have covered the plain to the extent of 400 stadia; but this number is evidently corrupt, and we ought probably to read τεσπαρφόωντα instead of τεσπαρούσιος. (Paus. viii. 22. § 8.) Strabo relates that Iphicles, when besieging Stympalhos without success, attempted to obstruct the kata-vótora, but was diverted from his purpose by a sign from heaven (viii. p. 389). Strabo also states that originally there was no subterranean outlet for the waters of the lake, so that the city of the Stympalhi, which was in his time 50 stadia from the lake, was originally situated upon its margin. But this is clearly an error, even if his statement refers to old Stympalhos, for the breadth of the whole lake is less than 20 stadia.

The city derived its name from Stympalhos, a son of Elatus and grandson of Arcas; but the ancient city, in which Temenus, the son of Pelasgus, dwelt, had entirely disappeared in the time of Pausanias, *There was also a small town, Apelaurnus, which is mentioned by Livy as the place where the Achaeans under Nicostratus gained a victory over the Macedonians under Androtheneus, n. c. 197. (Liv. xxxiii. 14.)
and all that he could learn respecting it was, that Hera was formerly worshipped there in three different sanctuaries, as virgin, wife, and widow. The modern city lay upon the southern edge of the lake, about a mile and a half from the katadura, and upon a rocky promontory connected with the mountain by a long mule-trail or path. It was called Homer (II. ii. 608), and also by Pindar (O. v. 162), who calls it the mother of Arcadia. Its name does not often occur in history, and it owes its chief importance to its being situated upon one of the most frequented routes leading to the westward from Argolis and Corinth. It was taken by Apollonides, a general of Cassander (Diod. xix. 63), and subsequently belonged to the Achaean League (Polyb. ii. 55, iv. 68, &c.). In the time of Pausanias it was included in Argolis (viii. 22. § 1). The territory of the city, mentioned by Pausanias, was a temple of Armeia Symphalida, under the roof of which were figures of the birds Stymphalides; while behind the temple stood statues of white marble, representing young women with the legs and thighs of birds. These birds, so celebrated in mythology, of the destruction of which was one of the labours of Hercules (Dict. of Biogr. Vol. ii. p. 396), are said by Pausanias to be as large as cranes, but resembling in form the ibis, only that they had another beak, a shorter crest, smaller wings, and a longer tail, like that of the ibis (viii. 22. § 5). On some of the coins of Symphalida, they are represented exactly in accordance with the description of Pausanias.

The territory of Stymphalida is now called the vale of Zerebi, from a village of this name, about a mile from the eastern extremity of the lake. The remains of the city upon the projecting cape already mentioned are more important than the curvy notice of Pausanias would lead one to expect. They cover the promontory, and extend as far as the fountain, which was included in the city. On the steepest part, which appears from below like a separate hill, are the ruins of the polygonal walls of a small quadrangular citadel. The circuit of the city walls, with their round towers, may be traced. To the east, beneath the acropolis, are the foundations of a temple in antis; but the most important ruins are those on the southern side of the hill, where there are numerous remains of buildings cut out of the rock. Among the walls of Stymphalida are the ruins of the medieval town of Krania (Leake, Morca, vol. iii. p. 108, seq.; Peloponnesian, p. 384; Roblaye, Recherches, etc., p. 384; Ross, Reisen im Peloponnes, p. 54; Curtius, Peloponnesos, vol. i. p. 201, seq.).

STYRA. (τὰ Στύρα: Eth. Στυρεία: Stuira), a town of Euboea, on the W. coast, N. of Caryxstus, and nearly opposite the promontory of Cynosura in Attica. The town stood near the shore in the inner part of the bay, in the middle of which is the island Aegileia, now called Stuira. Styra is a name of the modern city, and originally of Carystus. It was a town of great importance in Attica. It is described by Lepper and Dusbec (Strab. x. p. 446) as a town of the Persian War (n. c. 490) the Persians landed at Aegilea, which belonged to Styra, the prisoners whom they had taken at Eutrin. (Herod. vi. 107.) In the Second Persian War (n. c. 480, 479) the Styrians fought at Artemision, Salamine, and Plateae. They sent two ships to the naval engagements, and at Plateae they and the Eretrians announced together to 600 men. (Herod. viii. i, 46, iv. 28; Perc. v. 23. § 2.) They afterwards became the subjects of Athens, and paid a yearly tribute of 1200 drachmae. (Thuc. vii. 57; Franz, Elem. Ephgr. Gr. n. 49.) The Athenian fleet was stationed here b. c. 356. (Dem. c. Mid. p. 568.) Strabo relates (x. p. 446) that the town was destroyed in the Mucian war by the Athenian Plutarch, and its inhabitants fled to the Eretrians; but that the Mucian war is not mentioned elsewhere, we ought probably to substitute Laminus for it. (Leake, Northern Greece, vol. ii. pp. 422, 432.)

STYX (Στύξ), a waterfall descending from a lofty rock in the Arcadian mountains, above Nonacris, a town in the N. E. of Arcadia, in the district of Pheuceas. The water descends perpendicularly in two cascades, which, after winding among a labyrinth of rocks, unite to form a torrent so narrow into the Crathis. It is by far the highest waterfall in Greece; the scenery is one of wild desolation; and it is almost impossible to climb over the rocks to the foot of the cascade. The wildness of the scenery, the inaccessibility of the spot, and the singularity of the waterfall made at an early period a deep impression upon the Greeks, and invested the Styx with superstitious reverence. It is correctly described by Homer (Iliad, vii. 17, § 6) as the “down-flowing water of the Styx, tebhepanos Στυξος ύδωρ, II. x. 37), and of the "lofty torrents of the Styx" (Στυξος έρησος αυτος θεότρον, II. viii. 369). Hesiod describes it as "a cold stream, which descends from a precipitous lofty rock "(έρησος ψευδών θανάτι λείπουσα, Theog. 785), and as "the perennial most ancient water of the Styx, which flows through a very rugged place" (Στυξος άβατον Στυξος έρησος, τό θανάτι λείπουσα, Theog. 785). The account of Herodotus, who does not appear to have visited the Styx, is not so accurate. He says that the Styx is a fountain in the town Nonacris; that only a little water is apparent; and that it dropped from the rock into a cavity surrounded by a wall (vi. 74). In the same passage Herodotus relates that Cleomenes endeavoured to persuade the chief men of Arcadia to swear by the waters of the Styx to support him in his enterprise. Among the later descriptions of this celebrated stream, the most correct is that of Pausanias (viii. 22. § 5); the most full and exact. "Not far from the ruins of Nonacris," he says, "is a lofty precipice higher than I ever remember to have seen, over which descends water, which the Greeks call the Styx." He adds that when Homer represents Hera swearing by the Styx, it is just as if the poet had the water of the stream dropping before his eyes. The Styx was transferred by the Greek and Roman poets to the invisible world [see Dict. of Gr. and Rom. Biogr. and Myth. art. Styx]; but the waterfall of Nonacris continued to be regarded by Homer, Pindar, and Strabo as a terror; its water was supposed to be poisonous; and it was believed that it destroyed all kinds of vessels, in which it was put, with the exception of those made of the hoof of a horse or an ass. There was a report that Alexander the Great had been poisoned by the water of the Styx. (Arr. Anab. vii. 27; Plut. Alex. 77, de Prim. Frig. 20. p. 954; Paus. viii. 18. § 4; Strab. viii. p. 389; Aelian. H. An. x. 40, the situation, Hist. Monarch. 158 or 174; Smith, Elch. Phys. i. 52. § 48; Plin. ii. 103. s. 106. xxx. 16. s. 55, xxxi. 2. s. 19. Vitruv. viii. 3; Senec. Q. N. i. 25.) The belief in the deleterious nature of the
SUAGELA.

water continues down to the present day, and the inhabitants of the surrounding villages relate that no vessel will hold the water. It is now called the Black Waters, and sometimes the Pisco-viga, or the Terrible Waters. (Leake, Morea, vol. iii. p. 160, seq.; Fiedler, Reise durch Griechenland, vol. i. p. 400, who gives a drawing of the Syx: Curius, Peloponnesos, vol. i. p. 195.)

SUAGELA (Σωογέλα), a town of Caria, in which was shown the tomb of Car, the ancestor of all the Carian; the place was in fact believed to have received its name from this circumstance, for in Caria oφων signals a tomb, and γάναξ a king. (Steph. B. G. ii. 5.) Strabo, who calls the place Swayne (xii. p. 611), states that this town and Myndus were preserved at the time when Maussolus united six other towns to form Halicarnassus. [L.S.]

SUANA (Σωοα), Ptol.: Euth. Suanensis; Sueana), a town of Southern Etruria, situated in the valley of the Fiora (Arminia), about 24 miles from the sea, and 20 W. of Volstini (Bolithas). No mention of it is found in history as an Etruscan city, but both Pliny and Ptolemy notice it as a municipal town of Etruria under the Roman Empire. (Plin. iii. 5. s. 8; Ptol. iii. 1. § 49.) Its site is clearly marked by the modern town of Sorana or Souna, which was a considerable place in the middle ages, and still retains the title of a city, and the title of a bishop, though now a very poor and decayed place. It has only some slight remains of Roman antiquity, but the ravines around the town abound with tombs heaped in the rock, and adorned with architectural façades and ornaments, strongly resembling in character those at Castel d'Azio and Bieda. These relics, which are pronounced to be among the most interesting of the kind in Etruria, were first discovered by Mr. Ainsley in 1843, and are described by him in the Annali dell'Istituto di Corrispondenza Archeologica for 1843 (pp. 223-226); also by Mr. Dennis (Etruria, vol. i. pp. 480-500). [E. H. B.]

SUAORDONES, a tribe of the Suevi in Northern Germany, on the right bank of the Alib, south of the Saazyes, and north of the Langobardii. (Tac. Germ. 40.) Zeises (Die Deutschen, p. 154), deriving their name from suer or sues (a sword), regards it as identical with that of the Zarandii, mentioned by Ptolemy (ii. 11. § 13) as living in nearly the same part of Germany. [L. S.]

SUARNI, a rude people of Asiatic Sarmatia, in the neighbourhood of the Portae Caucasii and the Rha. They possessed gold mines (Plin. vi. 11. s. 12). They are probably the same people whom Ptolemy calls Sarana (Σωοαγελα, v. 9. § 20) and places between the Hippie and Ceremion mountains. [T. H. D.]

SUASA (Σωοα), Euth. Susanaus; Rus. near Castel Leone), a town of Umbria mentioned both by Ptolemy and Pliny, of whom the latter reckons it among the municipal towns of that country. Ptolemy places it, together with Ostra, in the district of the Senones, and it was therefore situated on the northern declivity of the Apennines. Its site is clearly identified at a spot between S. Lorenzo and Castel Leone in the valley of the Corno, about 18 miles from the sea. Considerable ruins were still extant on the spot in the time of Cluver, including the remains of the walls, gates, a theatre, &c.; and inscriptions found there left no doubt of their identification. (Cluver, Ital. p. 620). [E. H. B.]

SUASTENE (Σωοαστήνη, Ptol. vii. 1. § 42), a district in the NW. of India, beyond the Panjub, and above the junction of the Kabul river and the

SUBUS.

Jalus. It derives its name from the small river Suastus (the Souatia or Souac), which is one of the tributaries of the Kabul river. [Gorya.] [V.]

SUASTUS. [Sulancestes.]

SUBANECTI. [Sulancestes.]

SUBATHI. [Turbantes.]

SUBIDIXNUM. [Cenomani.]

SUBERTUM, another reading of Subertum.

SULI, a river on the E. coast of Hispania Tarraconensis, which entered the sea near the town of Subur. (Plin. iii. 3. s. 4.) Probably the modern Francoli. [T. H. D.]

SUBLAQUEUM (Sublacum), a place in the Ptolemaic view of the Axios about 24 miles above Tibur (Tivoli). It derived its name from its situation below the lake or lakes formed by the waters of the Axios in this part of its course, and called the Simbrina.

SULIGA or SEMICIVI LACUS. These lakes have now entirely disappeared; they were evidently in great part artificial, formed as reservoirs for the Aquæ Marcia and Aquæ Claudia, both of which were derived from the Axios in this part of its course. There is no mention of Sublacum before the time of Sael, who had a villa there called from its "Villa Neorouiana Sublacensis;" and Tacitus mentions the name as if it was one not familiar to every one. (Tac. xiv. 22; Frontin. de Agr. 93.) It seems certain therefore that there was no town of the name, and it would appear from Tacitus (l. c.) that the place was included for municipal purposes within the territory of Tibur. Pliny also notices the name of Sublaucum in the 4th Book of Augustus, but it is not among the municipal towns; as well as the lakes ("lacus tres ascenraentis nobiles") from which it was derived. (Plin. iii. 12. s. 17.) It appears from mediæval records that these lakes continued to exist down to the middle ages, and the last of them did not disappear till the year 1305. (Nibby, Dict. n. 1. p. 129.) [E. H. B.]

SUBLAVIO (It. Ant. p. 280) or SUBLABIO (Tah. Penta), a place in Phœacia, on the site of the modern convent of Söben, near the town of Caesarea. Some suppose the correct name to be Sublavenio, which occurs in a middle age document of the reign of the emperor Conrad II. [L. S.]

SUBUR (Suburgo, Ptol. ii. 6. § 17), a town of the Lacitani in Hispania Tarraconensis lying E. of Tarraco. (Mela, ii. 6.) Ptolemy (l. c.) ascribes it to the Caestani, and Pliny (iii. 3. s. 4) to the Bergeti. It is mentioned in an inscription. (Grinter, p. 414.) Variously identified with Siger and Villa-

SUBUR (Suburgorum, Ptol. iv. 1. § 13). 1. A town in the interior of Mauretania Tingitana, near the river of the same name. 2. (Ptol. iv. 1. § 2), a river of Mauretania Tingitana. Pliny (v. 1. s. 1) calls it a fine navigable river. It fell into the Atlantic near Colonia Baussa, 50 miles S. of Lixus. It is still called Subor or Cobun, and rises among the forests of Mount Saibo in the province of Sciures (Graberg of Hemsch, Das Kaiser-

SUBUS (Subus, Ptol. iv. 6. § 8), a river on the
SUBZUPARA.

W. coast of Libya Interior, which had its source in Mount Sagapola, and discharged itself to the S. of the point of Atlantis Major; now the Suez. [T. H. D.]

SUBZUPARA, a place in Thracia, on the road from Philippopolis to Hadrianopolis (Itin. Ant. pp. 137, 231). It is called Castra curba or Castra barba in the Itin. Hieros. (p. 568), and Kastanosta by Procopius (de Aed. iv. 11, p. 305, ed. Bonn), and still retains the name of Castro Zurrri, or simply Zurrri. It has, however, also been called Hirranezi and Costanou in the Tab. Peut. it is called Castra Rubra. [T. H. D.]

SUCCEBAR (Sovyada), Plut. iv. 2. § 25, 3, § 20, xiiii. 13, § 11, a town in the interior of Macedonia Cassarigis, lying to the S. of the mouth of the Chalaph, and a Roman colony with the name of Colonia Augusta (Plin. v. 2. s. 1). It appears in Ammianus Marcellinus under the name of Oppidum Sagalbaritannum (xxix. 5). Mamert (z. 2. p. 451) would identify it with the present Mazuna, where Leo Africanus (Lorahbus, p. 382) found considerable remains of an ancient city, with inscriptions, &c. [T. H. D.]

SUCCEBAR is a SUCCORUM ANGUILLAE, the principal pass of Mount Haemon in Thrace, between Philippopolis and Serdica, with a town of the same name. (Amm. Marc. xxi. 10. § 2, xiiii. 2. § 2, xxvi. 10. § 4.) It is called Suvus by Sozomenus (ii. 22), and Suvouves by Nicephorus (ix 13). Now the pass of Solus Derdenak or Deniz Kapi (Comp. V. Hammer, Gesch. des Osman. Reiches, i. p. 175.) [T. H. D.]

SUCCO'SA (Sovndova), Plut. ii. 6. § 68, a town of the terrae in Hispania Tarraconensis [T. H. D.]


SUCRO (Sovnian), Plut. ii. 6. § 14, a river of Hispania Tarraconensis, which rose in the country of the Celtiberi in a s. shatt of Mount Idubea, and after a considerable bend to the E. discharged itself in the Suecroensis Scum, to the S. of Valentina. (Strab. iii. pp. 158, 159, 163, 167; Mela, ii. 6; Plin. iii. 3. ss. 4, 5, 11.) Now the Xucar. [T. H. D.]

SUCSON (Sovnion, Strab. iii. p. 158), a town of the Edetani in Hispania Tarraconensis, on the river of the same name, midway between Carthago Nova and the river Herus. (Itin. Ant. p. 400; cf. Cic. Batb. 2; Liv. xxxviii. 24, xxxix. 19; App. B. C. i. 110; Plut. Sent. 19, &c.) It was already destroyed in the 1st cent. A.D. at Alcira, Sueca, and Cullera. (Cf. Flores, Esp. Sagra. v. p. 35; Marc. Hisp. ii. 5.) [T. H. D.]

SUCRONCESIS SINUS, a bay on the E. coast of hispaniensis Tarraconensis, now the Gulf of Valencia. (Mela. ii. 6 and 7.) [T. H. D.]

SUDENI (Sovndoi), a tribe in the east of Germany, about the Gauberta Sivas, and in close proximity to the Marcomanni. (Plut. ii. 11. § 13; comp. SUDENI.) [L. S.]

SUDETEN (Sovndron: Eth. Suderpon), a town in the southern part of Etruria, apparently situated between Voluini and the sea-coast, but we have no clue to its precise situation. The name itself is uncertain. The MSS. of Pliny, who enumerates it among the municipal towns of Etruria, vary between Sudertani and Subertani; and the same variation is found in Livy (xxvi. 23), who mentions a prodigy as occurring ‘in foro Sudetana,” Ptolemy on the other hand writes the name Suv- (Scuv—) for which we should probably use Su- (Scu—) (Plut. ii. 1. § 50). Cluver would identify it, without any apparent reason, with the Maternum of the Itineraries, and place it at Farnese, Sorona, a few miles N. of Sorvava (Sorana), which would seem to have a more plausible claim, but both identifications are merely conjectural. (Cluver, Ital. p. 517; Dennis’s Etruria, vol. i. p. 478.) [E. H. B.]

SUDETI MONTES (Sovndron ortn), a range of mountains in the S. E. of Germany, on the N. of the Gauberta Sivas, thus forming the western part of the range still called the Sudeten, in the NW. of Bohemia. (Plut. ii. 11. §§ 7, 23.) [L. S.]

SUEBUS (Sovdias), a river on the north coast of Germany, between the Albis and Viadus, which flows into the Baltic at a distance of 850 to the west of the mouth of the Viadus (Marci an p. 53), and which, according to Ptolemy (ii. 11. § 1), divided at its mouth into several branches. Notwithstanding these explicit statements, it is extremely difficult to identify the river, whereas some regard it as the Peven, others as the Harne, and others again as the Viadus or Oder itself, or rather the central branch of it, which is called the Seine or Schweneve. [L. S.]

SUEL (Sovné, Plut. ii. 4. § 7), a town of hispaniensis Baetica, on the road from Malaca to Gades.
by Suessa to Teanum, from which it was continued to Beneventum. (Hoeare's Class. Tour. vol. i. p. 145. This is evidently the same line given in the Hist. Ant. p. 121, though the name of Suessa is not there mentioned.)

Suesa Aurunca was the birthplace of the celebrated satirical poet Lucilius, whence he is called by Juvenal "Auruncae alumnus." (Auson. Epist. 15. 9; Juv. i. 20.)

The modern city of Sessa undoubtedly occupies the ancient site; and considerable ruins are still visible, including, besides numerous inscriptions and other fragments, the remains of a temple incorporated into the church of the Sessaovada, a remarkable cryptoporicus, and several extensive subterranean vaults under the church of S. Benedetto, constructed of reticulated masonry. Some remains of an amphitheatre are also visible, and an ancient bridge of 21 arches, constructed for the support of the road which leads into the town at the modern Porta del Borgo. It is still called Ponte di Romano, supposed to be a corruption of Ponte Aurunca (Hoeare, l. c. pp. 143—147; Giustiiniani, Dis. Topograph. vol. i. pp. 28, 30.)

The fertile plain which extends from the foot of the hills of Sessa to the Liris and the sea, now known as the Demanio di Sessa, is the ancient "Ager Vescinum," so called from the Ausonian city of Vescia, which seems to have ceased to exist at an early period (Vesccia). The district in question was probably afterwards divided between the Roman colonies of Suessa and Sussa.

SUESA POMETIA (Σύωσια Πομητίαν, Dionys.: Εθν. Πομητίαν), an ancient city of Latium, which had ceased to exist in historical times, and the position of which is entirely unknown, except that it bordered on the "Pomptinum ager" or Pomptinae Paludes, to which it was supposed to have given name. Virgil reckons it among the colonies of Alba, and must therefore have considered it as a Latin city (Aen. vi. 776); it is found also in the list of the same colonies given by Diodorus (vii. Fr. 3); but it seems certain that it had at a very early period become a Volscian city. It was taken from that people by Tarquinius Superbus, the first of the Roman kings who is mentioned as having made war on the Volsciens (Liv. i. 53; Strab. v. p. 231: Vict. Vit. Ill. 8): Strabo indeed calls it the metropolis of the Volsciens, for which we have no other authority; and it is probable that this is a mere inference from the statements as to its great wealth and power. These represent it as a place of such opulence, that it was with the booty derived from thence that Tarquinius was able to commence and carry on the construction of the Capitoline temple at Rome. (Liv. i. c.; Dionys. iv. 50: Cic. de Rep. ii. 24; Plin. vii. 16. s. 15.) This was indeed related by some writers of Aplola, another city taken by Tarquin (Val. Antias, ap. Plin. iii. 5. s. 9), but the current tradition seems to have been
SUESSETANI.

The name of Suessa Pometia is only once mentioned before this time, as the place where the sons of Ancus Marcius retired into exile on the accession of Servius. (Liv. ii. 41). It is clear also that it survived its capture by Tarquin, and even appears again in the wars of the Republic with the Volscians, as a place of great power and importance. Livy indeed calls it a "Colonia Latina," but we have no account of its having become such. It, however, reverted (according to his account) in B.c. 503, and was not taken till the following year, by Sp. Cassius, when the city was destroyed and the inhabitants sold as slaves. (Liv. ii. 16, 17). It is, therefore, appears again a few years afterwards (B.C. 495) in the hands of the Volscians, but was again taken and pillaged by the consul P. Servilius (B.C. 257). (Dionys. vi. 29). This time the blow seems to have been decisive; for the name of Suessa Pometia is never again mentioned in history, and all trace of it disappears. Pliny notices it among the cities which were in his time utterly extinct (Plin. iii. 5. s. 9) and no record seems to have been preserved even of its site. We are, however, distinctly told that the Volscians ager and the Pontine tribe derived their appellation from this city (Fast. s. a. Pontinia, p. 233), and there can therefore be no doubt that it stood on the site of it; but the body and this all attempts to determine its locality must be purely conjectural. [E. H. B.]

SUESSETANI, a people of Hispania Tarraconensis, mentioned only by Livy (xxiv. 33. xxvii. 24. xxxiv. 20, xxxix. 42) and especially in connection with the Sesterani (or Edestani). Marca (Hisp. ii. 9. 4) takes them for a branch of the Sesterani; and Uberti (ii. p.t. i. p. 318) seeks them near the Celtiberi, Edestani, and Heretices. [T.H.D.]

SUESSIONES, or SUESSONES. (Ov. Met. vii. 343. Dionys. vi. 29). A town of Gallia Belgica. The Roman told Caesar (B. G. ii. 3) in B.C. 57 that the Sueessiones were their brothers and kinsmen, had the same political constitution and the same laws, named one political body with them, and had the same head or chief: their territory bordered on the territory of the Remi, and was extensive and fertile; within the memory of man the Sueessiones had a king, Divitaeus, the most powerful prince in Gaul, who even had the dominion of Britannia at this time (B.C. 57) they had a king named Gallus, a very just and wise man, to whom the Belgae who were combing against Caesar unanimously gave the direction of the war. The Sueessiones had twelve towns, and promised a contingent of 50,000 men for the war with Caesar.

Caesar (B. G. ii. 12) took Noviodumum, a town of the Suecessiones, and the people submitted [Noviodumum; Augusta Suesstonum]. The Suecessiones led the rich country between the Oise and the Marne, and the town of Sueessiones on the Avre preserves their name unchanged. The Suecessiones are mentioned (B. G. viii. 5. 5) among the people who sent their contingent to attack Caesar at Aissia, B.C. 52; but their force was only 5000 men. Caesar part the Suecessiones for their pains by subjecting them to their brothers the Remi (B. G. viii. 6: qui Remis - - - erant - - - - - tibus), a passage the word "attributae" denotes a political dependence, and in Gallia itself it denotes a condition of slavery. The Remi took care of themselves [Remi].

Play many the Suecessioni Liberi (iv. 17), which, if it means anything, may mean that they were relations in his time from their dependence on the Remi. In Pliny's text the name "Suessones" stands between the name Vernomannii and Suecessiones; but nobody has yet found out what it means.

The orthography of this name is not quite certain: and the present name Suessones is as near the truth by either form. In Strabo (iv. p. 193) it is Suassetenites, and Lucan (i. 423) has—

"Et Bitumia, linguisque leves Sueissones in armis;"

Suessones is a corretion; but there is no doubt about it (ed. Oudemars). [6. L.]

SUSSULA (Sussovamia; Etb. Suessulianus: Sussula), a city of Campania, situated in the interior of that country, near the frontiers of Samnium, between Capua and Nola, and about 4 miles N.E. of Avella. It is repeatedly mentioned during the wars of the Romans with the Samnites, as well as in their campaigns against Hannibal. Thus in the First Samnite War (B.C. 343) it was the scene of a decisive victory by Valerius Corvus over the Samnites, who had gathered together the remains of their army which had been previously defeated at Mount Tifata, and not in B.C. 216, it was occupied by Marcellus with the view of protecting Nola, and watching the operations of Hannibal against that city (Liv. xxiv. 14. 17). From this time the Romans seem to have kept up a permanent camp there for some years, which was known as the Castra Claudiana, from the name of Marcellus who had first established it, and which is continually alluded to during the operations of the subsequent campaigns (Liv. xxviii. 51, xxxiv. 46. 47, xxv. 7. 22. xxvi. 9). But from this period the name of Sussula disappears from history. It continued to be a municipal town of Campania, though not one of a secondary class; and inscriptions attest its municipal rank under the Empire. It had received a body of veterans as colonists under Sulla, but did not attain the colonial rank (Strab. v. p. 249; Plin. iii. 5. s. 9; Orell. Inscr. 129. 130, 2333, Lib. Col. p. 237).

The Tabula places it on a line of road from Capua to Nola, at a distance of 9 miles from each of those cities (Tab. Pont). It was an esiscopal see in the first ages of Christianity, and its destruction is ascribed to Saracens in the 9th century. Its ruins are still visible in a spot now occupied by a marly forest about 4 miles S. of Maialdolone, and an adjacent castle is still called Torre di Sessa. Inscriptions, as well as capitals of columns and other architectural fragments, have been found there (Prattilis Vit. Appia, iii. 3. 347; Romanelli, vol. iii. p. 505).

SUTRI (Sutriamia, Prot. iii. 1. § 42. written Sutriamiam Sutriasiam), a Ligurian people, placed by Pliney (ii. 4) above the Oxyili, who were on the coast between Fregia and Antheus. The Sutri are the people last named in the Tablet of the Alps. If the position of their town Salinum [Salius] is
properly fixed, the Suevi were in the northern part of the province of Fenicia. [G. L.]

SUEVI (Suebii or Suebii), is the designation for a very large portion of the population of ancient Germany, and comprised a great number of separate tribes with distinctive names of their own, such as the Semones. German authors generally connect the name Suevi with Suebion, i.e. to sway, move unstaidly, and take it as a designation of the unsteady and migratory habits of the people, to distinguish them from the Ingenienses, who dwelt in villages or fixed habitations (Zeuss, Die Deutschen, p. 55, fol.); hence, however, and unanimously with good reason, the name as of Celtic or even Slavonic origin; for the Romans no doubt employed the name, not because indigenous in Germany, but because they heard it from the Celts in Gaul. We must, however, from the first distinguish between the Suevi of Caesar (B. G. c. 37, 31, 54, iii. 7, iv. 1, &c.) and those of Tacitus (German. 58, &c.); the Suevi in Caesar occupied the eastern banks of the Rhine, in what is now the country to which the tribe was now called Raedon, while Tacitus describes this territory as occupying the country to the north and east of the Suevi of Caesar, so that the two writers assign to them quite a different area of country. Strabo (vii. p. 290) again states that in his time the Suevi extended from the Rhenus to the Albis, and that some of them, such as the Hermunduri and Longobardi, had advanced even to the north of the Albis. Whether the nations called Suevi by Caesar and Tacitus are the same, and if so, what causes induced them in later times to migrate to the north and east, are questions to which history furnishes no answers. It is possible, however, that these whom Caesar encountered were only a branch of the great body, perhaps Clatti and Longobardi. That these latter were pure Germans cannot be doubted; but the Suevi of Tacitus, extending from the Batet to the Danube, and occupying the greater part of Germany, no doubt contained many Celtic and still more Slavonic elements. It has in fact been conjectured, with considerable probability, that the name Suevi was applied to those tribes which were not pure Germans, but more or less mixed with Slavonians; for thus we can understand how it happened that in their habits and mode of life they differed so widely from the other Germans, as we see from Tacitus; and it would also account for the fact that in later times we find Slavonians peaceably established in countries previously occupied by Suevi. (Comp. Pint. iv. 28; Ptol. ii. 15, § 15; Oros. i. 2.) It deserves to be noticed that Tacitus (German. 2, 45) calls all the country inhabited by Suebian tribes by the name Suevia. The name Suevi appears to have been known to the Romans as early as u. c. 123 (Sisenna, op. Non s. n. lancea), and they were at all times regarded as a powerful and warlike people. Their country was covered by mighty forests, but towns (oppida) also are spoken of. (Caes. B. G. iv. 19.) As Germany became better known to the Romans, the generic name Suevi fell more and more into disuse, and the separate tribes were called by their own names, although Ptolemy still applies the name of Suevi to the Semones, Longobardi, and Angli.

In the second half of the third century we again find the name Suevi limited to the country to which it had been applied by Caesar. (Anm. Mare, xvi. 10; Jornand. Get. 55; Tib. Pent.) These Suevi, from whom the modern Sabaud and the Sabians derive their names, seem to have been a body ofad

venturers from various German tribes, who assumed the ancient and illustrious name, which was as applicable to them as it was to the Suevi of old. These later Suevi appeared in alliance with the Alamans and Burgundians, and in possession of the German side of Gaul, and Switzerland, and even in Italy and Spain, where they joined the Visigoths. Ricimer, who acts so prominently a part in the history of the Roman empire, was a Suevian. (Comp. Zeuss, l. c.; Wilhem, Germanien, p. 101, &c.; Grimm, Deutsche Gramm. i. pp. 8, 60, ii. p. 25, Gesch. der Deutschen Spr. i. p. 494; Latham, on Tacit. Germ. Eijo. p. 40, &c.)

SUEVICUM MARIT., is the name given by Tacitus (German. 43) to the Baltic Sea, which Ptolemy calls the Συμπερασμένος Κελλαρίος (vii. 5. 2, viii. 10. 2) [L. S.]


SUFETULA a town of Byzacena, 25 miles S. of Sufes. In its origin it seems to have been a later and smaller place than the latter, whence its name was a diminutive—little Sufes. In process of time, however, it became a very considerable town, as it appears to have been the centre whence all the roads leading into the interior radiated. Some vast and magnificent ruins, consisting of the remains of three temples, a triumphal arch, &c., at the present Syafata, which is seated on a lofty plateau on the right bank of the Wad Dschmila, 80 kilometres SW. of Kairwan, attest its ancient importance. (See Shaw's Travels, p. 107; Pellicer, in Revue Archéol. July 1847.) [T. H. D.]

SULA (Σολο), one of the Euboean towns, situated near Carthage, and in the territory of Συταί, Σελήν, Στάδιοι, Σελίδα, Συμφέλος; Σύροι, Stadium, §§ 331, 332), the harbour of Elyrus in Crete, 50 stadia to the W. of Poecilassus, situated on a plain. It probably existed as late as the time of Hierocles, though now entirely uninhabited. Mr. Pulley (Travels, vol. ii. p. 100) found remains of the city walls as well as other public buildings, but not more ancient than the time of the Roman Empire. Several tombs exist resembling those of Ηῖόπα Κύκριο; an aqueduct is also remaining. [E. B. J.]

SULILUM [Helvillum].

SUNDINUM. [Cesomani].

SUIONESE, are mentioned only by Tacitus (German. 44) as the most northern of the German tribes, dwelling on an island in the ocean. He made no doubt thinking of Scania or Scandinavian; and Suiones unquestionably contains the root of the modern name Sweden and Swedes.

SUINSA, a town in Armenia Minor (Hist. Ant. pp. 207, 216), where, according to the Notitia Imperii (p. 27), the Ala I. Ulpius Ducaenus was stationed; but its site is now unknown. [L. S.]

SUINSTAMILUM (in Ptol. Suardatolos, ii. 6. § 65), a town of the Caristi in Hispania Tarraconensis. The Geogr. Eav. (iv. 45) calls it Sestatamium. It is the modern Vittoria. [T. H. D.]

SULCI (Σολοις, Stephan. B. c. 160; Σολωαί, Strab.; Σολός, Paus.; Eth. Sabatinus; S. Antico)., one of the most considerable cities by the Sardina, situated in the SW. corner of the island, on a small island, now called Imda di S. Antico), which is, however, joined to the mainland by a narrow isthmus or neck of sand. S. of this isthmus, between the island and the mainland, is an extensive bay, now called the Golfo di Palmas, which was known in ancient times as the Salatinus Portus (Ptol.). The foundation of Sulei is expressly attributed to the Carthala.
SULMAS.

SULMO.

SULMO (Συλμον: Ecb. Sublomanessis; Συλμών), a city of the Peligni, situated in the valley of the Crisio, in a spacious basin formed by the junction of that river with several minor streams. There is no doubt that it was one of the principal cities of the Peligni, as an independent tribe, but no notice of it is found in history before the Roman conquest. A tradition alluded to by Ovid and Silus Italicus, which ascribed its foundation to Salmus, a Phrygian and one of the companions of Paris, is evidently a mere etymological fiction (Ovid, Fast. iv. 79; Sil. Ital. i. 70—76). The first mention of Sulmo occurs in the Second Punic War, when its territory was ravaged by Hannibal in n. c. 211, but without attacking the city itself. (Liv. xxvi. 11.) Its name is not noticed during the Social War, in which the Peligni took so prominent a part; but according to Florus, it suffered severely in the subsequent civil war between Sulla and Marius, having been burnt by Marius, and its inhabitants and its attachment to his rival. (Flor. iii. 21.) The expressions of that rhetorical writer are not, however, to be construed literally, and it is more probable that Sulmo was confiscated and its lands assigned by Sulla to a body of his soldiers, (Zumpt, de Colon. p. 261.) At all events it is certain that Sulmo was a well-peopled and considerable town in n. c. 49, when it was occupied by Domitius with a garrison of seven cohorts; but the citizens, who were favourably connected to Caesar, opened their gates to him and his lieutenant M. Antonius, who assumed the title of senator before the place. (Caes. B. C. i. 18; Cic. ad Att. VIII. 4. 12 a.) Nothing more is known historically of Sulmo, which, however, appears to have always continued to be a considerable provincial town. Ovid speaks of it as one of the three municipal towns whose districts composed the territory of the Peligni ("Peligni pars terra turris," Amor. ii. 16.1); and this is confirmed both by Pliny and the Liber Colonarum; yet it does not seem to have ever been a large town. It is well called its own city, which must not be confounded with the more celebrated city of the name. (Itin. Ant. p. 89.) It was probably situated at Tirassol, near Tortoli. (De la Marmona, p. 443.)

SULGAS, river. (Gallia, p. 934; Vindalium.]

SULIA, SULENA (Σουλία, Σουλενά, Stadium. §§ 324, 325), a promontory of Crete, 65 stadia from Matara, where there was a harbour and good water, identified by Mr. Rusby (Travels, vol. i. p. 304) with Higgis Gable, the chief port of Amari, on the S. coast of the island. (E. B. J.)

SULIS, in Gallia, is placed in the Table on a route from Durtoritum, which is Daurigorium (Doumontum) the capital of the Veneti, to Gesoricrate the western extremity of Bretagne. The distance from Daurigorium to Sulis is xx. By following the direction of the route we come to the junction of a small river named Sowel with the river of Blaret. The name and distance, as D'Anville supposes, indicate the position of Sulis. (G.f.)

SULONIAEAE, a town in Britannia Romana (Itin. Ant. p. 471), now Brookley Hill in Hertfordshire. (Camden, p. 359.)

SULMO (Συλμόντα), an ancient city of Lutian, mentioned only by Pliny (iii. 5. 9) among those which were extinct in his time, and incidentally noticed by Virgil. (Aen. x. 317.) It is in all probability the same place with the modern Sermoneta, which stands on a hill between Norba and Setia, looking over the Pontine Marshes. (T. H. ii.)

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T. H. ii.

SULMO (Συλμόντα), an ancient city of Lutian,
Salmo" (Ovid, Fast. iv. 81, Trist. iv. 10. 3, Amor. ii. 16; Sili. Ital. vii. 511.) Its territory was fertile, both in corn and wine, and one district of it, the Pagus Fabianus, is particularly mentioned by Pliny (xxvii. 26. s. 43) for the care bestowed on the irrigation of the vineyards.

The remains of the ancient city are of little interest as ruins, but indicate the existence of a considerable town; among them are the vestiges of an amphitheatre, a theatre, and thermae, all of them without the gates of the modern city. About 2 miles from the town is the Monte Morenne, where are some ruins of reticulated masonry, probably those of a Roman villa, which has been called, without the slightest reason or authority, that of Ovid. (Romaneelli, vol. iii. pp. 159, 161; Craven's Abruzzi, vol. ii. p. 32.)

Salmo was distant seven miles from Corfinium, as we learn both from the Tabula and from Cæsar. (Caes. B. C. ii. 16; Tab. Peut.) Ovid tells us that it was 90 miles from Rome (Trist. iv. 10. 4), a statement evidently meant to be precise. The actual distance by the highroad would be 94 miles; viz. 70 to Cerfennia, 17 from thence to Corfinium, and 7 from Corfinium to Salmo. (D'Arville, Anál. Géogr. de l'Italie, pp. 175, 179.) There was, however, probably a branch road to Salmo, after passing the Mons Imenus, avoiding the détour by Corfinium. [E. H. B.]

SUNATIA (Σουναία), Paus. viii. 3: 4; Steph. B. s. r. Σουναία, Paus. viii. 36. § 7; Σουναίτων, Paus. viii. 27: § 3; Σουνάεια, Steph. B. s. r.), a town of Arcadia in the district Meanias, on the southern slope of Mt. Meanias. It was probably on the summit of the hill now called Syllína, where there are some remains of polygonal walls. (Leake, Morea, vol. ii. p. 51; Ross, Peloponnes, p. 120.)

SUMMONTORIUM, a place in Vindelicia (H. Ant. p. 277), where, according to the Notitia Imperii, the commander of the 3rd legion was stationed. Its exact site is uncertain. [L. S.]

SUMMUS PYRENEAEUS. One of the passes of this name mentioned in the Antonine Itin. and the Table was on the road from Narbo (Narbonne) to Janacra (Junquera) in Spain. The road passed from Narbo through Ad Centuriones and Ad Stabulum; but the distances in the Itin. are not correct; nor is the distance in the Itin. correct from Summus Pyreneaeus to Juncara. The pass, however, is well marked; and it is the Col de Pertus, which is commanded by the fort of Belle-garde. This is the road by which Hauväil entered Gallia, and the Roman armies marched from Gallia into Spain. A second pass named Summus Pyreneaeus in the Antonine Itin. was on the road from Beneharnum [Beneharnum] in Aquitania to Caeretangusta (Saragos) in Spain. The road went through Ilaro (Oleron) and Aspa Luca [Aspa Luca] and Forum Ligneum [Forum Ligneum], which is 5 from Summus Pyreneaeus. This road follows the Gave d'Aspe from Oleron; and on reaching the head of the valley there are two roads, one to the right and the other to the left. That to the right called Port de Béarn must be the old road, because it leads into the valley of Arques and to Bello in Spain, which is the Ebilinium of the Itin. on the road from Summus Pyreneaeus to Saragossa.

There is a third pass the most western of all named Summus Pyreneaeus on the road from Aiguë Tarbellicae [Dax] in Aquitania to Pampelus (Pamplona) in Spain. The Summus Pyreneaeus is the Sommet de Castel-Foin, from which we descend into the valley of Roncesvalles on the road to Pamplona [Imus Pyreneaeus]. (D'Arville, Notice, &c.) [G. L.]

SUNA [Aborigines.] SUNICI. Tacitus (Hist. iv. 66) mentions the Sunici in the history of the war with Civilis. Civilis having made an alliance with the Agrippinenses (Coli) resolved to try to gain over the nearest people to Coli, and he first secured the Sunici. Claudius Labo opposed him with a force hastily raised among the Betaci, Tungri and Servii, and he was confident in his position by having possession of the bridge over the Massa. [Pons Moses]. No certain conclusion as to the position of the Sunici can be derived from this; but perhaps they were between Coli and the Massa. Pliny (iv. 17) mentions the Sunici between the Tungri and the Frisian-bones. [G. L.]

SUNIUM (Σουνιον: Eth. Σουνιεύς), the name of a promontory and demus on the southern coast of Attica. The promontory, which forms the most southerly point in the country, rises almost perpendicularly from the sea to a great height, and was crowned with a temple of Athena, the tutelary goddess of Attica. (Paus. i. 1. § 1; Σουνιαίος ιός, Hom. Od. iii. 278; Soph. Aj. 1235; Eurip. Cyc. 292; Virr. iv. 17.) Sunium was fortified in the nineteenth year of the Peloponnesian War (b.c. 413) for the purpose of protecting the passage of the cornships to Athens (Thuc. viii. 4), and was regarded from that time as one of the principal fortresses of Attica (Comp. Dem. pro Corr, p. 228; Liv. xxxi. 25; SylvaX, p. 21.) Its proximity to the silver mines of Laurium probably contributed to its prosperity, which passed into a proverb (Aautaxand. ap. Athen. vi. p. 263, c); but even in the time of Cicero it had sunk into decay (ad Att. xii. 10). The circuit of the walls may still be traced, except where the precipitous nature of the rocks afforded a natural defence. The walls which are fortified with square towers, are of the most regular Hellenic masonry, and enclose a space of a little more than half a mile in circumference. The southern part of Attica, extending northwards from the promontory of Sunium as far as Thoricus on the east, and Anaphylus on the west, is called by Herodotus the Suniac angle (τὸν γυμνὸν τῷ Σουνιακῷ, iv. 99). Though Sunium was especially sacred to Athena, we learn from Aristophanes (Esquit. 537, Arca, 869) that Poseidon also was worshipped there.

The promontory of Sunium is now called Cape Kolonna, from the ruins of the temple of Athena which still crown its summit. Leake observes that "the temple was a Doric hexastyle; but none of the columns of the fronts remain. The original number of those in the flanks is uncertain; but there are still standing nine columns of the southern, and three of the northern side, with their architraves, together with the two columns and one of the autes of the pronaos, also bearing their architraves. The columns of the peristyle were 3 feet 4 inches in diameter at the base, and 2 feet 7 inches under the capital, with an intercolumniation below of 4 feet 11 inches. The height, including the capital, was 19 feet 3 inches. The exposed situation of the building has caused a great corrosion in the surface of the marble, which was probably brought from the neighbouring mountains; for it is less homogeneous, and of a coarser grain, than the marble of Peutæle. The walls of the fortresses were faced with the same kind of stone. The embran-
SUNNESIA

SURIUS

Sura (τὰ Σουρα; Etr. Σουρρύπος), a city of Syria, situated on the Euphrates, in the district of Palmyra, long. 37° 20', lat. 35° 40' of Palmyra, which places four miles between Abilis and Abamata (v. 13, § 25); apparently the Sure of the Punic Table, according to which it was 105 M.P. distant from Palmyra. It is called in the Notitiae Imperii (§ 24) flavia Turina Sura (ap. Mannert, p. 408). It is probably identical with the Ura of Pliny, where, according to him, the Euphrates turns to the east from the deserts of Palmyra (v. 24. s. 87). He, however, mentions Sura (26. s. 89) as the nearest town to Philiscus, a town of the Parthians on the Euphrates. It was 26 stadia distant from Babylon, which was situated in what was called "Barbaricus campum." It was a Roman garrison of some importance in the Persian campaigns of Belisarius; and a full account is given of the circumstances under which it was taken and burnt by Choreses I. (a. d. 532), who, having marched three long days' journey from Ctesiphon to Zobedia, along the course of the Euphrates, thence proceeded an equal distance up the river to Sura. Incidental mention of the Persian proves that it was called Sura (Procop. Hist. 18. ii. 5). Its walls were so weak that it did not hold out more than half an hour; but it was afterwards more substantially fortified, by order of the emperor Justinian. (Id. de Aedificiis Justiniani, ii. 9.) "About 36 miles below Balis (the Abils of the Itolemy), following the course of the river, are the ruins of Sura; and about 6 miles lower is the find of El-Humamid" which Col. Chesney identifies with the Zeugma of Thapsacus, where, according to local tradition, the army of Alexander crossed the Euphrates (Expedition for Survey, p. 416). In the Chart (iii.) it is called Soorah, and marked as "brick ruins," and it is probable that the extensive brick ruins a little below this site, between it and Phœniss (Thapsacus), may be the remains of Abamata, mentioned in connection with the Sura of Palmyra. Anawus is certainly wrong in identifying the modern Sarigeh with the ancient Thapsacus (p. 72).

SULIA, a branch of the Moesia in Gallia. Ausonius (Moesia, v. 354.):—

"Xanque et Pronaiae Nemesacae adjutâ mentu Sura tuis propernet non degener ire sub undas."

The Sura (Sour or Sura), comes from Luxembourgh, and after receiving the Pronaie (Pronus) and Nemusa (Nuria), joins the Our, which falls into the Moselle on the left bank above Augusta Trevirorum. (G. L.)

SULAE. [Sorae.]

SULAE NAE (Σουλαϊνα, Arrian, Ind. c. 8), an Indian, the army notified by Arrian, who appear to have dwelt along the banks of the Jumna. They were famous for the worship of the Indian Hercules, and had two principal cities, Methora (Mandura) and Clasisora. The name is, pure Sanscrit, Sarisamahas.

SURIMOS, a people of Hispania Tarraconensis, seated near Herda, and probably belonging to the Lortenses. (Plin. iii. 3. 4.)

SURUSI (Σουρσιός, Philol. v. 10, § 6), a place in Colchis, at the mouth of the Surus. (Plin. vi. 4. 4.) There is still at this place a plain or salt lake (Ritter, Erdkunde, ii. p. 509.)

SURUSI a small tributary river of the Ister in Colchis. (Plin. vi. 4. 4.) According to the same authority, its water had a petrifying power (ii. 103. s. 106.)

[S. T. H. D.]

SUNNESIA, a small island on the S. coast of Spain (S. J. M. Rev. v. 27). [T. H. D.]

SUNNEXIS, or LUCUS, a lake in Bithymia between the Assuan Locus and the river Sungarius. (Aen. Mar. xxxi. 8.) It is probably the same lake which is mentioned by Evagrius (Hist. Eccl. ii. 14) under the name of Baorion in the neighborhood of Nicomedia, and which is at present known by the name of Sekhepyga. It seems also, to be the same lake from which the younger Pliny (x. 50) proposed to cut a canal to the sea. [L. S.]

SUPERAEQUUM or SUPEREAQUUM (Etr. Superaesquum; Castel Vecchio Subequo, in older documents Subrequo or Subalveo), where the inscriptions alluded to are still extant. It is situated on a hill on the right bank of the Atarne, and about 4 miles on the left of the Via Valeria. Its territory probably comprised the whole district between that road and the Atarne. (Cicero, Inst. p. 78; Holenstein, Not. in Caesar, p. 145; Romance Sabo, iii. pp. 124—125; Mommsen, loc. cit. R. N. p. 293.) [E. H. B.]

SUPERATH. [Antaeus.]

SUPERUM MARE. [Abraham Mere.]

STIPARA (Στιπαρα, Pediol. M. E. c. 52, ed. Mull.), a place on the western coast of Hindostan, at no great distance from Barapara or Borauch. Pliny calls it Zuporpa (vii. 1. § 6). In Lassen's map it is placed on the left bank of the Tapti or Bangoura, not far to the N. of Surat. This place has also been mentioned by Freyn (p. 171), and by Cosmas Indicopleustes under the term of Ophos (p. 437, ed. Montfaucon). It has been suspected, with some reason, by Bentey, that this is the "Ophir" of the Bible,—the name in Sanscrit and Hebrew respectively offering some verbal analogies. (Bentey,茁. Indica, in Jcryk and Graber, i. 28.) [V.]
SURRENTINUM PROM.

SURRENTINUM PROM. [MINERVAE PROM.]

SURRENTUM (Soppevros, Strab.; Soppevros, Ptol.: Eth. Surrentinus: Sorrento), a city on the coast of Campania, on the southern side of the beautiful gulf called the Crater or Bay of Naples, about 7 miles from the headland called Minervae Promontorium, which forms the southern boundary of that bay. We have very little information as to its early history; its name is never mentioned till after the Roman conquest of Campania. Tradition indeed ascribed the foundation of Surrentum to the Greeks, but whether it was a colony from Cumae, or an earlier Greek settlement, we have no account: and there does not appear any evidence that it had, like many places in this part of Italy, a distinctly Greek character in historical times. Strabo calls it a Campanian city (Strab. v. p. 247), but this may possibly refer to its not being one of those occupied by the Picentines. According to the Liber Colonarum a great part of its territory, and perhaps the town itself, was considered in a certain sense as con-ceatted to Minerva, on account of its proximity to her celebrated temple on the adjoining promontory, and was for that reason occupied by Greek settlers (Lib. Col. p. 236). It nevertheless received a partial colony under Augustus (16), but without attaining the rank or character of a Colony. Numerous inscriptions have been found in a municipal town under the Roman Empire, and it is noticed by all the geographers: but its name is rarely mentioned in history (Strab. l. c. Ptol. iii. 5. r. 9; Mel. ii. 4. § 9, Ptol. iii. 1. 7; Orell. Jusc. 3742; Mommsen, Jusc. R. K. x. 2111—2125). It was, however, resorted to by wealthy Romans on account of its beautiful scenery and delightful climate; among others Pollus Felix, the friend of Statius, had a villa there, which the poet has celebrated at considerable length in one of his minor poems (Silv. ii. 2). We are told also that Agrippa Postumus, when he first incurred the displeasure of Augustus, was ordered to retire to Surrentum, before he was consigned to more complete banishment in the island of Planasia (Suet. Aug. 65).

But the chief celebrity of Surrentum was derived from its wine, which enjoyed a high reputation at Rome, and is repeatedly alluded to by the poets of the Empire. It was considered very wholesome, and was in consequence prolonged by physicians to cure or alleviate many invalids. Tiberius indeed is said to have declared that it owed its reputation entirely to the physicians, and in reality was no better than vinegar. It did not attain its maturity till it had been kept 25 years (Plin. xiv. 6. s. 8; Athenae. i. p. 126; Ovid. Met. xv. 710; Martial, xiii. 110; Stat. Silv. iii. 5. 102; Strab. v. p. 243; Colum. R. R. iii. 2. § 10). We learn from Martial also (xiii. 110, xiv. 102) that Surrentum was noted for its pottery. The hills which produced the celebrated wine were those which encircle the plain in which the city was situated ("Sorrentinum colles," Ovid. Met. l. c.), and separate it from the gulf of Posidonia on the other side. These hills form a part of the ridge which descends from the lofty mountain group of the Monte S. Angelo between Castellamare and Amalfi, and is continued as far as the headland opposite Oppido. This point, now called the Punto della Campanella, the ancient Promontorium Minervae, was known also by the name of Surrentum Promontorium, from its close connection with the town of Surrentum (Tac. Ann. iv. 67; Stat. Silv. v. 3. 165). The celebrated sanctuary of the Sirens, from which Surrentum itself was supposed to have derived its name, seems to have been situated (though the expressions of Strabo are not very clear) between this headland and the town (Strab. v. p. 247). But the islands of the Sirens (Sirenae Insulæ) were certainly the rocks now called Li Galli, on the opposite side of the promontory. The villa of Pollus, which is described by Statius as looking down upon the deep Gulf of Portici, stood upon the headland now called Capo di Sorrento, on the W. of the town, separating the Bay of Sorrento from that of Massa: extensive ruins of it are still visible, and attest the accuracy of the poet's description. (Stat. Silv. ii. 2; Swinburne's Traveles, vol. i. pp. 88—90.)

The other ruins still visible at Sorrento and in its neighbourhood are of no great interest: they present numerous fragments of buildings of imperial times, to some of which the names of a temple of Hercules, temple of Neptune, &c. have been applied by local antiquarians, with no other foundation than the fact that we learn from Statius the existence of temples to these divinities at Surrentum. The most considerable relic of antiquity is a Piscina of large dimensions, which is in such good preservation that it still serves to supply the inhabitants with water. The modern town of Sorrento is a populous place with a population of above 6000 souls; it is much resorted to by strangers on account of its mild and delicious climate, for which it is already extolled by Silicus Italicus ("Zephyro Surrenti- tum molle salutari," Sil. Ital. v. 466.) [E. H. B.]

SUSA (θξαηια, Aeschyl. Pers. 535, 730; Herod. l. 188; Xen. Cyr. vi. 6. § 8, &c., &c. in O. T. StruSSlan, Esther l. 2; Nehemiah l. 1. Daniel, vii. 2), the chief city of the province of Susiana, on the eastern bank of the Chiospes (Kerkebas). There was considerable doubt among the ancient writers as to the exact position of this celebrated city. Thus Arrian (vii. 7), Pliny (vi. 27. s. 51), and Daniel (viii. 2) place it on the Eulcains (Llai in Daniel); while from other authors (Strab. xiv. p. 728) it may be gathered that it was situated on the Chiospes. (For the probable cause of this confusion, see CHOSPES.) We may add, however, that, according to Carinus, Alexander on his way from Babylon had to cross the Chiospes before he reached Sinis (xv. 2), and that the same inference may be drawn from the account of Aristobulus of the relative position of the places in Persia in his address to Cleomenes. (Herod. v. 52.) It appears to have been an early tradition of the country that Susa was founded by Dareius the son of Hystaspes (Plin. l. c.) and it is described by Aeschylus as μέγας λαύνον Σουλιες (Pers. 119). By others it is termed Μεγαβιδων λαύνο (Herod. v. 54), and its origin is attributed to Memnon, the son of Tithonus. (Strab. l. c.; Steph. B. s. r.) The name is said to have been derived from a native Persian word Susana (meaning δίγη), from the great abundance of these plants in that neighbourhood. (Steph. B. s. r.; Athen. xii. p. 513, ed. Cassaub.) Athenaeus also confirms the account of the excellence of the climate of Susa (I. c.). It may be remarked that the word Σουλιες was well known as applied to an unguent extracted from lilies. (Dioscor. iii. v. de lilio; Athen. xiv. p. 609; Eryth. M. s. v. Σολιες). The city was said to have been 120 stadia in circumference (Strab. l. c.), and to have been surrounded by a wall, built like that of Babylon of burnt brick. (Strab. l. c.; Paus. iv. 31.)
Diodorus (ix. 16, xvii. 65) and Cassiodorus (vii. 15) speak of the strength and splendour of its citadel; and the latter writer affirms that there was a splendid palace there, built for Cyrus by Memon. Besides this structure, Pliny speaks of a celebrated temple of Diana (l. c.; see also Mart. Capella, vi. de Indis, p. 225, ed. Grotrius), in all probability that of the Syrian goddess Amatis; while St. Jerome adds, that Daniel erected a town there (Hieronym. in Dan.), a story which Josephus narrates, with less probability, of Ecbatana (Ant. xiv. 11.) Susa was one of the capitals at which the kings of Persia were wont to spend a portion of the year. Thus Cyrus, according to Xenophon, lived there during the three months of the spring. (Cyrop. viii. 6, § 22.) Strabo offers the most probable reason for this custom, where he states that Susiana was peculiarly well suited for the royal residence from its central position with respect to the rest of the empire, and from the quiet and orderly character of its government (l. c.) From these and other reasons, Susa appears to have been the chief treasury of the Persian empire (Hered. v. 49); and how vast were the treasures laid up there by successive kings, may be gathered from the narrative in Arrian, of the sums paid by Alexander to his soldiers, and of the presents made by him to his leading generals, on the occasion of his marriage at Susa with Barine and Parysatis (Curt. vii. 4, 5): even long after Alexander’s death, Antigonus found a great amount of plunder still at Susa. (Diod. xix. 48.)

With regard to the modern site to be identified as that of the ruins of Susa, there has been considerable difference of opinion in modern times. This has, however, chiefly arisen from the scarcity of travellers who have examined the localities with any sufficient accuracy. The first who did so, Mr. Kinney, at once decided that the modern Sus, situated at the junction of Kerkhah and river of Dic, must represent the Shushan of Daniel, the Susa of profane authors. (Travels, p. 99; comp. Malcolm, Hist. Persis, i. p. 256.) Bennell had indeed suspected as much long before (Geogr. Herodot. i. p. 302); but Vincent and others had advanced the rival claim of Shusher. (Anc. Commerce, i. p. 439.) The question has been now completely set at rest, by the careful excavations which have been made during the last few years, first by Colonel (now Sir W. F.) Williams, and secondly by Mr. Loftus. The results of their researches are given by Mr. Loftus in a paper read to the Royal Society of Literature in November, 1855. (Transactions, vol. v. new series.) Mr. Loftus found three great mounds, measuring together more than 3½ miles in circumference, and above 100 feet in height; and, on excavating, laid bare the remains of a gigantic colonnade, having a frontage of 343 feet, and a depth of 244, consisting of a central square of 36 columns, flanked to the N., E., and W. by a similar number—the whole arrangement being nearly the same as that of the Great Hall of Xerxes at Persepolis. A great number of other curious discoveries were made, the most important being numerous inscriptions in the cuneiform character. Enough of these has been already deciphered to show, that some of the works on the mound belong to the most remote antiquity. Among other important but later records is an inscription,—the only memorial yet discovered of Artaxerxes Memon, the conqueror of the Greeks at Cunaxa,—which describes the completion of a palace, commenced by Darius the son of Hystaspes and dedicated to the goddesses Tanitis and Mithra. A Greek inscription was also met with, carved on the base of a column, and stating that Arrenesides was the governor of Susiana. The natives exhibit a monument in the neighbourhood, which they call and believe to be the tomb of Daniel. There is no question, however, that it is a modern structure of the Mohammadan times.

SUSIANA. (Σωσιανής, Phot. vi. 3; Polyb. v. 46; Strab. xv. 729, &c.; Zosimus, Strab. xv. 731; Xerxes, p. 184.) An extensive province in the southern part of Asia, consisting in great measure of plain country, but traversed by some ranges of mountains. Its boundaries are variously given by different writers according as it was imagined to include more or less of the adjacent district of Persis. Generally, its limits may be stated to have been, to the N., Media with the mountains Charbans and Cambaldis; to the right, the onlying spur of the Parach-Athras and the river Oroasis; to the S., the Persian gulf from the mouth of the Oroasis to that of the Tigris; and to the W., the plains of Mesopotamia and Babylonina. (Cf. Ptol. l. c. with Strab. l. c., who, however, treats Susiana as part of Persis.) As a province it appears to have been very fertile, especially in grain, but exposed along the coasts to intense heat. (Strab. xv. p. 731.) The vine, the Macedonians are said to have introduced. (Strab. l. c.) Its principal mountains are those on the N., called by Pliny Charbans and Cambaldis (v. 27. s. 31), while a portion of the Montes Uxii probably belonged to this province, as in them is a pass called Vrsh. Zor圮s. (Polyaen. iv. 3. 27.)

Susiana was intersected by numerous rivers which flowed either to the Tigris or Persian gulf, from the high mountain watershed whereby it was surrounded. Of these the principal were the Euheus (Karun), the Chosanes (Kerkhah), the Coprates (river of Dic), the Helphyon or Hedyphus (Jerra), and the Oroasis (Tab.). The inhabitants of the district appear to have borne indifferently the names of Susi or Susian, and, as inhabitants of the plain country, to have been devoted to agricultural employments; in the mountains, however, were tribes of robbers, who, from time to time, were strong enough to levy black mail even on their kings when traversing their passes. (Strab. xv. p. 728.) Another name, whereby the people were known, at least in early times, was Cissia (Aesch. Persa. 16), and the land itself Cissia (Strab. xv. p. 728; Herod. v. 49). This name is clearly connected with that of one of the chief tribes of the people, the Coessaei, who are repeatedly mentioned in ancient authors. (Strab. xi. p. 522; Att. Ins. 40; Polyb. v. 54, &c.) There were many different tribes settled in different parts of Susiana; but it is hardly possible now to determine to what different races they may have belonged. Among these, the most prominent were the Uxii, a robber tribe on the mountain borders of Media; the Mesesuna, who occupied a valley district, probably now that known as Mahabad; the Coessaei, in the direction along the Median mountains; and the Elymaei, inhabitants of Elymais, the remnant, in all probability, of the earliest dwellers in this province—Elam being the name whereby this whole district is known in the sacred records. (Isaiah, xxi. 2; Jeremiah, xxxii. 2.) Besides these, several smaller districts are noticed in different authors, as Cabandene, Corbinia, Gabiene, and Characene. Though Pliny has preserved the names of several small
towns, there seems to have been no city of importance in Susiana, excepting Susa itself. [V.]

SUSUDATA (Σουσουδάτα), a place in the south-east of Germany, probably in the country inhabited by the Silingae, at the foot of the Vandalic Montes. (Ptol. ii. 11. § 28.) Its exact site cannot be ascertained. [L. S.]

SUTHUL, a town and fortress in the interior of Namaqua, where Jugurtha had a treasury. (Sall. Juv. 87.)

[Σύριον (Σύριον: Εθν. Συριτείων: Σύρτη), a city of Etruria, situated in the southern part of that country, 32 miles from Rome, on the line of the Via Cassia. There is no doubt that it was an ancient Etruscan site, but apparently a small town, and in all probability a mere dependency of one of its more powerful neighbours. It was not till after the fall of Veii that the Romans carried their arms as far as Sutrium, which they first attacked in B.C. 591, with what success is uncertain (Diod. xiv. 98); but it must have fallen into their hands either in that or the following year, as we find it in a state of dependence on Rome immediately after the Gaulish invasion. (Liv. vi. 3.) The very year after that event (B.C. 390) the neighbouring Etruscans laid siege to Sutrium with a large force; the city fell into their hands, but was recovered (as the tradition related) by the dictator Camillus on the same day. (Liv. vi. 30. vol. ii. 117.) Very nearly the same story is told again in B.C. 385, when the city was half taken by the Etruscans, but recovered by Camillus and Varinius. (Liv. vi. 9.) It was doubtless with a view to guard against the repetition of these surprises that two years afterwards Sutrium received a Roman colony, n. c. 383 (Vell. Pat. i. 14), and henceforth became, in conjunction with the neighbouring Nepete, one of the principal frontier fortresses of the Roman territory on this side; hence Livy terms it "castra Etruriae." (Liv. ix. 32.) We do not find any subsequent mention of it in history till n. c. 311, when the Etruscans again laid siege to Sutrium in a great battle under its walls by Aemilius Barbula. (Liv. l. c.) The next year (B.C. 310) they were able to renew the siege at the opening of the campaign, but were once more defeated by the consul Q. Fabius Maximus, and took refuge in the Cimino mountains, which lay only a few miles distant. (H. 33, 35.) But this barrier was now for the first time passed by the Roman arms, and henceforth the wars with the Etruscans were transferred to a more northerly region. From this time, therefore, we hear but little of Sutrium, which was, however, still for a time the outpost of the Roman power on the side of Etruria. (Liv. x. 14.) Its name is next mentioned after a long interval during the Second Punic War, as one of the Coloniae Laetiae, which, in B.C. 204, declared their inability to bear any longer the burdens of the war. It was in consequence punished at a later period by the imposition of still heavier contributions. (Liv. xxvii. 9, xxix. 15.) Its territory was one of those in which permission was given to the exiled citizens of Capua to settle. (Id. xxvi. 34.)

Sutrium continued under the Roman government to be a small and unimportant country town; it is only once again mentioned in history, at the outbreak of the Persian War (B.C. 41), when it was occupied by Agrippa, in order to cut off the communications of Lucius Antonius with Rome. (Appian, B. C. v. 31.) But its position on the Cassian Way preserved it from falling into decay, like so many of the Etruscan cities, under the Roman Empire; it is noticed by all the geographers, and its continued existence down to the close of the Western Empire is proved by inscriptions as well as the Itineraries. We learn that it received a fresh colony under Augustus, in consequence of which it bears in inscriptions the name of "Cassian Julia." (Suet. Titi. p. 226; Plin. iii. 5. s. 8; Plut. iii. 1. § 50; Hblm. Ant. p. 256; Tab. Peut. Lib. col. p. 217; Gruter, Inscr. p. 302; 1; Zumpt, de Col. p. 551.)

The modern town of Sutri is "out a poor place with only about 2000 inhabitants, but retains its episcopal see, which it has preserved throughout the middle ages. It occupies the site of the ancient city, as is shown by many fragments of columns and other architectural ornaments built into the modern houses, as well as by some portions of the ancient walls, which resemble in their style of construction those of Nepe and Falerii. The situation is, like that of most of the towns in this part of Etruria, on a nearly isolated hill bounded by precipitous cliffs or banks of tufo rock, of no great elevation, and surrounded by small glens or ravines on all sides. In the cliffs which bound these are excavated numerous tombs, of no great interest. But the most remarkable relic of antiquity at Sutri is its amphitheatre, which is excavated in the tufo rock, and is in this respect unique of its kind. It is, however, of small size, and, though irregular in construction, its architectural details are all of a late character: hence it is probable that it is really of Roman and Imperial times, though great importance has been sometimes attached to it as a specimen of an original Etruscan amphitheatre. Its anomalies and irregularities of structure are probably owing only to the fact that it was worked out of a previously existing stone-quarry. (Deana's Etrurii, vol. i. pp. 94—97; Nibby, Dinorni, vol. iii. pp. 142, 143.)

SUZAEI (Σουζαϊον), a tribe of ancient Persis, noticed by Ptolemy (vi. 4. § 8). Lassen considers from this name that they were connected with the people of Susa, and that they were of the same race as the Uxii, one of the mountain races of Susiana. (Ersch. u. Grüber's Encycl. iii. sect. vol. xviii. p. 452.)

SYAGROS PROMONTORIUM (Συαγρός πρόμοντοριον), a promontory of the S. coast of Arabia, at the eastern extremity of the Adramitea, the westernmost of the gulf of the Saschalitae, placed by Ptolemy in long. 90°, lat. 14° (vi. 7. § 11). He comments on an error of his predecessor, Marinus, who, he says, places the gulf Saschalitae on the W. of Cape Syagros, while all who had navigated those seas distinctly asserted that the country Sachalitis and its synonymous bay were to the E. of Syagros (1. 17. §§ 2, 3) Marinus (p. 23, ep. Hudson Geogr. Min. tom. i.) agrees with Ptolemy. The author of the Periplius ascribed to Arrian seems, however, to confirm the testimony of Marinus, by placing the Sinus Sachalites next to Cape Emporium, between that and Syagros Promontorium, and naming the bay to the E. of Syagros, Oman, which he reckons as 600 stadia in width; but as he mentions still further to the E. Mosch Portus, as a magazine for the sloop of Sachalitis, which he there more fully describes, it is possible that he may have included all the country as far E. as Mosca under this name. It is at least clear that the Oman Sinus could be part of the present
SYBARIS.

district of Oscan. The maps give today to the W. of Sygros, where the Tretus Portus was situated. The Periplus says that the cape extended eastward, places a castle with a harbour and magazine at Sygros, and describes, in connection with it, the Dioscoridis Insula (Secotona), which Pliny places at a distance of 2240 stadia.

There is no difficulty in identifying this promontory Sygros with the modern Ras Furkuh, which derives its designation from the sound of the animal commemorated in its Greek name, which was properly the less arbitrary translation of its native appellation. The Periplus describes Sygros as the largest promontory in the world,—an hyperbolic expression, no doubt, but better suited to this cape than to any other on the coast, since the isolated mountain that forms Ras Furkuh reaches an elevation of 2500 feet, and is visible at a distance of 60 miles; while those of Ras Swayga (al. Sambira), further to the E., sometimes identified with Sygros on account of the similarity of name, do not exceed 600 feet. The subject, it must be admitted, is not free from difficulty, mainly owing to the fact that Ptolemy places Moscha Portus,—which is usually supposed to be the same as the Moscha Portus of the Periplus, and is identified with Dyzer or Sphakr.—W. of Sygros; in which case Ras Nou (al. Noua), or Ras Swayga (al. Sambira), must be his Sygros, and the Naxiades Squins still further E. But since the distance between S-ostra and the coast at Ras Furkuh, about 2900 stadia, approximately the same as the distance of Sygros to Ras Swayga, from which it is supposed that the Cape from the same island and either of the other capes,—for Ras Nou is 3600 stadia distant, and Ras Swayga considerably more,—the most probable solution of the difficulty is found in the hypothesis adopted above, of two ports called Moscha on the same coast. [Moschica.] (See Miller's Notes to Dio's ed. of the Geog. Græc. Min. vol. i. pp. 279, 280.) The question has been examined by Dvo Vincent, who was the first to fix correctly this important point in Arabian geography, and his main conclusions are acquiesced in by Mr. Forster, who has corroborated them by fresh evidence from the researches of modern travellers; and it is an interesting fact, that while the Greek geographers appear to have translated the native name of the cape, which it retains to this day, the natives would appear to have adopted a modification of that Greek translation as the name of the town situated, then as now, under the cape, which still bears the name of Sygros. (Vincent, Periplus, vol. ii. pp. 331—335; Forster, Abhild, vol. ii. pp. 166—177.) [G. W.]

SYBARIS (Συβάρις: Eth. Συβόρις, Sybarita), a celebrated city of Maena Graecia, situated on the W. shore of the Tarentine gulf, but a short distance from the sea, between the rivers Crathis and Sybaris. (Strab. vi. p. 263; Diod. xii. 9.) The last of these, from which it derived its name, was the stream now called the Coeliu, which at the present day falls into the Tauris about 3 miles from its mouth, but in ancient times undoubtedly furnished an independent course to the sea. Sybaris was apparently the earliest of all the Greek colonies in this part of Italy, being founded, according to the statement of Scymnus Chios, as early as B. C. 720. (Scymn. Ch. 350; Clinton. F. I. vol. i. p. 174.) It was an Achaean colony, and its Oiski was a citizen of Heine in Achaia; but with the Achaean colonists were mingled a number of Troezenian citizens. The Achaeans, however, eventually ob-
circumstances of which we are very imperfectly acquainted. It appears that the government had previously been in the hands of an oligarchy, to which such persons as Simondrides and Alcimenes naturally belonged; but the democratic party, headed by a demagogue named Telys, succeeded in overthrowing their power, and drove a considerable number of the leading citizens into exile. Telys hereupon seems to have raised himself to the position of despot or tyrant of the city. The exiled citizens took refuge at Crotona; but not content with their victory, Telys and his partisans called upon the Crotonians to surrender the fugitives. This they refused to do, and the Sybarites hereupon declared war on them, and marched upon Crotona with an army said to have amounted to 300,000 men. They were met at the river Tares by the Crotonians, whose army did not amount to more than a third of their numbers; notwithstanding which they obtained a complete victory, and put the greater part of the Sybarites to the sword, continuing the pursuit to the very gates of the city, of which they easily made themselves masters, and which they determined to destroy so entirely that it should never again be inhabited. For this purpose they turned the course of the river Crathis, so that it inundated the site of the city and buried the ruins under the deposits that it brought down. (Diod. xii. 9, 10; Strabo, vi. p. 263; Herod. v. 44; Athenae. xii. p. 521). Sycom. Ch. 537—540.) This catastrophe occurred in B.C. 510, and seems to have been viewed by many of the Greeks as a divine vengeance upon the Sybarites for their pride and arrogance, caused by their excessive prosperity, more especially for the contempt they had shown for the great festival of the Olympic Games, which they are said to have attempted to supplant by attracting the principal artists, athletes, &c., to their own public games. (Sycom. Ch. 535—540; Athen. c. c.)

It is certain that Sybaris was never restored. The surviving inhabitants took refuge at Lais and Scidrus, on the shores of the Tyrrenian sea. An attempt was indeed made, 58 years after the destruction of the city, to establish them anew on the ancient site, but they were quickly driven out by the Crotonians, and the fugitives afterwards combined with the Athenian colonists in the foundation of Thurii. [Thurii.] At the present day the site is utterly desolate, and even the exact position of the ancient city cannot be determined. The whole plain watered by the rivers Concile and Cratis (the ancient Sybaris and Crathis), so renowned in ancient times for its fertility, is now a desolate swampy tract, pestilential from malaria, and frequented only by vast herds of buffaloes, the usual accomplishment in Southern Italy of all such pestiferous regions. The circumstance mentioned by Strabo that the river Crathis had been turned from its course to inundate the city, is confirmed by the accidental mention in Herodotus of the dry channel of the Cratis (φακα των έγγορ Κράθης, Herod. v. 44); and this would sufficiently account for the disappearance of all traces of the city. Swinburne indeed tells us that some "degraded fragments of aqueducts and tombs" were still visible on the peninsula formed by the two rivers, and were pointed out as the ruins of Sybaris, but these, as he justly observes, being built of brick, are probably of Roman times and have no connection with the ancient city. Keay [Craven, on the other hand, speaks of "a wall sometimes visible in the bed of the Crathis when the water is very low" as being the only remaining relic of the ancient Sybaris. (Swinburne's Travels, vol. i. pp. 290—292; Craven's Southern Tour, pp. 217, 218.) The ruins marked on Zamani's large map as Παλαία Σύβαρι are probably those of Thurii [Thurii]. But it is certain that the locality has never yet been thoroughly examined, and it is probable that some light may even yet be thrown upon the site of the city of Sybaris; especially if the river of which it is the situation should ever be reclaimed and cultivated. There is no doubt that if this were done, it would again be a tract of surpassing fertility; it is cited as such by Varro, who tells us that "in Sybaritan" wheat was said to produce a hundred-fold. (Var. R. R. i. 44.) Even at the present day the drier spots produce very rich crops of corn. (Swinburne, l. c.)

The river Sybaris was said to be so named by the Greek colonists from a fountain of that name at Bura in Achaia (Strab. viii. p. 386); it had the property, according to some authors, of making horses shy that drank of its waters. (Paus. Arist. Mi-rab. 169; Strabo. vi. p. 265.) It is a considerable stream, and has its sources in the Apennines near Murano, flows beneath Castravillari, and receives several minor tributary streams before it joins the Crathis. [E. H. B.]

COIN OF SYBARIS.

SYBOTA. [Corcyra, p. 670.]

SYBHTIA (Σύβητα, Scyl. p. 18; Συβητα, Pol. iii. 17, § 10; Συβηταρ, Hierocles; Συβηταρ, Polyb. ap. Steph. B. s. v.: Eth. Συβηταρ, E. Sch., Corp. Inscr. vol. ii. p. 657), a town of Crete, S. M. from Eleutherna (Pent. Tab.), and famous for its numerous and beautiful silver coins, which, though some of them belong to a very early period, are the finest specimens of the Cretan mint; the types are always connected with the worship of Dionysus or Hermes. (Eckel, vol. ii. p. 320.) [E. B. J.]

SYCAMINA (Συκαμίνη νόλας), a city of Palestine, placed by Strabo between Acre (Ἀκρα) and Caesarea Palestine (Στράτατος θύρας), the name of which alone remained in his time. There were, he says, many such: of which he specifies this and En-colon (Βοσκόλαν) and Crocodium (Κροκόκλατον). (Strab. xvii. p. 758.) It was here that Ptolemy La-thyrus, son of Cleopatra, landed the army of 30,000 men whom he had brought from Cyprus to besiege Ptolemais, which would imply that it was not far distant from Acre (Ἰολείπιος, lib. xiii. 13. § 3). The Itinerary of Antoninus makes it xxiv. M. from Ptolemais, xx. M. from Caesarea; the Jerusalem Itinerary xv. M. P. from Ptolemais, xvi. from Caesarea. (Wesseling, pp. 149, 584.) The best-named authority places it at Mount Carmel, thereby justifying its identification with the modern Kafra or Heifa, followed by Reichard, Mannert, and Kiepert, rather than with Attil, suggested by Lapie. Indeed the testimony of Eusebius would seem to be conclusive on this point,
as he speaks of a village of this name (Συμαοθός) on the coast between Ptolemais and Caesarea, near Mount Carmel, called also Hepha (Ἡφα) in his day. (Onomast. s. m. Λαφέθ.) Dr. Wilson, however, thinks that the modern Haifa “more probably occupies the site of the ‘Mutatio Calamon’, given in the Jerusalem Itinerary as 12 Roman miles from Ptolemais, while the ‘Manio Serramone’ of the same work was 3 miles further on. Ruins have been discovered along the shore, about 2 Roman miles to the W. of Haifa;...these ruins may have been those of Sycamene.” (Lauds of the Bible, vol. ii. p. 241.) Haifa is a small walled town to the S. of the Bay of Acre, at the northern base of the promontory of Mount Carmel, distant about 10 miles from Ptolemais (Acre); a distance far too small to satisfy the statement of the Itinerary of Antoninus, or even that of the Jerusalem Itinerary. But, notwithstanding this, its identity with Sycamene seems to be sufficiently established by the testimony of Eusebius, joined to the historical fact recorded by Josephus, which better suits this than any other place on the coast, being in fact the very place where Ibrahim Pasha, when engaged in a similar enterprise against Acre, landed some of his troops and concentrated his army, in 1831, preparatory to forming the siege of the town. (Aderson, Notes on Acre, 191.)

SYCE (Σιέη), a town of Cilicia, which according to the Ravenna Geographer, who calls it Syce (i. 17), was situated between Arsinos and Celeridias. (Athen. iii. 5; Steph. B. s. v. Σιέη;) Leake (Asia Minor, p. 202) looks for its site near the modern Kiicman. [L. S.]

SYCEON, a town of Galatia, situated at the point where the river Sibesis flowed into the Sangarius. (Procop. de Aed. v. 4; Vit. Theod. Sycobas, 2; Wessal. ad Hieroc. p. 697.) [L. S.]

SYCERIUM, a town of Thessaly in the district Pelasgicis, at the foot of Mt. Ossa, which Leake identifies with Marmariaium. (Liv. xiii. 54; Leake, Northern Greece, vol. iii. p. 374.)

SYBÉI MONTES (Συβεια βρόχος, Ptol. vi. 14, § 8), a mountain chain in Scythia, running from the Tapir mountains in a NE. direction towards Imaus. [T. H. D.]

SYELOA (Συειλος; Eth. Συελισα), a coast-town in the west of Cilicia, between Coraisium and Selenus (Strab. xiv. p. 660), where the common but erroneous reading is Arsinos; Steph. B. s. v.; Ptol. vi. 8, § 1; Hieroc. p. 683; Lucan, viii. 259; Flor. iv. 2.) It should, however, be observed that Stephanus B. calls it a town of Isauria, and that Hecules assigns it to Pamphylia. Beaufort (Karamania, p. 178) observed some ruins on a steep hill in that district, which he thinks may mark the site of Syeda; and Mr. Hamilton, in his map of Asia Minor, also marks the ruins of Sydea on the same hill, a little to the south-east of Agya, the ancient Coreseum. [L. S.]

SYER (Σιεηρ, Herod. ii. 30; Strab. ii. p. 133, xvii. p. 797, seq.; Steph. B. s. v.; Ptol. vii. 5, § 15, viii. 15, § 15; Pinn. ii. 73, s. 75, v. 10. s. 11, vi. 29. s. 34; Il. Ant. p. 164), the modern Assum, was the frontier town of Aegypt to the S. Syene stood upon a peninsula on the right bank of the Nile, immediately below the Great Falls, which extend to it from Philæ. It is supposed to have derived its name from Soan, an Egyptian goddess, the Ithya of the Greeks, and of which the import is the “opener;” and at Syene Upper Aegypt was in all ages, conceived to open or begin. The quarries of Syene were celebrated for their stone, and especially for the marble called Syenite. They furnished the colossal statues, obelisks, and monolithic shrines which are found throughout Aegypt; and the tracts of the quarrymen who wrought in these 3000 years ago are still visible in the native rock. They cut off the right bank of the Nile, and a road, 4 miles in length, was cut beside them from Syene to Philæ. Syene was equally important as a military station and as a place of traffic. Under every dynasty it was a garrison town; and here were levied toll and custom on all boats passing southward and northward. The latitude of Syene—24° 5' 23"—was an object of great interest to the ancient geographers. They believed that it was seated immediately under the tropic, and that on the day of the summer solstice a vertical staff cast no shadow, and the sun's disc was reflected in a well at noonday. This statement is indeed incorrect; the ancients were not acquainted with the true tropic: yet at the summer-solstice the length of the shadow, or of the staff, could scarcely be discerned, and the northern limb of the sun's disc would be nearly vertical. The Nile is nearly 3000 yards wide above Syene. From this frontier town to the northern extremity of Aegypt it flows for more than 750 miles, but is very little navigable. The voyage from Syene to Alexandria usually occupied between 21 and 28 days in favourable weather. [W. B. D.]

SYGAMBRI. [Nicambr.]

SYLLIUM (Συλλιος), a fortified town of Pamphylia, situated on a lofty height between Aspendus and Side, and between the rivers Euremend and Cedros, at a distance of 40 stadia from the coast. (Strab. xiv. p. 667; Arrian, Asat. i. 95; Suda, p. 40; Ptol. v. 5, § 1; Hieroc. p. 679; Polyb. xxii. 17; Steph. B. mentions it under the name Ζηλασιον, while in other passages it is called Συλλιον, Ζηλασιον, and Σιλλυμον.) Sir C. Fellows (Asia Minor, p. 200) thinks that the remains of a Greek town which he found in a wood on the side of a rocky hill near Bocalascovo belong to the ancient Syllium; but from his description they do not appear to exist on a lofty height. [L. S.]

SYMAETHUS (Συμανθος; Simeoto), one of the most considerable towns of Sicily, which rises in the chain of Mons Nebrodes, in the great forest now called the Bosco di Caronia, and flows from thence in a southerly direction, skirting the base of Aetna, till it turns to the E. and flows into the sea about 8 miles S. of Catania. In the lower part of its course it formed the boundary between the territory of Leonini and that of Catana. (Thuc. vi. 63.) It receives in its course many tributaries, of which the most considerable are, the Fiume Salso, flowing from the neighborhood of Nicotia and Trajano; probably the Cyamoneus of Polybius (i. 9), which he describes as flowing near Centuria (Centobri), and the Dittaino, which rises in the hills near Asero, the ancient Asellus. This is undoubtedly the stream called in ancient times Συμαεθος. Stephens of Byzantium apparently gives the name of Adamus to the upper part or main branch of the Syncarius itself, which flows under the walls of Adamus (Adam.). This part of the river is still called the Simeo; but in the lower part of its course, where it approaches the sea, it is now known as the Giaretta. Such differences of name are common in modern, as well as in ancient times. The Syncar-
PLAN

of

SYRACUS

1. Temple of Minerva
2. Theatre
3. Amphitheater
4. Labyrinth or Quarries
5. Fountain of Arethusa
6. Site of Apollo Tempus
7. Entrance to the Catacombs
8. Ancient bridge over the Aepheus.
SYMBOLON PORTUS.

thus it is much the most considerable river on the E. coast of Sicily, and is in consequence noticed by all the geographers (Scul. p. 4, § 13; Strab. vi. p. 272; Plin. iii. 8. s. 14; Ptol. iii. 4. § 9). It is also repeatedly alluded to by the Roman poets (Virg. Aen. ix. 534; Ovid, Fast. iv. 472; Sil. Ital. xiv. 282.)

SYMBOLON PORTUS (Συμβόλων), Ptol. iii. 6. § 2; Σωμβόλων λαός, Artian, Per. Pont. Eux. p. 29), a harbour with a narrow entrance on the N. coast of the Chersonese Tantria, between the town of Chersonese and the port of Ciusus. In ancient times it was the chief station for the pirates of the Tantrie peninsula. (Strab. vii. p. 309; Plin. iv. 12. s. 26; Anon. Per. Pont. Eux. p. 6.) Now the port of Balakaltra. (Comp. Clarke’s Travels, ii. p. 359; Pallad. ii. p. 128.)

SYMBOLUM (Συμβολομ, Dios Cass. xvi. 35), a place in the Theracian district of Eolius, in the north of the island of Eginthus. (Comp. Leake, North. Gr. iii. p. 217.)

SYMBRA (Συμβρα), a small town in Baetocina mentioned by Zosimus (iii. 27). It is probably the same as that called by Ammianus, Hucumbra (xiv. 8.)

SYME (Σύμη), an island off the coast of Caria, to the west of Cape Cynoessa, between the Cynoessa peninsula and Rhodes, at the entrance of the Sinus Schoenaus. (Hered. i. 174; Thuc. viii. 41; Strab. xiv. p. 656; Scylax, p. 38; Athen. vi. p. 262.) The island is described as 37 Roman miles in circumference, and as possessing eight harbours (Plin. v. 31, 133) and a town of the same name as the island. The island itself is very high but barren. According to Stephanius B. (s. v.; comp. Athen. vii. p. 296) Syme was formerly called Metapontus and Aegie, and obtained its latter name from Syma, a daughter of Iulcians, who, together with Chthomians, a son of Poseidon, is said to have first peopled the island. In the story of the Trojan war, Syme enjoys a kind of celebrity, for the hero Nereus is said to have gone with three ships to assist Agamemnon. (Harm. ii. ii. 671; Dictys, Cret. iv. 17; Dares Phryg. 21.) The first historical population of the island consisted of Dorians; but subsequently it fell into the hands of the Carians, and when they, in consequence of frequent droughts, abandoned it, it was for a long time uninhabited, until it was finally and permanently occupied by Argives and Lacedaemonians, mixed with Cariocines and Rhodians. (Diod. Sic. v. 33; Raoul-Rochette, Hist. des Colon. Grecques, i. p. 337, iii. p. 72.)

There are still a few but unimportant remains of the acropolis of Syme, which, however, are constantly diminished, the stones being used to erect modern buildings. (Comp. Ross, Reisen auf den Griech. Inseln, vol. iii. p. 121, foll.)

SYMPLEGEDES. [Bosporus, p. 424.]

SYNCA (Σύνκα), a small village of Babyionia noticed by Zosimus (iii. c. 23.)

SYNADNA (Συνάδνα; Eth. Συναδένα), a town of Phrygia Salutaris, at the extremity of a plain about 60 stadia in length, and covered with olive plantations. It is first noticed during the march of the census! Manlius against the Gallicaei (Liv. xviii. 17. § 24) and Cicero, (ad Att. v. 44. 5) mentions it. But a passage in Symandra on his way from Ephesus to Cilicia. In Strabo’s time (xii. p. 577) it was still a small town, but when Pliny wrote (v. 29) it was an important place, being the conventus juridicus for the whole of the surrounding country. It was very celebrated among the Romans for a beautiful kind of marble furnished by the neighbouring quarries, and which was commonly called Symadic marble, though it came properly from a place in the neighbourhood, Dokinia, whence it was more correctly called Dokiminia lapis. This marble was of a light colour, interspersed with purple veins. (Strab. l. c. Ptol. v. 2. § 24; Martial, iv. 75; Symmach. ii. 246.) There still are appearances of extensive quarries between Karon-Khan and Babekulhan, which Col. Leake (Asia Minor, p. 36) is inclined to identify with those of Symodia or Dokinia. Remains of the town of Symnda still exist under the name Eski-Tara-bissar about 3 miles to the north-west of these quarries, where they were discovered by Texier. Earlier travellers imagined they had found them at Surminda or Surmenech, or in the plain of Sandakhel. (Comp. Hamilton, Researches, i. p. 466, ii. 177; Journal of the K. Geogr. Society, vii. p. 58, viii. p. 144; Eckhel, Doctr. Num. iii. p. 172; Sestini, Num. Tet. p. 127.)

SYNNAUS (Σύνναους), a town in Phrygia Pisatacium, not far from the sources of the Maeacus, probably on the site of the modern Sinomos. (Ptol. v. 2. § 22; Secret. Hist. Ecd. vii. 3; Niepce, Hist. Ecles. xiv. 11; Concil. Chald. p. 67.)

SYRACUSA (Συρακούσα), a town in the province of Sicily, situated in a deep gorge between two hills, where Gabinius was defeated, and to which the Damatians retreated in the campaign of B.C. 34. Octavius, suspecting their intentions, sent skirmishers over the high ground while he advanced through the valley and burnt Synonidum. [E. B. J.]

SYRACUSÆ (Συρακοῦσαι; Eth. Σύρακοσοείσ), a town of Sicily, situated on a small island about midway between Catana and Cape Pachybum. Its situation exercised so important an influence upon its history and progress, that it will be desirable to describe this somewhat more fully before proceeding to the history of the city, reserving, at the same time, the topographical details for subsequent discussion.

I. Situation.

Syracuse was situated on a table-land or tabular hill, forming the prolongation of a ridge which branches off from the more elevated table-land of the interior, and projects quite down to the sea, between the bay known as the Great Harbour of Syracuse, and the more extensive bay which stretches on the N. as far as the peninsula of Thapsus or Mogrini. The broad end of the island of Ventotene, which projects from the base of the Platanius and Cape Phalium, its situation excelled so much in importance the ancient site of Eryx, as was already stated, by a narrow ridge with the table-land of the interior, but is still a marked point of separation, and was the highest point of
the ancient city, from whence the table-land slopes very gradually to the sea. Though of small elevation, this plateau is bounded on all sides by precipitous banks or cliffs, varying in height, but only accessible at a few points. It may be considered as naturally divided into two portions by a slight valley or depression running across it from N. to S., about a mile from the sea: of these the upper or triangular portion was known as Epipolae, the eastern portion adjoining the sea bore the name of Achradina, which thus forms in some degree a distinct and separate plateau, though belonging, in fact, to the same mass with Epipolae. The SE. angle of the plateau is separated from the Great Harbour by a small tract of low and level ground, opposite to which lies the island of Ortigia, a low islet about a mile in length, extending across the mouth of the Great Harbour, and originally divided by only a narrow strait from the continent, whilst its southern extremity was separated from the nearest point of the headland of Plemmyrium by an interval of about 1200 yards, forming the entrance into the Great Harbour. This last was a spacious bay, of about 5 miles in circumference; thus greatly exceeding the dimensions of what the ancients usually understood by a port, but forming a very nearly land-locked basin of a somewhat oval form, which afforded a secure shelter to shipping in all weathers; and is even at the present day one of the best harbours in Sicily. But between the island of Ortigia and the mainland to the N. of it, was a deep right-or islet, forming what was called the Lesser Port or Portus Lacris, which, though very inferior to the other, was still equal to the ordinary requirements of ancient commerce.

S. of the Great Harbour again rose the peculiar promontory of Plemmyrium, forming a table-land bounded, like that on the N. of the bay, by precipitous escarpments and cliffs, though of no great elevation. This table-land was prolonged by another plateau at a somewhat lower level, bounding the southern side of the Great Harbour, and extending from thence towards the interior. On its SE. angle and opposite to the heights of Epipolae, stood the temple of Jupiter Olympus, or the Olympum, overlooking the low marshy tract which intervenes between the two table-lands, and through which the river Anapus flows its way to the sea. The beautiful straight of the Ortygia rises in a southerly direction about 1 mile to the N. of the Olympum, and joins its waters with those of the Anapus almost immediately below the temple. From the boat of the hill crowned by the latter extends a broad tract of very low marshy ground, extending along the inner side of the Great Harbour quite to the walls of the city itself. A portion of this marsh, which seems to have formed in ancient times a shallow pool or lagoon, was known by the name of Lysimelos (Aust. Graecen. Thuc. viii. 53; Theor. Id. xii. 84) through the ancient occupation would seem to have been Syracuse (Scymn.), from whence the city itself was supposed to derive its name.

(Steph. B. s. v. Zapanes; Scymn. Ch. 284.) It is, however, uncertain whether the names of Syrako and Lysimelos may not originally have belonged to different portions of these marshes. This marshy tract, which is above a mile in breadth, extends towards the interior for a considerable distance, till it is met by the precipitous escarpments of the great table-land of the interior. The proximity of these marshes must always have been prejudicial to the healthiness of the situation; and the legend, that when Archias and Mycelles were about to found Syracuse and Catana, the latter chose health while the former preferred wealth (Steph. B. L. c.), points to the acknowledged insalubriety of the site even in its most flourishing days. But in every other respect the situation was admirable; and the prosperity of Syracuse was doubtless owing in a great degree to natural as well as political motives. It was, moreover, celebrated for the mildness and serenity of its climate, it being generally asserted that there was no day on which the sun was not visible at Syracuse (Cic. Terr. v. 10), an advantage which it is said still to retain at the present day.

II. History.

Syracuse was, with the single exception of Naxos, the most ancient of the Greek colonies in Sicily. It was a Corinthian colony, sent out from that city under a leader named Archias, son of Eugetes, who belonged to the powerful family of the Barcidae, but had been compelled to expatriate himself. According to some accounts the colony was strengthened by an admixture of Dorian or Locrian colonists with the original Carthaginian settlers; but it is certain that the Syracusans regarded themselves in all ages as of pure Carthaginian origin (Theor. Id. xv. 91), and maintained relations of the closest amity with their parent city. The colony was founded in r.c. 734, and the first settlers established themselves in the island of Ortigia, to which it is probable that the city was confined for a considerable period. (Thuc. vi. 2; Strab. vi. 299; Scymn. Ch. 279-292; Marm. Par.; concerning the date, see Clinton, F. H. vol. i. p. 164.) The name of Ortigia is evidently Greek, and derived from the well-known epithet of Dema, to whom the island was regarded as consecrated (Diod. v. 3); but the city seems to have assumed from the very beginning the name of Syrako, which was derived, as already mentioned, from the name of the adjoining marsh or lake, Syracco, doubtless an indigenous name, as it has no signification in Greek. It appears indeed that the form Syraco was used by Epicurus for the name of the city itself, but this was evidently a mere poetic license. (Strab. viii. p. 364.)

As in the case of most of the Greek colonies in Sicily, we have very little information concerning the early history and progress of Syracuse; but we may infer that it rose steadily, if not rapidly, to prosperity, from the circumstance that it continued to extend its power by the foundation of new colonies: that of Argea within 70 years after its own establishment (r. c. 664), Camarina 20 years later (r. c. 644), and Camarina 45 years afterwards, or r. c. 599. None of these colonies, however, rose to any considerable power: it was obviously the policy of Syracuse to keep them in the position of mere dependencies; and Camarina, having been made a military garrison to the parent city, was destroyed only 46 years after its foundation. (Thuc. vi. 5; Scymn. Ch. 294-296.) Syracuse was not, however, free from internal dissensions and revolutions. An obscure notice preserved to us by Thucydides indicates the occurrence of these as early as r. c. 648, which led to the expulsion of a party or clan called the Mykleis, who withdrew into exile and joined in the foundation of Himera. (Thuc. vi. 5.) Another indication of such disputes is found in Aristotele (Pol. vi. 4), and we are unable
to assign any definite place in chronology to the occurrence there alluded to. At a later period we find the government in the hands of an exclusive oligarchy called the Geomori or Gamori, who, from their name, would appear to have been the descendants of the original colonists, around whom there naturally grew up a democracy or plebs, composed of the citizens derived from other sources. At length, about the year 431 B.C., a revolution (Thuc. i. 147—148), as well as that of Hiero the younger of Hieron (c. 475—467), who, notwithstanding the more despotic character of his government, was in many respects a liberal and enlightened ruler. His patronage of letters and the arts especially rendered Syracuse one of the chief resorts of men of letters, and his court afforded shelter and protection to Archilochus, Pindar, and Bacchylides. Nor was Syracuse itself deficient in literary distinction. Epicharmus, though not a native of the city, spent all the latter years of his life there, and Sophron, the celebrated writer of minae, was a native of Syracuse, and exhibited all his principal works there. The care bestowed upon the arts is sufficiently attested by the still extant coins of the city, as well as by the accounts transmitted to us of other monuments; and there is every probability that the distinction of Syracuse in this respect commenced from the reign of Hiero. The tranquil reign of that monarch was followed by a brief period of revolution and disturbance; his brother Thrasylus having, after a short but tyrannical and violent reign, been expelled by the Syracusans, who established a popular government, B. c. 466. This was for a time agitated by fresh tumults, arising out of disputes between the new citizens who had been introduced by Gelon and the older citizens, who claimed the exclusive possession of political power; but after some time these disputes were terminated by a compromise, and the new citizens withdrew to Messana. (Diod. xi. 67, 68, 72, 73, 76.)

The civil dissensions connected with the expulsion of Thrasylus, which on more than one occasion broke out into actual hostilities, show how great was the extent which the city had already attained. Thrasylus himself, and afterwards the discontented citizens, are mentioned as occupying the Island and Achradina, both of which were strongly fortified, and had their own separate walls (Diod. xi. 68, 73); while the popular party held the rest of the city. It is evident, therefore, that there were already considerable spaces occupied by buildings outside the walls of these two quarters, which are distinctly mentioned on one occasion as "the suburbs" (τὰ προαυλία, Íb. 68). Of these, one quarter called Tyucha, which lay to the W. of Achradina, adjoining the N. slope of the table-land, is now first mentioned by name (Diod.); but there can be no doubt that the plain between the heights of Achradina and the narthexes was already occupied with buildings, and formed part of the city, though it apparently was not as yet comprised within the fortifications.

The final establishment of the democracy at Syracuse was followed by a period of about sixty years of free government, during which we are expressly told that the city, in common with the other Greek colonies in Sicily, developed its resources with great rapidity, and probably attained to its maximum of wealth and power. (Diod. xi. 68, 72.) Before the close of this period it had to encounter the severest danger it had yet experienced, and gave abundant proof of its great resources by coming off victorious in a contest with Athens, then at the very height of

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the article Sicily, and which are more fully detailed by all the general historians of Greece. The following summary will, therefore, be confined to those historical events which more immediately affected the city itself, as distinguished from the political vicissitudes of the state.

There can be no doubt that Syracuse continued to flourish extremely throughout the reign of Gelo and Hieron. (Thuc. i. 148—149, 485—487) as well as that of his successor Hieron (c. 475—467), who, notwithstanding the more despotic character of his government, was in many respects a liberal and enlightened ruler. His patronage of letters and the arts especially rendered Syracuse one of the chief resorts of men of letters, and his court afforded shelter and protection to Archilochus, Pindar, and Bacchylides. Nor was Syracuse itself deficient in literary distinction. Epicharmus, though not a native of the city, spent all the latter years of his life there, and Sophron, the celebrated writer of minae, was a native of Syracuse, and exhibited all his principal works there. The care bestowed upon the arts is sufficiently attested by the still extant coins of the city, as well as by the accounts transmitted to us of other monuments; and there is every probability that the distinction of Syracuse in this respect commenced from the reign of Hieron. The tranquil reign of that monarch was followed by a brief period of revolution and disturbance; his brother Thrasylus having, after a short but tyrannical and violent reign, been expelled by the Syracusans, who established a popular government, B. c. 466. This was for a time agitated by fresh tumults, arising out of disputes between the new citizens who had been introduced by Gelo and the older citizens, who claimed the exclusive possession of political power; but after some time these disputes were terminated by a compromise, and the new citizens withdrew to Messana. (Diod. xi. 67, 68, 72, 73, 76.)

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its power. The circumstances of the siege of Syracuse by the Athenians must here be related in some detail, on account of their important bearing on all questions connected with the topography of the city, and the interest they confer on its localities. At the same time it will obviously be impossible to do more than give a very brief sketch of that memorable contest, for the details of which the reader must refer to the narrative of Thucydides, with the copious illustrations of Arnold, Grote, and Col. Leake.

It was not till the spring of B.C. 414 that the siege of Syracuse was regularly commenced. But in the autumn of 415, the Athenians had already made a demonstration against the city, and sailing into the Great Harbour, effected a landing without opposition near the Olympeium, where they established their camp on the shore, and erected a temporary fort at a place called Dascon (Thuc. vi. 66; Dig. xiii. 6), apparently on the inner bank of the harbour, between the mouth of the Anapus and the bay now called the Bay of Moddala. But though successful in the battle that ensued, Nicias did not attempt to follow up his advantage, and withdrew to winter at Catana. The next spring the Athenians landed to the N. of Syracuse, at a place called Leon, about 6 or 7 stadia from the heights of Epipolae, while they established their naval station at the adjoining peninsula of Thapsus (Magna). The land troops advanced at once to occupy Epipolae, the military importance of which was felt by both parties, and succeeded in establishing themselves there, before the Syracusans could dispute them. They then proceeded to build a fort at a place called Labdaun, which is described by Thucydides as situated "on the top of the cliffs of Epipolae, looking towards Megara" (Thuc. vi. 97), and having occupied this with a garrison, so as to secure their communications with their fleet, they advanced to a place called Syce (§ 256), where they established themselves, and began to construct such a great work as a line of circumvallation across the plateau of Epipolae.* The construction of such a line was the customary mode of proceeding in Greek sieges, and it was with the special object of guarding against it that the Syracusans had in the preceding winter extended their fortifications by running a new line of wall so as to enclose the temple of Apollo Temenites (Thuc. vi. 75), which probably extended from thence down to the Great Harbour. Nevertheless the Athenian line of circumvallation was carried on so rapidly as to excite in them the greatest alarm. Its northern extremity was made to rest on the sea at a point called Trogilus (probably near the Scala Greca), and it was from thence carried across the table-land of the Epipolae, to the point nearest to the Great Harbour. Alarmed at the rapid progress of this wall, the Syracusans endeavoured to interrupt it by constructing a counter or cross wall (λειστήματα ή εγκαίνια τεῖχος), directed apparently from the wall recently erected around the temple of Apollo Temenites towards the southern cliff of Epipolae. (Thuc. vi. 99.) This wall was, however, carried by the Athenians by a sudden attack and destroyed, whereupon the Syracusans attempted a second counterwork, carried through the marshes and low ground, so as to prevent the Athenians from connecting their works on Epipolae with the Great Harbour. But this work was, like the preceding one, taken and destroyed; and the Athenians, whose fleet had meanwhile entered the Great Harbour, and established itself there, were able to construct a strong double line of wall, extending from the cliffs of Epipolae quite down to the harbour. (Ib. 100—103.) On the table-land above, on the contrary, their works were still incomplete, and especially that part of the line of circumvallation near Trogilus was still in an unfinished state when Gylippus landed in Sicily, so that that commander was able to force his passage through the lines at this point, and effect an entry into Syracuse. (Ib. vii. 2.) It is remarkable that the hill of Eurypalus, though in fact the key of the position on the Epipolae, seems to have been neglected by Nicias, and was still undefended by any fortifications.

Gylippus immediately directed his efforts to prevent the completion of the Athenian lines across the table-land, and obtained in the first instance an important advantage by surprising the Athenian fort at Labdaun. He next began to erect another cross wall, running out from the walls of the city across the plateau, so as to cross and intersect the Athenian lines; and notwithstanding repeated efforts on the part of the Athenians, succeeded in carrying this on so far as completely to cut off their line of circumvallation, and render it impossible for them to complete it. (Ib. vii. 4—6.) Both parties seem to have looked on the completion of this line as the decisive point of the siege; Nicias finding himself unable to capture the outwork of the Syracusans, almost despaired of success, and wrote to Athens for strong reinforcements. Meanwhile he sought to strengthen his position on the Great Harbour by occupying and fortifying the headland of Plemmynium, which had been completely encompassed by the Athenian lines. (Ib. 4.) The Syracusans, however, still occupied the Olympieum (or Polichne, as it was sometimes called) with a strong body of troops, and having, under the guidance of Gylippus, attacked the Athenians both by sea and land, though foiled in the former attempt, they took the forts which had been recently erected on the Plemmynium. (Ib. 4, 22—24.) This was a most important advantage, as it rendered it henceforth very difficult for the Athenians to supply their fleet and camp with provisions; and it is probable that it was so regarded by both parties (Ib. 25, 31): the Syracusans also subsequently gained a decisive success in a sea-fight within the Great Harbour, and were preparing to push their advantage further, when the arrival of Demostenes and Eurymemon from Athens with a powerful fleet restored for a time the superiority of the Athenians. Demostenes immediately directed all his efforts to the capture of the Syracusan counterwork on Epipolae; but meanwhile Gylippus had not neglected to strengthen his position there, by constructing three
rebuilt or forts, each of them occupied with a strong garrison, at intervals along the sloping plain of Epipolae, while a fort had been also erected at the important post of Euryalus, at the extreme angle of the heights. (Thuc. vii. 43.) So strong indeed was their position that Demosthenes despaired of carrying it by day, and resolved upon a night attack, in which he succeeded in carrying the fort at Euryalus, but was killed in his attempt upon the other outworks, and repulsed with heavy loss. (Th. 43—45.)

The failure of this attack was considered by Demosthenes himself as decisive, and he advised the immediate abandonment of the siege. But the contrary advice of Nicias prevailed; and even when increasing sickness in the Athenian camp had induced him also to consent to a retreat, his superstitious fears, excited by an eclipse of the moon, again caused them to postpone the departure. The consequences were fatal. The Syracusans now became rather the besiegers than the besieged, attacked the Athenian fleet in the Great Harbour, and cut off and destroyed the whole of their right wing under Eury- medon, in the bay of Dason. Elated with this success, they sought nothing less than the capture of the whole armament, and began to block up the mouth of the Great Harbour, from Ortygia across to Dismayryrium, by moving vessels across it. The Athenians were now compelled to abandon all their outposts and lines on the heights, and draw together their troops as close to the naval camp as possible; while they made a final effort to break through the barrier at the entrance of the harbour. But this attempt proved unsuccessful, and led to a complete defeat of the Athenian fleet. There was now no course but to retreat. The army under Nicias and Demosthenes broke up from its camp, and at first directed their course along the valley of the Anapus, till they came to a narrow pass, commanded by a precipitous ridge called the Aegean Rock (Aκρων Λίβας, Thuc. vii. 78), which had been occupied in force by the Syracusans. Failing in forcing this defile, the Athenians changed their line of retreat, and followed the road to Helorus, but after forcing in succession, though not without heavy loss, the passage of the two rivers Cymeraris and Erines, and reaching the banks of the Asinaraus, the last survivors of the Athenian fleet were compelled to lay down their arms. The whole number of pri- soners was said to amount to 7000. A trophy was erected by the Syracusans on the bank of the As-inarus, and a festival called the Asinaria instituted to commemorate their victory. (Thuc. vii. 78—87; Diod. xiii. 18, 19.)

The failure of the Athenian expedition against Syracuse seemed likely to secure to that city the unquestionable superiority among the Greek colonies in Sicily. But a new and formidable power now appeared—the Carthaginians, who were invited by the Segestans to support them against the Sicilians, but who, not content with the destruction of Selinus and Himera (n. c. 410), and with that of Agrigentum (n. c. 406), pushed forward their conquests with a view of making themselves masters of the whole island. Dionysius, then a young man, took advantage of the alarm and excitement caused by this danger to raise himself to des- potic power at Syracuse (n. c. 403), and he soon after concluded a peace with the Carthaginians, whose career of victory had been checked by a pesti- lence. The history of the reign of Dionysius at Syracuse, which continued for a period of 38 years (n. c. 405—387), cannot be here related; it is briefly given in the Eitogr. Dict., art. Dionysius, and very fully in Grote's History of Greece, vols. x. and xi.; but its influence and effects upon the city itself must be here noticed. From a very early period he turned his attention to the strengthening and fortification of the city, and exclusively to that work partly with a view to the defence of the city against external inva- sion, partly for the security of his own power. One of his first operations was to convert the island of Ortygia into a strong fortress, by surrounding it with a lofty wall, fortified with numerous towers, especially on the side where it adjoined the land, where he raised a strongly fortified front, called the Pentap- yla; while, for still further security, he constructed an interior fort or citadel within the island, which became the acropolis of Syracuse, and at the same time the residence of Dionysius and his successors in the despotism. Adjoining this he constructed within the lesser port, or Portus Laccenus, docks for his ships of war on a large scale, so as to be capable of receiving 60 triremes: while they were enclosed with a wall, and accessible only by a narrow en- trance. But not content with this, he a few years afterwards added docks for 160 more ships, within the Great Port, in the recess or bight of it which approaches most nearly to the Poines, Laccenus, and opened a channel of communication between the two. At the same time he adorned the part of the city immediately outside the island with porticoes and public buildings for the convenience of the citizens. (Diod. xiv. 7.) But his greatest work of all was the line of walls with which he fortified the heights of Epipolae. The events of the Athenian siege had sufficiently proved the vital importance of these to the safety of the city; and hence before Dionysius engaged in his great war with Carthage he deter- mined to secure their possession by a line of perma- nent fortifications. The walls erected for this pur- pose along the northern edge of the cliffs of Epipolae (extending from near Sta Fanagia to the hill of Euryalus, or Mongibellus) were 30 stadia in length, and are said to have been erected by the labour of the whole body of the citizens in the short space of 20 days. (Diod. xiv. 18.) It is remarkable that we hear nothing of the construction of a similar wall along the southern edge of the plateau of Epip- polae; though the table-land is at least as accessible on this side as on the other; and a considerable suburb called Neapolis had already grown up on this side (Diod. xiv. 9), outside of the wall of Achradina, and extending over a considerable part of the slope, which descends from the Temenitis towards the marshy plain of the Anapus. But whatever may have been the cause, it seems certain that Syracuse continued till a later period to be but imperfectly fortified on this side.

The importance of the additional defences erected by Dionysius was sufficiently shown in the course of the war with Carthage which began in b. c. 397. In that war Dionysius at first carried his arms successfully to the western extremity of Sicily, but fortune soon turned against him, and he was compelled in his turn to shut himself up within the walls of Syracuse, and trust to the strength of his fortifications. The Carthaginian general Himilco entered the Great Port with his fleet, and established his head-quarters at the Olympieum, while he not only ravaged the country outside the walls, but made himself master of one of the suburbs,
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in which were situated the temples of Ceres and Proserpine, both of which he gave up to plunder. But the anger of the goddesses, brought on by this act of sacrilege, was believed to be the source of all the calamities that soon befell him. A pestilence broke out in the Carthaginian camp, from which they sustained very heavy losses, and Dionysius took advantage of their enfeebled state to make a general attack on their camp both by sea and land. The position occupied by the Carthaginians was very much the same as that which had been held by the Athenians. Dionysius occupied the headland of Plemnymium, on which they had erected a fort, while they had also fortified the Olympium, or Polichne, and constructed a third fort close to the edge of the Great Harbour for the protection of their fleet, which lay within the inner bay or harbour of Dacson. But Dionysius, by a sudden attack from the land side, carried both the last forts, and at the same time succeeded in burning a great part of the Carthaginian fleet, so that Himilco was compelled to abandon the enterprise, and by a secret capitulation secured a safe retreat for himself and the native Carthaginians in his army, abandoning his allies and mercenaries to their fate. (Plut. Dion. 20; Diod. xvi. 62, 63, 70–75.)

The defeat of the Carthaginian armament left Dionysius undisputed master of Syracuse, while that city held as unquestioned a pre-eminence over the other cities of Sicily; and it is probable that the city itself continued to increase in extent and population. The impregnable citadel in the island of Ortysia, constructed by the elder Dionysius continued to be the bulwark of his power, as well as that of his son and successor. Even when the citizens, in B.C. 357, opened their gates to Dion, who made a triumphal entry into Achradina, and made himself master with little difficulty of the fort on the summit of Eupolaeus, the island still held out, and Dion was compelled to resort to a blockade, having erected a line or wall of contravallation across from the lesser port to the greater, so as effectually to cut off the garrison from all communication with the interior. (Plut. Dion. 21; Diod. xvi. 12.) It was not till after the blockade had been continued for above a year that Apollon克拉ates was compelled by scarcity of provisions to surrender this stronghold, and Dion thus became complete master of Syracuse, B.C. 356. But that event did not, as had been expected, restore liberty to Syracuse, and the island citadel still remained the stronghold of the despots who successively ruled over the city. When at length Timoleon landed in Sicily (B.C. 344) Ortysia was once more in the possession of Dionysius, while the rest of the city was in the hands of Hierocles, who was supported by a Carthaginian fleet and army, with which he closely blockaded the island fortress. But the arrival of Timoleon quickly changed the face of affairs: Ortysia was voluntarily surrendered to him by Dionysius and Nean, whom he left there as commander of the garrison, by a sudden sally made himself master of Achradina also. Soon after Timoleon carried the heights of Eupolaeus by assault, and thus found himself master of the whole of Syracuse. One of the first measures he took after his success was to demolish the fortress erected by Dionysius within the island, as well as the palace of the despot himself, and the splendid monument that had been erected to him by his son and successor. On the site were erected the new courts of justice. (Plut. Timol. 22.)

Syracuse had suffered severely from the long period of civil dissensions and almost constant hostilities which had preceded its liberation by Timoleon; and one of the first cares of its deliverer was to recruit its exhausted population, not only by recalling from all quarters the fugitive or exiled citizens, but by summoning from Corinth and other parts of Greece a large body of new colonists. Such was the success of his invitation that we are assured the total number of immigrants (including of course the restored exiles) amounted to not less than 60,000. (Plut. Timol. 22, 23.) The democratic form of government was restored, and the code of laws which had been introduced by Diodes after the Athenian expedition, but had speedily fallen into neglect under the long despotism of the two Dionysii, was now revived and restored to its full vigour. (Diod. xiii. 33, xvi. 70.) At the same time a new annual magistracy was established, with the title of Amphipolis of the Olympian Jove, who was thenceforth destined, like the Archon at Athens, to give name to the year. The office was apparently a merely honorary one, but the years continued to be designated by the names of the Amphipolii down to the time of Augustus. (Diod. xvi. 70; Cic. terr. ii. 51, iv. 61.)

There can be no doubt that the period following the restoration of liberty by Timoleon was one of great prosperity for Syracuse, as well as for Sicily in general. Unfortunately it did not last long. Less than 30 years after the capture of Syracuse by Timoleon, the city fell under the despotism of Agathocles (B.C. 317), which continued without interruption till B.C. 289. We hear very little of the fortunes of the city itself under his government, but it appears that, like his predecessor Dionysius, Agathocles devoted his attention to the construction of great works and public buildings, so that the city continued to increase in magnificence. We are told, among other things, that he fortified the entrance of the lesser port, or Portus Laceums, with towers, the remains of one of which are still visible. During the absence of Agathocles in Africa, Syracuse was indeed exposed to the assaults of the Carthaginian general Hamilcar, who encamped, as Himiklo had formerly done, at Polichne, and from thence made desultory attacks upon the city, but without any important result; and having at length made a night attack upon the fort of Euryalus, he was defeated, and himself taken prisoner. (Diod. xx. 29.) After the death of Agathocles, Syracuse for a short time recovered its liberty, but soon fell again under the virtual despotism of Hierocles, and subsequently passed into the hands of successive military adventurers, till in B.C. 275, the government became vested in Hieron, the son of Hierocles, who, at first with the title of general autocrat, and afterwards with that of king, continued to reign over the city till B.C. 216. His wisdom and moderation proved a striking contrast to the despotism of several of the former rulers of Syracuse, and while his subjects flourished under his liberal and enlightened rule, external tranquillity was secured by the steadiness with which he adhered to the alliance of Rome, after having once measured his strength against that formidable power. By the treaty concluded between him and the Romans in B.C. 263, he was recognised as king of Syracuse, with the dependent towns of Acrae, Heloræ, Nactum, Megara, and Locuntia, to which was annexed Taras orium also, as an auxiliary dependency. (Diod. xxiii. Ex. H. p. 502.) Notwithstanding the small extent of his territory,
Hieron was undoubtedly a powerful prince, and Syracuse seems to have risen, during this long period of peace and tranquillity, to a high state of wealth and prosperity. He frequented the courts of foreign countries, especially with Egypt, were assiduously cultivated and extended, while the natural resources of its fertile territory were developed to the utmost by the wise and judicious regulations of Hieron, which, under the name of the Lex Hieronica, were subsequently introduced into all parts of Sicily, and continued to be observed by the Romans, in their administration of that province. At the same time the monarch had a large number of public works and buildings, including temples, gymnasiums, &c., while he displayed his wealth and magnificence by splendid offerings, both at Rome and the most noted sanctuaries of Greece. On the whole it may probably be assumed that the reiign of Hieron II. was the period when Syracuse attained its highest degree of splendour and magnificence, as well as of wealth and population.

But this state of things was abruptly changed after the death of Hieron. His grandson, Hieronimus, who succeeded him, deserted the alliance of Rome for that of Carthage, and though the young king was shortly after assassinated, the Carthaginian party continued to maintain its ascendancy at Syracuse under two leaders named Hippocrates and Epicydes, who were appointed generals with supreme power. They shut the gates against Marcellus, who was in command of the Roman armies in Sicily, and having refused all terms of accommodation, compelled him to form the siege of Syracuse, b. c. 214. (Liv. xxvi. 21—33.) The enterprise proved far more arduous than the Roman General seems to have anticipated. He established his camp, as the Carthaginians had repeatedly done, on the height of the Olympieum; but his principal attacks were directed against the northern walls, in the neighbourhood of Hexapylum (the outlet of the city towards Leontini and Megara), as well as against the defences of Acharadina from the sea. His powerful fleet gave Marcellus the complete command of the sea, and he availed himself of this to bring up his ships with powerful battering-engines under the very walls which bordered the rocks of Acharadina; but all his efforts were baffled by the superior skill and science of Archimedes; his engines and ships were destroyed or sunk, and after repeated attempts, both by sea and land, he found himself compelled to abandon all active assaults and convert the siege into a blockade. (Liv. xxvi. 33, 34.)

During the winter he left the camp and army at the Olympieum, under the command of T. Quinctius Crispinus, while he himself took up his winter-quarters and established a fortified camp at Leon, on the N. side of the city. But he was unable to maintain a strict blockade by sea, and the Carthaginians succeeded in frequently throwing in supplies, so that the blockade was prolonged for more than two years, and Marcellus began to entertain little prospect of success, when in the spring of b. c. 212 an accident threw in his way the opportunity of scaling the walls by night, at a place called by Livy the Portus Trogilorum (evidently the little cove called Scuda Greco); and having thus surprised the walls he made himself master of the gate at Hexapylum, as well as of a great part of the slope of Epipolae. But the strong fort of Euryalus, at the angle of Epipolae, defied his efforts, and the walls of Acharadina, which still retained its separate fortifications, enabled the Syracusans to hold possession of that important part of the city, as well as of the island and fortress of Ortygia. The two quarters of Tyca and Neapolis were, however, surrendered to him, and given up to plunder, the citizens having hidden much money for their lives; and shortly after Philomedes, who commanded the garrison of Euryalus, having no hopes of relief, surrendered that important post also into the hands of Marcellus. (Liv. xxvi. 23—25.)

The Roman general was now in possession of the whole heights of Epipolae, and being secured from attacks in the rear by the possession of Euryalus, he divided his forces into three camps, and endeavoured wholly to block up Acharadina. At the same time Crispinus still held the old camp on the hill of the Olympieum. (Jb. 26.) In this state of things a vigorous effort was made by the Carthaginians to raise the siege; they advanced with a large army under Himilco and Hippocrates, and attacked the camp of Crispinus; while Bomilcar, with a fleet of 150 ships, occupied the Great Harbour, and took possession of the shore between the city and the mouth of the Anapus, at the same time that Epicydes made a vigorous sally from Acharadina against the lines of Marcellus. But they were repulsed at all points, and though they continued for some time to maintain their army in the immediate neighbourhood of the city, it was soon attacked by a pestilence, arising from the marshy nature of the low grounds in which they were encamped, to which both Hippocrates and Himilco fell victims, with a great part of their troops. Bomilcar, also, who had quitted the port with the view of obtaining reinforcements from Carthage, never returned, and Epicydes, who had gone out to meet him, abandoned the city to its fate, and withdrew to Agrigentum. The defence of Syracuse was now entrusted to the leaders of the mercenary troops, and one of these, a Spaniard named Mericus, betrayed his post to Marcellus. A body of Roman troops was landed in the night at the extremity of the island, near the fountain of Arethusa, and quickly made themselves masters of the whole of Ortygia; while Marcellus, having at the same time made a general assault on Acharadina, succeeded in carrying a portion of that quarter also. The remaining part of the city was now voluntarily surrendered by the inhabitants; and Marcellus, after taking precautions to secure the royal treasures, and the houses of those citizens who had been favourable to the Romans, gave up the whole city to be pillaged by his soldiers. Archimedes, who had contributed so much to the defence of the city, was accidentally slain in the confusion. The plunder was said to be enormous; and the magnificent statues, pictures, and other works of art which were carried by Marcellus to Rome, to adorn his own triumph, are said to have given the first impulse to that love of Greek art which afterwards became so prevalent among the Romans. (Liv. xxvi. 26—31, 40; Plut. Marc. 14—19; Diod. xxxvi. 15—20.)

From this time Syracuse sank into the ordinary condition of a Roman provincial town; but it continued to be the unquestionable capital of Sicily, and was the custos residence of the Roman praetors who were sent to govern the island, as well as of one of the two quaestors who were charged with its financial administration. Even in the days of Cicero it is spoken of by that orator as "the greatest of Greek cities, and the most beautiful of all cities." (Cic. Verr. iv. 52.) Its public buildings had apparently suffered little, if at all, from its capture by
Marcellus, and were evidently still extant in the days of the orator, who enumerates most of them by name. All the four quarters of the city, the Island, Achradina, Tycha, and Neapolis, were still well inhabited; though as a measure of precaution no persons of native Syracusan extraction were permitted to dwell in the Island. (v. 40.) But the wretchedness of the town had not suffered a severe shock in the time of Sextus Pompeius, who, according to Strabo, inflicted upon it injuries, from which it appears never to have recovered. Such was its decayed condition that Augustus endeavoured to recruit it by sending thither a Roman colony (n. c. 21). But the new settlers were confined to the Island and to the part of the city immediately adjoining it, forming a portion only of Achradina and Neapolis. (Strab. p. 270; Dion. Cass. liv. 7; Plin. iii. S. a. 14.) It is in this part of the town that the amphitheatre and other edifices of Roman construction are still found.

But though greatly fallen from its former splendour, Syracuse continued throughout the Roman Empire to be one of the most considerable cities of Sicily, and still finds a place in the 4th century in the Ordo Nobilium Urbium of Ausonius. The natural strength of the Island as a fortress rendered it always a post of the utmost importance. After the fall of the Western Empire, it fell with the empire under the dominion of the Goths, but was recovered by Belisarius in A. D. 535, and annexed to the dominions of the Byzantine emperors, in whose hands it continued till the 9th century, when it was finally wrested from them by the Arabs or Saracens. Syracuse was, with the single exception of Tarannonium, the last place in Sicily that fell into the hands of these invaders: it was still a very strong fortress, and it was not till 878, more than fifty years after the Saracens first landed, that it was compelled to surrender, after a siege of nine months' duration. The inhabitants were put to the sword, the fortifications destroyed, and the city given up to the flames. Nor did it ever recover from this calamity, though the Island seems to have always continued to be inhabited. Its fortifications were strengthened by Charles V. and assumed very much their present appearance. The modern city, which is still confined to the narrow limits of the Island, contains about 14,000 inhabitants. On the whole width of the expanse on the opposite side of the strait, as well as the broad table-land of Achradina and Epipale, are now wholly bare and desolate, being in great part uncultivated as well as uninhabited.

III. Topography.

The topographical description of Syracuse as it existed in Syria is of course a subject of great interest which Cicero, who has described it in unusual detail, "You have often heard (says he) that Syracuse was the largest of all Greek cities, and the most beautiful of all cities. And it is so indeed. For it is both strong by its natural situation and striking to behold, from whatever side it is approached, whether by land or sea. It has two ports, as it were, enclosed within the buildings of the city itself, so as to combine with it from every point of view, which have different and separate entrances, but are united and conjunct together at the opposite extremity. The junction of these separates from the mainland the part of the town which is called the I-land, but this is reunited to the continent by a bridge across the nar-
for the purpose of facilitating the communication with "the outer city," as that on the mainland was then called. At a later period it was again severed from the land, probably by the elder Dionysius, when he constructed his great docks in the two harbors. It was, however, undoubtedly always connected with the mainland by a bridge, or series of bridges, as it is at the present day. The citadel or castle, con-
structed by Dionysius, stood within the island, but immediately fronting the mainland, and closely ad-
joining the docks or navaieis in the Lesser Port. Its front towards the mainland, which appears to have been strongly fortified, was known as the Pen-
tagon. Hence, as we learn from Cicero, it appears that this has been destroyed and the place where it stood by John Maiaceus now stands, was situ-
ted a temple of the Olympian Jove, with an altar from which it was the custom for departing sailors to take a cup with certain offerings, which they flung into the sea when they lost sight of the shield on the temple of Minerva (Polemon, ap. Athen. l. c.). Of the other edifices in the island the most remarkable were the Hexenteuchais (όδος ἐν ἥξεντεκαίνοις καλαύητος, Diod. xii. 80), built, or rather finished, by Agathocles, but the purpose and nature of which are uncertain; the public granaries, a building of so massive and lofty a construction as to serve the pur-
poses of a fortress (Liv. xxiv. 21); and the palace of king Hieron, which was afterwards made the residence of the Roman praetors (Cic. Verg. iv. 52).

The site of this is uncertain; the palace of Diony-
sius, which had been situated in the citadel con-
structed by him, was destroyed together with that
fortress by Timoleon, and a building for the courts of justice erected on the site. Hence it is probable
that Hieron, who was always desirous to court popu-
larity, would avoid establishing himself anew upon
the same site. No trace now remains of the ancient
walls or works on this side of the island, which
have been wholly covered and concealed by the mo-
dern fortifications. The remains of a tower are,
however, visible on a small or rock near the N. angle
of the modern city, which are probably those of one
of the towers built by Agathocles to guard the en-
trance of the Lesser Harbour, or Portus Lacerius
(Diod. xvi. 83): but no traces have been discovered of
the corresponding tower on the other side.

2. AChRADDMA (Ἀχραδίνα, Diod., and this seems to be the more correct form of the name, though it is frequently written Acradina; both Livy and Cicero, however, give Achradia), or "the outer city," as it is termed by Timocides, was the most important and extensive of the quarters of Syracuse. It con-
sisted of two portions, comprising the eastern part
of the great triangular plateau already described, which extended from the angle of Eipopolae to
the sea, as well as the lower and more level space which extends from the foot of this table-land to the Great Harbour, and borders on the marshes of Lyamelea. This level plain, which is immediately opposite to the island of Ortgyia, is not, like the tract beyond it
extending to the Anapus, low and marshy ground, but has a rocky soil, of the same limestone with
the table-land above, of which it is as it were a lower step. Hence the city, as soon as it extended itself
beyond the limits of the island, spread at once over
this area; but not content with this, the inhabitants
occupied the part of the table-land above it nearest
the sea, which, as already mentioned in the general
description, is partly separated by a cross valley or
depression from the upper part of the plateau, or the
heights of Eipopolae. Hence this part of the city

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was of considerable natural strength, and seems to have been early fortified by a wall. It is not improbable that, in the first instance, the name of Acharnides was given exclusively to the heights, and that these, as well as the island, had originally their own separate defences; but as the city spread itself out in the plain below, this must also have been protected by an outer wall on the side towards the marshes. It has indeed been supposed (Dio's 'Graecia antiqua,' vol. viii. p. 556) that no defence existed on this side till the time of the Athenian expedition, when the Syracuse, for the first time, surrounded the suburb of Thymistae with a wall; but no mention is found in Thucydides of so important a fact as the construction of this new line of defence down to the Great Harbour, and it seems impossible to believe that this part of the city should so long have remained unprotected.† It is probable indeed (though not certain) that the Agera was already in this part of the city, as we know it to have been in later times; and it is highly improbable that so important a part of the city would have been placed in an unfortified suburb. But still more necessary would be some such defence for the protection of the naval arsenals or dockyards in the inner bight of the Great Harbour, which certainly existed before the Athenian invasion. It seems, therefore, far more natural to suppose that, though the separate defences of Ortygia and the heights of Acharnides (Diod. xi. 67, 73) were not destroyed, the two were from an early period, probably from the reign of Gelon, united by a common line of defence, which ran down from the heights to some point near that where the island of Ortygia most closely adjoined the mainland. The existence of such a boundary wall from the time of the Athenian War is certain; and there seems little doubt that the name of Acharnides, supposing it to have originally belonged to the heights or table-land, soon came to be extended to the lower area also. Thus Dio's 'Antiqua' describes Dionysus on his return from Gela as arriving at the gate of Acharnides, where the outer gate of the city is certainly meant. (Diod. xii. 113.) It is probable that this gate which was that leading to Gela, is the same as the one called by Cicero the Portae Aegrianae, immediately outside of which he had discovered the tomb of Archimedes. (Cic. 'Tuscul. Quaest., v. 23.) But its situation cannot be determined; no distinct traces of the ancient walls remain on this side of Syracuse, and we know not how they may have been modified when the suburb of Neapolis was included in the city. It is probable, however, that the wall (as suggested by Coll. Lacce) ran from the brow of the hill near the amphitheatre in a direct line to the Great Harbour.

* These still abound in the wild pear-trees (cypris), from which the name, as suggested by Leake, was probably derived.
† The argument against this, urged by Cavallari, and derived from the existence of numerous tombs, especially the great necropolis of the catacombs, in this part of the city, which, as he contends, must have been without the walls, would prove too much, as it is certain that these tombs were ultimately included in the city; and if the ordinary custom of the Greeks was deviated from at all, it may have been so at an earlier period. In fact we know that in other cases also, as at Agrigentum and Tarentum, the custom was violated, and persons habitually buried within the walls.

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Of the buildings noticed by Cicero as still adorning Acharnides in his day there are scarcely any vestiges; but the greater part of them were certainly situated in the lower quarter, nearest to the island and the two ports. The Forum or Agora was apparently directly opposite to the Pentaptyla or fortified entrance of the island; it was surrounded with porticoes by the elder Dionysius (Diod. xiv. 7), which are obviously these alluded to by Cicero (‘pulcherissime porticus,’ Verr. iv. 53). The temple of Jupiter Olympos, noticed by the orator, also adjoined the Agora; it was built by Heron H. (Diod. xvi. 89), and must not be confounded with the celebrated temple of the same divinity on a hill at some distance from the city. The pnytaean, which was most richly adorned, and among its chief ornaments possessed a celebrated statue of Sappho, which fell a prey to the cupidity of Verres (Cic. "Verr. iv. 53, 57), was probably also situated in the neighbourhood of the Agora; as was certainly the Timoleonteum, or monument erected to the memory of Timoleon. (Plut. Timol. 39.) The splendid sepulchral monument which had been erected by the younger Dionysius for his father, and which was destroyed after his own expulsion, seems to have stood in front of the Pentaptyla, opposite the entrance of the citadel. (Diod. xiv. 74.) A single column is still standing on this site, and the bases of a few others have been discovered, but it is uncertain to what edifice they belonged. The only other ruins now visible in this quarter of the city are some remains of Roman baths of little importance. But beneath the surface of the soil there exist extensive catacombs, constituting a complete necropolis; these tombs, as in most similar cases, are probably the work of successive ages, and can hardly be referred to any particular period. There exist, also, at two points on the slope of the hill of Acharnides, extensive quarries hewn in the rock, similar to those found in Neapolis near the theatre, of which we shall presently speak.

Traces of the ancient walls of Acharnides, crowning the low cliffs which bound it towards the sea, may be found from distance to distance along the whole line extending from the quarries of the Cuppucenii round to the little bay or cove of Sta Panagia at the NW. angle of the plateau. Recent researches have also discovered the line of the western wall of Acharnides, which appears to have run nearly in a straight line from the cove of Sta Panagia, to the steep and narrow pass or hollow way that leads up from the lower quarter to the heights above, thus taking advantage of the partial depression or valley already noticed. The cove of Sta Panagia may perhaps be the portes tropiliares of Livy (xxv. 23), though the similar cove of the Scala Greca, about half a mile further W., would seem to have the better claim to that designation. The name is evidently the same with that of Trogillus, mentioned by Thucyides as the point on the N. side of the heights towards which the Athenians directed their lines of circumvallation, but without succeeding in reaching it. (Thuc. vi. 99, vii. 2.)

3. TYCHIA (TCCY), so called, as we are told by Cicero, from its containing an ancient and celebrated temple of Fortune, was situated on the plateau or table-land W. of Acharnides, and adjoining the northern face of the cliffs looking towards Megara. Though it became one of the most populous quarters of Syracuse, no trace of its existence is found at the period of the Athenian siege; and it may fairly be assumed that there was as yet no considerable
suburb on the site, which must otherwise have materially interfered with the Athenian lines of circumvallation, while the Syracusans would naturally have attempted to protect it, as they did that of Temenitis, by a special outwork. Yet it is remarkable that Diodorus notices the name, and even speaks of it as a distinct quarter of the city, as early as B.C. 466, during the troubles which led to the expulsion of Thrasybulus (Diod. xi. 68). It is difficult to reconcile this with the entire silence of Thucydides. Tyche probably grew up after the great wall erected by Dionysius along the northern edge of the plateau, but had completed itself before it from attack. Its position is clearly shown by the statement of Livy, that Marcellus, after he had forced the Hexapyrum and scaled the heights, established his camp between Tyche and Neapolis, with the view of carrying on his assaults upon Achradina. (Liv. xxv. 25.) It is evident therefore that the two quarters were not contiguous, but that a considerable extent of the table-land W. of Achradina was still unoccupied.

4. Neapolis (Νεάπολις), or the New City, was, as its name implied, the last quarter of Syracuse which was inhabited, though, as is often the case, the New Town seems to have eventually grown up into one of the most splendid portions of the city. It may, however, well be doubted whether it was in fact more recent than Tyche; at least it appears that some portion of Neapolis was already inhabited at the time of the Athenian invasion, when, as already mentioned, we have no trace of the existence of a suburb at Tyche. But there was then already a suburb called Temenitis, which had grown up around the sanctuary of Apollo Temenites. The statue of Apollo, who was worshipped under this name, stood as we learn from Cicero, within the precincts of the quarter subsequently called Neapolis; it was placed, as we may infer from Thucydides, on the height above the theatre (which he calls ἄρεα Τηνεμίτεις), forming a part of the table-land, and probably not far from the southern escarpment of the plateau. A suburb had apparently grown up around it, which was surrounded by the Syracusans with a wall just before the commencement of the siege, and this outwork bears a conspicuous part in the operations that followed. (Thuc. vi. 75.) But this extension of the fortifications does not appear to have been permanent, for we find in B.C. 396 the temples of Ceres and the Cora, which also stood on the heights not far from the statue of Apollo, described as situated in a suburb of Achradina, which was taken and the temples plundered by the Carthaginian general Hilmico. (Diod. xiv. 65.) The name of Neapolis (ΣΥς Νεάπολις) is indeed already mentioned some years before (Id. xiv. 9), and it appears probable therefore that the city had already begun to extend itself over this quarter, though it as yet formed only an unfortified suburb. In the time of Cicero, as is evident from his description, as well as from existing remains, Neapolis had spread itself over the whole of the southern slope of the table-land, which here forms a kind of second step or underfall, rising considerably above the low grounds beneath, though still separated from the heights of Temenitis by a second line of cliff or abrupt declivity. The name of Temenitis for the district on the height seems to have been lost, or merged in that of Neapolis, which was gradually applied to the whole of this quarter of the city. But the name was retained by the adjoining gate, which was called the Temenitid Gate (Plut. Dion. 29, where there seems no doubt that we should read Τηνεμίτηρας for Μετεμίτηρας), and seems to have been one of the principal entrances to the city.

Of the buildings described by Cicero as existing in Neapolis, the only one still extant is the theatre, which he justly extols for its large size ("theatrum maximum," Verr. iv. 53). Diodorus also alludes to it as the largest in Sicily (xvi. 83), a remark which is fully borne out by the existing remains. It is not less than 440 feet in diameter, and appears to have had sixty rows of seats, so that it could have accommodated no less than 24,000 persons. The lower rows of seats were covered with slabs of white marble, and the several cunei are marked by inscriptions in large letters, bearing the name of king Hieron, of two queens, Philistis and Nereis, both of them historically unknown, and of two deities, the Olympian Zeus and Hercules, with the epithet of Εὐφραῖος. These inscriptions evidently belong to the time of Hieron II, who probably decorated and adorned this theatre, but the edifice itself is certainly referable to a much earlier period, probably as early as the reign of the elder Hieron. It was used not merely for theatrical exhibitions, but for the assemblies of the people, which are repeatedly alluded to as being held in it (Diod. xiii. 94; Plut. Dion. 38, Timol. 34, 38, &c.), as was frequently the case in other cities of Greece. The theatre, as originally constructed, must have been outside the walls of the city, but this was not an unusual arrangement.

Near the theatre have been discovered the remains of another monument, expressly mentioned by Diodorus as constructed by king Hieron in that situation, an altar raised on steps and a platform not less than 640 feet in length by 60 in breadth (Diod. xiv. 83). A little lower down are the remains of an amphitheatre, a structure which undoubtedly belongs to the Roman colony, and was probably constructed soon after its establishment by Augustus, as we find incidental mention of gladiatorial exhibitions taking place there in the reigns of Tiberius and Nero (Tac. Ann. xiii. 49; Val. Max. i. 7, § 8). It was of considerable size, the arena, which is the only part of which the dimensions can be distinctly traced, being somewhat larger than that of Verona. No traces have been discovered of the temples of Ceres and Libera or Proserpine on the height above: the colossal statue of Apollo Temenites had apparently no temple in connection with it, though it had of course its altar, as well as its sacred enclosure or τεμενος. The statue itself, which Verres was unable to remove on account of its large size, was afterwards transported to Rome by Tiberius (Suet. Tib. 74).

Immediately adjoining the theatre are extensive quarries, similar in character to those already mentioned in the cliffs of Achradina. The quarries of Syracuse (Latomiae or Latumine) are indeed frequently mentioned by ancient authors, and especially noticed by Cicero among the most remarkable objects in the city. (Cic. Verr. v. 27; Aelian, V. H. xii. 44.) There can be no doubt that they were originally designed merely as quarries for the extraction of the soft limestone of which the whole table-land consists, and which makes an excellent building stone; but from the manner in which they were worked, being sunk to a considerable depth, without any outlet on a level, they were found places of such security, that from an early period they were en-
ployed as prisons. Thus, after the Athenian expedition, the whole number of the captives, more than 7000 in number, were confined in these quarries (Thuc. vii. 86, 87; Diod. xiii. 33); and they continued to be used for the same purpose under successive despots and tyrants. In the days of Cicero they were used as a general prison for criminals from all parts of Sicily. (Cic. Verr. v. 27.) The orator in one passage speaks of them as constructed expressly for a prison by the tyrant Dionysius (15. 55), which is a palpable mistake if it refers to the Launtumia in general, though it is not unlikely that the despots may have made some special additions to them with that view. But there is certainly no authority for the popular tradition which has given the name of the Ear of Dionysius to a peculiar excavation of singular form in the part of the quarries nearest to the theatre. This notion, like many similar ones now become traditional, is derived only from the suggestion of a man of letters of the 16th century.

5. Eupoloe (Εὐπολει), was the name originally given to the upper part of the table-land which, as already described, slopes gradually from its highest point towards the sea. Its form is that of a tolerably regular triangle, having its vertex at Euryalus, and its base formed by the western wall of Achradina. The name is always used by Thucydides in this sense, as including the whole upper part of the plateau, and was doubtless so employed as long as the space was uninhabited; but as the suburbs of Tyche and Temenitis gradually spread themselves over a considerable part of the heights, the name of Eupoloe came to be applied in a more restricted sense to that portion only which was nearest to the vertex of the triangle. It is generally assumed that there subsequently arose a considerable town near this angle of the walls, and that this is the fifth quarter of the city alluded to by Strabo and those who spoke of Syracuse as a Pentapolis or aggregate of five cities. But there is no allusion to it as such in the passage of Cicero already quoted, or in the description of the capture of Syracuse by Marcellus; and it seems very doubtful whether there was ever any considerable population at this remote point. No vestiges of any ancient buildings remain within the walls; but the line of these may be distinctly traced along the top of the cliffs which bound the table-land both towards the N. and the S.; in many places two or three courses of the masonry remain; but the most important ruins are those at the angle or vertex of the triangle, where a spot named Mongibellius is still crowned by the ruins of the ancient castle or fort of Eupoloe (Εὐπολεῖον, Thuc., but the Doric form was Εὐπολεῖον, which was adopted by the Romans). The ruins in question afford one of the best examples extant of an ancient fortress or castle, designed at once to serve as a species of citadel and to secure the approach to Eupoloe from this quarter. The annexed plan will give a good idea of its general

PLAN OF THE FORT EURYALUS.

form and arrangement. The main entrance to the city was by a double gate (A.), flanked on both sides by walls and towers, with a smaller postern or sally-port a little to the right of it. The fortress itself was an irregular quadrangle, projecting about 200 yards beyond the approach to the gate, and fortified by strong towers of solid masonry with a deep ditch cut in the rock in front of it, to which a number of subterraneous passages gave access from within. These passages communicating with the fort above by narrow openings and stairs, were evidently designed to facilitate the sallies of the besieged without exposing the fortress itself to peril. As the whole arrangement is an unique specimen of ancient fortification a view is added of the external, or N. front of the fort, with the subterranean openings.

There can be no doubt that the fortress at Mon-
was repulsed by means of a strong garrison posted at Euryalus, who attacked his army in flank, while advancing to the attack of Epipolae. (Diod. xx. 29.)

Some writers on the topography of Syracuse have supposed the fortress of Mongibellus to be the ancient Hexanium, and that Euryalus occupied the site of Belvedere, a knoll or hill on the ridge which is continued from Mongibellus inland, and forms a communication with the table-land of the interior. But the hill of Belvedere, which is a mile distant from Mongibellus, though somewhat more elevated than the latter point, is connected with it only by a narrow ridge, and is altogether too far from the table-land of Epipolae to have been of any importance in connection with it; while the heights of Mongibellus, as already observed, form the key of that position. Moreover, all the passages that relate to Hexanium, when attentively considered, point to its position on the N. front of the heights, looking towards Megara and Thapsus; and Colonel Leake has satisfactorily shown that it was a fort constructed for the defence of the main approach to Syracuse on this side; a road which then, as now, ascended the heights at a point a short distance W. of the Scala Greca, where a depression or break in the line of cliffs affords a natural approach. (Leake, Notes on Syracuse, pp. 258, 342, &c.)

The gate at Hexanium thus led, in the first instance, into the suburb or quarter of Tychn, a circumstance completely in accordance with, if not necessarily required by, a passage in Livy (xxv. 24), where the two are mentioned in close connection.

It is more difficult to determine the exact position of Labdalem, where the Athenians erected a fort during the siege of Syracuse. The name is not subsequently mentioned in history, so that we have no knowledge of its relation to the fortifications as they existed in later times; and our only clue to its position is the description of Thucydides, that it stood "on the summit of the cliffs of Epipolae, looking towards Megara." It was probably situated (as placed by Goller and Mr. Great) on the point of those heights which forms a slightly projecting angle near the farmhouse now called Turgia. Its purpose was, doubtless, to secure the communications of the Athenians with their fleet which lay at Thapsus, as well as with the landing-place at Leon.

It was not till the reign of the elder Dionysius (as we have already seen) that the heights of Epipolae were included within the walls or fortifications of Syracuse. Nor are we to suppose that even after that time they became people like the rest of the city. The object of the walls then erected was merely to secure the heights against military occupation by an enemy. For that purpose he in b.c. 402 constructed a line of wall 30 stadia in length, fortified with numerous towers, and extending along the whole N. front of the plateau, from the NW. angle of Achradina to the hill of Euryalus. (Diod. xiv. 18.) The latter point must at the same time have been occupied with a strong fort. The north side of Epipolae was thus securely guarded; but it is singular that we hear of no similar defence for the S. side. There is no doubt that this was ultimately protected by a wall of the same character, as the remains of it may be traced all around the edge of the plateau; but the period of its construction is uncertain. The portion of the cliffs extending from Euryalus to Neapolis may have been thought sufficiently strong by nature; but this was not the case with the slope towards Neapolis, which was easily accessible. Yet this appears to have continued the weakest side of the city, as in b.c. 396 Himilco was able to plunder the temples in the suburb of Temenitis with apparently little difficulty. At a later period, however, it is certain from existing remains, that not only was there a line of fortifications carried along the upper escarpment as far as Neapolis, but an outer line of walls was carried round that suburb, which was now included for all purposes as part of the city. Strabo reckons the whole circuit of the walls of Syracuse, including the fortifications of Epipolae, at 180 stadia (Strab. vi. p. 270); but this statement exceeds the truth, the actual circuit being about 14 English miles, or 129 stadia. (Leake, p. 279.)

It only remains to notice briefly the different localities in the immediate neighbourhood of Syracuse, which are noticed by ancient writers in connection with that city. Of these the most important

* This must have been the fort on Epipolae taken by Dion, which was then evidently held by a separate garrison. (Plut. Dion. 29.)
is the OLYMPIUM, or Temple of Jupiter Olympus, which stood, as already mentioned, on a height, facing the southern front of Epipole and Neapolis, from which it was about a mile and a half distant (Liv. xxiv. 39), the interval being occupied by the marina plain on the banks of the Anapus. The sanctuary seems to have early attained great celebrity; even at the time of the Athenian expedition there had already grown up around it a small town, which was known as POLICHNE (ἡ Πολύχνη, Diod.), or the Little City. The military importance of the post, as commanding the bridge over the Anapus and the road to Helorus, as well as overlooking the marshes, the Great Harbour, and the lower part of the city, caused the Syracusans to fortify and secure it with a garrison before the arrival of the Athenians. (Thuc. vi. 75.) For the same reason it was occupied by all subsequent invaders who threatened Syracuse; by Himilco in B.C. 396, by Hamilcar in B.C. 309, and by Marcellus in B.C. 214. The remains of the temple are still visible: in the days of Claverius, indeed, seven columns were still standing, with a considerable part of the substructure (Cluer. Sicil. p. 179), but now only two remain, as these have long since fallen. They are of an ancient style, and belong probably to the original temple, which appears to have been built by the Geomorii as early as the 6th century B.C.

The adjoining promontory of Plemmyrium does not appear to have been ever inhabited, though it presents a table-land of considerable height, nor was it ever permanently fortified. It is evident also, from the account of the operations of successive Carthaginian fleets, as well as that of the Athenians, that the Syracusans had not attempted to occupy, or even to guard with forts, the more distant parts of the Great Harbour, though the docks or arsenal, which were situated in the inner bight or recess of the bay, between Ortygia and the lower part of Achradina, were strongly fortified. The southern height of the bay, which forms an inner bay or gulf, now known as the bay of STA MACHABAENA, is evidently that noticed both during the Athenian siege and that by the Carthaginians as the gulf of DASCOX. (Caes., Thuc. vi. 66; Diod. iii. 13.) The fort erected by the Athenians for the protection of their fleet apparently stood on the adjacent height, which is connected with that of the Olympium.

Almost immediately at the foot of the Olympium was the ancient bridge across the Anapus, some remains of which may still be seen, as well as of the ancient road which led from it towards Helorus, memorable on account of the disastrous retreat of the Athenians. They did not, however, on that occasion cross the bridge, but after a fruitless attempt to penetrate into the interior by following the valley of the Anapus, struck across into the Helorine Way, which they rejoined some distance beyond the Olympium. Not far from the bridge over the Anapus stood the monument of Gelon and his wife Demaret, a sumptuous structure, where the Syracusans were in the habit of paying heroic honours to their great ruler. It was adorned with nine towers of a very massive construction; but the monument itself was destroyed by Himilco, when he encamped at the adjacent Olympium, and the towers were afterwards demolished by Agathocles. (Diod. xi. 38, xiv. 63.)

About a mile and a half SW. of the Olympium is the fountain of CYANE, a copious and clear stream rising in the midst of a marsh: the sanctuary of the nymph to whom it was consecrated (τὸ τῆς Καυδής λείψον, Diod.), must have stood on the heights above, as we are told that Dionysius led his troops round to this spot with a view to attack the Carthaginian camp at the Olympium (Diod. xiv. 72); and the marsh itself must always have been impassable for troops. Some ruins on the slope of the hill to the W. of the source are probably those of the temple in question. [CYANE.] The fountain of Cyane is now called LA PISCIA: near it is another smaller source called Piamotta, and a third, known as IL CETALINO, rises between the Cyane and the Anapus. The number of these fountains of clear water, proceeding no doubt from distant sources among the limestone hills, is characteristic of the neighbourhood of Syracuse, and is noticed by Pliny, who mentions the names of four other noted sources besides the Cyane and the more celebrated Arethusa. These he calls Temenitis, Archidemia, Magaea, and Milicia, but they cannot be now identified. (Phin. iii. 8. 14.) None of these springs, however, was well adapted to supply the city itself with water, and hence an aqueduct was in early times carried along the heights from the interior of the city. The existence of this is already noticed at the time of the Athenian siege (Thuc. vi. 100); and the channel, which is in great part subterraneous, is still visible at the present day, and conveys a stream sufficient to turn a mill situated on the steps of the great theatre.

A few localities remain to be noticed to the N. of Syracuse, which, though not included in the city, are repeatedly alluded to in its history. LEON, the spot where the Athenians first landed at the commencement of the siege of Syracuse (Thuc. vi. 97), and where Marcellus established his winter quarters when he found himself unable to carry the city by assault (Liv. xxiv. 59), is probably the little cove or bay about 2 miles N. of the Scala Greca: this is not more than a mile from the nearest point of Epipole, which would agree with the statement of Thucydides, who calls it 6 or 7 stadia from thence: Livy, on the contrary, says it was 5 miles from Hexapylum, but this must certainly be a mistake. About 3 miles further N. of the promontory of Taormina (ἡ Ιδαιος, now called Mornium), a low but rocky peninsula, united to the mainland by a sandy isthmus, so that it formed a tolerably secure port on its S. side. On this account it was selected, in the first instance, by the Athenians for their naval camp and the station of their fleet, previous to their taking possession of the Great Harbour. (Thuc. vi. 97.) It had been one of the first points on the Sicilian coast occupied by Greek colonists, but these speedily removed to Megara (Thuc. vi. 4); and the site seems to have subsequently always remained uninhabited, at least there was never a town upon it. It was a low promontory, whence Virgil appropriately calls it 'Thapsus jacens.' (Virg. Aen. iii. 689; Ovid, Fast. iv. 477.) About a mile inland, and directly opposite to the entrance of the isthmus, are the remains of an ancient monument of large size, built of massive blocks of stone, and of a quadrangular form. The portion now remaining is above 20 feet in height, but it was formerly an temple, as evidenced by a column, whence the name by which it is still known of L'Aquiglia, or 'the Needle.' This monument is popularly believed to have been erected by Marcellus to commemorate the capture of Syracuse; but this is a mere conjecture, for which there is no foundation. It is probably in reality a sepulchral
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(Syracuse) and the leading features are so clearly marked by nature that they could not fail to be recognised. But the earlier descriptions by Fazello, Bonanni, and Mirabella, are of little value. Cluverius, as usual, investigated the subject with learning and diligence; and the ground has been carefully examined by several modern travellers. An excellent survey of it was also made by British engineers in 1808; and the researches and excavations carried on by the duke of Serra di Falco, and by a commission appointed by the Neapolitan government in 1839 have thrown considerable light upon the extant remains of antiquity, as well as upon some points of the topography. These have been discussed in a separate memoir by the architect employed, Savoreto Cavallari, and the whole subject has been fully investigated, with constant reference to the ancient authors, in an elaborate and excellent memoir by Col. Lenke. The above article is based mainly upon the researches of the last author, and the local details given in the great work of the duke of Serra di Falco, the fourth volume of which is devoted wholly to the antiquities of Syracuse. (Fazello, de Reb. Sic. iv. 1; Bonanni, Le Antiche Sirausse, 2 vols. fol. Palermo, 1717; Mirabella, Dedicazione della Pianta dell’antiche Siracusa, reprinted with the preceding work; Cluver, Sicil. i, 12; D’Orville, Sicula, pp. 175—202; Smyth’s Sicily, pp. 162—176; Swinburne, Travels in the Two Sicilies, vol. ii. pp. 318—346; I. Haare, Classical Tour, vol. ii. pp. 140—176; Leake, Notes on Syracuse, in the Transactions of the Royal Society of Literature, 2nd series, vol. iii. pp. 239—354; Serra di Falco, Antichità della Sicilia, iv. vol.; Cavallari, Zur Topographie von Syrakus, 8vo. Göttingen, 1845.)

SYRACUSE (Σyracusa, Herod. iv. 123), a considerable river of European Sarmatia, which flowed from the country of the Thyssagetae through the territory of the Maeotae, and discharged itself into the Palus Maeotis. Modern geographers have variously attempted to identify it. Romell (Geogr. of Herod. p. 90) considers it to be one of the tributaries of the Wolga. Gatterer (Comment. Soc. Göt. xiv. p. 36) takes it to be the Donetz, whilst Reichard identifies it with the Irritz, and Linder (Syrthien, p. 66) with the Don itself. (T. H. D.)

SYRIA (Συρία: Eth. Σύροι), the classical name for the country whose ancient native appellation was Aram, its modern Est-Slam.

I. Name.—The name Aram (אaram), more comprehensive than the limits of Syria Proper, extends, with several qualifying adjuncts, over Mesopotamia and Chaldæa. Thus we read (1) of Aram of the two rivers, or Aram Naharaim (אaram נחרaim, LXX. τὴν Μεσοποταμίαν, Gen. xxiv. 10), equivalent to Pulu-Aram, or the Phœnic of Aram (אaram פניק, LXX. τῆς Μεσοποταμίας Συρίας, Gen. xxiv. 20, xxvii. 2, 5, 6, 7, xxxi. 18), but comprehended also a mountain district called "the mountains of the east" (Num. xxii. 5, xxxii. 7; Deut. xxiii. 4).

(2.) Aram Sobah (אaram שבף, LXX. Σαβάθ, 1 Sam. xiv. 47; 2 Sam. viii. 3, x. 6, 8). (3.) Aram of Damascus (אaram דמשק, LXX. Συρία Δαμασκοῦ, 2 Sam. viii. 5). (4.) Aram Beth-Rehob (אaram בתי-רほう, LXX. Ποιεθ, 2 Sam. x. 6, 8).

(5.) Aram Maacah (אaram מכה, LXX. Μακάχ, 1 Chron. xix. 6). Of these five districts thus distinguished, the first has no connection with this article. With regard to the second, fourth, and fifth, it is doubtful whether Sobah and Rehob were in Mesopotamia or in Syria Proper. Gesenius supposes the empire of Sobah to have been situated north-east of Damascus; but places the town, which he identifies with Nesebin, Nisibis, and Antiochia Mygdoniae, in Mesopotamia (Lex. s. v.; and Μακάχ, 2 Sam. x. 6, 8) seems rather to imply that Rehob was in Mesopotamia, Soba and Maacha in Syria Proper; for, in
the former passage, we have the Aramites of Beth-Rehob, and the Aramites of Sela, and the king of Maacah,—in the latter, Arama Naharin = Mesopotamia, and Aram Maacah and Zobah; from which we may infer the identity of Beth-Rehob and Mesopotamia, and the distinction between this latter and Maacah and Zobah: and again, the alliance between Hadadezer, king of Zobah, and the Aramites of Damascus (2 Sam. viii. 3—6; 1 Chron. xix. 3—6) would imply the contiguity of the two states; while the expedition of the former "to recover his border," on which he was urged upon at the triumph of David (ver. 3), during which David attacked him, would suggest a march from west to east through Syria, rather than in the opposite direction through Mesopotamia.

With regard to the origin of the name Aram, there are two Patriarchs in the early genealogies from whom it has been derived; one the son of Shem, the progenitor of the Hebrew race, whose other children Us, Assur, Arphaxad, and Lud, is represented by the king's races or races contiguous to Syria; while Us, the first-born son of Aram, apparently gave his name to the native land of Job, at a very early period of the world's history. (Gen. x. 22, 23.) The other Aram was the grandson of Naor, the brother of Abraham, by Keturah, whose brother Haz is by some supposed to have given his name to the country of Job, as it can scarcely admit of a doubt that the third brother, Res, was the patriarch from whom the neighbouring district took its name. (Gen. xxii. 20, 21; Job i. 1, xxii. 2.) But as we find the name Aram already applied to describe the country of Bethuel and Laban, the uncle and cousin of the later Aram, it is obvious that the country must have derived its name from the earlier, not from the later patriarch. (Gen. xxvi. 5, xxvii. 5, &c.)

The classical name Syria is commonly supposed to be an abbreviation or modification of Assyria, and to date from the period of the Assyrian subjugation of the ancient Aram; and this account of its origin is supported by the fact that the name Syria does not occur in Homer or Hesiod, who speak of the inhabitants of the country under the name of Arimi, (eir 'Apaious, Hom. II. ii. 378, Hes. Theog. v. 304.), in connection with the myth of Typhon, recorded by Strabo in describing the Orontes [Orontes]; and this writer informs us that the Syrians were called Aramari or Arimi (i. p. 42, xii. p. 627, xvi. pp. 784, 785), which name was, however, extended too far to the west or north by other writers, so as to comprehend Cilicia, and the Sarc of Scythia. (See Bochart, Geog. Sac. lib. ii. cap. 6.) Hereodes, the earliest extant writer who distinctly names the Syrians, declares the people to be identical with the Assyrians, where he is obviously speaking of the latter, making the former to be the Greek, the latter the barbarian name (vi. 63); and this name he extends as far south as the confines of Egypt,—placing Sidon, Azotus, Caditya, and, in short, the Phoenicians in general, in Syria (ii. 12, 158, 159), calling the Jews the Syrians in Palestine (i. 104); and as far west as Asia Minor, for the Cappadocians, he says, are called Syrians by the Greeks (i. 72), and speaks of the Syrians about the Thermodon and Parthenius, rivers of Bithynia (i. 104). Consistently with this early notice, Strabo, at a much later period, states that the name of Syria formerly extended from Babylonia as far as the gulf of Issus, and thence as far as the Euxine (xvi. p. 767); and in this wider sense

the name is used by other classical writers, and thus includes a tract of country on the west which was not comprehended within the widest range of the ancient Aram.

II. Natural boundaries and divisions. — The limits of Syria proper, which is now to be considered, are clearly defined by the Mediterranean on the west, the Euphrates on the east, the range of Aram and Taurus on the north, and the great Desert of Arabia on the south. On the west, however, a long and narrow strip of coast, commencing at Maacah into the road of the Tyrians, and running through the mountains of Lower Carmel, was reckoned to Phoenicia, and has been described under that name. In compensation for this deduction on the south-west, a much more ample space is gained towards the south-east, by the rapid trend away of the Euphrates eastward, between the 36th and 34th degree north lat., from near the 38th to the 41st degree of east longitude, thereby increasing its distance from the Mediterranean sea, from about 100 miles at Zaugna (6iir), to 250 miles at the boundary of Syria, so that the whole area of this part of the northern extremity of the Iasian Seas (Gulf of Iskanderun), near Issus itself, the Aramans Mora (Arama Dugh), a branch of the Taurus, runs off first in a northern direction for 18 miles, then north-east for 30 more, until it joins the main chain (Dardan Dugh), a little westward of Maacah, from whence it runs due eastward to the Euphrates. The southern line cannot be accurately described, as being marked only by an imaginary line drawn through an interminable waste of sand. This irregular trapezium may now be subdivided.

For the purposes of a physical description, the ranges of Lebanon and AntiLibanus may be assumed as landmarks towards the south, while the river Orontes affords a convenient division in the geography of the country towards the north; for the valley of the Orontes may be regarded as a continuation northward of the great cvoee of Cossyria, the watershed being in the vicinity of Bsalbek, so that "this depression extends along the whole western side of the country, having on its north and south ends, nearly 6 degrees of latitude, an almost continuous chain of mountains, from which numerous offsets strike into the interior in different directions." (Col. Chesney, Expedition for the Survey of the Euphrates and Tigris, vol. i. p. 384.)

1. The western range.—Where the range of Aramans meets the coast at the Gulf of Iskanderus, near the river Issus, it leaves only a narrow pass between its base and the sea, formerly occupied by the Armenian, Syrian, or Aonianian gates of the various geographers, which will be again referred to below. This range then advances southwards under various names, approaching or receding from the coast, and occasionally throwing out bold headlands into the sea, as at Ras Khanzer, Ras Bosot (Posidium Prom.), Ras-esh-Shakeh, &c. The part of the chain north of the Orontes is thus described by Col. Chesney (p. 384): "The base of the chain consists of masses of serpentine and shaggy rocks, rising abruptly from plains on each side, and supporting a tertiary formation, terminating with bold rugged peaks and conical summits, having at the crest an elevation of 5387 feet. The sides of this mass are occasionally furrowed by rocky fissures, or broken into valleys, between which there is a succession of rounded shoulders, either protruding through forests of pines, oaks, and larches, or diversified by the arbutus, the myrtle, oleander, and other shrubs. Some basalt
appears near Ayas, and again in larger masses at some little distance from the NE. side of the chain. . .Southward of Baalbek the chain becomes remarkable for its serrated sides and numerous summits, of which the Akkama Tagh shows about fifteen between that place and the valley of the Orontes." The sharp ridge of Jebel Khoms terminates in the rugged and serrated peak of Jebel Anfar which overlooks the sea, and separates the Gulf of Iskenderun from the Gulf of Antioch. South of this is Jebel Musa, the Mona Piersia of classic writers, a limestone escarpment from Mount Khoms, and itself imperfectly connected with the other classical mountain, Caesar, by the lower range of Jebel Sima. A little to the south of the embouchure of the Orontes, Mount Casius reaches an elevation of 5699 feet, composed of supra-cretaceous limestone, on the skirts of which, among the birch and larch woods, are still to be seen the ruins of the temple, said to have been consecrated by Cronus or Ham (Ammiannus Marcell. xxii. 14), while the upper part of its cone is entirely a naked rock, justifying its native modern name Jebel-el-Akra (the bald mountain). From this point the mountain chain continues southward, at a much lower elevation, and receding further from the coast, throws out its roots both east and west, towards the Orontes on the one side and the Mediterrenean on the other. The general name of Jebel Anfar from the tribe that inhabits it, is distinguished in its various parts and branches by local names, chiefly derived from the towns and villages on its sides or base. The southern termination of this range must be the intervening plains which Pliny places between Libanus and Bagylus ("interairesentes campi"), on the north of the former. (Thn. v. 20.) These plains Shaw finds in the Jeeme (fruitful), as the Arabs call a comparatively level tract, which "commences a small lake of Muggezul, and ends at Sunnahrah, extending itself all the way from the sea to the eastward, sometimes five, sometimes six or seven leagues, till it is terminated by a long chain of mountains. These seem to be the Mons Bargsyls of Pliny." Sunnahrah he identifies with Sinyra,—which Pliny places in Cœle-syria at the northern extremity of Mount Libanus,—but remarks that, as Sunnahrah is in the Jeeme, 2 leagues distant from that mountain, this circumstance may have misled other writers. We fall in with Area, where Mount Libanus is remarkably broken off and discontinued. (Shaw, *Travels in Syria*, pp. 268, 269, 4to ed.) We here reach the confines of Phœnicia, to which a separate article has been devoted, as also to Mount Lebanon, which continues the coast-line to the southern extremity of Syria.

2. Cœle-syria, and the valley of the Orontes. — Although the name of Cœle-syria (Hollow Syria) is sometimes extended so as to include even the coast of the Mediterranean—as in the passage above cited from Pliny—from Seleucia to Egypt and Arabia (Strabo, *ubi infra*), and especially the prolongation of the southern valley along the crevass of the Jordan to the Dead Sea (see *Ireland, Palæstina*, pp. 103, 458, 607, 774), yet, according to Strabo, the name properly describes the valley between Libanus and Anti-libanus *(xxi. 2. § 21)*, now known among the natives as El-Bâkîa *(the deep plain)*. "Under this name is embraced the valley between Lebanon and Anti-Lebanon, from El-Bâkîa southward; including the villages on the declivities of both mountains, or rather at their foot: for the eastern declivity of Lebanon is so steep as to have very few villages much above its base; and the western side of Anti-Lebanon is not more inhabited. Between Zelah and its suburb, Mœlloha, a stream called El-Bârdâny descends from Lebanon and runs into the plain to join the Litâny. The latter river divides the Bâkîa from north to south; and at its southern end passes out through a narrow gorge, between precipices in some places of great height, and finally enters the Litâny, where it is called Kishineyeh." *(Leonettes)*. To the north of the Bâkîa is the Merj *Agûn,* *(meadow of the springs)*, "between Belâb Belâbêrah and Wady-et-Teim, on the left of the Litâny. Here Lebanon and Anti-Lebanon come together, but in such a manner that this district may be said to separate rather than to unite them. It consists of a beautiful fertile plain, surrounded by hills, in some parts high, but almost everywhere arable, until you begin to descend towards the Litâny. The mountains further south are much more properly a continuation of Lebanon than of Anti-Lebanon." *(Dr. Eli Smith, in *Biblical Researches*, vol. iii. Appendix B. pp. 136, 140.)* This then is the proper termination to the south of Cœle-syria. The Merj *Agûn* terminates in the Erdî-et-Halek, which is traversed by the several tributaries of the Jordan, and extends as far south as the Bahir-et-Halek. *(Samachonites Laco; Palæstina*, pp. 521, 522.)* This range now to the watershed. Baalbek gives its name to the remainder of the Bâkîa, from the village of Zelah northward *(Smith, *ut sup. p. 143.)*, in which direction, as has been stated, the remotest sources of the Orontes are found, not far from Baalbek, which lies in the plain nearer to the range of Anti-libanus than to Lebanon. *(Orontes; Helipolises).* The copious fountain of Labeb is about 10 miles north-east of Baalbek; and this village gives its name to the stream which runs for 12 miles through a rocky desert, until it falls into the basin of a much larger stream at the village of Er-Rus or Ain Zerka, where is the proper source of the Orontes, now El-Aci. The body of water now "becomes at least threefold greater than before, and continues in its rugged chasm generally in a north-easterly course for a considerable distance, until it passes near Ribeck," then runs north through the valley of Homs, having been fed on its way by numerous streams from the ranges of Lebanon, Anti-libanus, and Anti-libanus, drawing the slopes of Jebel Anfar from it, and forming as it approaches Homs the Bahir-et-Kadès, which is 6 miles long by about 2 wide. *(Chesney, *ut sup. p. 394; Robinson, *Journal of the R. G. S.* vol. xxiv. p. 32.)* Emerging from the lake, it waters the gardens of Homs about a mile and a half to the west of the town, then running north to Er-Rustan, where is a bridge of ten arches, it is turned from its direct course by Jebel Arboln on its left bank, round the roots of which it sweeps almost in a semicircle, and enters Hamak, where it is crossed by a bridge of thirteen arches. It now continues its course north-west for about 15 miles to Kulaat-es-Sejar (Larissa), then due west for 8 miles, when it turns due north, and so continues to the Jîar Hâlid mentioned below. About 20 miles below Larissa it passes Kulaat-em-Medâlik (Apa-meia) on its right bank, distant about 2 miles; a little to the north of which it receives an affluent from the small lake El-Tel, remarkable for its abundance of black-fish and carp (Burchhardt, *Syria*, p. 143; Chesney, p. 395), then, running through Wady-et-Ghab, enters the Birket-el-Houash, 8 miles
north of Aqurnia, where its impetuosity is curbed and its waters dissipated in the mora-sea, so that it flows off in a diminished stream to Jisr Shaykh, to be again replenished in its course through the plain of 'Unuk by other affluents, until it reaches its northernmost point at Jisr Hadid (the Iron Bridge), a little below which it winds round to the west, and about 5 miles above Antioch receives from Bahir-el-Abiad (the White Sea) the Naher-el-Kovshit, a navigable river, containing a greater volume of water than the Orontes itself. It now flows to the north of Antioch and the famous groves of Daphne, through an exceedingly picturesque valley, in a south-west course to the sea, which it enters a little to the south of Solicia, after a circuitous course of about 200 miles, between 34° and 36° 15' of north latitude, 36° and 37° of east longitude.

3. Anti LIBANUS AND THE EASTERN RANGE. — The mountain chain which confines Coele Syria on the east is properly designated Anti Libanus, but it is far from being the most striking of the north and south declivities, which confine the valley of the Orontes and the Jordan valley respectively. Anti Libanus itself, now called Jebel-et-Shurkheh (Eastern Mountain), which is vastly inferior to Libanah both in majesty and fertility, has been already described, as has also its southern prolongation in Mount Hermon, now Jebel-et-Sheikh, sometimes Jebel-et-Telye (the Snow Mountain). [ANTI LIBANUS ] The northern chain, on the east of the Orontes valley, has not been sufficiently surveyed to admit of an accurate description, but there is nothing striking in the height or general aspect of the range, which throws out branches into the great desert, of which it forms the western boundary.

4. THE EASTERN DESERT. — Although for the purposes of a geographical description the whole country east of the mountain chains above described may be regarded as one region, and the insufficient materials for a minute and accurate survey make it convenient so to regard it, yet it is far from being an uniform flat, presenting throughout the same face and soil, but is diversified bysuccessions of hills and valleys, which often present large fertile tracts of arable land, cultivated in many parts by a hardy and industrious race of inhabitants. By far the richest of these is the plain of Damascus (El-Ghlatah), at the foot of the east declivity of Anti Libanus, the most excellent of the four earthly paradises of the Arabian geographers. (Dr. Eli Smith, in Bib. Rev. vol. iii. Appendix. P. 147.) It owes its beauty, not less than its fertility, to the abundance of water conveyed to it in the united streams of the Barada and the Phegh, which, issuing together from the eastern roots of Anti Libanus, and distributed into numerous rivulets, permeate the city and its thousands of gardens, and finally lose themselves in the sea of the Plain, Bahir-el-Merj, which the exploration of a recent traveller has found to consist of two lakes instead of one, as has been hitherto represented in all modern maps. (Porter, Five Years in Damascus, 1853, vol. i. pp. 377–382, and map.) Indeed, so much fresh light has been thrown on the south-west of Syria by Mr. Porter's careful surveys, that the geography of the whole country will have to be greatly modified in all future maps, as we are now, for the first time, in a position to define with some degree of accuracy the limits of several districts mentioned both by sacred and classical writers, whose relative position even has hitherto been only matter of doubtful conjecture. The statements of Burckhardt, who has hitherto been the sole authority, require considerable correction.

The Barada, the ancient Abana, from its rise in Anti Libanus, near the plain of Zebdany to its termination in the Sonth and East Lakes, is computed to traverse a distance of 42 miles, and to water a tract equal to 311 square miles, inhabited by a population of 150,000 souls, or an average of 452 to every square mile, including Damascus and its suburbs. "The prevailing rock of the mountains through which it flows is limestone. In the higher regions it is hard and compact, but near Damascus soft and chalky, with large nodules of flint intermixed. Fossil shells and corals in great variety are found along the central chain of Anti Libanus, through which the river first cuts. In the white hills near Damascus are large quantities of ammonites. At Suk Handi Barada (near its source) is a vast bed of organic Trachonites, round which they are grouped [Trachonites], particularly as this part of the country may be regarded as debatable ground between Syria, Arabia, and Palestine.

Turning now to the north of Damascus and the east of the mountain range, the country between this city and Aleppo offers nothing worthy of particular notice; indeed its geography is still a blank in the map of Syria, except its western side, which is traversed by the Huj road, the most northern part
of which has been described by Burckhardt, and its southern by the less enterprising and more accurate Porter, in more recent times. (Burckhardt, Syria, p. 121, &c.; Porter, Damascus, vol. ii. p. 350, &c.)

The northern part of Syria is now comprehended in the pushaeh of Aleppo. It is bounded on the east by the Euphrates, and on the north and west by the mountain chains of Taurus and Antaeus, the former of which throws off other diverging branches to the south, until they ultimately flank the valley of the Orontes on the east, so continuing the connection between Antilbamus and its parent stock. Aleppo itself is situated in a rich and extensive plain, separated on the east by undulating hills from the almost unoccupied country, which consists of a level sheep-track, extending from thence to the Euphrates. The sandy level of this Syrian desert is, however, diversified by occasional ranges of hills, and the plateaus are of various elevation, rising a little west of the town of Aleppo to a height of 1500 feet above the Mediterranean, and thence descending suddenly to the east and much more gradually to the west. It is on one of these ranges in the heart of the desert, northeast of Damascus, that Palmyra is situated, the only noticeable point in all the dreary waste, which has been described in an article of its own [Palmyra].

The tract between Damascus and Palmyra has been frequently explored by modern travellers, as well as the ruins themselves; but there is no better account to be found of them than in Mr. Porter's book, already so frequently referred to (vol. i. pp. 149-254; compare Irby and Mangles, pp. 257-276).

III. Ancient geographical divisions.—The earliest classical notice of Syria, which could be expected to enter into any detail, is that of Xenophon in his Anabasis. Unhappily, however, this writer's account of the march of Cyrus through the north of Syria is very brief. The following notes are all that he offers for the illustration of his ancient geography. In the ancient geographical division, Syria he mentions as the last city of Cilicia, towards Syria. One day's March of 5 parasangs brought the army to the gates of Cilicia and Syria; two walls, 3 stadia apart, the river Ceros (Keporus) flowing between, drawn from the sea to the precipitous rocks, fitted with gates, allowing a very narrow approach along the coast, and so difficult to force, even against inferior numbers, that Cyrus had thought it necessary to send for the fleet in order to enable him to turn the flank of the position, which was abandoned by the general of Artaxerxes. One day's march of 5 parasangs brought them to Myriandrus (Myriandros), a mercantile city of the Phoenicians, on the sea. Four days' march, or 20 parasangs, to the river Chalus (Xalasse), abounding in a fish held sacred by the Syrians. Six days, or 30 parasangs, to the fountains of the Daradax (al. Darles, Adamant), where were palaces and parks of Belus, governor of Syria. Three days, 15 parasangs, to the city Thapsacus on the Euphrates (Anab. i. 4. §§ 4-18). It is to be remarked that the 9 days' march of 50 parasangs beyond this is said by Xenophon to have led through Syria, where he uses that term of the Aram Naharin, of the Scriptures, equivalent to Mesopotamia. Of the places named by the historian in Syria Proper, Issus has been fully described [Issa'h]. The position of the Cilician and Syrian gates is marked by the narrow passage left between the base of the Aramus and the sea, where the ruins of the town are separated by an interval of about 600 yards, still preserve the tradition of the fortifications mentioned in the narrative. The Cerus, however, now called the Merkez-su, appears to have been diverted from its ancient channel, and runs to the sea in two small streams, one to the north of the northern wall, the other to the south of the southern. The site of Myriandrus has not yet been positively determined, but it must have been situated about half-way between Iskanderin (Alexandria) and Arvad (Rho- sus), as Strabo also intimates (see below). From this point the army must have passed the Aramus by the Belbain pass, and have marched through the plain of 'Umk, north of the lake of Antioch, where three fordable rivers, the Labatosis (Kura-su), the Oeno- parus (Aswidual), and the Arceansus (Afrin), must have been crossed on their march; which, however, are unnoticed by the historian. The river Chalus, with its sacred fish, is identified with the Chalib or Komeik; the river of Aleppo, the principal tributary to which in the mountains is still called Bobaklu- su, or Fish-river. The veneration of fish by the Syrians is mentioned also by Diodorus, Lucian, and other ancient writers. (Aipsworth, Travels in the Track of the Ten Thousand, pp. 57-65.) The source of the river Daradax, with the palaces and parks of Belesus, 30 parasangs, or 90 geographical miles, from Chalus, is marked by an ancient site called to the present day Bullis, peculiarly positioned with regard to the Euphrates, and at a point where that river would be first approached on coming across Northern Syria in a direct line trending a little southward, and corresponding at the same time with the distances given by Xenophon. (Ainsworth, l. c. p. 66.) The ruins of a Roman castle, built upon a mound of ruins of greater antiquity, doubtless preserve the site of the satrap's palace; while the rich and productive alluvial soil of the plain around, covered with grasses, flowering plants, jungle, and shrubs, and abounding in game, such as wild boars, francolins, quails, hounds, &c., represents the very large and beautiful paradise; the river Daradax, however, is reduced to a canal cut from the Euphrates, about a mile distant, which separated the large park from the mainland; and Mr. Ainsworth thinks that the fact of the fountain being 100 feet wide at its source, "tends to show that the origin of a canal is meant, rather than the source of a river" (p. 67. n. 1). Thapsacus is described in a separate article. [Thapsacus.]

For more full, but still unsatisfactory, is the description of Syria given by Strabo, a comparison of which with the later notices of Pliny and Ptolomy, illustrated by earlier histories and subsequent Itineraries, will furnish as complete a view of the classical geography of the country as the existing materials allow. The notices of Phoenicia, necessarily intermingled with those of Syria, are here omitted as having been considered in a separate article [Phoe- nicia]. On the north Syria was separated from Cilicia by Mons Ammonis. From the sea at the gulf of Issus to the bridge of the Euphrates in Commagene was a distance of 1400 stadia. On the east of the Euphrates, it was bounded by the Scenite Arabs, on the south by Arabia Felix and Egypt, on the west by the Egyptian sea as far as Issus (xvi. p. 749). He divides it into the following districts, commencing on the north: Commagene; Scona of Syria; Cilicia; Syria; Phoenice on the coast; Judaea inland. Commagene was a small ter- ritory, having Samosata for its capital, surrounded by a rich country. Scona, the fortress of Mesopo-
SYRIA.

tamia, was situated at the bridge of the Euphrates in this district, and was assigned to Commagene by Pompey. Seleucus, otherwise called Tetrapolis, the best of the before-named districts, was subdivided according to the number of its four principal cities, Seleucia of Pieria, Antioch, Antiochis, and Labois. The Orontes flowed from Coele-syria through this district, having to the east the cities of Bambycye, Beroea, and Heraclea, and the river Euphrates. Heraclea was 20 miles distant from the temple of Athena at Cyrene. This gave its name to Cyrene, which extended as far as Antiochis to the south, touched the Ammon on the north, and was subdivided with Commagenus on the east. In Cyrene were situated Gindarus and its capital, and near it Heraclea. Contiguous to Gindarus lay Pagrace of Antiochis, on the Ammon, above the plain of Antioch, which was watered by the Arcethus, the Orontes, the Labotes, and the Oenopara, in which was also the camp of Meneager; above these lay the table mount, Tripaze. On the coast were Seleucia and Mount Pithia, attached to the Ammon, and Rhosus (Porthous), between Issus and Seleucia. South of Antiochis was Apsa, lying inland; south of Seleucia Mount Caracrites and the former was divided from Seleucia by the embouchure of the Orontes and the rock-temple of the Orontes; then Posidum a small town, Heraclea, Labois, &c. The mountains east of Libanus, sloping gradually on their west side, had a steeper inclination on the east towards Apsa (named by the Macedonian Pheii) and the Chersonese, as the rich valley of the Orontes about that city was called, Conterminous with the district of Apamene, on the east, was the country of the Plain of the Armenian Parapotamia, and Chaloes, extending from the Masyas; while the Sceute Arabs also occupied the southern part, less wild and less distinctively Arab in proportion as they were brought nearer by position to the influences of Syrian civilization. (Ibid. pp. 749—753.) Then follows the description of the east, which belongs to Phœnicia (sup. p. 606). and his extraordinary mis-statement about Libanus and Antilibanus (p. 753) alluded to under those articles. According to this historian, the western termination of Libanus was on the coast, a little to the south of Tripoli, at a place called Πε ντάρων, while Antilibanus commenced at Solot. The two ranges then run parallel towards the east, until they terminated in the mountains of the Arabsians, above Damascus, and in the two Trachonitis. Between these two ranges lay the great plain of Coele-syria, divided into several districts, the width at the sea 200 stadia, the length inland about double the width; fertilized by rivers, the largest of which was the Jordan, and having a lake called Gennascusus. (The Chrysorhoas, which rises near Damascus, was almost wholly absorbed in irrigation. The Lybes and Jordan were navigated by the Arabsians. The westernmost of the plains, along the sea-board, was called Macra (Μακρα παρα), next to which was Masaas, with a hilly district in which Chelcis was situated as a kind of acropolis of the district, which commenced at Lassion and Libania. This hilly formation of the coast was held by the Ineaurus and Arabs (Πυθωρα). Above Masaas was the famed Plain (Ανάδου Βασάλας) and the country of Damascus, followed by the Trachonitis, &c. (pp. 755, 756). This very confused and inaccurate description has been sufficiently corrected in the account above given of the Physial Geo-
of the monstros Atarcati, the Derecto of the Greeks); Chalcois ad Belum, which gave its name to the region of Chalcedene, the most fertile in Syria; then Cyrrhus, named from Cyrrhus; the Gazatae, Gilead, Gabini; two Archaei, the named Grumus-
comnus; the Eunoches; Hylatia, the Iunianus and their kindred Bastarveri; the Mariamitani, the
tetarchy of Mammises, Paradisus, Paphes, Pinarites; two other Seleuciae, the one at the Ephrates, the
other at Belus; the Cardytenses. All these he places in Coele-syria: the towns and peoples enumerated
in the rest of Syria, omitting those on the Ephrates, which are separately described, are the
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not intend to say that all these towns were on the river. The castle of Oromus, now called Birbec-Jik and Port William, is Urma (No. 1 in the list), to the west of which, not far from Aín Tab, is the small village of Aral, Aralitis (No. 2). (Cheesney, p. 419.)

vi. Seleucia (§ 15). 1. Gephyra. 2. Gindarua. 3. Imma. The Selene of Belqensu comprehended a small part only of that district described under the same name by Strabo, probably that tract of coast to the north of the Orontes, in which Seleucia of Pieria was situated. [Seleucia; Seleucia Piera].

vii. Causioitis (§ 16). 1. Antioch. and the Orontes. 2. Daphne. 3. Echalle. 4. Andea (al. Lydia). 5. Selene ad Blemum. 6. Lareina. 7. Eipheneia. 8. Raphaneae. 9. Antaradus. 10. Maranua. 11. Mariane. 12. Mannaga. This district comprehended the coast from the mouth of the Orontes to Aradas, so including part of Phoenicia, while to the east it extended as far as the Orontes; thus corresponding nearly with the pastoral of Tripoli in the modern division of the country. This also was part of Belqensu's Seleucia, in which he places Antioch. Of the towns cited, 7, 6, 5, 1, 2 were situated at or near the Orontes; 8, 9, and 10 on the coast (see under the names) 3, 4, 11, and 12 have not been identified.

viii. Chaldonitis (§ 17). 1. Thuru. 2. Acrarua (al. Acraria). 3. Derbiana. 4. Chalbion. 5. Selene, and, by the Ephrathae, 6. Barbarissus. 7. Aith. Chaldonitis received its name from No. 4 in the list of cities, afterwards called Beroco by Belqensu Nicater, and so designated by Strabo, situated about half-way between Antioch and Herapolis. [Beroco, No. 3.] This fixes the district to the east of Causioitis, in the pastoral of Aleppo, whose renowned capital called in Arabic Chalk, is the modern representative of Chalbion, which had resumed its ancient name as early as the time of Belqensu, unless it had rather retained it throughout among the natives. The district extended from the Orontes to the Ephrathae. The sites have not been identified.

ix. Chaldei (§ 18). 1. Chalde. 2. Asaphelidarea. 3. Tolumbeza. 4. Maronias. 5. Corea. This district lay south of Aleppo, and therefore of Chaldonitis, according to Peacock (Observations on Syria, p. 149), which is confirmed by the existence of Kannahin, which he takes to be identical in situation with Chalde, and which, among Arab writers, gives its name to this part of Syria, and to the gate of Aleppo, which leads in this direction. [Chaldei, No.1].


xi. Laodimene (§ 20). 1. Schemia Laodicea. 2. Pamodas. 3. Jarada. To the south of the town r, higher up the Orontes, also comprehended in the Seleucia of Strabo. No. 1 is identical with Strabo and Pliney's Laodicea ad Libanum, placed by Mr. Porter and Dr. Robinson at Tell Nihy Minidum on the left bank of the Orontes, near Lake Homs, Parabiass (2), still marked by a pyramid, on which are represented hunting scenes. (See above, p. 495, §1. Orontes.) Dr. Robinson so nearly agrees with this identification as to place Parabiass at Jauel-el-Kudim, which is only a few miles distant from the pyramid of Harmal to the east. (Robinson, Bib. Res. 1832, p. 556; Porter, Five Years in Damascus, vol. ii. p. 339.) Jabalos (3) is distinctly marked by Yabraud on the coast of Antihbarn. A town mentioned by writers of sacred geography as an episcopal city in the fourth century, a distinction which it still retains.

xii. Phoenicia, inland cities (§ 21). 1. Areza. 2. Palsuphobias. 3. Gaba. 4. Caesarea Pamis. These have been noticed under the articles Pho-


nath. The statement of the geographer that these were the cities of the Decapolis, preceding, as it does, the enumeration of eighteen cities, can only be taken to mean that the ten cities of the Decapolis were comprehended in the list, to it by the geographer, might be regarded as situated in that region. It is remarkable, too, that the name Coele-Syria is here used in a more restricted and proper sense than at the heading of the chapter under consideration, where it is equivalent to Syria in its widest acceptation. According to Flinn the nine cities marked by italics in the above list, with the addition of Raphana, apparently the Raphanae of Belqensu in Causioitis, properly constituted the cities of the Decapolis, according to most authorities. These and the remaining cities require a very large district to be assigned to this division of the country, comprehending the whole length of the Euphrates, i.e. Coele-Syria Proper, from Heliopolis (1) (Baalbek) to Philadelphia (17) (Ammon), and in width from Damascus almost to the Mediterranean. Abila of Lyssanna (2), has only lately been identified, and attracted the notice which it deserves, as the capital of the tetrarchy of Abila, mentioned by St. Luke, in connection perhaps with this same Lyssanna, whose name seems attached to it by the geographer. (St. Luke, iii. 1.) It is situated in the heart of Antihbarn, on the north side of the river Larcada, where the remnants of antiquity and some inscriptions leave no doubt of the identity of the site. (De Sauny, Voyage autour de la Mer Morte, vol. ii. pp. 593–604; Porter, Damascus, vol. i. pp. 13. 102, 261–273; Robinson, Bib. Res. 1832, pp. 479–484.)


myra is situated, but which is almost a blank on the map, so as to defy all attempts to identify the sites. (Robinson, Bib. Res. 1832, § 26.) 1. Germa. 2. Elera. 3. Nelea. 4. Arauma. This district will be best considered in connection with Trachonitis. [G.W.]

IV. History.—The earliest accounts which we possess of Syria represent it as consisting of a number of independent kingdoms. Thus we hear of the kings of Manæa in the time of David (2 Sam. x. 6), of the kings of the neighboring town of Gesher in the time of Solomon (19. iii. 3, xii. 37), &c. But of all the Aramean monarchies the most
powerful in the time of Saul and David was Zobah, as appears from the number of men which they brought into the field against David (Ib. viii. 4), and from the rich booty of which they were spoiled by the Israelites (Ib. v. 7). Even after sustaining a signal defeat, they were able in a little time to take the field again with a considerable force (Ib. x. 6). David nevertheless subdued all Syria, which, however, recovered its independence after the death of Solomon, n. c. 975. From this period Damascus, the history of which has been already given [DA-
MASCUS, Vol. I. p. 748], became the most con-
visible of the Syrian kingdoms. Syria was conquered by Tigrath-Pileser, king of Assyria, about the year 737 B.C., and was annexed to that kingdom. Hence it successively formed part of the Babylonian and Persian empires; but its history presents nothing remarkable down to the time of its conquest by Alexander the Great. After the death of that con-
querror in B.C. 323, Syria and Mesopotamia fell to the share of his general Seleucus Nicator. The so-
vereignty of Seleucus, however, was disputed by Antigonus, and was not established till after the battle of Ipsus, in 301 B.C., when he founded Ant-
ioch on the Orontes, as the new capital of his king-
dom. [ANTIOCHEA, Vol. I. p. 142.] From this period the descendants of Seleucus, known by the appellation of Seleucidae, occupied the throne of Syria down to the year 65 B.C., when Antiochus XIII. Asiaticus was dethroned by Pompée, and Syria became a Roman province. (Plut. Pomp. 39; Ap-
pian, Syr. 46; Entrop. vi. 14.) Into the history of Syria under the Seleucidae it is unnecessary to enter, since a table of that dynasty is given in the Dictionary of Biography [Vol. III. p. 769], and the public events will be found described in the lives of the re-
spective monarchs.
The tract of which Pompée took possession under the name of Syria comprised the whole country from the gulf of Issus and the Euphrates to Egypt and the deserts of Arabia. (Appian, Syr. 50; Mitch. 106.) The province, however, did not at first comprehend the whole of this tract, but consisted merely of a strip of land along the sea-coast, which, from the gulf of Issus to Damascus, was of slender breadth, but which to the S. of that city spread itself out as far as the town of Canatha. The rest was parcelled out in such a manner that part con-
stituted of the territories of a great number of free cities, and the rest was assigned to various petty princes, whose absolute dependence upon Rome led to their dominions being gradually incorporated into the pro-
vince. (Appian, Syr. 50.) The extent of the pro-
vince was thus continually increased during the first century of the Empire; and in the time of Ha-
drian it had become so large, that a partition of it was deemed advisable. Commagene, the most northern of the ten districts into which, according to Ptolemy (v. 15), the upper or northern Syria was divided, had become an independent kingdom before the time of Pompée's conquest, and therefore did not form part of the province established by him. [COM-
MAGENE, Vol. I. p. 651.] The extent of this pro-
vince may be determined by the free cities into which it was divided by Pompée; the names of which are known partly from their being mentioned by Josephus (Ant. xiv. 4, § 4) and partly from the era which they used, namely that of n. c. 63, the year in which they received their freedom. In this way we are enabled to determine the following cities in the original province of Syria: Antiochus, Sc-
luceia in Peria, Epiphania, between Arethusa and Eumesa, Apaneta; near all the towns of the Pho-
polis, as Abila (near Gadara), Antiochus ad Hipp.
num or Hippo, Canatha, Dima, Gadara, Pella, and Philadelphea; in Phoenicia, Tripolis, Sidon, Tyros, Dor.; in the north of Palestine, Scythopolis and Samaria; on the coast, Turris Stratonis (Caesarea), Joppe, Limnea, Azotus, Gaza; and in the south, Marissa. The gift of freedom to so many cities is not to be attributed to the generosity of the Romans, but must be regarded as a necessary measure of policy. All these towns had their special jurisdiction, and administered their own revenues; but they were tributary to the Romans, and their taxes were levied according to the Roman system established on the organisation of the province. ("Syria tum primum facta est stipendiaria," Vell. Pat. ii. 37.) The first

The same political reasons which dictated the es-
stablishment of these free cities, where it was possible to do so, rendered the continuance of dynasty governments necessary in the eastern and southern districts of the provinces, where either the nomadic character of the population, or its obstinate adherence to ancient institutions was adverse to the intro-
duction of new and regular forms of government.
These dynasties, however, like the free cities, were used as the responsible organs of the Roman ad-
ministration, and were tributaries of Rome. Thus, in the histories of Commagene and Judaea, we find instances in which their sovereigns were cited to ap-
pear at Rome, were tried, condemned, and punished. The Roman idea of a province is essentially a fin-
cial one. A province was considered as a "præsidium papitii Romani" (Cic. Terr. ii. 3); and hence the dynasties of Syria may be considered as belonging to the province just as much as the free towns, since, like them, they were merely instruments for the collection of revenue. (Cit. Hirschle, Ueber den zo-
Zeit der gahrten Jesu Christi gehaltenen Caesars, pp. 100—112.) Thus we find these petty sovereigns in other parts of the world regarding themselves merely as the agents, or procurators, of the Roman people (Sall. Jug. 14; Maffe, Mus. Terr. p. 234); nor were they allowed to subsist longer than was necessary to prepare their subjects for incorporation with the province of which they were merely ad-
juncts.
The Syrian dynasties were as follows: 1. Chaleis ad Belumn. 2. The dynasty of Arethusa and Eumesa. 3. Abila. 4. Damascus. 5. Judaea. 6. Palmyra. These states have been treated of under their re-
spective names, and we shall here only add a few particulars that may serve further to illustrate the history of some of them during the time that they were under the Roman sway. All that is essential to be known respecting the first three dynasties has been already recorded. With regard to Damascus, it may be added that M. Aurelius Saurus, the first
The governor of Syria appointed by Pompey, after having punished its ruler, the Arabian prince Aretas, for the attacks which he had made upon the province before it had been reduced to order, concluded a treaty with him in B. C. 62. It is to this event that the coins of Scæneus refer, bearing the inscrip-
tion ΞΕΝ ΑΡΕΤΑΣ.

(Eckhel, vol. v. p. 131; cf. Dion Cass. xxxvii. 15; Appian. Syr. 51; Joseph. Ant. xiv. 4. § 5, § 11.) Damascus was dependent on the Romans, and sometimes had a Roman garrison (Hieron, in Int. c. 17; Joseph. Ant. xiv. 11. § 7), though it cannot be doubted that the Arabian kings were in possession of it, on the condition of paying a tribute. It has already been remarked, that the city was in the possession of an etharch of Aretas in A.D. 39; and it was not till the year 105, when Arabia Petraea became a province, that Damascus was united with Syria, in the proconsulship of Cor-
nelius Pulfia. (Eckhel, vol. iii. p. 330.)

On the other hand, Judaea appears to have been annexed to the province of Syria immediately after its conquest by Pompey in B. C. 63 (Dion Cass. xxxvii. 15, 16; Eutrop. vi. 14; Liv. Epit. 102; Strab. xvi. p. 762, sq.; Joseph. B. J. i. 7. § 7; Ann. M. v. 14. xiii. 8. § 12; cf. Appian, Syr. 69). The capture of Jerusalem, carried to Rome to adorn his triumph (Appian, Syr. 50; Dion Cass. xxxvii. 16; Plut. Pomp. 45; Joseph. Ant. xiv. 4, &c.) Hy-
camus, the brother of Aratus, was left in Judæa as chief priest and etharch, in which office he was confirmed by Caesar; but his dignity was only that of a priest and judge. (Dion Cass. l. c.; and Joseph. l. c. and xiv. 7. § 2, 10. § 2.) The land, like the province of Syria, was divided for the con-
vincement of administration into districts or circles of an aristocratic constitution (Joseph. B. J. i. 8. § 5); and during the constant state of war in which it was kept either by internal disorders, or by the incursions of the Arabsians and Parthians, the presence of Roman troops, and of the governor of the province himself, was almost always necessary. (Joseph. Ant. xiv. 8. § 12.)

It has been already remarked [Jerusalem, Vol. i. p. 26] that Antigonus, the son of Aratus, ob-
tained possession of the throne with the assistance of the Parthians in B. C. 40. In the following year the Parthians were expelled from Syria by Ven-
tidius (Dion Cass. xlvii. 39—41; Liv. Epit. 127); and in B. C. 38 Judæa was conquered by So-
lius, Antony’s legates, Antigonus was captured and execut-
ed, and Herod, summoned the Great, was placed upon the throne, which had been promised to him two years previously. (Dion Cass. xlix. 19—
22; Plut. Anton. 34, sqq.; Tac. Hist. v. 9; App-
ian, B. C. v. 75; Strab. xvi. p. 765.) From this time, Judæa again became a kingdom. With re-
gard to the relations of Herod to the Romans we may remark, that a Roman legion was stationed at Jer-
salem to uphold his sovereignty, that the oath of fealty was taken to the emperor, as he dealt paramount, as well as to the king, and that the absolute de-
pendence of the latter was necessarily recognized by the pay-
ment of a tribute and the providing of subsidiary troops. (Joseph. Ant. xiv. 3. § 7, xvii. 2. § 4; Appian, B. C. v. 75.) Herod, therefore, is to be regarded only as a procurator of the emperor, with the title of king. Antony assigned part of the re-
venues of Judæa to Cleopatra. (Joseph. Ant. xv. 4. §§ 2, 4.) According to an ordinance of Caesar, the places in the jurisdiction of Jerusalem, with the excep-
tion of Joppa, had to pay a yearly tribute of a fourth of all agricultural produce, which was to be delivered the following year in Sicily. The emperor then had to pay to Hyrcanus. (Ibid. xiv. 10. § 6.) In the seventh or Sabbath year, however, the tribute was interrupted. Besides this tribute, there was a captitation tax; and it was for the organising of this tax that the census mentioned in the Gospel of St. Luke (ii. 1, 2) was taken in the year of our Saviour’s birth, which appears to have been conducted by Herod’s officers according to a Roman form, cent-
nings, but without the assistance of the sons of Herod, and its subsequent history till it was incor-
porated in the province of Syria by the emperor Claudius, A. D. 44 (Tac. Ann. xiii. 23, Hist. v. 9), have been already narrated [Vol. II. p. 532], as well as the fate of Jerusalem under the emperors Titus and Hadrian. [Vol. II. p. 26, seq.]

With regard to Palmyra, the sixth of the dynasties before enumerated, we need here only add what has been already said [Vol. II. p. 336] that it was annexed to Syria by the province of Syria by the emperor Claudius, A. D. 44; and that from the name of ‘Ammon, added to it, it was incorporated in the province of Syria by the emperor Claudius, A. D. 44 (Tac. Ann. xiii. 23, Hist. v. 9), have been already narrated [Vol. II. p. 532], as well as the fate of Jerusalem under the emperors Titus and Hadrian. [Vol. II. p. 26, seq.]

Respecting the administration of the province of Syria, it may be mentioned that the series of Roman governors commences with M. Scænus, who was left there by Pompey in the year 62 B. C. with the title of quaestor pro praetore. Scænus was suc-
ceeded by two praetors, L. Bassus and P. Vestianus, 61—60, and L. Eutropius, 59—58; when, on account of the war with the Arabs, Gabinius was sent there as proconsul, with an army (Appian, Syr. 51; cf. Joseph. xiv. 4, seq., B. Jud. i. 6—8; Eckhel, vol. v. p. 131). We then find the following names: Cassius, 55—53; Cassius, his quaestor, 53—51; M. Calpurnius Bibulus, proconsul. (Dum-
man, Gesch. Rom., vol. ii. pp. 101, 118—120.) After the battle of Pharsalus, Caesar gave Syrie to Lucius Caesar, B.C. 47, who was put to death in the following year by Caecilius Bassus, proconsul of Syria at Pompey. (Ib. p. 125, iii. p. 768.) Bassus re-
tained possession of the province till the end of 44, when Cassius seized it, and assumed the title of proconsul. (Cic. ad Fam. xii. 11.) After the battle of Philippi, Antony appointed to it his lie-
utenant, L. Decius Saxa, B.C. 41, whose overthrown by the Parthians in the following year occasioned the loss of the whole province. (Dion Cass. xlvii. 24; Liv. Epit. 127.) The Parthians, however, were driven out by Verridius, another of Antony’s lieutenants, in the autumn of 39. (Dion Cass. xiv. 39—43; Liv. iv. 39; Plut. Ant. 33.) Syria continued to be governed by Antony’s officers till his defeat at Actium in 31, namely, C. Sosius, B. C. 38 (by whom, as we have said, the throne of Judæa was given to Herod), L. Munatius Plancus, B. C. 35, and L. Bibulus, B. C. 31. In B. C. 30, Octavius intrusted Syria to his legate, Q. Deltius. After the division of the provinces between the emperor and senate in B. C. 27, Syria continued to have two governors legati Augusti pro praetore, who were always consulars. (Suet. Tiber. 41; Appian, Syr. 51.) The most ac-
curate account of the governors of Syria, from B. C. 47 to A. D. 69, will be found in Norisius, Consta-
noplia Piscana. (Opp. vol. iii. pp. 424—531.) Their
residence was Antioch, which, as the metropolis of the province, reached its highest pitch of prosperity. It was principally this circumstance that induced the emperor Hadrian to divide Syria into three parts (Spart. Hadr. 14), namely: 1. Syria, which by way of distinction from the other two provinces was called Syria Cœle, Magna Syria, Syria Major, and sometimes simply Syria. (Gruter, under Syria, 1. 16; Orell. Inscr. no. 5185, 4997; Galen, de Antioch. i. 2.) Antiochium remained the capital till the time of Septimius Severus, who deprived it of that privilege on account of its having sided with Pescennius Niger, and substituted Laodicea. (25; Aedil. Cass. 9; Ulp. Dig. 50. tit. 13. s. 1. § 3); and although Caracalla procured that its rights should be restored to Antioch, yet Laodicea retained its title of metropolis, together with a small territory comprising four dependent cities, whilst Antioch, which had also been made a colony by Caracalla, was likewise called Metropolitana. (Corp. Inscr. Gr. no. 4472; Paul. Dig. 50. tit. 15. s. 5. § 5; Eckhel, ii. p. 302, sqq., 319, sq.)

II. Syria Phœnícia, or Syria Phœnicienck, under a legatus Augusti pro praetore (Morat. 2009. 1. 2; Marin. Att. &c. p. 744), consisted of three parts, with three metropolitans cities, namely: 1. Tyre, which first obtained the title of metropolis, with relation to the Roman province of Syria (Strab. xvi. p. 756; Eckhel, vol. iii. p. 356). 2. Damascus, which from the time of Hadrian it became a metropolis, with a small territory comprising five towns. (Just. Mart. Dial. c. Tyrephoen. c. 78; Tertull. adv. Marcianus, iii. 13; Eckhel, vol. iii. pp. 351—353.) 3. Palmyra, which appears to have been the residence of a procurator Cæsarea; whence we may infer that it was the centre of a fiscal circle (Notit. Diet. i. p. 82; Ulpian, Dig. 50. tit. 15. s. 1. § 5; Procop. de Aed. ii. 11; Corp. Inscr. Gr. no. 4455. 4496—4499.) A fourth metropolis, Emesa, was added under Hadriagalbus (Eckhel, iii. p. 311; Ulpian, Dig. 50. tit. 15. s. 1. § 4). Chrotontis also formed a separate circle at this time, with the village of Phama as its metropolis (Corp. Inscr. Gr. 4531; Orell. Inscr. vol. ii. p. 537, no. 5040). III. Syria Palaestina, from the time of Hadrian administered by a legatus Augusti pro praetore. (Corp. Inscr. Gr. 5143; Ulpian, Dig. 50. tit. 15. s. 1. § 1; Tact. Diet. ib. 345; cf. Ar. Ar. Diod. 10. 470; Dion. Hal. de Simpl. Medici. iv. 19; Just. Mart. Apol. i. 1; Corp. Inscr. Gr. no. 4029, 4151, &c.) Its metropolis was Caesarea, anciently Territius Stratonis (Eckhel, iii. p. 432).

This division of the province of Syria was connected with an alteration in the quarters of the three legions usually stationed in Syria. In the time of Domitian (29 B.C.) the Legio VI. Scythica was cantonized in Syria, the Legio III. Galliaca in Phœnicia, and the Legio VI. Ferrata in Syria Palaestina. The system of colonisation which was begun by Augustus, and continued into the third century of our era, was also adapted to insure the security of the province. The first of these colonies was Berenice, where Augustus settled the veterans of the Legio V. Macedonica and VII. Augusta. It was also named Julia Traiana. (Eckhel, iii. p. 565; Orell. Inscr. no. 5143; Ulpian, Dig. 50. tit. 15. s. 1. § 1; Enseh. Chron. p. 135. Secl.) Augustus also founded Heliospolis (Raadluck), which received the jus Italicum under Septimius Severus (Ulpian, l. c.; Eckhel, iii. p. 334). Under Claudius was founded Polemonis (Aege), which did not possess the jus Italicum (Ulpian, ib. § 3; Plin. v. 1.; Eckhel, iii. p. 424). Vespasian planted two colonies, Caesarea (Turris Stratonicis) and Nicopolis (Emmanua) (Paul. Dig. 50. tit. 15. s. 8. § 7); Eckhel, iii. p. 430; which latter, however, though originally a military colony, appears to have possessed neither the right, nor the name of a colony (Eckhel, iii. p. 454; Joseph. Bell. Jud. vii. 6; Sozomen, Hist. Ecclesi. v. 21.) The chief colony founded by Hadrian was Aelia Capitolina (Jerusalem), whose colonists, however, were Greeks, and therefore it did not possess the jus Italium. (Dion. Cass. Ixix. 12; Euseb. Hist. Ecclesi. vi. 6; Malalas, vi. p. 279, ed. Bonn; Ulpian, l. c. § 6.) Hadrian also probably founded Palmyra. Under Septimius Severus we have Laodicea, Tyros, and Sebastha (Samaria), of which the first two possessed the jus Italium. (Ulpian, ib. §§ 3 and 7; Eckhel, iii. p. 319, 387, seqq., 440, seqq.) Caracalla founded Antioch and Emesa (Ulpian, ib. §§ 4; Paul. ib. §§ 5; Eckhel, iii. 302, 311). Elagabalus Solon (Eckhel, iii. p. 371), and Philippus, apparently, Damascus (ib. p. 331). To these must be added two colonies whose foundation is unknown, Callipolis, of whose name we are ignorant (Paul. Dig. 50. tit. 15. s. 8. § 7; Eckhel, iii. p. 328, seqq.), and Caesarea ad Libanum (Area). (Eckhel, ib. p. 361.)

At the end of the fourth century of our era, Syria was divided into still smaller portions, namely: 1. Syria prima, governed by a consularis, with the metropolis of Antioch and the following cities: Seleucia, Laodicea, Gabala, Palto, Beroea, Chalceis. 2. Syria Secunda, under a praeses, with Apameia for its chief city, and the dependent towns of Ephesius, Arethusa, Larissa, Mariamme, Balania, Ephiphanes, and Seleucia ad Delum. Malalas (iv. 265, ed. Bonn) ascribes its separation from Syria Prima to the reign of Theodosius II., which, however, may be doubted. Böcking attributes the division to Theodosius the Great (ad Not. Dignit. i. p. 129). 3. Phœnicia Prima, under a consularis, with the metropolis of Tyros and the cities Polemonis, Sidon, Berytus, Byblos, Lydus, Tripolis, Arave, Ethina, Aradus, Antiarus, Caesarea Palaestina. 4. Phœnicia Secunda, or Phœnicia ad Libanum, under a praeses, having Damascus for its capital, and embracing the cities of Emesa, Laodicea ad Libanum, Heliopolis, Abila, Palmyra. It was first separated by Theodosius the Great. 5. Palæstina Prima, administered by a consularis, and in the years 383—385 by a proconsul. Its chief city was Caesarea, and it comprehended the towns of Dora, Antipatris, Diospolis, Azotos ad Mare, Azotos Mediterranea, Eleutheropolis, Aelia Capitolina (Jerusalem), Neapolis, Livias, Sebastha, Antiochenus, Dicoletianopolis, Zoppa, Gaza, Raphia, Ascalon, &c. 6. Palæstina Secunda, under a praeses, having the capital of Scythopolis, and the towns of Gadara, Abila, Capitoæ, Hippo, Tiberias, Dio Caesarea, and Gabal. 7. Palæstina Terra. This was formed out of the former province of Arabia. (Procop. de Aed. v. 8.) It was governed by a praeses, and its chief city was Petra. (Cf. Palæstina, Vol. i. p. 533.)

With respect to these later subdivisions of Syria, the reader may consult Hierocles, p. 397, ed. Bonn, with the notes of M. Witting, 518 seqq.; the Auctor Dignit. i. p. 5, seq., and the commentary of Böcking, pp. 128—140, 511; Bingham, Orig. Ecc. vol. iii. p. 434, seq.; Norius, de Epoch. Syrconnas. in Opp. vol. ii. p. 374, seq., p. 419, seq. 3 4
In the year 632, Syria was invaded by the Saracens, nominally under the command of Abn Obeidah, one of the "companions" of Mahomet, but really led by Chahel, "the sword of God." The easy conquest of Basra inspired the Moslems to attack Damascus; but here the resistance of the inhabitants more determined, and, though invested in 633, the city was not captured till the following year. Heraclius had been able to collect a large force, which, however, under the command of his general Werdan, was completely defeated at the battle of Aisunad; and Damascus, after that decisive engagement, though it still held out for seventy days, was compelled to yield. Heliopolis and Emesa speedily shared the fate of Basra and Damascus. The last efforts of Heraclius in defence of Syria, which of extraordinary magnitude were frustrated by the battle of the Vernich. Jerusalem, Alepia, and Damascus successively yielded to the Saracen arms, and Heraclius abandoned a province which he could no longer hope to retain. Thus in six campaigns (632-639) Syria was entirely wrested from the Roman empire. (Gibbon, Decline and Fall, ch. 51; Marquardt, Rom. Alterth. vol. iii.) [T. H. L.]

SYRIA PONTAE (Συρία πόντας), a pass between Mount Ammus and the coast of the bay of El-Tan, by which a passage from Cilicia into Syria was 3 stadia in length, and only broad enough to allow an army to pass in columns. (Xenoph. Anab. i. 4. § 4; Arrian, Anab. ii. 8; Plim. v. 18.; Ptol. v. 15. ; § 12; Strab. xiv. p. 676.) This mountain pass had formerly been closed up by both ends with walls leading from the rocks into the sea; but in the time of Alexander they seem to have existed no longer, as they are not mentioned by any of his historians. Through the midst of this pass, which is now called the pass of Berytus, flowed a small stream, which is still known under the name of Merekos, its ancient name being Cerasus. [L. S.]

SYRIA (Συρία), a headland in the Euxine, on the coast of Paphlagonia, which, to distinguish it from the larger promontory of Carambics in its vicinity, was also called ἄρησα κατήρησης. (Marcellus, p. 72; Arrian, Peripil. P. E. p. 15; Anonym. Peripil. P. E. p. 7.) Its modern name is Cape Imbrie. [L. S.]

SYKESIAN (Συκεσίαν), a town in the north-western part of Thrace, between Philippiopolis and Parembrole. [J. R.]

SYRO-PHoenice (Συρια Φοινικης). [Syria, p. 1079.]

SYROS or SYLUS (Σύρος, also Σύρης, Hom. Od. xxvi. 403, and Σύρια, Dey. Lect. i. 115; Hesych.; Suil.: Σύρης, Σύρης; Σύρης (Σύρης), and the present inhabitants call themselves Συριανος or Συριανος, not Σύροις), an island in the Armenian sea, one of the Cyclades, lying between Rheneia and Cythus, and 20 miles in circumference, according to some ancient authorities. (Plin. iv. 12. s. 22.) Syros produces good wine, but is upon the whole not fertile, and does not deserve the praises bestowed upon it by Homer (I. c.), who describes it as rich in pastures, cattle, wine, and wheat. It is usually stated upon the authority of Pliny (xxxi. 12. s. 56) that Syros produced Sil or yellow ochre; but in Silius' edition of Pliny, Syros is substituted for Syros.

Syros had two cities even in the time of Homer (Hom. Od. xxvi. 412), one on the eastern, and the other on the western side of the island. The one on the eastern side, which was called Syros (Ptol. iii. 15. § 30), stood on the same site as the modern capital of the island, which is now one of the most flourishing cities in Greece, containing 11,000 inhabitants, and the centre of a flourishing trade. In consequence of the numerous new buildings almost all traces of the ancient city have disappeared; but there were considerable remains of it when Tournefort visited the island. At that time the ancient town was abandoned, and the inhabitants had built a town upon a lofty and steep hill about a mile from the shore: this town is now called Old Syros, to distinguish it from the modern town, which has arisen upon the site of the ancient city. The inhabitants of Old Syros, who are about 6000 in number, are chiefly Catholics, and, being under the protection of France and the Pope, they took no part in the Greek revolution during its earlier years. Their neutrality was the chief cause of the modern prosperity of the island, since numerous merchants settled there in consequence of the disturbed condition of the other parts of Greece.

There are ruins of the second ancient city on the western coast, at the harbour of Maria della Grazia. Ross conjectures that its name may have been Gryne or Gryneira, since we find the Τρογρης, who are otherwise unknown, mentioned three times in the inscriptions of the town, containing lists of the tributary allies of Athens. There was also an ancient city in the island, named Eschatia. (Bieckh, Inscr. no. 2347, c.) Pherecydes, one of the early Greek philosophers, was a native of Syros. (Comp. Strab. x. pp. 485, 487; Scylax, p. 22; Steph. B. s. v.; Tournefort, Voyages, vol. i. p. 245, seq. Engl. tr.; Proskoses, Erinnerungen, vol. i. p. 53, seq.; Ross, Reisen auf den Griech. Inseln, vol. i. p. 5, seq., vol. ii. p. 24, seq.; Fießler, Reisen, vol. ii. p. 164, seq.)

SYRIA REGIO (Συρία Ρεχίον, Ptol. iv. 3), a tract on the coast of N. Africa, between the Syrtes Major and Minor, about 100 miles in length. (Strab. xvii. p. 834, sq.; Mela, i. 7.; Pim. v. 8. 4.) After the third century it obtained the name of the Region Tripolitana, from the three principal cities, which were allied together, whence the modern name of Tripoli (Not. Imp. Occid. c. 45; Procop. de Aed. iv. 3; cf. Solinus, c. 27). Mamert conjectures (x. pt. ii. p. 153) that the emperor Septimius Severus, who was a native of Leptis, was the founder of this province Tripolitana, which, according to the Not. Imp. (l. c.), was governed by its own duke (Dux) (Comp. Amm. Marc. xxviii. 6). The district was attributed to Ptolemy, Mela, and Pliny to Africa Propria; but in reality it formed a separate district, which at first belonged to the Byzantines, but was subsequently wrested from them and annexed to Carthage, and, when the whole kingdom of the latter was subjected to the Romans, formed a part of the Roman province of Africa. For the most part the soil was sandy and little capable of cultivation, as it still remains to the present day (Della Cella, Teggio, p. 50); yet on the borders of the river Cynipus and in the neighbourhood of the town of Leptis, there was some rich and productive land. (Herod. iv. 198; Scylax, p. 47; Strab. xvii. p. 835; Ovid, in Fast. ii. 7. 25.) Ptolemy mentions several mountains in the district, as Mount Gigillis or Gigius (το Υγηλός Ήγιος, iv. 3. § 20), Mount Thizibil (το Θδιζίβιλ Ήγιος, ib.) Mount Zachahari or Channahari (το Ζαχαρή Ήγιος Χανάθαρι, ib.) and Mount Vassactum or Vassacetum (το Βασακτόνος ή Βασακτονος Ήγιος, th. § 18). The more important montanies were Cephalis (Κεφαλή Ήγιος, Ptol. iv. 3. § 13), near which also, on the W., the same author
mentions another prominent, Trionon (Τριόνον or Τριώνον Δέρου, i.b.) and Zethna (τὰ Ζήθνα, i.b., § 12). The principal rivers were the Cyappa or Cydnus (Ptol. i.b., § 20), in the eastern part of the district, and the Triton, which formed its western boundary, and by which the three lakes called Tritonis, Pallas, and Libya were supplied (ib. § 19).

Besides these waters there were extensive salt lakes and marshes along the coast (Strab. l. c.; Toph. Punt. tab. vii.). The lotus is mentioned among the scantly products of this unfertile land (Plin. xxiv. 1. s. 1), and a peculiar kind of precious stones, called after the country Syrtaides gemmae, was found on the coast (vol. xxxix. 10, § 67). The tribes that inhabited the country besides the Naxamines, Pythii, and Maceae, who in the earlier times at least spread themselves over this district, were the Lotophagi (Vol. ii. p. 205), who dwelt about Syrtis Minor, and the Gindanes (Vol. i. p. 1002), who were situated to the W. of the former. Ptolemy, however, in place of these more ancient tribes, mentions others that are heard of nowhere else, as the Nigittini, Samanucyi, Nygetii, Nygeni, Elasemes, Damiotes, &c. (iv. 3, §§ 23—27). But Egyptian and Phoenician colonists had been established in a very early period with these aboriginal Libyan tribes, whom the Greeks found there when they settled upon the coast, and with whom, probably, they had for some time previously had connections. The most important towns of the Regio Syrta were the three from which it subsequently derived its name of Tripolitana, that is, Leptis Magna, Oea, and Sabrata; besides which we find Tacape and other places mentioned by Ptolemy. Opposite to the coast lay the islands of Melumix and Cerenna. [T. H. D.]

SYRTIS MAJOR and MINOR (Σεριτες μεγαλιν και μικρα, Ptol. iv. 3), two broad and deep gulfs in the Libyan sea on the N. coast of Africa, and in the district called after them Regio Syrta. The name is derived from the Arabic, Surt, a desert from the desertal and sandy shore by which the neighbourhood of the Syrtes is still characterised. The navigation of them was very dangerous because of their shallow and quicksandy bottoms. The island of Cythera was considered in ancient times as altogether uncontrollable, and even into the larger one only small ships ventured. (Strab. xxviii. p. 835; Scylax, p. 48; Polyb. i. 39; Mela. i. 7; Plin. v. 4. s. 4; Procop. de Aed. vi. 3.) The reports of modern travellers, however, do not tend to establish these dangers. (Lautheir, Relazione in Della Cella's Ηπιογγο, p. 214, sqq.) The Greater Syrtis, which was the eastern one, now the Gulf of Sirte, extended from the promontory of Barcaum on the E. side to that of Cephalon on the W. (Scyl. 46, sq.; Polyb. iii. 29; Strab. l. c. and ii. p. 123; Mela and Plin. l. c.) According to Strabo it was from 4000 to 5000 stadia in circumference (l. c.); but in another place (xvii. p. 835) he puts down the measurement more accurately at 3930 stadia. Its depth, or landward recess, was from 1500 to 1800 stadia, and its diameter 1500 stadia. (Comp. Agathem. i. 3, and ii. 14.) The smaller, or more western Syrtis (now Gulf of Cebras), was founded on the E. by the promontory of Zethna and on the W. by that of Brachides. (Scyl. p. 48; Polyb. l. c., ii. 23, xii. 1; Strab. ii. p. 123, iii. p. 157, xvii. p. 834, &c.) According to Strabo it had a circumference of 1600 stadia and a diameter of 600 (comp. Agathem. l. c.). Particulars respecting the size of both will likewise be found in Mela i. 7; and Plin. Nat. p. 64, sqq. The shores of both were inhospitable, and sandy to such a degree that men and even ships were often overwhelmed by the huge cloud-like masses lifted by the wind (Diod. xx. 41; Suid. Jug. 79; Hesod. iii. 25, 26, iv. 173; Lucan, ix. 294, sqq.); and it is affirmed by modern travellers that these descriptions of the ancients are not exaggerated. (See Brown's Travels, p. 292; Bruce, Travels, iv. p. 458; Beechey, Expedition, &c. ch. 10; Ritter, Erdekanale, i. p. 1030) [T. H. D.]

SYSPHRITIS (Συσφρητίς, Strab. xi. p. 505), a district in Armenia Major. [T. H. D.]

SYTHIAS. [Achila, p. 13, b.]

T.

TAANACH (Τανάχ and Θανάχ), a town in Palestine, not far from Megiddo, with which it is generally mentioned, was originally one of the royal cities of the Canaanites. (Jos. xii. 21; Judges, v. 19; 1 Kings, iv. 12.) It was assigned to Manasseh (Jos. xvii. 11), but was afterwards one of the cities given to the Levites. (Jos. xxi. 25.) "Taannach by the waters of Megiddo" was the scene of the great battle of Deborah and Barak. (Judges, v. 19.) In the time of the Judges the Canaanitish inhabitants still remained in Taanach (Judges, i. 27), but in the reign of Solomon it appears as an Israelitish town. (1 Kings, iv. 12.) Eusebius describes it as 3 Roman miles, and Jerome as 4 Roman miles from Legio, which is undoubtedly the Megiddo of Scripture. [Legio.] Taanach is still called Taanaweck, a village standing on the slope of the hills which skirt the plain of Esdraelon towards the south. (Robinson, Bibb. Res. vol. ii. p. 516, vol. iii. p. 117, 2nd ed.; Stanley, Sinai and Palestine, p. 331.)

TABAE (Γαταια, Euth. Θαινώρι), a town which, according to Strabo (xii. p. 576), was situated on the confines between Phrygia and Caria, and which, in another passage (p. 576), he evidently includes in Phrygia. The country was situated in a plain which derived from the town the name Τανανώρι (Strab. xii. p. 576). Scylax calls Eunna (τὰ Ευννά) on the other hand calls Tabae a Lydian town, though he at the same time mentions another in Caria; but it is highly probable that not only both are one and the same town, but also the same one assigned by Strabo to Phrygia, and that in point of fact the town was in Caria near the confines of Phrygia. Mythically the name of the place was derived from a hero Tabæus, while others connected it with an Asiatic term θρακ, which signified a rock. (Steph. l. c.) The latter etymology is not inconsistent with Strabo's account, for though the town is described as being in a plain, it, or at least a part of it, may have been built on a rock. The plain contained several other little towns besides Tabæ. Livy (xxxviii. 13), in his account of the expedition of Manlius, states that he marched in three days from Gordiathches to Tabæ. It must then have been a considerable place, for, having provoked the hostility of the Romans, it was ordered to pay 20 talents of silver and furnish 10,000 medimni of wheat. Livy remarks that it stood on the borders of Pisidia towards the shore of the Pamphyliaean sea. There can be no doubt that D' Anville is correct in identifying the modern Theos or Daras, a place of some note north-east of Mégale, with the ancient Tabæ. Col. Leake (Asia Minor, p. 153), relying too implicitly on Strabo, looks too far east for its site; for Hierocles
TAIiAI. (p. 689) distinctly enumerates it among the Carian towns. Duraz is a large and well-built town; the governor's residence stands on a height overlooking the town, and commanding a most magnificent view. (Richer, "Weltfahrten," p. 543; Franz, "Fünf Inschriften," p. 30.)

It should be observed that Pline (v. 27) mentions another town in the name of Tabae, of which, however, nothing is known. [L. S.]

COIN OF TABAE.

TABALA (Tēbaλa), a town of Lydia near the river Hermus, is known only from coins found in the country; but it is no doubt the same as the one mentioned by Hierocles (p. 670) under the name of Gabala, which is perhaps only miswritten for Tabala. It is even possible that it may be the town of Tabara, which Stephanus Byz. assigns to Lydia. Some trace of the ancient town seems to be preserved in the name of the village Tabulait on the left bank of the Hermus, between Adala and Kula. [L. S.]

TABANA (Tēbana, Ptol. iii. 6, § 6), a place in the interior of the Chersonesus Taurica. [T.H.D.]

TABASSI (Tēbaσσος, Ptol. vii. 1, § 65), a tribe of Lydians who occupied the interior of the southern part of Ímbosthia, in the neighbourhood of the present province of Magnesia. Their exact position cannot be determined, but they were not far distant from M. Bettigo, the most S. of the W. Ghita. They derived their name from the Sanscrit Tapasajj, "woods." (Lassen, "Ind. Alterth., vol. i. p. 243.) [V.]

TABERNAE, in Gallia, is placed by the Itineraries between Noviomagus (Spicer) and Saletio (Saltc). The position of Taberna is supposed to correspond to that of Rheinabern. Tabernae is mentioned by Ausonius Marcellinus (xvi. 2), unless in this passage be meant another place (No. 2) which has the same name.

2. Between Argentoratum (Strasburg) and Divodurum (Motz) is Elsatz-Zabern, or Sauverne as the French call it, which is about 21 miles from Strasbourg. This seems to be the place which Ausonius (xvi. 11) calls Tres Tabernae. When Julian was marching against the Alamanni, who were encamped near Argentoratum, he repaired Tres Tabernae, for the purpose of preventing the Germans from entering Gallia by this pass in the Poiges. Ausonius (xvi. 12) also gives the distance from Tres Tabernae to the German camp at Argentoratum at 14 "leagues," which is 21 Roman miles, and agrees very well with the distance between Sauverne and Strasbourg (D'Anville, "Notice," etc.).

3. Tabernae is mentioned by Ausonius (Musella, v. 8) on the road between Bingium (Bingen) and Noviomagus (Nimwegen); but the geographers are not agreed about the position, whether it is Berzabern, a place which is out of the way, Bublenuen, or Bernorentzel on the Mosel. Ausonius says there is a spring there:

"Præterea arenon silicelibus unlique terris
Dumissamum rigasique perenni fonte Tabernas." [G. L.]

TACEAPE.

TABCENA (Tab-clnou, Ptol. iv. 14, § 11), a people in the N. part of Sylhia, on this side of the Rhone. [T.H.D.]

TABANIA (Tabapau), an Atessaian tribe, situated NW of the Regio Troglodyatiae, near the headland of Basium (Rais-el-Nacshe), mentioned by Ptolemy alone (iv. 27, § 28). [W. B. D.]

TABLAE, in Gallia, is marked in the Table between Lugdunum Batavorum (Leiden) and Noviomagus (Nymegen). D'Auville and others suppose it to be Albaso, a little above the junction of the Lura and the Mars, and opposite to Dort. [G. L.]

TABROR, a celebrated mountain in Gallice, called by the Greeks Atrabrytus, under which name it is described. [Atrabrytus.]

TABRACA. [Tabiraca.]

TABUDA, or TABULAS in some editions of Ptolemy (ii. 9, § 3), a river of North Gallia. The mouth of this river is placed by Ptolemy between Gessorarium (Boulogne) and the mouth of the Moso (Mosa). In another passage (ii. 9, § 9), after fixing the position of the Murini, whose towns were Gessorarium and Tarantum, he adds, "Then after the Tabulars are the Tungri." All these indications seem to show that the Tabula or Tabularus is the Schelde, which would be correctly placed between the Merini and the Tungri. Oertelius, cited by D'Auville and others, is said to have produced evidence from writings of the middle ages, that the Schelde was named Tabul and Tabula. [G. L.]

TABURNUS MONS (Monte Taburno), was the name given in ancient times to one of the most important mountain groups of the Apennines of Samnium. It is situated near the mouth of the river Calore and that of the smaller stream of the Isecone. Like the still more elevated mass of the Monte Matare, which fronts it on the N., it forms no part of the main chain of the Apennines (if that be reckoned, as usual, by the line of water-shed), but is considerably advanced towards the W., and its W. and NW. slopes consequently descend at once to the broad valley or plain of the Vulture, where that river receives its tributary the Calore. It is evidently these slopes and underfalls to which Virgil alludes as affording a favourable field for the cultivation of olives (Virgil, "Georg., ii. 38; Vib. Sequest., p. 533), with which they are covered at this day. But in another passage he alludes to the "foxy Tabarnus" as covered with forests, which afforded pasture to extensive herds of cattle. (Id. "Aen., xii. 713.") Gratius Falsus also speaks of it as a rugged and rocky group of mountains ("Symm. 510." We learn from that writer that it was included in the territory of the Camidne Summites [Caudini], and indeed the celebrated pass of the Camidane Forks was at a very short distance from the foot of Mount Taburnus. The name of Monte Taburno or Taburro is still commonly applied to the whole group, though the different summits, like those of the Matare, have each their peculiar name.

There is no ground for reading (as has been suggested) "Taburnum" (as for Liburnum, in Polybius, iii. 100); the mountains of which that author is speaking must have been situated in quite a different part of Italy. [E. H. B.]

TACAPEC (Takarn or Kartu, Ptol. iv. 3, § 11), a town in the Roman province of Africa, in the Regio Syrria and in the innermost part of the Syris Minor. The surrounding country is represented by Pline (xvi. 27, s. 50, xviii. 22, s. 51) as exceedingly poor.
fruitful, but its harbour was bad. (Geogr. Nah. Clm. iii. pt. ii. p. 87.) In early times it was subject to Byzantium; but subsequently, as a Roman colony, belonged to the Regio Tripolitania. It was the westerly town. In its neighbourhood were warm mineral springs called the Aqaa Tacapitanae (Itin. Ant. p. 78), now Ed Hamam. (Cf. Plin. v. 4. s. 3; Itin. Ant. pp. 48, 50, 59, &c., where it is called Tacapae.) Now Gaba, Cabebs, or Qubes. [T. H. D.]

TACABAEI (TaKapaois, Ptol. vii. 2. § 15), a mountain tribe of India extra Gangem, who lived in the extreme NW. near the junction of the Imaus and Emus. They were tributaries of the Masa Gyptar. They must have occupied part of the district now called Assam. [V.]

TACHOMPSO (Tachompos, Herod. ii. 29; Tacapae, Plin. vi. 29. s. 33; Mela. i. 9. § 2), a town in the Regio Decaschoenois, S. of Aegypt and the Cataracta. It stood upon an island of the Nile, and was inhabited by a mixed colony of Aegyptians and Actiopolians. The Captive word Tachompos signifies the place of many crocodiles." Tachompos was seated on the E. bank of the river, lat. 23° 12' N., nearly opposite the town of Pselae. As Pselae increased, Tachompos declined, so that it lasted was regarded as merely a suburb of that town, and went by the name of Contru-Pselae. Though supposed by some to have been near the modern village of Conza in Lower Nubia, it is impossible to reconcile any known locality with the ancient descriptions of this place. Heren (African National, vol. i. pp. 346, 383) supposes it to have been either at the island Kedelaio (Talens) or 20 miles further S. as Glyurghe, Herenius (l.c.) describes the island on which Tachompos stood as a plain contiguous to a vast lake. But neither such a lake nor island now appear in this part of the Nile's course. The lake may have been the result of a temporary inundation, and the island gradually undermined and carried away by the periodical floods. [W. B. D.]

TACOULA (TaKula, Ptol. vii. 2. § 5), a place on the west coast of the Auran Chersonesus, in India extra Gangem, which Ptolemy calls an emporium. There can be no doubt that it is represented now by Tavros or Tamascoiron. [V.]

TACUBIS (Takaebis, Ptol. ii. 5. § 7), a place in Lusitania. [T. H. D.]

TADER, a river on the S. coast of His-paia Tarracoenosis, (Plin. iii. 3. s. 4.) It is probably indicated by Ptolemy (ii. 6. § 14) under Triepsos to-papou kardaliai. Now the Segura. [T. H. D.]

TADINUM (Eth. Tadinis: En. near Gualdo), a town of Umbria, mentioned by Pliny among the municipal towns of that region. (Plin. iii. 14. s. 19.) It is not noticed by any other ancient author previous to the fall of the Western Empire; but its name is repeatedly found in the epistles of Gregory the Great, and it is evidently the same place called by Procopius Tagmaci (Taphra, Procop. B. G. iv. 29), near which the Gothic king Totila was defeated by Narses in a great battle, in which he was mortally wounded, 6. d. 552. The site is clearly fixed by the discovery of some ruins and other ancient monuments in 1750 at a place about a mile and a half from Gualdo, where there is an old church consecrated in the middle ages to Sta Maria di Tadinia. Gualdo is about 9 miles N. of Nocera (Nucera), close to the line of the Flaminian Way; hence there is little doubt that we should substitute Tadins for "Itanis," a name obviously corrupt, given in the Jerusalem Itinerary as standing on the Flaminian Way. (Itin. Hier. p. 614; Wesseling, ad loc.; Cranmer, Italy, vol. i. p. 267.) [E. B. J.]

TADMOIR (Plin. vi. 29. s. 35; comp. Strab. xvii. p. 786), a small island of the Nile that formed the harbour of the city of Meroe. Bruce (Travels, vol. iv. p. 618) supposes Tad to have been the modern Cargu, N. of Schenti As, however, the site of Meroe is much disputed, that of Tad is equally uncertain (Ritter, Erdkund. vol. i. p. 567). [W. B. J.]

TAENARUM (Taenarap, Herod. Strab. et alii; Ἱεροδωνία ἡ ἀμφιάτον, Ptol. iii. 16. § 9), a promontory at the extremity of Lecania, and at the most southerly point of Europe, now called C. Matapans. The name of Taenarum, however, was not confined to the extreme point bearing the name of Matapans. It has been shown by Leake that it was the name given to the peninsula of circular form about seven miles in circumference, which is connected with the end of the great Tygetic promontory by an isthmus about half a mile wide in a direct distance. Hence Taenarum is correctly described by Strabo as an κατά ηενονίαν (vii. p. 563). Leake conjectures with great probability that Matapans is merely another form of Ματαπανς, which may have been the name given by the ancients to the southern extremity of the peninsula. (Mores, vol. i. p. 303.) On either side of the isthmus, which connects the promontory of Taenarum with that of Tygotis, is a bay, of which the one on the east is called Porto Quaglio, corrupted into Keo, and the one on the west Marmari or Mammour. The name of Quaglio was given to the eastern bay by the Venetians, because it was the last place in Europe at which the quails rested in the autumn before crossing over to Crete and Cyrena. Porto Quaglio is one of the best harbours in Lucania, being sheltered from the S. and SE.; it is nearly circular, with a narrow entrance, a fine sandy bottom, and depth of water for large ships. Porto Marmari is described as only a dangerous creek. In the Taenarum peninsula there are also two pents on its eastern side, of which the northern, called Vathy, is a long narrow inlet of the sea, while the southern, called Asinato or Kisternes, is very small and ill sheltered. A quarter of a mile southward of the inner extremity of the last-mentioned port, a low point of rock projects from the sea from the foot of the mountain, which, according to the inhabitants of the peninsula, is the real C. Matapans. The western side of the peninsula is rocky and unserviceable. The whole of the Taenarum peninsula was sacred to Poseidon, who appears to have succeeded to the place of Helios, the more ancient god of the locality. (Horn. Hymn. in Apoll. 411.) At the extremity of this peninsula was the temple of Poseidon, with an asylum, which enjoyed great celebrity down to a late period. It seems to have been an ancient Achaean sanctuary before the Doric conquest, and to have continued to be the chief sacred place of the Perioeci and Helots. The great earthquakes, which reduced Sparta to a heap of ruins in B.C. 464, was supposed to have been owing to the Lucidaemonians having torn away some suppliant Helots from this sanctuary. (Thuc. i. 128, 133; Paus. iii. 25. § 4; Strab. vii. p. 363; Eurip. Cyc. 292.) Near the sanctuary was a cavern, through which Herakles is said to have drugged Cercerns to the upper regions. (Paus. Strab. ii. ec.; Pind. Pyth. iv. 77; Taenarumiae sanctae, Virg. Georg. iv. 467;
TAEANUM.

Tæanurus aperta umbra, Lucan, ix, 36.) There is a slight difference between Strabo and Pausanias in the position of the cave; for the former placing it near the temple, which agrees with present appearances (see below); the latter describing the cave itself as the temple, before which stood a statue of Poseidon. Among many dedicatory offerings to Poseidon the most celebrated was the beauteous statue of Arius seated on a dolphin, which was still extant in the time of Pausanias. (Herod. i. 23, 24.) The temple was plundered for the first time by the Athenians. (Polyc. ix. 34.)

Tæanurus is said to have taken its name from Tæana, daughter of Zeus or Icarus or Eileius. (Paus. iii. 14. § 2; Steph. B. s. v.; Schol. ad Apoll. Rhod. i. 102.) Bochart derives the word from the Phoenician tinas "rupee," (Geograph. Sacra, p. 459); and it is not improbable that the Phoenicians may have had a settlement on the promontory at an early period.

Pausanias (iii. 25. § 4) mentions two harbours in connection with the Tæanuran promontory, called respectively Isalmathus (Iassemblus) and the Harbour of Achilles. (Stab. B. s. v.: Pausanias. xiii. 24. § 4.) Scylax (p. 17) also mentions these two harbours, and describes them as situated back to back (ἀπεξωρίζοντας). Strabo (vii. p. 373) speaks of the former of these two harbours under the name of Amathus (Areas), but omits to mention the Harbour of Achilles. It would appear that these two harbours are the Porto Quaglio and the port of Vathy mentioned above, as these are the two most important in the peninsula. Leake identifies Isalmathus with Quaglio, and the Harbour of Achilles with Vathy, but the French Commission reverse these positions. We have, however, no doubt that Leake is correct; for the ancient remains above the Porto Quaglio, the monastery on the heights, and the cultivated slopes and levels, show that the Tæanuran population has in all ages been chiefly collected here. Moreover, no ancient writers speak of a town in connection with the Harbour of Achilles, while Strabo and others describe Amathus or Pousmahus as a πόλις. (Steph. B. s. v. Pousmahus, Ep. i. P. 32; Pseud. ii. 18. § 38.) If we were to take the description of Scylax literally, Pousmahus would be Porto Quaglio, and the Harbour of Achilles Porto Marmarò; and accordingly, they are so identified by Curtius; but it is impossible to believe that the dangerous creek of Marmarò is one of the two harbours so specifically mentioned both by Scylax and Pausanias.

The remains of the celebrated temple of Poseidon still exist at Asosouno, or Kistron, close to C. Mastusian on the eastern side. They now form part of a ruined church; and the ancient Hellene wall may be traced on one side of the church. Leake observes that the church, instead of facing to the east, as Greek churches usually do, faces south-eastward, towards the head of the port, which is likely to have been the aspect of the temple. No remains of columns have been found. A few pieces north-east of the church is a large grotto in the rock, which appears to be the cave through which Heracles was supposed to have dragged Cerberus; but there is no appearance of any subterranean descent, as had been already remarked by Pausanias. In the neighbourhood there are several ancient cisterns and other remains of antiquity.

There were celebrated marble quarries in the Tæanuran peninsula. (Strab. viii. p. 367.) Tiny describes the Tæanuran marble as black (xxxi. 18. s. 29, 22. s. 43); but Sextus Empiricus (Pyrrh. Hypot. i. 130) speaks of a species that was white when broken to pieces, though it appeared yellow in the masses. Leake inquired in vain for these quarries.

At the distance of 40 stadia, or 5 English miles, north of the isthmus of the Tæanuran peninsula, was the town Tæanurus or Tæanuris, subsequently called Callenepolis. (Kallenepest, Catonic, iii. 25. § 9; Strabo, Pol. iii. 16. § 9; Paus. iv. 15. s. 16; Steph. B. s. v. Tæanurus; the same town is probably mentioned by Strab. viii. p. 569, under the corrupt form Konsinow.) It contained a temple of Hera and another of Achaisty, the latter near the sea. The modern village of Kyparissos stands on the site of this town. Some ancient remains and inscriptions of the time of the Antonines and their successors have been found here. On the door-posts of a small ruined church are two inscribed quadrangular στάθμα, decorated with moldings above and below. One of the inscriptions is a decree of the Tæanuris, and the other is by the community of the Eutheoros-Lacones (τὸ κωστὸ τῶν Εὐτευθρόπων). We have the testimony of Pausanias (ii. 21. § 7) that Callenepolis was one of the Eutheoros-Laconian cities; and it would appear from the above-mentioned inscription that the maritime Laconians, when they were delivered from the Spartan yoke, formed a confederation and founded as their capital a city in the neighbourhood of the revered sanctuary of Poseidon. The place was called the New Town (Callenepolis); but, as we learn from the inscription, it continued to be also called by its ancient name. For the inscriptions relating to Tæanorum, see Bickel, Interc. no. 1315 —1317, 1321, 1322, 1329, 1393, 1483. (On the topography of the Tæanuran peninsula, see Leake, Morea, vol. i. p. 290, seq., Pelopeumasia, p. 175, seq.; Boiâye, Recherches, &c., p. 89, seq.; Curtius, Pelopeumasia, vol. ii. p. 277, seq.)

TAEZALL (Ταϊκαλλος or Ταικαλλος, Pol. ii. 3. § 15), a people on the eastern coast of Britannia Barcara. In their territory was the promontory called Ταϊκαλλος χερως (ib. § 5), now Sir John's Head. (T. H. D.)

TAGAE (Taryi, Polh. x. 29. § 3), a town in the northern part of Parthia, situated in the defiles of the chain of Labatus, visited by Aiustochus in his war against Arsaces. It has been conjectured by Forbiger that it is the same place as Tape, mentioned by Strabo (xi. p. 508) as a royal palace in the adjacent province of Hyrcania; but this conjecture seems unnecessary. Perhaps it may be represented by the present Damaughian.

TAGARA (Ταγάρα, Peripl. M. Eratrh. § 51, ed. Mühler; Pol. vii. 1. § 82), one of the two principal caperiola of the interior of the Jccean, according to the author of the Periplus. It is not certain what modern town now represents this ancient site, but there is a fair presumption in favour of Deoghir, which was the seat of government down to A.D. 1293, and which is now in ruins, close to Borastabad. (Vincent, Voyage de l'asie, ii. p. 413; Mannert, v. 1. p. 85; Fetter, Erdt. v. p. 513; Bergman's Map.) Ptolomy, who places the town in Arracæ, probably copied from the author of the Periplus. It may be remarked that the distance given between Barygaza (Horæchos), Penthæa (Puthan), and Tagara (Deoghir), are not reconcileable with the actual position of these places.

[V.]
TAGASTE.

TAGASTE, or TAGESTENSE OPP. (Plin. v. 4. s. 4), a town of Numidia, whose spot is now marked by the ruins at Tajjil on the Oued Hamise or Sugerast, a tributary of the river Mejeda. (Itin. Ant. p. 44.) Tagaste is particularly distinguished by having been the birthplace of St. Augustine. (Ang. Conf. ii. 3.)

TAGONIUS (Tageons, Plut. Scrvt. 17), a tributary of the Tagus in Hispania Tarraconensis, either the Tajmania or Hemarca. (Cf.학생, Esp. Supgr. v. p. 40; Ubert, ii. pt. i. p. 389.) [T. H. D.]

TAGORI. [TAGRI.

TAGRI (Tegra, Plut. iii. 5. § 25), a people of European Sarmatia, on the borders of Dacia, and probably identical with the Tagori of Phiny (vi. 7. s. 7) and Jannames (Get. 4). [T. H. D.]

TAGUS (Tηςα, Plut. ii. 5. § 4), one of the principal rivers of Spain, being considerably larger than the Axus and having its sources between Monta Orosepla and Ilibeda, in the country of the Celtiberi. (Strab. iii. pp. 139, 152, 162.) After a tolerably straight course of upwards of 300 miles in a westerly direction, it falls into the Atlantic ocean below Olisippo, where it is 20 stadia broad, and capable of bearing the largest ships. It was navigable as far up as Moron for smaller vessels. According to Strabo, at flood tides it overflowed its banks with a circumference of 150 stadia. It was celebrated as the home of its fish and oysters (Strab. ib.; Mart. x. 78), and likewise for its gold sand (Plin. iv. 22. s. 35; Mela, iii. 1.; Catull. xx. 30; Ov. Met. ii. 231, &c.), of which last, however, so little is now found to be sure that it hardly repays the amphibious puffers who earn a precarious living by seeking for it. (Field's Handbook of Spain, p. 457; Dillon, i. p. 257.) The Tagus alone, is named as a tributary. The Tagus is still called Tajo in Spain, Tejo in Portugal. (Cf. Liv. xxi. 5. xxvii. 19; Plin. iii. 3. s. 4, viii. 42. s. 67; Suet. Theog. 552, &c.) [T. H. D.]

TAIPANIS or TEPHAPHENES (Jerem. xliii. 7, xliv. 1; Ezek. xxx. 18; &c. Tepfanes, IXX.), is supposed to be the same place with the Daphne of Pelusium in the Greeks. It was the seat of a garrison under the native and the Persian kings of Assyria (Herod. ii. 30), and was probably a place of considerable strength and importance, since it commanded the high road to Syria (Strab. xvi. p. 802). According to the Hebrew writers, Taiphanis was also occasionally a royal residence in Pharaonic times. In the reign of Psammithchus (n. c. 670, B.C.) the troops quartered at Taiphanis, in common with the rest of the native Assyrian army, offended by the king's favour to his Carian and Greek mercenaries, abandoned their country, and established themselves in the Regio Dodecascemion S. of Syene (Diodor. i. 57). From the itineraries it appears that Daphne or Taiphanis was 16 Roman miles from Pelusium. Tel dejenneh, lying nearly in a direct line between the modern Salaa-khich and Pelusium, is supposed to be on the site of Taiphanis. [W. B. D.]

TALABRIGA (ταλαβρίγ, App. Hisp. 73), a town of Lusitania, between Eumimion and Lamagra. (Itin. Ant. p. 421; Plin. ii. 5. s. 7; iv. 21. s. 35.) Variously identified with Cucia, Arcivo, Turobro, Regina, and Villarinho. [T. H. D.]

TALABROCA (Ταλαβρόκα, Strab. iv. 2. p. 508), one of the four principal towns of Hyrcania noticed by Strabo. It is perhaps the same place that is called Tamebrax by Polybius (x. 31). Its site cannot now be identified. [V.]

TALACORY (Ταλάκωρυ, Plut. vii. 4. § 7), a port on the north-western side of the island of Taopobane or Ceylon. It is described as an emporium, and has, probably, derived its name from the promontory of Cory, which was opposite to it, on the mainland. It appears to have been also called Ausote (Αουςότη). [V.]

TALADUSII (Taladoseus, Plut. iv. 2. § 17), a people in the north part of Marretania Cæsariensis. [T. H. D.]

TALAEUS MONS. [TALAEUS.]

TALADIMA (Ταλάδιμα, Plut. ii. 6. § 27), a town of the Saurii in Gallaecia. [T. H. D.]

TALAIIRES (Ταλαιρές), a Molossian people of Epirus, extinct in the time of Strabo (ix. p. 434). TALÀRA (Ταλάρα), a mountain fortress in Pontus to which Mithridates withdrew with his most precious treasures, which were afterwards found there by Lucullus. (Dum. Cass. xxxv. 14; Appian, Mithr. 115.) As the place is not mentioned by other writers, some suppose it to have been the same as Gaziura, the modern Tourkhel which is perched upon a lofty isolated rock. (Hamil. Researches, vol. i. p. 360.) [L. S.]

TALBENDA (Ταλμενία or Ταλμώνια), a town in the interior of Pisidia, noticed only by Ptolemy (v. 5. § 8). [L. S.]

TALÈFUM. [LAIGNIA, p. 108, b.]

TALLA (Itin. Ant. p. 218), or TALLATA (Not. Imp.), erroneously called Tarutis by Ptolemy (iii. 9. § 4), Tabata by the Geogr. Rav. (iv. 7), and Faliata in the Tab. Pent. A place in Upper Moesia, between Novae and Egeta. Variously identified with Taulalia, Gogerdaunik, and a place near Alt Porces. [T. H. D.]

TALICUS, a river of Scythia intra Imaum. (Amm. Mar. xxiii. 6. § 63.) [T. H. D.]

TALAIÆUS or TALAEUS MONS (Talbend, Corp. Inscr. Graec. vol. ii. p. 423; Hesych. s. v.), the station of Talus, the mythical man of bronze, and the guardian of the island of Crete. The well-known inscription which deposes the loss of Artemis, the chaste wife of Salvins Menas, is now buried by the mass of earth and stones heaped up at the entrance of the stalactitic cavern of Melaidon. This grotto, memorable in modern times for the massacre of the Cretan Christians by the Mahomedans, is identified from the inscription with the spot where in ancient times human victims were presented before the statue of Talus. (Pashley, Travels, vol. i. pp. 126—139.) [E. B. J.]

TALMEN (Ταλμέν, Arrian, Indic. c. 29), a port of Gedrosia at which the fleet of Nearchus found a secure harbour. It is not clear what place now may be identified with it, and different geographers have held different opinions. Vincent (Voyage of Nearchus, i. p. 271) thinks it is the bay formed by the mouth of a small river called by Ptolemy Candracies or Hydricas (vi. 8. § 8). It was probably close to the modern town, Chonbar Tez and Purig. (Cf. Goscellin, iii. p. 148.) [V.]

TALMIS (It. Anton. p. 161; Olympiodor. ap. Pliotiun, p. 62, ed. Bekker), a town in the Regio Dodecascemion S. of Phœae, from which it was five days' journey distant, situated in lat. 23° 30' N., and consequently immediately under the tropic of Cancer. Talmis stood on the western bank of the Nile, and is represented by the modern Kalabache. The Libyan hills which rise immediately behind the town afforded an inexhaustible supply of materials for building, and the ancient monuments are still visible.
TALUBATH.

In their sides. The ruins of Talmis are of surpassing interest, and comparatively in good preservation, probably because, being excavated in the Sandstone, they escaped mutilation or destruction by the Persians. The principal structure was a rock-temple at the foot of the hills, dedicated, as appears both from a hieroglyphical and a Greek inscription, to a deity named Mandulis or Malniis, a son of Isis. His mythical history is exhibited on bas-reliefs. But the sculptures at Talmis are of the highest interest, both as works of art and as historical monuments. Their execution is the work of various ages; some, as appears by their rude form and finish, are the work of artificers, others, as those in the temple of Mandulis, being of the best days of Egyptian art. The temple was founded by Ammonoph II., was rebuilt by one of the Ptolemies, and repaired in the reigns of the Caesars, Augustus, Caligula, and Trajan. The subjects of these sculptures represent partly the triumphs of the Pharaohs, and partly the tributes exacted by them from the conquered. On one wall is the warrior in his chariot putting to flight bearded men in short garments, armed with bows and arrows, and a sickle-shaped knife or sword. In another compartment the conqueror is in the act of putting his captives to death. Another represents the body obtained after a victory, and, besides the captives, exhibits the spoils taken, e.g. lion-headed and lion-clawed chairs, knives, leaves, sandals, skins of animals, &c. These sculptures illustrate also the natural history of S. Aethiopia. They contain figures of lions, antelopes, and bulls, greyhounds, giraffes, ostriches and monkeys. The giraffes and ostriches point clearly to a country south of the utmost limit of Egyptian dominion, and seem to indicate wars with the Garamantes and the kingdom of Baroua. Herodotus (iii. 97) mentions ebony wood among the articles of tribute which every three years Aethiopia offered to the Persian king. Ebony as well as ivory, a product of the interior of Libya, appears on the walls of the temple of Mandulis. A coloured facsimile of these sculptures is displayed in one of the rooms of the British Museum. At a short distance from Talmis stood another temple of scarcely inferior interest, and the space between is covered with heaps of earth and fragments of pottery, mixed with human bones and bandages that have been steeped in bitumen — the evident traces of a large necropolis. At Talmis has been also discovered an inscription in the Greek language, supposed to be of the age of Dioctetan, in which Silco, king of Aethiopia and Nubia, commemorates his victories over the Blemmyes. The wealth of Talmis, apparent in its sculptures, was doubled in great measure owing to its position as a commercial station between Aegypt and Aethiopia, but partly also to the emerald mines in its neighbourhood. In the fifth century A.D., the town and its neighbourhood were occupied by the Blemmyes, who had a regular government, since they had chiefs of tribes (φυλακτός) and were celebrated for their skill in divination. (Olympiodorus, op. posthum. p. 62.)

TALUCETAE (Talacceda, Ptol. iv. 6. § 29), a town of Guattia, in the NW. of Libya Interior, perhaps the modern Tuyelt.

TALUCETAE. [T.H.D.]

TALUCETAE, a tribe of India extra Gangae, mentioned by Pliny (vi. 19. s. 22). They were probably seated beyond the Brahmaputra, in the mountains of Birma. Siliog, in his recent edition of Pliny, has given the name as Thalaceta. [V.]

TAMARA (Tamareph, Ptol. ii. 3. § 30), a town of the Dumonni, at the SW. extremity of Britannia Romania, at the mouth of the Tamara. Now Tamerton near Plymouth. (Camden, p. 25.) [T.H.D.]

TAMARICHI, a Gallician tribe on the river Tamaris in Hispania Tarraconensis. (Plin. iv. 20. s. 34; Mela, i. 1.) According to Pliny (xxx. 2. 18) there were certain noted springs in their territory, which are undoubtedly the same described by Florus (Contabria, p. 4) near the hermitage of S. Juan de suaves divinas. 12 Spanish miles E. of Leon, and 5 N. of Saldanha. (Cf. Uberti, ii. p. i. p. 352.) [T.H.D.]

TAMARICUS (called by Ptolemy, Tamara, Ptol. ii. 6. § 2), a small river of Gallaecia in Hispania Tarraconensis, which falls into the Atlantic ocean by the port of Eora, between the Minius and the promontory Nerium. (Mela, iii. 1.) Now the Tambre. [T.H.D.]

TAMARUS (Tamara), a river of Sannium, which falls into the Calor (Calore), about five miles above Beneventum. Its name is known only from the Itinerary of Antoninus, which places a station "super Tamarum flumnum" on the road from Boiaventura to Eques Taticus. (Itin. Anti. p. 106.) The line of this road is not very clear, but the modern name of the Tamaro leaves no doubt of the river meant. It rises in the mountains near Sannium, only a few miles from Boiaventura, and flows with a general direction from N. to S. till it joins the Calor as above indicated. [E. H. B.]

TAMARUS (Tamaris, Ptol. iii. 3. § 4), a small river on the S. coast of Britannia Romania, now the Tamere. [T.H.D.]

TAMASSUS (Tamosus, Ptol. vi. 14. § 6; called also Tamosus by Pliny, xvi. 31. s. 35, Tambrax by Constantine Porphy. de Them. i. p. 39, and Tamesis by Statius, Achill, i. 413; cf. coins in Eckiel, i. 3. p. 88), a town in the interior of the island of Cyprus, 29 miles SW. of Soke, and on the road from that place to Tremithus. It lay in a fruitful neighbourhood (Ovid, M. x. 644), and in the vicinity of some extensive copper mines, which yielded a kind of rust used in medicine (Strabo, xiv. p. 884). It is very probably the Tauris of Homer (Od. i. 184; Nitzch, ad loc.; cf. Mammert, vi. 1. p. 452), in which case it would appear to have been the principal market for the copper trade of the island in those early times. Hence some derive its name from the Phoenician word themes, signifying smelting. [T.H.D.]

TAMBRAI. [Talbroca.]

TAMESA or TAMESIS (Tamasa, Dion Cass. xil. 3), a river on the E. coast of Britannia Romania, on which Londinium lay; the Thames. (Cass. B. G. v. 11; Tac. Ann. xiv. 32.) [T.H.D.]

TAMESIS. [Tamesa.]

TAMIA (Tamia, Ptol. ii. 3. § 13), a town of the Vaconagi on the E. coast of Britannia Barba, probably on Loch Tay. [T.H.D.]

TAMIAITH (Tamaiathis, Steph. B. s. e. v.), was a considerable town in Lower Egypt, situated in the valley of the Phanitic arm of the Nile. It is less celebrated in history than its representative, the modern Damiet or Danietta, which, since the era of the Crusades, has always been, until the rise of Alexandria in the present century, one of the most populous and commercial places in the Delta. Many antique columns and blosks from the ancient town are built into the walls of the mosques in the modern one. The present Danietta, indeed, does not occupy the site of Tamiathis, since, according to Abulfeda, the original town of that name was destroyed;
TAMNA.

account of its exposed situation, and rebuilt higher up the Nile, about 5 miles further from the sea. The date of this change of position is fixed by Abulfeda in the year of the Hegira 648 (A.D. 1251). [W.R.D.]

TAMNA (Táma), Strab. xvi. p. 768; Stepb. B. s. v.; Tamna, Plin. v. 28. s. 52; Codex, Ptol. vi. 7. § 57; Thuan. Plin. xii. 14. s. 32; Eth. Támaírēs), a city of Arabia, and the chief town of the Cattsbahenei (Catabani), according to Strabo, or of the Gebanite, according to Piny. It is described by Piny as a large commercial town with 65 temples, to which caravans from Gaza in Palestine resorted. It is probably Souda, the present capital of Yemen.

TAMNUM, in Gallia, is placed by the Itineraries on a road from Burdigala (Bordeaux) to Mediolanum Santonum (Sèteur); but in the Table the name is written Lamann. The distance from Blavia or Blaviun (Blaye) to Tamnum is xxxi. in the Ædes, but the distance xxxii. in the Table is nearer the truth, if Talamont or Talamun is the site of Tamnum. Tamon is below Blaye on the right bank of the Garonne. [G.L.]

TAMUGADIS, a town in Numidia, on the E. side of Mount Aurinas, and 14 miles NE. of Lambese. (It. Ant. pp. 34, 40; Thamugaidas, Tab. Peut.) it still retains the name of Tamenoudi. (Bruce.)

Lapie identifies it with Agor Soudah. [T. H. D.]

TAMYNAE (Tamnā, Strab. et ali; Támva, Stepb. B. s. v; Eth. Tamnawvou, Támvēro, a town of Eubea in the territory of Eretria, at the foot of Mt. Cotylaean, with a temple of Apollo, said to have been built by Admetus. (Strab. x. p. 447; Stepb. B. s. v. re. Tämva, Kómabuo.) It was taken by the Persians, when they attacked Eretria in n. c. 490 (Herod. vi. 101), but it is chiefly memorable for the victory which the Athenians, under Phocion, gained here over Callias of Choles, n. c. 350. (Aesch. c. Æge. §§ 85—88, de Fals. Leg. 190; Dem. de Pac. 5: Plat. Phoc. 12.)

Leake places Tamyneae at the village of Glymnos, at the foot of a high mountain, which he supposes to be the ancient Cotylaean, (Ancient Greece, vol. ii. p. 439;) but Ullrich regards Alkiviadis, where there are several ancient remains, as the site of Tamyneae. (Italienisches Museum, for 1847. p. 512.)

TAMYRACA (Tamyroc, Ptol. iii. 5. § 8, viii. 10. § 3), a town and promontory of European Sarmatia in the neighbourhood of a lake (Arian, Per. P. Euz. p. 20). and in the innermost part of the gulf of Carcinus, now gulf of Achaenides or Peri-
kop. Hence, according to Strabo, the Sinus Carcinites was also called the gulf of Tamyrac (vii. p. 308). But the coast has undergone such excessive alterations at this part, that all attempts to determine the site of the town are unavailing. Some, indeed, have doubted its existence, as it is mentioned only by Ptolomy. (Cf. Neumann, Die Hel lenen in Skythien-lande, p. 375; Uchiti, ii. p. 457; Gall, Geogr. M. iii. p. 127.)

TAMYRACES SINUS. [CARCINA; TAM-
YRACA.]

TAMYRAS or DAMYRAS (Tamyowers, Strab. xvi. p. 756; Athénaïs, Ptol. y. 63), a river of Phoci-

a between Sidon and Berytus, the modern Nahrid-

TANAGER or TANAGRUS (Tanagro), a river of Lucania, a tributary of the Stilaris. It rises in the mountains near Lago Negro, flows for about

30 miles in a NNE. direction, through a broad and level upland valley called the Valle di Diaro, near La Folla, it sinks into the earth, and emerges again through a cavern at a place thence called La Pertusa in the territory of Tanagra, and from thence to Pliny, who calls it “fluvius in Atinane campo,” with some mention of its name (Plin. ii. 103. s. 106, with Harduin’s note); but this is known to us from Virgil, who notices it in connection with Mount Albumuns, which rises immediately to the W. of it, and the epithet “siccus” which he applies to it (“sicci ripa Tanagrae”) doubtless refers to this same peculiarity. (Verg. Georg. iii. 131; Serv. ad loc.; Vib. Seq. p. 19.) There is no doubt, also, that in the Itinerary we should read “Al Tamanum” for “Ad Tamanum,” a station which it places on the road from Salernum to Neapelum. (Itin. Ant. p. 109.) The same Itinerary gives a station “Ad Calorem,” as this is the next on this line of route, which seems to show that the river was then, as now, called in the upper part of its course Calor or Calore, while in the lower part it assumes the name of Tanagro or Negro. This part of the route, however, is very confused. [E. H. B.]

TANAGRA (Tanagras; Eth. Tanagrapoik). the territory Tanagra, Pan. ix. 22. § 1, and Tanagrapoik or Tanagrapoth, Strab. ix. p. 404; Adj. Tanagrapikoi: Griuvdála or Griuvdala, a town of Boeotia, situated upon the left bank of the Asopus, in a fertile plain, at the distance of 130 stadia from Oropus and 200 from Platæae (Dioscor. Stat. Gr. pp. 12, 14, ed. Hudson.) Several ancient writers identified Tanagra with the Homeric Graia (Paus. Hom. II. ii. 498; Plin. vii. 154), but others supposed them to be distinct places, and Aristot. remarks on Oropus as the ancient Graia. (Stepb. B. s. v. Táma). Strab. ix. p. 404; Pan. ix. 20. § 2.) It is possible, as Leake has remarked, that Tanagra, sometimes written Tanagra, may be connected with the ancient name Graia, Tan, being an Aeolic suffix, and that the modern name Grauva or Grauvala may retain traces of the Homeric name. Tanagra was also called Poomandros, and its territory Poomandris, from the fertile meadows which surrounded the city. (Stepb. B. s. v.; Strab. ix. p. 404.) The most ancient inhabitants of Tanagra are said to have been the Gephyraei, who came from Phocicia with Cadmus, and from thence emigrated to Athens. (Herod. v. 57; Strab. ix. p. 404.) From its vicinity to Attica the territory of Tanagra was the scene of more than one battle. In n. c. 457 the Lacedaemonians on their return from an expedition to Doris, took up a position at Tanagra, near the borders of Attica, with the view of assisting the oligarchical party at Athens to overthrow the democracy. The Athenians, with a thousand Argives and some Thessalian horse, crossed Mount Parnes and advanced against the Lacedaemonians. Both sides fought with great bravery; but the Lacedaemonians gained the victory, chiefly through the treacherous desertion of the Thessalians in the very heat of the engagement. (Thuc. i. 107, 108; Dipl. xi. 80.) At the beginning of the following year (n. c. 456) and only sixty-two days after their defeat at Tanagra, the Athenians under Myronikes again invaded Boeotia, and gained at Oenohipya, in the territory of Tanagra, a brilliant and decisive victory over the Boeotians, which made them masters of the whole country. The walls of Tanagra were now razed to the ground. (Thuc. i. 108; Dipl. xi. 81, 82.) In n. c. 426 the Athenians made an incursion into the territory of Tanagra, and
on their return defeated the Tanagreans and Boeotians. (Thuc. iii. 91.) Dicaearchus, who visited Tanagra in the time of Cassander, says that the city stands on a rugged and lofty height, and has a white chalky appearance. The houses are adorned with handsome porticoes and encaustic paintings. The surrounding country is mostly covered with corn, but produces the best wine in Boeotia. Dicaearchus adds that the inhabitants are wealthy but frugal, being for the most part landholders, not manufacturers: and he praises them for their justice, good faith, and hospitality. (De Statu Graec. p. 12.) In the time of Augustus, Tanagra and Thespiae were the two most prosperous cities in Boeotia. (Strab. iv. p. 408.) Tanagra is called by Pliney (iv. 7. s. 12) a free state; it is mentioned by Ptolemy (iii. 15. § 29); and it continued to flourish in the sixth century. (Hieroc. p. 645.) Its public buildings are described at some length by Pausanias (ix. 20. § 3, seq.). The principal temple was that of Dionysus, which contained a celebrated statue of Parian marble, by Calamis, and a remarkable Triton. Near it were temples of Themis, Aphrodite and Apollo, and two of Hermeis, in one of which he was worshipped as Criophorus, and in the other as Pronaexus. Near the latter was the theatre, and probably at no great distance the gymnasium, which was a picture of Corinna, who was a native of Tanagra. There was also a monument of this poetess in a conspicuous part of the city. Pausanias remarks as a peculiarity in Tanagra, that all their sacred buildings were placed by themselves, apart from the houses of the town (ix. 22. § 2.) He likewise notices (ix. 2. § 4) that Tanagra was famous for its breed of fighting-cocks, a circumstance which is mentioned by other writers. (Varr. de Re Rast. iii. 9. § 6; Hesych. s. v. Kokoipis; Suidas, s. v. Tanagyn, εκτροπίσεως.) Tanagra possessed a considerable territory, and Strabo (ix. p. 405) mentions four villages belonging to it, Eleon or Helen, Harmo, Mycaleus, and Pharae. (Plineus, Plin. iv. 7. s. 12.)

The ruins of Tanagra are situated at an uninhabited spot, called GrJimmyrk or Grimirata, situated 3 miles south of the village of Skimnatari. The site is a large bill nearly circular, rising from the nath bank of the Asopas. The upper part of the site is rocky and abrupt, looking down upon the town beneath; and it was probably upon this upper height that the sacred edifices stood apart from the other buildings of the town. The walls of the city which enclosed a circuit of about two miles, may still be traced, but they are a mere heap of ruins. About 100 yards below the height already described are the remains of the theatre, hollowed out of the slope. On the terrace below the theatre to the NE. are the foundations of a public building, formed of marble of a very dark colour with a green cast. The ground is thickly strewn in every direction with remains of earthenware, betokening the existence of a numerous population in former times. (Leake, Northern Greece, vol. ii. p. 454. seq.; Wordsworth, Athens and Attica, p. 14, seq.; comp. K. O. Müller, Recensiones, p. 20.)

TANAIIS (Tanais, Potl. iii. 5. § 14. v. 9. §§ 1. 2, &c.), a famous river, which in the course of time was universally a.Danaus as the boundary between Europe and Asia. (Strab. vii. 310. xi. 490. Mel. i. 3: Syl. p. 30. &c.) The older writers of antiquity thought that it rose from a large lake (He-rod. iv. 57; Ephor. ap. Aen. Per. P. Eut. p. 4), which is really the case, its source being in the lake Iven Özoro, in the government of Toulia; whilst writers held that it had its sources either in the Caucasus (Strab. xi. 493; Ammian. xxii. 8), or in the Ephicaean mountains. (Mela. i. 19; Lucan, iii. 272; Procop. B. G. iv. 6. &c.) The lost of these hypotheses was most generally accepted, for there was likewise a fourth which made it a branch of the Ister (Strab. l. c.). Whilst Strabo, however, advances these different opinions, he himself holds that its source was entirely unknown (ii. 107). It is represented as flowing in so rapid a stream that it never froze. (Mela. l. c.; cf. Nonnus, Dionys. xxii. 85.) It flows first in a NE. and then in a SW. direction; and after receiving the Hyris (or Sorgus) as a tributary, empties itself into the Palus Maesitis (Sea of Aspis) by two mouths. (Strab. iv. 100.) These mouths, which are at the most northern point of the Palus Maesitis, Strabo places at the distance of 60 stadia from one another (vi. 310), whilst Ardemusor (ap. Eustath. ad Dion. 14) makes them only 7 stadia distant. At present, however, the Don has 18 mouths. (Clarke, Trav. i. p. 423.) The etymology of the name is discussed by Plutarch (de Flam. 14) and Eustathius (l. c.); but its true derivation is from the Scythian word Don or Doni, signifying water, which occurs in the names of other rivers as Danubius, Eridanus. (Forbiger, Handb. des Alt. Geogr. p. 325, n. 16.)

The Tanais is frequently alluded to by the Latin poets. (Hor. Od. iii. 10. 1; Virg. G. iv. 517; Ov. Ex. Pont. iv. 10. 55, &c.) Clarke (Travels. i. pp. 339, 448, note) would identify it with the Damazic, from the similarity of the name, an hypothesis also accepted by Lindner (Sythien, p. 66); but there can scarcely be a doubt that it should be identified with the D. Don. (H. D. Macqulin.)

TANAVIS (Tanais, Potl. iii. 5. §§ 26, vii. 1. 2, &c.), a town of Asiatic Sarmania, lying on the most southern and north of both mouths of the river of the same name. It may also be described as situated at the northernmost point of the Palus Maesitis, and not far from the sea. It was a flourishing colony of the Milesians, enjoying an extensive commerce, and being the principal market of the surrounding tribes, both of Europe and Asia, who here bartered slaves and skins for the wine, apparel, and other articles of more civilised nations. (Strab. xi. p. 487.) The inhabitants soon reduced a considerable part of the neighbouring coasts to subjection, but were in turn themselves subdued by the kings of the Boeotians (Id. vii. p. 310. xi. p. 485). An attempt to regain their independence only ended in the destruction of their city by Polemon 1. (Id. p. 483), a little before the time when Strabo wrote. Pliney (vii. 7. s. 7) speaks of Tanais as no longer existing in his time; but it appears to have been subsequently restored (Potl. ii. ec.; Steph. B. p. 623), though it never recovered its former prosperity. Clarke (i. p. 415) could discover no trace of it, nor even a probable site; but its ruins are said to exist near the modern Nedriyoksa. A coin of Tanagra.
TANAITAE.


TANARUS (Tanaro), a river of Liguria, the most important of all the southern tributaries of the Padus. It rises in the Maritime Alps above Ceva (Ceba), flows at first due N., receives near Cherasco the waters of the Stura, a stream as considerable as itself, then turns to the NE., passes within a few miles of Pollentia (Palermo) flows under the walls of Alba Pomptina and Asta (Asti), and discharges its waters into the Po about 15 miles below Valenza (Forum Fulvii). It receives many considerable tributaries besides the Stura already mentioned, of which the most important is the Bormida, the ancient name of which has not been preserved to us; but the Orbca, a minor stream which falls into it a few miles above its junction with the Tanaro, is evidently the river Ursus, mentioned by Claudian (B. Got. 555), the name of which had given rise to an ambiguous prophecy, that had misled the Gothic king Alaric. The Belbo, which falls into the Tanaro a few miles above the Bormida, has been identified with the Fernus of the Tabula; but the names of rivers given in that document in this part of Italy are so corrupt, and their positions so strangely misplaced, that it is idle to attempt their determination. Although the Tanaruns is one of the most important rivers of Northern Italy, its name is not mentioned by any of the geographers except Pliny; nor does it occur in history until long after the fall of the Western Empire. (Plin. iii. 16. s. 20; P. Dac. Hist. Lang. vi. 58.) [E. H. B.]

TANATIS, according to Solinus (c. 12), an island in the neighbourhood of Britain. It is undoubtedly the same which Beela (Hist. Eccl. i. 25) calls Tanatos, and which still bears the name of Thanet. [T. H. D.]

TANATIS. [Talla.]

TANAXUS. [Augus, Vol. I. p. 201, n.]

TANETUM or TANETUM (Tatrav), Potl.: Eth. Tanetanos, Phool.; S. Ilario), a small town of Galia Cispadana, on the Via Aemilia, between Regium Lepidum and Parma, and distant 10 miles from the former and 8 from the latter city. (Itin. Ant. p. 287; Itin. Hier. p. 616; Tab. Peut.) It is mentioned in history before the Roman conquest of this part of Italy, as a Gaulish village, to which the praetor L. Manlius retired after his defeat by the Boii in B.C. 218, when he was surrounded and besieged by that people. (Pol. iii. 40; Liv. xxxii. 24.) Its name is not again noticed in history, but it is mentioned both by Pliny and Ptolemy as a municipal town of Galia Cispadana, though it appears to have never risen to a place of importance. (Plin. iii. 15. s. 20; Pol. iii. 1. § 46; Ptolemaeus, Macrob. 1.) Livy calls the Gaulish town "vicus Padus propinquus," an expression which may lead to an erroneous idea of its position; for we learn from the Itineraries that it certainly stood on the Via Aemilia, at a distance of more than 10 miles from the Padus. The site is still occupied by a large village, which is now called, from the name of its principal church, Santi Ilario; but a hamlet or village about half a mile to the N. still retains the name of Taneto. It is distant about 2 miles from the river Enza, the Nicia of Pliny (iii. 16. s. 20), which flows into the Po, about 12 miles from the point where it crosses the Aeumilian Way. [E. H. B.]

TANIS. (Tavros, Herod. ii. 166; Strab. xvii. p. 592; Ptolemaeus, § 52; Joseph. B. Jud. iii. 33; the Coptic Taney, or Athneus Tanis and the modern San), was a city of Lower Aegypt, situated, in lat. 30° 59' on the Tanitic arm of the Nile. [Niles, Ostium Taniticum.] It was the capital of the Tanitic Nome. Although the name of Tanis does not appear in Egyptian annals earlier than the xxi-st dynasty, which consisted of 21 Tanitic kings, it had long previously been among the most important cities of the Delta. The branch of the Nile on which it stood, was, with the exception of the Florae, Lusia, the most easterly, and the nearest to Palestine and Arabia. It is described in the Book of Numbers (J. c.) as founded only seven years later than Hebron; and Hebron, being extant in the time of Abraham, was one of the oldest towns in Palestine. Tanis owed its importance partly to its vicinity to the seas, and partly to its situation among the Deloic marshes. It was probably never occupied by the Hyksos, but, during their usurpation, afforded refuge to the expelled kings and nobles of Memphis. It was a place of strength during the wars of the early kings of the New Monarchy—the xvii-st dynasty— with the shepherds; and when the Egyptians, in their turn, invaded Western Asia, the position of Tanis became of the more value to them. For after Aegypt became a maritime power, in its wars with Cyprus and Phoenicia, a city at no great distance from the coast would be indispensable for its naval armaments. To these purposes Tanis was better adapted than the more exposed and easterly Pelusium. The eastern arms of the Nile were the first that silted up, and the Pelusiac mouth of the river was at a very early period too shallow for ships of war. The greatness of Tanis is attested in many passages of the Hebrew writers. In the 78th Psalm the wonders that attended the departure of the Israelites from Aegypt are said to have been "wrought in the plain of Zaan." This Psalm, indeed, is somewhat later than David (B.C. 1055—1015); but it proves the tradition that Tanis was the capital of that Pharaoh who oppressed the Hebrew people. In the age of Isaiah (xxix. 11, foll.), about 258 years later, Tanis was still reckoned the capital of the Delta, since the prophet speaks of the princes of Zaan and the princes of Noph (Memphis) as equivalent to the nobles of Aegypt. Again, Isaiah (xxx. 4) describes the ambassadors who were sent to Aegypt, to form an alliance with its king as repairing to Zaan and Hanes, or Heracleopolis; and the desolation of Zaan is threatened by Ezekiel as the consequence of Nebuchadnezzar's invasion. Tanis probably declined as Sa3 and Memphis rose into importance; yet twenty years before the Christian era it was still a large town (Strab. xvii. p. 592); nor did it shrink into insignificance until nearly 80 A.D. (Joseph. B. Jud. iv. 11, § 4.) Its linen manufacture probably long sustained it. The marly grounds in its environs were well suited to the cultivation of flax; and Pliny (ix. 1) speaks of the Tanitic linen as among the finest in Aegypt.

No city in the Delta presents so many monuments of interest as Tanis. The extensive plain of Sa3 is indeed thinly inhabited, and no village exists in the immediate vicinity of the buried city. A canal passes through, without being able to fertilize, the field of Zaan, and wild beasts

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and marsh fever prevent all but a few fishermen from inhabiting it. The mounds which cover the site of Tanis are very high and of great extent, being upwards of a mile from north to south, and nearly three quarters of a mile from east to west. The arm in which the sacred enclosure of the temple of Ptah is about 1500 feet in length by 1250 broad. The enclosure, which is of crude brick, is 1000 feet long and about 700 wide. A gateway of granite or fine gristone, bearing the name of Rameses the Great, stands on the northern side of this enclosure. The numerous obelisks and the greater part of the sculptures of the temple were contributed by Rameses. His name is also inscribed on two granite columns outside the enclosure, and apparently unconnected with the temple. Though in a very ruinous condition, the fragments of walls, columns, and obelisks sufficiently attest the former splendour of this building. The architecture is generally in the best style of Egyptian art, and the beauty of the lotus-bud and palm caps- tions of the columns is much celebrated by vist- vellers. Among the deities worshiped at Tanis were Ptah (Hephaestus), Mast, Is, Horus, &c. The Pharaohs who raised these monuments were of various dynasties, ranging from the kings of the xvith dynasty to the Aethiopian Tirhaka. The numerous remains of glass and pottery found here, and the huge mounds of brick, prove that the civil portions of Tanis were commensurate in extent and population with the religions. The modern village of Sou consisits of mere huts. Early in the present century an attempt was made to establish nitre-works there; but they have been long abandoned: and the only occupation of the few inhabitants of this once flourishing city is fishing. North of the town, and between it and the coast of the Medi- terranean, was the lake Tanis, the present Menza- beh. (Wilkinson, Mod. Egypt and Thebes, vol. i. pp. 407, 449, foll.; Kennic, Ancient Egypt, vol. ii. p. 341.)

TANUS. (Téfros, Artemidorus, op. Steph. B. s. a.) a town in Crete of which there is a coin with the gra- phic TANIGN. (Eckhel, vol. ii p. 321.) [E.B.J.] TANUS. [Argos, Vol. I. p. 201, a.] TAOCHE (Tóben, Arrian, Ind. c. 39; Strab. xv. p. 728), a town or fortress of the district of Tae- cero, in Persia. It was, according to Strabo, the seat of one of the three treasuries of the kings of Persia. It is not certain from Arrian's statement whether he means the town or the district, but probably the former. The town appears to have been placed near the river Grains. Polynky speaks of a promontory and a town of this name (vi. 4. §§ 2 and 7). It is probable that it is the same place as that called by Al-Edrisi, Toudj or Touj (ib. p. 391, &c.). Where Dicynus (1069), em-umerating the three palaces, speaks of the Tadnol, we ought most likely to read Tawel or Tawel, with reference to the people of this district. The Grains is the river of Abakah. [GARINUS.] [V.] TADNOL (Táxos), a tribe in the interior of Pontus (Steph. B. s. r.), which is frequently noticed by Xenophon in the Anabasis (iv. 4. § 18). They lived in mountain fortresses in which they kept all their possessions (iv. 7. § 1, comp. 6. § 5, v. 15. § 17). They occupied the country near the frontiers of Armenia. [L. S.] TAPANTAP (Táwadhr, Ptol. iv. 5. § 21), a people in the interior of Mararmica. [T. H. D.] TAPIE. [TAGAE.] TAPFRI, and more anciently TELEBODIDES, a number of small islands off the western coast of Greece, between Leucades and Acrarnania (Plin. iv. 12. s. 19), also called the islands of the Taphri or Telebodes (Táphro, Tálebedón vóro, Strab. x. p. 459), who are frequently mentioned in the Homeric poems as pirates. (Od. xv. 427, xvi. 426.) When Athena visited Telemachus at Ithaca, she assumed the form of Mentor, the leader of the Taphrians. (Od. i. 105.) The Taphrians or Telebodes are celebrated in the legend of Ampyryton, and are said to have been subdued by them here. (Herod. v. 59; Apollod. ii. 4. §§ 6, 7; Strab. L. c.; Of. of the Reign of B. art. AMPYRTON.) The principal island is called Taphos (Táphros) by Homer (Od. i. 417), and by later writers Taphphios, Taphhiass, or Taphos (Táphros, Ta- phuos, Taphías, Taphiós, Strab. L. c.; Ptol. L. c.; Steph. B. s. v. Táphros), now Meganisi. The next largest island of the Taphri was Carnus, now Kalamos. (Sylax, p. 13; Steph. B. s. v.; Leake, Northern Greece, vol. iv. p. 16; Dodwell, vol. i. p. 60.) Stephanus B. men- tioned a town called Taphos, situated by Strabo and Taphius, re- presented by the modern Táphi, where many ancient sepulchres are found. (Leake, Northern Greece, vol. iii. p. 67.)

TAPIHASSUS. [AEOLIA, p. 63.] TAPHIR (Itin. Anton. p. 161; Tábis, Ptol. iv. 4. § 17; Táphi, Olymp. op. Phot. p. 62, ed. Bekker), a town situated on the western bank of the Nile, in the Regio Dodecachoeum, s. of Philae and the Lesser Caracatu. The ruins of an ancient city have been discovered at Tébhis in Lower Nubia, which are supposed to correspond with the ancient Táphi. It was in the neighbourhood of large stone-qua- rries. On the opposite side of the river was a suburb called Contra-Taphis. Both towns in the 5th century A. D. were occupied by the Ebennoys. [W. B. D.]

TAPIOS. [TAPHI.] TAPIHRE or TAPIHROS (Táphi, Steph. B. p. 642; cf. Mela, ii. 1; Ptol. iv. 12. s. 26; Táphiros, Ptol. iii. 6. § 5), that part of the neck of the Chuer- sosocus Taurius which was cut through by a dyke and a town (Herod. iv. 150). Pliny and Ptolomy (ii. cc.) mention a town called Taphros; and Strabo (vii. 308) also notices at this spot a people called Táphiros. (Cf. D'Arville, Mém de l'Ac. d. Insacr. xxxvii. p. 581; Rennell, Geogr. of Herod. p. 96; Man- nert, iv. p. 291.) Perceeop or Perseceop, the modern name of the isthmus, also signifies in Russian a ditch or entrenchment. (Clarke, Trav. ii. p. 316.)

TAPIROSI. [TARIUS.] TAPORIS, a people of Lissitania. (Ptol. iv. 22. s. 25.) [T. H. D.]

TAPISTORIS (Tápsotere, Strab. xvii. p. 799; Tàpsotere, Ptol. iv. 5. § 34; Dioscorides, Mater. Med. iii. 24; Táphiros, Steph. B. s. v.; Tapostrope, Tab. Pent. : the Baotir of Leo Africanus), was a town in the Libyan Nome, west of the Delta, and about 25 miles distant from Alexandria. There were probably several places of this name in Aegypt, since each Nome would be disposed to possess a "tomb of Osiris." Abubak mentions a Baotir near Sebenu- nytis, another in the Arsinoite Nome, the Fayum; a third at Gishe, close to the Pyramids. The town, however, in the Libyan Nome appears to have been the most considerable of all, insomuch as it was the place where the prefect of Alexandria held the pe- riodical census of the Libyan Nome. Its market, indeed, was so much frequented that the emperor Justinian (A. D. 527, foll.) constructed at Tapostoris
of TAPROBANE.

A town-hall, and public baths. (Procop. de Aedif. vi. 1.) Nearer Alexandria was a smaller town of this name. (Plin. n. h. 5. 18.)

TAPROBANE or BETH-TAPROBANE, a city in Ceylon, upon the monastery of Judah, not far from Nebata, which Robinson identifies with the ancient village of Teffaft, lying in the midst of olives and vineyards. (Josh. xv. 53; Robinson, Bibl. Res. vol. ii. p. 71, 2nd ed.)

There was another Tappuah in the plain of Judah (Josh. xv. 34); but which of these was the place conquered by Joshua, cannot be determined. (Josh. xii. 17.)

TAPROBANE or (Γαλακτομηρια, Strab. i. 63, xx. 690, Sc.; Steph. B. s. v.; Ptol. iv. 7.; Strabo's first ed. i. 5. 80), a very large islet, now Ceylon. It is situated at the SE. of the peninsula of Hindostan, and is all but joined to the continent by a reef now called Adam's Bridge, and by an island called Kaminvar or Ramasicercum Cor, the Kāηψ of Ptolemy (vii. 1. § 11) and the Insula Solis of Pliny (vi. 22. s. 24). (Comp. Dunsce, As. Res. v. p. 39; Ritter, Erdk. vi. p. 63.)

Tappuah was not known to the writers of classical antiquity before the time of Alexander the Great, and the various narratives which have reached the West subsequent to his invasion of the Punjab, though often correct as to their natural productions, are singularly erroneous as to its position, its size, and its shape. Thus Onesiocrates estimates it at 5000 stadia, though whether this number implies length, breadth, or circumference, is not stated by Strabo (xv. p. 690).

If the last, he is nearly correct, Rennell considering this to be about 660 miles. (See Map, and Memoir of India.) Strabo adds that it was twenty days' sail from the continent, and constructed and unfit for sailing; a view remarkably confirmed by Pliny, who notices the change in the length of the voyage owing to the improved kind of vessels, and the shallow character of the intervening strait (vi. 22. s. 24).

Erastosthenes reduces the distance to a navigation of seven days — the same time as Pliny states (l. c.); but this is far too great (Strab. xvi. p. 691), as it is really little more than 50 miles from its nearest shores to the mainland of Hindostan. (Vincent, Voy. of Recheaux, l. p. 695; Boyd, in Ind. Ann. Regist. 1779.) Erastosthenes is still more erroneous in the position he assigns to the island, for he extends it 8000 stadia in the direction of Africa (Strab. l. c.), while the author of the Periplus M. Erigir, makes it reach almost to the coast of Azania (c. 61, ed. Müller) — an error which has probably led to that of Edrisi, who has confounded C. Comoros with Madagascar; and in his map has even placed this island to the E. of Ceylon. Strabo supposes that Ceylon is not less than Britain (ii. p. 130), and Ptolemy gives it a length of more than 1000 miles, and a breadth of more than 700 (1. 14. § 9, viii. 28. § 3). (Compare with this the statement of Marco Polo, which is, as to circumference, identical with Ptolemy, l. c.; and Caesar Frederick, ap. Haccklot's Vet. ii. pp. 223—227.)

The history of ancient Ceylon falls naturally into three heads: 1. What may be gathered from the writers who followed the taking of Ceylon. 2. What we may learn from the Roman writers. 3. What may be obtained from the Byzantines.

Of the times preceding the invasion of India by Alexander we have no distinct notice in classical history; yet it may be inferred from Pliny that some report of its existence had reached the West, where he states that it had long been the opinion that Tappuah was another world, and bore the name of Antichthonus, but that it was determined to be an island about the acra of Alexander (vi. 22. s. 24): while it is not impossible that Herodotus may have heard some tradition on the subject, since he states that cinnamon is produced in those countries in which Dioscorides (Lan. R. 111) from which passage, however, it cannot be determined whether the true cinnamon, that is the bark of the shrub, is intended, or some other kind of cassia.

To the first class of writers belong Onesiocrates, the companion of Alexander, Megasthenes and Daimachus, who were sent as ambassadors by Seleucus to Samsungotous (Chandragupta) and his son Amintochates (Amritrag Earth), from whose memorials almost all that is preserved in Strabo and in the earlier portion of the notice in Pliny has been taken. There is no reason to suppose that either Onesiocrates or Megasthenes themselves visited this island; they probably collected, while in India, the narratives they subsequently compiled.

The second class of writers are of the period when the vast commerce of Alexandria had extended to India subsequent to the death of Strabo, p. 24. (Graukurd, Proleg. in Strab. l. p. 16.)

Previous to this period, some few ships may have reached India from Egypt; but, from Strabo's own statement, they appear to have been those only of private individuals (l. c.). Pliny, the writer of the Periplus of the Erythraean Sea, Marcin of Heralda, Mela, and Ptolemy, belong to this class, and, in the fulness of their narratives, show clearly how much additional knowledge had been acquired during the extension of the power of the early emperors of Rome.

Lastly, under the head of Byzantine writers, we have the remarkable account of the island in Cosmas Indicopleustes, the latest which belongs to the period of ancient or classical history.

The most important notice is that of Pliny (l. c.), who states that ambassadors from the island were received at Rome by the emperor Claudius, through the instrumentality of the freedman of a certain Ammius Plocamus, who, after having been driven out of his course when returning from the island, remained with the six months, and became intimate with the people and their rulers. He states that Plocamus landed at a port he calls Hippares, which may be identified with the modern Kudremat, which means the same in Sanscrit; and that the name of the king was Racha, evidently the Indian Rejih: he adds that the island contained 500 towns, the chief of which was called Pahesimmerum, and a vast lake Megisa, from which flowed two rivers, one called Cydan (Kemrara or Kadambo in the Annals, now Aripo). It is not possible accurately to determine what modern place is to be identified with Megisa, but the Mahasano speaks of enormous works of this nature attributed to Vasabha and other early kings. (Mah. pp. 65, 210, 221, 215.)

Pliny adds some astronomical facts, which are not equally coincident with the truth; and remarks on the richness of the island in precious stones and metals, and on the fineness of the climate, which extended the life of man beyond its usual limits.

We may mention also, that Diodorus tells a remarkable story, which has been generally held to refer to Ceylon, though this is not capable of proof. According to him Iambulus, the son of a merchant, on his way to the spice countries, was taken prisoner
by the Aethiopians, and, after a time, with one other companion, placed in a boat and left to his fate. After a long voyage, he came to an island, rich in all kinds of natural productions and 5000 studia round όστε όποιον μέν οπωροφόρον το χρώματι. Lamblinus stayed there seven years, and thence went to Palibostra, where he was well received by the king, who is said to have been φιλάττα (Poth. ii. 55, &c.). That the details of this voyage are fabulous no one can doubt, yet the narrative is probably founded on fact, and points to an early intercourse between the shores of Eastern Africa and India.

The fullest and by far the most interesting account of Ceylon is that preserved by Cosmas Indicopleustes, which was published by Montfaucon (Coll. Nov. Patr. ii. p. 356). Cosmas, who flourished in the reign of Justinian, about a.d. 535, states that he obtained his information from a Greek named So- pratnus, whom he met at Abulis. According to this writer, the Taprobane of the Greeks is the Siedeliba of the Hindus, an island lying beyond the Pequor Coast, or Malabar, and having near it a great number of small islands (i.e. the Maldives). He reckons it about 900 miles in length and breadth, a measure he deduces from a native measure called Gindula (still said to be known in the island, and the same as the Tamil nalgulai, Vincent, ii. p. 506). There were, at the time he received his information, two kings in the island, one the possessor of the Hyacinth (i.e. of the mountain districts which abound in precious stones), and the other of the plain country and coast, where in later times the Arabians, Portuguese, Dutch, and English, have in succession established factories. A Christian church, he adds, was established there εν ιεροίς άγιοις και έστησε γενικλαίοις και μετακόμισε with a priest and deacon ordained in Persia. There is no doubt that these were Nestorians, whose Catholics resided at Ctesiphon, and who, on the Makabian coast, are often called Christians of St. Thomas. He determines the position of Siedeliba, by stating that it is as far from it to China, as from the Persian Gulf to the island (p. 138). Again, he says, which is less correct, that Siedeliba is five days sail from the continent; and that on the continent he placed Malabar (Theequer), which produces the pearl oysters; and adds, that the king of Ceylon sells elephants for their height; and that in India elephants are trained for war, while in Africa they are captured for their ivory. Horses imported from Persia pay no tax. It is remarkable that this notice of the elephants is in strict accordance with that of Aelian, who asserts that they were bred in Ceylon and transported in large native vessels to the opposite continent, and sold to the king of Calinga (Hist. An. xxvi. 18). Pliny (i. e.), on the authority of Oesocri- tus, affirms, that larger and more warlike elephants are reared in this island than anywhere else in India, and that the hunting of them was a constant sport: and Podemus places under the Maika M. (Adam's Peak) ·his ἐλέφαντων royal, in the exact position in which they were, till lately, most abundant (vii. § 8). The testimony of all modern travellers on the subject of the Ceylon elephant is, that those bearing great tusks and hence valuable for ivory, are extremely rare in the island. (Compare also Dionys. Perieg. v. 593, who calls Ceylon μέτρα Ἀσιαίων ἑλέφαντων; Alex. Lycian, in Steph. B., who speaks of ἐκλεξάνθεις as the product of the island; Solin. c. 56; and Tacites Claud. viii. Hist. 215.) Cosmas concludes his remarkable story with a notice of a conference between the king of Ceylon and So- pratnus, in which the latter convinced the king that the Romans were a greater people than the Persians, by exhibiting some gold coins of Byzantium. It confirms the veracity of the narrator that we know from other sources that the Roman princes of the sixth century had only silver money, while at the capital of the Eastern Empire gold coin was not rare. There were many temples in the island, one of them famous for a hyacinth of extraordinary size.

Few islands have borne, at different times, so large a number of names; as many of these have considerable interest, we shall notice them in succession.

The first, as we have stated, by which it was known to the Greeks was Taprobane. Several explanations have been given of this name: the best is probably Ταμπραμπάν (Sanscrit for red-leaved; cf. Burnouf, Journ. Asiat. viii. p. 147; Mahavanso, ed. Tourneur, p. 50; Lassen, Inst. Ling. Pracrit. p. 246), a form slightly changed from the Pali Tilambapōnī, the spot where the first king Vijaya is said to have landed (Mahavanso, i. c.). This name is not unknown in other Indian writings; thus we find so named a place on the adjoining continent of Hindu- stan, and a river of the same district which flows from the Ganges into the sea near Tissavelly (Wilson, Visvihara Parana, p. 176); and a pearl-fishery at the mouth of this stream is noticed in the Koghu-vansa (iv. p. 59; cf. also Visvih Parana, p. 175, and Asiat. Research. viii. p. 330). Other interpretations of Taprobane may be found in Bochart (Geog. Sacra, p. 692), who, after the fashion of the scholars of his day, derives it from two Hebrew words, and imagines it the Οαξίρ of the Bible; Wald (Erdbesch. v. Ost-Indien, ii. 682, 683), and Mannert (v. p. 289), Duncan (Asiat. Research. v. p. 39), Gladwin (Ayia Akbari, iii. 36), Bohler (Altes Indien, i. 27). Vincent (Peripitus, ii. p. 493), none of which are, however, free from objection. There can be no doubt that the early use of Ceylon approximated very closely to that of the adjoining continent, and was, in fact, a form of Tam. (I.e. Isk, Cinual. Skript. p. 1, Colombo, 1821; Buchanan Hamilton, ap. M. Martin’s East India, ii. p. 795; cf. also Poth. ii. § 8). So strongly does the name Timbampānī is found in the Giravu inscription of Asoka (p. c. 280), and would therefore natur- ally be known to the Sceluncian Greeks. (Z. Journ. Beng. vii. p. 159.)

We may add that Pliny states that the ancient inhabitants were called Megasthenes Palaeogom (i. c.), doubtless the translation into Greek of some Indian name. It is not impossible that Megasthenes may have been acquainted with the Indian fable, which made the Rikkhans, or Giants, the children of the Earth, the earliest inhabitants of this island.

The next name we find applied to Ceylon was that of Simunad or Palaeasanada, which is found after the time of Strabo, but had, nevertheless, gone out of use before Podemus. (I.Pot. l; Steph. B. s. v. Taprobane; Peripl. M. E., ed. Hudson, p. 2; Marcian, ed. Hudson, p. 26, and pp. 2, 9.) There is a difficulty at first sight about these names, as to which form is the correct one; on the whole, we find, in general, that of Podemus (Παλασάιος), on the authority of Marcian (i. c.) and of the Peripius (§ 61, ed. Müller). Pliny, too, in his account of the embassy to Rome, calls the city, where the royal palace was, Palaisanuma. There can be little doubt that this word is the Graecised form of the Sanscrit Pali-Simante, the
TAPROBANE.

Head of the Holy Law, which is confirmed by another name of analogous character, Andrassimandu (Ptol. vii. 4), a promontory now called Culpentey (Mannert, l.c. p. 211). The ancient city noticed by Phipy, which the royal palace, must be that elsewhere called Anuragogramma, and by the natives "Taprobane," the royal seat of empire from n. c. 267 to a.D. 769 (Mahavansa, Intr. p. xlii.). (For other derivations of Palasimandu, see Dotwell, Dissert. de Geogr. Min. p. 95; Wall, Erdbeob. ii. p. 684; Renaudot, Anc. Relat. des Indes, p. 133; Malte-Bran, Précis de Geogr. iv. 113; Mannert, l. c. p. 210; Paolina-a-St. Barth, Voyage aux Indes, p. 452.) The conjecture of Willford (As. Res. x. p. 148) that it may be Suggatra, and of Heeren (Soc. Reg. Götting. vol. vii. p. 32) that it is the town of "Pontgomeil," do not meet refutation.

The other names which this island has borne appear to have been as follows: Saluie, with its inhabitants, the Salai, Senendivas, Sielidieha, Serendib, Zeilan, Ceylon. These are all closely connected and in reality eponymous modifications of one original form. The first, Saluie,—perhaps more correctly Saluine,—which seems to have been in use when Ptolomy wrote the common name of Taprobane (l. c.), is certainly derivable from Sinaola, the Pali form of Sinhala (Mahav. exp. vii. p. 50): from this would naturally come the Σιάο of Cosmas (Cosm. Ind. I. c.), the termination of this name, Σά, being nothing more than the Sanscrit d'après, an island. (Of in the same neighbourhood the Lakkadive and Maldives islands.) The slight and common interchange of the L and G gives the Senendivas of Ammianus (xxii. 7). From this again, we obtain the more modern forms of the Arabic, Dutch, and English. Sinhala would mean the abode of monks; the form Sengkalo, in the narrative of the Chinese travelers who visited Ceylon in a. D. 412. (Foskovek-i, p. xii., cf. p. 328, Annot. p. 336.) Besides these names there is one other whereby alone this island is known in the sacred Brahminical writings. This is Landu (see Mahabh. ii. 30, v. 117, vi. c. 278, &c.). It is not very likely that this name has passed out of use before the time of Alexander, as it is not mentioned by any of the classical writers: it has been, however, preserved by the Buddhists, as may be seen from the notices in the Mahavansa (pp. 2, 3, 49, &c.). (Comp. also Colebrooke, Ess. ii. p. 427; Davis in As. Res. ii. p. 229.)

Ceylon is a very mountainous island, the greater masses being grouped towards the southern end, and the ancient inhabitants therefore the watered for most of its rivers. The rivers flow and become the land antecedent to the arrival of Vignay and his Indian followers. In physiognomy and colour they bear a striking resemblance to the earliest inhabitants of the S provinces of Hindostan and are, most likely, of similarly Scythic origin. (Knox, Account of Ceylon, Lond. 1677; Perceval, Account of Ceylon, Lond. 1803; Gardner, Deser. of Ceylon, Lond. 1807; Darcy, Ceylon and its Inhabitants, Lond. 1821; W. Hamilton, India, ii. 524; Ritter, iv. p. 226: Lassen, Indische Alterth. i. p. 198: Dissert. de Taprobane, Bonn, 1832; Turnour, Mahavawso, Ceylon, 1836; Jour. Asi. Beng. vi. 856; Chapman, Anc. City of Anuripiyaru, in Tr. R. As. Soc. iii. 463; Chitty, Ruins of Tangalama Nuweera, in R. As. Soc. vi. 242: Brooke, Mahavella-Gang, K. Geogr. Soc. iii. 223.) [V.]

Adam's Peak is the pre-eminent mountain (Brooke on Mahavella-Gang, Roy. Geog. Journ. iii. p. 223), and whose course is nearly N.E.; the Barages, which rose in the M. Malea, and flowed SE. and the Soanas, which flows from the same source in a westerly direction. Besides these rivers was the celebrated Meghaka, the size of which has been extravagantly overstated by Phipy (vi. 22. a. 24). It is probable that this lake was formed by the connecting together of several great tanks, many remains of which still exist; and thus Forbiger suggests that it may be near the mouths of the Mahavelli-Gang, in which neighbourhood there are still extraordinary remains of canals, earthworks, &c. (Brooke, l. c.). It was on the shores of this lake that Phipy placed the capital Palasimandu, with a population of 200,000 souls. The island was rich in towns and peoples, which are not clearly distinguished by ancient writers; of these the Anurogrammi with the town Anuragogramma (now Anuripiyuru) is the most great. The greatness of this place, which was the royal residence of the kings from n. c. 267 to a. D. 769 (Mahavansa, Intrs. introd. p. xlii.), is shown by the vast remains which still exist on the spot. (Chapman, Ancient Anuripiyaru, in Trans. Roy. As. Soc. ii. pl. ii. p. 463.)

Other less known peoples and places were the Soani, Sandancades, Bhogandani, Dame (now Tangalle), the Mendulis with their seaport Mor-dulanee, the Nagalibhi, Spartana (now Trincumoll), Maarammon (probably Tammankadave), and the Modutti. For these and many more we are indebted to Ptolomy, who from his own account (i. 17. § 4), examined the journals and canvassed with several persons who had visited the island. It is a strong confirmation of what he states, that a considerable number of the names preserved can be reproduced in the native Indian form.

The people who inhabited the island were for the most part of Indian descent, their language being very nearly connected with the Pali, one of the most widely spread Indian dialects. To this race belong all the monuments which remain of its former greatness, together with a very curious and authentic series of annals which have been of late brought to light by the exertions of Sir Alexander Johnston and the critical acumen of Mr. Turner (Mahavansa) and Upham (Soc. Hist. Books). There are, however, still existing in the island some few specimens of a wholly different race, locally known by the name of the Teddaha. These wild and uncivilised people are found in the valleys and woods to the E. and S. of the Mahaveli-Gang; and are, in all probability, the remains of the aboriginal race who dwelt in the land antecedent to the arrival of Vignay and his Indian followers. In physiognomy and colour they bear a striking resemblance to the earliest inhabitants of the S provinces of Hindostan and are, most likely, of similarly Scythic origin.
TAPSUS FLUVIUS, [TAPSUS.]

TAPUS (Tapsus), a town of uncertain site in Africa Minor, is mentioned only by Polybeny (v. 7, § 3).

TAPUR (Taranto), a tribe in Scythia intra Imaum. [T. H. D.]

TAPURI (Tarpeia or Tarpoia, Strab. xi. p. 520; Plin. vi. 16, s. 18), a tribe whose name and probable habitats appear, at different periods of history, to have been extended along a wide space of country from Armenia to the eastern side of the Ousus. Strabo places them along this side of the Caspian Gates and Bagae in Parthia (vi. p. 514), or between the Derbises and Hyrcanian (xi. p. 520), or in company with the Amardi and other people along the southern shores of the Caspian (xi. p. 523); in which last view Curtius (vi. 4. § 24, viii. 1. § 13), Dionysius (de Sutu Orbis, 733), and Pliny (vi. 16. s. 18) may be considered to coincide. Polybeny in one place reckons them among the tribes of Media (vi. 2. § 6), and in another ascribes them to Margiana (vi. 10. § 2). Their name is written with some differences in different authors. Thus Tapsus and Tarbo occur in Strabo; Tapsus in Pliny and Curtius; Tarpob in Steph. B. There can be no doubt that the present district of Taboristan derives its name from them. Adrian (V. H. iii. 13) gives a peculiar description of the Tapsus who dwelt in Media. (Wilson, Africa p. 157.)

TAPURI MONTES, a chain of mountains, in Scythia, to the N. of the Jaxartes, apparently a portion of the Alai range, towards its western extremity (Plut. vi. 14. § 7). It may, however, be doubted whether this view of Polybeny is really correct. It would seem more likely that they are connected with the Tapsus, a tribe who nearly adjoined the Hyrcanian [Tarus]; and this a notice in Polybius would appear clearly to imply (v. 44.)

TARACHI (Tarachi, Plut. vii. 4. § 8), a tribe of Tapsus or Ceylon, who occupied the SE. corner of the island below the Males mountains (Adams' Peak). They appear to have had a port called 'Kioiu Ampir, probably in the neighbourhood of the present Kotam. Near to them was a river called the Barace (Plut. vii. 4. § 5). It is not unlikely that the river and the people had once the same name, which has since been modified by the change of the initial letters.

TARBANDIUS (Tarbandou; Eth. Tarbandous), a place in Phrygia of unknown site, is mentioned only by Stephanus Byz. (s. v.)

TARANEI, a people in Arabia Deserta of unknown site. (Plin. vi. 28. s. 82.)

TARSAS. [TARENTUM.]

TARASCON (Tarascon), a town in the Provence Narbonensis, on the east side of the Rhone, between Arles and Arégon. The railway from Arégon to Marseilles passes through Tarascon, and there is a branch from Tarascon to Nimes. Polybeny (in whose text the name is written Tauru- scen) enumerates Tarascon among the towns of the Salyes [Salve]. Strabo (iv. p. 178) says that the road from Nemausus (Nimes) to Aquae Sextiae passes through Ugerum (Beaucaire) and Tarascon, and that the distance from Nemausus to Aquae Sextiae is 53 Roman miles; which, as D'Anville observes, is not correct. In another passage (iv. p. 187) Strabo makes the distance from Nimes to the bank of the Rhone opposite to Tarascon about 100 stadia, which is exact enough. [TARUSCOMINIENSIS.]

TAREBN. [TARBES.]

TARBELLI (Tarbelloi, Tarbello) are mentioned by many authors among the Aquitanian peoples (E. G. iii. 27). They lived on the shores of the Ocean, on the Gallic bay (Strab. iv. p. 190), of which they were masters. Gold was found abundantly in their country, and at little depth. Some pieces were a handful, and required little purification. The Tarbeli extended southwards to the Aturis (Adur) and the Pyrenees, as the passages cited from Tibullus (i. 7. 9) and Lucan (Pharsal. i. 421) show, so far as they are evidence:—

"Qui texet et ripas Aturi, quo litore curvo
Molilier admissum caduit Tarbellicus sequor." Aussoinis (Parent. iv. 11) gives the name "Tarbellos" to the Ocean in these parts. Polybeny (ii. 7. § 9) places the Tarbeli south of the Bituriges Viisci, and makes their limits extend to the Pyrenees. He names their city "Tota Agrioberta, or Aquae Tarbellicae. [AQUAE TARBBILLICAEB]

Pliny (iv. 19) gives to the Tarbeli the epithet of Querciifrons, from which it is supposed the establishment of some Roman soldiers in this country, as in the case of the Cossaces, whom Pliny names Sexignani. [COCCOSATEAEB.] The country of the Tarbeli contained hot and cold springs, which were near one another.

TARILESUS (Tarphoros), a town of Pisidia, mentioned only by Strabo (xii. p. 570). [L. S.]

TARENITUS SINUS (Tarattinos kóutos; Gofio di Toranto) was the name given in ancient as well as in modern times to the extensive gulfs comprised between the two great promontories or peninsulas of Southern Italy. It was bounded by the Iapygian promontory (Cappa della Luncsa) on the N., and by the Lucian promontory (Cappa dol Colonne) on the S.; and these natural limits being clearly marked, appear to have been generally recognised by ancient geographers. (Strab. vi. pp. 261, 262; Mel. ii. 4. § 8; Plin. iii. ii. 16; Plin. iii. 1. § 12.) Strabo tells us it was 240 miles in extent, following the circuit of the shores, and 700 stadia (874 miles) across from headland to headland. Pliny reckons it 250 miles in circuit, and 100 miles across the opening. The latter statement considerably exceeds the truth, while Strabo's estimate is a very fair approximation. This extensive gulf derived its name from the celebrated city of Tarentum, situated at its N.E. extremity, and which enjoyed the advantage of a good port, almost the only one throughout the whole extent of the gulf. (Strab. vi. p. 278.) But notwithstanding this disadvantage, its western shores were lined by a succession of Greek colonies, which rose into flourishing cities. Crotona, Sybaris, Metapontum, and, at a later period, Heraclea and Thurii, all adorned this line of coast; the great fertility of the territory compensating for the want of natural harbours. On the northern or Iapygian shore, on the contrary, the only city was Callipolis, which never rose above a subordinate condition. [E. L.]

TARENTUM (Táapos, -artos; Eth. Tàropíons, Tarentinos ; Taranto), one of the most powerful and celebrated cities of Southern Italy, situated on the N. shore of the extensive bay, which derived from it, both in ancient and modern times, the name of the gulf of Tarentum. (TARENTINUS SINUS; Tàropíon kóutos; Gofio di Toranto.) It was included within the limits of the province of Calabria, as that term was used by the Romans; but the Greeks
would generally have reckoned it a city of Magna Graecia, and not have regarded it as included in Italy. Its situation is peculiar, occupying a promontory or peninsula at the entrance of a very extensive but shallow bay, now called the Morea Piccolo, but in ancient times known as the Port of Tarentum, an inlet of above 6 miles in length, and from 2 to 3 in breadth, but which was so nearly closed at its mouth by the peninsula occupied by the city, that the latter is now connected by a bridge with the opposite side of the harbour. There can be no doubt that the ancient city originally occupied only the same space to which the modern one is now confined, that of the low but rocky islet which lies directly across the mouth of the harbour, and is now separated from the mainland at its E. extremity by an artificial fosse or ditch, but was previously joined to it by a narrow neck of sand. This may probably have been itself a later accumulation; and it is not unlikely that the city was originally founded on an island, somewhat resembling that of Ortygia at Syracuse, which afterwards became joined to the mainland, and has again been artificially separated from it. As in the case of Syracuse, this island or peninsula afterwards became the Acropolis of the enlarged city, which extended itself widely over the adjoining plain.

Tarentum was a Greek city, a colony of Sparta, founded within a few years after the two Achaean colonies of Sybaris and Crotona. The circumstances that led to its foundation are related with some variation by Antiochus and Ephorus (both cited by Strabo), but both authors agree in the main fact that the colonists were a body of young men, born during the First Messenian War under circumstances which threw over their birth a taint of illegitimacy, on which account they were treated with contempt by the other citizens; and after an abortive attempt at creating a revolution at Sparta, they determined to emigrate in a body under a leader named Phalanthus. They were distinguished by the epithet of Parthenians, in allusion to their origin. Phalanthus, who was apparently himself one of the dispargel class, and had been the chief of the conspirators at Sparta, after consulting the oracle at Delphi, became the leader and founder of the new colony. (Antiochus, ap. Strab. vi. p. 278; Ephorus, Ib. p. 279; Serv. ad Aen. iii. 551; Dio. xvi. 66; Justin, iii. 4; Sacyjm. Ch. 332.) Both Antiochus and Ephorus represent them as establishing themselves without difficulty on the spot, and received in a friendly manner by the natives; and this is far more probable than the statement of Pausanias, according to which they found themselves in constant warfare; and it was not till after a long struggle that they were able to make themselves masters of Tarentum. (Paus. x. 10. § 6.) The same author represents that city as previously occupied by the indigenous tribes, and already a great and powerful city, but this is highly improbable. The name, however, is probably of native origin, and seems to have been derived from that of the small river or stream which always continued to be known as the Tars; though, as usual, the Greeks derived it from an eponymous hero named Taras, who was represented as a son of Neptune and a nymph of the country. (Paus. Ib. § 8.) It is certain that the hero Taras continued to be an object of special worship at Tarentum, while Phalanthus, who was revered as their Orakel, was frequently associated with him, and gradually became the subject of many legends of a very mythical character, in some of which he appears to have been confounded with Tanus himself. (Paus. x. 10. §§ 6, 8, 13, § 10; Serv. ad Aen. I.c.) Nevertheless, there is no reason to doubt the historical character of Phalanthus, or that Lacedaemonian origin of Tarentum, which was confirmed by numerous local names and religious observances still retained there down to a very late period. (Pol. viii. 30, 35.) The Roman poets also abound in allusions to this origin of the Tarentines. (Her. Corm. iii. 5. 56, ii. 6. 11; Ovid. Met. xv. 50, &c.) The date of the foundation of Tarentum is given by Hieronymus as n. c. 768, and this, which in accordance with the circumstances related in connection with it, is probably correct, though no other author has mentioned the precise date. (Hieron. Chron. ad ol. xviii.)

The history of Tarentum, for the first two centuries of its existence, is, like that of most other cities of Magna Graecia, almost wholly unknown. But the main fact is well attested that it attained to great power and prosperity, though apparently at first overshadowed by the superior power of the Achaean cities, so that it was not till a later period that it assumed the predominant position among the cities of Magna Graecia, which it ultimately attained. There can be no doubt that it owed this prosperity mainly to the natural advantages of its situation. (Sacyym. Ch. 332—336; Strab. vi. p. 278.) Though its territory was not so fertile, or so well adapted for the growth of grain as those of Metapontum and Siris, it was admirably suited for the growth of olives, and its pastures produced wool of the finest quality, while it lay very near the Tyrrhene sea as it was called, abounded in shell-fish of all descriptions, among which the Murex, which produced the celebrated purple dye, was the most important and valuable. But it was especially the excellence of its port to which Tarentum owed its rapid rise to opulence and power. This was not only landlocked and secure, but was the only safe harbour of any extent on the whole shores of the Tarantine gulf; and as neither Brundisium nor Hydruntum, on the opposite side of the Messapian peninsula, had as yet attained to any eminence, or fallen into the hands of a seafaring people, the port of Tarentum became the chief emporium for the commerce of all this part of Italy. (Pol. x. 1; Fl. i. 18. § 3.) The story of Arion, as related by Herodotus (i. 24) indicates the existence of extensive commercial relations with Corinth and other cities of Greece as early as the reign of Periander, n. c. 625—585.

As the Tarentines gradually extended their power over the adjoining territories, they naturally came into frequent collision with the native tribes of the interior,—the Messapians and Peucetians; and the first events of their history recorded to us relate to their wars with these nations. Their offerings at Delphi noticed by Pausanias (x. 10. § 6, 13, § 10), recorded victories over both these nations, in one of which it appears that Opis, a king of the Hyagnians, who had come to the assistance of the Peucetians, was slain; but we have no knowledge of the dates or circumstances of these battles. It would appear, however, that the Tarentines were continually gaining ground, and making themselves masters of the Messapian towns one after the other, until their progress was checked by a great disaster, their own forces, together with those of the Rhegians, who had been sent to their assistance, being totally defeated by the barbarians with great slaughter. (Herod. vii. 170; Dio. x. 52.) So heavy was their
loss that Herodotus, without stating the number, says was the greatest slaughter of Greeks that had occurred up to his time. The loss seems to have fallen especially upon the nobles and wealthier citizens, so that it became the occasion of a political revolution, and the government, which had previously been an aristocracy, became therefore a pure democracy. (Arist. Pol. v. 3.) Of the internal condition and constitution of Tarentum previously to this time, we know scarcely anything, but it seems probable that its institutions were at first copied from those of the parent city of Sparta. Aristotle speaks of its government as a συμφωνία, in the sense of a mixed government or commonwealth; while Herodotus incidentally notices a king of Tar- rentum (iii. 156), not long before the Persian War, who was doubtless a king after the Spartan model. The institutions of a democratic tendency noticed with commendation by Aristotle (Pol. vi. 5) probably belong to the later and democratic period of the constitution. We hear but little also of Tarentum in connection with the revolutions arising out of the influence exercised by the Pythagoreans; that sect had apparently not established itself so strongly there as in the Aeolian cities; though many Tarentines are enumerated among the disciples of Pythagoras, and it is clear that the city had not altogether escaped their influence. (Tamb. Vit. Pyth. 262, 266, her. Phys. Vit. Pyth. 56.)

The defeat of the Tarentines by the Messapians, which is referred by Diodorus to c. 473 (Diod. xii. 52), is the first event in the history of Tarentum to which we can assign a definite date. Great as that blow may have been, it did not produce any permanent effect in checking the progress of the city, which still appears as one of the most flourishing in Magna Graecia. We next hear of the Tarentines as interfering to prevent the Thurians, who had been recently established in Italy, from making themselves masters of the district of the Sciritis. On what grounds the Tarentines could lay claim to this district, which was separated from them by the intervening territory of Metapontum, we are not informed; but they carried on war for some time against the Thurians, who were supported by the Spartan exile Cleomidas; until at length the dispute was terminated by a compromise, and a new colony named Hecaleia was founded in the contested territory (n. c. 492), in which the citizens of both states participated, but it was agreed that it should be considered as a colony of Tarentum. (Ant. ch. op. Strab. vi. p. 264; Diod. xii. 24, 36.) At the time of the Athenian expedition to Sicily, the Tarentines kept aloof from the contest, and contented themselves with refusing all supplies and assistance to the Athenian fleet (Thuc. vi. 44), while they afforded shelter to the Corinthian and Lucanian ships under Gyllippus (Ib. 104), but they did not even prevent the second fleet under Demosthenes and Eurymedon from touching at the islands of the Choremades, immediately opposite to the entrance of their harbour, and taking on board some auxiliaries furnished by the Messapians. (Id. vi. 33.)

Another long interval now elapsed, during which the history of Tarentum is to us almost a blank; yet the few notices we hear of the city represent it as in a state of great prosperity. We are told that at one time (apparently about 380—360 n. c.) Archytas, the Pythagorean philosopher, exercised a paramount influence over the government, and filled the office of Strategus or general no less than seven times, though it was prohibited by law to hold it more than once; and was successful in every campaign. (Dio. Laec. viii. 4, §§ 79—82.) It is evident, therefore, that the Tarentines were far from enjoying unbroken peace. The hostilities alluded to were probably but a renewal of their old warfare with the Messapians; but the security of the Greek cities in Italy was now menaced by two more formidable foes, Dionysus of Syracuse in the south, and the Lucanians on the north and west. The Tarentines, indeed, seem to have at first looked upon both dangers with comparative indifference; their remote position secured them from the immediate brunt of the attack, and it is even doubtful whether they at first joined in the general league of the Greek cities to resist the danger which threatened them. Meanwhile, the calamities which befell the more southern cities, the destruction of some by Dionysus, and the humiliation of others, tended only to raise Tarentum in comparison, while that city itself enjoyed an immunity from all hostile attacks; and it seems certain that it was at this period that Tar- rentum first rose to the preponderating position among the Greek cities in Italy, which it thenceforth enjoyed without a rival. It was apparently as an acknowledgment of that superiority, that when Tarentum had joined the confederacy of the Greek cities, the place of meeting of their congress was fixed at the Tarentine colony of Hecaleia. (Strab. vi. p. 288.)

It was impossible for the Tarentines any longer to keep aloof from the contest with the Lucanians, whose formidable power was now beginning to threaten all the cities in Magna Graecia; and they now appear as taking a leading part in opposing the progress of these barbarians. But they were not content with their own resources, and called in successively to their assistance several foreign leaders and generals of renown. The first of these was the Spartan king Archidamus, who crossed over into Italy with a considerable force. Of his operations there we have no account, but he appears to have carried on the war for some years, as Diodorus places his first landing in Italy in B. C. 346, while the battle in which he was defeated and slain was not fought till the same year as that of Chaeroneia, B. C. 338. (Diod. xvi. 63, 88.) This action, in which Archidamus himself, and almost all the troops which he had brought with him from Greece perished, was fought (as we are told), not with the Lucanians, but with the Messapians, in the neighbour- hood of Manduria, only 24 miles from Tarentum (Plut. Aigis. 3; Paus. iii. 10, § 5; Diod. l. c.), but there can be no doubt, however, that both nations were united, and that the Lucanians lent their sup- port to the Messapians, as the old enemies of Taren- tum. Henceforth, indeed, we find both names continually united. A few years after the death of Archidamus, Alexander, king of Epirus, was invited by the Tarentines, and landed in Italy, n. c. 332. The operations of his successive campaigns, which were continued till n. c. 326, are very imperfectly known to us, but he appears to have first turned his arms against the Messapians, and compelled them to conclude a peace with the Tarentines, before he proceeded to make war upon the Lucanians and Brittanians. But his arms were attended with con- siderable success in this quarter also: he defeated the Samnites and Lucanians in a great battle near Paestum, and penetrated into the heart of the Brit-
Liv. Oros. i. 12

Justin, i. 26. Justin, i. 34: Justin, xii. 2.

Diodorus, b. c. 226, only liberated the Tarentines from an enemy instead of depriving them of an ally. They appear from this time to have either remained tranquil or carried on the contest single-handed, till b. c. 303, when we find them again invoking foreign assistance, and, as on a former occasion, sending to Sparta for aid. But this time they were again furnished, and a large army of mercenaries landed at Tarentum under Cleonymus, the uncle of the Spartan king. But though he compelled the Messapians and Lucanians to sue for peace, Cleonymus soon alienated the minds of his Greek allies by his arrogance and luxuriously habits, and became the object of general hatred before he quitted Italy. (Diod. xx. 104.) According to Strabo, the Tarentines subsequently called in the assistance of Agathocles (Strab. vi. p. 204); but we find no mention of this elsewhere, and Dio tells us that he concluded an alliance with the Lucilians and Peucetians, which could hardly have been done with favourable intentions towards Tarentum. (Diod. xxii. p. 490.)

Not long after this the Tarentines first came into collision with a more formidable foe than their neighbours, the Messapians and Lucanians. The wars of the Romans with the Samnites, in which the descendants of the latter people, the Apulians and Lucanians, were from time to time involved, had rendered the name and power of Rome familiar to the Greek cities on the Tarentine gulf and coast of the Adriatic, though their arms were not carried into that part of Italy till about b. c. 283, when they rendered assistance to the Thurians against the Lucanians [Thurii]. But long before this, as early as the commencement of the Second Samnite War (b. c. 326), the Tarentines are mentioned in Roman history as supporting the Neapolitans with promises of succour, which, however, they never sent; and afterwards exciting the Lucanians to war against the Romans. (Liv. viii. 27.) Again, in b. c. 321 we are told that they sent a haughty embassy to command the Samnites and Romans to desist from hostilities, and threatened to declare war on whichever party refused to obey. (Id. ix. 14.) But on this occasion also they did not put their threat in execution. At a subsequent period, probably about b. c. 303 (Arnold's Rome, vol. ii. p. 315), the Tarentines concluded a treaty with Rome, by which it was stipulated that no Roman ships of war should pass the Lucanian cape. (Appian, Summa. 7.) It was therefore a direct breach of this treaty when, in b. c. 302, a Roman squadron of ten ships under L. Cornelius, which had been sent to the assistance of the Thurians, entered the Tarentine gulf, and even approached within sight of the city. The Tarentines, whose hostile disposition was already only half concealed, and who are said to have been the prime movers in organising the confederacy against Rome which led to the Fourth Samnite War (Zonar. viii. 2.), immediately attacked the Roman ships, sunk four of them, and took one. After this they proceeded to attack the Thurians on account of their having called in the Romans, expelled the Roman garrison, and made themselves masters of the city. (Appian, Summa. 7. § 1; Zonar. viii. 2.) The Romans sent an embassy to Tarentum to complain of these outrages; but their demands being refused, and their ambassador treated with contumely, they had now no choice but to declare war on the Tarentines on the 28th of December, B.C. 302 (Appian, i. 28; Zonar. l. c.; Dion Cass. Fr. 145.) Nevertheless, the war was at first carried on with little energy; but meanwhile the Tarentines, following their usual policy, had invited Pyrrhus, king of Epirus, to their assistance. That monarch readily accepted the overture, and sent over his general Milo to occupy the citadel of Tarentum with 3000 men, while he himself followed in the winter. (Zonar. viii. 2.; Plut. Pyrrh. 15, 16.)

It is usual to represent the Tarentines as at this period sunk in luxury and effeminacy, so that they were unable to defend themselves, and hence compelled to have recourse to the assistance of Pyrrhus. But there is certainly much exaggeration in this view. They were no doubt accustomed to rely much upon the arms of mercenaries, but so were all the more wealthy cities of Greece; and it is certain that the Tarentines themselves (apart from their allies and mercenaries) furnished not only a considerable body of cavalry, but a large force or phalanx of heavy-armed infantry, called the Leucaspids, from their white shields, who are especially mentioned as serving under Pyrrhus at the battle of Asculum. (Dionys. xx. Fr. Didot. 1, 5.) It is unnecessary here to repeat the history of the campaigns of that monarch. His first successes for a time saved Tarentum itself from the brunt of the war; but when he at length, after his final defeat by Carthage, withdrew from Italy (n. c. 274), it was evident that the full weight of the Roman arms would fall upon Tarentum. Pyrrhus, indeed, left Milo with a garrison to defend the city, but the Tarentines themselves were divided into two parties, the one of which was disposed to submit to Rome, while the other applied for assistance to Carthage. A Carthaginian fleet was actually sent to Tarentum, but it arrived too late, for Milo had already capitulated and surrendered the citadel into the hands of the Roman consul Papirius, b. c. 272. (Zonar. viii. 6; Oros. iv. 3.)

From this time Tarentum continued subject to Rome. The inhabitants were indeed left in possession of their own laws and nominal independence, but the city was jealously watched; and a Roman legion seems to have been commonly stationed there. (Pol. ii. 24.) During the First Punic War the Tarentines are mentioned as furnishing ships to the Romans (Pol. i. 20): but with this exception we hear no more of it till the Second Punic War, when it became a military post of great importance. Hannibal was from an early period desirous to make himself master of the city, which, with its excellent port, would at once have secured his communications with Africa. It is evident also that there was a strong Carthaginian party in the city, who shortly after the battle of Cannae, espoused negotiations with Hannibal, and renewed them upon a subsequent occasion (Liv. xxxii. 61, xxvi. 13); but they were kept down by the presence of the Roman garrison, and it was not till b. c. 212 that Nico and Philenmus, two of the leaders of this party, found an opportunity to betray the city into his hands. (Liv. xxv. 8—10; Pol. viii. 26—33.) Even then the Roman garrison still held the citadel; and Hannibal having failed in his attempts to carry this fortress by assault, was compelled to resort to a blockade. He cut it off on
the land side by drawing a double line of fortifica-
tions across the isthmus, and made himself master of
the sea by dragging a part of the fleet which was
shot up within the inner port (or Mare Piccolo),
across the narrowest part of the isthmus, and
hurrying it again in the outer bay. (Pol. viii.
34—36; Liv. xxv. 11.) This state of things con-
tinued for more than two years, during the whole of
which time the Carthaginians continued masters of
the city, while the Roman garrison still maintained
possession of the citadel, and the besiegers were
unable altogether to prevent them from receiving sup-
plies or from sending help between their two camps.
Romans, having sent a considerable fleet under D.
Qcontinus to attempt the relief of the place, this was
met by the Tarentines, and after an obstinate con-
lict the Roman fleet was defeated and destroyed.
(Liv. xxv. 13, xxvi. 39, xxvii. 3.) At length in
b. c. 209 Fabius determined it possible to wrest
from Hannibal the possession of this important port;
and laid siege to Tarentum while the Carthaginian
general was opposed to Marcellus at Acragas. He him-
self entered by the right wing of the port, close to the entrance,
so that he readily put himself in communication with M. Livius, the commander of the citadel.
But while he was preparing his ships and engines for the
assault, an accident threw in the way the oppor-
tunity of surprising the city, of which he made
himself master with little difficulty. The Cartha-
ginian garrison was put to the sword, as well as a
large part of the inhabitants, and the whole city
was given up to plunder. (Id. xxvii. 12, 15, 16; Plut. Fab. 21—23.) Livy praises the magni-
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bridge of seven arches. This was already the case in Strabo's time, though no mention of it is found at the time of the siege by Hannibal. The form and arrangement of the city cannot be described better than they are by Strabo. He says: "While the whole of the rest of the Tarentine gulf is destitute of ports, there is here a very large and fair port, closed at the entrance by a large bridge, and not less than 100 statia in circumference. [This is beneath the truth: the Mare Piccolo is more than 16 miles (128 stadia) in circuit.] On the side towards the inner recess of the port it forms an isthmus with the exterior sea, so that there are no inlets. The breadth of the isthmus is so low that ships can easily be drawn over the land from one side to the other. The whole city also lies low, but rises a little towards the citadel. The ancient wall comprises a circuit of great extent; but now the greater part of the space adjoining the isthmus is deserted, and only that part still subsists which adjoins the mouth of the port, where also the Acropolis is situated. The position still remaining is such as to make up a considerable city. It has a splendid Gymnasium, and a good-sized Agora, in which stands the bronze colossal statue of Jupiter, the largest in existence next to that at Rhodes. In the interval between the Agora and the mouth of the port is the Acropolis, which retains only a few remnants of the splendid monuments with which it was adorned in ancient times. For the greater part were either destroyed by the Carthaginians when they took the city, or carried off as booty by the Romans, when they made themselves masters of it by assault. Among these is the colossal bronze statue of Hercules in the Capitol, a work of Lysippus, which was dedicated there as an offering by Fabius Maximus, who took the city." (Strab. vi. p. 278.)

In the absence of all extant remains there is very little to be added to the above description. But Polybius, in his detailed narrative of the capture of the city by Hannibal, supplies us with some local names and details. The principal gate on the E. side of the city, opposite one of walls, seems to have been that called the Temenid Gate (αἱ πέλαγοι Τεμένιδες, Pol. viii. 30); outside of which was a tumulus or mound called the tomb of Hyacinthus, whose worship had obviously been brought from Sparta. A broad street called the Bathsea, or Low Street, led apparently from this gate towards the interior of the city. This from its name may be conjectured to have lain close to the port and the water's edge, while another broad street led from thence to the Agora. (Ib. 51.) Another street called the Soteira (Σωτείρα) was apparently on the opposite side of the city from the Bathsea, and must therefore have adjoined the outer sea. (Ib. 36.) Immediately adjoining the Agora was the Museum (Μουσείον), a public building which seems to have served for festivals and public banquets, rather than for any purposes connected with its name. (Ib. 27. 29.) There is nothing to indicate the site of the theatre, alluded to by Polybius on the same occasion, except that it was decidedly within the city, which was not always the case. Strabo does not notice it, but it must have been a building of large size, so as to be adapted for the general assemblies of the people, which were generally held in it, as was the case also at Syracuse and in other Greek cities. This is particularly mentioned on several occasions; it was there that the Roman ambassadors received the insult which finally led to the ruin of the city. (Flor. i. 18. § 3; Val. Max. ii. 2. § 5; Appian, Syrac. 7.)

Livy inaccurate describes the citadel as standing on lofty cliffs ("praecitis rupibus," xxv. 11): the peninsula on which it stood rises indeed (as observed by Strabo) a little above the rest of the city, and it is composed of a rocky soil; but the whole site is low, and no part of it rises to any considerable elevation. The hills also that surround the Mare Piccolo are of trifling height, and slope very gradually to its banks, as well as to the shore of the outer sea. There can be no doubt that the port of Tarentum, properly so called, was the inlet now called the Mare Piccolo or "Little Sea," but outside this the sea on the S. side of the city forms a bay or roadstead, which affords good shelter to shipping, being partially sheltered from the SW. by the two small islands of S. Pietro and S. Paolo, apparently the same which were known in ancient times as the Choradies. (Titt. vii. 38.)

Tarentum was celebrated in ancient times for the salubrity of its climate and the fertility of its territory. Its advantages in both respects are extolled by Horace in a well-known ode (Carm. ii. 6), who says that its honey was equal to that of Hymettus, and its olives to those of Venafrum. Varro also praised its honey as the best in Italy (ap. Macrob. Sat. i. 12). Its oil and wines enjoyed a nearly equal reputation; the choicest quality of the latter seems to have been that produced at Akon (Hor. l. c.; Martial, xiii. 125; Plin. xiv. 6. 8), a valley in the neighbourhood, on the slope of a hill still called Monte Melove (Attic.). But the choicest production of the neighbourhood of Tarentum was its wool, which appears to have enjoyed an acknowledged supremacy over that of all parts of Italy. (Plin. xxix. 2. 9; Martial, l. c.; Varr. R. R. ii. 2. § 18; Strab. vi. p. 224; Colum. vii. 2. § 3.) Nor was this owing solely to natural advantages, as we learn that the Tarentines bestowed the greatest care upon the preservation and improvement of the breed of sheep. (Colum. vii. 4.) Tarentum was noted likewise for its breed of horses, which supplied the famous Tarentine cavalry, which was long noted among the Greeks. Their territory abounded also in various kinds of fruits of the choicest quality, especially pears, figs, and chestnuts, and though not as fertile in corn as the western shores of the Tarentine gulf, was nevertheless well adapted to its cultivation. At the same time its shores produced abundance of shell-fish of all descriptions, which formed in ancient times a favourite article of diet. Even at the present day the inhabitants of Taranto subsist to a great extent upon the shell-fish produced in the Mare Piccolo in a profusion almost incredible. Its Pectens or scallops enjoyed a special reputation with the Roman epigraphic antiquities. (Hor. Sat. ii. 4. 34.) But by far the most valuable production of this class was the Munex, which furnished the celebrated purple dye. The Tarentine purple was considered second only to the Tyrian, and for a long time was the most valuable known to the Romans. (Corn. Nep. ap. Plin. ix. 39. s. 63.) Even in the time of Augustus it continued to enjoy a high reputation. (Hor. Ep. ii. 1, 207.) So extensive were the manufactories of this dye at Tarentum that considerable mounds are still visible on the shore of the Mare Piccolo, composed wholly of broken shells of this species. (Swinburne's Travels, vol. i. p. 239.)
The decline of Tarentum, though truly proved in history for its mildness, was generally reckoned a catastrophe, and was considered as in some way the cause of the luxurious and effeminate tastes ascribed to the inhabitants ("telle Tarentum," Hor. Sat. ii. 4. 34, "in bellic Tarentum," Id. Ep. i. 7. 45.) It is probable that this charge, as in many other cases, was greatly exaggerated; but there is no reason to doubt that the Tarentines, like almost all the other Greeks which became a manufacturing and commercial people, indulged in a degree of luxury far exceeding that of the ruder nations of Central Italy. The wealth and opulence, to which they attained in the 4th century B.C., naturally tended to aggravate these evils, and the Tarentines are represented as at the time of the arrival of Pyrrhus embittered and degraded by luxurious indulgences, and devoted almost exclusively to the pursuit of pleasure. To such an excess was this carried that we are told the number of their annual festivals exceeded that of the days of the year.

(Thesopomp. op. Athen. iv. p. 166; Clearch. op. Athen. xii. p. 522; Strab. vi. p. 280; Aelian, V. H. xii. 30.) Juvenal alludes to their love of feasting and pleasure when he calls it "coronatum ac petulantiam maudumque Tarentum" (vi. 297). But it is certain, as already observed, that they were not incapable of war: they furnished a considerable body of troops to the army of Pyrrhus; and in the sea-battle with the Roman fleet off the entrance of the harbour, during the Second Punic War, they displayed both courage and skill in naval combat. (Liv. xxxvi. 39.) In the time of their greatest power, according to Strabo, they could send into the field an army of 30,000 foot and 3000 horse, besides a body of 1000 select cavalry called Hipparchs. (Strab. vi. p. 280.) The Tarentine light cavalry was indeed celebrated throughout Greece, so that they gave name to a particular description of cavalry, which are mentioned under the name of Tarentines (Tarentinoi), in the armies of Alexander the Great and his successors; and the appellation continued in use down to the period of the Roman Empire. (Arrian, Anab.; Id. Tact. 4; Pol. iv. 77, xi. 12; Liv. xxxvi. 28; Aelian, Tact. 2, p. 14; Suidas, s. v. Tarentinoi.) It is probable, however, that these may have been always recruited in great part among the neighbouring Messapians and Salentine, who also excelled as light horsemen.

With their habits of luxury the Tarentines undoubtedly combined the refinements of the arts usually associated with it, and were diligent cultivators of the fine arts. The great variety and beauty of their coins is, even at the present day, a sufficient proof of this, while the extraordinary numbers of them which are still found in the S. of Italy attest the wealth of the city. Ancient writers also speak of the numbers of pictures, statues, and other works of art with which the city was adorned, and of which a considerable number were transported to Rome. ( Flor. i. 18; Strab. vi. p. 278; Liv. xxxvi. 16.) Among these the most remarkable were those of Jupiter, meintioned by Strabo (L. c.), and which was apparently still standing in the Agora in his time: the bronze statue of Heracles by Lysippus already noticed; and a statue of Victory, which was also carried to Rome, where it became one of the chief ornaments of the Curia Julia. (Dion Cass. li. 22.) Nor were the Tarentines deficient in the cultivation of literature. In addition to Archytas, the Pythagorean philosopher, celebrated for his mathematical attainments and discoveries, who long held at Tarentum a place somewhat similar to that of Pericles at Athens (Diog. Laert. viii. 4; Suid. s. v. \textit{Aréxétra} ; Athen. xii. p. 543), Aristocles, the celebrated musician and disciple of Aristocles, was a native of Tarentum; as well as Rhinthon, the dramatic poet, who became the founder of a new species of burlesque drama which was subsequently cultivated by Sophocles and other authors. (Suid. s. v. \textit{Páthov}.) It was from Tarentum also that the Romans received the first frufruits of the regular drama, Livius Andronicus, their earliest dramatic poet, having been a Greek of Tarentum, who was taken prisoner when the city fell into their hands.

(Cic. Brut. 18.) Polybius tells us that Tarentum retained many traces of its Laconid essian origin in local names and customs, which still subsisted in his day. Such was the tomb of Hyacinthus already mentioned (Pol. viii. 50). the river Galesus also was called by them the Eurates (ib. 38.), though the native name ultimately prevailed. Another custom which he notices as peculiar was that of burying their dead within the walls of the city, so that a considerable space within the walls was occupied by a necropolis. (ib. 30.) This custom he ascribes to an oracle, but it may have arisen (as was the case at Agrigentum and Syracuse) from the increase of the city having led to the original necropolis being inclosed within the walls.

The name of Tarentum (Taras) was supposed to be derived from a river of the name of Taras (Tápas), which is noticed by several ancient writers. (Steph. B. s. v. Tdás; Paus. x. 10. § 8.) This is commonly identified with a deep, but singnell, stream, which flows into the sea about 4 miles W. of the entrance of the harbour of Tarentum, and is still called Tara, though corrupted by the peasants into Fiume di Terra. (Romellani, vol. i. p. 281; Swinburne, vol. i. p. 271.) The more celebrated stream of the Galaeus flowed into the Mare Piccola or harbour of Tarentum on its N. shore: it is commonly identified with the small stream called Le Civrecce, an old church near which still remains the name of Sta Maria di Galeso. (Galaesús.) Another locality in the immediate neighborhood of Tarentum, the name of which is associated with that of the city by Horace, is Aulon, a hill or ridge celebrated for the excellence of its vines. This is identified by local topographers, though on very slight grounds, with a sloping ridge on the seashore about 8 miles S.E. of Tarentum, a part of which bears the name of Monte Melone, supposed to be a corruption of Aulon (Aulon). A more obscure name, which is repeatedly mentioned in connection with Tarentum, is that of Satrium (Satrío-

pow). From the introduction of this name in the oracle alleged to have been given to Phalanthus (Strab. vi. p. 279), it seems probable that it was an old native name, but it is not clear that there ever was a town or even village of the name. It is more probable that local traditions of a mountain or district in the neighborhood of Tarentum, Stephen of Byzantium distinctly calls it χώρα πάλησσας Τάρατος (c. e. \textit{Satrionos}); and the authority of Servius, who calls it a city (citivs) near Tarentum, is not worth much in comparison. There was certainly no city of the name in historical times. Virgil applies the epithet "Saturium" (as an adjective) to Tarentum itself (Georg. ii. 197; Serv. ad loc.: many commentators, however, consider "saturi" from "satur"
TARETICA.

to be the true reading), and Horace speaks of "Sa-
turiam cabellus" as equivalent to Tarentine.  
(Sat, i. 6. 59.) The memory of the locality is pre-
served by a watch-tower on the coast, about seven  
miles S.E. of Tarentum, which is still called Torre  
di Satoello (Romanelli, vol. i. p. 294; Zannoni Carta  
del Regno di Napoli).

(Concerning the history and ancient institutions  
of Tarentum, see Heyne, Opusc., vol. i. pp.  
217—232; and Lorenz, de Civitate Veterum Tar-
entinorum, 4to. Lips. 1833. The present state  
and localities are described by Swibodure, vol. i.  
pp. 225—270; Keppel Craven, Southern Tour,  
pp. 174—190; and Romanelli, vol. i. pp. 282—289;  
but from the absence of existing remains, the  
antiquities of Tarentum have scarcely received as much  
attention as they deserve.)

[E. H. B.]

TOARQVNI.

44), and after him by Strabo (ix. p. 413), as a town  
in Asia Minor; but Phiny (v. 30) knows Tarne only as  
a fountain of Mount Timus in Lydia.  
[L. S.]

TARNIS (Tarne), a river in Gallia, a branch of  
the Garonne. It rises near Mount Losive, in the  
Cévennes, and flows in the upper part of its course  
in a deep valley. After running near 200 miles it  
joins the Garonne below Molissac. Sidonius Apollin-  
aris (24. 44) calls it "citus Tarinis." [Lesor.]  
Ansonius (Mosella, v. 465) speaks of the gold found  
in the bed of the Tarn:—

"Et auriferum post quem Gallia Tarreem."  

[6. L.]

TARDOUNUM (TaposSamos), a town in  
the south-west of Germany, between Mons Aboca  
and the Rhenu. (Ptol. ii. 11. § 30.) It is universally  
identified with Mark Zarten near Freiburg in  
the Breisgau, which, down to the 8th century, bore  
the name of Zarduns, a name which is formed from  
Tarodunum in the same way in which Zabern is  
formed from Tabernae.

TARXOA (Tarpaia, Ptol. iii. 6. § 3.) a place in  
the interior of the Chersonese Tar.Joinis. [T. H. D.]

TARPIHE (Taprpy: Eth. Taiparpiras), a town of  
the Locri Epicenemii, mentioned by Homer (Ill. ii. 533).  
It was situated upon a height in a fertile and woody  
country, and was said to have derived its name from  
the thicket in which it stood. In the time of  
Strabo it had changed its name into that of Pharygae  
(Taphyge), and was said to have received a colony  
from Argo. It contained a temple of Hera Phary-
gaca. It is probably the modern Pandontina. (Strab.  
ix. p. 426; Grokland and Kramer, ad loc.; Swinh.  
B. s. v.; Leake, Northern Greece, vol. iv. p. 179.)

TARPODIZUS (It. Ant. p. 239; It. Histor. p. 569;  
in Geog. Rav. iv. 6, Tarpadzoun), a town in the  
E. of Thrace, on the road from Byzantium to  
Aschalon. According to Kiepert, its site answers  
to that of the modern Boguk-Derbend; according to  
Reichard, to that of Kouje-Tarla; according to  
Lapié, to that of Desvet-Agatch. But in some  
maps it is placed nearly due south of Saldane, and  
it stands near the Tor. Artes, which Lapié  
reckons as part of the modern Boguk-Derbend.  
Tarpodizus must have been in the neighbourhood  
of Erekli.  

[J. R.]

TARQUINII (Tapoxusia, Strab. Dionys.;  
Tapouvia, Ptol. Eth. Tarquiniiensis: Corneto), one  
of the most ancient and important cities of Etruria;  
situated about 4 miles from the Tyrrhenian sea, and  
14 miles from Centumcellae (Ciuita Vecchia),  
near the left bank of the river Marta. All  
ancient writers represent it as one of the most  
ancient of the cities of Etruria; indeed according  
to a tradition generally prevalent it was the parent  
or metropolis of the twelve cities which composed  
the Etruscan League, in the same manner as Aila  
was represented as the metropolis of the Latin  
League. Its own reputed founder was Tarchon, who  
according to some accounts was the son, according  
to others the brother, of the Lydian Tyrrhenus;  
while both versions represented him as subsequently  
foundning all the other  
cities of the league. (Strab. v. p. 219; Serv. ad Aen.  
x. 179, 198.) The same superiority of Tarquinii  
may be considered as implied in the legends that  
represented the divine being Tares, from whom all  
the sacred traditions and religious rites of  
the Etruscans were considered to emanate, as  
springing out of the soil at Tarquinii (Cic. de Div. ii. 23;  
Censorin, de Die Nat. 4; Jean. Lyd. de Ost. 3.)  
Indeed it seems certain that there was a close connec-

COINS OF TARUNTUM.

TARETICA (Tarenthia, or Taretica Æsia, Ptol.  
v. 9. § 9), a headland of Asiatic Sarmatia in the  
Pontus Euxinus, and in the neighbourhood of the  
modern town of Swidzki.  

[T. H. D.]

TARGINES (Taexio), a small river of Bruttium,  
mentioned only by Pliny (iii. 10. s. 13) among the  
rivers on the E. coast of that peninsula. It is  
probably the stream now called the Taexio, which  
rises in the mountains of the Sila, and falls into  
the Gulf of Squillace (Sinus Squileus).  

[E. H. B.]

TARIChEAE or TARICHEAÆ (Taptexia,  
Strab. xvi. p. 764; Joseph. Vita, 32, 54, 73;  
Taptexia, Joseph. B. J. iii. § 1, et alibi;  
Tapoxia, Steph. B. s. v.; Taricheae, Suet. Tit. 4;  
Tarachea, Plin. v. 15; Eth. Tapoxiæs), a city in  
Lower Gallia situated below a mountain at the  
southern end of the lake of Tiberius, and 30 stadia  
from the city of Tiberius itself (Joseph. B. J. iii.  
10. § 1.) It derived its name from its extensive  
manufactories for salting fish. (Strab. l. c.) It was  
strongly fortified by Josephus, who made it his  
headquarters in the Jewish war; and it was taken by  
Titus with great slaughter. (Joseph. B. J. iii.  
§s 1—6.) Its ruins stand upon a rising ground,  
called Kerak, where at present there is a Muslim  
village, at the southern end of the lake. The river  
Jordan, in issuing from the lake, runs at first south  
for about a furlong, and then turns west for half a  
mile. The rising ground Kerak stands in the  
space between the river and lake, and was a place  
easily defensible according to the ancient mode of  
warfare. (Robinson, Bibl. Res. vol. ii. p. 387, 2nd  
ed.)

TARNE (Taen), is mentioned by Homer (Il. v
tion considered as subsisting between this Tages and Tarquini himself, the eponymous hero of Tarquinii. (Miller, Etrusker, vol. i. p. 73.) It is impossible here to discuss the historical bearings of these traditions, which seem to point to Tarquinii as the point from whence the power and civilization of the Etruscans emanated as from a centre, while on the other hand there is another body of traditions which seems to represent that people as gradually extending themselves from the north, and Cortona as the first centre and stronghold of their power. [Etruria, Vol. i. p. 859.] A somewhat different version is given by Justin, who states that Tarquinii was founded by the Thessalians, probably meaning the Pelasgians from Thessaly, to whom Hellanicus ascribed the colonisation of Etruria in general. (Justin, xx. 1; Hel- lanic, ap Dionys. i. 28.)

But whatever value may be attached to these traditions, they may at least be admitted as proving the reputed high antiquity and early power of Tarquinii as compared with the other cities of Southern Etruria; and this is confirmed by the important position it appears to have held, when its name first appears in connection with the Roman history. Cicero calls it "urbem Etruriae furentissimam" at the time when Demaratus, the father of Tarquinii Priscus, was said to have established himself there. (Cic. de rep. ii. 19.) It is remarkable indeed that the story which derived the origin of the Roman king Tarquinii from Corinth represented his father Demaratus as bringing with him Greek artists, and thus appears to ascribe the first origin or introduction of the arts into Etruria, as well as its religious institutions, to Tarquinii. (Plin. xxxv. 12. s. 43; Strab. v. p. 220.) It is unnecessary to repeat here the well-known story of the emigration of an Etruscan Lucumon from Tarquinii to Rome, where he became king under the name of Lucius Tarquinius. (Liv. iii. 34; Dionys. iii. 46—48; Cic. de rep. ii. 19, 20; Strab. v. p. 219.) The connexion with Tarquinii is rejected by Niebuhr, as a mere etymological fable, but it is not easy to say on what grounds. The name of Tarquinii, as that of a city or family, as well as that of the city, is undoubtedly Etruscan; the native form being "Tarcas:" and the strong infusion of Etruscan influence into the Roman state before the close of the regal period is a fact which cannot reasonably be questioned. It is remarkable also that the Roman traditions represented the Tarquinii as joining with the Velites in the first attempt to restore the exiled Tarquins, B.c. 509, though from this time forth we do not again hear of their name for more than a century. (Liv. ii. 6, 7; Dionys. v. 14.) The story of the emigration of the elder Tarquin to Rome, as well as that of his father Demaratus from Corinth, may fairly be deemed unworthy of belief in its present form; but it is probable that in both cases there was a historical foundation for the fiction.

After the war already mentioned, in the first year of the Republic, no subsequent mention of Tarquinii occurs in Roman history till B.c. 396, when the Tarquinians took up arms, and ravaged the Roman territories, while their army was engaged in the siege of Veii. They were, however, intercepted on their march home, and all their booty taken from them. (Liv. v. 16.) Livy distinctly calls them on this occasion "movi hostes:" but from this time they took an active part in the wars of the Etruscans with Rome. The conquest of Veii in B.C. 396, had indeed the effect of bringing the Romans into immediate collision with the cities which lay next beyond it, and among these Tarquinii and Volatini seem to have taken the lead. Already in B.C. 389, we find the Tarquinians joining with the other cities of Southern Etruria in an attempt to recover Sutrium: the next year their territory was in its turn invaded by the Romans, who took the towns of Cortonisa and Contenebra, both places otherwise unknown, but which appear to have had dependencies of Tarquinii. (Liv. vi. 3, 4.)

From this time we hear no more of them till B.C. 359, when the Tarquinians, having ravaged the Roman territories, the next year Falerii marched against them, but was defeated in a pitched battle, and 307 of the prisoners taken on the occasion were put to death in the Forum of Tarquinii, as a sacrifice to the Etruscan deities. (Liv. viii. 12, 15.) Shortly after, we find the Tarquinians and Faliscians again in arms, and in the first battle which occurred between them and the Romans they are said to have obtained the victory by putting forward their priests with flaming torches and serpents in their hands, to strike terror into their assailants. (Liv. vii. 16, 17.) But the Etruscans were defeated in their turn by C. Marcus Rutulius, who was named dictator to oppose them; and two years later (B.c. 354) the Romans took a sanguinary revenge for the massacre of their prisoners, by putting to death, in the Forum at Rome, 358 of the captives taken from the Tarquinians, chiefly of noble birth. (ib. 18.) But the spirit of the Tarquinians was not yet subdued, and with the support of the Faliscians and Caeretii, who now for a short time took part against Rome, they continued the war till B.C. 351, when they sued for peace, and obtained a truce for forty years. (ib. 19—22.)

This truce appears to have been faithfully observed, for we hear nothing more of hostilities with Tarquinii till B.C. 311, when the Tarquinians appear to have united with the other confederate cities of Etruria in attacking the Roman colony of Sutrium. They were, however, defeated by the Roman consul Aemilius Barba, and again the next year by Q. Falius, who followed up his victory by passing the Ciminian forest, and carrying his arms for the first time into Northern Etruria. There is no doubt that the Tarquinians, though not mentioned by name, bore a part in this contest as well as in the great battle at the Vadimonian lake in the following year (B.C. 309), as we find them soon after making their submission to Rome, and purchasing the favour of the consul Decius by sending him supplies of corn. (Liv. ix. 32, 33—39, 41.) They now obtained a fresh truce for forty years (ib. 41); and from this time we hear no more of them as an independent nation. Whether this long truce, like the last, was faithfully observed, or the Tarquinians once more joined in the final struggles of the Etruscans for independence, we know not; but it is certain that they passed, in common with the other chief cities of Etruria, gradually into the condition of dependent allies of Rome, which they retained till the Social War (B.C. 90), when they as well as all the other Etruscans obtained the full Roman franchise. (Appian, B. C. i. 49.) The only mention of Tarquinii that occurs in this interval is during the Second Punic War, when the citizens came forward to furnish the expedition of Scipio with sail-cloth for his fleet. (Liv. xxvii. 45.) According to the Liber Coloniarum a body of colonists was sent thither by
Gracchus; but though it is there termed "Colonia Tarquinia," it is certain that it did not retain the title of a colony; Cicero distinctly speaks of it as a "municipium," and the Tarquinienses are ranked by Pliny among the ordinary municipia of Etruria. The principal ruin is further confirmed by inscriptions recently discovered on the site. (Lib. Cod. p. 219; Cic. pro Cat. 4; Plin. iii. 5. 8; Ptol. iii. 1 § 50; Inscri. in Bullet. d. Inst. Arch. 1830, pp. 198, 199.) From these last records we learn that it was apparently still a flourishing town in the time of the Antonines, and its name is still found in the Tabula near three centuries later (Teb. Pont.). It is probable, therefore, that it survived the fall of the Western Empire, and owed its final desolation to the Saracens.

At the present day the site of the ancient city is wholly desolate and uninhabited; but on a hill about a mile and a half distant stands the modern city of Corneto, the origin of which does not date further back than the eighth or ninth century. It was probably peopled with the surviving inhabitants of Tarquinii. The site of the latter is clearly marked: it occupied, like most Etruscan cities, the level summit of a hill, bounded on all sides by steep, though not precipitous escarpments, and occupying a space of about a mile and a half in length, by half a mile in its greatest breadth. It is still known as Tarquinia, though called also the Pianu di Cieuta. Hardly any ruins are now visible, but the outline of the walls may be traced around the brow of the hill, partly by foundations still in situ, partly by fallen blocks. The highest point of the hill (farthest to the W. and nearest to the Erecta) seems to have served as the Arx or citadel, and here the foundations of some buildings, supposed to be temples, may be traced. Numerous fragments of buildings of Roman date are also visible, and though insignificant in themselves, prove, in conjunction with the inscriptions already mentioned, that the site was well inhabited in Roman times. (Dennis's Etruria, vol. i. pp. 371—385.)

But by far the most interesting remains now visible at Tarquinii are those of the Necropolis, which occupied almost the whole of the hill opposite to the city, at the W. extremity of which stands the modern town of Corneto. The whole surface of the hill (says Dennis) "is rugged with tumuli, or what have once been such," whence the appellation by which it is now known of Montaurozzi. Vast numbers of these tombs have been opened, and have yielded a rich harrest of vases, ornaments, and other objects of antiquity. But the most important are those of which the walls are adored with paintings, which possess a double interest, both as works of art and from the light they throw upon Etruscan manners. It may indeed be asserted in general of the paintings in these tombs that while the influence of Greek art is unquestionably to be traced in their design and execution, the subjects represented and the manners they exhibit are purely Etruscan. The number of these painted tombs found at Tarquinii greatly exceeds those which have been discovered on the site of any other city of Etruria; but they still bear only a very small proportion to the whole number of tombs opened, so that it is evident this mode of decoration was far from general. The paintings in many of those first opened, which are figured in the works of Micheiand Inghirami, have since been allowed to fall into decay, and have in great measure disappeared. Detailed descriptions of all the most interesting of them, as well as these more recently discovered, will be found in Dennis's Etruria (vol. i. pp. 281—364.) [E. H. B.]

**TARRACINA.** (Ταρρακινα, Strab.; Τάρακινα, Step. B.; Eth. Ταρρακινάεις, Tarracinienses; Ter- racini, Ovid.) It is probably also at the mouth of the Tiber, on the Tyrrhenian sea, about 10 miles from Circii, and at the extremity of the Pontine Marshes. It was also known by the name of Anxur, and we learn from Pliny and Livy that this was its Volscian name, while Tarraacina was that by which it was known to the Latins and Romans. (Plin. iii. 5. 9; Ennius ap. Varr. s. v. Anxur; Liv. iv. 59.) The name of Anxur is frequently used at a much later period by the Roman poets (Hor. Sat. i. 5. 26; Lucan. iii. 84; Martial, v. 1. 6, &c.), obviously because Tarraacina could not be introduced in verse; but Cicero, Livy, and all other prose writers, where they are speaking of the Roman town, universally call it Tarracina. The Greek derivation of the latter name suggested by Strabo (v. p. 233), who says it was originally called Τράκιανα, from its rugged situation, is probably a mere etymological fancy. The first mention of it in history occurs in the treaty between Rome and Carthage concluded in B.C. 304, in which the people of Tarracina are mentioned in common with those of Circii, Antium, &c., among the subjects or dependencies of Rome. (Vell. ii. 22.) It seems certain therefore that Tarracina, as well as Circii, was included in the Roman dominions before the fall of the monarchy. But it is clear that it must have again fallen under the dominion of the Volscians, probably not long after this period. It was certainly in the possession of that people, when its name next appears in history, in B.C. 406. On that occasion it was attacked by N. Fabius Ambustus, and taken by a sudden assault, while the attention of the Volscian armies was drawn off in another direction. (Liv. iv. 57; Diod. xiv. 16.) Livy speaks of it as having at this time enjoyed a long period of power and prosperity, and still possessing great wealth, which was plundered by the Roman armies. A few years afterwards (B.C. 402) it again fell into the hands of the Romans, through the negligence of the Roman garrison (Liv. v. 8). In B.C. 400, it was again besieged by the Roman arms under Valerius Potitus, and though his first assaults were repulsed, and he was compelled to have recourse to a blockade, it soon after fell into his hands. (Ib. 12, 13.) An attempt of the Volscians to recover it in 397 proved unsuccessful (Ib. 16). and from this time the city continued subject to Rome. Nearly 70 years later, after the conquest of Perneraum, it was thought advisable to secure Tarracina with a Roman colony, which was established there in B.C. 329. (Liv. viii. 21; Vell. Pat. i. 14.)

The condition of Tarracina as a Roman colony is not quite clear, for Velleius notices it as if it had been one of the "Coloniae Latinae," while Livy certainly does not consider it as such, for he omits its name among the thirty Latin colonies in the time of the Second Punic War, while he on two occasions mentions it in connection with the other maritime colonies, Antium, Minturnae, &c. In common with these, the citizens of Tarracina in vain contended for exemption from military service during the Second Punic War, and at a later period claimed exemption from naval service also. (Liv. xxviii. 38, xxi. 3.) There can, therefore, be no doubt that Tarracina was a "colonia maritima civium," and it seems to have early become one of
TARRACINA.

the most important of the maritime towns subject to Rome. Its position on the Appian Way, which here first touched on the sea (Strab. v. p. 233; Hor. Sat. i. 5. 26), doubtless contributed to its prosperity; and an artificial port seems to have been constructed, in some degree supplied the want of a natural harbour. (Liv. xxvii. 4.) In a military point of view also its position was important, as commanding the passage of the Appian Way, and the narrow defile of Lantuhe, which was situated a short distance from the city on the side of Fundi. (Liv. xxi. 15.) [Lau.

Under the Roman Republic Tarracina seems to have continued to be a considerable and flourishing town. Cicero repeatedly notices it as one of the customary halting-places on the Appian Way, and for the same reason it is mentioned by Horace on his journey to Brundisium. (Cic. de Orat. ii. 59, ad Fam. vii. 23, ad Att. viii. 5; Hor. Sat. i. 5. 26; Appian. B. C. ii. 12; Val. Max. viii. 1. § 13.) At the outbreak of the civil war between Caesar and Pompey, Tarracina was occupied by the latter with three cohorts under the praetor Butilius Lupus, but they abandoned their post, when Pompey withdrew to Brundisium. (Cam. B. C. i. 24; Cic. ad Att. viii. 11, b.) Again, during the civil war between Vespasian and Vitellius, Tarracina was evidently regarded as a place of importance in a military point of view, and was occupied by the partisans of Vespasian, but was wrested from them by L. Vitellius just before the death of his brother. (Tac. Hist. iii. 57, 76, 77.) It was at Tarracina also that the funeral convey of Germanicus was met by his cousin Drusus and the chief personages of Rome. (I. Liv. viii. 12.) The neighbourhood seems to have been a favourite site for villas under the Roman Empire; among others the Emperor Domitian had a villa there (Martial. v. 1. 6); and it was at another villa near the town, on the road to Fundi, that the emperor Galba was born. (Suet. Galb. 4.) In addition to the other natural advantages of the situation, there existed mineral springs in the neighbourhood, which seem to have been much frequented. (Martial. v. 1. 6, z. 51. 8.) The important position of Tarracina doubtless prevented its falling into decay as long as the Western Empire subsisted. Its name is found in the Itineraries as a "visitas" (Itin. Ant. p. 187; Itin. Hier. p. 611), and even after the fall of the Roman dominion it appears as a fortress of importance during the Gothic wars. (Procop. B. G. ii. 2. 4, &c.)

The position of Tarracina at the extremity of the Pompine Marshes, just where a projecting ridge of the volcanic mountains runs down to the sea, and separates the marshy tract on the W. from a similar but much smaller tract on the E., which extends from thence towards Fundi, must in all ages have rendered it a place of importance. The ancient city stood on the hill above the marshes. Horace distinctly describes it as standing on lofty rocks, which were conspicuous afar, from their white colour:—

"Impositum saxis late candidetimus Anxur".

(Her. Sat. i. 5. 26;) and the same circumstance is alluded to by other Latin poets. (Lucan, iii. 84; Sid. Ital. viii. 392;) Livy also describes the original Volscian town as "locus alio situm" (v. 12), though it extended also down the slope of the hill towards the marshes ("urbs praebi in paludibus," iv. 59). At a later period it not only spread itself down the hill, but occupied a considerable level at the foot of it (as the modern city still does), in the neighbourhood of the port. This last must always have been in great part artificial, but the existence of a regular port at Tarracina is noticed by Livy as early as B.C. 210 (Livy. xviii. 4. 1). It was subsequently enlarged and reconstructed under the Roman Empire, probably by Trajan, and again restored by Antoninus Pius. (Capit. Ant. P. 8.) Its remains are still distinctly visible, and the whole circuit of the ancient basin, surrounded by a massive mole, may be clearly traced, though the greater part or it is now filled with sand. Considerable portions of the ancient walls also still remain, constructed partly in the polygonal style, partly in the more recent style known to the Romans as "opus incertum." Several ancient tombs and ruins of various buildings of Roman date are still extant in the modern city and along the line of the Via Appia. The modern cathedral stands on the site of an ancient temple, of which only the substructions and two columns remain. This is generally called, though on very uncertain authority, a temple of Apollo. The most celebrated of the temples at Tarracina was, however, that of Jupiter, which is noticed by Livy (xxvii. 71), and the especial worship of this deity in the Volscian city under the title of Jupiter Anxurus is alluded to by Virgil (Aen. vii. 793). He was represented (as we are told by Servius) as a beautiful youth, and the figure of the deity corresponding to this description is found on a Roman coin of the Vibian family. (Eckhel, vol. v. p. 340.) It is probable that this temple was situated in the highest part of the city, very probably in the ancient citadel, which occupied the summit of a hill above the ancient temple, where remains of its walls and substructions are still extant.

Tarracina was distant by the Via Appia 62 miles from Rome, and 18 from the Forum Appii. (Itin. Ant. p. 107; Itin. Hier. p. 611; Westphal, Röm. Kamp. p. 68.) Three miles from the city, at the side of the Via Appia, as well as of the canal which was frequently used by travellers, was the fountain of Feronia, celebrated by Horace, together with the sacred grove attached to it. (I. ivii. 43;) and the name of Tarracina is derived from the sacred grove. (E.H.B.)

TARRACO (Tarraco, Titol. ii. 6, § 17), an ancient city of Spain, probably founded by the Phœcicians, who called it Tarchon, which, according to Bœhnet, means "a citadel." This name was probably derived from its situation on a high rock, between 700 and 800 feet above the sea; whence we had it characterised as "saepe potens Tarraeo." (Auson. Cher. Urb. 9; cf. Mart. x. 104.) It was situated on the river Sulcis, on a bay of the Mare Internum, between the Pyrenees and the river Iberus. (Mela. ii. 6; Plin. iii. 3. s. 4.) Livy xxii. 22 mentions a "portus Tarracensis; and according to Eratosthenes (op. Strab. iii. p. 159) it had a naval station or roads (ναυσταταριον); but Artemid-rus (op. Strab. l. c.; Polyb. iii. 76) says with more probability that it had none, and scarcely even an anchoring place; and Strabo himself calls it άναβαταν. This answers better to its present condition; for though a mole was constructed in the 15th century with the materials of the ancient amphitheatre, and another subsequently by an Englishman named John Smith, it still affords but little protection for shipping. (Ford's Handbook of Spain, p. 222.) Tarraco lay on the main road along the S. coast of Spain. (Itin. Ant. pp. 391, 396, 399, 448, 452.) It was fortified and much co-
TARRACONENSIS PROVINCIA.

larged by the brothers Publius and Cneus Scipio, who converted it into a fortress and arsenal against the Carthaginians. Subsequently the capital of the province named after it, a Roman colony, and "conventus juridicus." (Plin. i. c.; Tac. Ann. i. 78; Solin. 23, 26; Polyb. x. 34; Liv. xxxi. 61; Steph. B. p. 637) Augustus wintered at Tarraco after his Cantabrian campaign, and bestowed many marks of honour on the city, among which were its honorary titles of "Colonia Victor Togata" and "Colonia Julia Victor Tarracensis." (Grat. Inscr. p. 382; Orell. no. 9127; coins in Eckhel, p. 277; Friis, Med. Hist. ii. p. 579; Monnet, i. p. 51, Suppl. i. p. 104; Sestini, p. 202.) According to Mela (i. c.) it was the richest town on that coast, and Strabo (i. c.) represents its population as equal to that of Carthago Nova. Its fertile plain and sandy shores are celebrated by Martial and other poets; and its neighbourhood is described as producing good wine and flax. (Mart. x. 104, xiii. 118; Sil. Ital. iii. 369, xv. 177; Plin. xiv. 6. 6 s, xix. i. 2.) There are still many important ancient remains at Tarragona, the present name of the city. Part of the bases of large Cyclopean walls near the Quartel de Pilatos are thought to be anterior to the Romans. The building just mentioned, now a prison, is said to have been the palace of Augustus. But Tarraco, like most other ancient towns which have continued to be inhabited, has been pulled to pieces by its own citizens for the purpose of obtaining building materials. The amphitheatre near the sea-shore has been used as a quarry, and but few vestiges of it now remain. A circus, 1500 feet long, is now built over it, though portions of it are still to be traced. Throughout the town Latin, and even apparently Phoenician, inscriptions on the stones of the houses proclaim the desecration that has been perpetrated. Two ancient monuments, at some little distance from the town, have, however, fared rather better. The first of these is a magnificent aqueduct, which spans a valley about a mile from the gates. It is 700 feet in length, and the loftiest arches, of which there are two tiers, are 96 feet high. The monument on the NW. of the city, and also about a mile distant, is a Roman sepulchre, vulgarly called the "Tower of the Scipios;" but there is no authority for assuming that they were buried here. (Cf. Ford, Handbook, p. 219, seq.; Florus, Exp. Sgr. xxix. p. 68, seq.; Mínano, Diccion. viii. p. 398.)

TARRACONENSIS PROVINCIA (called by the Greeks Τάρακωνσις, Plut. ii. 6, viii. 4 § 5, &c.; and Τήρακωνσις τω Τάρακωνσι, Dion Cass. iii. 3), at first constituted, as already remarked [Vol. i. p. 1081], the province of Hispania Citerior. It obtained its new appellation in the time of Augustus from its chief city Tarraco, where the Romans had established themselves, and erected the tribunal of a praetor. The Tarracensis was larger than the other two provinces put together. Its boundaries were, on the E. the Mare Internum; on the N. the Pyrenees, which separated it from Galicia, and further westward the Mare Cantabriacum; on the W., as far southward as the Durins, the Atlantic ocean, and below that point the province of Lusitania; and on the S. the province of Lusitania and the province of Baetica, the boundaries of which have been already laid down. (Mela, ii. 6; comp. Strab. iii. p. 166; Plin. iv. 21. s. 35; Marclian, p. 34.) Thus it embraced the modern provinces of Murcia, Valencia, Murcia, Asturias, and Galicia, the N. part of Portugal as far down as the Duero, the N. part of Leon, nearly all the Castile, and part of Andalucia. The nature of its climate and productions may be gathered from what has been already said [Hispania, Vol. i. p. 1086. ] A summary of the different tribes, according to the various authorities that have treated upon the subject, has also been given in the same article [p. 1083], as well as the particulars respecting its government and administration [p. 1081. ]

TARRAGA (Ταρράγα, Plut. ii. 6 § 67), called by the Geogr. Bay. (vol. ii. 184) TERRACATA, a town of the Vacones in Hispamia Tarracensis (Plin. iii. 3. s. 4). Now Larraga. (Cf. Cellarius, Orb. Ant. i. p. 91.)

[TH. D.]

TARRHA (Ταρρά, Pausan. ix. 16 § 13; Theophr. H. P. ii. 2; Steph. B. s. v.; Orac. ap. Euseb. P. E. p. 133, ed. Stephan.; Ταρράς, Stadtnm, §§ 329, 330), a town on the SW. coast of Crete between Phoenice and Pecchinos, one of the earliest sites of the Apollo-worship, and the native country of the writer Lucasius. For Tarba (Ταρβά, Plut. iii. 17. § 8) Meursius proposes to read Tarrha There can be little or no doubt that its position should be fixed on the SW. coast of the I. and, at the very entrance of the gulf of Ἡθια Ρυμέλ, where the bold hanging mountains bend in the rocky bed of the river. (Pashley, Travels, vol. ii. p. 270.) The Florentine traveller Boudelmoniti, who visited Crete a. d. 1415, describes considerable remains of an ancient city and other buildings as existing on the site of the ancient city (opus. Cornelius, Creta Sacra, vol. i. p. 85.)

[E. B. J.]

TARSSATICA (Ταρςατικά, Plut. iii. 17. § 2), called in the Itin. Ant. p. 273, Thrasiatium, a place in Illyricum, on the road from Aquileia to Siscia through Liburnia, now Tseret, to the E of Fimne. (Cf. Pliny, iii. 21. 25; Tab. Peut.)

[T. H. D.]

TARSHISH. [Ταρσησώ.] TARSIA (Ταρσία, Arrian, Ind. c. 37), a promontory on the coast of Carmania, visited by the fleet of Nearchus. The conjecture of Vincent (Voyage of Nearchus, i. p. 362) that it is represented by the present Ῥάς-άλ-Πύρα appears well founded. It is perhaps the same as the Themistias Promontorium of Pliny (vi. 25) as suggested by Müller. (Geog. Grac. p. 360.)

[T. A.]

TARSIUM (Ταρσίου, Plut. iii. 16 § 8), a place in Pannonia Inferior, now Tarsos. (Cf. Tarx.) TARSUS (Ταρσός), a river of Myria in the neighbourhood of the town of Zela, which had its source in Mount Taurus, and flowed in a north-eastern direction through the lake of Miletopolis, and, issuing from it, continued its north-eastern course till it joined the Maeotus. (Strab. xiii. p. 587.) Strabo indeed states that the river flowed in numerous windings not far from Zela; but he can scarcely mean any other river than the one now bearing the name Bolbisa, and which the Turks still call Tarsa. (Hamilton, Researches, vol. ii. p. 106) identifies it with the Kora Su or Kora Dere Su, which flows into Lake Manias. [L. S.]

TARUSAS (Ταρύσας, Arrian, Per. P. Eur. p. 10), a river of Colchis falling into the sea between the Singames and the Hippus. (Cf. Plin. vi. 4. s. 4.) It is probably the same river called Tassarius in the Tab. Peut. [T. H. D.]

TARSUS (Ταρσός, Leb. Tarsos, or Tarsian). Sometimes also called Tarus (Ταρύσας), Terras (Τεράς), Tharsos (Θαρσός), or Tarsos προς τῷ Κύπρῳ, to distinguish it from other places of the same name.
TARTESSUS.

was the chief city of Cilicia, and one of the most important places in all Asia Minor. It was situated in a most fertile and productive plain, on both sides of the river Cydnus, which, at a distance of 70 stadia from the city, flowed into a lagoon called Rhenum or Rheneum. This lagoon formed the port of Tarsus, and was connected with the sea. The situation of the city was most favourable, for the river was navigable up to Tarsus, and several of the most important roads of Cilicia met there. Its foundation is ascribed to Sardanapalus, the Assyrian king, and the very name of the city seems to indicate its Semitic origin. But the Greeks claimed the honour of having colonised the place at a very early period; and, among the many stories related by them about the colonists in other parts, the one adopted by Strabo (xiv. p. 673; comp. Steph. B. s. v.) ascribes the foundation to Argives who with Triptolemus arrived there in search of Io. The first really historical mention of Tarsus occurs in the Anabasis of Xenophon, who describes it as a great and wealthy city, situated in an extensive and fertile plain at the foot of the passes of Mount Taurus leading into Cappadocia and Lycaonia. (Anab. i. 2. § 23, &c.) The city then contained the palace of Syennesis, king of Cilicia, and a virtual satrap of Persia, and an equivalent ally of Cyrus when he marched against his brother Artaxerxes. When Cyrus arrived at Tarsus, the city was for a time given up to plunder, the troops of Cyrus being exasperated at the loss sustained by a detachment of Cilicians in crossing the mountains. Cyrus then concluded a treaty with Syennesis, and remained at Tarsus for 20 days. In the time of Alexander we no longer hear of kings; but a Persian satrap resided at Tarsus, who fled before the young conqueror and left the city, which surrendered to the Macedonians without resistance. Alexander himself was detained there in consequence of a dangerous fever brought on by bathing in the Cydnus. (Arrian, Anab. ii. 4; Curt. iii. 5.) After the time of Alexander, Tarsus with the rest of Cilicia belonged to the empire of the Seleucidae, except during the short period when it was connected with Egypt under the second and third Ptolemy. Pompey delivered Tarsus and Cilicia from the dominion of the eastern despots, by making the country a Roman province. Notwithstanding this, Tarsus in the war between Caesar and Pompey sided with the former, who on this account honoured it with a personal visit, in consequence of which the Tarsians changed the name of their city into Juliiopas. (Cass. B. Alex. 66; Dion Cass. xiv. 24; Flor. iv. 2.) Cassius afterwards punished the city for this attachment to Caesar by ordering it to be plundered, but M. Antony rewarded it with municipal freedom and exemption from taxes. It is well known how Antony received Cleopatra at Tarsus when that queen sailed up the Cydnus in a magnificent vessel in the disguise of Aphrodite. Augustus subsequently increased the favours previously bestowed upon Tarsus, which on coins is called "libera civitas." During the first centuries of the empire Tarsus was a place of great importance to the Romans in their campaigns against the Parthians and Persians. The emperor Tiberius, his brother Florian, and Maximinus and Julian died at Tarsus, and Julian was buried in one of its suburbs. It continued to be an opulent town until it fell into the hands of the Saracens. It was, however, taken from them in the second half of the 10th century by the emperor Nicephorus, but was soon after again restored to them, and has remained in their hands ever since. The town still exists under the name of Tarsus, and though greatly reduced, it is still the chief town of that part of Karamania. Few important remains of antiquity are now to be seen there, but the country around it is as delightful and as productive as ever.

Tarsus was not only a great commercial city, but at the same time a great seat of learning and philosophy, and Strabo (xiv. p. 673, &c.) gives a long list of eminent men in philosophy and literature who added to its lustre; but none of them is more illustrious than the Apostle Paul, who belonged to one of the many Jewish families settled at Tarsus. (Acts, x. 30, xi. 30, xii. 22; 41, xxi. 30; comp. Pol. v. 8. § 7; Herod. xiv. 20; Hieroc. p. 704; Stadium. Mar. M. § 156; Leake, Asia Minor, p. 214; Ruessegger, Reisen in Asien, i. p. 395, foll., 2. p. 639, foll.)

Another town of the name of Tarsus is said to have existed in Bithynia (Steph. B. s. v.), but nothing is known about it.

[1. S.]

COIN OF TARTESSUS.

TARTARUS (Tartaro), a river of Venetia, near the borders of Galilia Transpadana. It is intermediate between the Athesis (Adige) and the Padus (Po); and its waters are now led aside by artificial canals partly into the one river and partly into the other, so that it may be called indifferently a tributary of either. In ancient times it seems to have had a recognised mouth of its own, though this was then wholly artificial, so that Pliny calls it the "fossiones Philistinae, quod ali Tartarum vocant." (Plin. iii. 16. s. 20.) In the upper part of its course it formed, as it still does, extensive marshes, of which Casicia, the general of Vitellius, skilfully availed himself to cover his position near Hostilia. (Tac. Hist. iii. 9.) The river is here still called the Tartaro: lower down it assumes the name of Canal Bianco, and after passing the town of Adria, and sending off part of its waters right and left into the Po and Adige, discharges the rest by the channel now known as the Po di Levante. The river Alpinus (Arpinus portus), mentioned by Ptolemy (iii. 16. § 20), could be no other than the mouth of the Tartars, so called from its flowing by the city of Adria; but the channels of these waters have in all ages been changing.

[1. E. H. B.]

TARTESSUS (Ταρτήσσως, Herod. i. 163; Ταρτησσός και Ταρτησσοί, Diodor, Siculus, Frag. lib. xxv.), a district in the south of Spain, lying to the west of the Columns of Hercules. It is now the prevailing opinion among biblical critics that the Tarshish of Scripture indicates certain localities in the south of Spain, and that its name is equivalent to the Tarcessi of the Greek and Roman writers. The connection in which the name of Tarshish occurs in the Old Testament with those of other places, points to the most western limits of the world, as known to the Hebrews (Genes. x. 4; 1 Chron. i. 7; Deut. lixxii. 10; Isaiah, ixi. 19):
in and like manner does the word Taruntius, and its derivative adjectives, are employed by Latin writers as synonymous with the West (Ovid, Met. xiv. 416; Sid. Ital. iii. 176; Strabo iii. 3); which appears in Scripture as a celebrated emporium, rich in iron, tin, lead, silver, and other commodities; and the Phoenicians are represented as sailing thither in large ships (Ezek. xxvii. 12; xviii 13; Jerem. x. 9). Isaiah speaks of it as one of the finest colonies of Tyre, and describes the Tyrians as bringing its products to their market (xxiii. 1, 6, 10). Among profane writers the antiquity of Taruntius is indicated by many myths connected with it (Strab. iii. p. 145; Justin. xiv. 4). But the name is used by them in a very loose and indefinite way. Sometimes it stands for the whole of Spain, and the Tagus is represented as belonging to it (Rutilius, Itin. i. 356; Claud. in Rufia. i. 101; Sil. Ital. xiii. 674, &c.). But in general it appears, either as the name of the river Baetis, or of a town situated near its mouth, or thirdly of the country south of the middle and lower course of the Baetis, which, in the time of Strabo, was inhabited by the Tarutii. The Baetis was called Taruntius by Stesichorus, quoted by Strabo (iii. p. 143) and by Avienus (Ora Marit. i. 224), as well as the town situated between two of its mouths; and Miot (ad Herod. iv. 152) is of opinion that the modern town of S. Lucar de Barrameda stands on its site. The country near the lower course of the Baetis was called Tarcessis or Tartessa, either from the river or from the town; and as well as others in Spain, was occupied by Phoenician settlers, which in Strabo's time, and even later, preserved their national customs. (Strab. iii. p. 149, xviii. p. 832; Arch. Alex. i. 16; App. Hisp. 2; Const. Porphyrog. de Them. i. p. 107, ed. Bonn.) There was a temple of Hercules, the Phoenician Melcarth, at Taruntius, whose worship was also spread amongst the neighbouring Iberians. (Arr. Le.) About the middle of the seventh century n. c. some Samnite sailors were driven thither by stress of weather; and this is the first account we have of the intercourse of the Greeks with this distant Phoenician colony (Herod. iv. 152). About a century later, some Greeks from Phocaea likewise visited it, and formed an alliance with Arganthonius, king of the Tarantii, renowned in antiquity for the great age which he attained. (Herod. i. 163; Strab. iii. p. 151.) These connections and the vast commerce of Taruntus, raised it to a great pitch of prosperity. It traded not only with the mother country, but also with Africa and the distant Casiterides, and bartered the manufactures of Phoenicia for the productions of these countries (Strab. i. p. 33; Herod. iv. 196; cf. Heron, Idenon, i. 2, 3, 2, 3). Its riches and prosperity had become proverbial, and we find them alluded to in the verses of Anacreon (op. Strab. iii. p. 151). The neighbouring sea (Fretum Taruntiun, Avien. Or. Marc. 64) yielded the lamprey, one of the delicacies of the Roman table (Gell. viii. 16) and on a cape of Taruntius are represented a fox and an ear of grain (Miromont, Med. Ant. i. p. 26). We are acquainted with the circumstances which led to the fall of Taruntius; but it may probably have been by the hand of Hamilcar, the Carthaginian general. It must at all events have disappeared at an early period, since Strabo (iii. pp. 148, 151), Pliny (iii. i. 22, vii. 48), Mela (ii. 9), Sallust (Hist. Fr. ii.), and others, confounded it with more recent Phoenician colonies, or took its name to be an ancient appellation of them. [T. H. D.]
Arrige, a branch of the Garonne. This Tarascum is in the Days de Foix, and in a valley at the foot of the Pyrenees, which circumstance seems to indicate more probably the position of a small tribe or people than that of Tarascum on the Rhone. This Tarascum on the Arrige is mentioned in middle age documents under the name of Castren Taraceo. Pline's Taunusenses, or whatever may be the true name, are enumerated among the Oppida Latina of Narbonensis. [G. L.]

TASCIACA, a town in Gallia, placed by the Table between Avaricum (Bourges) and Caesaro- dnum (Tours). The first station from Avaricum is supposed to be Caesari on the Cher, and the next is Tasciaca, supposed to be Tesci, also on the Cher. But the number xxiii. placed in the Table at the name of Tasciaca, which number should represent the distance from Chabri to Tesci, is nearly the distance between Tesci and Tours, and accordingly there is some error here. The Table gives no distance between Tasciaca and Cesarodnum. (D'Anville, Notice; Ubert, Galli- Ric.) [G. L.]

TASCONI is the name of a Gallic people in the Narbonensis, mentioned by Pline (iii. 4), as the name is read in five MSS. There is a small river Tescun or Tesccun, which flows into the Tarn, near Montaubon. D'Anville quotes a life of S. Tho- dard, archbishop of Narbone, which speaks of this river as called Tesco by the people of that part and as the limit between the territories of the Tolosani, or people of Toulouse, and the Caturcenses, or people of Cahors. This is a valuable passage, for it shows how far north the Narbonensis, to which the territory of Toulouse belonged, extended in this part of its frontier; and it also confirms the conjecture about the northern limits of the Tuteni Provinciales (Tuteni), who were also included in the Narbonensis. [G. L.]

TASTA. [DATH.]

TATTA LACUS (q. Tatta), a large salt lake on the frontiers between Lyconia and Galatia; it had originally belonged to Phrygia, but was afterwards annexed to Lyconia. Its waters were so impregnated with brine, that any substance dipped into it, was immediately incrusted with a thick coat of salt; even birds flying near the surface had their wings moistened with the saline particles, so as to become incapable of rising into the air, and to be easily caught. (Stab. xii. p. 50; Plin. xxxi. 41, 45; Dioscor. v. 126.) Stephanus Byz. (s. v. Borlaow) speaks of a salt lake in Phrygia, which he calls Attacu ('Arraca), near which there was a town called Botium, and which is probably the same as Lake Tatta. The Turks now call the lake Tnchla, and it still provides all the surrounding country with salt. (Leake, Asia Min. p. 70.) [L. S.]

TAUA. [TAUM.]

TAUA (Tasc, Steph. B. s. v.; Teœva, Ptol. iv. 5, § 50; Tab, Ann. Ant. p. 155), a town in Lower Assyri, situated on the left bank of the Cagopic arm of the Nile, 8. of the city of Naukratis. It was the capital of the small Pithomphalic Nome (Plin. v. 9, s. 9), and is supposed to be represented by the present Thernak. (D'Anville, Memoire sur l'Égypte, vol. i. p. 82.) [W. B. D.]

TAUCHIRA or TEUCHIRA (Taœçepa, Hier. d. iv. 171, et ali.; Taœçepa, Hieroc. p. 732; Plin. v. 5. s. 5, &c.), a town on the coast of Cyrene, founded by Clemy. It lay 200 stadia W. of Pto- lemais. Under the Ptolemies it obtained the name of Arsinoë. (Strab. xvii. p. 836; Mela, i. 8; Plin. l. c.) At a later period it became a Roman colony (Tab. Peut.,) and was fortified by Justinian. (Pro- cop. de Aed. vi. 3.) Tauchira was particularly noted for the worship of Cybele, in honour of whom an annual festival was celebrated. (Synes. Ep. 3.) It is the same town erroneously written Tapaia by Dio crucius (xxvii. 20). It is still called Tochira. (Cf. Delia Celia, Piigg. p. 198; Pacho, Voyage, p. 184.) [T. H. D.]

TAVIUM (Tavoū, Tavow) or TAVIA, a town in the central part of eastern Gallatia, at some distance from the eastern bank of the river Hayes, was the capital of the Galatian kingdom, and at the same time an important commercial station, and a place of considerable commercial importance, being the point at which five or six of the great roads met. (Plin. v. 42; Strab. xii. p. 567; Ptol. v. 4. § 9; Steph. B. s. v. 'Aycoupa; Hieroc. p. 696; It. Ant. pp. 201, 203.) It contained a temple with a colossal bronze statue of Zeus. Leake (Asia Minor, p. 311) is strongly inclined to believe that Tavorum occupies the site of ancient Tavium; but Hamilton (Researches, i. p. 379, &c.) and most other geogra- phers, with more probability, regard the ruins of Beghaz Kieni, 6 leagues to the north-west of Jazgat or Jueghat, as the remains of Tavium. They are situated on the slopes of lofty and steep rocks of limestone, some of which are adorned with sculptures in relief. There are also the foundations of an immense building, which are believed to be remains of the temple of Zeus. (Comp. Hamilton in the Journal of the Roy. Geogr. Soc. vol. vii. p. 73, Eoll.; Cramer, Asia Minor, ii. p. 98.) [L. S.]

TAULANTI (Taœ̄væœv, Ptol. iii. 13, § 9), a people of Roman Illyria, in the neighbourhood of Epidamnum and Dyrrachium. In ancient times they were a powerful tribe, possessing several cities, and governed by their own kings, but subsequently they were reduced to subject by the kings of Illyria, and at the time when the Romans waged war with Teuta they had sunk into insignificance. (Cf. Thucyd. i. 24; Arrian, Anab. i. 5; Mela, ii. 3; Liv. xiv. 26; Plin. iii. 22, s. 26.) Aristotle relates that Teuta had a method of preparing a sort of honey. (Mir. Ausc. t. ii. p. 716.) [T. H. D.]

TAUM, TAUS, or TAVA (Tavoūa, Ταυα, Ptol. ii. 3, § 5), a bay on the E. coast of Britannia Barbara. (Tac. Agr. 22.) Now Erith of Taz. [T. H. D.]

TAUM (AD), a place in the S.E. of Britannia Romana, in the territory of the Iceni (Tab. Peut.). Probably Yarmouth. [T. H. D.]

TAUNUS MOnS, a range of hills in western Germany, beginning near the river Neckar, and running northward till they reach the point where the Meuse (Main) joins the Rhine. (Pomp. Mela. iii. 3; Tac. Ann. i. 56, xii. 28.) This range of hills still bears its ancient name, though it is sometimes simply called the Hohe, that is, the Height, Taunus being probably the Celtic word Dun or Dium, which signifies a height. In various places along this range of hills Roman inscriptions have been found, in which Gises Taunenses are mentioned, from which it may be inferred that there once existed a town of the name of Taunus. (Orelli, Inspect. nos. 181, 4281, 4982; Wilhelm, Germanien, p. 44.) [L. S.]

TAURA'NIA, a town of Campania, mentioned only by Pline (iii. 5. s. 9) as having in his time entirely disappeared, like Stabiae. He affords no clue to its position. The name of Taurania (Taupasia) is found also in the older editions of Stephanus of

Taurania.
TAURANITIUM

Byzantium; but it appears that the true reading is
Taurasia. (Steph. B. s. v. ed. Min.) [E. H. B.]

TAURANITIUM, a district of Armenia Major
lying N. of Tigranocerta, in the direction of Ar-
taxata. (Tac. Ann. siv. 24; Cf. Moses Chor. l. 5; 
Eur. et Eryth. ii. 1.)

Taurasia (Taurasi), an ancient city of Sam-
nium, in the country of the Hirpini situated on
the right bank of the river Calor, about 16 miles above its
junction with the Taurus. The name of the city is
called Mela, and is mentioned only from the inscription on
the tomb of L. Scipio Barbatus, which records it among
the cities of Samnium taken by him during the Third
Samnite War. (Orell. Inscr. 550.) It was probably
taken by assault, and suffered severely, for no sub-
sequent mention of the town occurs in history; but
its territory ("ager, qui Taurastorum fuerat"),
which was doubtless confiscated at the same time,
is mentioned long afterwards, as a part of the "ager
publicus populi Romani," on which the Appian Li-
gurians who had been removed from their own
abodes were established by order of the senate.
(Liv. xl. 38.) These Ligurians appear to have
settled in the plain on the banks of the Ta-
marus near its junction with the Calor; but there
are no traces that the modern village of Taur-
as, though 16 miles further S., retains the name,
and marks (approximately at least) the site of the
ancient Taurasia.

Several modern writers identify these Taurasini
Campa with the Arusini Campi near Beneventum,
which were the scene of the defeat of Pyrrhus by M.
Curius Dentatus (Flor. I. 18; Oros. iv. 2.), and
the suggestion is probable enough, though unsupported
by any authority. [Beneventum.] [E. H. B.]

TAURANTINAE, [Bagradanenses.

TAURESIUM (Taurispor, Procop. de Aed. iv. 1.
p. 266), a place in Moesia Superior, near Scupi or
justina Prima. It was situated in the Haemus,
not far from the borders, and was the birthplace of the
Smith.) [T. H. D.]

TAURI (Tarpis, Strab. vii. p. 308), the inhabitants
of the Chersonese were called Cimmerians.

They were probably the remains of the Cimmurrians,
who were driven out of the Chersonese by the Scy-
thians. (Herod. iv. 11, 12; Heeren, Iusen, i. 2.
p. 271; Manett. iv. p. 278.) They seem to have
been divided into several tribes; but the two main
divisions of them were the nomad Tauri and the
agricultural. (Strab. vii. p. 311.) The former pos-
sessed the northern part of the country, and lived
on meat, mare's milk, and cheese prepared from it.
The agricultural Tauri were somewhat more civili-
zed; yet altogether they were a rude and savage
people, delighting in war and plunder, and particu-
larly addicted to piracy. (Herod. iv. 103; Strab.
iv. p. 308; Mela, ii. 1; Tac. Ann. xii. 17.) Never-
theless, in early times at least, they appear to have
been united under a monarchical government
(Herod. iv. 119). Their religion was particularly
gloomy and horrible, consisting of human sacrifices
to a virgin goddess, who, according to Ammianus
Marcellinus (xxii. 8. s. 34), was named Orekeche,
though the Greeks regarded her as identical with
their Artemis, and called her Tauropolis. (Soph.
Ajr 172; Eur. Iph. Taur. 1457; Dod. iv. 44;
Ach. Tat. viii. 2; Strab. xiii. 535; Bckh. Inscr.
ii. p. 89.) These victims consisted of shipwrecked
persons, or Greeks that fell into their hands. After
killing them, they stuck their heads upon poles, or,

accordingly to Ammianus (l. c.), affixed them to
the wall of the temple, whilst they cast down the bodies
from the rocks on which the temple stood. (Herod.
iv. 163; Ov. ex Pont. lll. 2 43, seq., Trist. iv. 4.
63.) According to a tradition among the Tauri
in their own country, the daughter of Acarnaeus,
the daughter of Acarnaeus (Herod. l. c.). They
had the custom of cutting off the heads of prisoners of war,
and setting them on poles above the chimneys of their
houses, which usage they regarded as a protection of
their dwellings (?). If the king died, all his
dearest friends were buried with him. On the
decease of a friend of the king's, he either cut
off the whole or part of the deceased person's ear,
according to his dignity. (Nic. Damase. p. 160, Orell.
Tr. H. D.)

TARIAIUM (Tarasia), a town on the W.
coast of Bruttium, near the mouth of the river Me-
taurus (Marro). Its name is mentioned by Mela,
who places it between Seylla and Metaratum. It
was probably, therefore, situated to the S. of the
river, while the town of Metaratum was on its N.
bank. Subsequently all trace of the latter dis-
appears; but the name of Taurasia is still found in
the Tabula, which places it 23 miles S. of Vibo
Valentia. (Mel. ii. 4. § 8; Tab. Pent.) It became
the see of a bishop in the later ages of the Roman
empire, and retained that dignity down to the time
of Gregory VII., when the town had fallen into
complete decay. Its ruins, however, still exist, and
the site is said to retain the name of Tarasino.
(Hohen. Not. ad Clar. p. 293; Romanelli, vol. i.
p. 70.)

There can be no doubt that the "Taurasium equinum"
of Pliny (iii. 5. s. 10), which he mentions
immediately after the "Metaurus minus," is the same
place that is called by Mela Taurasianum. [E. H. B.]

TAURICA CHERSONESUS (ι Ταυρικον Χρη-
σινον, Ptol. iii. 4. 2, &c.), a peninsula stretch-
ing into the Pontus Euxinus from Sarmatia, or
the country of the nomad Scythians, with which it is
connected by a narrow isthmus, anciently called
Taphius, or Taphare, now the isthmus of Pepeo-

The peninsula does not bear the name of the Chersonese
Scythica, and was sometimes styled simply Taurica.
(Plin. iv. 12. s. 26; Sclavus, i. p. 29, Huds.) It is
now called the Crimea, from the once famous city
of Eski-Krim; but since its incorporation with
the Russian empire, the name of Tarica has been
again applied to it.

The isthmus which connects the peninsula with
Sarmatia is so slender, being in some parts scarcely
40 stadia or 5 miles across (Strab. vii. p. 308;
Clarke, Trav. ii. p. 314, 4th ed. 1816), as to
make it probable that in a very remote period
Tarica was an island. (Plin. l. c.; cf. Pallas, Voyages,
&c., ii. p. 2, Fr. Transl. 4to.) The

ancestors compared it with the Peloponnese, both as to
size and shape (Strab. vii. p. 310; cf. Herod.
iv. 99); and this comparison is sufficiently happy, ex-
cept that Tarica throws out another smaller penin-
sula on its E. side, the Bospharian peninsula, or penin-
sula of Kertch, which helps to form the S. boundary,
or coast, of the Palus Maced. The Chersonese is
about 200 miles across in a direct line from Cape
Tarchan, its extreme W. point, to the Straita of
Kertch, and 125 miles from N. to S., from Pepeo
to Cape Kikinias. It contains an area of about
10,050 square miles. Nearly three-fourths of
Tarica consist of flat plains little elevated above the
sea; the remainder towards the S. is mount-

4 b 3
TAURICA CHERSONesus.

The NW. portion of the low country, or that which would lie to the W. of a line drawn from the isthmus to the mouth of the river Alma, consists of a sandy soil interspersed with salt lakes, an evidence that it was at one time covered by the sea (Pallas, Ib. p. 605, &c.); but the E. and S. part has a fertile mould. The mountain chain (Taurici Montes) begins to rise towards the centre of the peninsula, gently at first on the N., but increasing in height as the chain approaches the sea, until it sinks steeply and abruptly. Hence the coast at this part presents huge cliffs and precipices, and the sea is so deep that the lead often finds no bottom at the distance of a mile or two from the shore. From these mountains, which extend from Symbolon, or Balaklava, on the W., to Theodosia, or Caffa, on the E., many bold promontories are projected into the sea, enclosing between them deep and warm valleys open to the S., and sheltered from the N. wind, where the olive and vine flourish, the apricot and almond ripen, and the laurel creeps among the dark and frowning cliffs.

The most remarkable mountains of this chain are that anciently called the Cimmerium at the N. extremity, and the Trapaeus at the S. (Strab. vii. p. 309.) The former, which is said to have derived its name from the Cimmerians, once dominated in the Bosporus, is now called Kichirisch-Daghli. It lies nearly in the centre of the peninsula, to the NW. of the ancient Theodosia, and near the town of Eski-Krim, or Old Crime. Some writers, however, identify Cimmerium with Mount Oponk, on the S. coast of the peninsula of Kertch. (Köbler, Mém. de l'Acad. de St. Petersb. 1824, p. 649, seq.; Dubois de Montperreau, Voyages, &c. v. p. 253, seq.) But Trapaeus is by far the highest mountain of Taurica. Kohl estimates its height at 5000 German feet (Heissen in Südrussland, i. p. 204); other authorities make it rather less, or 4740 feet. (Neumann, Die Hellenen im Seithundende, p. 448.) According to Mr. Seymour, it is 5125 English feet high. (Russian on the Black Sea, p. 146.) Its form justifies its ancient name, and is said to resemble that of the Table Mountain at the Cape of Good Hope (Kohl, Ib.). A good idea of it may be obtained from the vignette in Pallas (ii. p. 196). As it stands somewhat isolated from the rest of the chain, it presents a very striking and remarkable object, especially at sunset. At present it is called Tschagir-Daghli, or the Tsent Mountain. The other mountains seldom exceed 1200 feet. Their geological structure presents many striking deviations from the usual arrangement, especially in the absence of granite. These anomalies are fully described by Pallas in his second volume of travels. That part of Taurica which lay to the E. of them was called the Rugged, or Rocky, Chersonesus (ρωγριχ, Heral. L. C.) It is in these mountains that the rivers which water the peninsula have their sources, none of which, however, are considerable. They flow principally from the northern side, from which they descend in picturesque cascades. Only two are mentioned by the ancients, the Triaps and the Iastrians. At present the most fertile districts of Taurica are the calcareous valleys among the mountains, which, though often covered with only a thin layer of mould, produce excellent wheat. The nature of the country, however, does not now correspond with the descriptions of the ancients. Strabo (L. C.) praises its fertility in produc-

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ing corn, especially in that part which lies between the Panticapaeum (Kertch) and Theodosia (Caffa), which at present is a desolate and monotonous steppe. But this may probably be accounted for by the physical and political revolutions which the country has undergone. Taurica yielded a large tribute of wheat to Mithridates Eupator, King of Bospors. That sovereign took much interest in promoting the cultivation of the country, especially by the planting of trees; but all his care to rear the laurel and the myrtle in the neighbourhood of Panticapaeum is said to have been vain, though other trees grew there which required a mild temperature. (Plin. xvi. s. 59.) Wine was produced in abundance, as at the present day, and the custom mentioned by Strabo (p. 307), of covering the vines with earth during the winter, is still observed, though Pallas considers it unnecessary (Voyages, &c. ii. p. 444.)

The interest connected with the ancient history of the Tauric Chersonesus is chiefly derived from the maritime settlements of the Greeks, and our attention is thus principally directed to the coasts. An account of the barbarous people who inhabited the peninsula at the time when these settlements were made is given in a separate article [TAURI]. Its coasts, like those of the Euxine in general, were early visited by the Milesians, who planted some flourishing colonies upon it. Besides these we find a Dorian colony established near the site of the present Sebastopol; and, if we may believe Aschines (Contra Oecatip. p. 141, sq.), the Athenians once possessed the town of Nyphaeum on the Cammernian Bosphorus, which, according to him, was betrayed to the Bosporan kings by Gylon, the maternal grandfather of Demosthenes (Ct. Cratero in Harpocratin, s. v. Nyphaiam.) The interior of the peninsula was but little known to the ancients, and we shall therefore best explain their connection with it by taking a survey of the coasts.

We shall begin on the NW. side, after the bay of Carcina or Tamyra, which has been already described [CARCINA; TAMYRACA]. From this bay the peninsula stretches to its most westerly point, Cape Tarchan, which presents some high land; but to the S. of Tarchan the coast sinks to a dead level as far as the river Alma, to the S. of which it again begins to rise in high cliffs. All the W. coast, however, presents no place of note in ancient history till we come to its extreme southern point, where the sea enters the Black Sea in a westerly direction into the sea. On the E. this tract is divided from the rest of the peninsula by a deep and broad valley, into which it falls by steep declivities. The harbour of Sebastopol (or Roads of Aktion) on the N., which bites into the land for about 4 miles in a SE. direction, and that of Balaklava on the S. coast of the peninsula, which runs up towards the N., form an isthmus having a breadth, according to Strabo (p. 309), of 40 stadia, or 5 miles. This measurement is confirmed by Clarke (Trav. ii. p. 219), who, however, seems only to have been guided by his eye; for in reality it is rather more, or about 6 miles. The S. coast of the little peninsula formed by this isthmus presents several promontories and small bays, with cliffs of from 500 to 700 feet in height.

So barren a spot presented no attractions to the Milesians, the chief colonisers of the Euxine; but a more hardy race of emigrants, from the Dorian city of Ithaca, where a brother of Nestor lived on Mount Ithaca, and founded there the town of Chersonesus (Strab. l. c.). We learn from Pliny (iv. 12. s. 26) that it
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was at first called Megarice, apparently from the circumstance that Megara was the mother city of the Pantic Helenists. From these settlers the little peninsula we have just described obtained the name of the CHERSONESUS HERACLEOTICUS, or Heracleotic Chersonese, sometimes also called "the small Chersonesus" (§ μυκητ., Strab. l.c.), by way of distinction from the great, or Tauric, peninsula.

The original city of Chersonesus seems to have been founded at the westernmost point of the peninsula, close to the present Cape Fornax. The date and occasion of its foundation are not ascertained; but Neumann conjectures that it may have been built about the middle of the fifth century B.C. (Die Hellenen, § c. p. 320). Considerable remains of the ancient city were visible so late as the end of the last century (Clarke, Trav. ii. pp. 292, seq.; Pallis, ii. pp. 70, seq.); but every trace of them had vanished when Marawieh Apostol visited the spot (Reise durch Taurien, p. 62). They were destroyed by a certain Lueit. Kruse, who used the stones for building and converted the ground into a vineyard (Du- dois de Montperreux, i. voyages, c. vi. p. 133). The ancient Chersonesus, however, had fallen into decay before the time of Strabo; and the first hearth appears from the ruins to have been seated on the W. side of what is now the Quarrantine Harbour of Sebastopol (Neumann, p. 392). The place was much damaged towards the end of the fourteenth century by Ostrog, sovereign of Lithuania, since which time it has been gradually falling into ruins (Karamzin, Russ. Gesch. v. 13. Germ. tr.). The Turks carried away many of its sculptures and columns to adorn Constantinople. Nevertheless, the town, although almost entirely deserted, remains for three centuries, in so perfect a state, that a plan might have been drawn of it at the time when it came into the possession of the Russians; but its ruin was soon completed by its new masters, who blew up the walls and destroyed the graves and temples. (Clarke, ii. p. 207.)

Pliny (iv. 12. s. 26) gives the circumference of its walls at 5 miles; but their outline could still be traced in 1820, and according to Dubois de Montperreux (vi. 138), was only about a quarter of that size. It is probable that the town walls with the wall or rampart which extended across the isthmus, which, as we have already seen, Strabo describes as being 40 stadia, or 5 miles, broad. The same writer speaks of it in another place (p. 312) as being fortified with a wall. This wall ran from Ctenus, at the E. extremity of the harbour of Sebastopol to Symbolon (Balaklava) on the S. coast, and appears to have been made by the Bos- perian kings as a defence against the Scythians. An account of its remaining vestiges is given by Clarke (i. p. 285, seq.; cf. Seymour, p. 149.). The whole enclosure was anciently covered with gardens and villas, and the foundations of houses and of the boundary walls of fields and gardens may still be traced, as well as many remains of the town on the promontory between Quarantine Bay and Streletska Bay. Vestiges of the principal street show it to have been 20 feet broad. The town wall on the land side was near 2 miles long, built of limestone, and 5 or 6 feet thick. (ib. 150.)

Many antiquities and coins have been found in the ruins of Chersonesus. In the neighbourhood are graves of the most simple kind, hewn in the rock. They are easy of access, and present in this respect a remarkable contrast to those at Panticeapeum; but, from this cause, nothing but bones have been found in them, whilst those at Panticeapeum have yielded valuable antiquities. According to Clarke (ii. 201, 210), the town of Eupatoria stood close to Chersonesus, though others have identified it with Iskerman. About a mile to the E. of ancient Ctenus, the rock is pierced all over with the subter- ranean dwellings of the ancient Tauri. On the top are the ruins of the castle built by Diophantes, general of Mithridates, to defend the Chersonesus against the Tauro-Scythians. These caverns or crypts are now rapidly falling in. (Seymour, p. 140.) Similar caves are found in other parts of the peninsula.

The Heracleotic Chersonesus was noted as the seat of the savage worship of Diana Tauropes. The natives, or Tauri, themselves had a worship of a similar kind (TAURI); but whether it was indigenous among them, or whether they borrowed it from the Dorian Heracleots who settled here, cannot be ascertained. The account of the Tauri themselves, that their virgin goddess was Iphigenia, the daughter of Agamemnon, would seem to lead to the latter conclusion; though it is well known that the nations of pagan antiquity readily adopted one another's deities when any similarity was observable in their rights and attributes; and from the account of Herodotus (iv. 103) it might perhaps be inferred that this horrible worship existed among the Tauri before the arrival of the Greeks. Artemis was a peculiarly Dorian deity, and was worshipped in several parts of Greece with human sacrifices. There was a tradition that the town of Chersonesus was founded by Artemis herself. The Heracleot Chersonesites erected a famous temple on a headland which took the name of Strabo. Strabo however merely calls the Parthenium "the temple of the virgin, a certain daemon" (p. 308), and does not mention Artemis. Opinions vary as to which is the real promontory of Parthenium. Many seek it at Cape Fornax or Chersonesus, which seems too near the town of Chersonesus, as Strabo places the temple at the distance of 100 stadia from the town, though Fornax answers to his description in other respects. Clarke and Pallis identify it with the Acta Barrum or Sacred Promontory (Clarke, ii. p. 286, and note), between Cape Fiolente and Balaklava, which, besides its name, has also a ruin to recommend it; though the latter claim to notice is shared by C. Fiolente. Dubois de Montperreux (vi. p. 194, sq.) thinks that the temple may have stood on the spot now occupied by the monastery of St. George; whilst Neumann, again places it on the headland a little to the NW. of C. Fiolente. It will be seen that these opinions rest on little more than conjecture. On the coins of the Heracleotic Chersonesus the image of Artemis occurs by far the most frequently. She sometimes appears with Apollo, sometimes with Hercules, the patron hero of the mother city, but more generally alone, and always as the goddess of the chase, never as Selene (Von Kühne, in the Memoirs of the Ar- chaeolog. and Numism. Society of St. Peterbory, vol. ii. ap. Neumann, p. 420). On other coins a fish is frequently seen; and one may have a dove, and an ear of corn between two fishes on the reverse (ib.). The bays of the Heracleotic peninsula abound with fish, which formed a great part of the riches of the country.

Of the history of the Heracleotic Chersonesus we know but little, but it may perhaps be inferred from the Inscription of Agasicles that its constitution was republican. It was impon-
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Taut enough to take a part in political affairs as an independent city, at least as late as about the middle of the 2nd century B.C., when, like its mother city, Heracleia, it was a party to the alliance against Pharnaces I., king of Pontus, and Mithridates, satrap of Armenia. (Polyb. IV. 325, sqq. ed. Sveigh.) Soon afterwards, however, we find it struggling with the Taurians and their allies the Sarmatians for existence (Polyaen. Strat. viii. c. 56), and it was ultimately compelled to place itself under the protection of Mithridates. Subject to the Parthian tax, it regained its independence, through the Romans, and under the name of Cherson or Chersones flourished till a late period of the middle ages, and even overthrown the Bosporan kingdom. (Const. Porphyry de Adm. Imp. c. 53.)

Leaving the Heracleotian Chersonese, we now proceed to describe the remainder of the coast of the Tauric peninsula, which may be soon despatched, as an account of its different cities is given in separate articles. From the haven of Symbolon (Dolichovon) to Taceodesia (Cofin) the coast is correctly described by Strabo as craggy, mountainous, and stormy, and marked with many headlands (p. 309). The distance, however, which he assigns to this tract of 1000 stadia, or 125 miles, is rather too small. In both the Periphs of the Euinike the distance given is 1320 stadia, but this must include all the indentures of the coast. The most remarkable promontory in this part was the Cria-metopon, or Ram's Head, which has been variously identified. Some writers have taken it for the premonitory of Lapsi, which is in reality the most southern point of the peninsula. Some again have identified it with Al Petrei, and a still greater number with the Aja-dagh. But the account given by Arrian and the anonymous agrees better with Cape Althinkor. These writers say that the Cria-metopon lay 220 stadia to the W. of Lamap. (Arrian, Perip. p. 20; Anon. Perip. p. 6.) Now Lamaps is undoubtedly the present Bijd Lampat, the distance between which and Cape Althinkor agrees very accurately with the preceding measurement. Seymours indeed (ii. 320, Gall) states the distance at only 120 stadia; but this is evidently an error, as it is too short by half even for Aja-dagh. Cape Althinkor is not much N. of Lapsi, and from its position might easily have been taken by the Greeks for the southernmost point of the peninsula. (See Neumann, 415, sq.)

From the traces of Greek names, ruins, remains of marble columns, &c., it may be inferred that the whole of this tract was once in the hands of the Greeks. But these relics probably belong to the Byzantine times, since the older geographers mention only four places on this part of the coast, namely, Charax, Lagyr, Lamaps, and Atheneon. To the E. of Taceodesia the coast of the Euinike trends into a large bay, which, approaching the Palus Maecotis on the N., forms an isthmus about 12 miles broad, to the E. of which, as far as the Cimmerian Bosporus, extends the Bosporan peninsula, or that of Kertch, which swells out to double the breadth of the isthmus. The western half of this peninsula is flat; but the eastern portion rises into hills, which surround the bay in which Particaeapum was situated. It possessed several flourishing maritime towns, as Cazecka and Cimmerium on the S. coast, Euphorbio Panticapaeum, the Bosporan capital, on the Cimmerian Bosporus; with some others of less note, as Myrmecium, Pothemon, and Hermision. There were also probably towns in the interior; but we know the names of only one, namely, Huratam. (Pol. iii. 6. § 6.) Beyond the Bosporan straits we have little to guide us but the accounts of Ptolemy. From those straits, the N. coast of the peninsula, which is high and chalky, proceeds in a westerly direction to the modern Arabat. Somewhere on this tract lay the Greek colony of Heraclea.

On the E. side of the Tauric peninsula the Tongue of Arabat, a narrow slip of land scarcely raised above the level of the sea, 52 miles long and about half a mile broad, running out into the whole coast, dividing the Maeotis from the Tauric Mere, or Putorid Sea. But though Strabo knew that the latter formed the western portion of the Maeotis (p. 208), he nowhere mentions the Tongue of Arabat. The Putorid Sea seems to be the Lacus Buges of Phiny (iv. 12. s. 26); but his description is not very intelligible. According to the accounts of recent travellers the Putorid Sea, now called the Shishtah, does not appear to deserve its name, as it has neither an unpleasant smell nor are its shores unhealthy (Seymour, p. 335); yet in the times of Clarke and Pallis it seems to have possessed both these offensive qualities. (Clarke, Trav. vol. ii. p. 314, note.)

The chief feature in the history of the Chersonese Taurica, is that of the kingdom of the Bosporus, a sketch of which has been already given. [BOSPORUS CIMMERIUS, Vol. i. p. 421, seq.] After the extinction of that dynasty, towards the end of the 4th century of our era, the peninsula fell into the hands of the Huns, of which race remanants still existed between Panticapaeum and Cherson in the 6th century. (Procop. Goth. iv. 5.) It was subsequently overrun by the Goths and other nations who followed the great stream of emigration. Justinian reunited the kingdom of the Bosporus to the Greek Empire; and the Byzantine emperors, till the fall of Constantinople, always regarded the Tauric peninsula as part of their dominions. But the Tatars had made themselves the actual masters of it before the middle of the 14th century. Under these possessors, the Goths, who settled on the coasts towards the end of the same century, played the same part as the Greeks did when the country was possessed by the Tauri, and planted several flourishing colonies. (Neumann, Die Halbinsel im Sythotlande; Georgii, Alte Geographie, vol. ii; Clarke's Travels, vol. ii.; Danby Seymour, Russia on the Black Sea; Forbiger, Handb. der alt. Geogr. vol. iii.)

TAURICI MONTES. [TAURICA CHERSONESUHS.]

TAURINI (Tauropoi), a Ligurian tribe, who occupied the country on the E. slope of the Alps, down to the left bank of the Pains, in the upper part of its course. They were the most northerly of the Ligurian tribes, and from their geographical position would more naturally have been regarded as belonging to Cisalpine Gaul than to Liguria; but both Strabo and Phiny distinctly say they were a Ligurian tribe, and the same thing may be inferred from the omission of their name by Polybius where he is relating the successive settlements of the Gaulish tribes in the N. of Italy (Vol. ii. 17; Strab. iv. p. 204; Plin. iii. 175. s. 21). Their territory adjoined that of the Vagienni on the S., and that of the Insubres on the NE.; though the Lacavi and Lebeeci, tribes of which we know very little, must also have bordered on their NE. frontier (Pol. 1. c.) The first mention of the Taurini in history is at the time of Hannibal's passage of the Alps (n. c. 218), when that genial,
TAURIS.  

TAUROBENEUM.  

on descending into the plains of Italy, the Taurini on hostile terms with the Insubres, and, in consequence, turned his arms against the town which they had taken, and put the inhabitants to the sword. (Pol. iii. 60; Liv. xxi. 38, 39.) Neither Polybius nor Livy mention the name of this city, but Appian calls it Taurasia (Annih. 5): it was probably situated on the same site which was afterwards occupied by the Roman colony. The name of the Taurini is not once mentioned during the long wars of the Romans with the Cisalpine Gauls and Ligurians, and we are ignorant of the time when they finally passed under the dominion of Rome. We have no precise account of the foundation of the Roman colony in their territory which assumed the name of Augusta Taurinorum, though it is certain that this took place under Augustus, and it was doubtless connected with his final subjugation of the Alpine tribes in B.C. 8. From this time the name of the Taurini never again appears in history as that of a people; but during the latter ages of the Roman Empire the city of Augusta Taurinorum seems to have been commonly known as the case was in many instances in Transalpine Gaul) by the name of the tribe to which it belonged, and is called simply Taurini in the Itineraries, as well as by other writers. (Itin. Ant. p. 341; Itin. Hier. p. 556; Tab. Pent.; Ammian. xv. 8. § 18.) Hence its modern name of Torino or Turin. This is the only city that we can assign with any certainty to the Taurini. On the W. their territory was bounded (at least in the days of Augustus) by the Segusiani and the other tribes subject to Cetius; and their limit in this direction is doubtless marked by the station Ad FINES, situated 18 miles from Augusta, on the road to Segusio (Itin. Ant. l.c.). But it appears probable that at an earlier period the nation of the Taurini was much more widely spread, or their name used in a more comprehensive sense, so as to comprise the adjoining passes of the Alps; for Livy speaks of the Insubrians Gauls who crossed into Italy, "per Taurinum saltusque incolae Alpes transiendam" (Liv. v. 54), and Strabo, in enumerating, after Polybius, the passes across the Alps, designates one of them as τάπεων Εὐρώπατον (Strab. iv. p. 209). Whether the pass here meant is the Mont Genèvre or the Mont Cenis (a much disputed point), it would stand to reason that the territory of the Taurini in the more restricted sense.  

[E. H. B.]

TAURUS, an island of the Ionian sea, between Pharos and Corcyra, opposite to the NW. point of the peninsula of Hylis and the mouth of the Naxos. (Auct. B. A. 47.) Now Tarcoko. [T. II. D.]

TAURUSCI. [Novich, Vol. II. p. 447.]

TAUROE'NTIUM (Ταυρόεντιον, Tauroentium: Eth. Tauroen'tios). Steph. B. (s. v. Taurōe'n'tios), who calls it a Celtic town and a colony of the Massaliots, quotes the first book of Ar'temidorus' geography for a foolish explanation of the origin of the name. The place is mentioned by Celsus (Bat. ii. 4), who says "Tauroenta quod est castellum Massaliumum vigernetium," by Strabo (iv. pp. 180, 184), by Scymnus China, and by Polyeni (iv. 10. § 8), who places it between Massilia and Citharistes Promontorium. D'Anville erroneously supposes that Caesar uses Tauroenta for the plural number; but it is the accusative of Tauroenis. Strabo (iv. p. 184) enumerates the Massaliot settlements between Massilia and the Varus in this order: Taurentium, Oliba, Antipolis, Nixeia. Melia (ii. 5) enumerates the places on this coast in a different order from cast to west: Athenopolis, Obia, Tauroëntis, Citharistes, and "Lacitaban Massaliensium portus." Polyeni, as we have seen, places Tauroentia between Massilia and Corcyra. We may infer from the positions between Telo Martius (Toulon) and Insubria seem to be out of order [SIMBADAI]; and they are to be placed thus — Aquincum (Bembia), Tauroentia (Taurenti), Citharistes [Citharistus], Car-sici (Cassii), Immundus, Massilia. Geographers have been much divided in opinion on the site of Tauroentia, but the modern name seems to determine the place to be at the right of the entry of the bay of Ciotat.  

TAUROE'NTIUM (Ταυρόεντιον: Eth. Tau- roen'tios, Tauroentium: Taurousa). A Greek city of Sicily, situated on the E. coast of Sicily, about midway between Messana and Catania. It was only about 3 miles from the site of the ancient Naxos, and there is no doubt that Tauroentium did not exist as a city till after the destruction of Naxos by Dionysius of Syracuse, n. c. 403; but the circumstances connected with its foundation are somewhat confused and uncertain. [NAXOS.] It appears, however, from Diodorus that after the destruction of Naxos, the remaining inhabitants of that city were driven into exile, and its territory was assigned by Dionysius to the neighbouring Siculi. These, however, did not re-occupy the site of the ancient city, but established themselves on a hill to the N. of it, which was called the hill of Taurus (δ λόφος οι σκαλιστοίς Σεβάνοις). Here they at first constructed only a temporary camp (in n. c. 396), but afterwards erected walls and converted it into a regular fortress or town, to which they gave the name of Tauroentum. (Diod. xiv. 58, 59.) The place was still in the hands of the Siculi in n. c. 394, and they held it against the efforts of Dionysius, who besieged the city in vain for great part of the winter, and though he on one occasion forced his way within the walls by a nocturnal surprise, was again driven out and repulsed with heavy loss. (Ib. 87, 88.) But by the peace concluded in n. c. 392, it was expressly stipulated that Tauroentum should be subject to Dionysius, who expelled the greater part of the Siculi that had settled there, and supplied their place with his own mercenaries. (Ib. 96.) From this time we hear no more of Tauroentum till n. c. 358, when we are told that Andromachus, the father of the historian Timaeus, brought together all the remains of the exiled Naxians, who were still scattered about in different parts of Sicily, and established them all at Tauroentum. (Id. xvi. 7.) This is related by Diodorus as if it were a new foundation, and even as if the name had then first been applied to the city, which is in direct contradiction with his former statements. What had become of the former inhabitants we know not, but there is little doubt that the account of this resettlement of the city is substantially correct, and that Tauroentum now for the first time became a Greek city, which was considered as taking the place of Naxos, though it did not occupy the same site. (Wesseling, ad Diod. xiv. 59.) Hence Pliny's expression, that Tauroentum had formerly been called Naxos (Plin. iii. 8. s. 14) is nearly, though not strictly, correct. 

The new settlement seems to have risen rapidly to prosperity, and was apparently already a considerable town at the time of the expedition of Timoleon in n. c. 345. It was the first place in Sicily where that leader landed, having eluded the vigilance of
the Carthaginians, who were guarding the straits of Messana, and crossed direct from Eleeum to Tauromenium. (Diod. xvi. 68; Plut. Timol. 10.) The city was at that time born, and it is probable that it was named in honour of Andromachus, whose mild and equitable administration is said to have presented a strong contrast with that of the despots and tyrants of the other Sicilian cities. He welcomed Timoleon with open arms, and afforded him a secure resting place until he was enabled to carry out his plans in other parts of Sicily. (Diod. l. c.; Plut. l. c.) It is certain that Andromachus was not deprived of the chief power, when all the other tyrants were expelled by Timoleon, but was permitted to retain in him undisturbed (Strab. vi. Th. § 27). When he died, however, very little of Tauromenium for some time after this. It is probable that it passed under the authority of Acaciodo, who drove the historian Timaeus into exile; and some time after this it was subject to a domestic despot of the name of Tyrsarion, who was contemporary with Hieretas of Syracuse and Phintias of Agrigentum. (Diod. xxii. Exc. H. p. 495.) Tyrsarion was one of those who concurred in inviting Pyrrhus into Sicily (n.c. 278), and when that monarch landed with his army at Tauromenium, joined him with all his forces, and supported him in his march upon Syracuse. (Diod. l. c. pp. 493, 496.) A few years later we find that Tauromenium had fallen into the power of Hieron of Syracuse, and was employed by him as a stronghold in the war against the Mamertines. (Ib. p. 497.) It was also one of the cities which was left under his dominion by the treaty concluded with him by the Romans in n.c. 263. (Diod. xxiii. p. 502.) This is doubtless the reason which makes it not again mentioned during the First Punic War.

There is no doubt that Tauromenium continued to form a part of the kingdom of Syracuse till the death of Hieron, and that it only passed under the government of Rome when the whole island of Sicily was reduced to a Roman province; but we have scarcely any account of the part it took during the Second Punic War, though it would appear, from a hint in Appian (Sic. 5), that it submitted to Marcellus on favourable terms; and when that general landed there it obtained the peculiarly favoured position it enjoyed under the Roman dominion. For we learn from Cicero that Tauromenium was one of the three cities in Sicily which enjoyed the privileges of a "civitas foederata" or allied city, thus retaining a nominal independence, and was not even subject, like Messana, to the obligation of furnishing ships of war when called upon. (Cic. Ferr. ii. 66, iii. 6, v. 19.) But the city suffered severe calamities during the Servile War in Sicily, n.c. 134—132, having fallen into the hands of the insurgent slaves, who, on account of the great strength of its position, made it one of their chief posts, and were able for a long time to defy the arms of the consul Rutilius. They held out until they were reduced to the most fearful extremities by famine, when the citadel was at length betrayed into the hands of the consul by one of their leaders named Sarapon, and the whole of the survivors put to the sword. (Diod. xxxiv. Exc. Phot. p. 528; Oros. v. 9.) Tauromenium again bore a conspicuous part during the wars of Sextus Pompeius in Sicily, and, from its strength as a fortress, was one of the principal points of the position which he took up in n.c. 36, for defence against Octavian. It became the scene also of a sea-fight between a part of the fleet of Octavian, commanded by the triumvir in person, and that of Pompeius, which terminated in the defeat and almost total destruction of the former. (Appian, B.C. v. 103, is repeatedly alluded to by ancient writers. [Juv. v. 5.) In the settlement of Sicily after the defeat of Pompey, Tauromenium was one of the places selected by Augustus to receive a Roman colony, probably as a measure of precaution, on account of the strength of its situation, as we are told that he expelled the former inhabitants to make room for his new colonists. (Diod. xvi. 7.) Strabo speaks of it as one of the cities on the E. coast of Sicily that was still subsisting in his time, though inferior in population both in size and number. (S. 1031, 37; 267, 268.) Both Pliny and Ptolemy assign it the rank of a "colonia" (Plin. iii. 8. s. 14; Ptol. iii. 4. § 9), and it seems to have been one of the few cities of Sicily that continued under the Roman Empire to be a place of some consideration. Its territory was noted for the excellence of its wine (Plin. xiv. 6. 8), and produced also a kind of marble which seems to have been highly valued. ( Athen. v. p. 207.) Juvénal also speaks of the sea off its rocky coast, and the ancient town of Tauroremenianum, "a very poor place, with about 3500 inhabitants; but it still occupies the ancient site, on a lofty hill which forms the last projecting point of the mountain ridge that extends along the coast from Cape Pelorus to this point. The site of the town is about 900 feet above the sea, while a very steep and almost isolated rock, crowned by a Saracen castle, rises about 500 feet higher: this is undoubtedly the site of the ancient Arx or citadel, the inaccessible position of which is rendered still more secure by the fact that it was constructed on a cliff, and was adopted by the ancient fortifications at intervals all round the brow of the hill, the whole of the summit of which was evidently occupied by the ancient city. Numerous fragments of ancient buildings are scattered over its whole surface, including extensive reservoirs of water, sepulchres, tesselated pavements, &c., and the remains of a spacious edifice, commonly called a Naumachia, but the real destination of which it is difficult to determine. But by far the most remarkable monument remaining at Tauroremenianum is the ancient theatre, which is one of the most celebrated ruins in Sicily, on account both of its remarkable preservation and of the surpassing beauty of its situation. It is built for the most part of brick, and is therefore probably of Roman date, though the plan and arrangement are in accordance with those of Greek, rather than Roman, theatres; whence it is supposed that the present structure was rebuilt upon the foundations of an older theatre of the Greek period. The greater part of the seats have disappeared, but the wall which surrounded the whole area is preserved, and the prosenium with the back wall of the scene and its appendages, of which only traces remain in most ancient theatres, are here preserved in singular integrity, and contribute much to the picturesque
TAUROSCYTHA.
effect, as well as to the interest, of the ruin. From the fragments of architectural decorations still extant we learn that it was of the Corinthian order, and richly ornamented. In size it ranks next to the theatre of Syracuse, among those of Sicily. Some portions of a temple are also visible, converted into the church of S. Fancorazio, but the edifice is of small size and of little interest. The ruins at Taormina are described in detail by the Duke of Serra di Falcò (Antichità della Sicilia, vol. v. part iv.), as well as by most travellers in Sicily. (Swinburne's Travels, vol. ii. p. 380; Sayth's Sicily, p.129, &c.)

[E. H. B.]

COIN OF TAUCROMENIUM.

TAUROSCYTHA (Ταυροσκήθα, Pol. iii. 5. § 25), called by Pliney Tauri Scythea (iv. 12. s. 26), a people of European Sarmatia, composed of a mixture of Taurians and Scythians. They were seated to the W. of the Jazages, and the district which they inhabited appears to have been called Tauroscythea. (Cf. Strab. ap Hudson, p. 89, 'Capit. M. Ant. 9'; Procop. de Aed. ii. fin.)

TAURUS (Τεινόνος), a strong fortress in Lower Pannonia, at the point where the Savus joins the Danubius, on the road from Sirmium to Sallonzum. It was the station of a small fleet of the Danubians. (Pline. iii. 28; Pol. ii. 16. § 4; R. Ant. pp. 131, 241; Tab. Pout.; Geogr. Rav. iv. 19, where it is called Taurnuny.) Its site is now occupied by the fortress of Semlin, opposite to Delfinradac.

TAURUS MONS (Ταύρονος), one of the great mountain ranges of Asia, the name of which is believed to be derived from the Aramaic Tur or Tura, i. e., a high mountain or Ap, and accordingly is in reality a common noun applied to all the high mountains of Asia. The name has even been transferred to Europe, for the Taurian Chersonesus in Sarmatia and the Taurisci in the Norican Alps appear to owe their name to the same origin. We cannot wonder therefore when we find that Eratonius (ap. Strab. xv. 689) and Strabo (ii. pp. 68, 129, x. p. 490) apply the name to the whole range of mountains extending from the Mediterranean to the eastern ocean, although their connection is often broken. This extent of mountains is, according to Strabo's calculation (xii. p. 490), 45,000 stadia in length, and 3000 in breadth. But in the narrower and common acceptance Mount Taurus is the range of mountains in Asia Minor which begins at Cape Scramus or Chelidonion on the coast of Lycaonia, which for this reason is called by Mela (i. 15) and Pliney (v. 28) Promontorium Tauri. It was, however, well known to the ancients that this promontory was not the real commencement, but that in fact the range extended to the south-western extremity of Asia Minor. (Strab. ii. p. 129, xi. p. 520, xiv. pp. 651, 666.) This range rises in the W. as a lofty and precipitous mountain, and runs without any interruptions, first in a northern direction between Lydia and Pamphylia, then in an eastern direction through Pisidia and Ionia as far as the frontiers of Cilicia and Lycaonia. There it separates into two main branches. The one proceeds north-eastward under the name of Antaiaurus (Arreoinous) and surpasses the other in height. It runs through Cappadocia, where it forms Mount Argeaem (Agryaem), and Armenia, where it is called Mons Capotes, and through the Montes Moschici it is connected with the Caucasus, while a more southerly branch, under the names of Atus and Macias or Massis, runs through Armenia towards the Caspian sea. The second branch, which separates itself on the frontiers of Cilicia and Lycaonia, retains the name of Taurus, and proceeds from Cilicia, where it forms the Coptae Ciliciæ, and sends forth Mons Amatus in a southern direction, while the main branch proceeds through Cappadocia. After being broken through by the Euphrates, it again sends forth a southern branch under the name of Mons Massius. The name Taurus ceases in the neighbourhood of Lake Arassa, the mountains further east having other names, such as Niphates, Zagrus, &c. Most parts of Mount Taurus, which still bears its ancient name, were well wooded, and furnished abundance of timber to the maritime cities on the south coast of Asia Minor. [L. S.]

TAURUS PALUS, an étang on the coast of Narbonensis, west of the delta of the Rhone. It is named in the verses of Avienus, quoted in the article FECCI JECUM; and to the verses there cited may be added the following verse:—

"Taurus paludem namque gentici (gentilii) vocant."

But I. Vossius in his edition of Mele (ii. 5, note) writes the verses of Avienus thus:—

"In usque Taphrum pertinet, Taphron paludem namque gentili vocant; an alteration or corruption which D'Avnile justly condemns, for the étang is still named Taur, or vulgarly Tnus.

TAXGAEIUM (Ταξγαείου), a place assigned by Ptelemy (ii. 12. § 5) to Bithynia, but which more properly belonged to Wendelicia, was situated on the northern shore of the Lacus Böintunius, and probably on the site of the modern Linderan. [L. S.]

TAXILA (Ταξίλα, Arrian. Anat. v. 8; Ταξιλά, Pol. vii. i. § 45), a place of great importance in the Upper Pontis, between the Indus and Hydaspes, which was visited by Alexander the Great. It is said to have been ruled at that time by a chief named Tazik, who behaved in a friendly manner to the Greek king. The country around was said to be very fertile, and more abundant than even Egypt. (Strab. xv. pp. 698—714). There can be little doubt that it is represented by the vast ruins of Manigada, which has in modern times been the scene of some very remarkable researches (Elphinstone, Cabul, p. 79;Burnes, Travels, i. p. 65, ii. p. 470.) The famous Topes of Manigaya, which were examined by General Ventura and others (Asiatic Res. xvii. p. 563), lie to the eastward of Ravellipinjii. Wilson considers Taxila to be the same as the Takhassailing of the Hindus (Ariana, p. 196).

TAYGETUS (Ταγητος, Pol. iii. 6. § 6). 1. A town in the SE. part of the Chersonesus Taurica.


TEANUM (Τεινονος), a town in Lucania, sometimes also called TEANUM APULIAE (Cic. pro Cluent. 9; Te invo Aratov, Strab.; Eth. Teanusses Apuli), to distinguish it from the Campanian city of the
same name, was a city of Apulia, situated on the right bank of the river Frenate (Fortore), about 12 miles from its mouth. It appears to have been one of the most considerable cities of Apulia before its conquest by the Romans; but its name is first mentioned in B. C. 318, when, in conjunction with Caesarius, it submitted to the Roman consuls M. Furius Flacci- nator and L. Plautius Vettius. (Liv. i. 20.) It is again noticed during the Second Punic War, when it was selected by the dictator M. Junius Pera as the place of his winter-quarters in Apulia. (Id. xxii. 24.) Cicero incidentally notices it as a municipal town at the distance of 18 miles from Larinum (Cic. pro Cluent. 9), and its name is found in all the geographers among the municipal towns of Apul- ia. (Strab. vi. p. 283; Mel. ii. 4. § 6; Plin. iii. 11. s. 16; Ptol. iii. 1. § 72.) Its municipal rank is confirmed also by an inscription, as well as by the Liber Coloniarum, and it is clear that it never at- tained the rank of a colony. (Orell. Inscr. 140; Lib. Col. p. 210.) Its ruins still exist at a place called Civitate, near the remains of a Roman bridge (now called the Ponte di Civitate), over the Fortore, by which the ancient road from Larinum to Luceria crossed that river. The distance from the site of Larinum agrees with that stated by Cicero of 18 miles (the Tabula erroneously gives only 12), and the discovery of inscriptions on the spot leaves no doubt of the identification. Considerable remains of the walls still exist, as well as fragments of other buildings. From these, as well as from an inscription in which we find mention of the "Ordo splendidissimae Civitates Theasennia," it seems probable that it continued to be a flourishing town under the Roman Empire. The period of its final decay is uncertain, but it retained its episcopal see down to modern times. (Holsen. Not. ad Chlor. p. 279; Romanelli, vol. ii. p. 291; Mommsen, Inscr. R. N. p. 271.)

Strabo speaks of Teanum as situated at some distance inland from the lake, the name of which he does not mention, but which is clearly the Lacus Punctum of Pliny, now called the Lago di Liscia. From an inscription found on its banks it appears that this was comprised within the territory of Teanum, which thus extended down to the sea (Roma- nelli, l. c.), though about 12 miles distant from the coast.

Several Italian topographers have assumed the existence of a city in Apulia of the name of Teate, distinct from Teanum (Giovenazzi, Sito di Areja, p. 13; Romanelli, vol. ii. p. 286); but there seems no doubt that the two names are only different forms of the same, and that the Teates Apuli of Livy (ix. 20) are in reality the people of Teanum. It is true that that writer mentions them as if they were distinct from the Teanenses whom he had mentioned just before; but it is probable that this arises merely from his having followed different annalists, and that both statements refer in fact to the same people, and are a repetition of the same occurrence. (Mommsen, Unter-Ital. Dissert. p. 301.) In like manner the Teate mentioned in the Liber Coloniarum (p. 261) is evidently the same place cited in an earlier part of the same document (p. 210) Teanum, [E. H. B.]

TEANUM (Teano: Eth. Teanensis; Teano), sometimes called for distinction's sake Teanum Sindicum (Liv. xxii. 57; Cit. ad Att. viii. 11; Plin. iii. 5. s. 9; Teano X λικων, Strab. v. p. 237), an important city of Campania, situated in the interior of that province, on the Via Latina, between Cales and Cassinium. (Strab. v. p. 257.) It was therefore the frontier city of Campania, as that term was understood under the Roman Em- pire; but originally Teanum was not reckoned a Campanian city at all, but was the capital of the small independent tribe of the Silicini. (Sicinii.) It was indeed the only place of importance that they possessed, so that Livy in more than one instance alludes to it, where he is speaking of that people, merely as "their city," without mentioning its name. (Liv. vii. 4, 17.) Hence its history before the Roman conquest is identical with that of the people, which will be found in the article Sicinii.

The first mention of Teanum after the Roman conquest, is in B. C. 216, immediately after the battle of Cannae, when Marcellus sent forward a legion from Rome thither, evidently with the view of securing the line of the Via Latina. (Liv. xxii. 57.) A few years later, B. C. 211, it was selected as a place of confinement for a part of the senators of Capua, while they were awaiting their sentence from Rome; but the consul Fulvius, contrary to the opinion of his colleague App. Claudius, caused them all to be put to death without waiting for the decree of the senate. (Liv. xxx. 15.) From this time Teanum became an ordinary municipal town: it is incidentally men- tioned as such on several occasions, and its position on the Via Latina doubtless contributed to its prosperity. A cross outrage offered to one of its munici- pal magistrates by the Roman consul, was noticed in one of the orations of C. Gracchus (ep. A. C.elli p. 9), and we learn from Cicero that it was in his time a flourishing and populous town. (Cic. de Leg. Agr. ii. 31, 35, ad. Att. viii. 11, d.) Its name repeatedly occurs in the Social War and the con- test between Sulla and Marius (Appian, B. C. i. 43, 85); and at a later period it was the place where the commanders of the legions in Italy held a kind of congress, with a view to bring about a reconci- liation between Octavian and L. Antonius (ib. v. 20). It was one of the cities whose territory the triumvir Bulbus proposed by his law to divide among the Ro- man people (Cic. l. c.); but this misfortune was averted. It subsequently, however, received a colony under Augustus (Lib. Col. p. 238; Plin. iii. 5. s. 9), and seems to have retained its colonial rank under the Empire. (Mommsen, Inscr. R. N. 3989, 3999.)

Strabo tells us that it was the largest and most populous town on the Via Latina, and the most considerable of the inland cities of Campania after Capua. (Strab. v. pp. 257, 248.) Inscriptions and existing remains confirm this account of its impor- tance, but we hear little more of it under the Roman Empire. The Itineraries place it 16 miles from Ca- ssinium, and from Venafro; a cross road also struck off from Teanum to Allia, Telesia, and Be- neventum. (Itin. Ant. pp. 121, 304; Tab. Peut.) Another branch also communicated with Suessa and Minturnae.

Teanum was not more than 5 miles from Cales: the point where the territories of the two cities joined was marked by two shrines or aedicules of Fortune, mentioned by Strabo, under the name of Άλεξ Τέανα (v. p. 249).

Teanum appears to have declined during the middle ages, and the modern city of Teano is a poor place, with only about 4000 inhabitants, though retain- ing its episcopal see. Many ruins of the ancient city are visible, though none of them of any great interest. They are situated below the modern city, which stands on a hill, and considerably nearer to
Catuli. [Cales]. The most important are those of an amphitheatre and a theatre, situated near the Via Latina; but numerous remains of other buildings are found scattered over a considerable space, though for the most part in imperfect preservation. They are all constructed of brick, and in the reticulated style, and may therefore probably be all referred to the period of the Roman Empire. Numerous inscriptions have also been found, as well as coins, vases, intaglios, &c., all tending to confirm the account given by Strabo of its ancient prosperity. (Romanelli, vol. iii. p. 456; Heare's Class. Tour, vol. i. pp. 249—264; Mommsen, Inscr. R. N. pp. 208, 409.)

At a short distance from Teano are some mineral springs, now called Le Caldarelli, which are evidently the same with the "aqua acidae," mentioned both by Pliny and Vitruvius as existing near Teanum. (Plin. xxxii. 25. 5; Vitruv. viii. 3. § 17.) The remains of some ancient buildings, called Il Bagno Nuovo, are still visible on the spot. [E.H.B.]

**COIN OF TEANUM SIDICINUM.**

**TEARI JULIENSES.** The inhabitants of a town of the Heraceans in Hispania Tarraconensis (Plin. iii. 3. § 4). It is called by Ptolemy Tapavovia, and is probably the modern Troyugna. [T. H. D.]

**TEARUS** (Plin. iv. 11. s. 18; Trajan, Herod. iv. 90), now Teare, Descra, or Dove, a river in the SE. of Tarraco, flowing in a SW. direction, until it joins the Cantabres, their united waters falling into the Argres, one of the principal eastern tributaries of the Ebro. Herodotus (l. c.) states that the sources of the Tarracos are equidistant from Heracleum on the Propontis and Apollonia on the Exuxia; that they are thirty-eight in number; and that, though they all issue from the same rock, some of them are cold, others warm. Their waters had the reputation, among the neighbouring people, of being pre-eminent medicinal, especially in cases of itch or mange (<?62>). On his march towards the Danale, Diocletian halted his army for three days at the sources of the Tarracos, and erected a pillar there, with an inscription commemorative of their virtues, and of his own. [J. R.]

**TEA'TE (Tearea, Strab. Ptol.: Eth. Teatinus: Chietae),** the chief city of the Marrucini, was situated on a hill about 3 miles from the river Aternum, and 8 from the Adriatic. All the ancient geographers concur in representing it as the metropolis or capital city of the tribe (Strab. v. p. 241; Plin. iii. 12. s. 17; Ptol. iii. 1. § 60); and Silvius Italus repeatedly notices it with the epithets "great" and "illustrious" ("magnum Teate.") Sil. Ital. viii. 520; Clarum Teate, Id. xvii. 453); but, notwithstanding this, we find no mention of it in history. Inscriptions, however, as well as existing remains, concur in proving it to have been a flourishing and important town under the Roman dominion. It was apparently the only municipal town in the land of the Marrucini, and hence the limits of its municipal district seem to have coincided with those of that people. We learn from the Liber Coloniarum that it received a body of colonists under Augustus, but it did not bear the title of a colony, and is uniformly styled in inscriptions a municipium. (Lich. Colon. p. 258; Orell. Inscr. 2175, 3853; Mommsen, Inscr. R. N. pp. 278, 279.) It derived additional splendour in the early days of the Empire from being the native place of Asinus Pollio, the celebrated statesman and orator; indeed the whole family of the Asini seem to have derived their origin from Teate. Herius Asinus was the leader of the Marrucini in the Social War, and a brother of the orator is called by Catullus "Marrucina Asini." (Liv. Epit. lxxii.; Catall. 12. 1.) The family of the Vettii also, to which belonged the Vettius Marcellus mentioned by Pliny (ii. 83. s. 85), appears to have belonged to Teate. (Mommsen, l. c. 3511.)

The Itineraries place Teate on the Via Valeria, though from the position of the town, on a hill to the right of the valley of the Aternum, the road must have made a considerable détour in order to reach it. (Itin. Ant. p. 310; Tuch. Post.) Its name is also noticed by P. Dionysius (ii. 20), and there seems no doubt that it continued throughout the middle ages to be a place of importance, and the capital of the surrounding district. Chieti is still one of the most considerable cities in this part of Italy, with above 14,000 inhabitants, and is the see of an archbishop. Still existing remains prove that the ancient city occupied the same site as the modern Chieti; on a long ridge of hill stretching from N. to S., though it must have been considerably more extensive. Of these the most important are the ruins of a theatre, which must have been of large size; those of a large edifice supposed to have been a reservoir for water, and two temples, now converted into churches. One of these, now the church of S. Paolo, and considered, but without any authority, as a temple of Hercules, was erected by the Vettii Marcellus above noticed; the other, from the name of Sts. Maria del Trisoglio which it bears, has been conjectured to have been dedicated to Diara Trivia. All these edifices, from the style of their construction, belong to the early period of the Roman Empire. Besides these, numerous mosaics and other works of art have been discovered on the site, which attest the flourishing condition of Teate during the first two centuries of the Christian era. (Romanelli, vol. iii. pp. 109—109; Craven, Abruzzi, vol. ii. pp. 8, 9.) [E.H.B.]

**TEBENDA (Tebessa), a town placed by Ptolemy...**

**TEC'ELIA (Tecelia), a town placed by Ptolemy...**

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**COIN OF TEATE.**

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**TEC'ELIA (Tecelia), a town placed by Ptolemy...**

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**TEC'ELIA (Tecelia), a town placed by Ptolemy...**
TECMON. (ii. 11. § 27) in the north of Germany, perhaps in the country of the Chauci, on the left bank of the Visturg (Wesser). Its site must probably be looked for near or at the village of Zetel, about 3 miles from the western bank of the Wesser. (Reichard, Germanien, p. 245.)

TECMON (Τέκμον: Eth. Tεκμώνοι), a city of Molossia in Epeirus, incorrectly called by Stephanus B. a city of Thessprolia, taken by L. Aemilius, the Roman commander, in b. c. 167. Leake supposes that Gerasidna, near Kereuda, about 20 miles to the W. of Jouanna, may have been the site of Tecmen or Horreum, which Livy mentions in connection with Tecom. (Liv. xlv. 26; Steph. B. s. v.; Leake, Northern Greece, vol. iv. p. 83.)

TECTOSAGES (Τεκτόσαγες, Iul. vi. 14. § 9), a people of Syria within Iraus. [T. H. D.]

TECTOSAGES. [Volcae.]

TECTOSAGES, TECTOSAGAE, or TECTO-SAGI (Τεκτόσαγης, Τεκτόσαγην), one of the three great tribes of the Celts or Gallo-Romans in Asia Minor, of which they occupied the central parts. For particulars about their history, see Galatia. These Tectosages were probably the same tribe as the one mentioned by Polybius under the names of Aegosages or Bigoses. (Polyb. v. 33, 77, 78, 111.) [L. S.]

TECUM. [Τεχίνως.]

TENATUS (Τεθάδων), a small river of Illyricum (Pol. ii. 16. § 3), on the frontier of the Chersonesians (Curt. iii. 23), is in all probability the modern Zaramanga. [L. S.]

TEGEA (Τεγέα, Stephan. B. s. v.) a town of Crete, which, according to legend, was founded by Arcaimenon. (Vell. Pat. i. 1.) The coins which Scatin and Pellerin attributed to the Cretan Tegea have been restored by Eckhel (vol. ii. p. 321) to the Arcadian city of that name. [E. B. J.]

TEGEA (Τεγέα, Iul. Τεγέη: Eth. Τεγέωνη, Tegea), one of the most ancient and powerful towns of Arcadia, situated in the SE. of the country. Its territory, called TEGEATIS (Τεγεατίς), was bounded by Cynaria and Argois on the E., from which it was separated by Mt. Parthenium, by Lacaonia on the S., by the Arcadian district of Macaonia on the W., and by the territory of Mantinea on the N. The Tegeatae are said to have derived their name from Tegea, a son of Lycaon, and to have dwelt originally in eight, afterwards nine, demes or townships, the inhabitants of which were incorporated by Ajax in the city of Tegea, of which this hero was the reputed founder. The names of these nine townships, which are preserved by Pausanias, are: Garateia (Γαρατία), Phloeocis (Φλοιακή), Corumede (Κορυμάδα), Corphoeis (Κορφοίς), Potachikida (Ποταχικίδα), Ouaito (Οιαίτα), Mantypeis (Μαντύπης), Exceuthes (Εχσεύθης), to which Apheloudes (Αψιλοκέας) was added as the ninth in the reign of king Aphelous. (Paus. viii. 3. § 4, viii. 45. § 1; Strab. viii. p. 637.) The Tegeatae were early divided into 4 tribes (φωλαί), called respectively Chlaitai (Χλαίται, in inscriptions Κρηστάτοι), Hippothodai (Ηπιθοθόδαι), Apofoiowitai (Αποφοιωιταί), and Ateusaeatai (Αθευσαται), to each of which belonged a certain number of metoeci (αἰτωκοι) or resident aliens. (Paus. viii. 53. § 6; Eckhel, Corp. Inscr. no. 1513.)

Tegae is mentioned in the IIiad (ii. 607), and was probably the most celebrated of all the Arcadian towns in the earliest times. This appears from its heroic renown, since its king Echecles is said to have slain Hyllus, the son of Hercules, in single combat. (Herod. ix. 26; Paus. viii. 43. § 3.) The Tegeatae offered a long-continued and successful resistance to the Spartans, when the latter attempted to extend their dominion over Arcadia. In one of the wars between the two people, Chari-lius or Charillus, king of Sparta, deceived by an oracle which appeared to promise victory to the Spartans, invaded Tegea, and was not only defeated, but was taken prisoner with all his men who had survived the battle. (Herod. i. 66; Paus. iii. 7. § 3, viii. 5. § 9, viii. 45. § 3, 47. § 2, 48. § 4.) More than two centuries afterwards, in the reign of Leon and Agesicles, the Spartans again fought unsuccessfully against the Tegeatae; but in the following generation, in the time of their king Anaxandrides, the Spartans, having obtained possession of the bones of Orestes in accordance with an oracle, defeated the Tegeatae and compelled them to acknowledge the supremacy of Sparta, about B.C. 560. (Herod. i. 63, 67, seq.; Paus. iii. 3. § 5, seq.) Tegea, however, still retained its independence, though its military force was at the disposal of Sparta; and in the Persian War it appears as the second military power in the Peloponnesus, having the place of honour on the left wing of the allied army. Five hundred of the Tegeatae fought at Thermopylae, and 3000 at the battle of Plataea, half of their force consisting of hoplites and half of light-armed troops. (Herod. vii. 292, 29b, seq., 61.) As it was not usual to send the whole force of a state upon a distant march, we may probably estimate, with Clinton, the force of the Tegeatae on this occasion as not more than three-fourths of their whole number. This would give 4000 for the military population of Tegea, and about 17,400 for the whole free population. (Clinton, F. H. vol. ii. p. 417.)

Soon after the battle of Plataea, the Tegeatae were again at war with the Spartans, of the causes of which, however, we have no information. We only know that the Tegeatae fought twice against the Spartans between B.C. 479 and 464, and were each time defeated; first in conjunction with the Argives, and a second time together with the other Arcadians, except the Mantinacians at Dipaes, in the Macaonian district. (Herod. ix. 57; Paus. iii. 11. § 7.) About this time, and also at a subsequent period, Tegea, and especially the temple of Athena Alea in the city, was a frequent place of residence for persons who had rendered themselves obnoxious to the Spartan government. Either fled the seer Hegesistratus (Herod. ix. 37) and the kings Leotychides, and Piansias, son of Plieotoumas. (Herod. vi. 72; Xen. Hell. iii. 5. § 25; Paus. iii. 5. § 6.)

In the Peloponnesian War the Tegeatae were the firm allies of the Spartans, to whom they remained faithful both on account of their possessing an aristocratical constitution, and from their jealousy of the neighbouring democratical city of Mantinea with which they were frequently at war. [For details see Mantinella.] Thus the Tegeatae not only refused to join the Argives in the alliance formed against Sparta in B.C. 421, but they accompanied the Laconians in their expedition against Argos in 418. (Thuc. vi. 32, 57.) They also fought on the side of the Spartans in the Corinthian War, 394. (Xen. Hell. iv. 2. § 13.) After the battle of Leuctra, however (371), the Spartan party in Tegae was expelled, and the city joined the other Arcadian towns in the foundation of Megalopolis and
in the formation of the Arcadian confederacy. (Xen. Hell. vi. 5. § 6, seq.) When Mantinea a few years afterwards quarrelled with the supreme Arcadian government, and formed an alliance with its old enemy Sparta, Tegea remained faithful to the new confederacy, and fought under Epaminondas against the Spartans at the great battle of Mantinea, 362.

(Xen. Hell. vii. iv. § 56, seq., vili. 5. § 5, seq.) Tegea at a later period joined the Aetolian League, but soon after the accession of Cleomenes III. to the Spartan throne it formed an alliance with Sparta, together with Mantinea and Orchomenus. It thus became involved in hostilities with the Spartans, and in the war which followed, called the Cenomian War, it was taken by Antigonus Doson, the ally of the Achaean, and annexed to the Achaean League, b.c. 222. (Pol. i. 46, 54, seq.) In 218 Tegea was attacked by Lycurgus, the tyrant of Sparta, who obtained possession of the whole city with the exception of the acropolis. It subsequently fell into the hands of Machanidas, but was recovered by the Achaeans after the defeat of the latter tyrant, who was slain in battle by Philopoemen. (Pol. v. 17, xi. 18.) In the time of Strabo Tegea was the only one of the Arcadian towns which continued to be inhabited (Strab. viii. p. 388), and it was still a place of importance in the time of Pausanias, who has given us a minute account of its public buildings. (Paus. viii. 45-48, 53.) Tegea was entirely destroyed by Ataric towards the end of the 4th century after Christ. (Cland. B. Göt. 576; comp. Zosim. v. 6.)

The territory of Tegea formed the southern part of the plain of Tripolitida, of which a description and a map are given under MANTINEA. Tegea was about 10 miles S. of the latter city, in a direct line, and about 3 miles S.E. of the modern town of Tripolitida. Being situated in the lowest part of the plain, it was exposed to inundations caused by the waters flowing down from the surrounding mountains; and in the course of ages the soil has been considerably raised by the deposits brought down by the waters. Hence there are scarcely any remains of the city visible, and its site can only be conjectured from the broken pieces of stone and other fragments scattered on the plain, and from the foundations of walls and buildings discovered by the peasants working in the fields. It appears, however, that the ancient city extended from the hill of Aio Sostis (St. Suvior) on the N., over the hamlets Ibrahim-Efendi and Peloo-Episkopi, at least as far as Akhouri and Piali. This would make the city at least 4 miles in circumference. The principal remains are at Piali. Near the principal church of this village Leake found the foundations of an ancient building, of fine squared stones, among which were two pieces of some large column of marble, and there can be little doubt that these are the remains of the ancient temple of Athena Alca. This temple was said to have been originally built by Alcides, the founder of Tegea; it was burnt down in b.c. 394, and the new building, which was erected by Scopas, is said by Pausanias to have been the largest and most magnificent temple in the Peloponnesus (Paus. viii. 45. § 4, seq.; for details see Dict. of Biogr. art. SCOPAS.) Pausanias entered the city through the gate leading to Pattara, consequently the south-western gate, which must have been near Piali. He begins his description with the temple of Athena Alca, and then goes across the great agora to the theatre, the remains of which Ross traces in the ancient foundations of the ruined church of Peloo-Episkopi. Perhaps this theatre was the splendid marble one built by Antiochus IV. Epiphanes in b.c. 175. (Liv. xii. 20.) Pausanias ends his description with the mention of a height (χωρὶς βοσκίων, viii. 53. § 9), probably the hill Aio Sostis in the N. of the town, and apparently the same as that which Pausanias elsewhere calls the Watch-Hill (᾿Αὶδις Πνευμόνεις, viii. 48. § 4), and Polybius the acropolis (Λογοκατηγορία, v. 17). None of the other public buildings of Tegea mentioned by Pausanias can be identified with certainty; but there can be no doubt if excavations were made on its site many interesting remains would be discovered, since the deep alluvial soil is favourable to their preservation.

The territory of Tegea N. of the city, towards Mantinea, is a plain of considerable size, and is usually called the Tegeatic plain (Τεγατικὸν πέδαμον). There was a smaller plain, separated from the former by a low range of mountains S. of Tripolitida, and lying between Tegea and Pallantium: it was called the Mantyric plain (Μανθυρικὸν πέδαμον), from Mantyrea, one of the ancient demes of Tegea, the ruins of which are situated SW. of Tegea, on a slope of Mt. Boreinum. (Paus. viii. 44. § 7, comp. viii. 45. § 1, 47. § 1; Steph. B. s. v. Μανθύρα.) The remainder of the TegeaticS on the E., and S. is occupied by the mountains separating it from Arcadia and Sparta respectively, with the exception of a small plain running eastward from the Tegeatic plain to the foot of Mt. Parthenium, and probably called the Corythis plain, from Corytheis, one of the ancient deme of Tegea, which was situated in this plain. (Paus. viii. 54. § 1, 54. § 4.)

The plain of Tegea having no natural outlet for its waters is drained by natural chasms through the limestone mountains, called katavdhra. Of these the two most important are at the modern village of Persovia and at the marsh of Taki. The former is situated in the Corythiac plain above mentioned, at the foot of Mt. Parthenium, and the latter is the marsh in the Mantyric plain, SW. of Tegea. The chief river in the district is now called the Saranta-pomatmos, which is undoubtedly the Alpheus of Pausanias (viii. 54. § 1, seq.). The Alpheus rose on the S. frontiers of Tegea and Sparta, at a place called Phyllace (Φυλάκι, near Κύρια Τέγεας), one of the ancient demes of Tegea, and, as we may infer from its name, a fortified watch-tower for the protection of the pass. A little beyond Phyllace the Alpheus receives a stream composed of several mountain torrents at a place named Symmelia (Συμμέλεια); but upon entering the plain of Tegea its course was different in ancient times. It now flows in a north-easterly direction through the plain, receives the river of Dhimianak (the ancient Garates, Γαράτις, Paus. viii. 54. § 4), flows through the Corythic plain, and enters the katavdhra at Persovia. Pausanias, on the other hand, says (viii. 54. § 2) that the Alpheus descends into the earth in the Tegeatic plain, reappears near Asen (SW. of Tegea), where, after joining the Eurotas, it sinks a second time into the earth, and again appears at Asen. Hence it would seem that the Alpheus anciently flowed in a north-westerly direction, and entered the katavdhra at the marsh of Taki, in the Mantyric plain. There is a tradition among the peasants that the course of the river was changed by a Turk, who acquired property in the neighbourhood, because the
TEGIANUM.

katavócha at the Taki did not absorb quickly enough the waters of the marsh. The Garæae therefore anciently flowed into the katavócha at Periòs then without having any connection with the Alpheion. It probably derived its name from Garæ or Garæae, one of the ancient demi of Tegea, which may have been situated at the village of Dihiatæn. (Ross, Pelopones, p. 70, seq.; Leake, Peloponesiaca, p. 112, seq.)

There were five roads leading from Tegea. One led due N. across the Tegeatic plain to Mantinea. [MANTINEA.] A second led due S. by the valley of the Alpheion to Sparta, following the same turni as the present road from Tripolitza to Mistri. A third led west to Paliántium. It first passed by the small mountain Cressium (Kráctos), and then ran across the Manthynic plain along the side of the Taki Mount Cressium is probably the small isolated hill on which the modern village of Iuno stands, and not the high mountain at the end of the plain, according to the French map. Upon reaching the Chomía (χώμια), the road divided leading direct to Paliántium, and the other S. to Megalopolis through Atea. (Paus. viii. 44. § 1, seq.; Xen. Hell. vi. 5. § 9, at εἰς τῷ Παλαῖστρων φιώσων πόλις.) This chomía separated the territories of Paliántium and Tegea, and extended as far south as Mount Boreium (Χρώμιο), where it touched the territory of Megalopolis. There are still remains of this chomía running N.E. to S.W. by the side of the marsh of Taki. These remains consist of large blocks of stone, and must be regarded as the foundations of the chomía, which cannot have been a chaussee or causeway, as the French geographers call it, since χώμια always signifies in Greek writers an artificial heap of earth, a tumulus, mound, or dyke. (Ross, p. 59.) A fourth road led SE. from Tegea, by the sources of the Garæae to Thyreantús. (Paus. viii. 54. § 4.) A fifth road led NE. to Ibydæe and Argos, across the Cerythian plain, and then across Mt. Partulium, where was a temple of Pan, erected on the spot at which the god appeared to the courier Phædippidés. This road was practicable for carriages, and was much frequented. (Paus. viii. 54. § 5, seq.; Herod. vi. 105, 106; Dict. of Biogr. art. Pheidippides.) (Leake, Morea, vol. i. p. 88, seq., vol. ii. p. 333, Peloponesiaca, pp. 112, seq., 369; Ross, Pelopones, p. 66, seq.; Curtius, Peloponesos, vol. i. p. 247, seq.; Kouter, Com. de Rébus Tegnutariam, Berol. 1843.)

The Roman poets use the adjective Tegèus or Tegaean as equivalent to Arcadian: thus it is given as an epithet to Pan (Virg. Georg. i. 18). Calisto, daughter of Lycon (Ov. Am. ii. 55. Fasti. ii. 167). Atlánta (Ov. Met. viii. 317, 380), Carmenta (Ov. Fast. i. 627), and Mercury (Stat. Silv. i. 54).

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COIN OF TEGEA.

TEGYNUM (Eth. Tegynias; Diunon), a municipal town of Lucania, situated in the interior of that country, on the left bank of the river Tamaris. Its name is found only in a corrupt form in Pliny, who enumerates the Tergilani among the "populi" in the interior of Lucania (Plin. iii. 11. s. 15); but the Liber Colonarius mentions the "Prefectura Tegynensis" among the Prefectures of Lucania (Lib. Col. p. 209), and the correct form of the name is preserved by inscriptions. From the same source we learn that it was a town of municipal rank, while the discovery of them in the neighbourhood of Díon leaves no doubt that that place represents the ancient Tegynum. (Romanieli, vol. i. pp. 415, 416; Mommsen, Inschr. R. N., pp. 18, 19.) The modern city of Díon is a considerable place situated on a hill about 4 miles west of La Sola, and preserves the name of Valle di Díone to the whole of the extensive upland valley which is traversed by the river Ta-nagro in the upper part of its course. Some remains of the ancient city are still visible in the plain at the foot of the hill (Romanieli, l. c.). [E. H. B.]

TEGLIACUM (Itin. Ant. p. 223), Teglugicium (Tub. Pent.), and Tegulalità (Geogr. Rav. iv. 7.), a place in Moesia Inferior, on the road between Cambodunum and Draconia (Thrace). This town is supposed to be erected by Philip of Macedon on a site occupied by the Not. Imp., a garrison of Illyrian origin, which was placed near Veterica and Tataritsa. Some modern writers identify it with the fortress in Moesia called Saltopyrgus by Procopius (de Aedif. iv. 7.) [T. H. D.]

TEGNA, in Gallia Narbonensis, was on the Roman road on the east bank of the Rhine between Vienna (Vienne) and Valéncia (Valence). The name occurs in the Table, in which the place is fixed at xii. from Valéncia. Tegna is Tein, the name of which in the writings of a later date is Tinetum. A milestone at Tein marks the distance to Vienna almost exactly. Tein is right opposite to Touron, which is on the west side of the river. Touron is well situated, and the mountains there approach close to the Rhone. (D’Anville, Notice, &c.; Ubert, Gallien.)

TEGROMA. [Tegra.]

TEGLULATA, in Gallia Narbonensis, is placed in the Rhins, east of Aquæ Sextiae (Aise) on the road to Ad Turrim (Tournon). The distance from Aquæ Sextiae to Tegulalata is xvi. or xvii., and from Tegulata to Ad Turrim xvi. The distance measured along the road between Aquæ Sextiae and Ad Turrim is said to exceed the direct distance between these two places, which is not more than 28 Roman miles. Tegulata is supposed to be La Grande Pèigue, near the bourg of Povières ou Poirières, perhaps somewhere about the place where C. Marius defeated the Teutones c. 102, and where a pyramid was erected to commemorate the great victory. This monument is said to have existed to the fifteenth century (A. Thierry, Hist des Gaules, Deux. Partie, e. 3); and the tradition of this great battle is not yet effaced. Poirières is said to be a corruption of Purtidi Campi. (D’Anville, Notice, &c.) [G. L.]

TEGULICUM [Teglicium].

TEGVARA (Tegvra; Eth. Tegyropès), a village of Bossot, near Orchoemenus, and situated above the marshes of the river Melas. It was celebrated for the marble temple of Apollo, who was said to have been born there. In its neighbourhood was a mountain named Delos. Leake places Tegyra at Xerójygro, situated 3 miles NE. of Strijkó (Orchoemenus), on the heights which bound the marshes. (Plut. Ptol. 16, de Deff. Or. v. 5 and 8; Lycothr. 646; Steph. B. s. v.; Leake, Northern Greece, vol. ii. pp. 155, 159; comp. Ulrichs, Upper, vol. i. p. 196.)
and there are no relics of Etruscan antiquity. (Dennis's Etruria, vol. ii. p. 258.)

TELCHINES. [RhoDIS, p. 713.]

TELEBOAE. [TAFHAE.]

TELE'BOAS (τ ῥ τρας πορας, Χεν. Anat. iv. § 3), a river of Armenia Major, a tributary of the Enphrates. Probably identical with the Aran. sians. [T. H. D.]

TELEPHRUS MONS. [EBEOBA.]

TELEPE. [TELEPE.]

TELEŚIA (Τ ελές, Εθ. Telesimus; Teleas), a considerable city of Samnia, situated in the valley of the Calor, a short distance from its right bank, and about 3 miles above its confluence with the Volturmus. It is remarkable that its name is never mentioned among the Romans mentioned during the wars of the Romans with the Samnites, though the valley in which it was situated was often the theatre of hostilities. Its name first occurs in the Second Punic War, when it was taken by Hannibal on his first irruption into Samnia, n. c. 211 (Liv. xxii. 13); but was recovered by Fabius in n. c. 214. (Id. xxiv. 20.) From this time we hear no more of it till it became an ordinary Roman municipal town. Strabo speaks of it as having in his time fallen into almost complete decay, in common with most of the cities of Samnia. (Strab. v. p. 250.) But we learn that it received a colony in the time of the Trium- viate (Lib. Colon. p. 128); and, though not mentioned by Pline as a colony (the name is altogether omitted by him), it is certain, from inscriptions, that it retained its colonial rank, and appears to have continued under the Roman Empire to have been a flourishing and considerable town. (Orell. Juscr. 2626; Rancanelli, vol. ii. p. 423; Mommsen, Juscr. R. N. 1840—4915.) It was situated on the line of the Via Latina, or rather of a branch of that road which was carried from Teanum in Campania through Alliae and Telesia to Beneventum (Itin. Ant. pp. 122, 304: Tab. Pent.), and this probably contributed to preserve it from decay.

The ruins of the ancient city are still visible about a mile to the NW. of the village still called Telese: the circuit of the walls is complete, inclosing a space of octagonal shape, not exceeding 1/4 mile in circumference, with several gates, flanked by massive towers. The masonry is of reticulated work, and therefore probably not earlier than the time of the Roman Empire. The only ruins within the circuit of the walls are mere shapeless mounds of brick; but outside the walls may be traced the vestiges of a circus, and some remains of an amphitheatre. All these remains undoubtedly belong to the Roman colony, and there are no vestiges of the ancient Samnite city. The present village of Telese is a very small and poor place, rendered desolate by malaria; but in the middle ages it was an episcopal see, and its principal church is still dignified by the name of a cathedral. Its walls contain many Latin inscriptions, brought from the ancient city, the inhabitants of which migrated to the later site in the ninth century. (Craven, Abruzzi, vol. ii. pp. 173—175; Gisimtani, Dictum. Topogr. vol. ix. pp. 149, 150.) Telesia was remarkable as being the birthplace of the celebrated Samnite leader, during the Social War, Pontius Telesinus; and it is probable (though there is no distinct authority for the fact) that it was also that of the still more celebrated C. Pontius, who defeated the Romans at the Catuline Forks. [E. H. B.]

TELIS. [RESCENT.]
TELLENAE (Τηλεναια; Dion. Hal.; Τελεναια; Strab.; Eit. Τελεναια, Tellennae), an ancient city, which figures in early Roman history. According to Dionysius it was one of the cities founded by the Aborigines soon after their settlement in Latium (Dionys. i. 16), a proof at least that it was regarded as a place of great antiquity. Livy also reckons it as one of the cities of the Prisci Latini (i. 33), which may perhaps point to the same result, while Iulianus includes it in his list of the colonies of Alba. (Diod. vii. ap. Euseb. Arm. p. 185.) It was attacked by the Roman king Marcus Tullius, who took the city, and transported the inhabitants to Rome, where he settled them on the Aventine, together with those of Poltoriium and Picena. (Liv. i. 33; Dionys. iii. 38, 43.)

Telleneae, however, does not seem, like the other two places just mentioned, to have been hereby reduced to insignificance; for its name appears again in b. c. 493 among the confederate cities of the Latin League (Dionys. v. 61); and though this is the last mention that we find of it in history, it is noticed both by Strabo and Dionysius as a place still in existence in their time. (Dionys. i. 16; Strab. v. p. 231.) It is probable, however, that it had at that time fallen into complete decay, like Antenae and Collatia; as it is only mentioned by Pliny among the once celebrated cities of Latium, which had left no traces of their existence in his day (Plin. iii. 5. s. 9), and from this time its name wholly disappears. The notices of Telleneae affect scarcely any clue to its position; though the circumstance that it continued to be inhabited, however slightly, down to the days of Augustus, would afford us more hope of being able to identify its site than is the case with Poltoriium, Apiole, and other places, which ceased to exist at a very early period. It is this reason that has led Nibby to identify the ruins of an ancient city at La Giastra, as those of Telleneae, rather than Poltoriium, as supposed by Cull. [Poltoriurn.] The site in question is a narrow ridge, bounded by two ravines of no great depth, but with abrupt and precipitous banks, in places artificially scarped, and still presenting extensive remains of the ancient walls, constructed in an irregular style of massive quadrangular blocks of tufo. No doubt can exist that these indicate the site of an ancient city; but whether of Poltoriium or Telleneae, it is impossible to determine; though the remains of a Roman villa, which indicate that the spot must have been inhabited in the early ages of the Empire, give some additional probability to the latter attribution. La Giastra is situated on the right of the Via Appia, about 2 miles from a farm-house called Fioreno, immediately adjoining the line of the ancient high-road. It is distant 10 miles from Rome, and 3 from Le Frattocchie, on the Via Appia, adjoining the ruins of Bovillae. (Gell, Top. of Rome, pp. 280—283; Nibby, Dintorni, vol. iii. pp. 146—155.)

Whether the proverbial expression of "true Teleneae" has any reference to the ancient city of Latium or not, can hardly be determined, the origin and meaning of the phrase being involved in complete obscurity. (Varro, ap. Non. i. p. 8; Arnob. adv. Gentes, v. p. 28, with Oehler's note.) [E. H. B.]

TELMESSUS, or TELEMUSUS (Τηλεμοσσυς, Τελεμοσσυς, ΤελΜοσσυς; Eik. Τελεμοσσυς). 1. A flourishing and prosperous city in the west of Lyca, was situated near Cape Telmessus (Strab. xiv. p. 665), or Tellenae (Steph. Byz. s. v. Τελλεναιας), on a bay which derived from it the name of Sinus Telmissiacus. (Liv. xxxvii. 16; Lucan, viii. 248.) On the south-west of it was Cape Pedulum, at a distance of 200 stadia. Its inhabitants were celebrated in ancient times for their skill as divers, and were often consulted by the Lydian kings. (Herod. i. 78; comp. Arrian, Anab. ii. 3, § 4.) In the time of Strabo, however, who calls it a small town (τολμήτης), it seems to have fallen into decay; though at a later period it appears to have been an episcopal see. (Herod. p. 684; comp. Topp. Mav. i. 15; Plin. v. 28; Ptol. v. 3, § 2; Polyb. xxiv. 27; Stephanus, Mem. M. § 255; Strab. vi. 29, 39, where it is miswritten Θεοφρασς.) Considerable remains of Telmessus still exist at Mygè and Meis; and those of a theatre, porticoes, and sepulchral chambers in the living rock, are among the most remarkable in all Asia Minor. (Leake, Asia Minor, p. 128; Fellows, Asia Minor, p. 245, where some representations of the remains of Telmessus are figured; Lynch, p. 106, fol.)

2. A small town of Caria, at a distance of 60 stadia from Halicarnassus, is likewise sometimes called Telmessus, and sometimes Telmessus. (Suid. s. v.; Etym. Mag. s. v.; Arrian, Anab. i. 25, § 8; Cie. de Div. i. 41; Plin. v. 29, xxx. 2.) The Carian Telmessus has often been confounded with the Lycean, and it is even somewhat doubtful whether the famous Tellmessian soothsayers belonged to the Carian or the Lycean town. But the former must at all events have been an obscure place; and that it cannot have been the same as the latter is clear from the statement of Pausanias in Suidas, that it was only 60 stadia from Halicarnassus. [L. S.]

TELMESSUS, according to Pliny (v. 29), a tributary of the river Glaucus in Caria, but it flowed in all probability near the town of Telmessus, which derived its name from it. [L. S.]

TELMISSICUS SINUS, a bay between Lycia and Caria, which derived its name from the Lycean town of Telmessus (Liv. xxxvii. 16; Lucan, viii. 248); but it is more commonly known by the name Glauclus Sinus, and is at present called the Bay of Macri. [L. S.]

TELMISSUS PICTUM, or Telmessus pictus, a town in Cilicia, where a "procurator Baphae Telmessiae Galliarum" is mentioned, which indicates the existence of a dyeing establishment there. In Lucian (iii. 592) Telb is the name of a pilot or helmsman, and Oudendorp supposes that the poet gave the name this town because he was of the town Telb; which seems a strange conjecture. And again Sillius (vii. 443) is supposed to allude to the same town, when he says—

"It Neptunolea transversberat ora Telison."
TELOS. [Temple.]—It presents (v. 2. § 1.) a small rocky island in the Carpathian sea, between Rhodes and Naxos, from the latter of which its distance is only 60 stadia (x x xx 23; Jer. xxv. 14; Jos. vi. 19). It was celebrated for a species of ointment, and was in ancient times called Azathussa. (Steph. B. v. s. v. Τέλασα; Seyxas, p. 38; Stadiasmus. Mar. Magni, § 272.) The town of Telos was situated on the north coast, and remains of it are still seen above the modern village of Episcopi. The houses, it appears, were all built in terraces rising above one another, and supported by strong walls of uneven stone. The acropolis, of which likewise a few remains exist, was at the top, which is now occupied by a mediæval castle. Inscriptions have been found in Telos in great numbers, but, owing to the nature of the stone, many of them are now illegible. (Comp. Ross, Hellenica, i. p. 59, vol. Reisen auf den Griech. Inseln, iv. p. 42, fol.)

TELESIUS. [Thelusi.]—Tema, a tribe and district in Arabia, which took their name from Tema, one of the twelve sons of Ishmael. (Gen. xxxvi. 15, 18; Jer. xxv. 15; Job, vi. 19.) Ptolemy mentions in Arabia Deserta a town Themmis (Θημμής, v. 19. § 6). Tema is distinguished in the Old Testament from Teman, a tribe and district in the land of the Edomites (Idumæa), which derived their name from Teman, a grandson of Esam. (Gen. xxxvi. 11, 15, 42; Jer. xix. 7, 20; Ezek. xxxv. 13; Avos, i. 12; Inth. ii. 5; Obad. iv.) The Tenamites, like the other Edomites, are celebrated in the Old Testament for their wisdom (Jerem. xlix. 7; Obad. 8; Baruch, iii. 22, seq.), and hence we find that Eliphas, in the book of Job, is a Tenamite. (Job, ii. 11, iv. 1.) Jerome (Onomast. s. v.) represents Tema as distant 5 miles (Eusebius says 15 miles) from Petra, and possessing a Roman garrison.

TEMALA (Τημαλα, Ptol. vii. 2. § 52), a river in the Aurea Regio, in the district of India extra Ganges, probably now represented by the great river of Pegus, the Euphrates. Near it was a town which bore the same name. (V.)

TEMATHIA. [Messenia, p. 341, b.]

TEMENIUM (Τημενίον), a town in the Argolis, at the upper end of the Argolic gulf, built by Temenus, the son of Aristocles. It was distant 50 stadia from Nauplia (Paus. ii. 38. § 2), and 26 from ArgoS. (Strab. viii. 368). The river Phirtra flowed into the sea between Temenium and Lerna. (Paus. ii. 36, § 6, ii. 38, § 1.) Pausanias saw at Temenium two temples of Poseidon and Aphrodite and the tomb of Temenus (ii. 38. § 1). Owing to the marshy nature of the plain, Leake was unable to explore the site of Temenium; but Ross identifies it with a mound of earth, at the foot of which, in the sea, are remains of a dam forming a harbour, and upon the shore foundations of buildings, fragments of pottery, &c. (Leake, Morea, vol. ii. p. 476; Ross, Reisen im Peloponnes, p. 149; Curtius, Peloponnesos, vol. ii. p. 383.)

TEMENOTHEUS (Τημενοθεύς, Paus. i. 35. § 7: Æth. Τημενοθώρες, Coins), a small city of Lydia, according to Pausanias (l. c.), or of Phrygia, according to Hierocles (p. 668, ed. Wess.). It would seem to have been situated upon the borders of Mystis since the Temenothaurion (Τημενοθωριον) — which name is probably another form of the Temenothirtes — are placed by Ptolemy (v. 2. § 13) in Mystis. (Eckhel, vol. iii. p. 119.)

COIN OF TEMENOTHYRIA.

TEMESA. or TEMPSA (Τέμεσα and Τέμπα, Strab.; Temis, Steph. B.; Τέμπα, Ptol.; Æth. Τεμεσας, Tempsaumus), an ancient city on the W. coast of Bruttium, a little to the S. of the Gulf of Himera, or Golfo di St Eufemia. Strabo tells us that it was originally an Ausanian city, but subsequently occupied by a colony of Aetolians who had accompanied Thoas to the Trojan War. (Strab. vi. p. 255.) Many writers appear to have supposed this to be the Temesa mentioned by Homer in the Odyssey on account of its mines of copper (Odys. i. 184); and this view is adopted by Strabo though it is much more probable that the place alluded to by the poet was Temesa in Cyprus, otherwise called Tamasas. (Strab. l.c.; Steph. B. v. s. v.; Schol. ad Hom. Odys. l. c.) We have no account of Temesa having received a Greek colony in historical times though it seems to have become to a great extent Hellenised, like so many other cities in this part of Italy. At one period, indeed, we learn that it was conquered by the Locrians (about 400—400 n. c.); but we know not how long it continued subject to their rule. (Strab. l.c.) Neither Seyxas nor Scymnus Chits mention it among the Greek cities in this part of Italy; but Livy says expressly that it was a Greek city before it fell into the hands of the Bruttians (Liv. xxxiv. 43). That people apparently made themselves masters of it at an early period of their career, and it remained in their hands till the whole country became subject to the dominion of Rome. (Strab. l.c.) During the Second Punie War it suffered severely at the hands, first of Hannibal, and then of the Romans; but some years after the close of the war it was one of the places selected by the Romans for the establishment of a colony, which was sent thither at the same time with that to Crotone, n. c. 194. (Livy. xxxiv. 45.) But this colony, the members of which had the privileges of Roman citizens, does not appear to have been numerous, and the town never rose to be a place of importance. Its copper mines, which are alluded to by several writers (Ovid, Met. xx. 706; Stat. Silv. i. 1. 42), had ceased to be productive in the days of Strabo (Strab. vi. p. 256). The only mention of Tempes which occurs in Roman history is in connection with the great servile insurrection under Spartacus, when a remnant of the servile force seem to have established themselves at Tempes, and for a time maintained possession of the town. (Cic. ltrr. 462.)
TEMISDIA.

v. 15, 16,) Its name is afterwards found in all the geographers, as well as in the Tabula, so that it must have subsisted as a town throughout the Roman Empire. (Strab. L.; Plin. iii. 5. s. 10; Ptol. iii. 1, § 9; Tab. Peut.) Pausanias expressly tells us it was still inhabited in his day, and Pliny also notices it for the excellence of its wine. (Paus. vi. 6. § 10; Plin. xiv. 6. s. 8.) The period of its destruction is unknown; but after the fall of the Roman Empire the name wholly disappears, and its exact site has never been determined. The best clue is that afforded by the Tabula (which accords well with the statements of Pliny and Strabo), that it was situated 10 miles S. of Clamptia. If this last town be correctly placed at Amanteia [CLAMPTIA], the site of Temesia must be looked for on the coast near the Torre del Fino del Casale, about 2 miles S. of the river Saruto, and 3 from Nocera. Unfortunately none of the towns along this line of coast can be fixed with anything like certainty. (Clover, Ital. p. 1286; Romanelli, vol. i. p. 35.)

Near Temesa was a sacred grove, with a shrine or sanctuary of the hero Polites, one of the companions of Ulysses, who was said to have been slain on the spot, and his sanctuary continued to trouble the inhabitants, until at length Euthymus, the celebrated Lucian athlete, ventured to wrestle with the spirit, and having vanquished it, freed the city from all further molestation. (Strab. vi. p. 253; Paus. vi. 6. §§ 7—11; Suid. v. εὐθύμους.)

[TEMISDIA (ἡ Τεμισδία, Ptol. vi. 4. § 3), one of the districts into which ancient Persia was divided. It cannot now be determined exactly what its position was, though it is supposed to have included the district between the Oxus and the Caspian Sea, and to have been of great importance; for besides the site of Tashka, a large lake, situated near the confluence of the Oxus and the Helmand, it probably was part of a long narrow plain which extends through that province in a direction north-west and south-east. (Lassen, in Ersch und Gruber’s Encycl. vol. xvii. p. 438.)]

TEMIMIES. [ΒΟΕΩΤΙΑ, p. 414.]

TEMNUS (Τήμνος ὄρος), a mountain range of Mysea, extending from Mount Ida eastward into Phrygia, and dividing Mysea into two halves, a northern and a southern one. It contained the sources of the Maeander, Marus, and Myus, the Cucusus and Eusmus. (Strab. xiii. p. 616; Ptol. v. 2. § 13.)

Hamilton (Researches, ii. p. 125) is inclined to believe that Mons Temmus is the same as the Ak Dagh, or, as it is commonly called in maps, Morad Dagh. [V.

TEMNUS (Τήμνος: Eth. Τήμνης), a town of Aeois in Asia Minor, not far from the river Hermus, situated on a height, from which a commanding view was obtained over the territories of Cyne, Phocaea, and Smyrna. (Strab. xiii. p. 621.) From a passage in Pausanias (v. 13. § 4), it might be inferred that the town was situated on the northern bank of the Hermus. But this is irreconcilable with the statement that Temmus was 30 miles south of Cyne, and with the remarks of all other writers alluding to the place. Pliny (v. 29) also seems to be mistaken in placing Temmus at the mouth of the Hermus, for although the deposits of the river have formed an extensive alluvial tract of land, it is evident that the sea never extended as far as the site of Temmus. The town had already much decayed in the time of Strabo, though it never appears to have been very large. (Xenoph. Hell. iv. 8. § 5; Herod. i. 149; Polyb. v. 77, xx. 25; Cic. pro Flacc. 18.) In the reign of Tiberius it was much injured by an earthquake (Tac. Ann. ii. 47), and in the time of Pliny it had ceased to be inhabited altogether. Its site is commonly identified with the modern Mennimen, though Texier, in his Description de l’Asie Mineure, looks for it at the site of the village of Gucal-Hissar. [L. S.]

TEMPE.

TEMPE. (τὰ Τέμπη, contr. of Τήμης), a celebrated valley in the NE. of Thessaly, is a gorge between Mount Olympus and Ossa, through which the waters of the Peneius force their way into the sea. The beauties of Tempe were a favourite subject with the ancient poets, and have been described at great length in a well-known passage of Aelian, and more briefly by Pliny; but none of these writers appear to have drawn their pictures from actual observation; and the scenery is distinguished rather by savage grandeur than by the skillful beauty which Aelian and others attribute to it. (Catull. xiv. 285; Or. Met. i. 568; Virg. Georg. ii. 469; Aelian, P. H. iii. 1; Plin. iv. 8. s. 15.) The account of Livy, who copies from Polybius, an eye-witnes, is more in accordance with reality. This writer says, "Tempe is a defile, difficult of access, even though not guarded by an enemy; for besides the narrowness of the pass for 3 miles, where there is scarcely room for a beast of burden, the rocks on both sides are so high and inaccessible that the midday sun never reaches the ground on either side. Their terror is also increased by the depth and roar of the Peneius rushing through the midst of the valley." (Livy xiv. 6.) He adds that this pass, so inaccessible by nature, was defended by four fortresses, one at the western entrance at Gonnus, a second at Condyain, a third at Charax, and a fourth in the road itself, in the middle and narrowest part of the valley, which could be easily defended by ten men. The pass is now called Lykistatras, or the Wolf’s Mouth. Col. Leake gives about four miles and a half as the distance of the road through the valley. In this space the width of the gorge is in some parts less than 100 yards, comprehending in fact no more than the breadth of the road in addition to that of the river. The modern road fellows in the track of the ancient military road made by the Romans, which ran along the right bank of the river. Leake remarks that even Livy in his description of Tempe seems to have added embellishments to the authority from which he borrowed; for, instead of the Peneius flowing rapidly and with a loud noise, nothing can be more tranquil and steady than its ordinary course. The remains of the fourth castle mentioned by Livy are noticed by Leake as standing on one side of an immense fissure in the precipices of Ossa, which afford an extremely rocky, though not impracticable descent from the heights into the vale; while between the castle and the river space only was left for the road. About half a mile beyond this fort there still remains an inscription engraved upon the rock, on the right-hand side of the road, where it ascends the hill: "L. Cassius Longinus Pro Cos. Tempe munivit." It is probable from the position of this inscription that it relates to the making of the road, though some refer it to defensive works erected
by Longinus in Tempe. This Longinus appears to have been the L. Cassius Longinus who was sent by Caesar from Illyria into Thessaly. (Caes. B. C. iii. 34.) When Xerxes invaded Greece, c. 480, the Greek sent a force of 10,000 men to Tempe, with the intention of defending the pass against the Persians; but having learnt from Alexander, the king of Macedonia, that there was another pass across Mt. Olympus, which entered Thessaly near Gomma, where the gorge of Tempe commenced, the Greeks withdrew to Thermopylae. (Herod. vii. 175.)

It was believed by the ancient historians and geographers that the gorge of Tempe had been produced by an earthquake which rent asunder the mountains, and afforded the waters of the Peneius an egress to the sea. (Herod. vii. 129; Strab. iv. p. 430.) But the Thessalians maintained that it was the god Poseidon who had split the mountains (Herod. L. c.); while others supposed that this had been the work of Hercules. (Diod. iv. 58; Lucan, vi. 345.)

The pass of Tempe was connected with the worship of Apollo. This belief was to have gone thither to receive expiation after the slaughter of the serpent Pytho, and afterwards to have returned to Delphi, bearing in his hand a branch of laurel plucked in the valley. Every ninth year the Delphians sent a procession to Tempe consisting of well-born youths, of which the chief youth plucked a branch of laurel and brought it back to Delphi. On this occasion a solemn festival, in which the inhabitants of the neighboring region took part, was celebrated at Tempe in honor of Apollo Tempeites. The procession was accompanied by a flute-player. (Aelian, F. H. iii. 11; Plut. Quoest. Graec. c. 11. p. 292, de Musica, c. 14. p. 1136; Böckh, Inschr. No. 1767, quoted by Grote, Hist. of Greece, vol. ii. p. 365.)

The name of Tempe was applied to other beautiful valleys. Thus the valley, through which the Hebrus flows in Sicily, is called "Heloria Tempe." (Ov. Fast. iv. 477.) and Cicero gives the name of Tempe to the valley of the Veins, near Reate (Att. iv. 15). In the same way Ovid speaks of the "Heliconia Tempe" (Am. i. 15.)


TEMP'ISA. [TEMPISA.]

TEMPYRA (Ov. Trist. i. 10, 21; in Geogr. Rer. iv. 6. Tympira; in It. Ant. p. 332, Timprum; and in It.Hier, p. 602. Ad Unumpyra), a town in the S. of Thrace, on the Egrian Way, between Tragania-polis and Maximia-polis. It was situated in a defile, which rendered it a convenient spot for the operations of the predatory tribes in its neighbourhood. Here the Thraeci attacked the Roman army under Cr. Manlius, on its return, loaded with booty, through Thrace from Asia Minor (c. 158); but the Great of shelter exposed their movements to the Romans, who were thus enabled to defeat them. (Liv. xxxviii. 41.) The defile is question is probably the same as the Kopinakos or the Kopinakos river, mentioned by Appian (B. C. iv. 102), and through which, he states, Brutus and Cassius marched on their way to Philippa (Tafel, de Vio Egnatiae Parte orient. p. 34). Paul Lucas (Trois Voe. pp. 25, 27) regards it as corresponding to the modern Gir-ein.

TENCTERI or TENCHTERI (Τένχτεραι)
Tenea. Stephanus describes Tenea as living between Corinith and Mycenae. (s. v. Tenea.) The Teneatae claimed descent from the inhabitants of Tenedos, who were brought over from Troy as prisoners, and settled by Achaeans in this part of the Corinthia, and they said that it was in consequence of their Trojan origin that they worshipped Apollo above all the other gods. (Paus. ii. § 5.) Strabo also mentions here the temple of Apollo Teneates, and says that Tenea and Tenedos had a common origin in Tenmus, the son of Clymenus. (Strab. viii. p. 380.) According to Dionysius, however, Tenea was of late foundation. (Cic. ad Att. vi. 2. § 3.) It was at Tenea that Oedipus was said to have passed his childhood. It was also from this place that Archelaus took the greater number of the colonists with whom he founded Syracuse. After the destruction of Corinith by Mummus, Tenea had the good fortune to continue undisturbed, because it is said to have assisted the Romans against Corinith. (Strab. l. c.) We cannot, however, suppose that an insignificant place like Tenea could have acted in opposition to Corinith and the Achaeans League; and it is more probable that the Teneatae were spared by Mummus in consequence of their pretended Trojan descent and consequent affinity with the Romans themselves. However this may be, their good fortune gave rise to the line:

εδιναίων ὣς Κόρμοσι, ἐγὼ δ' εἶμι Τενεάτης.

Tenea lay in the mountain valley through which flows the river that falls into the Corinthian gulf to the east of Corinith. In this valley are three places at which coves and other antiquities have been discovered, namely, at the two villages of Chilimodi and the Chononi on the road to Xanthia, and the latter at the very foot of the ancient road Corinthia [see Vol. I. p. 201, b.], and at the village of Athiki, an hour east of Chilimodi, on the road to Sophiloi. In the fields of Athiki there was found an ancient statue of Apollo, a striking confirmation of the prevalence of the worship of this god in the district. The Teneatae would therefore appear to have dwelt in scattered abodes at these three spots and in the intervening country, but the village of Tenea, properly so called, was probably at Chilimodi, since the distance from this place to Corinith corresponds to the 60 stadia of Sosicenus.

Since one of the passes from the Argaeia into the Corinthia runs by Kleina and Chilimodi, there can be little doubt that it was by this road that Achaenians marched from the Argaeia to Corinith in n. c. 391. (Xen. Hell. iv. 5. § 19.) In the text of Xenophon the words are ἐκεῖνος οὐρανοίδος καὶ πέφυκεν ὁ Κόρμος ὡς Κόρμον, but Tenea ought to be substituted for Terean, since it is impossible to believe that Achaeans could have marched from the Argaeia to Corinith by way of Tenea. Moreover, we learn from Strabo (vii. p. 380) that the well-known name of Terean was in other cases substituted for that of Tenea. In the parallel passage of the Aithalians of Xenophon (i. 17), the pass by Tenea is called κατὰ τὴν στέγανα. (Levke, Moret, vol. ii. p. 320, Peloponnesius, p. 400; Curtius, Peloponnesius, vol. ii. p. 549, f.)

TENEBRIO (Τενεβρίον ἄρχον, Ptol. ii. 6. § 16), a promontory on the E. coast of Spain, near the mouth of the Ibero. Stephanus B. (s. v.) also mentions a district called Tenebra, and Polenon a harbour called Tenebrion, which Marco (Hep. ii. 8) takes to be Alcide near Tarraconam, but which must be looked for to the SW. [II. D.]
TENEDOS.

Denkwürdigeiten, i. p. 111, foll.; Hemmer, Republiken Tenedorum, Hafniae, 1753. (L. S.)

COIN OF TENEDOS.

TENEDOS (Τενέδος; Eth. Τενέδετος), a fortified coast-town in the west of Pamphylia, 20 stadia to the west of Attalia. (Steph. B. s. r.; Studioan, Mar. M. §§ 224, 225.) It has been conjectured that this town is the same as Obia, the remains of which are exactly 20 stadia from Attalia, and that one of the two names was Lycian and the other Greek. ( Müller, ed Studioan, p. 490.)

TENERICUS CAMPUS. (Borotia, p. 413, b.)

TENESIS REGIO (Τενησις, Strab. xvi. p. 770), was, according to Strabo, who alone mentions it, an island province of Aethiopia, lying due E. of the Salamis, and not far distant from the kingdom or city of Meroe. Tenesis was governed, at least when Strabo wrote, by a queen, who was also the sovereign of Meroe. This was one of the many districts of Aethiopia assigned by rumour to the Automoloi, Sembritae, or Egyptian war-caste, who abandoned their native country in the reign of Ptolemy Metochus. (Sembritae.) The lake Cobe and the sources of the Astapus are by some geographers placed in Tenesis. It was an alluvial plain bounded on the E. by the Abyssinian Highlands, and frequented by elephants, rhinoceroses, &c.

[Hot. B. D.]

TENOS (Τένος; Eth. Τήνος; Τένω), an island in the Aegean sea, and one of the Cyclades, lying between Andros and Delos, distant from the former 1 mile and from the latter 15 miles. (Plin. iv. 12. s. 22.) It stretches from NW. to SE., and is 15 miles long according to Pinyx (l. c.), or 150 stadia according to Sacyx (p. 55). It was also called Hydraea (Ὑδρυαια, Ὑδρυαια) from the number of its springs, and Ophiussa because it abounded in snakes. (Plin. l. c.; Meis, ii. 7, § 11; Steph. B. s. c.) The sons of Boreas are said to have been slain in this island by Hercules. (Apoll. Rhod. i. 1304, with Schol.) In the invasion of Greece by Xerxes, the Tenians were compelled to serve in the Persian fleet; but a Tenian trireme deserted to the Greeks immediately before the battle of Salamis (n. c. 480), and accordingly the name of the Tenians was inscribed upon the tripod at Delphi in the list of Greek states which had overthrown the Persians. (Herod. viii. 82.) Panassius relates that the name of the Tenians was also inscribed on the statue of Zeus at Olympia among the Greeks who had fought at the battle of Plataea (v. 23, § 2). The Tenians afterwards formed part of the Athenian maritime empire, and are mentioned among the subject allies of Athens at the time of the Sicilian expedition (Thuc. vii. 57). They paid a yearly tribute of 3600 drachmae, from which it may be inferred that they enjoyed a considerable share of prosperity. (Fr. Elem. Epigr. Gr. No. 40.) Alexander of Thebes took possession of Tenes for a time (Dem. c. Polyb. p. 1207); and the island was afterwards granted by M. Antonius to the Rhodians (Ajacian, B. C. v. 7.) After the conquest of Constantinople by the Latins, Tenes fell to the share of the Venetians, and remained in their hands long after their other possessions in the Aegean had been taken by the Turks. It was ceded by Venice to the Sultan by the peace of Passarowitz, 1718. It is still one of the most prosperous islands in the Aegean, and the inhabitants are remarkable for their industry and good conduct. The present population is about 15,000 souls, of whom more than half are Catholics,—a circumstance which, by bringing them into closer connection with western Europe, has contributed to their prosperity.

The ancient city of Tenes, of the same name as the island, stood at the south-western end upon the same site as St. Nicholas, the present capital. Scylax says that it possessed a harbour, and Strabo describes it as a small town. (Scyl. p. 22; Strab. x. p. 487; Ptol. iii. 14, § 30.) In the neighbourhood of the city there was a celebrated temple of Poseidon situated in a grove, where festivals were celebrated, which were much frequented by all the neighbouring people. (Strab. l. c.; Tac. Ann. iii. 63; Clem. Protr. p. 18; Bickh, Inscri. No. 2329, 2331.) The attributes of Poseidon appear on the coins of Tenes. There was another town in the island named Erison (Ἐρισόν; Bickh, Inscri. 2336, 2337), which was situated in the interior of the village of Kosi. Among the curiosities of Tenes was mentioned a fountain, the water of which would not mix with wine. (Athien. ii. p. 43, c.) The island was celebrated in antiquity for its fine garlic. (Aristoph. Plut. 18.) The chief modern production of the island is wine, of which the best kind is the celebrated Malvasia, which now grows only at Tenos and no longer at Monembasia in Peloponnesus, from which place it derived its name. (Tourn.ert, Voyage, i. 35, vol. i. p. 271, trans.; Exped. Scientif. vol. iii. p. 2; Fièler, Récie, vol. ii. p. 241, seq.; Finlay, Hist. of Greece under Ottoman and Venetian Dominion, pp. 276, 287; and especially Ross, Récie auf den Griech. Inseln, vol. i. p. 11, seq., who cites a monograph, Marcky Zaibony, Voyage à Tine, l'île des îles de l'Archipel de la Grèce, Paris, 1809.)

TENTYRA.

Tenytira or Tentyriris (τή Τέντυρις, Strab. xvii. p. 814; Polv. iv. 3. §§ 6, 8; Steph. B. s. c.; Eth. Tentyriris), the Capit Teneturi and the modern Denverah, was the capital of the Tentyrira Nome in Upper Aegypt (Agatharch. ap. Phot. p. 447, ed. Beekk.). It was situated in lat. 26° 9' N., on the western bank of the Nile, about 38 miles N. of Thebes. The name of the city was probably derived from the principal object of worship there—the goddess Athor (Aphrodite), being a contracted form of Thy-ê-Athor or abode of Athor. The hieroglyphic legend of the genius of the place contains

COIN OF TENOS.

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the name of the town, and is generally attached to
the head-dress of Athor, accompanied by the sign
Kali on the land. The Tentyrite Athor has a
long face, with the ears large (Boselliini, Monum. del Callo, pl. 29, 3), and her attributes so
closely resemble those of Isis, that it is long
doubtful to which of the two goddesses the great
temple at Tentyra was dedicated. Like Isis, Athor
is delineated nursing a young child named Ebhôu,
said, in hieroglyphics, to be her son. He is the
third member of the Tentyrite triad of deities.

The principal fabrics and produce of Tentyra
were flux and linen. (Plin. x, 1. 3.) Its inhabit-
ants held the crocodile in abhorrence, and engaged
in sanguinary conflicts with its worshippers, es-
specially with those of the Omnibte Nome (Ombos).
Juvenal appears to have witnessed one of these
contests, in which the Omnibtes had the worst of it, and
one of them, falling in his flight, was torn to pieces
and devoured by the Tentyrites. Juvenal, indeed,
describes this fight as between the inhabitants of
contiguous nomes ("inter finitimos"); but this is
incorrect, since Omnibes and Tentyra are now more than 50
miles apart. As, however, Coptos and Tentyra were
nearly opposite to each other, and the crocodile was
worshipped by the Coptites also, we should probably
read Coptos for Ombos in Juvenal. (Sat. xiv.)
The latter were so expert in the chase of this animal in
its native element, that they were wont to follow it
into the Nile, and drag it to shore. (Aelian, Hist. Ani-
mal. ii. 24; Plin. viii. 25. s. 38.) Seneca (Nat.
Quaest. ii). says that it was their presence of mind
that gave the Tentyrites the advantage over the cro-
dodile, for the men themselves were small sinewy
fellows. Strabo (xvii, pp. 814. 815) saw at Rome
the exhibition of a battle between the crocodile and
men purposely imported from Tentyra. They plunged
boldly into the tides, and, entangling the crocodiles in
nets, haled them backwards and forwards in and out
of the water, to the great amazement of the beholders.

So long as Egypt was comparatively unexplored,
no ruins attracted more admiration from travellers
than those of Tentyra. They are the first in
acceptable preservation, and of conspicuous magnitude
which meet the eyes of those who ascend the Nile.
They are remote from the highways and habitations of
men, standing at the foot of the Libyan hills,
aml the sands of the western desert. But though
long regarded as works of a remote era, Egyptian
art was already on the decline when the temples of
Tentyra were erected. The architecture, indeed,
reflects the grandeur of earlier periods; but the
sculptures are ungraceful, and the hieroglyphics un-
skilfully crowded upon its monuments. The most
ancient of the inscriptions do not go farther back
than the reign of the latter Ptolemies; but the names
of the Caesars, from Tiberius to Antoninus
Pius (A. D. 14—161), are of frequent occurrence.
Tentyra, in common with Upper Egypt generally,
appears to have profited by the peace and security it
enjoyed under the imperial government to enlarge or
restore its monuments, which, since the Persian oc-
cupation of the country, had mostly fallen into de-
cay. The principal structures at Tentyra are the
great temple dedicated to Athor; a temple of Isis;
a Typhonium; and an isolated building without a
roof, of which the object has not been discovered.
With the exception of the latter, these structures are
inclined by a crude brick wall, forming a square,
each side of which occupies 1000 feet, and which is
in some parts 35 feet high and 15 feet thick. Full
descriptions of the remains of Tentyra may be found
in the following works: Nelson's Herculaneum's
Aegyptica; and Richardson's Trav's along the Medi-
terranean and Parts adjacent, in 1816—1817. Here it must suffice to notice briefly
the three principal edifices:

1. The Temple of Athor.—The approach to this
temple is through a dromos, commencing at a soli-
dary stone pylon, inscribed with the names of
Dumittha and Trojan, and extending to the portico, a
tance of about 110 paces. The portico is open at the
top, and supported by columns, ranging in four rows with quadrangular capitals, having on
each side a colossal head of Athor, surmounted by a
quadrangular block, on each side of which is carved
a temple doorway with two winged globes above it.
These heads of the goddess, looking down upon
the dromos, were doubtless the most imposing de-
corations of the temple. To the portico succeeds
a hall supported by six columns, and flanked by
three chambers on either side of it. Next comes a
central chamber, opening on one side upon a
stairs, on the other into two small chambers.
This is followed by a similar chamber, also with
lateral rooms; and, lastly, comes the naos or sanctu-
ary, which is small, surrounded by a corridor, and
flanked on either side by three chambers. The hie-
roglyphics and picturesque decorations are so nu-
umeros, that nowhere on the walls, columns, archi-
traves, or ceiling of the temple, is there a space of
two feet unoccupied by them. They represent men
and women engaged in various religious or secular
employments; animals, plants, public ceremonies and
processions, and the emblems of agriculture or manu-
factures. Occasionally also, occur historical por-
traits of great interest, such as those of Cleopatra
and her son Caesarion. The effect of this wilder-
ness of highly-coloured baso-relieves was greatly
enhanced by the mode by which the temple itself
was lighted. The sanctuary itself is quite dark; the
light is admitted into the chambers through small
perforations in their walls. Yet the entire structure
displays wealth and labour rather than skill or good
taste, and, although so elaborately ornamented, was
never completed. The emperor Tiberius finished the
naos, erected the portico, and added much to the
decoration of the exterior walls; but some of the
carvings designed for royal or imperial names
have never been filled up.

On the ceiling of the portico is the famous zodiac of
Tentyra, long imagined to be a work of the Pha-
monic times, but now ascertained to have been ex-
cuted within the Christian era. Though denomi-
nated a zodiac, however by the French savants,
it is doubtful whether this drawing be not merely
mythological, or at most astrological, in its object.
In the first place the number of the supposed signs
is incomplete. The crab is wanting, and the order of
the other zodiacal signs is not strictly observed.
Indeed, if any astral signification at all be intended
in the picture, it refers to astrology, the zodiac, as
we know it, being unknown to the Egyptians.
Archaeologists are now pretty well agreed that a
paganism or procession of the Tentyrite triad with
their cognate deities is here represented. The Greek
inscription, which, long overlooked, determines the
recent date of this portion of the temple, runs along
the projecting summit of the cornice of the portico:
It was engraved in the twenty-first year of Tiberius,
A. D. 35 (Leitremus, Inscrip. p. 97). Upon the

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ceiling of one of the lateral chambers, behind the portico, and on the right side of the temple, was a smaller group of figures, and the ceiling has also been styled a planisphere or zodiac. This being sculptured on a kind of sandstone, was removable, and by the permission of Mehemet Ali, in 1821, was cut out of the ceiling by M. Lelièvre, and brought to Paris. It was purchased by the French government, and is now in the Imperial Museum. It is probably a few years older than the larger zodiac.

2. The Iserion. — "The chapel of Isis is behind the temple of Atheta." (Strab. viii. p. 814.) It stands, indeed, immediately behind its SW. angle. It consists of one central and two lateral chambers, with a corridor in front. Among its hieroglyphics appear the names of Augustus, Claudius, and Nero. About 170 paces E. of this chapel stands a pylon, with a Greek inscription, importing that in the thirty-first year of Caesar (Augustus) it was dedicated to Isis. (Letronne, i. b. pp. 82, 84.)

3. The Typhonium, as it is denominated from the emblems of Typhon on its walls, stands about 90 paces N. of the great temple. It comprises two outer passage-chambers and a central and lateral adytum. A peristyle of twenty-two columns surrounds the sides and the rear of the building. On its walls are inscribed the names of Trajan, Hadrian, and Antoninus Pius. But although the symbols of the principle of destruction are found on its walls, Typhon can hardly have been the presiding deity of this temple. From the circumstance that all the other sculptures refer to the birth of Ephon, Champollion (Lettres sur l'Egypte, vol. ii. p. 67) suggests that this was one of the chapels styled "Mammisii," or "lying-in places," and that it commemorated the acquaintance of Atheta, mother of Ephon. Typhon is here accordingly in a subordinate character, and symbolises not destruction, but darkness, chaos, or the "night primordial," which precedes creation and birth.

For the monuments of Tentyra, besides the works already enumerated, Wilkinson's Ancient Egyptians and Modern Egypt and Thebes, and the volumes in the Library of Entertaining Knowledge, entitled British Museum, Egyptian Antiquities, may be consulted; and for the ziscus, Visconti, Oeuvres tom. iv.; Letronne, Observations sur l'Objet des Representations Zodiacaus de l'Antiquite', Svo. Paris, 1824; or Halma, Examen sur les Explanations des Zodiacaus Egyptianus, Svo. 1822. [W. B. D.]

TENURCIO. [TINURCUM.]

TEOS (Tios: Eth. Tios), an Ionian city on the coast of Asia Minor, on the south side of the isthmus connecting the Ionian peninsula of Mount Mimas with the mainland. It was originally a colony of the Minyae of Orchomenos led out by Athamas, but during the Ionian migration the inhabitants were joined by numerous colonists from Athens under Nausius, a son of Codrus, Apocles, and Damason; and afterwards their number was further increased by Boeotians under Geres. (Strab. xiv. p. 633; Paus. vii. 3. § 3; Herod. i. 142; Scylax, p. 37; Steph. B. s. v.) The city had two good harbours, one of which is mentioned even by Scylax, and the second, 30 stadia distant from the former, is called by Strabo Tephathus (xiv. p. 644), and by Livy (xxvii. 27) Geraneaicus. Teos became a flourishing commercial town, and enjoyed its prosperity until the time of the Persian dominion, when its inhabitants, unable to bear the insolence of the barbarians, abandoned their city and removed to Abydra in Thrace. (Herod. i. 169; Strab. L c.) But though deserted by the greater part of its inhabitants, it still continued to be one of the Ionian cities, and in alliance with Athens. (Thucyd. iii. 32.) After the Sicilian disaster, Teos revolted from Athens, but was speedily reduced (Thucyd. viii. 16, 19, 20). In the war against Antiochus, the fleet of the Romans and Rhodians gained a victory over that of the Syrian king to the neighbourhood of this city. (Liv. l. c.; comp. Polyb. v. 17.) The vicinity of Teos produced excellent wine, whence Bacchus was one of the chief divinities of the place. Pliny (v. 35) erroneously calls Teos an island, for at most it could only be termed a peninsula. (Comp. Pomp. Mela, i. 17; Ptol. v. 2. § 6.) There still exist considerable remains of Teos at a place called Sighajit, which seems to have been one of the ports of the ancient city, and the walls of which are constructed of the ruins of Teos, so that they are covered with a number of Greek inscriptions of considerable interest, referring, as they do, to treaties made between the Teians and other states, such as the Romans, Aetolians, and several cities of Crete, by all of whom the inviolability of the Terian territory, the worship of Bacchus, and the right of asylum are confirmed. The most interesting among the ruins of Teos are those of the theatre and of the great and splendid temple of Bacchus; the massive walls of the city also may still be traced along their whole extent. The theatre commands a magnificent view, overlooking the site of the ancient city and the bay as far as the bold promontory of Myonnaeus and the distant island of Samos. For a detailed description of these remains, see Hamilton, Researches, ii. p. 11, foll.; comp. Lucae, Asia Minor, p. 350. [L. S.]

COIN OF TEOS.

TERACATRIAE (Terakatraiæ), a German tribe in Noricum, on the banks of the Danube, probably on the south of the territory occupied by the Boeni (Ptol. ii. 11. § 26). [L. S.]

TEREDON. [EUPHRATES.]

Terenuthis (Tepenuthis, Not. Imp.), the modern Terunich, a town in Lower Aegypt, was situated on the left bank of the Canopic arm of the Nile. At this point a pass through the hills conducted to the Natrix Lakes, about 30 miles to the W. of the town. The people of Terenuthis formed the government of the country for collecting and exporting niter. (Niter.ken.) Ruins at the modern hamlet of Abus-Belbelu represent the ancient Terenuthis. (Soniniti, Voyage, vol. i. p. 228.) [W. B. D.]

TEREUS FLUVIUS. [TADER.]

Tereus Fortunals, a place in the W. of Hispania Baetica (Flinn. iii. 1. s. 3). [T. H. D.]

TERGES. [Terges.]

TERGESIO (Tergesio, Strab. Tergesio, Ptol.: Eth. Tergesio, Tergesia), a city of Venetia or Istria, situated on a bay to which it gave the name of Tergesianus Sinus, which forms the inner bay or extremity of the Adriatic sea towards the N. It
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was very near the confines of Istria and Venetia, so that there is considerable discrepancy between ancient authors as to which of the two provinces it belonged, both Strabo and Ptolemy reckoning it a city of Istria, while Pliny includes it in the region of the Carni, which was comprised in Venetia. (Strab. v. p. 215, vii. p. 314; Plin. iii. 18. s. 23; Pol. iii. 1 § 27.) Meli on the contrary calls it the boundary of Illyricum (ii. 4. § 3). From the time that the Forum, a river which falls into the sea 6 miles S. of Trieste, became fixed as the boundary of the provinces (Plat.), there can be no doubt that Pliny's attribution is incorrect. It is probable that Tergeste was originally a native town either of the Carni or Istrians, but no mention is found of its name till after the Roman conquest, nor does it appear to have risen into a place of importance until a later period. The first historical mention of it is in n. c. 51, when we learn that it was taken and plundered by a sudden incursion of the neighbouring barbarian tribes (Cass. B. G. viii. 24; Appian, IIygr. 18); but from the terms in which it is there noticed it is evident that it was already a Roman town, and apparently had already received a Roman colony. It was afterwards restored, and, to protect it for the future against similar disasters, was fortified with a wall and towers by Octavian in n. c. 32. (Gruter, Ins. p. 266. 6.) It is certain that it enjoyed the rank of a Colonia from the time of Augustus, and is styled such both by Pliny and Ptolemy. (Plin. iii. 18. s. 22; Pol. iii. 1. § 57.) That emperor also placed under the protection and authority of the city the neighbouring barbarian tribes of the Carni and Catali, and, by reducing to subjection their more formidable neighbours, the Iapodes, laid the foundations of the prosperity of Tergeste. The growth of this was mainly promoted by the advantages of its port, which is the only good harbour in this part of the Adriatic; but it was apparently overshadowed by the greatness of the neighbouring Aquilina, and Tergeste, though a considerable municipal town, never rose in ancient times to a commanding position. We even learn that in the reign of Antoninus Pius the citizens obtained the admission of the Carni and Catali—who had previously been mere subjects or dependents—to the Roman "civitas," in order that they might share the hitherto some honours of the local magistracy. (Orell. Ins. 4040.) The inscription from which we learn this fact is one of the most interesting municipal records preserved to us from ancient times, and has been repeatedly published, especially with notes and illustrations by C. T. Zumpt (Decezium Municipale Tergestinum, 4to. Berol., 1837) and by Götting (Fuss- Johni Konische Urkunden, p. 73). No subsequent mention of Tergeste is found in history under the Roman Empire; but it is certain that it continued to exist, and retained its position as a considerable town throughout the middle ages. But it is only within the last century that it has risen to the position that it now occupies of one of the most populous and flourishing cities on the Adriatic. The only remains of antiquity extant at Trieste are some portions of a Roman temple, built into the modern cathedral, together with several inscriptions (including the celebrated one already noticed) and some fragments of friezes, bas-reliefs, &c.

Tergeste is placed by the Itineraries at a distance of 24 miles from Aquilina, on the line of road which followed the coast from that city into Istria. (Itin. Ant. p. 270; Tab. Peut.) Pliny, less correctly,

TERINA.

calls it 33 miles from that city (Plin. L. c.). The spacious gulf on which it was situated, called by Pliny the Antipaxus Sinus, is still known as the Gulf of Trieste. [E. H. B.]

TERGOLAPE, a town in Noricum, on the road from Orilaba to Juvarum; was situated in all probability near Launbach. (Tab. Peut.; Muchar, Noricum, vol. i. p. 266.)

TERIA (Tripae), is mentioned in Homer (H. ii. 829) in connection with a lofty mountain, or as a mountain itself (Tripelos epes ares), and, according to Strab. (xii. p. 563, comp. xviii. p. 589), ought to be regarded as a height in the neighbourhood of Grzien; although others pointed out, at a distance of 40 stadia from Stalpana, a hill with a temple of the Mother of the Gods, named Terenia. [L. S.]

TERIAS (Tripae; Fiume di S. Leonardo), a river of Sicily, on the E. coast of the island, flowing into the sea between Catana and Syracuse. It is mentioned by Pliny (iii. 8. 14) immediately after the Symetthus; and Scylax tells us it was navigable for the distance of 20 stadia up to Leontini. (Scl. p. 4. § 13.) Though this last statement is not quite accurate, it seems that Leontini is at least 60 stadia from the sea; it leaves little doubt that the river meant is that now called the Fiume di S. Leonardo, which flows from the Lake of Lentini (which is not mentioned by any ancient author) to the sea. It has its outlet in a small bay or cove, which affords a tolerable shelter for shipping. Hence we find the mouth of the Terias twice selected by the Athenians as a landing-place, while proceeding with their fleet along the E. coast of Sicily. (Thuc. vi. 50. 96.) The connection of the Terias with Lentini is confirmed by Diodorus, who tells us that Dionysius encamped on the banks of that river near the city of Leontini. (Diod. xiv. 14.) [E. H. B.]

TERCIAE. [TICIAE.]

TERINA (Tepira, but Tepea, or Lyceoph.; Eth. Teparon, Terimacca), a city on the W. coast of the Bruttian peninsula, near the Gulf of St. Eugenius, to which it gave the name of Terminacius Sinus. All writers agree in representing it as a Greek city and a colony of Crotona (Sicyn. Ch. 307; Stephan. B. s. e.; Scyl. p. 4. § 12; Strab. vi. p. 256; Plin. iii. 5. s. 10; Solin. 2. § 10), but we have no account of the time or circumstances of its foundation. It was regarded as the burial-place of the Siren Ligeia, a tradition which evidently pointed to the existence of a more ancient town on the spot than the Greek colony. (Lycoth. Alc. 726; Stephan. B. s. e.) The name of Terina is scarcely mentioned in history during the flourishing period of Magna Graecia; but we learn from an accidental notice that it was engaged in war with the Thuriams under Chendaris (Polyaen, Strat. ii. 10. § 1)—a proof that it was at that time no inconsiderable city; and the number, beauty, and variety of its coins sufficiently attest the fact that it must have been a place of wealth and importance. (Milzinger, Numis. de Italia, p. 80.) Almost the first notice of Terina is that of its conquest by the Bruttians, an event which appears to have taken place soon after the rise of that people in n. c. 356, as, according to Diodorus, it was the first Greek city which fell into their hands. (Diod. xvi. 15.) It was recovered from them by Alexander, king of Epirus, about 327 n. c. (Iuv. viii. 24), but probably fell again under their yoke after the death of that monarch. It was one of the cities which declared in favour of Hannibal during the Second Punic
TERINAEUS SINUS. [Hypsoniates Sinus.]

TERFOLA CASTRA or TERFOLIS, a fortress in Bithynia, mentioned only in the Notitia Dignitatum, but generally identified with the castle near Merun, near which many Roman remains are found. (Comp. Palliander, Beschreibung der Röm. Heerstrasse von Verona nach Augsburg, p. 86.)

TERMINIA. [Termes.]

TERMINA (τερμίνα or Termen; Eth. Terme-pons), a maritime town of Caria, on the south coast of the peninsula of Halicarnassus, near Cape Termum. (Herod. v. 37; Strab. xiv. p. 657; Plin. v. 29; Steph. B. s. r., who erroneously assigns the town to Lydia.) Under the Romans this Dorian town was a free city. According to Suidas (s.v.) the place gave rise to the proverbial expression Τερμίνια κάσα, it being used as a prison by the rulers of Caria; but his remark that it was situated between Melos and Halicarnassus is unintelligible. Cramer supposes its site to be marked by the modern Garboglar or Gunibida. [L. S.]

TERMERE (Τερμέρη), a place of uncertain site, mentioned only by Ptolemy (v. 2, § 16) as situated on the extreme north of Lydia, in the district of Laconeum, near the two sources of the river Hermus. [L. S.]

TERMERUM. [Termera.]

TERMES (Termes, Pot. ii. 6, § 56), a town of the Areovisci in Hispania Tarraconensis. It is probably the same town called Tereon (or Terma) by Appian (vi. 76 and 99). The inhabitants are called Termessini in Livy (Epit. iv.) and Tacitus (Ann. iv. 45; cf. coins in Sestini, p. 208).

Termes was seated on a steep hill, and was often besieged without success by the Romans, till at last the inhabitants, on account of their hostile disposition towards Rome, were compelled in B.C. 97 to build a new city on the plain and without walls (App. vi. 99). It lay undoubtedly on the site of the present Ermita de nuestra Señora de Termes, 9 leagues W. of Numantia. [F. H. D.]

TERMUS (Τερμός, Τερμώρως, Τερμωρός, Τερμωρός, Τερμωρίας; Eth. Termepeon), a town of Pisidia, celebrated for its natural strength no less than for its artificial fortifications, was situated on a height of Mount Taurus, at the entrance of the defiles which are traversed by the river Catarrahtes, and formed the means of communication between Pisidia, Pamphylia, and Lycaon. (Strab. xiii. p. 630, xiv. p. 666; Prot. v. 5, § 6; viii. 17, § 34; Polyb. xxxv. 18; Steph. B. s. r.; Dion. Per. 859.) A peak of the mountain rising above the acropolis bore the name of Selinus; and the inhabitants of the town itself were, as Strabo says, called Seluini. They were certainly not Greeks, for Arrian (i. 27) distinctly calls them Pisidians and barbarians. Their town stood on a lofty height, precipices on all sides; and the road running close by the place was very difficult, passing through a narrow gorge, which could be defended by a small force. Alexander the Great succeeded in forcing his way through, but despairing of the possibility of taking Termessus, he continued his march. (Strabo xiv. p. 666) therefore seems to be mistaken in stating that Alexander conquered the place. The consul Manlius, after relieving Isaura, passed along the same road. (Liv. xxxviii. 15.)

The town of Termessus continued to exist down to a late period, when it was the see of a Christian bishop, who also had the administration of two neighbouring places, Dory and Euboea. (Herod. iii. p. 680.) The site of ancient Termessus has not been difficult to discover by modern travellers, and considerable remains still exist at Karaburnar Kını, at the foot of the height on which the ancient fortress was situated. (Lencre, Asia Minor, pp. 133—135.) As to the coins of Termessus, which come down as far as the reign of the emperor Severus, see Sestini, p. 96. On some of these coins we read μεσοφωρ in addition to the name of the Termessians, a circumstance which confirms the
TERMETIS, a mountain of Lydia between Mounts Olympus and Tmolus, is mentioned only by Pliny (v. 31).

TERMILAE (Τερμίλαι) is said to have been the ancient name of the inhabitants of Lydia, before the name Lydi came into use. These Termilae were believed to have come from Crete; and even in the time of Herodotus the Lydians were often called Termilae by the neighbouring nations. (Herod. i. 173, vii. 92; Paus. i. 19. § 4.)

TERPO'ONUS (Τέρφωνος), a town of the Iapodes in Ilium, of uncertain site. (Appian, B. Lybr. 18.)

TESA'RIUS, a town of the Treti in Tripoli, of uncertain site. (Appian, B. Lybr. 18.)

TESABARICE (Τεσαβαρίς, σ. χώρα, Peripl. Mar. Ephgr. p. 1, ap. Hudson, Geogr. Min.). is supposed to have been a portion of the district inhabited by the Troglydites. The modern Persian name *Tres-u-Barek* closely resembles the ancient one, and is said to mean, when applied to a country, "low and flat," which designation would accord with the 8. portion of the region Troglyditica in the level region of Aethiopia near the mouth of the Red Sea. (Vincent, Commerce and Navigation of the Ancients, vol. ii. p. 89. [TROGLODYTAE] [W.B.D.]

TESTRINA. [Aorogenices.]

TE'ITUUS (Τείτους, Ptol. v. 14. § 2), a river on the S. coast of Cyprus, probably the Tisus. [T.H.D.]

TE'RIADUM. [Tyrhaium.]

TE'IHALOCHOUS. [Naallochus, No. 3.]

TE'ITAPHILIA, a town of Attalasia in Epeirus, where the royal treasuries were kept. (Liv. xxxvii. 1.)

TETRAPOLIS, I. Of Attica. [MARATHON.]

2. Of Doris. [DOMUS.]

TETRAP'EGIA (Τετραπέγια). 1. A town in the Cyrenaica, of uncertain site, situated above the harbour Pirus. (Strab. xvii. p. 583; Polyb. xxi. 26.)

2. A town of Cappadocia in the district Gar-samnia. (Ptol. v. 6 § 14.)

TETRICA MONS, a mountain in the central range of the Apennines, adjoining the territory of the Sabines. Virgil enumerates the "Tetricae horrentes rupes" among the localities of that people, and Julius Italicus in like manner closely associates the "Tetrica rupes" with Nursia. Varro also speaks of the Montes Fiscellus and Tetrica as abounding in wild goats. (Virg. Aen. vii. 713; Sili. Ital. viii. 417; Varr. R. R. ii. 1. § 5.) From all these passages it is evident that it was one of the lofty and rugged chain of the Central Apennines, which extend from the Monti della Sibilla, southwards as far as the Gran Sasso, separating Picenum from the country of the Sabines; and this position is confirmed by Servius and Vibius Sequester, of whom the former calls it "Mons in Piceno a-perrinum," while the latter terms it "Mons Sabinorum." (Serv. ad Aen. i. c.; Vib. Seq. p. 33.) It cannot be identified with more accuracy. The two grammarians just quoted write the name "Tetricus Mons;" but Varro, as well as Virgil and Silius, adopts the feminine form, which is not therefore one merely poetical.

TETRISUS [Tinazis].

TETUS (Τέτος), a river on the Atlantic coast of Gallia, which Ptolemy (ii. 8. § 2) places between the Staliocanus Portus and Argenus, or the outlet of the river Argenus, if that is the true reading. It is impossible to determine what river is the Tetus. D'Anville assumes the place to be the bay of Sena, which receives the rivers Sée and Sélune. Others take the Tetus to be the Tryxur or Tricuras, near Cert, (Ptol. ii. 14.)

TEUCERA, in North Gallia, is placed by the Table about halfway between Nemetacum (Arras) and Samarobriva (Amiens). Tiree, on the road from Amiens to Arras, represents Teuncra. (D'Anville, Notice, &c.)

TEUCH. [TROAS.]

TEUDE'RIUM (Τευδερίου), a place in the country of the Chauci Minors, on the river Amasia, in Germany (Ptol. ii. 11. § 22). Its site is commonly identified with that of the village of Düngen, near Meppen. (L. S.)

TEUDURUM, in North Gallia, is placed in the Antonine Itinerary on a route from Colonia Trajana (Colonia Trajana) through Juliaca (Julieta) to Colonia Agrippina (Cologne). The place is Tuddurn. The distance from Tuddurn to the supposed site of Curtavallum is marked viii. [COTOVALLUM.]

TEUGLASSA (Τευγλάς), an island mentioned by Thucydides (viii. 42, where some read Τευγλάς), which, from the manner he speaks of it, must have been situated between Syne and Haliarnassos. Stephanus B also mentions the islet on the authority of Thucydides, but calls it Ten-tlussa and an island of Ionia. There can be no doubt that the Scutulsa mentioned by Pliny (v. 36) is the same as the Teuglussa or Tentlussa of Thucy-
dides. (L. S.)

TEUMESSUS (Τευμέσσος; Ebh. Teymessa), a village in Boeotia, situated in the plain of Thebes, upon a low rocky hill of the same name. The name of this hill appears to have been also given to the range of mountains separating the plain of Thebes from the valley of the Asopus. [BOEOTIA, pp. 413, 414.]

Teumessus was upon the road from Thebes to Chalcis (Paus. ix. 19. § 1), at the distance of 100 stadia from the former. (Schol. ad Eurip. Phoen. 1103.) It is mentioned in one of the Homeric hymns (Hymn. to Apollo, 228) with the epithet Λεγερίταις grays, an epithet justified by the rich plain which surrounds the town. Teumessus is celebrated in the epic legends, especially on account of the Teumessian fox, which ravaged the territory of Thebes. (Paus. i. c.; Anton. Lib. 41; Palaeph. de Incrdb. 8; see Dict. of Biogr. Vol. I. p. 667.) The only building at Teumessus mentioned by Pausanias was a temple of Athena Telchinia, without any statue. (Besides the authorities already quoted, see Strab.)
TEURIOCHAEAE.


TEURIOCHAEAE (Teuroplykmia), a German tribe, occupying the country south of the Obernach, on the confluence of the Moselle, in the modern Eifel- 

birge and Voigtland. (Ptol. ii. 11. § 23.) [L.S.]

TEURISCI (Teuropis), Ptol. iii. 8, § 5), a Da-

ician tribe near the sources of the Tyras. [T. H. D.]

TEUTENIA (Teuropia), a Celtic town in Noricum, on the left bank of the upper part of the river Draus (Plin. iii. 27; Ptol. ii. 14, § 3). Its site is still marked by considerable ruins not far from the little town of Spital. (Comp. Orelli, Inscrip. Nos. 498 and 501; Gauthier, Vit. S. Severi, 17, 21, where it is called Tiburna.) [L. S.]

TEUTHEA. [Dyme.]

TEUTHEAS. [Achaea, p. 14, s.]

TEUTHIS (Teuchos; Eth. Teuchos), a town in the centre of Arcadia, which together with Thebais and Methydrium belonged to the confederation (evrē-

kion) of Orchomenus. Its inhabitants were re-

moved to Megalopolis upon the foundation of the latter. The Palaeastron of Galatia probably re-

resents Teuthis. (Paus. vii. 27. §§ 4, 7, 28. § 4; Steph. B. s. v.; Ross, Reisen in Peloponnes, vol. i. P. 114.)

TEUTHRANIA (Teuropia), the name of the western part of Mycia about the river Caicus, which was believed to be derived from an ancient Mycian

king Teuthras. This king is said to have adopted, as his son and successor, Telephus, a son of Heracles; and Eurybylus, the son of Telephus, appears in the Odyssey as the ruler of the Cetii. (Strab. iii. p. 613; Histor. Gr. iii. 1. § 6), but no other particulars are known about it.

TEUThRAS (Teuchos), the south-western part of

Mt. Teneum in Teuthris (Ostias, op.Stob. Scrm. p. 213, ed. Baill.), is perhaps the mountain now called Donnach, which the caravans proceeding from Sagra to Bursa have to traverse. (Lucas, Trois-Voyage, p. 183.)

TEUTHERONE (Teuroplyd), a town of Locris, situated upon the western side of the Locolician gulf, 150 stadia from Cape Taenarum. It was said to have been founded by the Athenian Teuthras. The chief deity worshipped here was Artemis Issoria. It had a fountain called Naias. Its ruins exist at the village of Krotas, and its citadel occupied a small peninsula, called Skopou, Skopia or Skopodi-

polis. The distance assigned by Pausanias of 150 stadia from Teuthe on Cape Taenarum is, ac-

cording to the French Commission, only from 8 to 10 stadia in excess. Augustus made Teuthe on one of the Eleuther-Locian towns. (Paus. iii. 21.

§ 7, iii. 25. § 4; Ptol. iii. 16. § 9; Bobiliay, Re-

cherches, g. 89; Curtius, Peloponnesos, vol. ii.

p. 276.)

TEUTUBURGIIUM or TEUTOBURGIIUM (Teu-

toburjum), a town in Lower Pannonia, near the confluence of the Dravus and Danubius, on the road from Mursa to Corcensis, was the station of the prince foot of the sixth legion and a corps of Dalmatian horsemen. (It. Ant. p. 243; Ptol. ii. 16. § 5: Notit. Imp.; Tab. Peut., where it is misspelled Tittoburgium.) The name seems to indicate that it was originally a settlement of the Teutones, which may have been founded at the time when they roamed over those countries, about B. C. 113. No remains are now extant, and its exact site is only matter of conjecture. (Mosen, Noricum, vol. ii. p. 265.) [L. S.]

TEUTOBERGENSIUS SALTUS, a mountain forest in Western Germany, where in a.D. 9 the Roman legion under Varus suffered the memorable

defeat, and where, six years later, their unburied remains were found by Drusus. (Tac. Ann. i. 60.) A general description of the locality without the mention of the name is found in Dion Cassius (Vï. 20, 21; comp. Vell. Pat. ii. 105, 118, foll.)

This locality has in modern times been the subject of much discussion among German antiquaries; but the words of Tacitus seem to imply clearly that he was thinking of the range of hills between the sources of the Luapia and Amanea; that is, the range between Lippespringe and Hausenbeck. (Gievers, De Allione Castello deique Varianae Claudi Loca Commentatio, p. 47, foll.) [L. S.]

TEUTONES or TEUTONI (Teupovia), the name of a powerful German tribe, which about B. C. 113 appeared on the frontier of Gaul at the same time when the Cimbri, probably a Celtic people, after defeating the Romans in several battles, traversed Gaul and invaded Spain. The Teutones, however, remained behind ravaging Gaul, and were joined by the Onabones. At length, in B. C. 102, they were defeated by C. Marius in a great battle near Aque Sextiae, where, according to the most moderate accounts, 100,000 of them were slain, while 80,000 or 90,000 are said to have been taken prisoners.

A body of 6000 men, who survived that terrible day, are said to have established themselves in Gaul between the Meos and Schelede, where they became the ancestors of the Aonatici. (Liv. Epit. lib. lxvii.; Vell. Pat. ii. 12; Flor. iii. 3; Flut. Mer. 36, foll.; Oros. v. 16; Caes. B. G. ii. 4, 29.)

After this great defeat, the Teutones are for a long time not heard of in history, while during the preceding two years they are described as wandering about the Upper Rhine, and eastward as far as Pannonia. In later times a tribe bearing the name of Teutones is mentioned by Pom. Mel. (iii. 3), Pliny (xxvii. 11), and Ptolemy (ii. 11. § 17) as inhabiting a district in the north-west of Ger-

many, on the north of the river Albis, where according to Pliny, they dwelt even as early as the time of Pytheas of Massilia. The question here naturally presents itself whether these Teutones in the north of Germany were the name as those who in the time of Marius invaded Gaul in con-

junction with the Cimbri, who in fact came from the same quarters. This question must be an-

swered in the affirmative; or in other words, the Teutones who appeared in the south were a branch of those in the north-west of Germany, having been induced to migrate southward either by inundations or other calamities. The numerous body of emigrants so much reduced the number of those remaining behind, that thereafter they were a tribe of no great importance.

That the name of Teutones was never employed, either by the Germans them-

selves or by the Romans, as a general name for the whole German nation, has already been explained in the article GERMANY. Some writers even regard the Teutones as not Germans at all, but either as Slavens or Celts. (Latham, Epileg. ad Tac. Germ. p. ca.) The fact that the country between the lower Elbe and the Baltic was once inhabited by the
Teutonoi.]

Teutones seems to be attested by the names of Textowinkel, a village near Rostock, and Tentowenzel, between Travecumnum and Schwartau. [L.S.]

Teutonoari (Teutonoar), a German tribe mentioned by Ptolemy (ii. 11, § 17) in close proximity to the Teutones, whence it may be inferred that they were only a branch of the Teutones. (Lithau, Episk. ad Tac. Germ. p. cml.) [L.S.]

THABOR. [AYLIAMEM.]

THABRACA (Θαβρακα) ἱλας, Ptol. vi. 3, §§ 5, 21, 28, viii. 14, § 3; Meis, i. 7), also called Tabrak (Plin. v. 3, s. 2, 6), a maritime city of Numidia, seated at the mouth of the Tessa. It was the border city opposite Zezulis, and the Roman colony. (Ptol. v. 3, 8. cc.) The surrounding country was covered with thick woods. (Juv. s. 189.) Tabraca was the scene of the death of Gilda. (Claud. Land. Sitl. i. 359.) It still retains the name of Tabarka. (Cf. Rian. Ant. pp. 21, 495, 514; Aug. deo. Donat. v. 32.) [T. H. D.]

THABRASTA, a place in the Libyan Nomos (Rian. Ant. p. 72), identified by Lape with Anaxi Assadib, v. 3, 2. [T. H. D.]

THADNUS, a fortress on the river Indus in Cina, not far from Cyphans. (Liv. xxxvii. 14.)

THAGULUS (Θαγολος, Ptol. iv. 3, § 43), or Tagulis (Rian. Ant. p. 63), a town in Africa Triparis, on the Syrtis Major, according to Lape near Al M. Called Tagulis in Tab. Peut. [T. H. D.]


THAGURUM (Θαγορομ ς, Ptol. iv. 16, § 2), a mountain in Aphiara, stretching from the Black Sea and covering a northerly direction towards the Arabian mountains. It is in the S. part of the Magnéa territory, and N. of the Haung-ho. [T. H. D.]

THALA (Θαλα, Strab. xiv. p. 831), an important town of Numidia, with a treasury and arsenal. (Sall. J. 75, 77, 80, 89; Tac. Ann. iii. 21; Flor. iii. 1.) It is probably identical with Telepte (Telety, Plin. de Aek. vi. 6), a fortified town of Numidia, lying to the N.W. of Cepsa, and from which there was a road to Tynaca on the Sytiris Minor (Ptol. ii. 72, 77; Strab. Peut, vol. i. p. 288, seq.) takes Forcenamab, both from its mines and its situation, to have been the ancient Thala or Telepte (cf. Mannert, 2, x. p. 321), but Lape fixes it at Hanoch-el-Kiham. [T. H. D.]

THALA (τοΘαλα ς, Ptol. iv. 6, §§ 12, 11, 16), a mountain in the interior of Libya, near which dwelt a tribe of the same name (Θαλά, Ptol. iv. 6, § 21). [T. H. D.]

THALAMAE (Θαλαμαι). 1. A town of Elia, situated above Pylos on the borders of Achaea, and in the rocky recesses of Mount Scollis, probably near the modern village of Samosviri, at the head of a narrow valley. It was here that the Elii took refuge with their property and flocks, when their country was invaded by Philip in v. c. 219. (Xen. Hell. viii. 4, § 26; Polyb. iv. 75; Lape, Morl. vol. ii. p. 204, Polybomnaica, p. 220; Curtius, Polybomaeum, vol. iii. p. 35.)

2. (C. Ann. 45) (cf. Ptol. iii. 16, § 22; 1 Th. Θαλαμας, a town of Ionia, distant 80 stadia north of Ostylias, and 20 stadia from Pholippos. (Paus. iii. 26, §§ 1, 2.) Pholippos was on the coast, on the eastern side of the Messenian gulf, and Thalamus was situated inland, probably at or near Plata, upon the river Midas, the minor Parnassus of Strabo (viii. p. 361). Ptolemy (I. C.) also calls it one of the inland towns of Laconia. Theopompus called Thalamae a Messenian town (Steph. B. s. v., Θαλαμαι), and we know that the Messenians said that their territory originally extended as far as the minor Parnassus [Laconia, p. 114, B.] Thalamae was said to have been founded by Pelops, and was called in the time of Strabo the Boeotian Thalamae, as if it had received a Boeotian colony, (Strab. viii. p. 560.) Thalamae is mentioned by Polybius (xvi. 16). It was subsequently one of the Echearesian Laconian towns, (Paus. iii. 21, § 7.) In the territory of Thalamae, on the road to Ostylas was a temple and oracle of Ioo or Pasiphae, in which the young swains, before the future war with the Persians, passed the night. Even the Spartan kings sometimes slept in the temple for this purpose. The temple probably stood upon the promontory Trachela, where there are some ancient remains. (Paus. iii. 26, § 1; Plut. Ages. 9; Cie de Diein. i. 43; Hermann, Gotted. Altereh. § 41, 7.) (Leake, Tephronaschnca, p. 178; Boblave, Recerheves, c. p. 92; Curtius, Tephronaschn, vol. iii. p. 284.) [T. H. D.]

THALADIES. [Aycada, p. 193, No. 15.]

THANA, the people of Asiatic Sarumna, E. of the mouth of the Ela. (Plin. vi. 5, s. 5.) [T. H. D.]

THAMANALIA, a people in central Asia, belonging to the fifth suffracty of Darius Hystaspis. Their exact position is uncertain. (Herod. iii. 93, 117; Steph. B. s. v.)

THAMARA (Θαμαρα, Euseb. and Onom. s. v. Θαμαρα, Thamara, Ptol. v. 16, § 8; Tab. Peut.; Iannar, Euseb. xiv. 19, xvi. 29), a town in Palestine, and one of the most southerly points in the country according to Eusebius. According to Eschylus and Jerome it was a town and fortress one day's journey from Malath on the way from Hebron to Alath, and in their time was held by a Roman garrison. Robinson fixes it at Keroub, the site with ruins 6 miles S. of Milh towards the pass es-Safolah. (Bibl. Res. vol. ii. p. 202, 2nd ed.)

THAMES (Θαμης, Θαμως, or Θαμως, Ptol. iv. 3, §§ 16, 25), a mountain in the eastern part of Numidia, in which the river Rubr, discharges its source. [T. H. D.]

THAMNA (Θαμνα; Χθ. Θαμνως), a large village of Palestine near Lydda, on the way to Jerusalem, which gave its name to the Tapharchia Thamynnica. (Ptol. v. 16, § 8; Joseph. B. J. iii. 3, 4; Pln. v. 14, s. 15; Euseb. Onom. s. v.; Steph. B. s. v.; Robinson, Bibl. Res. vol. ii. p. 239, seq., 2nd ed.)

THAMONDACA. [Niger, p. 418, b.]

THAMDUNCI (Θμδουκης), a people of Arabia, dwelling upon the coast of the Arabian gulf, for more than 1000 stadia from about Mousah to Wadagh. (Ptol. iii. 44; Acatharch. p. 59, Hudson, § 92, with Miller's note.) Ptolemy mentions the Thamidenei (Θαμιδηνοι) among the inland tribes of Arabia (vi. 7 § 21), but in another passage he places them upon the coast, under the slightly altered name of Tamiditiddie (Θαμιδιταίης, v. 7, § 4.) In Pliny they are called Thamudenei (vi. 28, s. 32). Stephens, B. makes Thamudel (Θαμουδελ) a neighbour of the Nabataeans. The name is evidently the same as Thamud, a celebrated tribe in early Arabic history.

THANA or THAONAI (Θανα, Θαναι, Ptol. vii. 17, § 5; Thurra, Tab. Peut.), a town of Arabia Petraea, probably corresponds to Dunia, a village visited by Eusebius, on the declivity of a mountain N. of
THAPSUS. 1175

THAPSUS. [RUSCABAE.]

THAPSUS (?@j@3j@3}, a town of considerable importance on the right bank of the Euphrates, in lat. 35° 15' N. It is mentioned very early in ancient history, and is almost certainly the same as the Tiphlash, of the Old Testament (1 Kings, iv. 24; in the LXX. written 3α3α), which is mentioned as the eastern boundary of the kingdom of Solomon. There is some difference among ancient writers as to the province in which it should be included. Thus, Pliny (v. 24, s. 21) and Stephanus B. (s. r.) place it in Syria; Ptolemy states that it is still visible, though half buried in sand, and numerous minor antiquities have been discovered. From its position there can be little doubt that it was a Phoenician or Carthaginian settlement; but continued to be a considerable town under the Romans, and an inscription records the repair of the road from Tharsus to Corinna as late as the reign of the emperor Philip. (De in Marmon, leg. in Sardigniae, vol. ii. pp. 359, 477.) The Antonine Itinerary correctly places it 18 miles from Corinna and 12 from Othoca (Oriantia). (Nil. Ant. p. 84; Ptol. iii. 3, § 2.)

THARSUS (Osij@3), Ptol.: Jau. at Capo del Sevo), a city of Sardinia, mentioned only by Ptolemy (where the name is written in many MSS. and editions Tarac or Tarrac) and in the Itineraries, but which seems to have been one of the most considerable places in the island. It was situated on the W. coast, on a projecting point of land at the N. extremity of the Gulf of Otranto, where its ruins are still visible. The reason of this is, that it was a frontier town, and might therefore be claimed as belonging to one or more provinces. At Thapsacus was the most important passage of the Euphrates in the northern portion of that river's course. As such, we read it was used by Cyrus the younger, whose army forded it, the water reaching up to their breasts, there being probably at that time no bridge. (Xen. Anab. i. p. 81.) Some 50 years later Dareius crossed it to meet Alexander in Cilicia, and recrossed it in haste after his defeat at Issus. (Arrian, ii. 13.) Alexander, pursuing Dareius, crossed the river also at the same spot, as the historian especially notices, on two bridges (probably of boats), which were joined together (ii. 7). Strabo, who makes frequent mention of Thapsacus, considers it, on the authority of Eratosthenes, as distant from Babylon about 4800 stadia, and from Cammages 2000 (ii. pp. 77, 78, 81, xvi. p. 11); and states that it was situated just at that spot where Mesopotamia is the widest (l. c.). There is no doubt that it derived its name from a Semitic verb, meaning to pass over (Winer, Bibl. Worterb. s. v.); hence another passage-place of the same name, which is mentioned in 2 Kings, xv. 16, but which is really in Palestine, has been often confounded with Tiphlash on the Euphrates. Many states that the name was changed by the Macedonian Greeks to Amphilochia (v. 24, s. 21), and Stephanus calls the Amphilochia of Selenei Tourna. No trace of any of these names is now found in the country (Kitter, x. p. 1114), nor any ruins that can certainly be identified with its site. It was, however, probably near the present Deir. [V.]

THAPSIS (8@3@3, Diilor. xx. 23), a deep river of the Ctenoanese Taurica, on which lay a royal castle. Ubert (iii. 2, p. 193) identifies it with the S抵j@3. But Kohler seeks the castle on Mount Qup, 450 yards south of Kertsch. (Acis. de l'Ac. de St. Peterbar. ib. p. 649, seq.) [T. H. D.]

THAPSUS (8@3@3, Ptol. iv. 3, § 10), a maritime city of Byzantium, in Africa Propria. It lay on a salt lake, which, according to Shaw (Tav. p. 99), still exists, and on a point of land 60 stadia distant from the opposite island of Lopadissus. Thapsus was strongly fortified and celebrated for Caesar's victory over the Pompianins, n. c. 46. (Hirt. B. Af. 288, seq. Shaw (l. c.) identifies it with the present Demusa, where its ruins are still visible. (Cf. Strabo, xvii. pp. 831, 834; Liv. xxxiii. 48; Plin. v. 4, s. 3, &c.) [T. H. D.]

THAPSUS, a river of Numidia, falling into the sea near the town of Ruscibe, probably the present Oued Rezou (Vib. Sequest. [T. H. D.]

THAPSUS [SYRACUSEAE].

THARBAN, a place on the great line of road which led across the desert from the Euphrates to Tarra (Alt-Hadra). It is marked on the Tabula Peutingeriana. It has been conjectured by Manuert (v. 2, p. 233) that the name is a mistake for Charra, another form of Charra; but this hypothesis seems hardly tenable. (Buchh.) It is represented by the present Ararun. [V.]

THARRAS (8@3@3, Ptol.: Jau. at Capo del Sevo), a city of Sardinia, mentioned only by Ptolemy (where the name is written in many MSS. and editions Tarac or Tarrac) and in the Itineraries, but which seems to have been one of the most considerable places in the island. It was situated on the W. coast, on a projecting point of land at the N. extremity of the Gulf of Otranto, where its ruins are still visible. (Cf. Arch. Frang., 5, ed. Schneidewin; Aristoph. Luc. 1298, with the schol.) The Greek colony rapidly rose in power, and obtained valuable possessions on the adjoining mainland, which contained even richer mines than those in the island. Shortly before the Persian invasion, the clear surplus revenue of the Thaerns was 200, and sometimes even 300 talents yearly (46,660l., 66,600l.), of which Sapeii Hyle produced 80 talents, and the mines in the island rather less. (Herod. II. 105.) Besides Sapeii Hyle the Thaerns also possessed upon the mainland Galeaeeus and Oeaea (Thuc. iv.
THASOS.

107; Diod. xii. 68), Strype (Herod. vii. 118; Suid. s. v. Στυμον), Dattin, and at a later period Crenides. (Bickh, *Publ. Econ. of Athens*, p. 312, Engl. tr.) Herodotus, who visited Thasos, says that the most remarkable mines were those worked by the Phoenicians on the eastern side of the island between Aenysta and Conynra opposite Samothrace, where a large mountain had been overthrown in search of the gold. (Herod. vi. 47.) The Thasians appear to have been the only Greeks who worked the valuable mines in Thrace, till Histiaeus, the Milesean, settled upon the Strymon and built the town of Myrcenia, about b.c. 511. (Herod. vi. 11, 25; Diod. v. 49; Plut. vii. 494.) Histiaeus made an unsuccessful attempt to subdue Thasos (Herod. vi. 28), but the growing power of the Thasians excited the suspicions of Darius, who commanded them in b.c. 492 to pull down their fortifications and remove their ships of war to Abydus, — an order which they did not venture to disobey. (Herod. vi. 46.) When Xerxes marched through Thasos on his way to Greece, the Thasians, on account of their possessions on the mainland, had to provide for the Persian army as it marched through their territories, the cost of which amounted to 400 talents (92,300£). (Herod. vii. 118.) After the defeat of the Persians, Thasos became a member of the confederacy of Delos; but disputes having arisen between the Thasians and Athenians respecting the mines upon the mainland, a war ensued, and the Athenians sent a powerful force against the island under the command of Oimon, b.c. 465. After defeating the Thasians at sea, the Athenians disembarked, and laid siege to the city both by land and sea. The Thasians held out more than two years, and only surrendered in the third continental season. They were compelled to raze their fortifications; to surrender their ships of war; to give up their continental possessions; and to pay an immediate contribution in money, in addition to their annual tribute. (Thuc. i. 100, 101; Diod. xii. 70; Plut. Cim. 14.) In b.c. 411 the democracy in Thasos was overthrown, and an oligarchical government established by Peisander and the Four Hundred at Athens; but as soon as the oligarchy had possessed of the power they revolted from Athens, and received a Laconidemanian garrison and harrmest. (Thuc. viii. 64.) Much internal dissension followed, till at length in b.c. 408 a party of the citizens, headed by Ecphantus, expelled the Laconidemanian harrmest Ecphantus with his garrison and admitted Thasylains, the Athenian commander. (Xen. Hell. i. 1, §§ 12, 32, i. 4, § 9; Dem. c. Lept. p. 474.) After the battle of Aegospotamai, Thasos passed into the hands of the Laconidemanians; but it was subsequently again dependent upon Athens, as we see from the disputes between Philip and the Athenians. (Dem. de Helon, p. 80; Philipp. Epist. p. 159.) In the Roman wars in Greece Thasos was submitted to Philip V. (Polyb. xv. 24), but it received its freedom from the Romans after the battle of Cynoscephalai, b.c. 197 (Polyb. xiii. 27, 51; Liv. xxxiii. 30, 35), and continued to be a free (libera) town in the time of Pliny (iv. 12, 23).

The city of Thasos was situated in the northern part of the island, and possessed two ports, of which one was closed. (Scylax, p. 27; Plut. iii. 11, § 14.) It stood on three eminences; and several remains of the ancient walls exist, intermixed with towers built by the Venetians, who obtained possession of the island after the capture of Constantinople by the Turks. In the neighbourhood is a large statue of Pan cut in the rocks. No remains have been discovered of Aenysta and Conynra; and the mines have long ceased to be worked.

Archilochus describes Thasos as an "ass's backborne overspread with wild wood" (.... ἀριθμὸν ἔπειτα ἰδίων ἀργυρῶν ἀρχίων ἑτοιμεῖν, ἐπαρχίας ἐπτερεῖσθαι, *Erat. 17*, 18, ed. Schneiderin), a description which is still strikingly applicable to the island after the lapse of 2500 years, as it is composed entirely of naked or woody mountains, with only scanty patches of cultivable soil, nearly all of which is close to the seashore. (Grote, *Hist. of Greece*, vol. iv. p. 34.) The highest mountain, called Mount Iparis, is 3428 feet above the sea, and is thickly covered with fir-trees. There is not enough corn grown in the island for its present population, which consists only of 6000 Greek inhabitants, dispersed in twelve small villages. Hence we are surprised to find it called by Dionysius of Perieges (532) ἀναχύρας ἄρτη; but the praises of its fertility cannot have been written from personal observation, and must have arisen simply from the abundance possessed by its inhabitants in consequence of their wealth. Thasos produced marble and wine, both of which enjoyed considerable reputation in antiquity. (Athen. i. pp. 28, 32, iv. p. 129; Xen. Symp. 4. § 41; Virg. Georg. ii. 91.) The chief produce of the island at present is oil, maize, honey, and timber; the latter, which is mostly fir, is the principal article of export.


**COIN OF THASOS.**

**THAUBA'SIUM (Itin. Ant. p. 171; Thasateum, *Not. Imp.*), was a frontier town of Lower Egypt, situated on the Canopic arm of the Nile, about 8 miles N. of Serapeum and the Natron Lakes. In Roman times Thauba'sium was the head-quarters of a company of light auxiliary troops "II Aia Ulpa Afrorum." (Orelli, *Inscript. no. 2552.*) It is supposed to be at the modern Cheych-el-Nefy. (Champollion, *Égypte*, vol. ii. p. 71.)

**THAUMACL.** (Θαυμακλῆς; Euth. Θαυμακλῆς), a town of Phthiotis in Thessaly, was situated on the pass called Cela, on the road from Thermopylae and the Macedon pass passing through Lamia. At this place, says Livy, the traveller, after traversing rugged mountains and intricate valleys, comes suddenly in sight of an immense plain like a vast sea, the extremity of which is scarcely visible. From the astonishment which it excited in the traveller, the city was supposed to have derived its name. It stood upon a lofty and precipitous rock. It was
THAUMACIA.

besieged by Philip in b.c. 199; but a reinforcement of
Aetolians having made their way into the town,
the king was obliged to abandon the siege. (Liv.
xxxvii. 1.) Thauamai was taken by the consul
Aecilius in the war with Antoninus, n. c. 191. (Liv.
xxxvi. 14; comp. Strab. ix. p. 434; Steph. B. s. e.
Θαυμακίας.) Dhomokos occupies the site of Thau-
maici, and at this place inscriptions are found con-
taining the ancient name. Its situation and prospect
are in exact accordance with the description of Livy,
who copied from Polybius, an eye-witness. Dodwell
says that "the view from this place is the most
wonderful and most picturesque"; and Leake observes
that "at the southern end of the town a rocky
point, overtopping the other heights, commands
a magnificent prospect of the immense plain watered
by the Peneius and its branches." (Dodwell, vol.
ii. p. 122; Leake, Northern Greece, vol. i. p. 438.)

THAUMACIA (Θαυμακίας; Eth. Θαυμακιατός), a
town of Magnesia in Thessaly, one of the four cities
whose ships in the Trojan War were commanded by
Philoctetes. It was said to have been founded by
Thaumace, the son of Peas. Leake supposes it to
be represented by the palaestra of Askiti, one
of the villages on the Magnesian coast. This Thau-
maia must not be confounded with Thauamace in
Pithitiis mentioned above. (Hom. H. ii. 716;
Strab. ix. p. 436; Steph. B. s. v.; Eustath. ad
Hom. p. 329, 6; Plin. iv. 9. s. 16; Leake, Northern
Greece, vol. iv. p. 416.)

THEANGELA (Θεανγέλα; Eth. Θαυμαγελός), a
town of Caria, which Alexander placed under the
jurisdiction of Halicarnassus, is known as the birth-
place of Philip, the historian of Carin. (Plin. v.
29; Athen. vi. p. 271; Steph. B. s. e.)

THABAE (Θηβαί, Herod. i. 152, ii. 42; Strab.
xvii. pp. 895, 815, foll.; Thebe, Plin. v. 9. s. 11),
the No (Essex), xxx. 14) or No-AMMON (Nabam, vv.
5, 8) of the Hebrew Scriptures; at a later period
Dios-
polies the Great of the Greeks and Romans (Διο-
πολής μεγάς, Plut. iv. 5. § 73; Steph. B. s. c.),
was one of the most ancient cities of Egypt, and even,
according to Diodorus (i. 50, comp. xv. 45), of the
world. Its foundation, like that of Memphis, was
attributed to Menes, the first mortal king of Egypt,
i.e. it went back to the mythical period of Egyptian
history. By some writers, however, Memphis was
reported to have been a colony of Thebes. It was
the capital of the nome formed by the city itself
and its environs, though Polycrates (i. c.) describes
it as pertaining to the Nome of Coptos. In all Upper
Egypt no spot is so adapted for the site of a great
capital as the plain occupied by ancient Thebes.
The mountain chains, the Libyan on the western,
and the Arabian on the eastern, side of the Nile,
sweep boldly from the river, and leave on both banks
a spacious area, whose breadth, including the river,
amounts to nearly 4 leagues, and the length from N.
to S. is nearly as much. Towards the N. the plain
is again closed in by the return of the hills to the
Nile; but on the S., where the western chain con-
tinues distant, it remains open. The ground, there-
fore, on which Thebes stood was large enough to
contain a city of at least equal extent with ancient
Rome or modern Paris; and, according to Strabo,
ancient Thebes covered the entire plain. Only a
portion of it, however, was available for population.
An immense area was covered with the tem-
ple grounds, and exedrae and obelisks on the eastern
side, as far as the Libyan hills, lay the monuments of
the dead. On the eastern bank, therefore, the population
was generally collected; and there it was probably
densely crowded, since ancient writers assign to Thebes
an almost incredible number of inhabitants, and
Diodorus (i. 43) mentions the prominence of many
stories. The extent of the city is very
differently stated by ancient authors. Ruins of its
greatness had reached the Greeks of Homer's age,
who (H. ix. 381) speaks of its "hundred gates" and
its 20,000 war-chariots, just as the Arabic
story-tellers speak of the glory of Bagdad or Dam-
mascus under the Caliphs. Before the Persian in-
rision (B. C. 529) no Greek writer had visited
Thebes; and after that catastrophe its dimensions
had considerably shrunk, since Cambyses is said to
have burnt all such portions of Thebes as fire would
destroy, i.e. all the private buildings; and under
the Persian vicennia no Egyptian city was likely
to regain its original proportions. It does not appear
that Herodotus ever visited Upper Egypt, and his
account of Thebes is extremely vague and meagre.
Diodorus, on the contrary, who saw it after its
capture by Ptolemy Lathyrus, about B. C. 57,
helped Thebes in the second period of its decay, and
after Alexander had diverted much of its commerce
to Byzantium and the Ainsoite bay. He estimates its
circuit at 140 stadia or about 17 miles. Strabo,
again, who went thither with the expedition of
Aelius Gallus in n. c. 24, helped Thebes at a still
lower stage of decadence, and assigns it a compass
of about 10 miles. But at that time the continuity
of its parts was broken up, and it was divided into
certain large hamlets (συμβάντα) detached from one
another. Neither of these writers, accordingly, was
in a position to state accurately the real dimensions
of the city in its flourishing estate, i.e. between
1600 and 800 n. c. Modern travellers, again, have
still further reduced its extent; for example, Sir
Gardner Wilkinson supposes the area of Thebes not
to have exceeded 53 English miles. As, however,
during the space of 2600 years (800 n. c.--1500
A.D.) there have been very material changes in the
soil from the contraction of the habitable ground,
partly by the depopulations of the Nile, and partly
by the drifting of the sands, it is scarcely pos-
sible for modern travellers to determine how far
Egyptian labour and art may once have extended
their capital. An author quoted by Stephanus
of Byzantium, probably Hecataeus, runs into the oppo-
site extreme to Thebes, who states that its dimensions
(7,000,000) hardly possible for the entire Nile
valley, and an extent (400 stadia, or 50 miles)
larger than the Theban plain itself. (Steph. B. s. v.
Διόσπολις.) The name of Thebes is formed from
the Tāp or of the ancient Egyptian language, pro-
nommed Theba in the Memphitic dialect of Coptic,
and thence easily converted into Θῆβαι, Thebê, or
Thebes. In hieroglyphics it is written τατ or τάτ, with
the feminine article, τάτος, the meaning of which
is said to be “head.” Thebes being the “ head”
or capital of the Upper Kingdom. His later appli-
cation of Diospolis Magna (Διοσπολις ἡ μεγάλη)
answers also to the Egyptian title Ammeni or
"abode of Annu," -Amen or Zeus, the ram-headed
god, being the principal object of worship at Thebes.
The name Tarpe or Thebes applied to the entire city
on either bank of the Nile; but the western quarter
had the distinct name of Pathyra, transferred to Ptolemy
(iv. 5. § 69), Tathyris, as being under the special protection of Athor, who is sometimes
called the President of the West. The necropolis, indeed,
the Libyan side was appropriately placed under

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the guardianship of this deity, since she was believed to receive the sun in her arms as he sank behind the western hills. This quarter, again, in the age of the Ptolemies, was termed "the Libyan suburb," which was subdivided also into particular districts, such as the Memnonia (râ Menaouéié, Ymns, Hieroglyph. Literatur., pp. 69, 73) and Thynanum, where the priests of Osiris were interred. (Wilkinson, Anc. Egyptians, vol. v. p. 387.)

The power and prosperity of Thebes arose from three sources — trade, manufactures, and religion. Its position on the Nile, near the great avenues through the Arabian hills to the Red Sea, and to the interior of Libya through the western desert, rendering it a common entrepôt for the Indian trade on the one side, and the caravan trade with the gold, ivory, and aromatic districts on the other, and its comparative vicinity to the mines which intersect the limestone borders of the Red Sea, combined to make Thebes the greatest emporium in Eastern Africa, until Alexandria turned the stream of commerce into another channel. It was also celebrated for its linen manufacture — an important fabric in a country where a numerous priesthood was interdicted from the use of woollen garments (Pīn. ix. 1. 4). The glass, pottery, and intaglios of Thebes were also to high repute, and generally the number and magnitude of its edifices, sacred and secular, must have attracted to the city a multitude of artisans, who were employed in constructing, decorating, or repairing them. The priests alone and their attendants doubtless constituted an enormous population.

Thebes stood in the relation occupied by Rome in medieval Christendom, — it was the sacerdotal capital of all who worshipped Ammon from Pelusium to Axum, and from the Oases of Libya to the Red Sea.

The history of Thebes is not entirely the same with that of Egypt itself, since the predominance of the Upper kingdom implies a very different era in Egyptian annals from that of the lower, or the Delta. It may perhaps be divided into three epochs: 1. The period which preceded the occupation of Lower Egypt by the Assyrian nomades, when it is doubtful whether Memphis or Thebes were the capital of the entire country, or whether indeed both the Thebaid and the Delta were not divided into several smaller states, such as that of Heliopolis in the N., and Abydos in the S., the rivals respectively of Memphis and Thebes. 2. The interval between the expulsion of the Assyrians by Thothmes, and the 21st dynasty of Tanite kings. During all this period, Thebes was unquestionably the capital of all the Nile-valley, from the Mediterranean to the island of Argo in lat. 19° 31' N. 3. The period of decadence, when the government of Aegypt was centered in the Delta, and Thebes was probably little more than the head-quarters of the sacerdotal caste and the principal refuge of old Egyptian life and manners. And this threefold division is rendered the more probable by the consideration that, until the Assyrian empire became formidable, and Phoenicia important from its maritime power, Aethiopia, rather than Arabia or Syria, was the formidable neighbour of Aegypt.

Under the Old Monarchy there is no trace of Egyptian dominion extending beyond the peninsula of Sinai, the northern shores of the Red Sea, or the Libyan tribes adjoining the Delta. During this period invasion was apprehended almost exclusively from the S. The Aethiopians were no less war-like, and perhaps as civilised, as the Aegyptians; they had crossed the Soudan in their progress, and in regions north of the Cataracts, and they were then, as the Syrians and north-eastern states became after wards, the immediate objects of war, treaties, or intermarriages with the Pharaohs of Thebes. When the Theban state was powerful enough to expel the Assyrian nomades, it must have already secured the alliance or the subjection of Aethiopia; and the attention of its rulers was therefore directed to the recent threatened power of the Babylonian Kingdom. Accordingly we find that while only one name in the Thebaid and one in Middle Egypt were assigned to the native militia, the bulk of the Calasarians and Hermopolitans was permanently quartered in the Delta.

The greatness of Thebes commences with the 18th dynasty of the Pharaohs, and the immediate cause of it appears to have been the collective efforts of the Upper Country to expel the Assyrian shepherds from the Delta. The Thebaid and its capital were, probably, at no period occupied by these invaders; since, according to Manetho's account of the 17th dynasty, there were then two contemporaneous kingdoms in Aegypt — the Delta governed by the Hyksos, and the Thebaid by native monarchs. Thoutmosis, king of Thebes, was the principal agent in the expulsion of the intruders, and his exploits against them are commemorated on the temples at Karnak. Memphis and the Delta, together with the lesser states, such as Xais, delivered from the invaders, therefore pushed under the dominion of the kings of Thebes. Its flourishing era lasted nearly eight centuries, i. e. from about 1600 to 800 B.C.

During this period the most conspicuous monarchs were Amonemnius I., who appears, from the monuments, to have received divine honours after his decease, and to have been regarded as the second founder of the monarchy. He probably carried his arms beyond the north-eastern frontier of the Delta into Syria, and his presence in Aethiopia is recorded in a grotto at Ibrin near Abou-simbil. The victories or conquests of Amonemnius in the N. and S. are inferred from the circumstance that in the sculptures he is represented as destroying or leading captive Asiatic and Aethiopian tribes. Next in succession is Thothmes I., with whose reign appears to have begun the series of Theban edifices which excite the wonder of the Greeks, who beheld them almost in their original magnificence, and of all subsequent travellers. The foundations, at least, of the palace of the kings were laid by this monarch. Thothmes also, like his predecessors, appears, from the monuments, to have made war with Assyria, and to have extended his dominion as high up the Nile as the island of Argo in upper Nubia. Thothmes II. maintained or even enlarged the realm which he inherited, since his name has been found at Gebel-Birkel, the Napata of the Romans, lat. 18° 30' N. At this period Aethiopia was apparently an appendage of the Theban kingdom, and its rulers or viceroys seem to have been of the blood royal of Aegypt, since now for the first time, and until the reign of Seti I, Mesnephthah (Rosellini, Mon. Reg. tab. xxii. — iv.), we meet with the title of the royal son or prince of Aethiopia. The records of this reign have nearly perished; the great obelisks of Karnak, however, attest the flourishing condition of contemporary art. They were erected by Amen, the sister of Thothmes II., who appears, like the Nitocris of the
Old Monarchy, to have exercised the functions of royalty. The reign of Thothmes III. is one of the most splendid in the annals of the 18th dynasty. The frontiers of Aegypt extended S. a little beyond the second cataract, and E. nearly to Mount Sinai. Thothmes III. c. 1500 B.C. erected in itself many of the structures begun by his predecessors, e.g. the palace of the kings,—and generally enriched the cities of the Thebaid with sumptuous buildings. He commenced the temple at Amada, which was completed by Amenophis II. and Thothmes IV; and his name was inscribed on the monuments of Ombi, Apollonopolis Magna, and Edfitha. Thebes, however, was the centre of his architectural labours, and even the ruins of his great works there have served to adorn other capital cities. In the Hippodrome of Constantinople is a mutilated obelisk of the reign of Thothmes III., which was brought from Aegypt by one of the Byzantine emperors, and which originally adorned the central court of Karnak. Again the obelisk which Pope Sixtus V. set up in front of the church of St. John Lateran at Rome, the loftiest and most perfect structure of its kind, was first raised in this reign, and bears its founder's titles on the central column of its hieroglyphics. The records of this reign are inscribed on two interesting monuments,—a painting in a tomb at Gournah (Hoskins, Travels in Aethiopia, p. 437, foll.; Wilkinson, Mod. Egypt and Thebes, vol. ii. p. 234), and the great Tablet of Karnak, which is strictly an historical and statistical document, and which, there can be little doubt, is the very Tablet which the priests of Thebes exhibited and expounded to Cæsar, Gergamennius, B.C. 16 (Tac. Ann. ii. 60). From the paintings and the hieroglyphics, so far as the latter have been read, on these monuments, it appears that in this reign tribute was paid into the Theban treasury by nations dwelling on the borders of the Caspian sea, on the banks of the Tigris, in the kingdom of Meroe or Aethiopia, and by the more savage tribes who wandered over the eastern flank of the great Sahara. Thirteen expeditions, indeed, of Thothmes III. are distinctly registered, and the 35th year of his reign, according to Lepsius, is recorded. At this period the kingdom of Thebes must have been the most powerful and opulent in the world. Of the son of Thothmes, Amenophis II., little is known; but he also added to the erections of Thebes, and reared other monuments in Nubia. Inscriptions found at Surabéth-Kaundin, in the peninsula of Sinai, record his name, and at Prinias (Horion) he appears in a stele, or excavated chapel, seated with two principal officers, and receiving the account of a great chase of wild beasts.

Next in importance, though not in succession, of the Theban kings of the 18th dynasty, is Amunoph, or Amenophis III. His name is found at Toenbois, near the third Cataract, and he permanently extended the frontiers of the Theban kingdom to Soloth, a degree further to S. than it had hitherto reached. These extensions are not only geographically, but commercially important, inasmuch as the farther southward the boundaries extended, the nearer did the Aegyptians approach to the regions which produced gold, ivory, gems, and aromatics, and the more considerable, therefore, was the trade of Thebes itself. Only on the supposition that it was for many generations one of the greatest emporiums in the world can we understand the lavish expenditure of its monarchs, and its fame among northern nations as the greatest and richest of cities.

And this consideration is the more important towards a correct estimate of the resources of the Theban kingdom, since its proper territory barely sufficed for the support of its dense population, and there is no evidence of it having any remarkable commerce or traffic by sea. It is probably that the monuments of Amenophis III. stretched to within five days' journey of Azume on the Red Sea; for a scarabaeus inscribed with his name and that of his wife Taia mentions the land of Karioi or Kabori, supposed to be Coloe (Rosellini, Mon. Stor. iii. 1, 261; Birch, Gall. Brit. Mus. p. 283), as their southern limit. Thebes was enriched by this monarch with two vast palaces, one on the eastern, the other on the western bank of the Nile. He also commenced and erected the greater portion of the buildings at luxor. On the walls of their chambers Amenophis was designated "the vassal of the Memnlonian," an unknown people, and the "facilitator of Aegypt." From the fragment of a monolithic granite statue now in the Louvre, it may be inferred that his victories were obtained over negro races, and consequently were the results of campaigns in the eastern desert. Theorer of Abydos, is a large city which has a further claim to notice, since he was probably the Monnion, son of Aurora, whom Achilles slew at the siege of Troy. Of all the Aethiopian works the Memnonian statues, from their real magnitude and from the fabulous stories related of them, have attracted the largest share of attention. By the word Memnon the Greeks understood an Aethiopian or man of dark complexion (Steph. B. s. c; Agathem. ep. Gr. Geograpli. Min. or rather, perhaps, a dark-cumplexioned warrior (comp. Jnhstath, ad ii. v. 639); and the term may very properly have been applied to the conqueror of the southern land, who was also hereditary prince of Aethiopia. The statues of Memnon, which now stand alone on the plain of Thebes, originally may have been the figures at the entrance of the huge dromos of cino-sphinxes which led up to the Memnonian or palace of Amenophis. Of the eastern and northern limits of the Theban kingdom under the third Amenophis, we have no evidence similar to that afforded by the tablet of Karnak; yet from the monuments of his battles we may infer that he levied tribute from the Arabsians on the Red Sea and in the peninsula of Sinai, and at one time pushed his conquests as far as Mesopotamia. According to Manetho he reigned 31 years: his tomb is the most ancient of the sepulchres in the Bib-el-Melook; and even so late as the Ptolemaic age he had divine honours paid him by a special priest-college called "The pantophori of Amenophis in the Memnonia." (Kenrick, Anciant Aegypt, vol. ii. p. 246.)

Setei Menephtihus is the next monarch of the 18th dynasty who, in connection with Thebes, deserves mention. Besides the temples which he constructed at Amada in Nubia and at Sisilis (Siseleb), he began the great palace called Memnephthion in that city, although he left it to be completed by his successors Ramessus II. and III. From the paintings and inscriptions on the ruins at Karnak and Luxor it appears that this monarch triumphed over five Asiatic nations as well as over races whose position cannot be ascertained, but whose features and dress point to the interior of Libya. The tomb and sarcophagus of Setei Menephtihus were discovered by Belzoni in the Bib-el-Melook. (Travels, vol. i. p. 167.) If he be the same with the Sethon of the lists, he reigned 50 or 51 years. When he came to
the name of Rameses II. and III., the latter of whom is the Sesostris of Herodotus, and who may therefore be regarded as a clearly historical personage. There can be no doubt of the greatness of Thebes under these kings. In this, as in many other in-
stances where Egypt is concerned, the monuments of the country enable us to approach the truth, while the credulity of the Greek travellers and his-
torians in accepting the narratives of the Egyptian priests — naturally eager, after their subjection by the Persians, to exalt their earlier condition — only tends to bewildermis and misleading. Thus, for example, Diodorus (i. 54) was informed that Sesostris led into the field 600,000 infantry and 50,000 cavalry; and that, with 27,000 chariots; and he appeals to the passage already cited from Homer to show that Thebes sent so many chariots out of its hundred gates. There is no evidence that the Egyptians then possessed a fleet in the Mediterranean; yet Diodorus numbers among his conquests the Cyclades, and Dicaearchus (Schol. in Apoll. Rhod. iv. 272) assigns to him "the greater part of Europe." The monuments, on the contrary, record nothing so incredible of this monarch; although if we may infer the extent of his conquests and the number of his victories from the space occupied on the monuments by their pictorial records, he carried the armies of Egypt beyond any previous boundaries, and united among his subjects races as various as those which, nearly 17 centuries later, were ruled by Trajan and the Antonines. The reign of Rameses was of 60 years' duration, that is nearly of equal length with his life, for the first of his victories—that recorded on the propylaeum of the temple of Luxor, and much more fully on those of Abousimbel — was gained in his fifth year. We must refer to works professedly dealing with Eg-
ypian annals for his history: here it will be sufficient to observe of Rameses or Sesostris that he added to Thebes the Ramesseum, now generally admitted to be the "monument of Osyman-
dyus," upon the western bank of the Nile; that he was distinguished from all his predecessors by the extent of his conquests and the wisdom of his laws; and among his subjects for his strength, cunning, and valour. The very pre-emience of Rameses III. has, indeed, obscured his historic value. To him we ascribed many works of earlier and of later monarchs,—such as the canal of the Pharaohs, be-
tween the Nile and the Red Sea; the dykes and embankments which rendered the Delta inhabitable; the great wall, 1,500 stadia in length, between Pes-
thosium and Heliopolis, raised as a barrier against the Syrians and Assyrians; a re-partition of the land of Egypt; the law of hereditary occupation (Aratot. Pol. vii. 10); and foreign conquests, or at least expeditions into Western Asia, which rendered tributary to him even the Celchian and the Bac-
trians. (Tact. Ann. ii. 60.)
With the 21st dynasty appear the traces of a revolution affecting the Upper Kingdom. Taute and Babastis Pharaohs are now lords of the Nile-valley; and these are succeeded by an Aethiopian dynasty, mak-
ing invasion and occupation of the Thebaid by a foreigner. Perhaps, as Egypt became more in-
volved with the affairs of Asia—a result of the con-
quests of the house of Rameses—it may have proved expedient to remove the seat of government nearer to the Syrian frontier. The dynasty of Sethos, the Aethiopian, however, indicates a revolt of the pro-
vinces S. of the cataracts; and even after the A-
ethiopians had withdrawn, the Lower Kingdom re-

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of the kings,"— whose sculptures so copiously illustrate the history, the arts, and the social life of Aegypt. On this side there are also the remains of temples, palaces, and halls of assembly or judicature, with their vast enclosures of walls and their long avenues of sphinxes. But the western quarter of the town was the more important, for the court to a great extent, and for the service of religion and the state, while the mass of the population was contained in the eastern. Yet the numbers who inhabited the western side of the city must have been considerable, since each temple had its own establishment of priests, and each palace or public edifice its proper officers and servants. Still we shall probably be correct in describing the eastern quarter as the civil, and the western as the royal and ecclesiastical, portion of Thebes. At present zo obelisks have been discovered in the western quarter, but, with this exception, the monuments of Goerrhe and Medinet-Aboo yield little in grandeur, beauty, or interest to those of Luxor and Karnak, and in one respect indeed are the more important of the two, since they afford the best existing specimens of Aegyptian colossal or portrait statues.

Beginning then with the western quarter,—the Memnonia of the Ptolemic times,—we find at the northern limit of the plain, about three quarters of a mile from the river, the remains of a building to which Champollion has given the name of Menephteion, because the name of Setei-Menepthah is inscribed upon its walls. It appears to have been both a temple and a palace, and was approached by a drone of 128 feet in length. Its pillars belong to the oldest style of Aegyptian architecture, and its bas-reliefs are singularly fine and well preserved.

The next remarkable ruin is the Memnonium of Strabo (xvii. p. 728), the tomb of Osymandyas of Diodorus, now commonly called the Ramessium on the authority of its sculptures. The situation, the extent, and the beauty of this relic of Thebes are all equally striking. It occupies the first base of the hills, as they rise from the plain; and before the alluvial soil had encroached on the lower ground, it must have been an even more imposing object from the hill than it now appears. The inequalities of the ground on which it was erected were overcome by flights of steps from one court to another, and the Ramessium actually stood on a succession of natural terraces improved by art. The main entrance from the city is flanked by two pyramidal towers: the first court is open to the sky, surrounded by a double colonnade, and 140 feet in length and 18 in breadth. On the left of the staircase that ascends to the second court still stands the pedestal of the statue of Ramses, the largest, according to Diodorus (i. 49), of the colossal of Aegypt. From the dimensions of its foot, parts of which still remain, it is calculated that this statue was 54 feet in height and 22 feet 4 inches in breadth across the shoulders. The court is strewed with its fragments. How it was erected, or how overthrown in a land not liable to earthquakes, are alike subjects of wonder; since, without mechanical aids wholly beyond the reach of barbarians, it must have been almost as difficult to cast it down from its pedestal as to transport it originally from the quarries. The walls of the second court are covered with sculptures representing the wars of Rameses III., a continuation and complement of the historical groups upon the interior walls of the pylon. Diodorus (i. 47) speaks of "monolithic figures, 16 cubits high, supplying the place of columns," and these are probably the pillars of this second court. He also mentions the attack of a city surrounded by a river; and this group of sculpture, still extant, identifies the Memnonium with the monument of Osymandyas. A third flight of stairs conducts from the court to a nucleus, according to the plan, was used for public assemblies. A sitting statue of Rameses flanked each side of the steps, and the head of one of them, now called the young Memnon adorns the British Museum. The columns and walls of the court are covered with sculptures partly of a religious, partly of a civil character, representing the homage of the 23 sons of Rameses to their parent and his offerings to the gods. Nine smaller apartments succeed to the hall. One of these was doubtless the library or "Dispersary of the Mind" (\(\text{φυς} \text{λατρεων}\) of which Diodorus (i. 49) speaks, since in it are found sculptures of Thoth, the inventor of letters, and his companion Saf, the "lady of letters" and "President of the Hall of Books." This chamber had also at one time an astronomical ceiling adorned with the figures or symbols of the Aegyptian months; but it was carried off by the Persians, and the Greek traveller Hecataeus &c., knew of it only from hearsay. Of the nine original chambers, two only remain, the one just described, and a second, in which Rameses is depicted sacrificing to various deities of the Theban Pantheon. Beneath the upper portion of the Memnonium rock-septuplures and brick graves have been discovered, both coeval with the Ramsesean dynasty (Lepsius, Ren. Arch. Jan. 1845). The entire area of the Memnonium was enclosed by a brick wall, in the double arches of which are occasionally imbedded fragments of still more ancient structures, the remains probably of the Thebes which the 18th dynasty of the Pharaohs enlarged and adorned. A dronos NW. of the Memnonium, formed of not less than 300 sphinxes, and at least 1600 feet in length, led to a very ancient temple in a recess of the Libyan hills. This was probably a place of strength before the lowlands on each side of the Nile were commonly converted by drainage and masonry into the solid area upon which Thebes was built. The next object which meets the traveller's eye is a mound of rubbish, the fragments of a building once occupying the ground. It is called by the Arabs <i>KAAM-EL-HATTAM</i>, or mountain of sandstone, and is composed of the ruins of the Amonophenion, the palace or temple of Amonoph III.—the Memnon of the Greeks. About a quarter of a mile distant from the Amonophenion, and nearer to the Nile, are the two colossal statues called <i>Tama</i> and <i>Chama</i> by the natives, standing isolated on the plain and eminent above it. The most northerly of these statues is the celebrated vocal Memnon. Their present isolation, however, is probably accidental, and arises from the subsidence or destruction of an intermediate dromos, of which they formed the portals, and which led to the Amonophenion. These statues have already been described in the Dictionary of Biography, s. v. Memnon [Vol. II, p. 1028.] It may be added here that the present height of these colossal figures, inclusive of the pedestal, is 60 feet. The alluvial soil, however, rises to nearly one half of the pedestal, and as there is an inscription of the age of Antoninus Pius, A. D. 139, foll., i. e. about 1720 years old, we obtain some measure of the amount of deposition in so many centuries. The blocks from which
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the statues are formed of composed of a coarse, hard breccia, intermixed with a scoriaceous pebbles. (Hassægger, Relaen, vol. ii. pt. 1. p. 410.) The village of Medinet-Aboo stands about one third of a mile SW. of Komos-el-Bartima, upon a lofty mound formed by the ruins of the most splendid structure in western Thebes. It consisted of two portions, a temple and a palace, connected with each other by a pylon and a dromos. The temple was the work of successive monarchs of the name of Thothmes, and hence has received the name of the Thothmesion. Apparently this site found favour with the sovereigns of Aegypt in all ages, since, either on the main building or on its numerous outworks, which extend towards the river, are inscribed the names of Tuthahk, the Aethiopian, of Nectanebus, the last independent king of Aegypt, of Ptolemy Soter II., and of Antoninus Pius. The original Thothmesion comprises merely a sanctuary surrounded by galleries and eight chambers; the additions to it represent the different periods of its patrons and architects. The palace of Ramses—the southern Ramesion of Champollion—for exceeds in dimensions and the splendour of its decorations the Thothmesion. It stands a little S. of the temple, nearer the foot of the hills. The dromos which connects it is 265 feet in length. The sculptures on the pylon relate to the coronation of Rameses IV., and his victories over the Aethiopians. A portion of the southern Ramesion seems to have been appropriated to the private uses of the king. The mural decorations of this portion are of singular interest, inasmuch as they represent Ramses in his hour of privacy and recreation.

The walls of the southern Ramesion generally are covered both on the inside and the out with representations of battles, sacrifices, religious processions and ceremonies, relating to the 18th dynasty. A plain succeeds, bounded by sand-hills and heaps of Nile-mud. It is variously described by modern travellers as the site of a race-course, of a camp or barrack, or an artificial lake, over which, according to Sir Gardner Wilkinson, the dead were carried to the neighboring necropolis. Whatever may have been its purpose, this plain is of considerable extent, being somewhat less than a mile and half in length, and more than half a mile in breadth.

The contrast between the portion of Thebes once crowded with the living, and that which was equally thronged with the dead, is less striking now, when the whole city is a desert or occupied only by a few straggling villages. But under the Phœnicians the vicinity of life and death must have been must solemn and expressive. From Gurnumh to Medinet-Aboo the Linian hills, along a curve of nearly 6 miles, are honey-combed with sepulchres, and conspicuous among them are the Tombs of the Kings, situated in the valley of Pablo-el-Melook. The Theban necropolis is excavated in the native calcareous rock. The meaner dead were interred in the lower ground, where the limestone is of a softer gran, and more exposed to decomposition by wind and water. This portion of the cemetery has, accordingly, fallen into decay. But the upper and harder strata of the hills are of finer and more durable texture, and here the priest-caste and nobles were interred. The tombs of the lower orders are generally without sculpture, but filled with mummies of animals accounted sacred by the Aegyptians. A favourite companion in death appears to have been the ape; and such numbers of this animal have been found in one portion of the necropolis that the valley containing their mummies bears the name of the "Apes' Burial Place." Upon the graves of the upper classes painting and sculpture were lavished in a measure hardly inferior to that which marks the sepulchres of the kings. The entire rock is tunnelled by them, and by the galleries and staircases which led to the various chambers. The entrances to these tombs are rectangular, and open into passages which either pierce the rock in straight lines, or wind through it by ascending and descending shafts. Where the limestone is of a crumbling nature, it was supported by brick arches, and drains were provided for carrying off standing or casual water. The walls of these passages and chambers were carefully prepared for the artist. Rough or circular portions were cut out, and their place filled up with bricks and plaster. Their entire surface was then covered with stucco, upon which the paintings were designed and highly coloured. The decorations are rarely in relief, but either drawn on the flat surface, or cut into the stucco. They are mostly framed in squares of cheeker and arabesque work. The subjects portrayed within these frames or niches are very various,—ranging through religious ceremonies and the incidents of public or private life. The ornaments of these tombs may indeed be termed the miniature painting of the Aegyptians. Within a space of between 40 and 50 feet no less than 1200 hieroglyphics are often traced, and finished with a minute delicacy unsurpassed even in buildings above ground, which were meant for the eyes of the living.

The Royal Sepulchres, however, form the most striking feature of the Theban necropolis. They stand in a lonely and barren valley, seemingly a natural chasm in the limestone, and resembling in its perpendicular sides and oblong shape a sarcophagus. At the lower end of this basin an entrance has been cut—there seems to be no natural mode of ingress—in the rock. Forty-seven tombs were, at one time, known to the ancients. (Diodor. i. 46.) Of these twenty or twenty-one have been counted by modern explorers. Here reposed the Theban Pharaohs from the 18th to the 21st dynasty. The only tombs, hitherto discovered, complete are those of Amenoph III., Ramses Mennam, and Ramesses III. To prepare a grave seems to have been one of the duties or pleasures of Aegyptian royalty; and since the longest survivor of these monarchs rests in the most sumptuous tomb, it may be inferred that the majority of them died before they had completed their last habitation.

The queens of Aegypt were buried apart from the kings, in a spot about three-fourths of a mile NW. of the temple of Medinet-Aboo. Each of them bears the title of "Wife of Amun," indicating either that their consorts combined with their proper names that also of the great Theban deity, or that, after death, they were dignified by apotheosis. Twenty-four tombs have at present been discovered in this cemetery, twelve of which are ascertained to be those of the queens. The least injured of them by time or violence bears the name of Taia, wife of Amenoph III. On the eastern bank of the Nile, the monuments are even more magnificent. The villages of Luxor and Karanack occupy a small portion only of the true Delta. The ruins at Luxor stand close to the river. The ancient landing place was a jetty of stone, which
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also served to break the current of the stream. The most remarkable monuments are two obelisks of Rameses III., respectively 70 and 60 feet high, one of which still stands there, while the other has been removed to the Place de la Concorde at Paris. Their unequal height was partially concealed from the spectator by the lower obelisk being placed upon the higher pedestal. Behind them were two monolithic statues of that monarch, in red Syenite granite. These are now covered from the breeze downwards with rubbish and fluvial deposit, but were, originally, including their chairs or bases, 30 feet high. Next succeeds a court, surrounded by a corridor of double columns, 190 feet long and 170 broad. It is entered through a portal 51 feet in height, whose pyramidal wings are inscribed with the battles of Rameses. On the opposite side of the court a second portal, erected by Amnom III., opens upon a colonnade which leads to a smaller court, and this again terminates with a portico composed of four rows of columns, eight in each row. Beyond the third portico follows a considerable number of apartments, flanking a sanctuary on the walls of which are represented the birth of Amnom, and his presentation to Ammn.

A dromos of andro-sphinxes, and various buildings now covered with sand and dried mud, formerly connected the quarter of eastern Thebes, represented by Luxor, with that represented by Karkam. Near to the latter place a portion of the dromos still exists, and a little to the right of it a second dromos of cary-sphinxes branches off, which must have been one of the most remarkable structures in the city. It led up to the palace of the kings, and consisted of a double row of statues, sixty or seventy in number, each 11 feet distant from the next, and each having a lion's body and a ram's head. The SW. entrance of the palace is a lofty portal, followed by four spacious courts with intervening gateways. The grandeur of the palace is, in some degree, lessened by later additions to its plan, for on the right side of the great court was a cluster of small chambers, while on its left were only two apartments. Their object is unknown, but they probably served as lodgings or offices for the royal attendants. In the first of the two main courts stand two obelisks of Thothmes I., one in fragments, the other still erect and uninjured. In a second court to the right of the first, there were two obelisks also; the one which remains is 92 feet high. The oldest portion of the palace of Karkam appears to be a few chambers, and some polygonal columns bearing the shield of Sesostris I. To these—the nucleus of the later structures—Thothmes III. made considerable additions; among them a chamber whose sculptures compose the great Karkam Tablet, so important a document for Aegyptian chronology.

But the Great Court is surpassed in magnificence by the Great Hall. This is 80 feet in height, and 329 feet long by 179 broad. The roof is supported by 154 columns, 12 in the centre and 122 in the aisles. The central columns are each 66 feet high, clear of their pedestals, and each 11 feet in diameter. The pedestals were 10 feet high, and the abaci over their capitals, on which rested the architraves of the ceiling, was 4 feet in depth. The columns were each about 27 feet apart from one another. The aisle-columns stood in 7 rows, were each 41 feet high, and 9 feet in girth. Light and air were admitted into the building through openings in the side walls. The founder of the palace was Seti-Menepthah, of the 18th dynasty; but one reign cannot have sufficed for building so gigantic a court, and we know indeed not only that many of the historical bas-reliefs which cover the walls were contributed by his son, Rameses II., but also that the latter added to the Great Hall, on its NW. side, a vast hypethral court, 275 feet in breadth, by 329 in length. This, like the hall, had a double row of columns down its centre, and a covered corridor round its sides. Four gateways opening to the four quarters gave admission into this court: and to the principal one which fronted the Nile an avenue of cary-sphinxes led up, headed by two granite statues of Rameses.

The purpose for which these spacious courts and their annexed halls and esplanades were erected was perhaps partly religious, and partly secular. Though the kings of the 18th and succeeding dynasties had ceased to be chief-priests, they still retained many ceremonial functions, and the sacred calendar of Aegypt abounded in days of periodical meetings for religious objects. At such panegyrics the priests alone were a host, and the people were not excluded. From the sculptures also it appears that the Court of Royal Palaces was the place where troops were reviewed, embassies received, captives executed or distributed, and the spoils or honours of victory apportioned. Both temples and palaces also served occasionally for the encampment of soldiers and the administration of justice. The temperature of the Thebaid rendered vast spaces indispensable for the congregation of numbers, and utility as well as pomp may have combined in giving their colossal scale to the structures of the Pharaohs.

In the Great Hall a great number of the columns are still erect. The many which have fallen have been undermined by water loosening the soil below; and they fall the more easily, because the architraves of the roof no longer hold them upright. The most costly materials were employed in some parts of the palace. Cornices of the finest marble were inlaid with ivory mouldings or sheathed with beaten gold.

These were the principal structures of the eastern moiety of Thebes; but other dromoi and gateways stand within the circuit of its walls, and by their sculptures or inscriptions attest that the Macedonian as well as the native rulers extended, renovated, or adorned, the capital of the Upper Country. The eastern branch of the dromos which connected Luxor with Karkam appears from its remains to have been originally 500 feet in length, and composed of a double row of ram-headed lions 50 in number. The lofliest of Aegyptian portals stands at its SW. extremity. It is 64 feet high, but without the usual pyramidal propyla. It is indeed a work of the Greek era, and was raised by Ptolemy Euergetes I. Rameses V. and Rameses VIII. added temples and a dromos to the city. Nor was Thebes without its benefactors even so late as the era of Roman Caesars. The name of Tiberius was inscribed on one of its temples; and Hadrian, while engaged in his general survey of the Empire, directed some repairs or additions to be made to the temple of Zena-Amon. That Thebes, as Herodotus and Diodorus saw it, stood upon the site and incorporated the remains of a yet more ancient city, is rendered probable by its sudden expansion under the 18th dynasty of the Pharaohs, as well as by vast apertures of its architecture, more in affinity with the monuments S. of the cataracts than with the proper Aegyptian style. It seems hardly questionable that...
Thebes was indebted for its greatness originally to its being the principal centre of Ammon-worship,—a worship which, on the one hand, connected it with Meroe, and, on the other, with the islands of the Libyan desert. The strength which the Thebaid and its capital thus acquired not only enabled it to rise superior to Abydus in the earlier period, but also to expel the Assyrian invaders from the Delta. It becomes then an interesting question which quarter of Thebes was its cradle? Did it spread itself from the eastern or the western shore of the Nile? Both Diodorus and Strabo are agreed in placing the "old town," with its Ammonian temple, on the eastern bank of the river; and this site too was the more accessible of the two, whether its population came from the left or, as it is more likely they did, from the right shore. Between Luxor and Karnak lies the claim to be considered as the site of the earliest Thebopolis. Now in the former place there is no conspicuous trace of Ammon-worship, whereas the latter, in its ram-headed dromos, abounds with symbols of it. At Karnak, every monument attests the presence of Ammon. Osiris indeed appears as his son or companion on the sculptures, and in some of the temple-legends they were represented as joint founders of the shrine. But Ammon was without doubt the elder of the two. We may accordingly infer that the first Thebes stood nearly on the site of the present Karnak, at a period anterior to all record; that it expanded towards the river, and was separated by the whole breadth of the stream and of the plain to the foot of the Libyan hills from the necropolis. Finally, that as its population became too large for the precincts of the eastern plain, a suburb, which grew into a second city, arose on the opposite bank of the Nile; and thus the original distinction between eastern and western Thebes partially disappeared, and the river, having thenceforward habitations on both its banks, no longer parted by a broad barrier the city of the living from the city of the dead.

(Kenrick, Ancient Egypt under the Pharohs, vol. i. pp. 149-178; Heren, Historical Researches, Thebes and its Monuments, vol. ii. pp. 201—342; Champollion, Lettres sur l'Egypte: Hamilton, Aegyptiaca; Belzoni, Travels, etc.)

The territory of Thebes was named Thebais (ἡ Θηβαί), sc. Χώρα, or οἱ ἄνω τόποι, the Upper Country, Prov. iv. 5, & 62), the modern Sais or Fauth, and was one of the three principal divisions of Egypt. Its frontiers to the S. varied accordingly as Aegypt or Aethiopia preponderated, the Theban Pharohs at times ruling over the region above the Cataracts as far S. as Hiera Sycaminia lat. 23° 5' N.; while, at others, the kings of Meroe planted their garrisons N. of Syene, and, at one period, occupied the Thebais itself. But the ordinary limits of Upper Aegypt were Syene to S., lat. 24° 5' N., and Hermopolis Magna to N., lat. 25° 45' N. On the E. it was bounded by the Arabian, on the W. by the Libyan hills and desert. As rain seldom falls in the Thebais (Herod. iii. 10), and as its general surface is rocky or sandy, the breadth of cultivable land depends on the alluvial deposit of the Nile; and this again is regulated by the conformation of the banks on either side. For a similar cause the population of the Thebais was mostly gathered into towns and large villages, both of which are often dignified by ancient writers with the appellation of polis. But not only were they incompatible with the physical character of this region, and its population must have been considerably below the estimate of it by the Greeks and Romans. The Thebais was divided into ten nomes (Strab. xvi. p. 787), and consequently ten halls in the Labyrinth were appropriated to its Nomarchs. But this number apparently varied with the boundaries of Upper Aegypt, since Pliny (v. 9) enumerates eleven, and other writers mention fourteen Nomes. The physical aspect of the Thebais requires especial notice, since it differed, both geologically and in its Fauna and Flora, from that of Lower Aegypt.

For the most part it is a narrow valley, intersected by the river and bounded by a double line of hills, lofty and abrupt on the eastern or Arabian side, lower and interrupted by sandy plains and valleys on the Libyan or western. The desert on either side produces a stupefied vegetation of shrubs and herbs, which emit a slight aromatic odour. The cultivable soil is a narrow strip on each side of the Nile, forming, with its bright verdure, a strong contrast to the brown and arid hue of the surrounding district. The entire breadth of this valley, including the river, does not exceed 11 miles, and sometimes is contracted by the rocky banks of the Nile even to two.

Upper Aegypt belongs to Nubia rather than to the Heptanomis or the Delta. Herodotus (iii. 10) was mistaken in his statement that rain never falls in the Thebais. It is, however, of rare occurrence. Showers fall annually during four or five days in each year, and about once in eight or ten years heavy rains fill the torrent-beds of the mountains, and convert the valleys on either side of the Nile into temporary pools. That this was so even in the age of Hecataeus and Herodotus is proved by the circumstance that the lions on the cornices of the Theban temples have pipes in their mouths to let the water off.

But the fertility of the Thebais depends on the overflow of the Nile. From Syene nearly to Latopolis, lat. 25° 17' N., the cultivable soil is a narrow rim of alluvial deposit, bounded by steep walls of sandstone. On the Arabian shore were the quarries from which the great temples of Upper Aegypt were constructed. At Apollinopolis Magna (Edfu) the sandstone disappears from the W. bank of the river, and on the E. it extends but a little below that city. Four miles below Eilithya, the limestone region begins, and stretches down nearly to the apex of the Delta, and on the Libyan side in terraces to the Mediterranean. At this point a greater breadth of land is cultivable, and in the Arabian hills deep gorges open towards the Red Sea, the most considerable of which are the valleys that run from Eilithya in a S.E. direction to Berenice, and from Copotos, past the porphyry quarries, to Coseir on the Red Sea. The tanks and stations for the caravans which the Theban Pharohs or the Pharaohs constructed in these valleys are still occasionally found buried in the sand. At Lastomen the Nile-valley is nearly 5 miles wide, but it is again contracted by the rocks at Gebelein, where, owing to the precipitous character of the banks, the road quits the river and crosses the eastern desert to Hermomis.

The next material expansion of the Nile-valley is at the plain of Thebes. At this point both chains of hills curve boldly away from the river, and leave an area of more than 5 miles in length and 3 in breadth. At the northern extremity of this plain the Cataracts were numerous, and Gebelein are almost close to the Nile. Re-opening again, the
THEBAE AEGYPTI.

borders of the stream as far as Hermopolis Magna, the northern boundary of the Thebaid, generally extended south about a mile from the Nile, on the W. about two miles. They do not indeed ob-

serve an unbroken line, but the alluvial soil, where the months of the collateral valleys permit, occa-
sionally stretches much further into the country. Canals and dykes in the Pharaonic period admitted and retained the Nile's deposit to an extent unknown either in Grecian, Roman, or modern eras.

Seen from the river the Thebaid, in the flourishing periods of Egypt, presented a scene of splended and animated spectacle of cultivation and industry, wherever the banks admitted of room for cities or villages. Of the scenery of the Nile, its teeming population and mul-
titudinous river-craft, mention has already been made in the article NILE. Among many others, the fol-

lowing objects were beheld by those who travelled from Syene to Hermopolis. At first the general appearance of the shores is barren and dreary, Koum-Ombo, the ancient Omb, would first arrest attention by the brilliant colours of its temples, and, at certain seasons of the year, by the festivals held in honour of the crocodile-headed deity Nabak. At times also, if we may credit the Roman satirist (Juvenal, Sat. xv.), the shore at Ombi was the scene of bloody froats with the crocodile exterminators from Teantyra. Sixteen miles below Ombi was the seat of the special worship of the Nile, which at this point, owing to the escape of one mile of its sand-

stone banks, admits of a narrow road only on either side, and seems to occupy the whole breadth of Aegypt. Here too, and on the eastern bank especially are the vast quarries of stone which supplied the Theban architects with their durable and beautiful materials. Various landing-places from the river gave access to these quarries: the names of suc-

cessive sovereigns and princes of the xivith dynasty, their wars and triumphs, are recorded on the rocks; and blocks of stone and monolithic statues are still visible in their galleries. The temples of Apollino-

polis Magna (Delphi), the hypogae of Elitheya, Thebes occupying either bank, Copotos, long the seat of Aegyptian commerce with India, the temples of Athor and Isis at Teantyra, the month of the ancient branch of the Nile, the canal of Jusef at Desopolis Parva, the necropolis of Abydos, near which runs the highroad to the greater Oasis, the linen-works and stone-masons yard of the city, the Ompus (Ekkhain), the sepulchral chambers at Lyopolis, and, finally, the superb portico of Hermopolis Magna, all evince, within a compass of about 380 miles, the wealth, enterprise, and teeming population of Upper Aegypt.

The vegetation of this region announces the ap-

proach to the tropics. The productions of the desert, stunted shrubs and trees, resemble those of the Arabiand Libyan wastes. But wherever the Nile fer-

tines, the trees and plants belong rather to Ethiopia than to the lower country. The sycamore nearly dis-

appears: the Theban palm and the date-palm take its place. The lotus (Nympheoa Lotus and Nympheoa caerulea) is as abundant in the Thebais as the papyrus in the Delta. It is the symbol of the Upper Land: its blue and white cups enliven the pools and canals, and representations of them furnished a frequent and graceful ornament to architecture. Its lath adorned a plentiful and the rich parents to the poorer classes. The deserts of the Thebais, which in Christian times swarmed with monasteries and hermitages, contained the wolf, hyena, and jackal: but the larger carnivorous animals of Libya were rarely seen in Aegypt. (Hered. ii. 63.) In the Pharaonic times the hippopotamus was found in the Nile below the Cataracts: more recently it has sel-
dom been found N. of them. The crocodile, being an object of worship in several of the Theban tombs, was doubtless more abundant than it is now. From both papyri and sculptures we know that the The-

ban landowners possessed horned cattle and sheep in abundance, although they kept the latter for their wool and milk principally, and the chariots of Thebes attested the breeding and training of horses. From extant drawings on the monuments we know also that horticulture was a favourite occupation in Upper Aegypt.

The population of the Thebais was probably of a priper Aegyptian stamp than that of the Delta; at least its admixtures were derived from Arabia or Meroe rather than from Phoenician or Greece. Its revolutions, too, proceeded from the south, and it was comparatively unaffected by those of the Lower Country. Even as late as the age of Tiberius, A.D. 14-37, the land was prosperous, as is proved by the extension and restoration of so many of its pub-
lic monuments; and it was not until the reign of Diodochet that its ruin was commenrated by the in-

road of the Hemmyes, and other barbarous tribes from Nubia and the Arabian desert. (W. B. D.)

THEBAE (Θηβαι, orig. Θῆβαι, Dor. Θῆβα. Eth. Θηβαῖοι, fem. Θηβαῖα, Thēbaioi, Thēbains, fem. Thēbai, the chief city in Boeotia, was situated in the southern plain of the country, which is divided from the northern by the ridge of Orchestus. Both these plains are surrounded by mountains, and contained for a long time two separate confederacies, of which Orchomenus in the north and Thebes in the south were the two leading cities.

I. HISTORY.

No city in Greece possessed such long continued celebrity as Thebes. Athens and Sparta, which were the centres of Grecian political life in the historical period, were poor in mythical renown; while Argos and Mycenae, whose mythical annals are full of glorious recollections, sank into com-
parative insignificance in historical times, and My-

cene indeed was blotted out of the history of Persian wars. But in the mythical ages Thebes shone pre-eminent, while in later times she always maintained her place as the third city of Greece; and after the battle of Leuctra was for a short period the ruling city. The most cele-

brated Grecian legends cluster round Thebes as their centre; and her two sieges, and the fortunes of her royal houses, were the favourite subjects of the tragic muse. It was the native city of the great seer Teiresias and of the great musician Amphion. It was the reputed birthplace of the two deities Dryas and Herules, whence Thebes is said by Sophocles to be "the only city where mortal women are the mothers of gods (ον δη μείναι τιτωνων απι δηναλ

ς, Soph. in fragm. ap. Dacier, § 17, ed. Müller; Mure, Tour in Greece, vol. i. p. 233.)

According to the generally received tradition, Thebes was founded by Cadmus, the leader of a Phoenician colony, who called the city Cadmeia (Καδμεία), a name which was afterwards confined to the citadel. In the Odyssey, Amphion and Zen-

thus, the two sons of Antiope by Zeus, are repre-

sented as the first founders of Thebes and the first
builders of its walls. (Od. xi. 262.) But the logographers placed Amphion and Zethus lower down in the series, as we shall presently see. The legends connected with the foundation of the city by Cadmus are related elsewhere. [Dict. of Biogr. and Myth. art. CADMUS.] The five Sparti, who were the only survivors of the warriors sprung from the dragon's teeth, were the reputed ancestors of the noblest families in Thebes, which bore the name of Sparti down to the latest times. It is probable that the name of their families gave origin to the fable of the sowing of the dragon's teeth. It appears certain that the original inhabitants of Thebes were called Cadmei (Καδμειοι, II. iv. 388, 391, v. 867, x. 288, Od. xi. 276) or Cadmeiones (Καδμειοινες, II. iv. 385, v. 804, xxiii. 680), and that the southern plain of Boeotia was originally called the Cadmeian land (Καδμειανος γη, Thuc. i. 12). The origin of these Cadmeians has given rise to much dispute among modern scholars. K. O. Müller considers Cadmus a god of the Tyrrhenian Pelasgians, and maintains that the Cadmeians are the same as the Tyrrhenian Pelasgians; Welch endeavour to prove that the Cadmeians were a Cretan colony; while other writers adhere to the old traditions that the Cadmeians were Phoenicians who introduced the use of letters into Greece. (Müller, Orchomenos, p. 111, seq., 2nd ed.; Thirlwall, Hist. of Greece, vol. i. p. 111.) It is useless, however, to enter into the discussion of a subject respecting which we possess no materials for arriving at a satisfactory conclusion. It is certain that the Greeks were indebted to the Phoenicians for their alphabet; but whether the Cadmeians were a Phoenician colony or some other race must be left uncertain.

But we must return to the legendary history of Thebes. Cadmus had one son, Polydorus, and four daughters, Io, Semele, Antoës, and Agave, all of whom are celebrated in the mythical annals. The tales respecting them are given in the Dict. de Biogr. and Myth., and it is only necessary to mention here that Io became the wife of Athamas and the mother of Melicertes; Semele was beloved by Zeus and became the mother of the god Dionysus; Antoës was the mother of the celebrated hunter Actæon, who was torn to pieces by the dogs of Artemis; and Agave was the mother of Pentheus, who, when Cadmus became old, succeeded him as king of Thebes, and whose miserable end in attempting to resist the worship of Dionysus forms the subject of the Bacchae of Euripides. After the death of Pentheus, Cadmus retired to the Illyrians, and his son Polydorus became king of Thebes. Polydorus is succeeded by his son Labdacus, who leaves at his death an infant son Laius. The throne is usurped by Lycur, whose brother Nycteus is the father of Antiope, who becomes by Zeus the mother of the twin sons, Amphion and Zethus. Nycteus having died, Antiope is exposed to the persecutions of her uncle Lycur and his cruel wife Clyene, till at length her two sons, Amphion and Zethus, revenge her wrongs and become kings of Thebes. They fortify the city; and Amphion, who had been taught by Hermes, possessed such exquisitely skill on the lyre, that the stones, obedient to his strains, moved of their own accord, and formed the wall ("movit Amphion lapsides caucando," Hor. Car. iii. 11). The remainder of the legend of Amphion and Zethus need not be related; and there can be no doubt, as Mr. Grote has remarked, that the whole story was originally unconnected with the Cadmean family, as it still stands in the Odyssey, and has been interwoven by the logographers into the series of the Cadmean myths. In order to reconcile the Homer's account of the building of the city by Amphion and Zethus with the usually received legend of its foundation by Cadmus, it was represented by later writers that, while Cadmus founded the Cadmeia, Amphion and Zethus built the lower city (την πόλιν την κάτω), and gave to the united city the name of Thebes. (Paus. iii. 5. §§ 2, 6.) After Amphion and Zethus, Laius became king of Thebes; and with him commences the memorable and disastrous history of Thebes. Laius is too well known to need repetition here. When Oedipus was expelled from Thebes, after discovering that he had murdered his father Laius and married his mother Jocasta, his two sons Eteocles and Polynices quarrelled for their father's throne. Their disputes led to the two sieges of Thebes by the Argive Aineas, two of the most memorable events in the legendary history of Greece. They formed the subject of the two epic poems, called the Thebiad and the Aineid, which are considered only inferior to the Iliad and the Odyssey. Polynices, having been driven out of Thebes by Eteocles, retires to Argos and obtains the aid of Aineas, the king of the city, to re-establish him in his rights. Polynices and Aineas are joined by five other heroes, making the confederacy known under the name of the "Seven against Thebes." The names of these seven chiefs were Aineas, Amphiaras, Capaneus, Hippomedon, Parthenopeaus, Tydeus, and Polynices; but there are discrepancies in the lists, as we shall notice more fully below; and Aeschylus (Sept. c. Theb. 461) in particular omits Aineas, and inserts Eteocles in his place. The Seven Chiefs advanced against Thebes, and each attacked one of the celebrated gates of the city. Polynices and Eteocles fell by each other's hands; and in the general engagement which followed the combat of the two brothers, the Argives were defeated, and all their chiefs slain, with the exception of Aineas, who was saved by the swiftness of his horse Amykos, the offspring of Poseidon. A few years afterwards the sons of the Seven Chiefs undertook an expedition against Thebes, to avenge their fathers' fate, hence called the war of the Epigoni or Descendants. This expedition was also led by Aineas, and consisted of Aegeus, son of Aineas, Thersander, son of Polynices, Aneas, son of Amphiaras, and Parthenopeaus, son of Amphiaras, Aineas, son of Tydeus, Theneus, son of Capaneus, and Perimedes, son of Parthenopeaus. The Epigoni gained a victory over the Cadmeians at the river Glaes, and drove them within their walls. Upon the advice of the seer Teiresias, the Cadmeians abandoned the city, and retired to the Illyrians under the guidance of Laomedon, son of Aineas. (Apollod. iii. 7. § 4; Herod. v. 57—61; Paus. ix. 5. § 13; Diod. iv. 65, 66.) The Epigoni thus became masters of Thebes, and placed Thersander, son of Polynices, on the throne. (For a full account of the legends of Thebes, see Grote, Hist. of Greece, vol. i. c. xiv.) According to the mythical chronology, the war of the Seven against Thebes took place 20 years before the Trojan expedition and 30 years before the capture of Troy; and the war of the Epigoni was placed 14 years after the first expedition against Thebes, and consequently only 4 years before the departure of the Greeks against Troy. (Clinton, F. H. vol. i. p. 140.)
THERAE BOEOTIAE.

There is another important event in the mythical times of Thebes, which was not interwoven with the series of the legends already related. This is the birth of Hercules at Thebes, and the important ser-

vices which rendered to his native city by him in his war against Orichemus. It was stated that the Thebans were compelled to pay tribute to Erginus, king of Orichemus; but that they were delivered from the tribute by Hercules, who marched against Orichemus, and greatly reduced its power (Paus. ix. 37. § 2; Strab. ix. p. 414; Dod. iv. 18.).

This legend has probably arisen from the historical fact, that Orichemus was at one time the most powerful city in Boeotia, and held even Thebes in sub-

jection.

Thebes is frequently mentioned in Homer, who speaks of its celebrated seven gates (H. iv. 406, 6th. xi. 263); but its name does not occur in the catalogue of the Greek cities which fought against Troy, as it was probably supposed not to have re-

covered from its recent devastation by the Epigoni. Later writers, however, related that Thersander, the son of Polynices, accompanied Acaimemmon to Troy, and was slain in Mycen by Telephus, before the com-

mencement of the siege; and that upon his death the Thebans chose Penelope as their leader, in conse-

quence of the tender age of Tisamenus, the son of Thersander. (Paus. ix. 5. §§ 14, 15.) In the Iliad (ii. 494) Penelope is mentioned as one of the leaders of the Boeotians, but is not otherwise con-

nected with Thebes.

According to the chronology of Thucydides, the Cadmeians continued in possession of Thebes till 60 years after the Trojan War, when they were driven out of their city and country by the Boeotians, an Aeolian tribe, who migrated from Thessaly. (Thuc. i. 13; Strab. ix. p. 401.) This seems to have been the genuine tradition; but as Homer gives the name of Boeotians to the inhabitants of the country called Boeotia in later times, Thucydides endeavours to reconcile the authority of the poet with the other tradition, by the supposition that a portion of the Aeolic Boeotians had settled in Boeotia pre-

viously, and that these were the Boeotians who sailed against Troy. According to other accounts, Thebes was taken by the Thracians and Pelasgians during the Trojan War, and its inhabitants driven into exile in Thessaly, whence they returned at a later period. (Strab. ix. p. 401; Dod. xix. 53.)

Pausanias gives us a list of the kings of Thebes, the successors of Tisamenus, till the kingly dignity was abolished and a republic established in its place (ix. 5. § 16). But, with the exception of one event, we know absolutely nothing of Theban history, till the dispute between Thebes and Plataea in the latter end of the sixth century B.C.

The event to which we allude is the legislation of Philelus, the Corinthian, who was encomiumed by Diocles, also a Corinthian, and the victor in the Olympic games, n. c. 728. Both Philelus and Diocles left their native city and settled at Thebes, where the former drew up a code of laws for the Thebans, of which one or two particulars are men-

tioned by Aristotle. (Pol. ii. 9. §§ 6, 7.) At the time when Thebes first appears in history, we find it under an oligarchical form of government, and the head of a political confederation of some twelve or fourteen Boeotian cities. The greater cities of Boeotia were members of this confederation, and the smaller towns were attached to one or other of these cities in a state of dependence. [BOEOTIA, p. 415.]

The affairs of the confederation were managed by certain magistrates or generals, called Boeotarchs, of whom there were eleven at the time of the battle of Delium (n. c. 422); they being elected by Thebes, and one appointed by each of the other members of the confederation (Thuc. iv. 91). But the real authority was vested in the hands of the Thebans, who used the power of the confederation with an almost exclusive view to Theban interests, and kept the other states in virtual subjection.

The first well-known event in Grecian history is the dispute, already mentioned, between Thebes and Plataea. The Plataeans, disconsolate with the supremacy of Thebes, withdrew from the Boeotian confederation, and surrendered their city to the Athenians. This led to a war between the Thebans and Athenians, in which the Thebans were defeated and compelled to cede to the Plataeans the territory S. of the Asopps, which was made the boundary between the two states. (Herod. vi. 108; Thuc. iii. 68.) The interference of Athens upon this occasion was bitterly resented by Thebes, and was the commencement of the long enmity between the two states, which exercised an important influence upon the course of Grecian history. This event is usually placed in B.C. 519, upon the authority of Thucydides (l.c.); but Mr. Grove brings forward strong reasons for believing that it must have taken place after the expulsion of Hippia from Athens in B.C. 510. (Hist. of Greece, vol. iv. p. 222.) The hatred which the Thebans felt against the Athenians was probably one of the reasons which induced them to desert the cause of Grecian liberty in the great struggle against the Persian power. But in the Peloponnesian War (n. c. 427) the Theban orator pleaded that their alliance with Persia was not the fault of the nation, but of a few individuals who then exercised despotic power. (Thuc. iii. 62.) At the battle of Plataea, however, the Thebans showed no such reluctance, but fought resolutely against the Athenians, who were posted opposite to them. (Herod. ix. 67.) Eleven days after the battle the victorious Greeks appeared before Thebes, and compelled the inhabitants to surrender their mediating leaders, who were immediately put to death, without any trial or other investigation. (Herod. ix. 87, 88.) Thebes had lost so much credit by the part she had taken in the Persian invasion, that she was unable to assert her former supremacy over the other Boeotian towns, which were ready to enter into alliance with Athens, and would doubtless have established their complete independence, had not Sparta supported the Thebans in maintaining their ascendancy in the Boeotian confederation, as the only means of securing the Boeotian cities as the allies of Sparta against Athens. With this view the Spartans assisted the Thebans in strengthening the fortifications of their city, and compelled the Boeotian cities by force of arms to acknowledge the supremacy of Thebes. (Dod. xi. 81; Justin, iii. 6.) In n. c. 437 the Athenians sent an army into Boeotia to oppose the Lacedaemonian forces in that country, but they were defeated by the latter near Tanagra. Sixty-two days after this battle (n. c. 456), when the Lacedaemonians had returned home, the Athenians, under the command of Myronides, invaded Boeotia a second time. This time they met with the most signal success. At the battle of Pydna the Lacedaemonians were defeated by the combined forces of the Thebans and Boeotians, and obtained in consequence possession of Thebes and of
the other Boeotian towns. A democratic form of government was established in the different cities, and the oligarchical leaders were driven into exile. (Thuc. i. 108; Diod. xi. 81.) This state of things lasted for ten years; the democracy established at Thebes (Herod. ii. 79; Pol. vi. 23; Plut. viii. § 6); and in n. c. 447 the various Boeotian exiles, combining their forces, made themselves masters of Orchomenus, Chaeroneia, and some other places. The Athenians sent an army into Boeotia under the command of Tolmides; but this general was slain in battle, together with many of his men, while a still larger number were taken prisoners. To recover these prisoners, the Athenians agreed to relinquish their power over Thebes and the other Boeotian cities. The democratical governments were overthrown; the exiles were restored; and Thebes again became the bitter enemy of Athens. (Thuc. i. 113, iii. 62; Diod. xii. 6.) The Thebans were indeed more anti-Athenian than were the Spartans themselves, and were the first to commence the Peloponnesian War by their attempt to surprise Plataea in the night, b.c. 431. The history of this attempt, and of the subsequent siege and capture of the city, belongs to the history of Plataea. [PLATAEA.] Throughout the Peloponnesian War the Thebans continued the active and bitter enemies of the Athenians; and upon its close after the battle of Aegospotami they joined the Corinthians in urging the Lacedaemonians to destroy Athens, and sell its population into slavery. (Xen. Hell. ii. 2. § 19.) But soon after this event the feelings of the Thebans towards Athens became materially changed in consequence of their jealousy of Sparta, who had refused the allies all participation in Sparta, who was the war, and who now openly aspire to the supremacy of Greece. (Plut. Lyg. 27; Justin, vi. 10.) They consequently viewed with hostility the Thirty Tyrants at Athens as the supporters of the Spartan power, and gave a friendly welcome to the Athenian exiles. It was from Thebes that Thrasybulus and the other exiles started upon their enterprise of seizing the Pelopaeans; and they were supported upon this occasion by Isaeus and other Thebans, citizens. (Xen. Hell. ii. 4. § 2.) So important was the assistance rendered by the Thebans on this occasion that Thrasybulus, after his success, showed his gratitude by dedicating in the temple of Hercules colossal statues of this god and Athena. (Paus. ix. 11. § 6.)

The hostile feelings of Thebes towards Sparta continued to increase, and soon produced the most important results. When Agis was crossing over into Asia in b.c. 397, in order to carry on war against the Persians, the Thebans refused to take any part in the expedition, and they rudely interrupted Agis when he was in the act of offering sacrifices at Atlas, in imitation of Agamemnon; an insult which the Spartan king never forgave. (Xen. Hell. iii. 5. § 5; Plut. Ages. 6; Paus. iii. 9. §§ 3—5.) During the absence of Agis in Asia, Tithraustes, the satrap of Asia Minor, sent an envoy to Greece to distribute large sums of money among the leading men in the Greek cities, in order to persuade them to make war against Sparta. But before a coalition could be formed for this purpose, a separate war broke out between Thebes and Sparta, called by Diodorus (xiv. 81) the Boeotian war. A quarrel having arisen between the Opuntian Locrians and the Phocians respecting a strip of border land, the Thebans espoused the cause of the former and invaded Phocias. Thereupon the Phocians invoked the aid of the Lacedaemonians, who were delighted to have an opportunity of avenging the affronts they had received from the Thebans. (Xen. Hell. iii. 5. §§ 3—5; Paus. iii. 9. § 9.) The Lacedaemonians, with preparations to invade Boeotia, Lysander, who had been forewarned that during the war, was to lay siege to Haliartus, under the walls of which town Pausanias was to join him on a given day with the united Lacedaemonian and Peloponnesian forces. Thus menaced, the Thebans applied for assistance to their ancient enemies, the Athenians, who readily responded to their appeal, though their city was still undefended by walls, and they had neither to resist the maritime power of Sparta. (Xen. Hell. iii. 5. § 16; Dem. de Cor. p. 278.) Orchomenus, however, seized the opportunity to revolt from Thebes, and joined Lysander in his attack upon Haliartus. (Xen. Hell. iii. 5. § 17; Plut. Lyg. 28.) The death of Lysander under the walls of Haliartus, which was followed by the retreat of Pausanias from Boeotia, emboldened the enemies of Sparta; and not only Athens, but Corinth, Argos, and some of the other Grecian states joined Thebes in a league against Sparta. In the following year (n. c. 394) the war was transferred to the territory of Corinth; and so powerful were the confederates that the Lacedaemonians recalled Agisians from Asia. In the month of August Agisians reached Boeotia on his homeward march, and found the confederate army drawn up in the plain of Coronea to oppose him. The right wing and centre of his army were victorious, but the Thebans completely defeated the Orchenmarians, who turned the battle; the latter of which the war was about to begin, in order to regain the rest of their army, which had retreated to Mount Helicon. Agisians advanced to meet them; and the conflict which ensued was one of the most terrible that had yet taken place in Grecian warfare. The Thebans at length succeeded in forcing their way through, but not without great loss. This was the first time that the Thebans had fought a pitched battle with the Spartans; and the valor which they showed on this occasion was a prelude to the victories which were soon to overthrow the Spartan Supremacy in Greece. (Xen. Hell. iv. 3. §§ 15—21.)

We have dwelt upon these events somewhat at length in order to explain the rise of the Theban power; but the subsequent history must be related more briefly. After the battle of Coronea the course of events appeared at first to deprive Thebes of the ascendency she had lately acquired. The peace of Antalcidas (n. c. 387), which was concluded under the influence of Sparta, guaranteed the independence of all the Grecian cities; and though the Thebans at first claimed to take the oath, not in their own behalf alone, but for the Boeotian confederacy in general, they were compelled by their enemy Agisians to swear to the treaty for their own city alone, since otherwise they would have had to contend single-handed with the whole power of Sparta and her allies. (Xen. Hell. v. 1. §§ 32, 33.) By this oath the Thebans virtually renounced their supremacy over the Boeotian cities; and Agisians hastened to exert all the Spartan power for the purpose of weakening Thebes. Not only was the independence of the Boeotian cities proclaimed, and a legal oligarchy organised in each city hostile to Thebes and favourable to Sparta, but Lacedaemonian garrisons were
THEBAE BOEOTIAE.

stationed in Orchemonens and The-pisae for the purpose of overawing Boeotia and the city of Platea, was built to serve as an outpost of the Spartan power. (Paus. ix. 1. § 4.) A more direct blow was aimed at the independence of Thebes in n. c. 382 by the seizure of the Cadmeia, the citadel of the city, by the Spartan commander, Phoebidas, assisted by Leontiades and a party in Thebes favorable to Sparta. Though Phoebidas appears to have acted under secret orders from the Ephors (Diod. xvi. 20; Plat. Agr. i. 13), the Peloponnesians, having thus been excited throughout Greece by this treachery act in time of peace, that the Ephors found it necessary to disavow Phoebidas and to remove him from his command; but they took care to reap the fruits of his crime by retaining their garrison in the Cadmeia. (Xen. Hell. v. 2. § 25.) Many of the leading citizens at Thebes took refuge at Athens, and were received with the same kindness which the Athenian exiles experienced at Thebes after the close of the Peloponnesian War. Thebes remained in the hands of the Spartan party for three years; but in n. c. 379 the Spartan garrison was expelled from the Cadmeia, and the party of Leontiades overthrown by Pelopidas and the other exiles. The history of these events is too well known to be repeated here. In the following year (n. c. 378) Thebes formed an alliance with Athens, and with the assistance of this state resisted with success the attempts of the Leontiadians to reduce them to submission; but the continued increase of the power of the Thebans, and their destruction of the city of Plataea [PLATAEA] provoked the jealousy of the Athenians, and finally induced them to conclude a treaty of peace with Sparta, n. c. 371. This treaty, usually called the peace of Callias from the name of the leading Athenian negotiator, included all the parties in the late war with the exception of the Thebans, who were thus left to contend single-handed with the might of Sparta. It was universally believed that Thebes was doomed to destruction; but only twenty days after the signing of the treaty all Greece was astounded at the news that a Macedonian army had been utterly defeated, and their king Cleomenes slain, by the Thebans, under the command of Epaminondas, upon the fatal field of Leuctra (B.C. 371). This battle not only destroyed the prestige of Sparta and gave Thebes the ascendancy of Greece; but it also destroyed the power of the other states of the league, over whom she had exercised dominion for centuries, and led to the establishment of two new political powers in the Peloponnesus, which threatened her own independence. These were the Arcadian confederation and the restoration of the state of Messenia, both the work of Epaminondas, who conducted four expeditions into Peloponnesus, and elicted the councils of Thebes for the next 10 years. It was to the abilities and genius of this extraordinary man that Thebes owed her position at the head of the Greek states; and upon his death, at the battle of Mantinea (n. c. 362), she lost the pre-eminence she had enjoyed since the battle of Leuctra. During their supremacy in Greece, the Thebans were of course undisputed masters of Boeotia, and they availed themselves of their power to wreak their vengeance upon Orchomenos and Thebes, the two towns which had been the most active in the injury of their authority. They in the north and the other in the south of Boeotia. The Orchomenians had in n. c. 395 openly joined the Spartans and fought on their side; and the Thebans had withdrawn from the Theban army just before the battle of Leuctra, when Epaminondas gave permission to any Boeotians to retire who were opposed to the Thebans. (Paus. ix. 13. § 8.) The Thebans were expelled from their city and Boeotia soon after the battle of Leuctra [THESPISAI]; and Orchemonens in n. c. 368 was burnt to the ground by the Thebans; the male inhabitants were put to the sword, and all the women and children sold into slavery. (OCHOMENUS.)

This colony which Athens had felt towards Thebes before the peace of Callias had been greatly increased by her subsequent victories; and the two states appear henceforward in their old condition of hostility till they were persuaded by Demosthenes to unite their arms for the purpose of resisting Philip of Macedon. After the battle of Mantinea their first open war was for the possession of Euboea. After the battle of Leuctra this island had passed under the supremacy of Thebes; but, in n. c. 358, discontent having arisen against Thebes in several of the cities of Euboea, the Thebans sent a powerful force into the island. The discontented cities applied for aid to Athens, which was readily granted, and the Thebans were expelled from Euboea. (Diod. xvi. 7.: Dem. de Cherono, p. 108, de Cor, p. 259, c. Ctesiph. p. 397.) Shortly afterwards the Thebans commenced the war against the Phocians, usually known as the Sacred War, and in which almost all the leading states of Greece were eventually involved. Both Athens and Sparta supported the Phocians, as a counterpoise to Thebes, though they did not render them much effectual assistance. This war terminated, as is well known, by the intervention of Philip, who destroyed the Phocian towns, and restored to Boeotia Orchemonens and the other towns which the Phocians had taken away from them, n. c. 346. The Thebans were still the allies of Philip, when the latter seized Elateia in Phocis towards the close of n. c. 339, as preparatory to a march through Boeotia against Athens. The old feeling of ill-will between Thebes and Athens still continued; Philip calculated upon the good wishes, if not the active co-operation, of the Thebans against their old enemies; and probably never dreamt of a confederation between the two states as within the range of probability. This union, however, was brought about by the eloquence of Demosthenes, who was sent as ambassador to Thebes, and who persuaded the Thebans to form an alliance with the Athenians for the purpose of resisting the ambitious schemes of Philip. In the following year (n. c. 338) Philip defeated the combined forces of Thebes and Athens at the battle of Chaeroneia, which crushed the liberties of Greece, and made it in reality a province of the Macedonian monarchy. On this fatal field the Thebans maintained the reputation they had won in their battles with the Spartans; and their Sacred Band was cut to pieces in their ranks. The battle was followed by the surrender of Thebes, which Philip treated with great severity. Many of the leading citizens were either banished or put to death; a Macedonian garrison was stationed in the Cadmeia; and the government of the city was placed in the hands of 300 citizens, the partisans of Philip. The Thebans were also deprived of their sovereignty over the Boeotian towns, and Athens and Platea were restored, and again filled with a population hostile to Thebes. (Diodor. xvi. 87; Justin, ix. 4: Paus. iv. 27. § 10, ix. 1. § 8.) In the year after Philip's death (n. c. 335) the Theban exiles got possession of the city,
besieged the Macedonian garrison in the Cadmeia, and invited the other Greek states to declare their independence. But the rapidity of Alexander’s movements disconcerted all their plans. He appeared in Orchomenus to Boeotia before any intelligence had arrived of his quitting the north. He was willing to allow the Thebans an opportunity for repentance; but as his proposals of peace were rejected, he directed a general assault upon the city. The Theban troops outside the gates were driven back, and the Macedonians entered the town along with them. A dreadful carnage ensued; 6000 Thebans are said to have been slain, and 3000 taken prisoners. The doom of the conquered city was referred to the Greek allies in his army, Orchomenians, Plataeans, Phocians, and other inveterate enemies of Thebes. Their decision must have been known beforehand. They decreed that Thebes should be razed to the ground, with the exception of the Cadmeia, which was to be held by a Macedonian garrison; that the territory of the city should be divided among the allies; and that all the inhabitants, men, women, and children should be sold as slaves. This sentence was carried into execution by Alexander, who levelled the city to the ground, with the exception of the house of Pindar (Arrian, ii. 8. 9; Diodor. xvii. 12—14; Justin, xi. 4.) Thebes was thus blotted out of the map of Greece, and remained without inhabitants for the next 20 years. In n. c. 315, Cassander undertook the restoration of the city. He united the Theban exiles and their descendants from all parts of Greece, and was zealously assisted by the Athenians and other Greek states in the work of restoration. The new city occupied the same area as the one destroyed by Alexander; and the Cadmeia was held by a garrison of Cassander. (Diodor. xix. 52—54, 78; Paus. i. 7. § 4.) Thebes was twice taken by Demetrius, first in n. c. 293, and a second time in 290, but on each occasion he used his victory with moderation. (Plut. Demetr. 39, 40; Dod. xxii. p. 491, ed. Wess.)

Dicaearchus, who visited Thebes not long after its restoration by Cassander, has given a very interesting account of the city. "Thebes," he says (§ 12, ed. Müller), "is situated in the centre of Boeotia, and is about 70 stadia in circumference; its site is level, its shape circular, and its appearance gloomy. The city is ancient, but it has been lately rebuilt, having been three times destroyed, as history relates," on account of the insidious and haughtiness of its inhabitants. It is well adapted for rearing horses since it is plentifully provided with water, and abounds in green pastures and hills; it contains also better gardens than any other city in Greece. Two rivers flow through the town, and irrigate all the subjacent plain. There is also a subterraneous stream issuing from the Cadmeia, through pipes, said to be the work of Cadmus. Thebes is a most agreeable residence in the summer, in consequence of the abundance and coolness of the water, its large gardens, its agreeable breezes, its verdant appearance, and the quantity of summer and autumnal fruits. In the winter, however, it is a most disagreeable residence, from being destitute of fuel, and constantly exposed to floods and winds. It is then often covered with snow and very muddy." Although Dicaearchus,

in this passage gives to Thebes a circumference of 70 stadia, he assigns in his verses (Stat. Græc. 93) a much smaller extent to it, namely 43 stadia. The latter number is the more probable, and, being in metre, is more likely to be allowable; but if the number in prose is correct, it probably includes the suburbs and gardens outside the city walls. Dicaearchus also gives an account of the character of the inhabitants, which is too long to be extracted. He represents them as noble-minded and sanguine, but insolent and proud, and always ready to settle their disputes by fighting rather than by the ordinary course of justice.

Thebes now had a full share in the latter calamities of Greece. After the fall of Corinth, n. c. 146, Mummius is said to have destroyed Thebes (Liv. Epit. 52), by which we are probably to understand the walls of the city. In consequence of its having sided with Mithridates in the war against the Romans, Sulla deprived it of half its territory, which he dedicated to the gods, in order to make compensation for his having plundered the temples at Olympia, Epidaurus, and Delphi. Although the Romans afterwards restored the land to the Thebans, they never recovered from this blow (Paus. ix. 7. § 5-6); and so low was it reduced in the time of Augustus and Tiberius that Strabo says that it was little more than a village (ix. p. 403). In the time of the Antonines, Pausanias found the Cadmeia alone inhabited, and the lower part of the town destroyed, with the exception of the temples (ix. 7. § 6). In the decline of the Roman Empire, Thebes became the seat of a considerable population, probably in consequence of its inland situation, which afforded its inhabitants greater security than the maritime towns from hostile attacks. In the eleventh and twelfth centuries Thebes was one of the most flourishing cities in Greece, and was celebrated for its manufactures of silk. In a. d. 1040 the Thebans took the field to oppose the Bulgarian invaders of Greece, but were defeated with great loss. (Cedren, p. 747, ed. Paris., p. 529, ed. Bonn.) In a. d. 1146 the city was plundered by the Normans of Sicily, who carried off a large amount of plunder (Nicetas, p. 50, ed. Paris., p. 95, ed. Bonn.) Benjamin of Tudela, who visited Thebes about 20 years later, speaks of it as still a large city, possessing 2000 Jewish inhabitants, who were very skilful manufacturers of silk and purple cloth (i. 47, ed. Asher; Friehay, Byzantine Empire, vol. i. p. 493, vol. ii. p. 199). The silks of Thebes continued to be esteemed even at a later period, and were worn by the emperors of Constantinople. (Nicetas, p. 297, ed. Paris., p. 600, ed. Bonn.) They were, however, gradually supplanted by those of Sicily and Italy; and the loss of the silk trade was followed by the rapid decline of Thebes. Under the Turks the city was again reduced, as in the time of Pausanias, to the site of the Cadmea.

11. Topography.

Thebes stood on one of the hills of Mount Teumessos, which divide southern Boeotia into two distinct parts, the northern being the plain of Thebes and the southern the valley of the Asopus. The Greeks, in founding a city, took care to select a spot where there was an abundant supply of water, and a hill naturally defensible, which might be easily converted into an acropolis. They generally preferred a position which would command the adjacent plain, and which was neither immediately upon the coast nor
yet at a great distance from it. But as Boeotia lies between two seas, the founders of Thebes chose a spot in the midst of both; where water was very plentiful, and where the nature of the ground was admirably adapted for defence. The hill, upon which the town stands, rises about 150 feet above the plain, and lies about 2 miles northward of the highest part of the ridge. It is bounded on the east and west by two small rivers, distant from each other about 6 or 7 stadia, and which run in each deep ravine as to form a natural defence on either side of the city. These rivers, which flow a little south of the city, and flow northward into the plain of Thebes, are the celebrated streams of Ismenus and Dirce. Between them flows a smaller stream, which divided the city into two parts, the western division containing the Cadmeia*, and the southern the hill Ismenus and the Amphion. This middle torrent is called Chopus by Leake, but more correctly Strophius (Callim. Hymn. in Del. 76) by Forchhammer. The Chopus is a torrent flowing from the town Chopia, and contributing to form the Ismenus, whence it is correctly described by the Scholastus Nicander as the same as the Ismenus. (Strab. i. p. 404; Nicand. Thes. 889, with Schol.) The three streams of Ismenus, Dirce, and Strophius unite in the plain below the city, to which Callimachus (τ. c.) appears to allude:—

Δέκα τε Στροφίς τε μελαμφυρόδος ἔχουσιν Ἰσμενοῦ χίνα πατρός.

The middle torrent is rarely mentioned by the ancient writers; and the Ismenus and Dirce are the streams alluded to when Thebes is called Ἐντότασας πώλας. (Eurip. Suppl. 622; comp. Phoen. 825, Iph. in Taur. 5, Hec. 572.) Both the Ismenus and Dirce, though so celebrated in antiquity, are nothing but torrents, which are only full of water in the. winter after heavy rains. The Ismenus is the eastern stream, now called Λί Ισμαί, which rises from a clear and copious fountain, where the small church of St. John stands, from which the river derives its name. This fountain was called in antiquity Melia, who was represented as the mother of Ismenus and Teneus, the hero of the plain which the Ismenus inundates. It was sacred to Ares, who was said to have stationed a dragon to guard it. (Callimach. Πνευμ. in Del. 80; Spanheim, ad loc.; Pind. Pyth. xi. 6; Paus. ix. 10, § 5; Forchhammer, Hellenica, p. 113.) The Dirce is the western stream, now called Patl kotia, which rises from several fountains, and not from a single one, like the Ismenus. A considerable quantity of the water of the Platkotia is now diverted to supply the fountains of the town, and it is represented as the parent of the Theban streams; and it appears to have been so regarded in antiquity likewise, judging from the epithets bestowed upon it by the poets. (Ἀγαμ. ἱδρυ, Pind. Ἰσμ. vi. 109, καλλιφόρας, Ἰσμ., viii. 43; Ἱηαί δικαιώσεις εὐφράγεται παλαιότατοι, Aesch. Sept. c. Théb. 307; καλλιφόρας, Eurip. Phoen. 647; Δέκα τε Στροφίς πάνω Ισμενική, Hec. Furt. 578.)

Though the position of Thebes and of its celebrated streams is certain, almost every point connected with its topography is more or less doubtful. In the other cities of Greece, which have been inhabited continuously, most of the ancient buildings have disappeared; but nowhere has this taken place more completely than at Thebes. Not a single trace of an ancient building remains; and with the exception of a few scattered remains of architecture and sculpture, and some fragments of the ancient walls, there is nothing but the site to indicate where the ancient city stood. In the absence of all ancient monuments, there must necessarily be great uncertainty; and the three writers who have investigated the subject upon the spot, differ so widely, that Leake places the ancient city to the south of the Cadmeia, and Ulrici to the north of it, while Forchhammer supposes both the western heights between the Strophia and the Dirce to have been in a certain sense the Cadmeia, and the lower city to have stood eastward, between the Strophia and the Ismenus. In the great difficulty of arriving at any independent judgment upon the subject without a personal inspection of the site, we have adopted the hypothesis of Forchhammer, which seems consistent with the statements of the ancient writers.

The most interesting point in Theban topography is the position of the seven celebrated Theban gates. They are alluded to by Homer (Ὀθηνις ἔδος ἐπ' ἄτομοι, Od. xi. 263) and Heiiai (ἰππάμων Ὁθηνις, Op. 161); and their names are given by seven different authors, whose statements will be more easily compared by consulting the following table. The numeral represents the order in which the gates are mentioned by each writer. The first line gives the names of the gates, the second the names of the Argive chiefs, the third the emblems upon their shields, and the fourth the names of the Theban chiefs.

Nunnus designates five of the gates by the names of the gods and the planets, and to the other two, to which he gives the names of Electrae and Oncae, he also adds their position. Hygini calls the gates by the names of the daughters of Amphion; and that of Ogygia alone agrees with those in the other writers. But, dismissing the statements of Nunnus and Hygini, whose authority is of no value upon such a question, we find that the remaining five writers agree as to the names of all the seven gates, with two or three exceptions, which will be pointed out presently. The position of three of the gates is quite clear from the description of Pausanias alone. These are the Electiae, Proeitides, and Neitae. Pausanias says that Electaea is the gate by which a traveller from Platea enters Thebes (ix. 8, § 6); that there is a hill, on the right hand of the gate, sacred to Apollo, called the Isimene, since the river Ismenus runs in this direction (ix. 10, § 2); and that on the left hand of the gate are the ruins of a house, where it was said that Amphitryon lived, which is followed by an account of other ancient monuments on the Cadmeia (ix. 11, § 1). Hence it is evident that the gate Electaea was in the south of the city, between the hills Ismenus and Cadmeia. The gate Proeitides was on the north-eastern side of the city, since it led to Chalcis (ix. 18, § 5). The gate Neitae was on the north-western side of the city, since it led to Orchetus and Delphi; and the river which Pausanias crossed, could have been no other than the Dirce (ix. 23, §§ 1, 3, ix. 26, § 5). The names of these three gates are the same in all the five writers; the manuscripts of Apollodorus have the corrupt word Οὐσίβρατος, which has been supplied by the editors in Proeitides, instead of Νήσαρα, which was the reading suggested by Porson (ad Eurip. Phoen. 1150), and adopted by Valckenaer. (See Unger, Thebana Paradoxa, vol. i. p. 313.)
### Table of the Eight Gates of Athens According to Seven Writers

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### Notes
- Of the other four gates, the Memphians also claim, and the statement of Heyson is the same in all the writers. Of the remaining, according to the other writers (G. Heyson, A. Myn., C. Ch.), the names are the same in all the writers. Of the remaining, according to the other writers (G. Heyson, A. Myn., C. Ch.), the names are the same in all the writers. Of the remaining, according to the other writers (G. Heyson, A. Myn., C. Ch.), the names are the same in all the writers. Of the remaining, according to the other writers (G. Heyson, A. Myn., C. Ch.), the names are the same in all the writers.
eastern side of the city, the gate Homoloides must have been on the southern side, as the Proctides lay towards the east. But this is mere conjecture; and Leake supposes, with quite as much probability, that the Homoloides was on the north-western side of the city, since the Thebans would re-enter the city in that direction on their return from Homole.

The divisions of the city, and its monuments, of which Pausanias has given a full description, must be treated more briefly. The city, as already remarked, was divided into two parts by the torrent Strophia, of which the western half between the Strophia and the Dirce was the Cadmeia, while the eastern half between the Strophia and the Ismenus

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1. Temple of the Ismenian Apollo.
2. Mela, the fountain of the Ismenus.
3. Athena Onca.
5. Theatre and Temple of Dionysus.
7. Fountain of St. Theodore.
8. Syma Antigoneae.
A.A. Road to Plataea.
B.B. Road to Leuctra.
C.C. Road to Tanagra.
D.D. Road to Chalcis.
E.E. Road to Arraeophulm.
F.F. Road to Theopae.

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PLAN OF THEBES FROM FORCHHAMMER.
was the lower city (ιἱ κατω πόλις), said to have been divided by Amphion and Zethus. (Paus. ix. 5. §§ 2, 6.) The acropolis was again divided by a slight depression near the fountain of Dirce and the Cre- 
san gate into two hills, of which the larger and the 
higher one to the south was the acropolis proper, and was called the Cadmeia κατ’ ἑξοχήν, 
while the northern hill formed the agora of the 
acropolis (τίς ἀκρωτήτως ἁγόρα, Paus. ix. 12. 
§ 3). The eastern half of the city was also divided 
between the Strophia and the Ismenus into two parts, 
of which the southern consisted of the hill Ismenus, 
and the northern of several smaller eminences known 
under the general name of Amphion. (Ἀμφιόων, 
Arrian, Amb. i. 8.) Aeschylus describes the tomb of 
Amphion as standing near the northern gate. 
(Βορβάυαι πολαί τούμων κατ’ αὐτὸν Διογένους Ἀμφίωνος, Sept. c. Theb. 528.) Hence Thebes 
consisted of four parts, two belonging to the acropolis, 
and to the other city, the former being the acropolis 
proper and the agora of the acropolis, and 
the latter being the hill Ismenus and the Amphion. 
Pausanias, leaving Potniae, entered Thebes on the 
south by the gate Electae, before which he noticed 
the Polyantrium, or tomb of the Thebans who fell 
fighting against Alexander. (Paus. ix. 8. §§ 4, 7, 
ix. 10. § 1.) The explanation of Forchhammer that 
Alexander laid siege to the city on the south, and 
that he did not return from the gate Electae to the 
Proetidae, as Leake supposes, seems the most 
probable. Accordingly the double lines of cir-
cumvalation, which the Thebans erected against the 
Macedonian garrison in the Cadmeia, must have 
been to the south of the city around the chief gates 
of the Cadmeia. (See Arrian, i. 7. § 8.) Upon enter-
ing the city through the gate Electae, Pausanias 
notices the hill Ismenius sacred to Apollo, named 
from the river Ismenus flowing by it (ix. 10. § 2). 
Upon the hill was a temple of Apollo, containing 
several monuments enumerated by Pausanias. This 
temple is likewise mentioned by Pindar and Herod-
atus, both of whom speak of the tripods situated in 
its treasury. (Pind. Pyth. xi. 7. seq.; Herod. v. 59.) 
Above the Ismenium, Pausanias noticed the fountain 
of the Ismenus, sacred to Are, and guarded by a 
dragon, the name of which fountain was Melia, as 
we have already seen (ix. 10. § 5). 
Next Pausanias, beginning again from the gate 
Electae, turns to the left and enters the Cadmeia 
(ix. ii. § 1, seq.). He does not mention the acro-
polis by name, but it is evident from the list of the 
monuments which he gives that he was in the Cad-
meia. He enumerates the house of Amphitryon, 
containing the bedchamber of Alcmene, said to have 
been the work of Trophonius and Agamedes; a mo-
ument of the children of Hercules by Megara; the 
stone called Sophroniter: the temple of Hercules 
(Ὑπακείων, Arrian, Amb. i. 8); and, near it, a 
Gymnasion and stadium, both bearing the name of 
this God; and above the Sophroniter an altar of 
Apollo Speleus. 
Pausanias next came to the depression between the 
acropolis and the agora of the Cadmeia, where he 
noticed an altar and statue of Athena, bearing the 
Phoenician surname of Onqa (Οψα), or Onqa 
(Οὔσα) according to other authorities, and said to 
have been dedicated by Cadmea (ix. 12. § 2). We 
know from Aeschylus that there was originally a 
temple of Athena Onqa in this locality, which stood 
outside the city on one of the gates, whence this 
goddess was called ἄγχυτητθ. Some derived the 
name from a village named Onqa or Onca. (Aesch. 
Sept. c. Theb. 163, 487, 501, with schol.; Schol. in 
Eurip. Phoen. 1069; Steph. Byz. s. v. Olympis; 
Hesych. s. v. Ωὔσα; Schol. ad Pind. Ol. ii. 39, 
48; Tezze, ad Lycophr. 1225; Phavorinus, s. v. 
Οὔσα.) Sophocles also speaks of two temples of 
Athena at Thebes (πρὸς Παλλάδας Ὕλησις φαίνει, 
Oed. Tyr. 20) in which, in one of which, according to 
the Scholast, she was surnamed Onqa, and in the 
other Ismenia. In the valley between the two hills, 
there are still the remains of an aqueduct, partly 
under and partly above ground, to which Deussen 
refers (Πέρσης καὶ Καλλικρητῆς Ἀτείνια 
καὶ πολυνήμων ἄγαλμα, l. c.) 
In the agora of the Cadmeia the house of Cadmus 
is said to have stood; and in this place were shown 
ruins of the bedchamber of Harmonia and Semele; 
statues of Dionysus, of Pronyes, the celebrated 
musician, and of Epaminondas; a temple of 
Ammon; the place where Teiresias observed the flight 
of birds; a temple of Fortune; three wooden statues 
of Aphrodite, with the surnames of Urania, Pausin-
na, and Aepistroph; and a temple of Demeter 
Thesmophoros. (Paus. ix. 12. §§ 3-5, ix. 16. 
§§ 1-5.) 
Crossing the torrent Strophia, Pausanias saw near 
the gate Proetidae the theatre with the temple of 
Dionysus (ix. 16. § 6). In this part of the city, to 
which Forchhammer gives the name of Amphion, 
the following monuments are mentioned by Pausan-
ias (ix. 16. § 7, ix. 17. §§ 1-4): ruins of the 
temple of Lycus and a monument of Semele; mo-
ments of the children of Amphion; a temple of Ar-
temis Eucleia, and, near it, statues of Apollo Boc-
domnus and of Hermes Agoraenus; the funeral pie 
(ποιγόν) of the children of Amphion, distant half 
a stadium from their tombs; two statues of Athena 
Zeodera; and the monument of Zethus and Amphion, 
being a mound of earth. As the lower city was de-
serted in the time of Pausanias, he does not mention 
the agora; but there is no doubt that it contained 
one, if not more, since Sophocles speaks of several 
agoras (Oed. Tyr. 29). 
Outside the gate Proetidae, on the road to Chal-
cis, Pausanias names the monuments of Melanippus, 
Tydeus, and the sons of Oeidipus, and 15 stadia 
beyond the latter the monument of Teiresias. Pausa-
nias also mentions a tomb of Hector and one of As-
phiocides, at the fountain Oediopolea, which is perhaps 
the modern fountain of St. Theodore. On the same 
road was the village Teinemius. (Paus. ix. 15. 
ix. 19. § 1.) After describing the road to Chalics, 
Pausanias returns to the gate Proetidae, outside 
which, towards the X, was the gymnasion of Iolaus, 
a stadium, the heroon of Iolaus, and, beyond the 
stadion, the hippodrome, containing the monument 
of Pindar (ix. 23. §§ 1, 2). Pausanias then comes to 
the road leading from the Ogyian or Northern 
gate, to Areopagum, after which he re-
turns to the city, and enumerates the objects outside 
the gate Neois. Here, between the gate and the 
river Dirce, were the tomb of Menecles, the son of 
Creon, and a monument marking the spot where the 
two sons of Oeidipus slew each other. The whole 
of this locality was called the Syrma (Σύρμα) of 
Amphi-
cone, because, being unable to carry the dead body 
of her brother Polyneices, she dragged it to the 
fune-
ral pile of Exeleus. On the opposite side of the 
Dirce were the ruins of the house of Pindar, and a 
temple of Dinymene (ix. 25. §§ 1, 2). Pausanias 
then appears to have returned to the gate Neois and
followed the road which ran from this gate to Onchætus. He first mentions a temple of Themis, then temples of the Fates and of Zeus Agoræus, and, a little further, a statue of Hercules, named Rhinocélosus, because he here cut off the noses of the heralds. Twenty-five stadia beyond was the grove of Demeter Caberia and Persphone, and 7 stadia further a temple of the Cabeiri, to the

centre of the city, looking towards the sea. (Leake, *Northern Greece*, vol. iv. p. 358.)

**THEBAI.** [THEBAE ΑΞΕΥΠΤΩΝ.]

*THEBE (*Θήβη*), a famous ancient town in Arcadia, at the southern foot of Mount Pæius, which is often mentioned by Homer as governed by Agamemnon, the father of Andromache (*II. l. 366, vi. 357, xxxii. 470*). The town is said to have been destroyed during the Trojan War by Achilles (*II. ii. 691; Strab. xii. pp. 584, 585, 612, foll.*) It must have been restored after its first destruction, but it was decayed in the time of Strabo, and when Titinius (v. 32) wrote it had entirely disappeared. The belief of some of the ancient grammarians (Erym. M. s. v.; Didym. *ad Hom. H. l. 386; Diam. ed Heidet. Scut. 49; and Eustath. ad *Hom. H.* ii. 691) that Thebes was only another name for Adriamytum, is contradicted by the most express testimony of the best writers. Xenophon (*Anab.* viii. 8, § 7) places it between Antandra and Adriamytum, and Strabo, perhaps more correctly, between Adriamytum and Carina, about 80 stadia to the north-east of the former. (Comp. Pomp. Mela, i. 18; Steph. B. s. r.) Although this town par excellence at an early period, its name remained celebrated throughout antiquity, being attached to the neighbouring plain (Οἰνὸνα πεδίου, Campus Thebanus), which was famed for its fertility, and was often ravaged and plundered by the different armies, whom the events of war brought into this part of Asia. (Herod. vii. 42; Xenoph. l. c.; Strab. xii. p. 588; Liv. xxxvii. 19.) Stephanus B. (s. e. v.) mentions another town of this name as belonging to the territory of Milletos in Asia Minor. [L. S.]

**THECHES (Θηχης), one of the highest points of Mount Paryndes in Pontus, south-east of Trapanes, on the borders of the country inhabited by the Mærones. From it the Ten Thousand Greeks under Xenophon for the first time descried the distant Euxine. (*Xenoph. Anab.* iv. 7, § 21.) Diodorus Siculus (xiv. 29) calls the mountain Χάνων ἔρημος; but it still bears its ancient name *Thekich*. (Ritter, *Erdbau der., ii. p. 768.*) [L. S.]

**THECOA.** [ΤΕΚΟΑ.]

**THEGANUSA.** [ΜΗΣΕΝΙΑ, p. 342, b.]

**THEISOA (ΘΗΙΟΘΗ: Eθ. ΘΗΙΟΘΟΥ).** 1. A town of Arcadia, in the district Cynuria or Parrhasia, on the northern slope of Mt. Lycaeus, called after the nymph Thiasa, one of the nurses of Zeus. Its inhabitants were removed to Megalopolis upon the foundation of the latter city. Leake places it at the castle of *St. Ulens* above Lavrata. Ross discovered some ancient remains N. of Andritsaina, which he conjectures may be those of Theiosa. (Paus. viii. 38, §§ 3, 9, viii. 27, § 4; Steph. B. s. r.; Leake, *Morea*, vol. ii. p. 315, *Peloponnesica*, p. 154; Ross, *Reisen im Peloponnes*, vol. i. p. 101; Boblaye, *Recherches*, p. 151.)

2. A town of Arcadia, in the territory of Orchomenus, the inhabitants of which also removed to Megalopolis. It is mentioned along with Methydrium and Teuthis as belonging to the confederation (συντέλεια) of Orchomenus. It is probably represented by the ruins near Dimitzana. (Paus. viii. 27, §§ 4, 7, viii. 28, § 3; Ross, p. 115.)

**THEIUM, a town of Athamania in Epirus, of uncertain site.** (Liv. xxxviii. 2.)

**THELINE.** [ΑΡΕΛΑΤΕ.]

**THELPUUA (ΘΗΛΠΥΟΥΑ, Paus. and Coins: ΤΗΛΨΟΥΑ, Polyb. D. xii. 160; and Steph. B. s. r.: *Eθ. ΘΗΛΨΟΥΑ*, *ΤΕΛΨΟΥΑ*) , a town in the west of Arcadia.
situated upon the left or eastern bank of the river Ladon. Its territory was bounded on the north by that of Psophis, on the south by that of Heraea, on the west by the Eleia and Tisaris, and on the east by that of Cleitor, Tripolis, and Thesusa. The town is said to have derived its name from a nymph, the daughter of the river Ladon, which nymph probably the stream flowing through the lower part of the town into the Ladon. It is first mentioned in history in n. c. 322, when the Lacedaemonians were defeated in its neighbourhood by the Spartans. (Diod. xvi. 39.) In n. c. 222 it was taken by Antigonus Doson, in the war against Cleomenes, and it is also mentioned in the campaigns of Philip. (Porph. ii. 54, iv. 60, 73, 77; Steph. B. s. v. Τηλεφούσα; Plin. iv. 6. s. 20.) Its coins show that it belonged to the Achaean League. (Leake, Peloponnesiac, p. 206.) When Pansanas visited Thelpusa, the city was nearly deserted, so that the agora, which was formerly in the centre of the city, then stood at its extremity. He saw a temple of Asclepius, and another of the twelve gods, of which the latter was nearly levelled with the ground. (Paus. viii. 25 § 3.) Pansanas also mentions two temples of some celebrity in the neighbourhood of Thelpusa, one above and the other below the city. The one above was the temple of Demeter Elensinia, containing statues of Demeter, Persephone and Dionysus, made of stone, and which probably stood at the castle opposite to Spithari (viii. 25 §§ 2, 3). The temple below the city was also sacred to Demeter, whom the Thelpusians called Erinna. This temple is alluded to by Lycophron (1088) and Callimachus (Fr. 107). It was situated at a place called Ouraim, where Oenous, the son of Apollo, is said once to have reigned (viii. 25 § 4, seq.; Steph. B. s. v. Ὀργέας). Below this temple stood the temple of Apollo Oenaecates, on the left bank of the Ladon, and on the right bank that of the boy Asclepius, with the sepulchre of Trygon, said to have been the nurse of Asclepius (viii. 25 § 11). The ruins of Thelpusa stand upon the slope of a considerable hill near the village of Vιανενα (Βάβερα). There are only few traces of the walls of the city. At the ruined church of St. John, near the rivulet, are some Hellenic foundations and fragments of columns. The saint is probably the successor of Asclepius, whose temple, as we learn from Pansanas, stood longest in the city. There are likewise the remains of a Roman building, about 12 yards long and 6 wide, with the ruins of an arched roof. There are also near the Ladon some Hellenic foundations, and the lower parts of six columns. Below Viaenea there stands upon the right bank of the Ladon the ruined church of St. Athanasius the Mitraculas, where Leake found the remains of several columns. Half a mile below this church is the village of Tumbiki, where a monitory projects into the river, upon which there is a mound apparently artificial. This mound is probably the tomb of Trygon, and Tumbiki is the site of the temple of Asclepius.

Pansanas, in describing the route from Psophis to Thelpusa, after mentioning the boundaries between the territories of the two states (Psophis), first crosses the river Ariss, and then, at the distance of 25 statas, arrives at the ruins of a village Cams and a temple of Asclepius Camsia, erected upon the roadside. From this place the distance to Thelpusa was 40 stadia. (Leake, Morea, vol. ii. pp. 97, seq., 250, seq. Peloponnesiac, pp. 205, 222, 228; Ballay, Recherches, &c. p. 152; Ross, Reisen im Peloponnes, p. 111; Curtius, Peloponnesos, vol. i. p. 370, seq.)

THELUTHA, a fortress situated on an island in the Euphrates. It is mentioned by Ammianus (xxiv. 2), who states that it was used as a treasury by the Persians. It is unquestionably the same as the Thilabas of Isidorus (Stat. Tharth. I.), who gives a similar description of it, and places it at no great distance from another island in the same river, Anatho. Zosimus, speaking of the same region, notices a fortified island, which he calls φροιδιβος ἀρχαῖον (iii. 15); probably the same place. It is doubtless represented now by an island which Colonel Chesney calls Tellis, Tilbus, or Antelbos (i. p. 53 and Map).

THEMOTAE (Θημόται, Ptol. v. 9. § 17), a people of Asiatic Sarmatia. [T. H. D.]

THEMMA. [Tema].

THEMISCYRA (Θεμισκύρα), a plain in the north of Pontus, about the months of the rivers Iris and Themodromus, was a rich and beautiful district, ever verdant, and supplying food for numberless herds of oxen and horses. It also produced great abundance of grain, especially pannick and millet; and the southern parts near the mountains furnished a variety of fruits, such as grapes, apples, pears, and nuts in such quantities that they were suffered to waste on the trees. (Strab. ii. p. 126, xii. p. 547, foll.; Aeschyl. Prom. 722; comp. Apollod. ii. 5; Apollon. Rhod. ii. 570; Plin. vi. 3, xxiv. 102.) Mythology describes this plain as the native country of the Amazons.

A Greek town of the name of Themiscecyra, at a little distance from the coast and near the mouth of the Themodromus, is mentioned as early as the time of Herodotus (iv. 86; comp. Scylax, p. 83; Pans. i. 2. § 1). Polenay (v. 6. § 8) is undoubtedly mistaken in placing it further west, midway between the Iris and Cape Heracleum. Scylax calls it a Greek town; but Diodorus (ii. 44) states that it was built by the founder of the kingdom of the Amazons. After the retreat of Mithridates from Cyzicus, Themiscecyra was besieged by Lucullus. The inhabitants on that occasion defended themselves with great valour; and when their walls were undermined, they sent bears and other wild beasts, and even swarms of bees, against the workmen of Lucullus (Appian, Mithrid. 78). But notwithstanding their gallant defence, the town seems to have perished on that occasion, for Mela speaks of it as no longer existing (i. 19), and Strabo does not mention it at all. (Comp. Anon. Perip. P. E. p. 11; Steph. B. s. v. Xabola.) Some suppose that the town of Themone, at the mouth of the Themodromus, marks the site of ancient Themiscecyra; but Hamilton (Researches, i. p. 283) justly observes that it must have been situate a little further inland. Ruins of the place do not appear to exist, for those which Texier regards as indicating the site of Thémiscecyra, at a distance of two days' journey from the Haly's, on the borders of Galatia, cannot possibly have belonged to it, but are in all probability the remains of Tarium.
THEMISIUMON.

THEMISIUMON (Θημισιώνων: Eth. Θημισιῶν), a town of Phrygia, near the borders of Pisidia, whence in later times it was regarded as a town of Pisidia. (Strab. xii. p. 576; Paus. x. 32; Ptol. v. 2. § 26; Steph. B. s. v.; Plin. v. 29; Hieroc. p. 61.) George, p. 18.) Party reports that the Themisimonians showed a cave, about 30 rods from their town, in which, on the advice of Hercules, Apollo, and Hermes, they had concealed their wives and children during an invasion of the Celts, and in which afterwards they set up statues of these divinities. According to the Pecuting Table, Themisimonum was 34 miles from Laodicea. Arundell (Discoveries, ii. p. 196), guided by a coin of the place, fixed its site on the river Araxas, and believes that the ruins at Kat Iissious to be those of Themisimonum; but Kiepert (in Franz’s fünf Inschriften, p. 29) thinks that the ruins of Kised Issir, which Arundell takes to mark the site of Cibyra, are those of Themisimonium. [L. S.]

THENAE (Θηνάη, Callim. in Iov. 42; Steph. B. s. v. Θηνήδα), a town of Crete close on the Ophian plain, and near Cnossus. If not on the very spot, it must have been close to the Castello Tomemos of the Venetians, which was built A. D. 961, when the Cretans, under their Saracen leaders, were vanquished by Nicophorus Phocas and the forces of the Byzantine emperor. (Pasheley, Travels, vol. i. p. 224; comp. Finlay, Byzantine Empire, i. p. 377; Gibbon, c. lii.) [E. B. J.]

THENAE (Θηνάη), a maritime city of Byzantium in Africa Proper, at the mouth of a small river which fell into the Syrtis Minor, and 216 miles SE. of Carthage. (Plin. v. 4. s. 3.) By Strabo it is called Θηνή (xvi. p. 381), and by Ptolemy Θηνή, or Θεναία (i. 15, § 2, iv. 3. § 11). At a later period it became a Roman colony with the name of Aelia Augusta Mercenaria (Gruter, Inscr. p. 365; cf. Itin. Ant. p. 59, also pp. 46, 47, 48, 57). Now Thalassa, or Tény. [T. H. D.]

THEODORIAS. [VACCA.]

THEODOROLIS. (Θεοδώρολας, Procop. de Aed. iv. 6, 7), a town of Moesia Inferior, founded by the emperor Justinian. [T. H. D.]

THEODOSIA (Θεόδοσια, Ptol. iii. 6, § 3), a flourishing colony of the Milesians, on the coast of the Chersonesous Taurici, in European Sarmatia, with a harbour capable of containing 100 ships. (Strab. vii. 309; Arrian, Per. P. Eux. p. 20.) In the dialect of the natives, it was called Artabba (Αρτάββα, Amm. Per. P. Eux. p. 5), which is said to have signified, in the dialect of the Taurians, “seven gods” (Palladas, i. p. 416), and at a later period Kapia (Καπία, Const. Porphyry, de Adv. Imp. c. 53); whilst by the Geogr. Rev. (iv. 3. v. 11) we find it named Theodosiopolis. It enjoyed an extensive commerce, particularly in corn (Dem. adv. Lept. p. 255), but appears to have been ruined before the age of Arrian, in the beginning of the second century. (Arrian, l. c.) Yet it continues to be mentioned by later writers (Polyaen. v. 23; Amm. Marcellus, xxii. 8. § 26; Oros. i. 2; Steph. B. s. v. &c.) Yet we should not, perhaps, allow these writers much authority; at all events the very name of the Milesian colony appears to have vanished in the time of the emperor Constantine Porphyrogenitus, under whom the site on which it stood was already called Kallion (de Adv. Imp. c. 43; cf. Neumann, Die HELLENEN im SISYPHENLAND, p. 469.) Clarke imagined that he had discovered its ruins at Stara Crnion, where there are still some magnificent remains of a Greek city (Trav. ii. p. 154, sq.; cf. p. 150 and note); but the more general, and perhaps better founded opinion is, that it stood, near its namesake, the modern Coffa or Theodosia. (Cf. Raoul-Rochette, Ant. du Borpr. Cimm. p. 30; Dubois, v. p. 280.) For coins and inscriptions, see Köhler, Nov. Act. Acad. Petrop. xiv. p. 122, and Mem. de St. Petersb. ix. p. 649, sq.; Anacre. Trav. in Aeth. 148) [T. H. D.]

THEODOSIOPOLIS (also called Armpa), a town in the SE. of Thrace, on the road from Cypsela to Byzantium, a short distance to the E. of the source of the river Melas. Ammianus (xxxvi. 4. § 12) mentions it by the latter name as one of the two chief towns of Europa, the designation in his time of the SE. division of Thrace. [J. R.]

THEODOSIOPOLIS (Θεοδοσιόπολις, Procop. de Aed. iii. 5), a city in Armenia Major, founded by Theodosius II. to keep the Armenians in subjection which was enlarged by the emperor Anastasius, and its fortifications were much strengthened by Justinian. (Procop. B. P. i. 10.) It lay S. of the Araxes and 42 stadia S. of the mountain on which the Euphrates rises, the present Bingen. (Id. Ib. 17; cf. Ritter, Erdk, x. p. 79, seq.) Theodosiopolis enjoyed an extensive commerce. (Const. Porphyry, de Adv. Imp. 45.) Some were identified with (Ritter, Ib. pp. 80, 271, seq.; Zeune, p. 431); but according to D’Anville (Geogr. Anc. ii. p. 99, sq.) it lay by 35 miles E. of that place. (Cf. Chardin, ii. p. 173, sq.; Hamilton, Asia Minor, c. i. p. 178; Gibson, Decline and Fall, iv. p. 168, ed. Smith.) [T. H. D.]

THEODOSIOPOLIS, in Mysia. [PASPERENA.]

THIEN SCHEMA. [LIDIA, p. 179, h.]

THEODORIAEUS (Θεοδωραίος, Ptol. v. 9. § 9), a river of Asiatic Sarmatia, which fell into the Palus Maeotis, between the greater and less Rhomenes. (Cf. Ann. Marc. xxii. 8. § 29.) [T. H. D.]

THEOPOLIS. This place in Gallia, with a pure Greek name, was near Sigeron, in the department of Basse-Alpes, on the left bank of the Durance (Durancu). An inscription cut on the slope of a rock in honour of Dardanus, prefect of the Praetorium of Gallia, appears in his honour, and in honour of his mother, informs us that they united under one road for this town by cutting both sides of the mountains, and that they gave it walls and gates. The place is still called Théouzo, and there are said to be remains there. (D’Anville, Notice, &c.) [G. L.]

THERA (Θῆρα, Ion. Θῆρη: Eth. Θηράς: Santorini), an island in the Aegean sea, and the chief of the Sporades, as described by Strabo as 290 stadia in circumference, opposite the Cretan island of Dia, and 700 stadia from Crete itself. (Stur. p. 484.) Pliny places Thera 25 Roman miles S. of los (iv. 12. s. 23). Thera is said to have been formed by a cleft of earth thrown from the ship Argo, to have received the name of Calliste, when it first emerged from the sea, and to have been first inhabited by the Phoenicians, who were left there by Cadmus. Eight generations afterwards it was colonised by Lacedaemonians and Mycenae under the guidance of the Spartan Theras, the son of Aeus, who gave his name to the island. (Herod. iv. 147, seq.; Pud. Pyth. iv. 457; Callin. ap. Strab. viii. p. 347, x. p. 484; Apoll. Rhod. iv. 1762; Paus. ii. 1. § 7, iii. 15. § 6, vii. 2. § 2.) Its only importance in history is owing to its being the mother-city of Cyrene in Africa, which was founded by Battus of Thera in n. c. 631. (Herod. iv. 150, seq.) At this time Thera contained seven districts
Thera. (χάρτη, HeroId, iv. 153.) Ptolemy (iii. 15. § 26) has preserved the names of two places, Eleusis or Eleusis, and Oea; and a third, called Melanea, occurs in an inscription. (Bickh. Inscri. no. 2448.) Like Melos, Thera, and Leros, and in the same bay, it is called during the Roman period Koj'al (Thuc. ii. 9), but of its subsequent history we have no information.

Thera and the surrounding islands are remarkable as having been the scene of active volcanic operations in ancient as well as in modern times. In consequence of the survey made by command of the English Admiralty, we now possess precise information respecting these islands; the result of which, with additional particulars, is given by Lieutenant Leicester in a paper published in the Journal of the Royal Geographical Society, from which the following account is chiefly taken. Thera, now called Santorin, the largest of the group, has been likened in form to a horse-shoe; but a crescent with its two points elongated towards the west would be a more exact description. The distance round the inner curve is 12 miles, and round the outer 19, making the coast-line of the whole island 30 miles; its breadth is in no part more than 3 miles. Opposite to Thera westward is Therasia, which still bears the same name. (Strab. i. p. 57, v. p. 484; Steph. B. s. v. Ορναςia; Ptol. iii. 15, § 28; Plin. ii. 87. s. 89, iv. 12. s. 70.) Its circuit is 7½ miles, its length from N. to S. about 2½ miles, and its breadth a mile. About 1½ miles S. of Therasia, lies Aspronisi, or White Island, a mile in circuit, and so called from being capped with a deep layer of pumice; the name of this island is not mentioned by the ancient writers.

These three islands, Thera, Therasia, and Aspronisi, enclose an expanse of water nearly 18 miles in circumference, which is in reality the crater of a great volcano. The islands were originally united, and were subsequently separated by the eruption of the crater. In the centre of this basin three volcanic mountains rise, known by the name of Kamuieni or the Burnt, (καμνμίνι, i. e. καμισφή of καμιστήρ), and distinguished as the Polea or Old, the Neo or New, and the Mikra or Little. It was formerly asserted that the basin was unfathomable, but its depth and shape have been clearly ascertained by the soundings of the English Survey. Supposing the basin could be drained, a gigantic bowl-shaped cavity would appear, with walls 2449 feet high in some places, and nowhere less than 1200 feet high, while the Kamneni would be seen to form in the centre a huge mountain 5½ miles in circumference with three summits, the Polea Kammeni, the Neo Kammeni, and the Mikra Kammeni, rising severally from the bottom of the abyss to the height of 1606, 1629, and 1550 feet. The rim of the great crater thus exposed would appear in all parts unbroken, except at the northern point between Thera and Therasia, where there is a chasm or door into the crater about a mile in width, and 1170 feet in depth midway between the two islands. (See Map, B.) If we now suppose the waters of the Aegean let in, the edges of the crater, forming the inner curve of Thera and Therasia, rise above the sea from the height of 500 to 1200 feet, and present frightful precipices, of the colour of iron dress, except where their summits are capped with a deep layer of pumice. The Polea Kammeni is 328 feet above the water; the Neo Kammeni 351 feet; and the Mikra Kammeni 222 feet.

Thera, Therasia, and Aspronisi are all composed of volcanic matter, except the southern part of Thera, which contains Mount Elias, of limestone formation, the peak of which rises 1887 feet above the level of the sea. The islands are calcareous. This island. This mountain must have been originally a submarine eminence in the bed of the Mediterranean before the volcanic cone was formed (Lyell, Principles of Geology, p. 443, 9th ed.).

The first appearance of the three Kamneni belongs to historical times, and has been narrated by several writers. The Neo Kammeni, which is the largest of the group, did not emerge till the year 1550, and was not thrown up in ancient times. The exact time of their appearance, however, is differently related, and it is difficult, and in some cases impossible, to reconcile the conflicting statements of ancient writers upon the subject. It appears certain that the oldest of these islands is the most southerly one, still called the Polea or Old Kammeni. It burst out of the sea in the &c. 197, and received the name of Hieria, a name frequently given in antiquity to volcanic mountains. This fact is stated by Eusebius, Justin, Strabo, and Plutarch. It is related by Strabo that flames burst out of the sea for four days, and that an island was formed 13 stadia or 1½ English mile in circumference. (Euseb. Chron. p. 144, Olymp. 145. 4; Justin, xxx. 4; Strab. i. p. 57; Plat. de Pyth. Or. 11. p. 399.)

The unanimous statement of these four writers is, however, at variance with that of Pliny (ii. s. 89), who says "that in the 4th year of the 133th Olympiad [c. 337] there arose Thera and Therasia; between these islands, 130 stadia in diameter [c. 107], Hieria, also called Antonata; and 2 stadia from the latter, 110 years [A.D. 3] afterwards, in the consulship of M. Junius Silanus and L. Balbus, on the 8th of July, This." In another passage he says (iv. 12. s. 23): "Thera, when it first emerged from the sea, was called Calliste. Therasia was afterwards torn away from it; between the two there presently arose Automata, also called Hieria; and in our age This near Hieria," Seneca refers apparently to the Therasia mentioned by him, when he states (Qu. Nat. ii. 26), upon the authority of Posidonius, that an island arose in the Aegean sea "in the memory of our ancestors" (majorum nostrorum memoria), and that the same thing happened a second time "in our memory" (noster memoria) in the consulship of Valerius Aelius (A.D. 46). (Comp. Qu. Nat. vi. 21.)

According to the preceding statements there would have been five different eruptions of islands in the space of little more than 200 years. First Thera and Therasia themselves appeared in B.C. 237, according to Pliny; secondly Hieria, according to Eusebius, Justin, Strabo, and Plutarch, in B.C. 197; thirdly Hieria or Automata, according to Pliny, 130 years later than the first occurrence, consequently in B.C. 107; fourthly, according to Pliny, 110 years afterwards, This, that is in A.D. 3; fifthly, according to Seneca and other writers, who will be mentioned presently, an island in the reign of the emperor Claudius, A.D. 46.

Now it is evident that there is some gross error in the text of Pliny, or that he has made use of his authorities with a carelessness which is not unusual with him. The most surprising thing is, that he has omitted the eruptions of the islands in B.C. 197 and A.D. 46, which are guaranteed by several authorities. His statement that Thera and Therasia first appeared in the 4th year of the 135th Olympiad,
i.e. B.C. 237, is absurd, as they are mentioned by Callinus and Herodotus, and must have existed even long before the time of those writers; but if we suppose a slight error in the numerals in the text of Pliny (reading "Olympiadis cxxxv anno quarto" instead of "Olympiadis cxxxv anno quarto"), we have the very year (n.c. 197) in which Eusebius and Justin place the eruption of Thera. There can be little doubt, therefore, that Pliny's authorities referred to this event, and that it was only through carelessness that he spoke of the appearance of Thera and Therasia in that year. Thus the first statement of Pliny may be reconciled with the accounts of Eusebius, Justin, and the other writers. The appearance of the second island, to which he falsely transfers the name of Hiera from the earlier occurrence, must be placed in n.c. 67, according to the corrected chronology. This island no longer exists; and it must therefore either have been thrown up and disappeared again immediately, as was the case in the eruption of 1650, or it was simply an addition to the ancient Hiera, of which there are some instances at a later period. It is apparent to this eruption that the statement of Poseidonius quoted by Seneca, refers. The last statement of Pliny that a new island, named Thia, was thrown up 2 stadia from Thia, in the consulship of M. Junius Silanus and L. Balbus, on the 8th of July, is so exact that it seems hardly possible to reject it; but here again is an error in the date. If we take the numbers as they stand, this event would have happened in A.D. 3, or, according to the corrected numbers, in A.D. 45, whereas we know that M. Junius Silanus and L. Balbus were consuls in A.D. 19. No other writer, however, speaks of an eruption of an island in this year, which, if it actually happened, must again have disappeared. Moreover, it is strange that Pliny should have passed over the eruption of the real Thia, or Miler Kaméni, which occurred in his lifetime, in the consulship of Valerius Asiaticus, and in
the reign of Claudius, A.D. 46. This event, with
the difference of only a single year, is mentioned by
several writers. (Senee. De Nat. ii. 26, vi. 21; Deo Cas. in. 29; Amel. Vet. Comp. 4, Epit. 4; Oros. iv. 29, ed. Gud. i. p. 197, ed. Par.) Moreover Pinay himself, in
another passage (iv. 12. s. 23), says that this
appeared in our age ("in nostro seculo"), which
can hardly apply to the consularship of Suetonius and Balbus,
since he was not born till A.D. 23.
In A.D. 726, during the reign of Leo the Isaurian,
Hera, or the Palata Kamänei, received an augmenta-
tion on the NE. side. (Theoph. Chronogr. p. 398, ed. Marc. xvii. 7; Georg. Cuius, ed. Marc. p. 37, ed. Par.) There have been several eruptions
in modern times, of which a full account is given by
Liet. Leycester and Ross. Of these one of the most
important was in 1573, when the Mikra Kamämni
is said to have been formed. But as we have already
seen from several authorities that an island was
formed in the reign of Claudius, A.D. 46, we must
suppose either that the last-mentioned island sunk
into the sea at some unknown period, and made its
appearance a second time as the Mikra Kamämni in
1573, or that there was only an augmentation of
the Mikra Kamämni in this year. The latter sup-
position is the more probable, especially since Father
Richard, who records it, was not an eye-witness, but
derived his information from old people in the island.
There was another terrible eruption in 1650, which
Father Richard himself saw. It broke out at an
entirely different spot from all preceding eruptions,
outside the gulf, on the NE. coast of Theria, about
31 miles from C. Kolonos, in the direction of Joe
and Ayndros. This submarine outbreak lasted about
three months, covering the sea with pumice, and
giving rise to a shoal, which was found by the
English Survey to have 10 fathoms water over it. (See map, A.) At the same time the island of
Thera was violently shaken by earthquakes, in which
many houses were overturned, and a great number
of persons and animals were killed by the pestilential
vapours emitted from the volcano. The sea inundated
the flat eastern coast of the island to the extent of
two Italian miles inland. The ruins of two ancient
towns at Perissa and Kamari were disinterred,
the existence of which was previously unknown, and
which must have been overwhelmed by some previous
eruption of volcanic matter. The road also, which
took a new course round Cape Messa-Vouno, was sunk
beneath the waters.
For the next 50 years, or a little longer, the
volcanic fires slept; but in 1707 they burst forth with
redoubled fury, and produced the largest of the three
burnt islands, the Nea Kamämni. It originally con-
stituted two islands. The first which rose was called
the White Island, composed of a mass of pumice
extremely porous. A few days afterwards there ap-
apared a large chain of dark rocks, composed of
brown trachyte, to which the name of the Black
Island was given. These two islands were gradually
united; and in the course of the eruptions, the black
rocks became the centre of the actual island, the
Nea Kamämni. The White Island was first seen
on the 23rd of May, 1707, and for a year the dis-
charges of the volcano were incessant. After this
time the eruptions were less frequent; but they con-
tinued to occur at intervals in 1710 and 1711; and
it was not till 1712 that the fires of the volcano
became extinct. The island is now about 2½ miles
in circuit, and has a perfect cone at its SE. side,
which is 351 feet high. From 1712 down to the
present day there has been no further eruption.
There are several thermal and mineral springs at
Thera and the surrounding islands, of which Liet.
Leycester gives an account. They were fully
described by Lander in the treatise entitled
Περί τῶν ἐν Θήρα (Σατορύνη) θερμῶν ὕδατων,
Athens, 1835. The most important are the iron
springs in a bay on the SE. side of Nea Kamämni.
There are springs on the NE. side of Palata Kam-
ämni, likewise near Cape Ezoimiti in the south of
Thera, and at other places. Fresh water springs are
very rare at Thera, and are only found round Mount
Elis. These springs depend on the supply of water upon the rain which
they catch in the tanks during the winter.
The principal modern town of the island is now
called Theria, or Thira, and is situated in the centre
of the curve of the gulf. When Tournemort visited
Thera, the capital stood upon the promontory Skaro,
a little to the N. of the present capital, and imme-
diately under the town of Merovuoi. The pro-
montory Skaro projects about one third of a mile
into the sea and upon it are the remains of a castle
built by the dukes of Naxos. The chief town in the
island, after the capital, is Epanomerio, on the NW.
promontory, and directly opposite to Therassa. As
space is of the utmost value in this small island,
all the principal towns are built upon the very edge
of the cliffs, and present a very singular appearance,
perched in some cases more than 900 feet above the
sea. Wood being very scarce, the houses are
cut for the most part of the vast beds of poza-
mano. In order to reach the towns upon the
cliffs, the inhabitants have cut zigzag stairs or
roads in the sides of the precipices. The road
upon the summit runs along the edge of the precipi-
tes, and, in many cases, over the habitations, which
are built in the face of them. The population of the
island in 1848 was about 14,000, and, including
Therasia, about 14,350. In the time of Tournemort
there were 10,000 inhabitants, so that the increase
has been nearly a third in about 150 years. The
island is carefully cultivated; and the chief produc-
tion is wine, which is mostly exported to the Russian
ports in the Black Sea.
The antiquities of the island have been explained
at length by Ross and Liet. Leycester. There are
remains of an ancient city situated on the SE. point
of the island, upon the summit of Messa-Vouno, a
mountain about 1100 feet above the level of the
sea, connected with Mount Elus by the ridge of the
Sklados. The mountain of Messa-Vouno slopes sud-
denly off to the precipices on the NE. side, which
rise perpendicularly 600 feet above the water and
form the cape of the same name. The walls exhibit
massery of all ages, from the most ancient Cyclopean
to the regular masonry of later times. The walls
may still be traced, and enclose a circuit of only
seven-tenths of a mile; but the houses appear to
have been built terrace-fashion upon the side of the
hill. Several inscriptions, fragments of sculpture,
and other antiquities, have been discovered here.
The name of this city has been a subject of some
dispute. In an inscription found below Messa-Vouno,
at Kamari, in the church of St. Nicholas, the name
Oex occurs, which, as we have already seen, is one
of the two towns mentioned by Ptolemy. But in
an inscription upon some steps cut out of the rock of
Messa-Vouno we find Φίνα τόκος. Ross, how-
ever, does not consider this to be a proof that

THERA.
Thera was the name of the city, supposing that κόλος here signifies only the political community of the Theraeans. On the other hand, it was so usual for the islands of the Aegean to possess a capital of the same name that, in Thera, in the inscription last mentioned, it is probable, either that Polenys has accidentally omitted the name of the capital, or that in his time the Theraeans had removed from the lofty site at Messa-Vouno to Oea upon the sea-coast at Kamari, where submarine ruins still exist. Upon the other or S. side of the Cape Messa-Vouno, at Perissa, there are also so many ancient remains as to lead us to suppose that this was the site of an ancient city, though the inscription has been discovered to give a clue to its name. Upon either side of the mountain of Messa-Vouno there are numerous tombs.

South of Perissa is C. Eosmoti, and a little to the N. of this cape there are the remains of an ancient city, which is probably the Eleusis of Polenys. Here are the ruins of a mole under water, and upon the side of the mountain many curious tombs. There are likewise some ruins and tombs at C. Kolokombo, in the N.E. of the island, which Ross conjectures may be the site of Maleae. The island of Therasia possessed a town of the same name (Ptol. iii. 15, § 28), the ruins of which were discovered by Ross opposite Epaminomis in Therá.

(Besides the earlier writers, such as Torsenofrt and others, the reader is particularly referred to Ross, Reisen auf den Griechischen Inseln, vol. i. pp. 53, seq., 86, seq. 180, seq.; and L. Cayley, Some Account of the Volcanic Group of Santorin or Therá, in the Journal of the Royal Geographical Society, vol. xx. pp. 1-12.)

THERAMBOUS or THRAMBUS (Θράμβος, Herod. vii. 123; Θράμβος, Steph. Byz. s. v.; Θραμβίς, Scalax, p. 26; Θράμβωσις δείσως, Lycophr. 1404), a town of the peninsula Pallene, in Chalcedice in Macedonia, is called a promontory by Stephanus B., and is hence supposed by Leake (Northern Greece, vol. iii. p. 156) to have occupied a position very near the promontory Cannastraeuni, the most southerly point of Pallene; but from the order of the names in Scalax we would rather place it at the promontory upon the western side of the peninsula, called Fortress by Thucydides (iv. 129).

THERANDA, a town of Messia, now Trenonitis (Geog. Rav. iv. 15; Topb. Petr.). [T. H. D.]

THERAPNAE (Θεραπνα) : Eth. Θεραπναιον), a place in the territory of Thebes, between this city and the Aesopeus. (Eurip. Bacch. 1029; Strab. ib. p. 409; Leake, Northern Greece, vol. ii. p. 369.)

THERAPNÉ (Θεραπνή, p. 1029, b.)

THERASÍAS. [Thera.]

THERIODES SINUS (Θηριωδός κάλλος, Ptol. viii. 3, § 2), a gulf on the coast of the Sain, between the promontories Notium (Νότιος), and Satyron (Σατύρων). Perhaps the gulf of Tonkin, or that between the Cape St. James and the river of Campópia. [T. H. D.]

THERMA (Θερμα). [Thessalonica.]

THERMAE (Θερμα) was the name of two cities in Sicily, both of which derived their name from their position in the neighbourhood of hot springs.

1. The northern Thermæ, sometimes called for distinction's sake Thermæ Himerenses (now Termini), was situated on the N. coast of the island, in the immediate neighbourhood of the mere ancient city of Himera, to the place of which it may be considered as succeeding. Hence its history is given in the article Himera.

2. The southern Thermæ, or Thermæ Selinuntiae (Scicca), was situated on the SW. coast of the island, and, as its name imports, within the territory of Selinus, though at 3 a distance of 20 miles from that city in the direction of Agrigentum. There can be no doubt that it occupied the same site as the modern town of Scicca, about midway between the site of Selinus and the mouth of the river Halycus (Platani), where there still exist sulphurous waters, which are in constant use. (Smyth's Sicily, p. 217; Cluver, Sicilia, p. 223.) We have no account of the existence of a town on the site during the period of the independence of Selinus, though there is little doubt that the thermal waters would at that time have attracted some population to the spot. Not even under the Romans did the place attain to anything like the same importance with the northern Thermæ; and there is little doubt that Piny is mistaken in assigning the rank of a colony to the southern instead of the northern town of the name. [Himera.]

Strabo mentions the waters (τὰ δόστα τὰ Σαλινοτεία, Strab. vi. p. 275); and they are still in the inns in the Itinerary under the name of Aque Labodes or Labrodes (Itin. Ant. p. 59; Top. Pert.)

[É. H. B.]

THERMAICUS SINUS. [Thessalonica.]

THERMÓDON (Θέρμόδων) or Thermus, a river of Pontus, celebrated in the story about the Amazons, is described by Piny (vi. 3) as having its sources in the Amazonian mountains, which are not mentioned by any ancient writer, but are believed still to retain their ancient name in the form of Massen Dogh (Hamilton, Researches, i. p. 283.) Strabo (xii. p. 547) places its many sources near Pharnarco, and says that many streams combine to form the Thermus. Its course is not very long, but its breadth was nevertheless three plethra, and it was a navigable river (Xen. Arab. v. 6. § 9, vi. 2. § 1; Arrian, Peripl. P. E. p. 16.) It discharged itself into the Euxine near the town of Themiscyra, at a distance of 400 stadia to the north-east of the mouth of the Iris. This river is very often noticed by ancient writers. See Aeschyl. Prom. 274, Suppl. 290; Herod. ix. 27; Scalax, p. 33; Strab. i. p. 52, vii. p. 298; Athen. Peripl. P. E. p. 10; Ptol. v. 6. § 4; Pomp. Mela, i. 19; Plin. xi., xxvii. 37; Virg. Aen. vi. 659; Ov. fast. Prom. iv. 19, 51; Propr. iv. 4, 71, and many other passages. [L. S.]

THERMOPYLÆ (Θερμοπύλαι), or simply PYLÆ (Πυλα), that is, the Hot Gates or the Gates, a celebrated narrow pass, leading from Thessaly into Locris, and the only road by which an enemy can penetrate from northern into southern Greece. It lay between Mount Oeta and an inaccessible moors, forming the edge of the Maïastic gulf. In consequence of the change in the course of the rivers, and in the configuration of the coast, this pass is now very different from its condition in ancient times; and it is therefore necessary first to give the statement of Herodotus and other ancient writers respecting the locality, and then to compare it with its present state. In the time of Herodotus the river Spercheus flowed into the sea in an easterly direction at the town of Anticyra, considerably W. of the pass. Twenty stadia E. of the Spercheus was another river, called Dyras, and again, 20 stadia further, a third river, named Melus, 5 stadia from which was the city Trachis. Between the mountains where Trachis stood, and the sea the plain is widest. Still further E. was the Asopus, issuing from a rocky gorges (Βασιλικώτρις),

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and E. again is a small stream, named Phoenix, flowing into the Asopus. From the Phoenix to Thermopylae the distance, Herodotus says, is 15 stadia. (Herod. vii. 198—200.) Near the united streams of the Phoenix and the Asopus, Mt. Oeta approached so close to the merris of the gulf as to leave space for only a single carriage. In the immediate vicinity of the pass is the town of Anthela, celebrated for the temples of Aegyptian and of the Amphictyonic Demeter, containing seats for the members of the Amphictyonic council, who held here their annual meetings. At Anthela, Mount Oeta recedes a little from the sea, leaving a plain a little more than half a mile in breadth, but again contracts near Alpeni, the first town of the Locrians, where the space is again only sufficient for a single carriage. At this pass were some hot springs, which were consecrated to Hercules (Strab. ix. p. 428), and were called by the natives Chytri or the Pans, on account of the cells here prepared for the bathers. Across this pass the Phocians had in ancient times built a wall to defend their country against the attacks of the Thessalians, and had let loose the hot water, so as to render the pass impracticable. (Herod. vii. 200, 176.) It appears from this description that the proper Thermopylae was the narrow pass near the Locrian town of Alpeni; but the name was also applied in general to the whole passage from the mouth of the Asopus to Alpeni. Taking the term in this acception, Thermopylae consisted of the two narrow openings, with a plain between them rather more than a mile in length and about half a mile in breadth. That portion of Mt. Oeta, which rises immediately above Thermopylae is called Callidromen by Livy and Strabo, but both writers are mistaken in describing it as the highest part of the range. Livy says that the pass is 60 stadia in breadth. (Liv. xxxvi. 15; Strab. ix. p. 428.)

In consequence of the accumulation of soil brought down by the Spercheus and the other rivers, three or four miles of new land have been formed, and the mountain forming the gates of Thermopylae is no longer close to the sea. Moreover, the Spercheus, instead of flowing into the sea in an easterly direction, considerably W. of Thermopylae, now continues its course parallel to the pass and at the distance of a mile from it, falling into the sea lower down, to the E. of the pass. The rivers Ibyas, Melas, and Asopus, which formerly reached the sea by different mouths, now discharge their waters into the Spercheus. In addition to this there has been a copious deposit from the warm springs, and a consequent formation of new soil in the pass itself. The present condition of the pass has been described by Colonel Leake with his usual clearness and accuracy. Upon entering the western opening, Leake crossed a stream of warm mineral water, running with great rapidity towards the Spercheus, and leaving a great quantity of red deposit. This is undoubtedly the Phoenix, which probably derived its name from the colour of the sediment. After crossing a second salt-spring, which is the source of the Phoenix, and a stream of cold salt water, Leake entered upon that which Herodotus calls the plain of Anthela, which is a long triangular slope, formed of a hard gravelly soil, and covered with shrubs. There is an easy descent into this plain over the mountains, so that the western opening was of no importance in a military point of view. Upon reaching the eastern pass, situated at the end of the plain of Anthela, the traveller reaches a white elevated soil formed by the deposit of the salt-springs of the proper Thermopylae. There are two principal sources of these springs, the upper or western being immediately at the foot of the highest part of the cliffs, and the lower or eastern being 200 yards distant. From the lower source the water is conducted in an artificial canal for a distance of 400 yards to a mill. This water emits a strong sulphurous vapour, and, as it issues from the mill, it pours out a great volume of smoke. Beyond the hill are conical heights, and in the hollows between them are two salt-ponds, containing cold water; but as this water is of the same composition as the hot springs, it is probably also hot at its issue. Leake observes that the water of these ponds, like that of the principal hot source, is of a dark blue colour, thus illustrating the remark of Pansanias, that the bluest water he ever saw was in one of the baths at Thermopylae. (Ians. iv. 33. § 9.) The springs at this pass are much hotter, and have left a far greater deposit than those at the other end of the plain, at the opening which may be called the false Thermopylae. Issuing from the pass are foundations of a Hellenic wall, doubtless the remains of works by which the pass was at one time fortified; and to the left is a tumulus and the foundations of a circular monument. Upwards of a mile further is a deep ravine, in which the torrents descending from Mt. Callidromon, are collected into one bed, and which afford the easiest and most direct passage to the summit of the mountain. This is probably the mountain path by which the Persians, under Hydarnes, descended in the rear of Leonidas and his companions. This path, as well as the mountain over which it leads, is called Anopacea (Ἀνοπαέα) by Herodotus, who does not use the name of Callidromon. He describes the pass as beginning at the gorge of the Asopus, passing over the crest of the mountain, and terminating near Alpeni and the rock called Melampygus, and the seats of the Cercopes, where the road is narrowest. (Herod. vii. 216.) The history of the defence of Thermopylae by Leonidas is too well known to require to be related here. The wall of the Phocians, which Leonidas repaired, was probably built a little eastward of the western salt-spring. When the Spartan king learnt that Hydarnes was descending in his rear, he advanced beyond the wall into the widest part of the pass, resolved to sell his life as dearly as possible. Upon the arrival of Hydarnes, the Greeks retired behind the wall, and took up their position upon a hill in the pass (κολωνια ἐν τῇ κοιλωσίᾳ), where a stone lion was afterwards erected in honour of Leonidas. This hill Leake identifies with the western of the two small heights already described, as nearest to the position of the Phocian wall, and the narrowest part of the pass. The other height is probably the rock Melampygus.

Thermopylae is immortalized by the heroic defence of Leonidas; but it was also the scene of some important struggles in later times. In n. c. 279 an allied army of the Greeks assembled in the pass to oppose the Gauls under Brennus, who were marching into southern Greece with the view of pillaging the temple of Delphi. The Greeks held their ground for several days against the attacks of the Gauls, till at length the Heraclaeots and Aenianes conducted the invaders across Mount Callidromon by the same path which Hydarnes had followed two centuries before. The Greeks, finding their position
no longer tenable, embarked on board their ships and retired without further loss. (Paus. x. 19—22.)

In B.C. 207, when the Romans were carrying on war in Greece against Philip, king of Macedonla, the Aetolians, who were then in alliance with the Romans, fortified Thermopylae with a ditch and a rampart, but Philip shortly afterwards forced his way through the pass. (Livy. xxxvii. 5, 7; Polyb. x. 41.) In B.C. 181, Antiochus, who was then at war with the Romans, took up his position at Thermopylae, which he fortified with a double rampart, a ditch, and a wall; and, in order to prevent the Romans from crossing the mountains and descending upon his rear, he garrisoned with 2000 Aetolians the three summits, named Calidromum, Teichius, and Rhodenia. The consul Acilius sent some troops against these fortresses and at the same time attacked the army of Antiochus in the pass. While the battle was going on in the pass, the Roman detachment, which had succeeded in taking Calidromum, appeared upon the heights, threatening the king's rear, in consequence of which Antiochus immediately took to flight. (Liv. xxxvi. 15—19.)

There are still remaining three Hellenic fortresses upon the heights above Thermopylae, which probably represent the three places mentioned by Livy. Appian (B. C.) speaks only of Calidromum and Teichius, but Strabo (ix. p. 428) mentions Rhodenia also. Procopius relates that the fortifications of Thermopylae were restored by Justinian (de Aed. iv. 2).

(On the topography of Thermopylae, see the excellent account of Leake, Northern Greece, vol. ii. pp. 5, seq., 40, seq.; there is also a treatise by Gordon, Account of two Visits to the Anopae or the Highlands above Thermopylae, Athens, 1838, which the writer of this article has not seen.)

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THERMUM, THERMUS or THERMA (τῆς Ῥημο-πως, Pol. v. 8; τῆς Θερμως, Strab. x. p. 463; Pol. v. 7; Θιρμών, Steph. B. s. v.: Θυρμως; Φλόβιο, the chief city of Aetolia during the flourishing period of the Aetolian League, and the place where the meetings of the league were usually held and an annual festival celebrated. It possessed a celebrated temple of Apollo, in connection with which the festival was probably celebrated. It was situated in the very heart of Aetolia, N. of the lake Trichonis, and on a height of Mt. Panatomodium (Vieu). It was considered inaccessible to an army, and from the strength of its situation was regarded as a place of refuge, and, as it were, the Acropolis of all Aetolia. The road to it ran from Metapa, on the lake Trichonis, through the village of Pamphia. The city was distant 60 stadia from Metapa, and 30 from Pamphia; and from the latter place the road was very steep and dangerous, running along a narrow crest with precipices on each side. It was, however, surprised by Philip V, king of Macedonla, in his invasion of Aetolia in B.C. 218. The Aetolians, who had never imagined that Philip would have penetrated so far into their country, had deposited here all their treasures, the whole of which now fell into the hands of the king, together with a vast quantity of arms and armour. He carried off the most valuable part of the spoil, and burnt all the rest, among which were more than 15,000 suits of armour. Not content with this, he set fire to the sacred buildings, to retaliate for the destruction of Dium and Dodona. He also defaced all the works of art, and threw down all the statues, which were not less than 2000 in number, only sparing those of the Gods. (Pol. v. 6—9, 13.) A few years afterwards, when the Aetolians had sided with the Romans, Philip again surprised Thermus (about B.C. 206), when he destroyed everything which had escaped his ravages in his first attack. (Pol. xi. 4.) We have no further details of the history of Thermum. Polibius alludes, in one or two other passages (xxviii. 31, xxxvii. 4), to the meetings of the league held there. In the former of these passages Livy (xxxiii. 35) has misunderstood the words Ῥημωνος. Map of Thermopylae and the surrounding country.

MAP OF THERMOPYLAE AND THE SURROUNDING COUNTRY.

A. A. Alluvial deposits.

ae. Present line of coast.

bc. Present course of the Spercheius.

ce. Ancient line of coast.

dd. Present course of the Dyas.

ee. Present course of the Aeus.

ff. Track of the Persians under Hydarnes.

g. Hot springs at the western entrance, or the false Thermopylae.

h. Hot springs at the eastern entrance, or the real Thermopylae.

i. Phocian wall.
to overthrow the existing government; but the latter receiving assistance from Thbes, many of the conspirators withdrew to Athens. (Thuc. vi. 95.) In B.C. 372 the walls of Thespiae were again destroyed by the Thebans. According to Diodorus (xv. 46) and Xenophon (Hell. vi. 3. § 1) Thespiae was at this time destroyed by the Thebans, and the inhabitants driven out of Boeotia; but this happened after the battle of Leuctra, and Mr. Grote (Hist. of Greece, vol. i. p. 219) justly infers from a passage in Isocrates that the fortifications of the city were already demolished at this period. Pausanias expressly states that a contingent of Thespian was present in the Theban army at the time of the battle of Leuctra, and availed themselves of the permission of Epaminondas to retire before the battle. (Paus. ix. 13. § 8, ix. 14. § 1.) Shortly afterwards the Thespians were expelled from Boeotia by the Thebans. (Paus. ix. 14. § 2.) Thespiae was afterwards reprieved and mentioned in the Roman wars in Greece. (Polyb. xxvii. 1; Lív. xlix. 45.) In the time of Strabo, Thespiae and Tanagra were the only places in Boeotia that deserved the name of cities. (Strab. i. p. 410.) Pliny calls Thespiae a free town ("lib. op. 8). It is also mentioned by Ptolemy (iii. 15. § 20) and in the Antonine Itinerary (p. 326, ed. Wess.), and it was still in existence in the sixth century (Herod. p. 643, ed. Wess.).

Eros or Love was the deity chiefly worshipped at Thespiae; and the earliest representation of the god in the form of a rude stone still existed in the city in the time of Pausanias (ix. 27. § 1). The courtesan Phryne, who was born at Thespiae, presented to her native city the celebrated statue of Love by Praxiteles, which added greatly to the prosperity of the place in consequence of the great numbers of strangers who visited the city for the purpose of seeing it. (Dicaearch. § 25, ed. Müller; Cic. Verr. iv. 2; Strab. i. p. 410, who erroneously calls the courtesan Glycera; Paus. ix. 27. § 3.) The story of the manner in which Phryne became possessed of this statue, and its subsequent history, are related in the life of Praxiteles. [Dict. of Biogr. Vol. III. pp. 520, 521.] In the time of Pausanias there was only an imitation of it at Thespiae by Menodorus. Among the other works of art in this city Pausanias noticed a statue of Eros by Lynxus, statues of Aphrodite and Phryne by Praxiteles, the agora being a statue of Heiod, the theatre, a temple of Aphrodite Melaneia, a temple of the Muses, containing their figures in stone of small size, and an ancient temple of Hercules. (Paus. ix. 27.) Next to Eros, the Muses were specially honoured at Thespiae; and the festivals of the Euporónia and Mouória celebrated by the Thespians on Mt. Helicon, at the end of every four years, are mentioned by several ancient writers. (Paus. ix. 31. § 3; Plut. Ama. i. Athen. xiii. p. 561; K. F. Hermann, Lexicon de poet. Attic. § 63, n. 4.) Hence the Muses are frequently called Thespiae by the Latin writers. (Varr. L. L. vii. 2; Cic. Verr. ii. 4; Ov. Met. v. 310; Plin. xxxvi. 5. s. 4, § 39, ed. Silius.)

The remains of Thespiae are situated at a place called Leftia from a deserted village of that name near the village of Erínókastro or Rínókastro. Unlike most other Greek cities, it stands in a plain surrounded by hills on either side, and its founders appear to have chosen the site in consequence of its abundant supply of water, the sources of the
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rivers Kenarvior rising here. Leake noticed the foundations of an oblong or oval enclosure, built of very solid masonry of a regular kind, about half a mile in circumference; but he observes that all the adjacent ground to the SE. is covered, like the interior of the fortress, with ancient foundations, squared stones, and other remains, proving that if the enclosure was the only fortified part of the city, many of the public and private edifices stood without the walls. The site of some of the ancient temples is probably marked by the churches, which contain fragments of architraves, columns, and other ancient remains. (Leake, Northern Greece, vol. ii. p. 479, seq.; Dodwell, vol. i. p. 253.)

Thessaly, properly consists of two plains, which received in antiquity the name of Upper and Lower Thessaly; the Upper, as in similar cases, meaning the country near Mount Pindus, and the Lower far distant from the sea, and the Lower the country near the Thracian gulf. (Strab. ix. pp. 430, 437.) These two plains are separated by a range of hills between the lakes Nessenis and Boebeis on the one hand, and the river Enipeus on the other. Lower Thessaly, which constituted the ancient division Pelasgiotis, extends from Mount Titarus and Ossa on the N. to Mount Othrys and the shores of the Pagasaean gulf on the S. Its chief town was Larissa. Upper Thessaly, which corresponded to the ancient divisions Thessaliotis and Histiaetis, of which the chief city was Pharsalos, stretches from Ascanium in the N. to Thaumace in the S., a distance of at least 50 miles in a straight line. The road from Thermopylae into Upper Thessaly entered the plain at Thaumace, which was situated at the pass called Ceela, where the traveller came in sight of a plain resembling a vast sea. (Liv. xxxii. 4.) [THAUMACI.]

The river Peneius, now called the Sadamaria or Salambria (Σαλαμβρα, Σαλαμβρια), rises at the NW. extremity of Thessaly, and is composed of streams collected in the valleys of Mount Pindus and the offshoots of the Cambunan mountains. At first it flows through a contracted valley till it reaches the perpendicular rocks, named the Meteors, upon the summits of which several monasteries are perched. Below this spot, and near the town of Ascanium or Stogis, the valley opens out into the vast plain of Upper Thessaly, and the river flows in a general southerly direction. At Tricca, or Tribkala, the Peneius makes a bend to the E., and shortly afterwards reaches the lowest point in the plain of Upper Thessaly, where it receives within a very short space many of its tributaries. Next it passes through a valley formed by a range of hills, of these upon the right divide the plains of Upper and Lower Thessaly. It then emerges into the plain a few miles westward of Larissa; after passing which city it makes a sudden bend to the N., and flows through the vale of Tempe to the sea. Although the Peneius drains the greater part of Thessaly, and receives many tributaries, it is in the greater part of its course a shallow and sluggish river, except after the melting of the snows, when it sometimes floods the surrounding plains. Hence on either side of the river there is frequently a wide gravelly uncultivable space, described by Strabo as θεταυηθελοντος (ix. p. 430; Leake, Northern Greece, vol. i. p. 420). When the river is swollen in the spring, a channel near Larissa conducts the superfluous waters into the Karasfai' or Μαυρολίμνη, the ancient Nesseus; and when this basin is filled, another channel conveys the waters into the lake of Kerkia, the ancient Boebeis. (Leake, iv. p. 403.) In the latter part of its course, after leaving Larissa, the Peneius flows with more rapidity, and is full of small vortices, which may have suggested to Homer the epithet

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The principal rivers of Thessaly, according to Herodotus (vii. 129), are the Peneius, Aisetos, Onchochus, Emlpens and Panias. The four latter rivers all flow from the S. Of these the most important is the Eunipos, now called the Penteleus, which flows through the plain of Pharsalus, and falls into the Peneius near Larissa in the lowest part of the plain. The Apidamus, now called Verghis, into which the Cuarius (Sosofhiltikos) falls, is a tributary of the Eunipos. The Panias, now called Elios or Pellios, also joins the Peneius a little to the W. of the Eunipos. The Onchochus, which probably is the same as the Ocnheuus, flows into the lake Boeheis and not into the Peneius. [For details, see Vol. II. p. 483, a.]

The chief tributary of the Peneius on the N. is the Titaresius, now called Eleassaoutiko or Xeraghki, which rises in Mt. Tithra, a part of the Cebunian range, and joins the main stream between Larissa and the vale of Tempe. Homer relates (II. ii. 753, seq.) that the waters of the Titaresius did not mingle with those of the Peneius, but floated upon the surface of the latter like oil upon water, whence it was regarded as a branch of the infernal river Styx. (Comp. Lucan, vi. 575.) Leake calls attention to the fact that Strabo (ix. p. 441), probably misled by the epithet (apryoloj) applied by the poet to the Peneius, has reversed the true interpretation of the poet's comparison of the Peneius and the Titaresius, supposing that the Peneius was the pellicud river, whereas the apparent reluctance of the Titaresius to mingle with the Peneius arises from the former being clear and the latter muddy. (Northern Greece, iii. p. 396, iv. p. 296.) The Titaresius was also called Eurotas (Strab. vii. p. 329) and Horous or Ursus (Plin. iv. 8, s. 13).

The plain of Thessaly is the most fertile in all Greece. It produced in antiquity a large quantity of corn and cattle, which supported a numerous population in the towns, and especially a rich and proud aristocracy, who were at frequent feuds with one another and much given to luxury and the pleasures of the table (exei yap de plai-stry eftita eiaxai kai dtolaiia, Piat. Crit. 15; Athen. xil. p. 564; Theopomp. op. Athen. vi. p. 260; Dem. Olynth. p. 15). The Thessalian horses were the finest in Greece, and their cavalry was at all times efficient; but we rarely read of their infantry. The nobles, such as the Aeuleaean of Larissa and the Scopadice of Crannon, supplied the poorer citizens with horses; but there was no class of free equal citizens, from which the hoplites were drawn in other Grecian states. (See Grote, Hist. of Greece, vol. ii. p. 367.) Hence the political power was generally either in the hands of these nobles or of a single man who established himself as despot. The numerous flocks and herds of the Scopadice at Crannon are alluded to by Theocritus (Id. xvi. 36), and the wealth of the Thessalian nobles is frequently mentioned by the ancient writers.

Thessaly is said to have been originally known by the names of Pyrrha, Aemonia, and Aeolos. (Rhiay. op. Schol. Rhod. iii. 1089; Steph. B. s. v. Aemonia; Herod. vii. 176.) The two former appellations belong to mythology, but the latter refers to the time when the country was inhabited by the Achaeans.
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Note (Ap. Athen. vi. p. 265), this can only be true of a part of these tribes, as we know that the Penetae were entirely expelled from the subject Pherae, Magnes, Magneta, and Achaeans. (Aristot. Politi. ii. 6. § 3.) The Penetae, like the Laconian Helots, frequently rose in revolt against their masters.

In the Homeric poems the names of Perra, Magneta, Achaeans, and Dolopes occur; and Achaea Phthiotis was the residence of the great hero Achilles. This district was the seat of Helen, the founder of the Hellenic race, and contained the original Hlias, from which the Hellenes gradually spread over the rest of Greece. (Herod. vi. 483; Thuc. i. 9; Strab. ix. p. 431; Diod. i. p. 21, ed. Hulsen; Steph. B. s. v. "E'XaLr.). The Achaeans of Phthiotis may fairly be regarded as the same race as the Achaeans of Peloponnesus.

Thessaly Proper was divided at an early period into four districts or tetrarchies, named Thessaliotis, Pegasiotis, Histiaecotis and Phthiotis. When this division was introduced is unknown. It was older than Hecatæus (Steph. B. s. v. "KrjCVpov"), and was ascribed to Aoleon, the founder of the family of the Alcmeades. (Hellenic. fr로그. 28, ed. Didot; Harpocrat. s. v. "TespaKva; Strab. ix. p. 430.) This quadruple division continued to the latest times, and seems to have been instituted for political purposes; but respecting the internal government of each we have no precise information. The four districts were nominally united under a chief magistrate, called Tagus; but he seems to have been only an agent in war, and his commands were frequently disobeyed by the Thessalian cities. "When Thessaly is under a Tagus," said Jason, despot of Phæna, "she can send into the field an army of 6000 cavalry and 10,000 hoplites." (Xen. Hell. vi. 1. § 8.) But Thessaly was rarely united. The different cities, upon which the smaller towns were dependent, not only administered their own affairs independently of one another, but the three most important, Larissa, Pharsalus and Phærae, were frequently at feud with one another, and at the same time torn with intestine faction. Hence they were able to offer little resistance to invaders, and never occupied that position in Grecian history to which their population and wealth would seem to have entitled them. (Respecting the Thessalians in general, see Mr. Grote's excellent remarks, Hist. of Greece, vol. ii. p. 363, seq.)

The history of Thessaly may be briefly dismissed, as the most important events are related under the separate cities. Before the Persian invasion, the Thessalians had extended their power as far as Thermopylae, and threatened to over-run Phocis and the country of the Loerians. The Phocians built a wall across the pass of Thermopylae to keep off the Thessalians; and though active hostilities seem to have ceased before the Persian invasion, as the wall was at that time in ruins, the two nations continued to cherish bitter animosity towards one another. (Herod. vii. 176.) When Xerxes invaded Greece, the Thessalians were at first opposed to the Persians. It is true that the powerful family of the Alcmeades, whom Herodotus calls (vii. 6) kings of Thessaly, had urged Xerxes to invade Greece, and had promised the early submission of their countrymen; but it is evident that their party was in the minority, and it is probable that they were themselves in exile, like the Athenian Peisistratidae. (Herod. vii. 176.)

The majority of the Thessalians sent envoys to the confederate Greeks at the Isthmus, urging them to send a force to the pass of Tempe, and promising them active co-operation in the defence. Their request was complied with, and a body of 10,000 heavy-armed infantry was despatched to Thessaly; but the Grecian commanders, upon arriving at Tempe, found that there was another pass across Mount Olympus, and believing it impossible to make any effectual resistance north of Thermopylae, retreated to their ships and abandoned Thessaly. (Herod. vii. 172, seq.) The Thessalians, thus deserted, hastened to make their submission to Xerxes; and under the influence of the Alcmeades, who now regained the ascendency in Thessaly, they rendered zealous and effectual assistance to the Persians. After the death of Leonidas and his heroic companions at Thermopylae, the Thessalians ratified their emnity against the Phocians by directing the march of the Persians against the Phocian towns and laying their country waste with fire and sword.

From the Persian to the Peloponnesian wars the Thessalians are rarely mentioned. After the battle of Thermopylae (6. c. 485) had given the Athenians the ascendency in Boeotia, Lucris, and Phocis, they endeavoured to extend their power over Thessaly. With this view they marched into Thessaly under the command of Myronides in b. c. 454, for the purpose of restoring Orestes, one of the exiled nobles or princes of Pharsalus, whom Thucydides calls son of the king of the Thessalians. The progress of Myronides was checked by the powerful Thessalian cavalry; and though he advanced as far as Pharsalus, he was unable to accomplish anything against the city, and was compelled to retreat. (Thuc. i. 111; Diodor. xi. 85.) In the Peloponnesian War the Thessalians took no part; but the mass of the population was friendly to the Athenians, though the oligarchical governments favoured the Spartans. With the assistance of the latter, combined with his own rapidity and address, Brasidas contrived to march through Thessaly in b. c. 424, on his way to attack the Athenian dependencies in Macedonia (Thuc. iv. 78); but when the Lacedaemonians wished to send reinforcements to Brasidas in the following year, the Thessalians positively refused them a passage through their country. (Thuc. iv. 132.) In b. c. 395 the Thessalians joined the Boeotians and their allies in the league against Sparta; and when Agesilaus marched through their country in the following year, having been recalled by the Spartan government from Asia, they endeavoured to intercept him on his return; but their cavalry was defeated by the skilful manœuvre of Agesilaus. (Xen. Hell. vi. 3. § 3, seq.)

About this time or a little earlier an important change took place in the political condition and relative importance of the Thessalian cities. Almost down to the end of the Peloponnesian War the powerful families of the Alcmeades at Larissa, of the Scopidae at Crenno, and of the Creonidae at Pharsalus, possessed the chief power in Thessaly. But shortly before the close of this war Phærae rose into importance under the administration of Lycephon, and aspired to the supremacy of Thessaly. Lycephon overthrew the government of the nobles at Phærae, and made himself tyrant of the city. In prosecution of his ambitious schemes he attacked Larissa; and in b. c. 404 he gained a great victory over the Thessalians at the Isthmus (b. c. 485); but the Thessalians were driven from the field.

In b. c. 395 Lycephon was still engaged in a coo-
test with Larissa, which was then under the government of Medius, probably the head of the Thebans. Lycephon was supported by Sparta; and Medius accordingly applied for succour to the confederacy of Greek states which had been lately formed to resist the Lacedaemonian power. With their assistance Medius took Pharsalus, which was then occupied by a Lacedaemonian garrison, and is said to have sold all its inhabitants as slaves. (Diod. xiv. 82.) The return of Agesilaus, and his victory over the Thessalians, probably deprived Medius and his party of their power, and Larissa no longer appears as the rival of Pherae for the supremacy of Thessaly. Pharsalus was probably recovered from the blow which it had received from Medius, and became, next to Pherae, the most important city in Thessaly. The inhabitants of Pharsalus agreed to entrust the supreme power to Polydamas, one of their own citizens, in whose integrity and abilities all parties placed the greatest confidence. The acropolis and the whole management of the finances were placed in his hands, and he discharged his trust to the satisfaction of all parties. (Xen. Hell. vi. 1 §§ 2, 3.)

Meantime the supreme power at Pherae had passed into the hands of Jason, a man of great energy and ability, and probably the son of Lycephon, though this is not expressly stated. He inherited the ambitious views of Lycephon, and meditated nothing less than extending his dominion over the whole of Greece, for which his central situation seemed to offer many facilities. He cherished even still more extensive projects of aggrandisment, and, once master of Greece, he looked forward to conquer the Persian empire, which the retreat of the Ten Thousand Greeks and the campaigns of Agesilas in Asia seemed to point out as an easy enterprise. But the first step was his election as Tagus of Thessaly, and the submission of all the Thessalian cities to his authority. For this purpose it was necessary to obtain the acquiescence of Pharsalus, and although he might have gained his object by force, he preferred to effect it by negotiation, and accordingly frankly disclosed his schemes to Polydamas, and offered him the second place in Thessaly, if he would support his views. Polydamas asked the advice of the Spartans, and finding that he could receive from them no help, he acceded to the proposals of Jason, and inducted the Pharsalians to espouse his cause. Soon after this, probably in c. 374, Jason was elected Tagus of Thessaly, and proceeded to settle the contingent of cavalry and heavy-armed troops which the Thebans were to furnish. He now possessed a force of 8000 cavalry and more than 20,000 infantry; and Alcetas I., king of Epirus, and Amyntas II., king of Macedonia were his allies. (Xen. Hell. vi. 1 §§ 2—19; Diod. xv. 60.) He could in effect command a greater force than any other state in Greece; and from the disunion and exhaustion of the other Greek states, it seemed not improbable that he might be able to carry his ambitions projects into effect. He had already formed an alliance with Thebes and after the battle of Leuctra (c. 371) he was invited by the Thebans to join them in attack the Lacedaemonian camp. But Jason's policy was to prevent any other power from obtaining the preponderance in Greece, and accordingly upon his arrival at Leuctra he advised the Thebans not to drive the Lacedaemonians to despair, and obtained a truce for the latter, which enabled them to secure their safety by a retreat. (Xen. Hell. vi. 4 § 20, seq.) In the following year he announced his intention of marching to Delphi at the head of a body of Thessalian troops and presiding at the Pythian festival. Great numbers felt throughout Greece; but before the time came, he was assassinated by seven youths as he sat in public to give audience to all comers. His death was felt as a relief by Greece; and the honours paid in many of the Greek cities to his assassins prove the general fear which his ambitious schemes had excited. (Xen. Hell. vi. 4 §§ 28—32.)

Jason had so firmly established his power that he was succeeded in the post of Tagus of Thessaly by his two brothers Polydamas and Polyphasis; but they did not possess his abilities or energy, and Thessaly again sank into political insignificance. Polydamas was assassinated by his brother Polyphasis, who became sole Tagus. Polydorus exercised his authority with great cruelty; he put to death Polydamas of Pharsalus, and killed or drove into exile many other distinguished persons of this city and of Larissa. (Xen. Hell. vii. 4 §§ 33, 34.) At the end of a year he was also assassinated by Alexander, who was either his brother (Diod. xv. 61) or his nephew (Plut. Polyad. 29.) Alexander surpassed even Polydorus in cruelty, and was guilty of gross enormities. The Lacedaemonians and other noble families, who were chiefly exposed to his vengeance, applied in their distress to Alexander, the youthful king of Macedonia, who had recently succeeded his father Amyntas. Alexander invaded Thessaly, defeated the tyrant, and took possession of Larissa and Crannon, which he garrisoned with his troops. (Diodor. xv. 61.) It would seem, however, that the necessities of his own kingdom compelled him shortly afterwards to withdraw his troops from Thessaly; since we find the Thessalian cities opposed to the tyrant inviting the aid of the Thebans. Accordingly, about c. 369, Pelopidas invaded Thessaly, and took Larissa and several other cities under his protection, apparently with the sanction of Alexander of Macedonia, with whom he formed an alliance. (Diodor. xv. 67.) In the following year (c. 368) Pelopidas again marched into Thessaly at the head of a Theban force, to protect Larissa and the other cities against the projects of Alexander of Pherae, who had solicited aid from Athens. Alexander was compelled to sue for peace; and Pelopidas, after arranging the affairs of Thessaly, marched into Macedonia, where the young king had been lately assassinated. Pelopidas, the regent of the kingdom, was also compelled to enter into alliance with Pelopidas, and to give him several hostages, among whom was the youthful Philip, afterwards king of Macedonia. (Diod. xv. 71; Plut. Pelop. c. 26.) By these means the influence of Thebes was extended over the greater part of Thessaly. Two years afterwards (c. 366) the Thebans obtained from the Persian court a rescript acknowledging their claims to the headship of Greece; and in the same year Pelopidas, accompanied by Isocrates, visited Thessaly with the view of obtaining the recognition of their claim from Alexander of Pherae and the other Thessalian cities. Alexander not only refused them at Pharsalus, but when he found that they were not supported by any armed force, he seized them as prisoners and carried them off to Pherae. The first attempt of the Thebans to rescue their countryman proved unsuccessful; and the army which they sent into Thessaly was only saved from destruction by the genius of Epaminondas, who was then serving as a private, and was compelled to fight against the Thebans.
by the soldiers to take the command. So greatly was Alexander strengthened in his power by this failure that all the Thessalian cities submitted to him, and the influence and Thessaly for a time destroyed. Subsequently a second expedition was sent into Thessaly under the command of Eumenes, who compelled the tyrant to release Pelopidas and Ismenias, but without restoring the Thebes to the commanding position which she had formerly held in Thessaly. (Diod. xv. 71—73; Plut. Pelop. 27—29; Cornel. Nep. Pelop. 5; Paus. ix. 13. § 1.) The continued oppressions of Alexander of Pherae became so intolerable that the Thessalian cities once more applied to Thebes for assistance. Accordingly in B.C. 364 Pelopidas was again sent into Thessaly at the head of a Thessalian army. In the first engagement Pelopidas was slain, but Alexander was defeated. (Diod. xv. 80, 81; Plut. Pelop. 31, 32; Cornel. Nep. Pelop. 5; respecting the different expeditions of Pelopidas into Thessaly, as to which there are discrepancies in the accounts, see Grote, Hist. of Greece, vol. x. p. 361, note, p. 391, note.) The death of Pelopidas, however, proved almost fatal to Alexander. Burning to revenge his loss, the Thes- ban sent a powerful army into Thessaly, which compelled him to renounce his supremacy in Thessaly, to confine himself to Pherae, and to submit to all the demands of Thebes. (Plut. Pelop. 35.)

After the death of Eumenes at the battle of Mantinea (B.C. 362) the supremacy of Thebes in Thessaly was weakened, and Alexander of Pherae recovered much of his power, which he continued to exercise with his accustomed cruelty and ferocity till his assassination in B.C. 359 by his wife Thebe and her brothers. One of these brothers, Tisiphonus, succeeded to the supreme power, under the direction of Thebe; but his reign lasted only a short time, and he was followed in the government by Lyophron, another brother. (Xen. Hell. vi. 4. § 57; Diod. xvi. 14; Plut. Pelop. 35.) Meanwhile Philip, who had ascended the throne of Macedon in B.C. 369, had been steadily extending his dominions and his influence; and the Alexander of Larissa now had recourse to him in preference to Thebes. Accordingly Philip marched into Thessaly in B.C. 353. Lyophron, unable to resist him, invoked the aid of Onomarchus and the Phocians; and Philip, after a severe struggle was driven out of Thessaly. (Diodor. xvi. 35.) In the following year Philip returned to Thessaly, and gained a signal victory over Onomarchus and Lyophron. Onomarchus was slain in the battle; and when Philip followed up his victory by laying siege to Pherae, Lyophron surrendered the city to him, upon being allowed to retire to Thocis with his mercenaries. (Diodor. xvi. 37.) Thus ended the powerful dynasty of the tyrants of Pherae. Philip established a popular government at Pherae (Diod. xvi. 38), and gave nominal independence to the Thessalian cities. But at the same time he garrisoned Magnesia and the port of Pagaeus with his troops, and kept steadily in view the subjugation of the whole country. An attempt made in B.C. 344 to restore the dynasty of the tyrants at Pherae gave him an opportunity of carrying his designs into effect. Not only did he garrison Pherae with his own troops, but he revived the ancient division of the country into four tetrarchies or tetradarchies, and placed at the head of each some of the chiefs of the Almate, who were entirely devoted to his interests. The result of this arrange- ment was the entire subjection of Thessaly to Philip, who drew from the country a considerable addition to his revenues and to his military resources. (Har- porat. s. v. Χεραρχία; Dem. Olynth. i. § 23; Strab. ix. p. 440; Thucyd. ii. p. 12—14.) Upon the death of Philip the Thessalians were the first Greek people who promised to support Alexander in obtaining the supremacy of Greece. (Diod. xvii. 4.) After the death of Alexander the Thessalians took an active part with the other Grec- ian states in attempting to throw off the Macedonian yoke, but by the victory of Antipater they were again united to the Macedonian monarchy, to which they remained subject till the defeat of Philip by the Romans at the battle of Cynossephalae, B.C. 197. The Roman senate then declared Thessaly free (Liv. xxxiii. 32); but from this time it was virtually under the sovereignty of Rome. The government was vested in the hands of the more wealthy persons, who formed a kind of senate, which was accustomed to meet at Larissa. (Liv. xxxiv. 52, xxxvi. 8, xiii. 38.)

When Macedonia was reduced to the form of a Roman province, Thessaly was incorporated with it. (Strab. xvi. p. 840.) Under Alexander Severus it formed a separate province governed by a procurator (Gruter, Juvac. p. 474. 4); and in the later consti- tution of the Empire after the time of Constantine, it also appears as a separate province under the administration of a praeses. (Not. Dig. i. p. 7; Böcking, i. p. 151; Marquardt, in Becker's Röm. Alterth., vol. iii. p. 117.)

In giving an enumeration of the Thessalian tribes and cities, we will first describe the four tetrarchies already mentioned, and then take the other divisions of the country.

1. Histiaiotis or Histiaioi'tis (Ἑστιαίωτιτις, Ἑστιαίωτις), inhabited by the Hesitaeotae (Ἑστιαίωται), was the northern part of Thessaly, of which the Peneius may be described in general as its southern boundary. It occupied the passes of Olym- pus, and extended westward as far as Pindus. (Plin. iv. 1; Strab. ix. pp. 430, 437, 438.) It was the seat of the Perrhaebi (Περραχαδός), a warlike and powerful tribe, who possessed in historical times several towns strongly situated upon the mountains. They are mentioned by Homer (II. ii. 739) as taking part in the Trojan War, and were regarded as genuine Hellenes, being one of the Amphicyonie states (Asch. de Fals. Leg. p. 132). The part of the Hes- tiaiotis inhabited by them was frequently called Perrhaebia, but it never formed a separate Thessalian province. The Perrhaebi are said at one time to have extended south of the Peneius as far as the lake Bœbœus, but to have been driven out of this district by the mythical race of the Lapithæ. (Strab. ix. pp. 439, 440.) It is probable that at an early period the Perrhaebi occupied the whole of Histiaiotis, but were subsequently driven out of the plain and confined to the mountains by the Thessalian con- querors from Thessprotia. Strabo states that Hes- tiaiotis, was formerly, according to some authorities, called Doris (ix. p. 437), and Herodotus relates that the Dorians once dwelt in this district at the foot of Mt. Ossa and Olympus (i. 56). It is said to have derived the name of Hestiaeotis from the district of this name in Euboea, the inhabitants of which were transplanted to Thessaly by the Perrhaebi (Strab. ix. p. 437); but this is an uncertain statement, impro- bably founded alone upon similarity of name. Homer mentions another ancient tribe in this part of Thessaly called the Aetieoe, who are placed by Strabo among

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the Thessalian side of Pindus near the sources of the Peneus. They are described as a barbarous tribe, living by plunder and robbery. (Hom. II. ii. 744; Strab. vii. p. 327, ix. p. 434; Steph. B. s. v. Αἴθωκα.) The towns of Hestiaia were: Ουνείνα, Πάλλα, Αἰγίνια, Μελίβωρα, Φαλορία, Ερικυνία, Πελενησαρ, Τερέκα, Οχείτα, Σιλάυα, Γομφή, Πυθέα της Φθειδού, Ειθόμη, Λιεσναία, Πρακίου, Πραστέστες, Παρακόνος, Μυλαί, Μαλλοία, Κυριτεά, Εμπούτα, Ολυμπία, Σκίτσαρ, Λόριτκη, Πυθέμ, Ελόνε. Successively Leimone, Eudeirus, Lathapous, Gous-nus or Goni, Charax, Condylon, Phalanna, Orthe, Ataxan.

2. Πελασγοίτσ (Πελασγώται), inhabited by the Pelasgote (Πελασγώται), extended S. of the Peneus, and along the western side of Pelion and Ossa, including the district called the Pelasgic plain. (Strab. ix. p. 443.) The name shows that this district was originally inhabited by Pelasgians; and its chief town was Larissa, a well known name of Pelasgic cities. The towns of Pelasgiotis were: Ελάτα, Μορπίσιον, Μετρόπολις, Γερτώντα, Αργερα, Λαρίσα, Συκυρίον, Κυρίνων, Αμύρων, Αρμενίου, Ψηλάρων, Κυνοσκεφαλαίων, Σκοτούσσα, Παλαέφαρος.

3. Θέσσαλοιτις (Θεσσαλωτηίς), the central plain of Thessaly and the upper course of the river Peneus, so called from its having been first occupied by the Thessalian conquerors from Epirus. Its towns were: Περισσαία, Φυλλος, Μετρόπολις, Σιέρα, Ευχυδρίου, Πφαλαίσα, the most important in the district, Θεθοίδιον.

4. Πιθιοτις (Φηθωτης), inhabited by the Achaean Pithiotes (Ἄχααιοι Φηθωτοί), under which name they are usually mentioned as members of the Amphictyonic league. This district, according to Strabo, included the southern part of Thessaly, extending from the Maiax gulf on the E. to Dolopia and Mount Pindus on the W., and stretching as far N. as Pharsalas and the Thessalian plains. (Strab. ix. p. 430.) Pithiiots derived its name from the Homeric Pithia (Φηθη, II. i. 155, ii. 683), which appears to have included in the heroic times not only Bileus and Dolupa, which is expressly called the furthest part of Pithia (II. ix. 484), but also the southern portion of the Thessalian plain, since it is probable that Pithia was also the ancient name of Pharsalus. (L. & K., Northern Greece, vol. iv. p. 484, says that the cities of Pharsalia were Amphaiumaeumae (Συλαξ, p. 25), or Amphaiaci (Αμφαιακαί, Steph. B. s. v.), on the promontory Pythia and on the Pagassaean gulf; Θερακ, Ερεθις, Φυλάκη, Ιόνι, Εκας, Πτέλευμ, Αντρώ, Λαρίσα, Κρεμάς, Προμενά, Πρασ, Ναυχάκιον, Θαυμά, Μελίτα, Κορσέλα, Χυνερά, Λαμία, Φαλάρα, Εχύνιος.

5. Magnesia (Μαγνησία), inhabited by the Magnesians (Μαγνησίτες), was the long and narrow slip of country between Mt. Ossa and Pelion on the W. and the sea on the E., and extending from the mouth of the Peneus on the N. to the Pagassaean gulf on the S. The Magnetae were members of the Amphictyonic league, and were settled in this district in the Homeric times. (II. ii 736.) The Thessalian Magnesia are said to have founded the Aitolian cities of Magnesia on Mt. Sipylos and of Magnesia on the river Maceander. (Arist. op. Athen. iv. p. 173; Conon 29; Strab. xiv. p. 647.) The towns of Magnesia were: Βροε, Βροκε, Γκλάθφεικα, Αοσίνα, Ρα-
Thessalonica. 1171

Ivri...lia I, with kivia iami. the Jiv., (Dion. xii. 421) the distinctly and these was Greek the rebuilt first are city. are (Thermaicus B.)

These districts are connected. The district. miles. intermediate Via lonica across and districts sine'my). These declivity, iosing. and these city, (Thessalonica, the Greek Thessalonica. B.,) is greatly city. which were evidently for commanding the trade of the Macedonian sea. Its relations to the inland districts were equally advantageous. With one of the two great levels of Macedonia, viz. the plain of the "wide-flowing Axios" (Hom. II. ii. 849), to the N. of the range of Olympus, it was immediately connected. With the river, viz. hill, plain of the common and Lake Cercinius, it communicated by a pass across the neck of the Chalcidic peninsula. Thus Thessalonica became the chief station on the Roman Via Egnatia, between the Hadrionic and the Hellespont. Its distance from Pella, as given by the Itineraries, is 27 miles, and from Amphipolis (with intermediate stations; see Act. Apost. xvii. 1) 67 miles. It is still the chief centre of the trade of the district. It contains a population of 60,000, or 70,000, and (though Adriatic may possibly be larger) it is the most important town of European Turkey, next after Constantinople.

2. Name.—Two legendary names, which Thessalonica is said to have borne in early times, are Emathia (Zonar. Hist. xii. 26) and Halia (Steph. B. s. e.), the latter probably having reference to the maritime position of the town. During the first period of its authentic history, it was known under the name of Thерма (Θέρμα, Aesch.; Θέρμα, Herod., Thucyl.; Θέρμα, Mal.Chrones. p. 190, ed. Bomo.), derived, in common with the designation of the gulf (Thermicus Sinus), from the hot salt-springs, which are found on various parts of this coast, and one of which especially is described by Pococke as being at a distance of 4 English miles from the modern city. (See Scylax, p. 278, ed. Gail.) Three stories are told of the origin of the name Thessalonica. The first (and by far the most probable) is given by Strabo (vii. Epit. 10), who says that Thermo was rebuilt by Cassander, and called after his wife Thessalonica, the daughter of Philip; the second is found in Steph. B. (s. e.), who says that its new name was a memorial of a victory obtained by Philip over the Thessalians (see Const. Porphyrog. De Them. ii. p. 51, ed Bonn); the third is in the Etym. Magn. (s. e.), where it is stated that Philip himself gave the name in honour of his daughter. Whichever of these stories is true, the new name of Thessalonica, and the new eminence connected with the name, are distinctly associated with the Macedonian period, and not at all with the earlier passages of true Greek history. The name, thus given, became permanent. Through the Roman and Byzantine periods it remained unaltered. In the Middle Ages the Italians gave it the form of Salonicchi or Salonicki, which is still frequent. In Latin chronicles we find Salonicius. In German poems of the thirteenth century the name appears, with a Teutonic termination, as Saloneck. The uneducated Greeks of the present day call the place Σαλωνικη, the Turks Salanik.

3. Political and Military History.—Thessalonica was a place of some importance, even while it bore the name of Therm. Three passages of chief interest may be mentioned in this period of its history. Xerxes rested here on his march, his land-forces being encamped on the plain between Thermo and the Axios, and his ships cruising about the Thermaic gulf; and it was the view from hence of Olympus and Ossa which tempted him to explore the course of the Penesius. (Herod. vii. 138, sqq.) A short time (o. c. 421) before the breaking out of the Peloponnesian War, Thermo was occupied by the Athenians (Thucyd. i. 61); but two years later it was given up to Pericles (Ib. ii. 29). The third mention of Thermo is in Aeschinus (de Fals. Leg. p. 31, ed. Beek.), where it is spoken of as one of the places taken by Pausanias.

The true history of Thessalonica begins, as we have implied above, with the decay of Greek nationality, the Macedonians. The earliest author who mentions it under its new name is Polybios. It is said that it was rebuilt in the same year (o. c. 315) with Cassander, immediately after the fall of Pydna and the death of Olympias. (Cassandria.) We are told by Strabo (L. c.) that Cassander incorporated in his new city the population, not only of Thermo, but likewise of three smaller towns, viz. Aenea and Cissus (which are supposed to have been on the eastern side of the gulf), and Chalstra (which is said by Strabo (vii. Epit. 9) to have been on the further side of the Axios, whence Tafal (p. xxii.) by some mistake infers that it lay between the Axios and Thermo). It does not appear that these earlier cities were absolutely destroyed; nor indeed is it certain that Thermo lost its separate existence. Pliny (L. c.) seems to imply that a place bearing this name was near Thessalonica; but the text is probably corrupt.

As we approach the Roman period, Thessalonica begins to be more and more mentioned. From Livy (xlv. 10) this city would appear to have been the great Macedonian naval station. It surrendered to the Romans after the battle of Pydna (Ib. xlv. 45), and was made the capital of the second of the four divisions of Macedonia (Ib. xlv. 29). Afterwards, when the whole of Macedonia was reduced to one province (Flor. ii. 14), Thessalonica was its most important city, and virtually its metropolis, though not so called till a later period. [MACEDONIA] Ciceron, during his exile, found a refuge here in the quatorse's house (pro Pian. 41); and on his journeys to and from his province of Cilicia he passed this way, and wrote here several of his extant letters. During the first Civil War Thessalonica was the head-quarters of the Pompeian party and the senate. (Dion Cass. xli. 20.) During the second it took the side of Octavius and Antonius (Ib. Brut. 46; Appian, B. C. iv. 119), and reaped the advantage of this course by being made a free city. (See Plio. L. c.)

It is possible that the word Σαλουνιας, with the head of Octavia, on some of the coins of Thessalonica, has reference to this circumstance (see Eckhel, ii. p. 79); and some writers see in the Vardar gate, mentioned below, a monument of the victory over Brutus and Cassius.

Even before the close of the Republic Thessalonika was a city of great importance, in consequence of its position on the line of communication.
of the Byz. writers. (De Thessalonica a Latinis curatus, in the same vol. with Leo Grammaticus, 1842.) Soon after this period follows the curious history of western feudalism in Thessalonica under Boniface, marquis of Montierrat, and his successors, during the first half of the 13th century. The city was again under Latin dominion (having been sold by the Greek emperor to the Venetians) when it was finally taken by the Turks under Amurath II., in 1430. This event also is described by a writer in the Bonn Byzantine series (Joannes Angustos, de Thessaloniciensi Excidio Narravit, in the same volume with Symeon Camenis).

For the medieval history of Thessalonica see Mr. Finlay's works, Medieval Greece (1851), pp. 70, 71, 135—147; Byzantine and Greek Empires, vol. 1, (1853), pp. 315—332, vol. ii. (1854), pp. 182, 264—266, 607. For its modern condition we must refer to the travellers, especially Beaujour, Consinyé, Holland, and Leake.

4. ECCLESIASTICAL HISTORY. The annals of Thessalonica are closely connected with religion, that it is difficult to separate them here. After Alexander's death the Jews spread rapidly in all the large cities of the provinces which had formed his empire. Hence there is no doubt that in the first century of the Christian era they were settled in considerable numbers at Thessalonica; indeed this circumstance contributed to the first establishment of Christianity there by St. Paul (Acts, Ap. xvii. 1). It seems probable that a large community of Jews has been found in this city ever since. They are mentioned in the seventh century during the Slavonic wars; and again in the twelfth by Eustathius and Benjamin of Tudela. The events of the fifteenth century had the effect of bringing a large number of Spanish Jews to Thessalonica. Paul Lucas says that in his day there were 30,000 of this nation here, with 22 synagogues. More recent authorities vary between 10,000 and 20,000. The present Jewish quarter is in the south-east part of the town.

Christianity was once established in Thessalonica, spread from it in various directions, in consequence of the mercantile relations of the city. (1 Thess. i. 8.) During the succeeding centuries this city was the bulwark, not simply of the Byzantine Empire, but of Oriental Christendom,—and was largely instrumental in the conversion of the Scythians and Bulgarians. Thus it received the designation of "The Orthodox City." It is true that the legends of Demetrius, its patron saint (a martyr of the early part of the fourth century), disfigure the Christian history of Thessalonica; in every siege success or failure seems to have been attributed to the granting or withholding of his favour; but still this see has a distinguished place in the annals of the Church. Thessalonian was baptized by his bishop; even his massacre, in consequence of the stern severity of Ambrose, is chiefly connected in our minds with ecclesiastical associations. The see of Thessalonica was almost a patriarchate at this time; and the withdrawal of the province subject to its jurisdiction from connection with the see of Rome, in the reign of Leo Isaricus, became one of the principal causes of the separation of East and West. Cameniata, the native historian of the calamity of 904, was, as we have seen, an ecclesiastic. Eustathius, who was archbishop in 1185, was, beyond dispute, the most learned man of his age, and the author of an invaluable commentary on the Hist
and Odysseus, and of theological works, which have been recently published by Tafel. A list of the Latin archbishops of Thessalonica from 1205 to 1418, when a Roman hierarchy was established along with Western feudalism, is given by Le Quien (Oristo Christianus, iii. 1059). Even to the last we find this city connected with questions of religious interest. Symeon of Thessalonica, who is a chief authority in the modern Greek Church on ritual subjects, died a few months after the fatal siege of 1430; and Theodore Gaza, who went to Italy soon after this siege, and, as a Latin ecclesiastic, became the translator of Aristotle, Theophrastus, and Hippocrates, was a native of the city of Demetrius and Eustathius.

5. REMAINS OF ANTIQUITY.—The two monuments of greatest interest at Thessalonica are two arches connected with the line of the Via Egnatia. The course of this Roman road is undisputedly preserved in the long street which intersects the city from east to west. At its western extremity is the Valdar gate, which is nearly in the line of the modern wall, and which has received its present name from the circumstance of its leading to the river Valdar or Axios. This is the Roman arch believed by Beaujour, Holland, and others to have been erected by the people of Thessalonica in honour of Octavius and Antoninus, and in memory of the battle of Philip. The arch is constructed of large blocks of marble, and is about 12 feet wide and 18 feet high; but a considerable portion of it is buried deep below the surface of the ground. On the outside face are two bas-reliefs of a Roman wearing the toga and standing before a horse. On this arch is the above-mentioned inscription containing the names of the politicians of the city. Leake thinks from the style of the sculpture, and Tafel from the occurrence of the name Flavins in the inscription, that a later date ought to be assigned to the arch. (A drawing of it is given by Consinny.) The other arch is near the eastern (said in Clarke's Travels, iv. p. 359, by mistake, to be near the western) extremity of the main street. (A drawing of this arch also is given by Consinny and an imaginary restoration by Po-cocke.) It is built of brick and faced with marble, and formerly consisted of three archways. The sculptured camels give an oriental aspect to the monument; and it is generally supposed to commemorate the victory of Constantine over Licinius or over the Sarmatians.

Near the line of the main street, between the two above-mentioned arches are four Corinthian columns supporting an architrave, above which are Caryatides. This monument is now part of the house of a Jew; and, from a notion that the figures were petrified by magic, it is called by the Spanish Jews Los Incantados. The Turks call it Sarch-Match. (A view will be found in Consinny, and a more correct one, with architectural details, in Stuart and Revett's Athens, Antiq. vol. iii. ch. 9. p. 53). This colonnade is supposed by some to have been part of the Propylaea of the Hippodrome, the position of which is believed by Beaujour and Clarke to have been in the south-eastern part of the town, between the sea and a building called the Rotunda, now a mosque, previously the church Eski-Metropolit, but formerly a temple, and in construction similar to the Parthenon at Athens. (Pococke has a ground-plan of this building.) Another mosque in Thessa-loonica, called Eski-Djumah, is said by Beaujour to have been a temple consecrated to Venus Thermaca.

The city walls are of brick, and of Greek construction, resting on a much older foundation, which consists of brown stones of immense thickness. Everywhere are broken columns and fragments of sculpture. Many remains were taken in 1430 to Constantinople. One of the towers in the city wall is called the Tower of the Statue, because it contains a colossal figure of Thessalonica, with the representation of a ship at its feet. The castle is partly Greek and partly Venetian. Some columns of verd antique, supposed to be relics of a temple of Hercules, are to be noticed there, and also a shattered triumphant arch, erected (as an inscription proves) in the reign of Marcus Aurelius, in honour of Antoninus Pius and his daughter Faustina.

In harmony with what has been noticed of its history, Thessalonica has many remains of ecclesiastical antiquity. Leake says that in this respect it surpasses any other city in Greece. The church of greatest interest (now a mosque) is that of St. Sophia, built, according to tradition, like the church of the same name at Constantinople, in the reign of Justinian, and after the designs of the architect Antemius. This church is often mentioned in the records of the Middle Ages, as in the letters of Pope Innocent III. and in the account of the Norman siege. It remains very entire, and is fully described by Beaujour and Leake. The church of St. Demetrius (apparently the third on the same site, and now also a mosque) is a structure of still greater size and beauty. Tafel believes that it was erected about the end of the seventh century; but Leake conjectures, from its architectural features, that it was built by the Latins in the thirteenth. Tafel has collected with much diligence the notices of a great number of churches which have existed in Thessalonica. Dapper says, that in his day the Greeks had the use of thirty churches, Wallpole (in Clarke's Travels, iv. p. 345) gives the number as sixteen. All travellers have noticed two ancient pulpits, consisting of "single blocks of variegated marble, with small steps cut in them," which are among the most interesting ecclesiastical remains of Thessalonica.

6. AUTHORITIES.—The travellers who have described Thessalonica are numerous. The most important are Paul Lucas, Second Voyage, 1705; Po-cocke, Description of the East, 1743—1745; Beaujour, Tableau du Commerce de la Grèce, translated into English, 1800; Clarke, Travels in Europe, &c. 1816—1823; Holland, Travels in the Ionian Isles &c. 1815; Consinny, Voyage dans la Macedoine, 1831; Leake, Northern Greece, 1835; Zachariä, Reise in den Orient, 1840; Grisebach, Reise durch Rumelien, 1841; Bowen, Mount Athos, Thessaly, and Epirus, 1852.

In the Mémoires de l'Académie des Inscriptions, tom. xxxvii. sect. hist. pp. 121—146, is an essay on the subject of Thessalonica by the Abbe Lelley; but the most elaborate work on the subject is that by Tafel, the first part of which was published at Tubingen in 1835. This was

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THESTIA.

afterwards reprinted as "De origine et Fronte de Thessaliana epigraeco Agro Archaeoira, Berlin, 1839. With this should be compared his work on the 'Via Egnatia.' To these authorities we ought to add the introduction to some of the commentaries on St. Paul's Epistles to the Thessalonians, especially those of Koch (Berlin 1849) and Lüne-
mann (Göttingen, 1850). [J. S. H.]

THESTIA. [THESIENSES.

THESIENSES (Ovistias, Pol. v. 7), are usually called the inhabitants of a town Thestia in Aetolia. But no town of this name is mentioned by the ancient writers, and it is not improbable that the town itself was called thestia. The name occurs only in Polybius, and the exact site of the place is unknown. We only learn, from the narrative of Polybius, that it was situated in the Northern part of the upper plain of Aetolia. The name is perhaps connected with Thestius, one of the old Aetolian heroes.

THESTIUM (Ovistis, Strab. iv. p. 431; Polh. viii. 3, 4; Ovistis, Eupir. Androm. 20; Ovistis, Steph. B. s. c. = Eth. Ovistis), a place in Thessaly, close to Pharsalus, where Flamininus encamped at the end of the second march from Pharsa towards Scota, between the battles of Cyno-
scaphia. It derived its name from thea, the mother of Achilles, the national hero of the Achaean Pheboiaca. Leake places it at or near Magida, on the opposite bank of the Enipeus. (Northern Greece, vol. iv. pp. 472, 473.)

THEUDELA, one of the chief towns of the A thanomai in Epeirus, is identified by Leake with the modern Tholokariana, a village situated near Mount Tumvërka in a pass which leads from the Achelous to the Arachthos. (Liv. xxxviii. 1; Leake, Northern Greece, vol. iv. p. 212.)

THEUMA, a town of Thessaly, near the frontiers of Dobropia (Liv. xxiii. 13.)

THEUPROSOPON. [PHOENICIA, p. 606, a.]

THEVESTI (Ovistetti, Ptol. iv. 3, § 30), an important town of Numidia, but which is only mentioned in the later writers. It was a Roman colony (Gruter, Inscrip. p. 600; Itin. Ant. p. 27), and the place where many roads running in a SE. direction into the Roman province of Africa, had their commencement. (Cf. Itin. Ant. pp. 33, 46, 47, 53, 54.) It is the town of Tebessa, recently discovered by General Negrier, con-
siderable ruins of which still exist, especially the ancient walls, the circumference of which indicates a town capable of containing 40,000 inhabitants. (See Letronne, in Rev. Archdol. iv. p. 360, sq.; Sur l'Arche de Triomphe de Tebessa, etc., Paris, 1847; Jahn's Jahresber. iii. p. 409.)

THIA. [THERA.

THIANXISTE (Osvistis), Artian. Per. P. Eui. p. 7), or THIANITICE (Ovistis), Anon. Per. P. Eui. p. 14), a district of Asia in the Pontus Euxinus, which was separated from Colchis by the river Ophios. Its name probably should be Samic, as the Sa'mi, or Tzani, were a well-known people in this region. (Cf. M. Miller, p. 378, sq. v. 2. p. 121; Ed. ad Arrian. v. 95.)

THIAL, a town of the Contesti in Italy Etruriae, between Carditago Nova, and Illici (Itin. Ant. p. 401).] Variously identified with Sarm Cisriis and Orthhus, near which latter place are many ruins. (Floreas, Eza. Squiv. p. 39, vii. p. 124.) [T. H. D.]

THIBA (Ovstis: Eth. Ovstis), a district in Pontus, so called from an A racean plain there by Hercules. The inhabitants were said to be sowers, whose

breath was poisonous, and who would not perish if thrown into the water, but would float on the surface. (Eustath. ad Dionys. Per. 528; Steph. B. s. v. Θίβας; Ptol. Synop. v. 7. § 1; Ptolearch. ap. Plin. vii. 2. s. 2.)

THILSAPHATA (Amm. Marc. xxv. 8), a fortified town in the south of Mesopotamia, probably the present Tet el Harra, between Mosul and the Sinjar, in the neighborhood of the Tigris. [V.]

THILUTHIA, an impregnable fortress on an island in the Euphrates, near Anatho, which defied the arms of Julian (Amm. Marc. xxxix. 2). Zeus
mus (iii. 15) speaks of this island, and of the impregnable fortress (φαυνὸς χήρωτατος) situated upon it, but without mentioning its name. It is described by Isidora Charax (Muns. Park. § 1. ed. C. Müller) as an island in the Euphrates, containing a treasury of the Parthians, and distant two schoeni from Anatho. The old editions read Θαδας; but the MSS. have Θαδας, which Müller has changed into Θαδας, and there can be little doubt of the propriety of this correction. It corresponds to the island called Tilbus by Ctesiphon (vol. i. p. 57), and in his map Télbo or Anatelles, containing ruins of very ancient buildings. (See Müller, ed. Isid. Char. L. c.)

THIXAE (Οώδας, Ζαυν), Ptol. viii. 3. § 6, vii. 27. § 12), or THIXA (Οώδας, Artian. Per. M. Erythr. p. 36), a capital city of the Sinae, who carried on here a large commerce in silk and woolen stuffs. It appears to have been an ancient tradition that the city was surrounded with brazzen walls; but Ptolemy remarks that these did not exist there, nor anything else worthy of remark. The ancient writers differ very considerably as to its situation. According to the most probable accounts it was either Naukin, or rather perhaps Thisin, Tim, or Teim, in the province Schetis, where, according to the accounts of the Chinese themselves, the first kingdom of Sin, or Θανά, was founded. (Cf. Ritter, Erdkunde, ii. p. 199.)

THINODES (Θήνατος, i.e. the Sand Hill, Ptol. iv. 5. § 18), a mountain of Egypt, belonging to the Libyan chain, on the S. borders of Mac-
marica. [T. H. D.]

THIEMIDA, a place in Numidia, the situation of which is totally unknown. (Stull. Jug. 12.) [T. H. D.]

THIS. [ABUSDIS.

THIBSE (Οώδας, Home. Pans., Steph. B. s. v.; Θεσα, Strab. Xem.: Eth. Θεσάς), a town of Boscio, described by Strabo as situated at a short distance from the sea, under the southern side of Helicon, bordering upon the confines of Thessia and Corona. (Strab. v. p. 411.) Thibse is mentioned by Homer, who says that it abounds in wild pigeons (πολυτρωπήρα τε Θεσάς, Ω. ii. 502); and both Strabo and Stephanus B. remark that this epit.

\[\text{\textit{THIBSE}}\]

was given to the city from the company of wild pigeons at the harbour of Thibse. Xenophon remarks that Cleobzouos marched through the territory of Thibse on his way to Creusis before the battle of Leuctra. (Hel. vi. 4. § 7.) The only public building at Thibse mentioned by Pausanias (ix. 52. § 3) was a temple of Hercules, to whom a festival was celebrated. The same writer adds that between the mountain on the sea-side and the moun-

\[\text{\textit{THIBSEE}}\]
on one side of the causeway, while that on the other is cultivated. The ruins of Thisbe are found at Kalkisia. “The position is between two great summits of the mountain, now called Karavaninh and Palcanw, which rise majestically above the vale, clothed with trees, in the upper part, and covered with snow at the top. The modern village lies in a little hollow surrounded on all sides by low cliffs connected with the last falls of the mountain. The walls of Thisbe were about a mile in circuit, follow-
ing the crest of the cliffs which surround the village; they are chiefly preserved on the side towards Dobrethai and the south-east. The masonry is for the most part of the fourth order, or faced with equal layers of large, oblong, quadrangular stones on the outside, the interior as usual being filled with loose rubble. On the principal height which lies towards the mountain, and which is an entire mass of rock, appear some repairs of a later date than the rest of the walls, and there are many Hellenic foundations on the face of this rock towards the village. In the cliffs outside the walls, to the north-west and south, there are many sepulchral excavations.” (Leake, Northern Greece, vol. ii. p. 506.)

Leake observed the mole or causeway which Pausanias describes, and which serves for a road across the marais to the port. The same writer remarks that, as the plain of Thisbe is completely surrounded by heights, there is no issue for the river which rises in the Ascracea and here terminates. “The river crosses the causeway into the marsh by two openings, the closing of which in the winter or spring would at any time cause the upper part of the plain to be inundated, and leave the lower part for cultivation in the summer; but as the river is now allowed to flow constantly through them, the western side is always in a state of marsh, and the ground has become much higher on the eastern side.”

The port of Thisbe is now called Vaithi. The shore is very rocky, and abounds in wild pigeons, as Strabo and Stephanus have observed; but there is also a considerable number at Kalkisia itself. The Roman poets also allude to the pigeons of Thisbe. Hence Ovid (Met. xi. 300) speaks of the “Thisbaeae columnae,” and Statius (Theb. viii. 261) describes Thisbe as “Dioneas arvis circumsec.”

Thisbe is mentioned both by Pliny (iv. 7. s. 12) and Ptolemy (iii. 15. § 20). Thisbe was a town after Leake (top. 15. § 20).

THUS. [MEGALOPOLEIS.]

THUMIS (Thumis, Tho. ii. 168; Aristides, Aegypt. vol. iii. p. 610; Ptol. iv. 5. § 51 ; modern Tmu, was a town in Lower Aegypt, situated upon a canal E. of the Nile, between its Tanite and Mendesian branches. It was the capital of the Thumite Nome, in which the C a sian division of the Egyptian army possessed lands. At the time of Herodotus’s visit to the Delta the Thumite Nome had been incorporated with the Mendesian. Their incorporation was doubtless owing, partly to the superior size of the latter, and partly to their having a common object of worship in the goddess Tanis (Pan), of whom Thmus was in the old Egyptian language (Hieronym. in Isaian. xlii. 1) the appellation. In the reigns of Valentinian and Theodosius the Great (A.D. 375, foll.) Thmus was a town of some consequence, governed by its own magistrates, and exempt from the jurisdiction of the Alexandrian prefect (Amm. Marx. xxiii. 16. § 6). It was also an episcopal see, and one of its bishops, Serapion, is mentioned by Hieracaneus. (ap. Photium, p. 65, ed. Beckler.) Remains of the ancient city are supposed to exist at Tell-Tamai or Tamai, SW. of Mansourah. A monolithic shrine and many sarcophagi of granite have been found there, and a fictitious mound at the village of Ternay, raised above the level of the inundation, is probably an Egyptian work. (Champollion, Egypte sous les Pharaons, vol. ii. p. 114.) That dykes were essential to the preservation of the city appears from the description of it by Aristides (i. c.), who represents Thmaus as standing upon and surrounded by flat and marshy grounds. [W.B.D.]

THOAE. [ECHINAXDES.]

THOANA. [THANA.]

THOARIS or THOARUS (ὁθαίας or θαόμας), a small coast town in Pontus Ptolemaicus (Arrian, Peripl. P. E. p. 16; Anon. Peripl. P. E. p. 11), is now called Ghenreh, Irnak, or perhaps more correctly Tharesh Irnak. (Hamilton, Researches, i. p. 273.)

THOCNIA (Θωκνία, Θοκνία; Eih. Θωκνία), a town of Arcadia in the district Parrhasias, situated upon a height on the river Aminius, which flows into the Hellesus, a tributary of the Alpheus. The town was said to have been founded by Thoacus, the son of Lycaon, and was deserted in the time of Pausanias, as its inhabitants had been removed to Megalopolis. It is placed by Leake in the position of Vromosela. (Paus. vili. 3. § 2, 27. § 4, 29. § 5; Steph. B. s. v.; Leake, Morea, vol. ii. p. 293.)

THOMNA. [TAMNA.]

THRONITIS LACUS. [THOPTYRIT.] THORA. [ATTICA. p. 331, a.]

THORICUS (Θορίκος; Eih. Θωρίκος; Thoerikus), a town of Attica on the S.E. coast, and about 7 or 8 miles N. of the promontory of Sunium, was originally one of the twelve cities into which Attica is said to have been divided before the time of Theseus, and was afterwards a demus belonging to the tribe Acanthia. (Strab. ix. p. 397.) It continued to be a place of importance during the flourishing period of Athenian history, as its existing remains prove, and was hence fortified by the Athenians in the 24th year of the Peloponnesian War. (Xen. Hell. i. 2. § 1.) It was distant 60 stadia from Anaphylus upon the western coast. (Xen. de Vect. 4. § 43.)

Thoricus is celebrated in mythology as the residence of Cepheus, whom Es or Aurora carried off to dwell with the gods. (Apollod. ii. 4. § 7; Eust. Hippol. 450.) It has been conjectured by Words-worth, with much probability, that the idea of Thoricus was associated in the Athenian mind with such a translation to the gods, and that the “Thorican stone” (Θορικός πέτρος) mentioned by Sophocles (Oed. Col. 1595), respecting which there has been so much doubt, probably has reference to such a migration, as the poet is describing a similar translation of Oedipus.

The fortifications of Thoricus surrounded a small plain, which terminates in the harbour of the city, now called Porto Mandri. The ruins of the walls may be traced following the crest of the town on the northern and southern sides of the plain, and crossing it on the west. The acropolis seems to have stood upon a height rising above the sheltered creek of Prangó Liminión, which is separated only by a cape from Porto Mandri. Below this height, on the northern side, are the ruins of a theatre, of a singular form, being an irregular curve, with one of the sides longer than the other. In the plain, to the westward, are the remains of a quadrangular colonnade, with Doric columns. (Leake, Deni of Attica, 4 & 4.)
THORKAX.  

p. 68, seq. 2nd ed.; Wordsworth, Athens and Attica, p. 208, seq.)

THORKAX (Θορκάς).  1. A mountain near the city of Hermion in Argolis, between which and Mt. Parnon the road ran from Hermion to Halice. It was subsequently called Coccychium, because Zeus was said to have been there transformed into a cuckoo; and on its summit was a temple of Zeus Coccychius. (Paus. ii. 36. §§ 1, 2; Leake, Peloponnesiac, p. 288; Curtius, Peloponnesus, vol. ii. p. 463.)

2. A mountain in Lucania, on the road from Sparta to Selasia, upon which stood a colossal statue of Apollo Pythaeus. (Herod. i. 69; Paus. iii. 10. § 8; Steph. B. s. a. v.; Leake, Morea, vol. ii. p. 534, Peloponnesiac, pp. 348, 352; Bobbeye, Rch. p. 75; Ross, Peloponnes, p. 190; Curtius, Peloponnesos, vol. ii. pp. 237, 239.)

THOSPIA (Θοσπία, Ptol. v. 13. § 19, vili. 19, § 12), the capital of the district Thospitis. [T. H. D.]

THOSPUTIS (Θοσπύτης, Ptol. v. 13. § 18), a district of Armenia Major. It lay at the northern side of the Lacus Thospitis (Θοσπίτης λίμνη, Ptol. ib. § 7), through which the Tigis flowed (Plin. vi. 27. s. 31). It is perhaps the same lake called Thousitis or Thospitis by Strabo (Θοσπίτης or Θοσπίτης, xi. p. 529), and Priscian (Lacus Thousitis, Perig. 919), the water of which is described by Strabo as nitrous and undrinkable. It is probably the modern Varas, in the district of Tosp, and hence called by the Armenians Varas Tospik. [T. H. D.]

THRACIA (Θρακία, Hom.; Θρακίας, Herod. i. 168, or Θρακίας, iv. 99; Attic, Θρακίας. Eth. Θραξ, Hom.; Θραξ, Herod. viii. 116; Attic, Θραξ; Trag. Θραξ: Thrax, the latter form being chiefly, if not exclusively, employed by (gladiators), a country at the southern extremity of Europe, and separated from Asia only by the Propontis and its two narrow channels, the Bosporus and the Hellespont.

1. Name. — Besides its ordinary name, the country had, according to Steph. B. (o. e.), two older appellations, Περέα and Ἀρία; and Gallus (xiv. 6) mentions Sition as another. Respecting the origin of these names, various conjectures have been made both in ancient and in modern times; but as none of them, with the exception to be presently mentioned, are of much value, it is not worth while to devote any space to their consideration. * The exception alluded to in the etymology adopted by Col. More (Hist. of Lang. and Lit. of Anc. Greece, i. p. 153, note), which is far more probable and satisfactory than any other that the present writer has seen, and which derives the name Thrace from the adjective τραχια, "rugged," by the common transfer of the aspirate. Thus the name would indicate the geographical character of the various districts to which it is given; for, as we shall see, it was by no means confined to the country which is the special subject of the present notice.

H. Extent. — In the earliest times, the region called Thrace had no definite boundaries, but was often regarded as comprising all that part of Europe which lies to the north of Greece. Macedinia, in the south, is spoken of by Herodotus as belonging to it (cf. Met. ii. 2, sub fin., where the Chalcidic peninsula is described under the title of Thrace); and

* Those who are curious about such matters may consult Steph. B. s. e. Exon. ad Dion. Per. 322, 323; Sicker, Handb. i. § 480; Berkel ad Steph. B. p. 400; Tszschucke, ad Met. ii. 2. p. 62; Kenrick, Philol. Mus. i. p. 618.

THRACIA.  

Scythia, in the north, is included in it by Steph. B. (o. e. Σκύθων: cf. Aesop, xxvii. 4. § 3). This explains the fable reported by Andron (Tzetz. ad Lycoper. 894), to the effect that Oceanus had four daughters, Asin, Libya, Europa, and Thracia; thus elevating the last-named country to the rank of one of the four quarters of the known—or rather unknown—world. But as the Greeks extended their geographical knowledge, the designation Thrace became more restricted in its application, and at length was generally given to that part of Europe which is included within the following boundaries: the Ister on the N. (Strab. ii. p. 129; Plin. iv. 18; Mel. ii. 2); the Euxine and the Bosporus on the E.; the Propontis, the Hellespont, the Aegean, and the northern part of Macedonia, on the S.; the Strymon, or subsequently, i.e. in the time of Philip II. and his son Alexander the Great, the Nestos (Strab vii. pp. 323, 330; Ptol. iii. 11), and the countries occupied by the Illyrians, on the W., where, however, the boundary was never very settled or accurately known. (Plin. and Mel. ii. cc.) These were the limits of Thrace until the Romans subdued the country, when, in the reign of Augustus, it was divided into two parts, separated by the Haemus; the portion to the south of that mountain chain retaining the name of Thrace, while the part between the Ister and the Haemus received the appellation of Moesia, and was constituted a Roman province. [Moesia, Vol. ii. p. 367.] But even after this period both countries were sometimes included under the old name, which the Latin poets frequently used in its earliest and widest extent of meaning. (Cf. Heyne, add Vg. Aen. xi. 653; Burman, add Val. Flacc. iv. 280; Musæus, add Hygin. Fab. 138; Tzschucke, ad Mel. ii. 2. 63.) As the little that is known about Moesia is stated in the article above referred to, the present will, as far as possible, be confined to Thrace proper, or south of the Haemus, corresponding pretty nearly to the modern Rumelia, which, however, extends somewhat more to the west than ancient Thrace.

III. Physical Geography, Climate, Productions, &c. — Many circumstances might have led us to expect that the ancients would have transmitted to us full information respecting Thrace: its proximity to Greece; the numerous Greek colonies established in it; the fact that it was traversed by the highroad between Europe and Asia; and that the capital of the Eastern Empire was situated in it,—all these things seem calculated to attract attention to the country in an unusual degree, and to induce authors of various kinds to employ their pens in recording its natural and political history. Yet the latest and most profound historian of Greece is compelled to admit that, apart from two main roads, "scarcely anything whatever is known of the interior of the country." (Grote, vol. xii. p. 34, note. For this various reasons may be assigned; but the principal one is the barbarous character, in all ages, of the occupants of the land, which has, at least until very recently, precluded the possibility of its exploration by peaceful travellers.* Those who have

* Even one of the latest travellers there, M. Vignes, commissioned by the French government, and countenanced by the Turkish authorities, found it impossible to induce his guides to conduct him to a certain district which he wished to visit, although he offered to take as numerous an escort as they pleased. (See Archives des Missions scient. et litt. v. i. p. 210.)
traversed it have been almost invariably engaged in military enterprises, and too much occupied with their immediate objects to have either opportunity or inclination, even had they possessed the necessary qualifications, to observe and describe the natural features of the country. What adds to the difficulty of the writer on the classical geography of Thrace is the unfortunate loss of the whole of that portion of the seventh book of Strabo which was devoted to the subject. Strabo, in several parts of his work, treats incidentally of Thrace: but this is a poor substitute for the more systematic account of it which has perished, and the new branches into two almost parallel ranges, the Pangaenus and Rhodope, which are separated from each other by the river Nestus; the former filling up the whole space between that river and the Strymon, the latter the district E. of the Nestus and NW. of the Hebrus. Both Pangaenus and Rhodope extend down to the coast of the Aegean, and the latter is continued parallel to it as far E. as the Hebrus. The central range of the Haemus branches off between the two sources of the Hebrus and the Tanais, and extends to their junction near Hadrianopolis. The most easterly chain diverges from the Haemus about 100 miles W. of the Enzine, to the W. shore of which it is nearly parallel, though it gradually approaches nearer to it from N. to S.; it extends as far as the Bosphors, and with its lateral offshoots occupies nearly the whole country between the E. tributaries of the Hebrus and the Enzine. The central and E. ranges appear to have had no general distinctive names; at least we are not aware that any occur in ancient writers: the modern name of the most easterly is the Strandja-Dagh. A continuation of this range extends along the shore of the Propontis, and is now called the Tekir-Dagh.

The hottest peaks, among these mountains, belong to Rhodope, and attain an elevation of about 8900 feet (Vigesn. p. 529): the summits of the Strandja-Dagh, are 2600 feet high (ib. p. 314); those of the Tekir-Dagh, 2300 (id. p. 315); the other mountains are from 2000 to 600 feet in height (id. pp. 314, 315). The Haemus is not more than 4000 feet high, in that portion of it which belongs to Thrace. It is obvious from these measurements that the statements of some of the ancients that the summits of the Thracian mountains were covered with eternal snow (Orph. ap. Iu. p. v. 506; Str. v. vii. p. 230) point out the inaccuracy of this notion. An interesting account is given by Livy (xli. p. 22) of the ascent of Haemus by Philip V., who shared in the popular belief in question. Livy states plainly enough his conviction that Philip's labour, which was far from slight, was thrown away; but he and his attendants were prudently silent upon the subject, not wishing, says Livy, to be laughed at for their pains. Yet Florus, who alludes to the same circumstance (ii. 12), but makes Persius the mountain-climber, assumes that the king's object was accomplished, and that the bird's-eye view of his dominions, obtained from the mountain top, assisted him in forming a plan for the defence of his kingdom, with reference to his meditated war with Rome. Mela too repeats the erroneous statement (ii. 2).

The main direction of the rivers of Thrace is from N. to S., as might be inferred from the foregoing description of its mountain system. The Strymon forms its W. boundary. In the lower part of its course, it expands to a considerable width, and was called Lake Cerinthis, into which flowed a smaller river, the Angites (Herod. vii. 113); next, towards the E., comes the Nestus; then, in succession, the Travus, which falls into Lake Bistonon, the Schoenus of the Hebrus, the principal river of Thrace, and lastly the Melas. All these rivers fall into the Aegean. Several small streams flow into the Hellespont and
the Propontis, of which we may mention Aegospotami, renowned, notwithstanding its insignificant size, the Arzus, and the Ergius. The rivers which fall into the Euxine are all small, and few of them are distinguished by name in the geographers, though doubtless not so unhonoured by the dwellers upon their banks; among them Plyny (iv. 18) mentions the Pira and the Orosmes. The Hebrus drains at least one-half, probably nearly two-thirds, of the entire land of Thracia; and in those of its tributaries, most of the level portions of the country are situated, as well as nearly all the inland towns. Its principal affluents are the Arda (in some maps called the Harpesans), and the Suenmus on the W., the Tonuzus, Artiscus, and Agrianes on the E.

The Thracian coast of the Aegan is extremely irregular in its outline, being broken up by bays which enter far into the land, yet appear to be of comparatively little depth. Most of them, indeed, are at the mouths of streams, and have probably been filled up by alluvial deposits. It was perhaps for this reason that several of them were called λακες, as if they had been regarded as belonging to the land rather than to the sea; e. g. Lake Cerinicus, already mentioned, which seems, indeed, to have been little more than a marsh, and in Kiepert's map its site is so represented; Lake Bistonos, east of Abdera; and Stenoris Laeus, at the mouth of the Hebrus. The gulfs of Melas, formed by the northern shore of the Chersonesus and the opposite coast of what may be called Thrace, and on its banks, is a part of this description of the Thracian bays. The coasts on the Propontis and the Euxine are comparatively unbroken, the only gulf of any extent being Portus Heliodos, near Anchialus, which is known in modern times, by the name of the bay of Bourghaz, as one of the best harbours in the Euxine, the Thracian shore of which was regarded by the ancients as extremely dangerous. [Salmébuss.] The principal promontories were, Ismarum, Ser- rheum, Sarpemnium, and Arctaeum, on the southern coast; Thylias and Haemii Extrema, on the eastern.

For an account of one of the most remarkable parts of Thrace, see Chersonesus, Vol. I. p. 608.

Off the southern coast are situated the islands of Thasos, Samothrace, and Imbras; the first is separated from the mainland by a channel about 5 miles wide; the other two are considerably more distant from the shore.

The climate of Thrace is always spoken of by the ancients as being extremely cold and rigorous; thus Athenaeus (VII. p. 351) describes the year at Aenus as consisting of eight months of cold and four months of winter; but such statements are not to be taken literally, since many of them are mere poetical exaggerations, and are applied to Thrace as the representative of the north in general. The Haemius was regarded as the abode of the north wind, and the countries beyond it were believed to enjoy a beautifully mild climate. (See Niebuhr, Etymology, and Geog. i. p. 16, Eng. trans.; Soph. Antig. 189; Eurip. Beller. 17; Virg. Georg. iii. 350 seq.; Ov. Pont. iv. 10. 41, iv. 7. 8; Fris. i. 10; &c.) Even after making full allowance for the Chaubt effect of doubt about the excellence of vast forests, undrained marshes, and very partial cultivation, in lowering the average temperature of a country, it is difficult to believe that a land, the northern boundary of which (i.e. of Thrace Proper) is in the same parallel of latitude as Tuscany and the Pyrenees, and the highest mountains of which are less than 9000 feet above the level of the sea, can have had a very severe climate. That the winter was often extremely cold, there can be no doubt. The Hebrus was sometimes frozen over; not to dwell upon the "Hebrus nivali compellatus vincus" of Horace (Ep. i. 3. 3; cf. Virg. Aen. xii. 331, and the epigram, attributed by some to Caes. ar, beginning, "Thrax puer substricto gladio dum judit in Hebro"), Florus (iii. 4) relates that, in the campaign of Minucius in southern Thrace, a number of horsemen in his army were drowned while trying to cross that river on the ice. Xenophon states that the winter which he passed in Thrace, in the mountainous district of the Thyri, was so cold that even wine was frozen in the vessels, and that many Greek soldiers had their noses and ears frostbitten; the snow also lay deep upon the ground. And that this was not an exceptional season may be inferred from Xenophon's remarks on the dress of the Thracians, which seemed to him to have been devised with special reference to the climate, and to prevent such mishaps as those which befell the Greeks (Anab. vii. 4. §§ 3, 4). Tacitus (Ann. iv. 51) assigns the early and severe winter of Mount Haemus among the causes which prevented Poppaeus Sabinus (A. D. 26) from following up his first success over the rebellious Thracians.* Plynay (xvii. 3) says that the vines about Aenus were often injured by frosts, after the Hebrus was brought nearer to that city; the ad- lusion probably being to the formation of the western mouth of the river, nearly opposite to Aenus, the floating ice and the cold water brought down by which would have some effect in lowering the temper- temperature of the neighbourhood. Mela (ii. 2, init.) describes Thrace generally as agreeable neither in climate nor in soil, being, except in the parts near the sea, barren, cold, and very ill adapted for agriculture and fruit-trees of all kinds, except the vine, while the fruit even of that required to be protected from the cold by a covering of the leaves, in order to ripen. This last remark throws some doubt upon the accuracy of the writer for the ripening of the grapes from the direct rays of the sun is obviously more likely to prevent than to promote their arrival at maturity; and hence, as is well known, it is the practice in many parts of Europe to remove the leaves with a view to this object.

However this may be, it is certain that Thrace did produce wine, some kinds of which were famous from very early times. Homer, who bestows upon Thrace the epithet ἐπικάρεια (I. xx. 482), repre- presents Nestor reminding Agamemnon that the Greek ships bring to him cargoes of wine from that country every day (Ib. ix. 76); and the poet celebrates the excellence of the produce of the Mureonian vineyards. (Odx. ix. 197, seq.) Plynay (xiv. 6) states that this wine still maintained its reputation, and describes it as black, perturbed, and growing rich with age; a description which agrees with Homer's (I. e.). Paul Lucas says that he found the Thracean wine excellent. (Voy. dans la Turquie, i. p. 25; see also Athen. i. p. 31.) Thrace was fertile in corn (Plixn. xviii. 3), and its wheat is placed by Plynay high in the scale of excellence as estimated by weight. It has, he says (xviii. 12), a stalk consisting of several coats (τουνιές).

* M. Viquezels states, on two occasions, that he was compelled to change his route in consequence of heavy and continuous snow-storms, in the month of November (pp. 219, 312). The wind also was extremely violent.
to protect it, as he supposes, from the severity of the climate; by which also he accounts for the cultivation, in some parts of the country, of the *triticum triternum* and *bimis*; so called because these varieties were reaped in the third and fourth month respectively after they were sown. Cere was exported from Thrace, and especially from the Chersoneseus to Athens (Theop. de Plantis, viii. 4, Lys. in Dioct. p. 902, and to Rome (Plin. l.c.). Millet was cultivated in some parts of Thrace; for *Xenophon* (Anab. vii. 5. § 12) states that on the march to Salamis, Suthes and his allies traversed the country of the "millet-eating Thracians" (cf. Strab. vii. p. 315). The species of *Thrace* may be briefly mentioned: a species of water-chestnut (*tribulus*) grew in the *Strymon*, the leaves of which were used by the people who lived on its banks to fatten their horses, while of its nuts they made a very sweet kind of bread. (Plin. 1. 16, xxi. 12.)

Roses (*Rosa centifolia*) grew wild on the *Pangaeus*, and were successfully transplanted by the natives (id. xi. 10). The mountains, in general, abounded in wild-thyme and a species of mint (id. xix. 55). A sort of more or less *sweet chestnut* was found in *Thrace* (id. xix. 12; Athen. ii. p. 62), and a styptic plant (*ischnochonum*), which was said to stop bleeding from even divided blood-vessels. (Theop. de Plant. 1.xv. 15; Plin. xxv. 45.) Several varieties of ivy grew in the country, and were sacred to Dionysus. (Theop. de Plant. iii. 16; Plin. xxi. 62.)

Herodotus (iv. 74) states that the *Scythians* had hemp both wild and cultivated; and as he proceeds to say that the Thracians made clothing of it, we may fairly infer that it grew wild there also. "The Athenians imported their timber chiefly from the country about the *Strymon*, for the Thracian hills abounded in oak and fir-trees." (Niebuhr, Lect. Anc. Hist. i. p. 292, Eng. trans.) M. Viquesnel states that the *Stranjdag* is covered with forests of oak (p. 314), and that in some parts of the district of *Rhodope* tobacco is now cultivated (p. 320).

Among the animals of *Thrace*, white horses are repeatedly mentioned. The famous steeds of *Rhesus* were "white than snow." (Harm. ii. x. 437; Eurip. *Rhes.* 304.) When *Xerxes* reached the banks of the *Strymon* in his onward march, the magi sacrificed white horses (Herod. vii. 119), which were probably Thracian, for the same reason, whatever that was, that the human victims spoken of in the next chapter were the children of natives. *Xenophon* states that, during a banquet given by a Thracian, a Thracian entered, leading a white horse; which he presented to his prince, with an eunuchon on its forehead (Anab. vii. 3. § 26). Virgil speaks of Thracian horses with white spots (Aen. v. 565, ix. 49). Horses were no doubt plentiful in *Thrace*: Homer (II. xiv. 227) calls the *Thracians* πωρομολογος; and cavalry always formed a large part of their armies. Thus *Thucydides* (ii. 98) estimates the number of horsemen in the army with which *Sitalces* invaded *Macedonia* at about 50,000. One of the twelve labours of *Heracles* was to bring to *Myeneae*, king of the *Bistonae* in *Thrace*, who fed them with human flesh. (Or. Met. ix. 136.) *Herodotus* (vii. 126) states that lions were found throughout the country bounded on the W. by the *Achelous* and on the E. by the *Nestus*; a statement which is repeated by *Aristotle* (II. A. vi. 31, viii. 28); so that the part of *Thrace* between the *Strymon* and the *Nestus* must have been infested, at least in early times, by those formidable animals. Herodotus says that they attacked the baggage-camels of *Xerxes* during the march of his army from *Acanthus* to *Thermus* (vii. 125). *Cattle*, both great and small, were abundant, and so is it, we have constituted the chief wealth of a people who like most barbarians, considered agriculture a base occupation. (Herod. v. 6.) The fertile valleys were well adapted for oxen, and the thyme-covered hills for sheep; and it is clear, from several passages in *Xenophon* that even the wilder Thracian tribes were rich in this kind of wealth. *(Anab. vii. 3. § 48, 7, § 53.) Aristotle informs us that the Thracians had a peculiar method of fattening swine. (II. A. viii. 6.) He attributes the smallness of their bears to the coldness of the climate *(ib. 28).* Cranes are often mentioned as belonging to *Thrace*. (Virg. Georg. i. 120; Ov. A. A. iii. 182; Juv. xiii. 167.)

Aristotle says that an aquatic bird of the pelican kind (πελακεφανης) migrates from the *Strymon* to the *Ister* *(H. A. viii. 11);* and that the people in some marshy districts of *Thrace* were assisted in catching water-fowl by hawks, which do not seem to have been trained for the purpose; they were found to be wild, to have been induced by a share of the game, to second the proceedings of their human associates *(ib. ix. 36).* Eels were caught at certain seasons in the *Strymon* *(ib. viii. 2; ad fin.)*. The tunny fishery was a source of great wealth to *Byzantium.* (Strab. vii. p. 320.)

The principal mineral productions of *Thrace* were gold and silver, most of which came from the mountainous district between the *Strymon* and the *Nestus*. There, at the southern extremity of the *Pangaeus*, was situated *Cresidies*, founded by the *Thasians,* and afterwards called *Philippi*, in a hill near which, named the hill of *Dionysus* (Appian, B. C. iv. 106), were the most productive gold mines of *Thrace*, to get possession of which was *Philip's* principal object in annexing the district in question to his dominions. He is said to have derived from the mines an annual income of 1000 talents. (Diod. xvi. 8; cf. Strab. vii. p. 335.) *Strabo* (xiv. p. 860) says that the wealth of *Cadmus* came from the mines of the *Pangaeus*; and *Pliny* refers to the same tradition when he states (vii. 57) that according to some authorities, the *Pangaeus* was the place where *Cadmus* first discovered gold-mines, and the art of melting their produce (confitatur). Herodotus (vii. 112) mentions silver, as well as gold, mines in the *Pangaeus*, which in his time were in the possession of the native tribes called *Pieres, Okomanti,* and *Sibrae.* He states also (vi. 46) that the *Thasians* had gold mines at *Scapte Hyle*, near *Abrasus,* from which they derived an (annual) revenue of about 80 talents; and that a part of the revenues of *Peisistratus* came from the *Strymon*, by which the mines on its banks are probably meant (i. 64.). (See also, ix. 75.; Eurip. *Rhes.* 921; *Strabo* (or rather his epitomiser), vii. p. 331.) According to *Pliny* (xxxii. 21) gold was found in the *sands* of the *Hebrus*, and this is confirmed by Paul Loras (L.C.), and by *Viquesnel,* who states (p. 204) that in rainy years the affluents of that river are frequented by gold-finders, who wash the sands which contain gold in grains (en pailettes). Thucydides was interested in gold mines and works near *Amyrhus,* as he himself informs us (iv. 105.). Of the other minerals of *Thrace* we may mention the
The first point to be determined here is, whether the Thracians mentioned in the ancient writers as extending over many parts of Greece, as far south as Attica, were ethnologically identical with those who in historical times occupied the country which is the subject of the present article. And before discussing the topic, it will be convenient to lay before the reader some of the principal passages in the classics which bear upon it.

It is Strabo who makes the most distinct statements on the point. He says (vii. p. 321), "He- cateaus the Milesian states that, before the Hellenes, barbarians inhabited Peloponnesus. But in fact nearly all Greece was originally the abode of barbarians, as may be inferred from the traditions. Pelops brought a people with him into the country, to which he gave his name, and Danaus came to the same region with followers from Egypt, at a time when the Brygones, Caunones, Pelagi, Leleges, and other similar races had settlements within the isthmus; and indeed without it too, for the Thracians who accompanied Eumolpus had Attica and Teres possessed Dalus in Phocis; the Phocian companions of Cadmus occupied Cadmea, the Aones, Tamieus, and Hyante Boeotia." Strabo subsequently (ix. 401) repeats this statement respecting Bocotia, and adds that the descendants of Cadmus and his followers, being driven out of Thebes, took the Pelasgi and Pelasgians, and retired into Thessaly. They afterwards returned, and, having joined the Myoans of Orchomenus, expelled in their turn the Pelasgians and Thracians. The former went to Athens, where they settled at the foot of Hymettus, and gave the name of Pelasgi to a part of the city (cf. Herod. vi. 157); the Thracians, on the other hand, were driven to Parthenus. Again (ix. p. 410) he says, speaking of Helecon: "The temple of the Muses, and Hippoeces, and the cave of the Leithreidian pygmys are there from which one would conjecture that those who consecrated Helecon to the Muses were Thracian; for they dedicated Piers, and Leithrethum, and Pimpieia to the same goddesses. These Thracians were called Piersians (Hiiiper); but their power having declined, the Macedonians now occupy these (last named) places." This account is afterwards (x. p. 471) repeated, with the addition that "the cultivators of ancient music, Orpheus, Musaeus, Tiamyris, and Eunomus, were Thracians." The difficulty that presents itself in these passages,—and they are in general agreement with the whole body of Greek literature,—arising from the confounding under a common name of the precursors of Greek poetry and art with a race of men designated as barbarous, is well stated by K. O. Miller (Hist. of Greek Liter. p. 26, seq.): "It is utterly unaccountable that, in the later historic times, when the Thracians were confounded as a barbarian race, a notion should have sprung up that the first civilization of Greece was due to them; consequently we cannot doubt that this was a tradition handed down from a very early period. Now, if we are to understand it to mean that Eumolpus, Orpheus, Musaeus, and Thamyris were the fellow-countrymen of those Elodians, Odrysians, and Odomantians, who in the historical age occupied the Thracian territory, and who spoke a barbarian language, that is, one unintelligible to the Greeks, we must despair of being able to comprehend these accounts of the ancient Thracian minstrels, and of assigning them a place in the history of Greek civilization; since it is
manifest that at this early period, when there was scarcely any intercourse between different nations, or knowledge of foreign tongues, poets who sang in an unintelligible language could not have had more influence on the mental development of the people than the twittering of birds.

it follows concludes that the Thracians of the ante-historical era, and those of subsequent times, belonged to distinct races. "When we come to trace more precisely the country of these Thracian bard,, we find that the traditions refer to Pieria, the district to the east of the Olympus range, to the north of Thessaly, and the south of Euboea or Macedonian: in Pieria likewise was Leibethra, where the Muses are said to have sung the lament over the tomb of Orphus: the ancient poets, moreover, always make Pieria, not Thrace, the native place of the Muses, which last Homer clearly distinguishes from Pieria. (H. i. 226.) It was not until the Pierians were pressed in their own territory by the early Macedonian princes that some of them crossed the Strymon into Thrace Proper, where Herodotus (vii. 112) mentions the castles of the Pierians at the time of the expedition of Xerxes. It is, however, quite conceivable that in early times, either on account of their close vicinity, or because all the north was comprehended under one name, the Pierians might, in Southern Greece, have been called Thracians. These Pierians, from the intellectual relations which they maintained with the Greeks, appear to be a Grecian race; which supposition is also confirmed by the Greek names of their places, rivers, fountains, &c., although it is probable that, situated on the limits of the Greek nation, they may have borrowed largely from neighbouring countries. (See Müller's Dorians, vol. i. pp. 472, 488, 501.)" After referring to the accounts of the Thracians in Southern Greece, Müller adds: "From what has been said, it appears sufficiently clear that these Pierians or Thracians, dwelling about Helicon and Parnassus in the vicinity of Attica, are chiefly signified when a Thracian origin is ascribed to the mythical bards of Attica."

Colonel Marr, after referring to the foregoing view, which he designates as "plausible," goes on as follows: "But the case admits of another, and perhaps more satisfactory explanation. It is certain that, in the mythical geography, a tract of country on the frontiers of Boeotia and Phocis, comprehending Mount Parnassus and Helicon, bore the name of Thrace. [See the etymology, ante.] In this region the popular mythology also lays the scene of several of the most celebrated adventures, the heroes of which are called Thracians." The author then applies this explanation to the stories of Tereus and Proeae, and of Lycurgus, "king of Thrace;" and proceeds thus: "Pamianias makes the 'Thracian' bard Thamyris virtually a Phocian. He assigns him for mother a nymph of Parnassus called Argiope. His father, Philammon, is described as a native of the same region, son of Apollo, by the nymph Chione, and brother of Autolycus, its celebrated robber chieftain. The divine grandparent is obviously here but a figure of his own sacred region, the grandson Chione, as her name bears, of its snow. Others call the latter heroine Leucadia. The names of these heroines are all so many varied modes of typifying the same 'snow-white' Par-

nassus. This view of the 'Thracian' character of these sages becomes the more plausible, if it be remembered that the region of Central Greece, in which the Heliconian Thrace was situated, is that from which first or chiefly, the seeds of elementary culture were propagated throughout the nation. Here tradition places the first introduction of the alphabet. Here were also the principal seats of Apollo and the Muses. In the heart of the same region was situated the Myanean Orkhomenos, the temple of the Graces, rivalling Miletus, where the Graces herself performer of the Olympic games, and Iridheus, in the land of Thracian fame, and Iridheus, for the promotion of art. Among the early masters of poetry or music, not vulgarly styled Thracians, the most illustrious, Amphion and Linus, are Boeotians. Nor was this region of Central Greece less favoured in respect of its religious institutions. It was not only the favourite seat of Apollo, the Muses, and the Graces, but the native country of the Dionysian rites, zeal for the propagation of which is a characteristic of the Thracian sages." (Hist. of Lang. and Lit. of Ant. Greece, i. pp. 150—153; cf. Niebuhr, Lect. on Ethnog. and Geog, i. p. 287.)

In thus entirely disconnecting these early "Thracians," from those of later times, we have the authority of ThucyDides (ii. 29), who, in speaking of Teres, the father of Sitac, remarks: "This Teres had no connection whatever with Teres, who married Proeae, daughter of Pandion of Athens; they did not even belong to the same Thracian tribes, one at Danuia, a city of the country now called Phocis, and which was then occupied by the Thracians."

And he proceeds to show that it was not likely that Pandion would form an alliance with any one who lived so far from Athens as the country of the Odrysae.*

The consideration of the ethnological relations of the early Thracians hardly falls within the scope of this article; but since identity of name has often caused them to be confounded with the historical inhabitants of Thrace, it may be desirable briefly to discours the subject in this place.

The view which seems to the present writer to be best supported by the evidence, and to explain most satisfactorily the ancient authors, is that which regards the mythical Thracians as members of the widely extended race to which the name of Pelasgians is usually given. It is clear from Homer that a close connection existed between the people of Southern Thrace and the Trojans, who were probably Pelasgians, and who are at the same time represented by him as agreeing, in language, religion, and other important respects, with the Greeks. Again, Homer mentions among the auxiliaries of Priam, the Cauconians, who are named along with the Pelasgians (H. x. 429), and the Cicones (H. ii. 846). These two names bear so close a resemblance to each other as to suggest the probability of the cognate origin of the tribes so designated. Now the Cicones were undoubtedly Thracians (Odys. ix. 39, seqq.); while as to the Caucones, Strabo (xii. p. 542) informs us that they occupied part of the coast of Bithynia, and were regarded by some as Scythians, by others as Macedonians, by others again as Pelasgians. It will be remembered that Caucones are mentioned by him (vii. p. 321) among the earliest inhabitants of Peloponnesus. Another noticeable fact is, that in the passage of Strabo already quoted (ix. p. 401), he represents the Thracians and Pelasgians as acting in

* Yet subsequent prose writers, to say nothing of poets, fall into the error of making Tereus an inhabit-
TIRACIA.

concert. The same author (viii. p. 590) points out the similarity of many Thracian names of places to those existing in the Trojan territory. Finally, the names of the places mentioned by Strabo (vii. p. 321) as common to Pieria and the southern Thracians, are evidently Greek (see Muller's Dorians, i. p. 501); and, as we have seen, the name Thrace itself is in all probability a significant Greek word.

These considerations appear to us to lead to the conclusion already stated, namely, that the mythical Thracians, as well as those spoken of by Homer, were Pelasgians; and hence that that race once occupied the northern as well as the other shores of the Aegean, until, at a comparatively late period, its continuity was broken by the irruption of the historical Thracians from the north into the country between the Strymon and the Euxine. The circumstance that the Greeks designated these barbarians by the name which had been borne by those whom they sup- planted, admits of easy explanation, and history abounds in instances of a similar kind. But it may be doubted whether the Thracians had any general designation in their own language: they probably called themselves Edones, Denseteae, Thyni, Sataes, and so on; but we have no evidence that they really were all branches of a common stock. Under these circumstances, it was inevitable that the Greeks should bestow upon them the name of the earlier possessors of the country; and those Thracians who were brought in contact with the more civilized race would probably adopt it. (On the foregoing question, see Niebuhr, Lect. on Anc. Hist. i. pp. 142, 212; Lect. on Ethnog. and Geog. i. p. 287; Wachsmuth, Hist. Ant. i. p. 44, seq.)

Respecting the historical Thracians we have tolerably full information, but not of that kind which will enable us to arrive at any very definite conclusions as to their ethnological relations. That they belonged to an extensively diffused race, whose early abodes were in the far northern regions, may be regarded as sufficiently proved by the concurrent testimony of the ancient writers. Herodotus, in a well-known passage (v. 3), says that the Thracian nation is the greatest in the world, after the Indians, and that its subdivisions, of which the Getae are one, have many names, according to the countries which they severally occupy. Strabo too (vii. p. 295) states that the Getae and the Mysi were Thracians (as to the Mysi, see also i. p. 6), who extended north of the Danube (vii. p. 296). In confirmation of his assertion that the Getae were ethnologically akin to the Thracians, he adduces the identity of their language (vii. p. 303). He adds (vii. p. 305) that the Daci also spoke this language. From his remark (vii. p. 315) about the Lopodes, it would seem that he regarded the Ilyrians also as nearly allied to, if not actually a branch of, the Thracians. In another passage (x. p. 471) he says that the Phrygians were colonists of the Thracians: to which race also the Sarapaeae, a nation still farther towards the east, north of Armenia, were reported to belong (xi. p. 531), "the Bitilani, previously called Mysi, were so named, as is admitted by most authorities, from the Thracian Bitilani and Thyrai, who emigrated to that country (G. e. Asia Minor; cf. Herod. vii. 73). And I conjecture that the Bębryces, who settled in Mysia before the Bitilani and Mysi, were also Thracians. The Mysians themselves are said to be colonists of those Thracians who are now called Mysi. As the Mariandyni are in all respects like the Bitilani, they too are probably Thracians." (Strab. xii. pp. 541, 542.) Justin

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coouples the Thracians with the Illyrians and Danubians (xii. 1). In the west and southwest it is impossible to define the Thracian boundary; we have seen that Mela describes the whole of the Chalcidic peninsula as part of Thrace (cf. Thucyd. ii. 79); and there is no doubt that they extended as far south as Olympus, though mixed up with Macedonians, who were the preponderating race in that quarter. In later times the intrusive and undoubtedly distinct races which were mingled with the Thracians near the Danube, were sometimes confounded with them. Thus Florus (iii. 4) calls the Socordes the most savage of all the Thracians.

Of the language of the Thracians scarcely a trace exists. They were too barbarous to have any literary or artistic memorials, so that the principal guides of the ethnologist are wanting. Strabo (vii. p. 319) states that brúa, which occurs as the termination of several names of Thracian towns, signi- fied "city" or "town." This and a few proper names constitute all that remains of their language.

The following is the account which Herodotus gives of the customs of the Thracians. They sell their children into foreign slavery. The women while unmarried enjoy perfect freedom in their intercourse with men; but after marriage they are strictly guarded. The men pay large sums of money for their wives to the parents of the latter, "to be tattooed is considered an indispensable mark of noble birth. (Cf. Strab. vii. p. 315.) Idleness is most honourable; the cultivator of the soil is regarded as the meanest of men; to live by war and plundering is most noble. The only gods they worship are Ares, Dionysus, and Artemis. But their kings differ in this respect from their subjects; for they worship Hermes especially, and swear by him alone, from whom they say that they are descended. When a wealthy man dies, his corpse lies in state for three days: his friends then make a great feast, at which, after bewailing the departed, they slaughter victims of every kind: the body is then buried, hav- ing sometimes been previously burnt. A mound is raised above the grave, upon which athletic games are celebrated (v. 6—8; cf. Xen. Hell. iii. 2, § 5). Besides these customs, which were common to all the Thracians, Herodotus mentions some which were peculiar to certain tribes; as, for instance, that which prevailed among the people to the north of the Cret- sonians. "Among them, each man has many wives. When any man dies, a great contest arises among his widows on the question as to which of them was most beloved by their husband; and in this their relations take a very active part. She in whose favour the point is decided, receives the con- gratulations of both men and women, and is then slain upon her husband's grave by her nearest male relation. The other widows regard themselves as extremely unfortunate, for they are considered to be disgraced." (Ib. 5.) Herodotus here seems to speak of polygamy as confined to a certain tribe of Thracians; but Strabo (vii. p. 297) represents this custom as general among them. In a more general passage, Casaubon quotes from Heracleides Ponticus to the effect that Thracians often had as many as thirty wives, whom they employed as servants, a practice still common in many eastern countries. Xenophon furnishes us with an illustration of the Thracian custom of purchasing wives. He states that at his first interview with Seuthes, the Thracian prince proposed to give his daughter in marriage to Xenophon; and if the Greek himself had a
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daughter, offered to buy her as a wife. (Anab. vii. 2, § 38; cf. Mela, ii. 2.)

The want of union among the Thracians is mentioned by Herodotus (v. 3) as the only cause of their weakness. Their tribes, like the Highland clans, seem to have been constantly engaged in petty warfare with one another, and to have been incapable of co-operating even against foreign foes, except for very brief periods, and rarely with any higher object than plunder. Until a late period (Flori. iv. 12, § 17) they appear to have been destitute of discipline, and this, of course, rendered their bravery of comparatively little avail. Thus we learn from Thucydides (ii. 96, 98) that, although Sitalces was the most powerful Thracian king that had ever reigned — (he seems indeed to have been subsequently regarded as a kind of national hero: Xen. Anab. vi. 1 § 6)—yet a large part of the army with which he invaded Macedonia consisted of mere volunteers, formidable chiefly for their numbers, and attracted to his standard by his offers of pay, or by their hope of plunder. Any one, in fact, who held out these inducements, could easily raise an army in Thrace. Thus Clearchus no sooner received supplies of money from Cyrus the Younger, than he collected a force in the Chersonesus, which, although in great part undoubtedly Thracian, was employed by him in making war upon other Thracians, until he was required to join Cyrus in Asia Minor (Ib. i. 1, § 9, 2, § 9, &c.). So when Scuthes undertook the expedition against his so-called revolted subjects, his army was soon tripled by volunteers, who hastened from other parts of Thrace to serve him, as soon as they heard of his enterprise (Ib. vii. 4, § 21). Such soldiers could not, of course, be depended upon for one moment after a reverse. A considerable number of Thracian mercenaries in the army of Cyrus took the earliest opportunity to desert to Artaxerxes after the battle of Cunaxa (Ib. ii. 2, § 7).

Tactus (Ann. iv. 46) informs us that the principal cause of the insurrection (v. 26) of the Thracians who dwelt in the elevated mountain districts (probably of Rhodope), was their dislike of the conscription, which, it would appear, the Romans had introduced into Thrace. This was a yoke to which they could not submit; they were not accustomed to obey even their own rulers, except when it pleased them; and when they sent troops to the assistance of their princes, they used to appoint their own commanders, and to war against the neighbouring tribes only. (Cf. Liv. xiii. 31; Xen. Anab. vii. 4, § 24, 7, § 29, seq.)

Thraian troops were chiefly light-armed infantry and irregular horse. (Xen. Anab. i. 2, § 9, vii. 6, § 27, Memor. iii. 9, § 2; Cart. iii. 9.) The bravest of the foot-soldiers in the army of Sitalces were the free mountaineers of Rhodope, who were armed with short swords (μαχαιροφοροι; Thucyd. ii. 98). The equipment of the Asiatic Thracians is described by Herodotus (vii. 75), and as this description agrees with what Xenophon states regarding Scuthes' forces (Anab. vii. 4, § 4), it is no doubt substantially true of the Thracians generally. They wore caps covering their ears, made of fox-skins, cloaks, and party-coloured mantles (κεπαί, λευκά); their boots, which came high up the leg, were made of deer-skin; their arms were shields, javelins, and daggers (cf. Thucyd. vii. 27). The Thracians in the army of Philip V were armed with very long slings, a word which some translate χαλκάς, others swords. (Liv. xxxi. 39; Plut. Paul. Aemil. 17.) Thracian soldiers fought with impetuosity and with no lack of bravery; but, they like all barbarian and undisciplined troops were incapable of sustained efforts. Livy (xii. 59) describes them as rushing to the attack like wild beasts long confined in cages: they hamstring the horses of their adversaries, or stabbed them in the belly. When the victory was gained on this occasion (the first encounter in the war between the Romans and Persians), they returned to their camp, singing songs of triumph, and carrying the heads of the slain on the tops of their weapons (Ib. 60). When defeated, they fled with rapidity, throwing their shields upon their backs, to protect them from the missiles of the pursuers. (Xen. Anab. vi. 4, § 17.)

About the time of the Peloponnesian War, Thrace began to be to the countries around the Aegean what Switzerland has long, to its disgrace, been to the despotic powers of modern Europe, a land where men might be procured to fight for any one who could hold out sufficient inducements in the shape of pay or plunder. (Thucyd. vii. 27, et alib; Xen. Anab. i. pass.: Just. xi. 1 & 9.) The chief causes of this, apart from the character of its people, appear to have been the want of any central government, and the difficult nature of the country, which rendered its savage independence tolerably secure; so that there was nothing to restrain those who might wish to seek the fortune in foreign warfare. During the period of Macedonian supremacy, and after its close, under the Roman power, Thracians are often mentioned as auxiliaries in Macedonian and Roman armies; but few of these, it is probable, were volunteers. (Liv. xxxi. 39, xxxii. 29, 51, et al.; Cae. B. C. iii. 4; Vell. Pat. ii. 112; Tac. Hist. i. 68, &c.) Cicero (De Pro. Cons. 4) seems to imply that Thracians were sometimes hired to assassinate like the modern Italian braves; these were perhaps gladiators, of whom great numbers were Thracians. Caligula gave the command of his German bodyguard to Thracians. (Suet. Colg. 55.)

Another point in which the Thracians remind us of the natives of India, is mentioned by Thucydides (ii. 97) in these words: "The tribute of the barbarians and of the Greek cities received by Scuthes, the successor of Sitalces, might be reckoned at 400 talents of silver, reckoning gold and silver together. The presents in gold and silver amounted to as much more. And these presents were made not only to the king, but also to the most influential and distinguished of the Odrysae. For these people, like those of Thrace generally, differ in this respect from the Persians, that they would rather receive than give; and among them it is more shameful not to give when you are asked, than to refuse when you ask. It is true that abuses arise from this custom; for nothing can be done without presents."

(Ch. Liv. xxii. thr. Liv. xiv. 42; Tac. Germ. 15.) Xenophon (Anab. vii. 3) gives some amusing illustrations of this practice among the Thracians.

Mention is often made of the singing and dancing of the Thracians, especially of a martial kind. Xenophon (Anab. vi. 1, § 3, seq.) speaks of an account of a dance and combat performed by some Thracians to celebrate the conclusion of a peace between the remnant of the 10,000 Greeks and the Paphlagonians; they danced fully armed to the music of the flute, jumping up mightily to a considerable height, and fencing with their swords: at last, one man struck another, to all appearance mortally and he fell as if
deal, though in reality not in the least injured. His antagonist then stripped off his armour, and went out singing the praises of Sisalcas, while the other man was carried out like a corpse by his comrades (cf. Ib. vii. 3. § 32, seq.; Tac. Ann. iv. 47). Their music was rude and noisy. Strabo (x. p. 471) compares it to that of the Thyrgians, whom, indeed, he regards as descended from the Thracians. Xenophon, in the passage last referred to, says that they played on horns and on trumpets made of raw ox-hide. Their worship of Dionysus and Cotytta was celebrated on mountain tops with loud instruments of music, shouting, and noises like the bellowing of cattle. (Strab. x. p. 470.) Their barbarity and ferocity became proverbial. Herodotus (viii. 116) tells a story of a king of the Bis-altai, who punished his six sons for disobeying him by putting out their eyes. Senthes, with his own hand, transfixed some of the Thyni who had been taken prisoners (Xen. Anab. vii. 4. § 6). Rhescopius invited his nephew to a banquet, pined him with wine, then loaded him with fetters, and afterwards put him to death. (Tac. Ann. ii. 64, seqq.) Thucydides (vii. 27, seq.) gives an instance of the ferocity of the Thracians in their massacre of the inhabitants of Mycaleus.

A truly barbarian trait in the character of the Thracians was their faithlessness, even to one another. Thus, especially shown is their disregard of their obligations towards the HOSTAGES whom they gave as securities for the observance of their engagements with others. Senthes had received from the Thyri a number of old men as hostages; yet the Thyri, seeing a favourable opportunity, as they supposed, for renewing hostilities, at once seized it, apparently without a thought of the but too probable consequences of such conduct to their helpless countrymen. (Xen. Anab. viii. 4. § 31; cf. Liv. xiii. 22.) Some of the tribes inhabiting the Thracian coast of the Euxine were systematic wreckers [SALMYPDENSIUS]. Robbery, as we have seen, was considered honourable by them; and plunder was their chief inducement to engage in war. (Strab. vii. p. 318; Cic. Pis. 34; Liv. xxvi. 25, xxxviii. 40, seq.) Strabo (iii. pp. 164, 165), Mela (ii. 2), and Tacitus (Ann. iv. 51) bear witness to the bravery of the Thracian women.

The deity most worshipped by the Thracians was Dionysus or Dionysus called Sabazius. (Sched. Aristoph. Xen. 9.) The mythical stories respecting Orpheus and Lycurgus are closely connected with the worship of this god, who had an oracle on Rhodope, in the country of the Saturae, but under the direction of the Bessi [SATRAE]. Herodotus (viii. 111) states that the mode of delivering the answers of this oracle resembled that which prevailed at Delphi. He compares also the worship of Artemis (whose Thracian name was Badeis or Cotytta), as he had seen it celebrated by Thracian and Paesian women, with some of the ceremonies at Delos (iv. 33). These resemblances may be accounted for on the supposition that the Thracian rites were derived from the original Pelasgian population, remnants of which may have maintained themselves amid the mountain fastnesses; as Niedhardt holds (Eidymag. and Igeag. i. p. 287) was the case with the Paesians, who are mentioned by Herodotus in the passage last referred to. (On the Thracian deities, see Strabo. x. pp. 470, 471; Soph. Antig. 955, seqq.; Plut. xvi. 62; and the articles BENDIS, COTYS, and RIGA, in the Dict. Biog. and Myth.)

It has sometimes been asserted that the Thracians were accustomed to sacrifice human victims to their divinities; but this appears to be either an incorrect generalisation, or a confounding of them with other races; for we find no reference to such a custom in any of the ancient accounts of their manners. Herodotus, it is true, states (ix. 119) that when the Persian Oskilaxus fell into the hands of the Apinithi, after the taking of Scuthia by the Athenians, they sacrificed him to their local god, Polestas: but from the next words (γεμάτος της οφειρίας) it is clear that he regarded the practice as characteristic of the Apinithi, and not as one common to all Thracians: nor is it conceivable that he would have omitted to mention so striking a circumstance, in his general description of Thracian manners, which has been already quoted (v. 3, seq); for the practice of slaying the favourite wife on the tomb of her deceased husband cannot with any propriety be called a sacrifice.

Whether indulgence in wine was regarded as a part of the homage due to Dionysus, or simply as a means of sensual gratification, certain it is that it was prevalent in Thrace, and frequently attended with violent and sanguinary quarrels: "Natis in usum lactis scyphis pagnare Thracum est," says Horace, and evidence is not wanting in support of the accusation. Ammianus (xxvii. 4. § 5) describes the case as so fond of bloodshed that in their banquets, after eating and drinking to satiety, they used to fall to blows with one another. Tacitus (Ann. iv. 48) relates that the Thracians serving with Poppaeus Sabinus against their fellow-countrymen, indulged to such a degree in feasting and drinking that they kept no guard at night, so that their camp was stormed by their.exasperated brethren, who slew great numbers of them. Xenophon tells us that at his first interview with Senthes, they drank horns of wine to each other's health, according to the Thracian custom (Anab. vii. 2. § 23). At the banquet which Senthes afterwards gave to Xenophon and some other important persons the drinking seems to have been deep. Xenophon admits that he had indulged freely; and he was evidently astonished that when Senthes rose from the table, he manifested no signs of intoxication. (ib. 3. § 26, seqq.) The Thracians are said to have had a custom, which prevailed in England as late as the last century, of all the guests to drink the same quantity. (Cullum, ob. Athen. x. p. 442.) The Odrysian auxiliaries of Dercyllidias poured great quantities of wine upon the graves of their slain comrades. (Xen. Hell.iii. 28 seq.) It would appear from Mela (ii. 2), that some of the Thracians were unacquainted with wine, but practiced another mode of producing intoxication: while feasting, they threw into the fires around which they were seated certain seeds, the fumes of which caused a cheerful kind of drunkenness. It is possible that these may have been the seeds of hemp, which, as we have seen, probably grew in Thrace, and contains, as is well known, a narcotic principle.

The Thracians against whom Senthes led his forces lived in villages (ib. § 43), the houses being fenced round with large stakes, within the inclosure formed by which their sheep were secured (ib. 4. § 14; cf. Tac. Ann. iv. 49).

Pliny (vii. 41) states that the Thracians had a custom of marking their happy or unlucky days, by placing a white or a black stone in a vessel at the close of each day. On any one's death, the vessel
belonging to him was emptied, the stones were separately transferred, and his life pronounced to have been by or the reverse, as the white or the black were more numerous.

V. History.—Thrace is one of those countries whose people, not being sufficiently civilised to establish a national government or to possess a national literature, cannot have histories of their own. We became acquainted with the Thracians at second hand, as it were, through the narrations of foreigners, who necessarily make them subordinate to their own countrymen; and therefore it is only in connection with foreign states that their history has been recorded. Hence it is fragmentary, and, consequently, often obscure; nor would it be more so, indeed, repay the labour that might be employed in elucidating it, even if we possessed the requisite materials. Destitute of union, the Thracians, notwithstanding their numbers, their wide diffusion, their powers of endurance, and their contempt of death, exerted no perceptible influence upon the general course of history; but were reduced, in spite of their wild love of independence, to assist, as humble allies or subjects, in the aggrandisement of the more civilised or political races with which they came in contact. These were the Greeks, the Persians, the Macedonians, and the Romans, with the successors of the last in the Eastern Empire. We shall now briefly state the leading points of their history, as connected with that of the nations just mentioned; referring the reader for details, especially as to the little that is known of their purely internal affairs, to the articles in this work which relate to the Bessi, Odrysae, and other prominent Thracian tribes.

We pass over the alleged conquest of Thrace by Sesostris (Herod. ii. 103; Diod. i. 53), and that said to have been effected by the Teucri and Mysii before the Trojan War (Herod. vii. 20; cf. Eurip. Rhes. 408, seq.), and come at once to the strictly historical period.

The first connection of the Greeks with Thrace was through colonies planted upon its various coasts, the original object of which seems generally to have been of a commercial kind. Only an approximation to the date of most of these can be made, since the majority were established long before the commencement of authentic history. Byzantium and Selymbria, colonies of Megara, belong to the seventh century B.C., the year 675 B.C. being assigned for the foundation of the former. In 651 B.C. an unsuccessful attempt is said to have been made by settlers from Clazomenae to establish themselves at Abdera (Solin. x. 10); but that city was not actually founded till 560 B.C., and then by emigrants from Teos (Herod. i. 168.) Mesembria, on the Enxice, was a colony of the Byzantines and Chalecedonians, who abandoned their cities on the approach of the Phoenician fleet, B.C. 493. (Id. vi. 33). When Dicaea, Marenza, and Amus, all on the south coast, were established, is not known; which is the case also with Cardia and Sestus in the Chersonesus. That these settlements were generally exposed to the hostility of their Thracian neighbours, there can be no doubt, though we rarely have their infant struggles so fully recorded as in the instance of Amphipolis. The Athenians sent no less than 10,000 men (B.C. 463) to found a colony there; and they succeeded in driving off the Edonians who occupied the country; but having advanced into the interior, they were defeated at Drabecus by the natives, and compelled to abandon the country. About thirty years afterwards, however, the Athenians returned, and this time overcome all resistance. Sometimes the relation between the Greeks and the Thracians was of a more friendly description. Thus, in the time of Pilestratus, the Dolonci, who dwelt in the Chersonesus, invited Miltiades (the elder) to rule over them, as they were unable to cope with their neighbours the Apionithi; and this led to the Athenians obtaining a firm footing in that most important and valuable district. (Herod. vi. 54, seq.) By these various means, the Greeks had obtained possession of nearly the whole coast of Thrace, a considerable period before the commencement of the great contest between themselves and the Persian empire. Of the interior they appear to have known scarcely anything whatever; and although in some cases the surrounding barbarians may have been brought into subjection (Byzantium is said to have reduced the Thracian Thracians to the condition of tributary peoples), yet this was rarely the case. On the contrary, it is clear from Thucydides (ii. 97), that the Greeks sometimes paid tribute to the native kings. The Greeks, even when dwelling among hostile strangers, showed their tendency to separation rather than to union; and hence their settlements on the Thracian coast never gained the strength which union would have conferred upon them. Each city had a government said to a great extent to be of its own; and we must therefore refer the reader for information respecting those states to the separate articles in this work devoted to them.

The first Persian expedition to Thrace was that of Darius, who crossed the Bosphorus with his army about B.C. 513 (or 508, as some authorities hold). As the principal object of Darius was to chastise the Scythians for their invasion of Asia in the reign of Cyaxares, he took the shortest route through Thrace, where he met with no opposition. The Greeks whom he found there were required to follow in his train to the Danube; among them was the younger Miltiades, the destined hero of Marathon, who then ruled over the Chersonesus, as his uncle had formerly done, and who had married the daughter of a Thracian king. (Herod. vi. 39.) On returning from the north, Darius directed his march to the Hellespont, and before crossing from Sestus into Asia, erected a fort at Darius near the mouth of the Hebrus. (Herod. iv. 89—93, 143, 144, vii. 59.) Megabazus was left with 80,000 men to subdue the whole of Thrace, a task which he began by besieging Perinthos, which, though previously weakened by the attacks of the Paeonians, made a brave but fruitless resistance. After this, Megabazus reduced the country into submission, though perhaps only the districts near the sea. (Herod. v. 1, 2, 10.) That his conquests extended as far as the Strymon appears from Darius's grant of a district upon that river to Histaicus, who founded there the town of Myrcinus. (Herod. v. 11.) Megabazus soon returned to Asia; and it seems probable that he took with him the greater part of his army; for if the Persians had maintained

* Instances occur in later times of the intermarriage of Greeks with Thracians; thus the wife of Sitalces was a daughter of Hecules, a citizen of Abdera (Thucyd. ii. 29); and Iphicrates married a daughter of the Thracian king Cotys. (Nep. Iph. 3.)
a powerful force in Thrace, the Phocicians could hardly have succeeded in making their escape from Phrygia back to the Styron (Id. v. 98), nor could the revolted Ionians (b.c. 498) have taken Byzantium and all the other cities in that country. (Id. v. 103.) It is to this period that we must refer the invasion of the Scythians, who are said to have advanced as far as the Chersonesus, thus occasioning the temporary flight of Miltiades, who, they were aware, had assisted Darius in his attack upon their country. (Id. vi. 40.)

After the suppression of the Ionia revolt (n. c. 493), the Phocian fleet sailed to the Hellespont, and again brought the country under the Persian dominion, Caria being the only city which they were unable to take. (Id. vi. 33.) Miltiades made his escape from the Chersonesus to Athens; on hearing of the approach of the hostile fleet. (Ib. 41.)

Next year Mardonius led an army across the Hellespont, and advanced to the front of Macedonia after his fleet having been wrecked off Mount Athos, and his land forces having suffered considerably in a war with the Thracians, who then occupied the country W. of the Styron, he retraced his steps, and transported his shattered army into Asia (Id. vi. 43, seqq.).

It was not till n. c. 480 that the vast army under the command of Xerxes crossed the Hellespont by the famous bridges which spanned the strait from Abrydos to Sestus. Of his march through Thrace, Herodotus gives an interesting account (vii. 108—115); but, as he met with no opposition, we need not dwell upon these circumstances.

After the disastrous battle of Salamis, Xerxes, with an escort of 60,000 men, hastened back by the same road which he had so recently trod in all the overweening confidence of despotic power; in Thrace, his miserable troops suffered greatly from hunger and consequent disease, but do not appear to have been openly attacked. (Herod. viii. 115, seqq.)

Next year (n. c. 479) was fought the battle of Plataea, in which Thracian forces, part of the motley host arrayed against Greek freedom (Id. ix. 32). Artabazus led the 40,000 men, who alone remained of the Persian army, by forced marches through Thessaly, Macedonia, and Thrace. He struck through the interior of the latter country, probably for fear of the Greek cities on the coast; but he encountered enemies as much to be dreaded, and lost a great part of his army by hunger, fatigue, and the attacks of the Thracians, before he reached Byzantium. It was now the turn of the victorious Greeks to assail their foes in their own territories. Thrace, with the exception of Doricenae, was soon cleared of the Persians. After the battle of Mycale, their fleet sailed to the Hellespont, where the Athenians laid siege to Sestus, which was taken early in the following year (n. c. 478) [SESTUS]. Elon, at the mouth of the Styron, made a desperate resistance; but at length (n. c. 476) fell into the hands of Cimon and the Athenians, after its Persian governor had put to death all his family, and finally himself. (Herod. vii. 107; cf. Thucyd. i. 98). Byzantium had been taken by Persians the year before. Thus the Persians were driven out of Europe, and the Greek settlements in Thrace resumed their internal freedom of action, though most of them, it is probable, were under the supremacy of Athens, as the chosen head of the great Greek confederacy.

During the administration of Pericles, 1000 Athenian citizens were settled in the Thracean Chersonesus, which was always the chief stronghold of Athens in that quarter. Under the auspices of the same statesman, in b.c. 437, the Athenians succeeded in founding Amphipolis, the contests for the possession of which occupy a very prominent place in the subsequent history of Greece. [AMPHIPOLIS, Vol. i. p. 126.]

About this time flourished the most powerful Thracian kingdom that ever existed, that of the Odrysae, for the history of which see ODYSIRAE, Vol. i. pp. 430—453. At the commencement of the Peloponnesian War (n. c. 431), the Athenians entered into an alliance with Sitakes, the king of the Odrysae (Thucyd. ii. 29), who, they hoped, would enable them to subdue all opposition to their supremacy in the Chalcidic peninsula. In consequence of this alliance, Sitakes led (n. c. 429) a vast host into Macedonia, the ruler of which supported the enemies of Athens; he encountered no opposition, yet was compelled by want of supplies to return to Thrace, about the 5th of May he had left it (Ib. 93—101). But although Sitakes was an ally of Athens, this did not prevent Brasidas from having great numbers of light-armed Thracians in his armies, while commanding the Spartan forces in the neighbourhood of Amphipolis (n. c. 422).

It would occupy too much space to relate minutely the various turns of fortune which occurred in Thrace during the Peloponnesian War. The principal struggle in this quarter was for the command of the Bosporus and Hellespont, so important, especially to the Athenians, on account of the corn trade with the Euxine, from which Athens drew a large part of her supplies. Hence many of the most important naval battles were fought in the Hellespont; and the possession of Byzantium and Sestus was the prize of many a victory. The battle of Aegospotami, which terminated the long contest for supremacy, took place to the S. of Sestus. n. c. 405. By the peace concluded next year, Athens gave up all her foreign possessions; and those in the east of Thrace fell into the hands of the Persians and Persians. [See BYZANTIUM, SESTUS, &c.]

When the remnant of the 10,000 Greeks returned (n. c. 400) to Europe, they were engaged by Seuthes, an Odrysian prince, to assist him in recovering the dominions which had belonged to his father, in the south-eastern part of Thrace. (Xen. Anab. vii. pass.) Having thus been reinstated in his principality, he showed his gratitude to the Greeks, by sending auxiliaries to Dercyllidas, who commanded the Spartan forces against the Persians, with whom they were now (n. c. 399) at war (Xen. Hell. iii. 2). Next year Dercyllidas crossed over into the Chersonesus, and erected a wall across its northern extremity, as a protection to the Greek inhabitants, who were exposed to constant attacks from their barbarous neighbours (Ib. 2. §§ 8—10). The same general successfully defended Sestus from the combined forces of Comon and Pharnabazus (n. c. 394 : Ib. iv. 8, § 5, seqq.) But in n. c. 390 Thrasylalus restored Athenian influence in Thrace, by forming an alliance with two native princes, and by establishing democracy at Byzantium (Ib. § 25, seqq.); and his success was confirmed by the victory of Iphicrates over Anaxikles the next year (ib. § 34). The peace of Antalcidas, however, released all the Greek states from their connection with Athens, and virtually gave the supremacy to Sparta (n. c. 387).

Nothing of any importance happened in Thrace after this event till the accession of Philip II. to the throne of Macedonia (n. c. 339). This able but un-
scrupulous monarch at once began his career of aggrandizement towards the east. He contrived to get possession of Amphipolis (n. c. 358), and thus obtained a secure footing from which he might extend his dominions in Thrace as opportunity offered. At this time there were three native Thracian princes, probably brothers, who seem to have ruled over most of the country. According to Justin (viii. 3), Beiszides and Amadocus, two of them, chose Philip as judge of their disputes; of which position he treacherously availed himself to seize upon their dominions. Though this statement is not supported, we believe, by any other ancient author, yet it is probably true; for such conduct is highly characteristic of the Macedonian monarch; and the almost entire disappearance from history of these Thracian princes soon after Philip's accession, would thus be accounted for. Cersobleptes, the third brother, who seems to have had the E. portion of Thrace, maintained a long struggle against his ambitious neighbour. In n. c. 357 he ceded the Cheroneas to the Athenians, who sent a colony to occupy it four years afterwards. [See Cersobleptes, Dict. Biog. Vol. I. p. 674: Sestus.] Philip at various times marched into Thrace, and repeatedly defeated Cersobleptes, whom he at length (n. c. 343) completely subdued and rendered tributary. Next year he established colonies in the eastern part of Thrace, and acts of hostility occurred between him and Diopesitheus, the Athenian commander in that quarter. Philip was occupied the next three years in Thrace, and laid siege to Perinthus and Byzantium, which were in alliance with Athens, whose forces, commanded by Phocion, compelled Philip to abandon the sieges; and he soon afterwards left Thrace, to advance towards the south against the confederate Greeks. On his departure Phocion recovered several of the cities in which Macedonian garrisons had been placed.

Notwithstanding these checks, Philip had brought under his command a great part of Thrace, especially on the south coast: he had, above all, completely incorporated with his kingdom the district between the Strymon and the Nestus, and from the mines of the Pangaerus, which he seized in n. c. 356, he obtained abundant supplies of the precious metals.

Phil. was assassinated n. c. 336; next year his successor, Alexander, after a desperate struggle across the Haemus, set out to attack the Triballi; but his chief attention was bestowed upon the preparations for the Asiatic expedition, which he entered upon next year, crossing the Hellespont from Sestus.

On the death of Alexander (n. c. 323), Thrace was allotted to Lysimachus, who was soon involved in hostilities with Seuthes, a king of the Odrysae. The reader is referred to the account of Lysimachus (Dict. Biog. Vol. II. pp. 687—670) for details respecting his government of Thrace, the result of his various wars was that his sway was firmly established over all the countries south of the Danube, as far as the confines of Macedonia, the Greek cities on the Euxine were garrisoned by his troops; and though many of the native tribes, in the more inaccessible districts, no doubt retained their freedom, yet he had completely defeated all their attacks upon his power. In n. c. 309 he founded Lysimachia, near the northern extremity of the Chersonesus, and made it his capital. After the great, but unsuccessful campaign in war with Seleucus, the ruler of Syria, he advanced to meet his antagonist in Asia, and was defeated and slain at Carupedon (n. c. 281), upon which Seleucus passed over into Europe and took possession of Thrace. Next year, however, he was assassinated by Ptolemy Cersanus, who was thereupon acknowledged king; but shortly afterwards a vast horde of Celts invaded the country, and Ptolemy was slain in a battle with them. Anarchy now prevailed for some years in the country; the Celts again advanced to the south in n. c. 279, and under Brennus penetrated as far as Delphi, on their repulse from which they retreated northwards, and some of them settled on the coast of Thrace.

For nearly fifty years after this time little mention is made of Thrace in history; it appears to have been annexed to Macedonia; but the rulers of that kingdom were too insecure, even in their central dominions, to be able to exercise much control over such a country as Thrace, inhabited now by races differing so widely as the Thracians, the Greeks, and the Celts, and offering so many temptations to the assertion of independence. [See Antigonus Gonus-Tas, Demetrius II., and Pyrrhus, in Dict. Biog.]

About n. c. 247, the fleet of Ptolemy Euergetes captured Lysimachia and other important cities on the coast; and they remained for nearly half a century under the kings of Egypt. (Polyb. v. 34, 58.)

In n. c. 220, Philip V. ascended the throne of Macedonia. Under him the Macedonian power regained something of its old prestige; and had it not been brought in collision with Rome, it might have become as extensive as in former times. But Philip unfortunately directed his ambitious views in the first instance towards the West, and thus soon encountered the jealous Republic. It was not till n. c. 211 that Philip commenced his enterprises against Thrace: he then led an army into the country of the Maeduli, who were in the habit of making incursions into Macedonia. Their lands were laid waste, and their capital, Samothrace, compelled to surrender. Having made peace with the Romans (n. c. 205), he invaded Thrace, and took Lysimachia. In n. c. 200, he again attacked that country, both by sea and land; and it is evident that he did not anticipate much resistance, since he took with him only 2000 infantry and 200 cavalry. Yet with this insignificant force, aided by the fleet, he made himself master of the whole of the south coast, and of the Chersonesus. He then laid siege to Alydos, and after a desperate struggle, took it (Liv. xxxii. 16). This seems to have hastened the declaration of war on the part of the Romans; a war which lasted till n. c. 196, when Philip was reduced to procure peace by surrendering all his conquests, and withdrawing his garrisons from the Greek cities (Liv. xxxiii. 30).

L. Sertorius was sent to see that these terms were complied with (ib. 35). But scarcely had the cities been evacuated by the Macedonian garrisons, when Antiochus the Great crossed the Hellespont, and took possession of the Chersonesus, which he claimed as a conquest of Seleucus (ib. 38). He refused to comply with the demand of the Romans, that he should withdraw his army from Europe; but left his son Seleucus to complete the restoration of Lysimachia, and to extend his influence, which seemed to have been done by placing garrisons in Maroneia and Aenus.

In the war which ensued between the Romans and Antiochus (n. c. 190), Philip rendered the former good service, by providing everything necessary for their march through Thrace, and securing them from molestation by the native tribes (Liv. xxxvii. 7).

Antiochus was defeated by Scipio at Magnesia, and
sued for peace, which was at length granted to him (n. c. 188) on condition of his abandoning all his dominions west of the Taurus (Liv. xxxviii. 38). The Romans gave the Chersonese and its dependencies to their ally Eumenes (ib. 39). As indicative of the internal condition of Thrace, even along the great southern road, the account which Livy (ib. 40, seq.) gives of the march of the consul Manlius' army through the country on its return from Asia Minor, is highly interesting. The army was loaded with booty, conveyed in a long train of baggage-waggons, which presented an irresistible temptation to the predatory tribes through whose territories its route lay. They accordingly attacked the army in a defile, and were not beaten off until they had succeeded in their object of sharing in the plunder of Asia.

The possession of the Chersonese by Eumenes soon led to disagreements with Philip, who was charged by Eumenes (n. c. 185) with having seized upon Maroneia and Aenus, places which he coveted for himself. (Liv. xxxix. 24, 27). The Romans insisted upon the withdrawal of the Macedonian garrisons (n. c. 184); and Philip, sorely against his will, was obliged to obey. He wreaked his anger upon the defenceless citizens of Maroneia, by confiscating all the property actually captured, and the massacre of a great number of them (ib. 33, 34). In the course of the disputes about these cities, it was stated that at the end of the war with Philip, the Roman commissioner, Q. Fabius Laboe, had fixed upon the king's road, which is described as nowhere approaching the sea, as the boundary of Philip's possessions in Thrace; but that Philip had afterwards formed a new road, considerably to the S., and had thus included the cities and lands of the Maroneians (ib. 35, 37).

In the same year, Philip undertook an expedition into the interior of Thrace, where he was fettered by no engagements with the Romans. He defeated the Thracians in a battle, and took their leader Amaudocus prisoner. Before returning to Macedonia he sent envoys to the barbarians on the Danube to invite them to make an incursion into Italy (ib. 32). Again in n. c. 183, Philip marched against the Odryses, Dethelteae and Beosi, took Philipopolis, which its inhabitants had abandoned at his approach, and placed a garrison in it, which the Odryses, however, soon afterwards drove out (ib. 53). In n. c. 182, Philip removed nearly all the inhabitants of the coast of Macedonia into the interior, and supplied their places by Thracians and other barbarians, on whom he thought he could more safely depend in the war with the Romans, which he now saw was inevitable (Liv. xl. 3). He had done something of the same kind a few years before (Id. xxxix. 24).

Philip's ascent of the Haemus, already referred to, took place in n. c. 181 : on the summit he erected altars to Jupiter and the Sun. On his way back his army plundered the Dethelteae; and in Mardica he took a town called Petra. (Liv. xl. 21, seq.)

Philip died in n. c. 179, and his successor Perseus continued the preparations which his father had made for renewing the war with Rome, which had not begun, however, till n. c. 171. The Romans had formed an alliance the year before with a number of independent Thracian tribes, who had sent ambassadors to Rome for the purpose, and who were likely to be formidable foes to Persians. The Romans took care to send valuable presents to the principal Thracians, their ambassadors having no doubt impressed upon the senate the necessity for compliance with this national custom. (Liv. xiii. 19.)

The advantage of this alliance was soon seen. Cotys, king of the Odryses, was an ally of Perseus, and marched with him to meet the Romans in Thessaly, but with only 1000 horse and 1000 foot, a force which shows how greatly the power of the Odrysian monarchy had declined since the reign of Sitalkes (ib. 51). Cotys commanded all the Thracians in Perseus's army in the first engagement with the Roman cavalry, which was defeated (ib. 57, seq.). When Perses retreated into Macedonia a report was brought that the Thracian allies of Rome had invaded the dominions of Cotys, whom Perses was therefore obliged to dismiss for their protection (ib. 67), and he does not seem to have personally taken any further part in the war, though he probably sent part of his forces to assist Perses (xiv. 42). His son Bitis fell into the hands of the Romans, after the battle of Pydna (n. c. 168), which put an end to the Macedonian kingdom.

Cotys sent ambassadors to Rome to endeavour to ransom his son, and to excuse himself for having sided with Perses. The senate rejected his offer of a sum of money, but liberated his son, and gave a considerable sum to each of the Thracian ambassadors. The reason it assigned for this generosity was the old friendship which had existed between Rome and Cotys and his ancestors. The Romans were evidently unwilling to engage in a war with the Thracian people at this time; and were anxious to secure friends among them for the sake of the peace of Macedonia, which, though not yet nominally made a province, was completely in their power. They sent (n. c. 167) three commissioners to confer with Bitis and other Thracian princes; and at the same time, no doubt, to make observations on the state of that country. (Liv. xiv. 42.)

After the fall of Perses, the senate divided his dominions into four districts (regiones), the first of which included the territory between the Styronus and the Nestus, and all the Macedonian possessions east of the latter, except Aenus, Maroneia, and Abdera. Bissalica and Sintiris, west of the Styronus, also belonged to this district, the capital of which was Amphipolis. (ib. 29.) It is important to remark that the Thracian spoken by the Latin historians subsequently to this time does not include the territories here specified, which thenceforth constituted an integral part of Macedonia.

From the year n. c. 148, when the Romans undertook the direct government of that country, they were brought into contact with the various barbarous nations on its frontiers, and were continually at war with one or another of them. For some years, however, their chief occupation was with the Sceridici, a people of Celtic origin which had settled south of the Danube, and often made devastating incursions into the more civilised regions of the south. They are sometimes called Thracians (e. g. by Florus, iii. 4.; cf. Amm. xxvii. 4. § 4), which is the less surprising when we remember that great numbers of Celts had settled in Southern Thrace, and would soon be confounded under a common name with the other occupants of the country.

The history of all this period, up to the time of Augustus, is very obscure, owing to the loss of so great a part of Livy's work; though, however, appears in other writers to show that Thrace was left almost entirely to its native rulers, the Romans rarely interfereing with it except when provoked by the predatory incursions.
of its people into Macedonia; they then sometimes
made retaliatory expeditions into Thrace; but seem
generally to have made their way back as soon as
the immediate object was accomplished. The rela-
tion existing between the Romans and the Thracians,
for more than a century after the conquest of Ma-
cedonla, thus bears a close resemblance to that
which has long existed between our own countries
and the Caiffes.

During the years B.C. 110, 109, the Consul M.
Minucius Rufus was engaged in hostilities with the
Scordisci and Triballi; and, according to Florus (l.c.),
laid waste the whole valley of the Hebrus (cf. Enutr.
iv. 27). In B.C. 104, Calpurnius Piso penetrated into
the district of Rhodope (Flor. l.c.). In B.C. 92,
the Macedonians defeated the praetor, C. Senarius,
and then ravaged Macedonia (Cic. Fler. 34 ; Liv. Epit.
70). After the breaking out of the Mithridatic
War (B.C. 88), mention is made in several successive
years of the incursions of the Thracians into the
Roman provinces, and it is probable that they were
acting in concert with Mithridates, whose general
Taxiles, in B.C. 86, led a vast army through Thrace,
and Macedonia to the assistance of Archelaus. (Liv.
Epit.74, 76, 81, 82). On the final defeat of Archelaus,
Sulla directed his march towards Asia through Thrace
B.C. 84, and, either to punish the people for their
conspiracy with Mithridates, or because they opposed
his passage, made war upon them with complete suc-
cess (Id. 83). C. Scribonius Curio defeated the
Dardanians, and penetrated to the Danube, being the
first Roman who had ventured into that part of
Europe (B.C. 75 ; Liv. Epit. 92 ; Enutr. vi. 2). Curio
was succeeded as governor of Macedonia by M.
Lucullus (B.C. 73), who defeated the Bessi in a
pitched battle on Mount Haemus, took their capital,
and ravaged the whole country between the Haemus
and the Danube (Liv. Epit. 97 ; Enutr. vi. 10). The
Bessi were again conquered in B.C. 60 by Octavi-
us, the father of Augustus (Suet. Aug. 3 ; cf. Ib.
94 ; Freisch. Suppl. cxxxx. 2). In the years B.C.
58, 57, Piso, so well known to us from Cicero's cele-
brated speech against him, was governor of Ma-
cedonla; and, if we may believe Cicero, acted in the
most cruel and faithless manner towards the Bessi
and other peaceable Thracian tribes. (Flis. 34, de
Prov. Cons. 2, seq.). From the latter passage it
appears that although Thrace was not under the
government of Rome, yet the Romans claimed the
right of way through it to the Hellespont; for Cicero
calls the Egyptian Way "via illa nostra militaris."

In the civil war between Caesar and Pompey,
several Thracian princes furnished the latter with
auxiliary forces. Why they interfered in the con-
test, and why they preferred Pompey to Caesar,
are matters of conjecture only. Pompey had been
chiefly engaged all his life in the East, Caesar in the
West; and that is probably sufficient to account for
the greater influence of Pompey in Thrace. (Cass.
L. C. iii. 4 ; Flor. iv. 2 ; Dion Cass. xili. 51, 63,
xxvii. 25).

At the time of Caesar's death two brothers, Rhas-
copus and Rascus (Dict. Biog. Vol. iii. p. 647)
rulea over the greater part of Thrace; and when the
war broke out between the triumvirs and the re-
publican party, Rhascopus sided with the latter,
who had been aided by the former. By this plan they
hoped to be safe, whichever party might be victorious;
and it is said that their expectations were realized.

When the power of Rome was at length wielded
by Augustus without a rival, the relation of Thrace
to the Roman state seems to have become in many
respects like that which the native princes of India
long bore to the British. The Thracian kings were
generally allowed to exercise, without restraint, their
authority over their own subjects, and when needful
it was supported by the arms of Rome. But all dis-
putes among the native rulers were referred to the
decision of the emperors, who disposed of the coun-
try as its acknowledged lords. These subject princes
were expected to defend Thrace on occasion from
e external and internal foes; to assist the Romans in the
field; to allow them to enlist troops, and in other ways
to exercise the rights of sovereignty. For illustrations
of these statements we must refer the reader to Tacitus,
especially to the following passages : Ann. ii. 64—
67, iii. 38, 39, iv. 5, 46—51. The few Thracian
coins which are extant afford a proof of the de-
pendent character of the Thracian kings; they bear
on the obverse the effigy of the reigning emperor, on
the reverse that of the native prince. [See Dict.
Biog. Vol. iii. p. 653.]

The interference of the Romans in the government
of Thrace was not submitted to by the nation at
large without several severe struggles. The most
formidable of these occurred about B.C. 14, the
fulllest account of which is given by Dion Cassius
(lit. iv.). The leader in this insurrection was Vo-
logaesus, a Bithynian prince, who availed
himself of his subject character to inflame the
religious feelings of his countrymen. Having thus
assembled a large army, he attacked, defeated, and
slain Rhascopus, a king under Roman protection ;
his uncle, Rhoemetallus, was next assailed and com-
plied to flee; the insurgents pursued him as far as
the Chersonesus, where they devastated the country
and captured the fortified places. On re ceiv-
ing information of these proceedings, Augustus ordered
L. Piso, the governor of Pamphylia, to transport his
army into Thrace, where, after a three years' war
and several reverses, he at length succeeded in sub-
du ing the Bessi, who had adopted Roman arms and
discipline. They soon afterwards made a second
attempt to regain their independence; but were now
easily crushed. (Vell. Pat. ii. 98 ; Tac. Ann. vi. 10;
Sen. Epict. 83 ; Flor. iv. 12 ; Liv. Epit. 137.)

After this war, the Romans gradually absorbed
all the powers of government in the country. Ger-
manicus visited it in A.D. 18, and introduced re-
forms in its administration (Tac. Ann. ii. 54). A
system of conscription seems to have been imposed
upon the Thracians about A.D. 26 (Ib. iv. 46).

The last native prince of whom we find any mention
is Rhoemetallus II., who, in A.D. 38, was made by
Caligula ruler over the whole country; and at length,
in the reign of Vespasian (A.D. 69—79), Thrace
was reduced into the form of a province. (Suet.
Vesp. 8 ; Enutr. vii. 19 ; cf. Tac. Hist. i. 11.) The
date of this event has been disputed on the authori-
ty of the Eusebian Chronicle, which states that it took
place in A.D. 47, in the reign of Claudius; but the
statement of Suetonius is express on the point.
It is possible that Rhoemetallus II. may have died about
the year last mentioned; and if Claudius refused to
appoint a successor to him, this would be regarded
as equivalent to incorporating the country in the
Roman empire, although its formal constitution as a
province was delayed; as we know was commonly
the case. It is remarkable that Miesia was made
a province upwards of 50 years before Thrace Proper,
its first proprietor being mentioned in A.D. 15.
(Tac. Ann. i. 79; cf. Ib. ii. 66; Plin. iii. 26. s. 29.)

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Thrace now shared in the general fortunes of the Roman world, on the division of which into the Eastern and Western Empires, it was attached to the former, being governed by the Vicarius Thraciae, who was subordinate to the Proconsul Proconsularis Orientis. Its situation rendered it extremely liable to the inroads of barbarians, and its history, so far as it is known, is little else than a record of war and devastation. The Goths made their first appearance there in A.D. 255; the emperor Probus, about A.D. 280, established in it 100,000 Bastarnae. In A.D. 314, and again in 323, the emperor Licinius was defeated at Hadrianople by Constantine, who, in A.D. 354, settled a multitude of Sarматians in Thrace, which, in 376, received another accession to its heterogeneous population, Valens having given permission to the Goths to reside in it. This gave rise to innumerable wars, the details of which are recorded by Ammianus (lib. xxxi.). In 395 the devoted country was overrun by Alaric, and in 447 by the more dreadful Attila. Through all these misfortunes, however, Thrace remained in connection with the Eastern Empire, the capital of which was within its boundaries, until the year 1333, when the Turks, who had advanced over it into Europe in 1341, obtained possession of the Thracean fortresses. Their leader Amurath conquered the whole country, except Constantinople, and made Hadrianople his capital. At length, in 1453, Constantinople itself was taken, and the Turks have ever since been the undisputed lords of Thrace.

VI. TOPOGRAPHY.—Under this head we shall merely collect such names as will serve to direct the reader to articles in this work, where fuller information is given.

Pliny (iv. 18; cf. Nela, i. 2; Amm. xxvii. 4) enumerates the following as the principal Thracian tribes: Densctae, Maedi, Bisalatae, Digeri, Bessi, Eletii, Diobessi, Caribesi, Bryae, Sapaevi, Odomati, Odyræae, Cabyleti, Pyrogeri, Drugeri, Caenici, Hyspalti, Beni, Corplili, Bottaei, Edoni, Sellea, Praneta, Dolanci, Thyini, Coelacæ. To these we may add, the Apaisthi, Bistones, Coecmes, Satræ, Di, and Trausii.

Of the towns mentioned by Pliny (l. c.), these belonged to Thrace Proper: 1. On the coast (l.) of the Aegean: Oesyma, Neapolis, Datum, Aldbr, Tirida, Dicaca, Maronea, Zone, and Aenus; to these must be added Ampipolis, Pitysuras, Cosinthus, and Mesembria; (ii.) of the Chersonesus: Cardia, Lysimachia, Pachyta, Callipolis, Sestus, Easena, Coesos, Triestiasis, and Panormus; besides these there were Alapeconnesus and Acora; (iii.) of the Propontis: Bisantia, Parthenius, and Selymbria; (iv.) of the Bosporus: Byzantium; (v.) of the Encrise: Mesembria, Anchialus, Apollonia, Thynus, Salymbdes, and Phyleopolis. 2. In the interior: Philippopolis, Philippi, Scottea, Topiris, Doriscus, Cyrgia, Ayros, and Develton. This is a very scanty list; but many of the principal inland towns were founded after Pliny's time; their names also were often changed. The following are some of the chief towns in the interior: Hadrianopolis, Pliotineis, Trajanopolis, Theopryi, Nicopoli, Beroca, Lampornia, and Petra.

Ballest the rivers mentioned in the course of this article, the following occur: the Boutrais, Pydoras or Atys, Bargus, Cossinies, Compus, and Xerogypsus.

As to the political divisions of Thrace, Pliny (l. c.) states that it was divided into fifty strateigAs; but he describes Moesia as part of Thrace. According to Ptolemy (ii. 11, § 8, seq.), its districts were Macedonia, Dethetaleia, Sardica, Bassicia, Drosicia, Benicis, Eudicesia, Solitetta, Samnica, Coedetica, Sapica, Corpiacae, Caenica, and Astica.

Ammianus (l. c.) states that in the 4th century Thrace was divided into six provinces, but of these only four belonged to Thrace south of the Haemus: (i.) Thrace Proper (speciali nomine), including the W. part of the country; principal cities, Philippopolis and Beroea; (ii.) Haemimontus, i.e. the NE. district; chief towns, Hadrianopolis and Anchialus; (iii.) Europa, comprehending the SE. district; cities, Apri and Perinthus (Constantinople, being the capital of the whole Eastern Empire, was not regarded as belonging to any province); (iv.) Thrace, comprising the SW. region; principal cities, Maximiopolis, Maroneia, and Aenus.

The principal modern writers in whose works information will be found respecting Thrace, have been mentioned in the course of this article. Among the other authors whom the reader may consult, we may name the following: Dapper, Beschrijving der Eilanden in des Archipel, Amst. 1688, of which Latin and French translations were published at Amsterdam in 1739. In this work are described the springs in Thrace, 1728, the first part of the second not till 1809; the author died in 1817. A new edition, with many corrections and additions, was published in 4 vols. Svo. at Paris in 1842. This work is devoted chiefly to the antiquities of the country; of which the plates contained in the illustrative Atlas which accompanies the book give many representations. And Bene's, La Turquie d'Europe, 4 vols. Svo. Paris, 1840, is the most complete work yet written on the subject; its author, a man of great scientific acquirements, made two journeys in Turkey, in 1836, when he was accompanied by M. Viqvesneel, and in 1888. The first volume contains an elaborate account of the physical geography, geology, vegetation, fauna, and meteorology of the country; but takes little or no notice of its classical geography. A map is prefixed to it, which was a vast improvement on all that had previously been made; but it is now in its turn superseded by that of Kiepert, who has employed in its construction the materials afforded by M. Viqvesneel's reports already referred to. (Comp. Gatterer, De Herodoto de Thracia, in the Commentationes Societ. Reg. Guttini, vol. iv. pp. 87—112, vol. v. pp. 59—88.)

THIRACIA, in Asia. A district in Asia Minor on the coast of the Euxine, as sometimes called Thrace, and its inhabitants Thracians. (Herod. i. 29; Xen. Anab. vi. 2 § 14, et al.) This country is more commonly called Bithynia. [See Bithynia, Vol. I. p. 404.]

THIRACIAUS BOISPORUS. [BOISPORUS.]

THRAAGMENUS IACUS [TRASEMENTES.]

THRAUSTUS (Θραυστος), XEN. or THRAESTUS (Θραίστος), a town in the mountainous district of Arcadia in Elis, of unknown site. (Xen. Hell. vii. 14. § 14; Diod. xiv. 17.)

THRIA. [ATTICA, p. 928, b.]

THRONICUS (Θρωνικός), a town in Carmania, mentioned by Ptolemy (vi. 8. § 14). Perhaps the modern Girost.

THRONI (Θρόνιος), a town and promontory on the SE. coast of Cyprus, distant 700 stadia from the promontory of Curia. On the promontory of Throni
THRONIUM.

Pococke observed an ancient tower. (Strab. xiv. p. 682; Pol. v. 14. §§ 2, 3; Euseb. Cypros. vol. i. 99.)

THRONIUM (Θρόνιον, Θρόνιον, Θρόνιον, Θρόνιον). 1. The chief town of the Locrian Thronum, mentioned in the Odyssey (xxi. 341) Thronium was taken by the Athenians. (Thuc. ii. 26; Diod. xii. 44.) In the Sacred War it was taken by Omenarchus, the Phocian general, who sold its inhabitants into slavery, and hence it is called by Sthias a Phocian city. (Diod. xvi. 33; Aesch. de Fals. Leg. p. 43, 33; Stchias. p. 23.) (Thronium is also mentioned by Polyb. ix. 41, xvii. 9; Euphr. Ishl. Abd. 264; Liv. xxxii. 5, 6, xxxiii. 3, xxxv. 37, xxxvi 20; Paus. v. 22 § 4; Lycophr. 1148; Pol. viii. 16; Strab. viii. 12; Steph. B. s. n. 4. The site of Thronium was ascertained by Meletius who found above the village Romanla, at a place named Paleokastra, where some remains of the city still exist, a dedicatory inscription of the council and demus of the Thronienses. (Leake, Northern Greece, vol. ii. pp. 177, 178.)

2. A town in Greek Illyria in the neighbourhood of Amantia (Ἀμάντια), said to have been founded after the Trojan War by the Abantes of Euboea, and the inhabitants of the Locrian Thronium. It was taken at an early period by the inhabitants of the neighbouring town of Apollonia, and annexed to their territory, as appears from an epigram inscribed on a dedicatory offering of the Apolloniates at Olympia. (Paus. v. 22. §§ 3, 4.)

THIRON, THIYOSSA. [ΕΠΙΛΑΙΜΙΟΣ.

THULE (Θούλη, Θούλη, Θούλη, Θούλη). THULE (Θούλη, Θούλη, Θούλη, Θούλη), a celebrated island in the Northern Ocean, discovered by the navigator Pytheas. Pytheas arrived at it after a voyage of six days from the Occades, in which it may be computed that he had accomplished about 3000 stadia. (Plini. ii. 77.) According to the account of Pytheas, he reached the polar circle, so that on this island the longest day was twenty-four hours, and there was constant day during the six summer months and constant night during the six winter ones. It was deficient in animals, and even the most necessary fruits, but produced a little corn. From the time of its discovery it was regarded as the most westerly point of the known world, although no further knowledge was obtained respecting it; and this view seems to be confirmed by its name, since in Gothic Tiel or Thule (τέλος, goal) denoted the remotest land. (Strab. i. p. 63, ii. pp. 104, 114, iv. p. 201; Agath. i. 8: Prisc. Perieg. 587, sqq.; Mel., iii. 6: Plin. iv. 16. s. 30; Tac. Agr. 10; Virg. G. i. 30; Solin. c. 22; &c.; cf. Praetorius, de Orbe Goth. iii. 4. p. 33; D'Arcy, See H. Navig. de Pytheas, p. 439; Rudbeck, Atlant. i. p. 314.) Pytheas is the only writer who places Thule a great deal further S., though he undoubtedly had in view the island discovered by Pytheas; and according to him it would seem to have been by far the largest of the Shetland islands, or the modern Mainland (see ii. 3. § 32. i. 24. §§ 4, 6, 17, 20, vi. 16. § 21, vili. 5. § 12, viii. 3. § 3). Most modern geographers incline to the opinion that Pytheas meant Iceland; though according to others his Thule is to be variously sought in Norway; in that part called Thule or Thulemarch; in Jutland, the extreme point of which is called Thy or Thyland; or in the whole Scandinavian peninsula, between Funen and Brun, Geogr. Univ. i. p. 120; Ortelius, Theat. Orb. p. 103.)

THUMATA (Θομώτα, Pol. vi. 7. § 33; Plin. viii. 28. s. 32; Thamathia, Not. Imp. Rom. § 22. p. 37), a town of Arabia Felix, according to Ptolemy, and described by Pliney as distant 10 days' sail from Petra, and subject to the king of the Characceni.

THUMNIA. [ΘΟΜΝΙΑ.

THUMNIDEMON (Θομνίδεμον, Pol. iv. 3. § 29), a Roman colony in Numidia. It seems to be the same place as the Thynidremene opoppium of Pliny (v. 4. s. 4.)

THURIA. [Θούρια.

THURIMAT (Θούριματ, Pol. vi. 7. § 33; Pline. viii. 28. s. 32; Thomasia, Not. Impress. Rom. § 22. p. 37), a town of Arabia Felix, according to Ptolemy, and described by Pliney as distant 10 days' sail from Petra, and subject to the king of the Characceni.

THURIA. [Θούρια.

THURIA (Θούρια: Eilh. Θούριας), a town of Messenia, situated in the eastern part of the southern Messenian plain, upon the river Aris (Pellhima), and at the distance of 80 stadia from Pharnace, which was about a mile from the coast (Paus. iv. 31. § 1). It was generally identified with the Homeric Thuriatae, though others supposed it to be Aepicia. (Paus. i. c.; Strab. viii. p. 360.) It must have been a place of considerable importance, since the distant Messenian gulf was even named after it (Δ Θούριας κοίλος, Strab. l. c.). It was also one of the chief towns of the Lacedaemonian Perieges after the subjugation of Messenia; and it was here that the Thuriatae War took its rise, r. c. 464 (Thuc. i. 101). On the restoration of the Messenians by Epiandrus Thurius, like the other towns in the country, was dependent upon the newly-founded capital Messene; but after the capture of this city by the Achaeans in r. c. 182, Thuria, Pharnace, and Abia joined the Achaean League as independent members. (Polyb. xxv. 1.) Thuria was annexed to Lacedaon by Augustus (Paus. l. c.); but it was restored to Messenia by Tiberius. [Messenia, p. 343. a.] Pausanias found two cities of this name. The Thuria of Messenia descended from the summit of the lofty hill of the upper city to dwell upon the plain; but without abandoning altogether the upper city, where a temple of the Syrian goddess still stood within the town walls (Paus. iv. 31. § 2). There are considerable remains of both places. Those of Upper Thuria are on the hill of the village called Paleokastra, divided from the range of mountains named Makryplati by a deep ravine and torrent, and which commands a fine view of the plain and gulf. The remains of the walls extend half a mile along the summit of the hill. Nearly in the centre of the ruins is a quadrangular cistern, 10 or 12 feet deep, cut out of the rock at one end, and on the other side constructed of masonry. The cistern was divided into three parts by two cross walls. Its whole length is 29 paces; the breadth half as much. On the highest part of the ridge there are numerous ruins, among which are those of a small Doric temple, of a hard brown calcareous stone, in which are cockle and muschle shells, extremely perfect. In the plain at Palei Lativa are the ruins of a large Roman building, standing in the middle of field and mulberry grounds. Leake observes that it is in an uncommon state of preservation, part even of the roof still remaining. The walls are 17 feet high, formed of equal courses of Roman tiles and mortar. The roof is of rubble mixed with cement. The plan does not seem to be that of a bath only, as the name would imply, though there are many appearances of the building having contained baths: it seems rather to have been the palace of some Roman

4 6 4
As there are no sources of water here, it is to be supposed that the building was supplied by an aqueduct from the neighbouring river of *Pelidaima*. (Leake, Menas, vol. i. pp. 334. seq. 360; Bölbay, Recherches, f. cit. p. 105; Ioss, Reisen im Peloponnes, p. 2; Curtius, Peloponnesos, vol. ii. p. 161.)

The city of that site has remained desolate for a period of 58 years after its destruction by the Crotonians [**Thyras**]; when at length, in B.C. 452, a number of the Sybarite exiles and their descendants made an attempt to establish themselves again on the spot, under the guidance of some leaders of Thesealian origin; and the new colony rose so rapidly to prosperity that it excited the jealousy of the Crotonians, who, in consequence, expelled the new settlers a little more than 5 years after the establishment of the colony. (Diod. xii. 90, xii. 10.)

The fugitive Sybarites first appealed for support to Sparta, but without success: their application to the Athenians was more successful, and that people determined to send out a fresh colony, at the same time that they reinstated the settlers who had been lately expelled from them. A body of Scythian colonists was accordingly sent out by Pericles, under the command of Lampsucus and Xenocrates; but the number of Athenian citizens was small, the greater part of those who took part in the colony being collected from various parts of Greece. Among them were two celebrated names,—Herodotus the historian, and the orator Lycurgus, both of whom appear to have formed part of the original colony. (Diod. xii. 10; Strab. vi. p. 263; Dionys. Lyc. p. 453; Vit. X. Orat. p. 835; Plut. Peric. xii. 6, 13.)

The new colonists at first established themselves on the site of the deserted Sybaris, but shortly afterwards removed (apparently in obedience to an oracle) to a spot at a short distance from thence, where there was a fountain named Thuris, from whence the new colony derived its name of Thuri. (Diod. L.c.; Strab. L.c.) The foundation of Thuri is assigned by Diodorus to the year 446 B.C.; but other authorities place it three years later, n. c. 443, and this seems to be the best authenticated date. (Clinton, F. H. vol. ii. p. 54.)

The protection of the Athenian name probably secured the rising colony from the assaults of the Crotonians, at least we hear nothing of any obstacles to its progress from that quarter; but it was early disturbed by dissensions between the descendants of the original Sybarite settlers and the new colonists, the former laying claim not only to honory distinctions, but to the exclusive possession of important political privileges. These disputes at length ended in a revolution, and the Sybarites were finally expelled from the city. They established themselves for a short time upon the river Trasaeus, but did not maintain their footing long, being dislodged and finally dispersed by the neighbouring barbarians. (Diod. xii. 11, 22; Arist. Pol. v. 3.)

The Thuriotes meanwhile concluded a treaty of peace with Crotona, and the new city rose rapidly to prosperity. Fresh colonists poured in from all quarters, especially the Peloponnes; and though it continued to be generally regarded as an Athenian colony, the Athenians in fact formed but a small element of the population. The citizens were divided, as we learn from Diodorus, into two tribes, the names of which sufficiently indicate their origin. They were,—the Arcadian, Acteans, Eleotian, Amphilochian, Dorian, Ionian, Athenian, Euboean, and Neosotic, or that of the islanders. (Diod. xii. 11.)

The form of government was democratic, and the city is said to have enjoyed the advantage of a well-ordered system of laws; but the statement of Diodorus, who represents this as owing to the legislation of Charodas, and that lawgiver himself as a citizen of Thuri, is certainly erroneous. [Dict. of Biog. art. CHARONDAS.]

The city itself was laid out with great regularity, being divided by four broad streets or "platae", each of which was crossed in like manner by three others. (Diod. xii. 10.)

Very shortly after its foundation, Thuri was involved in a war with Tarentum. The subject of this was the possession of the fertile district of the Strils, about 30 miles N. of Thuri, to which the Athenians had a claim of long standing [**Strius**], which was naturally taken up by their colonists. The Spartan general, Cleandridas, who had been banished from Greece some years before, and taken up his abode at Thuri, became the general of the Thurians in this war, which, after various successes, was at length terminated by a compromise, both parties agreeing to the foundation of the new colony of Heraclea in the disputed territory. (Diod. xii. 23, 36, xii. 106; Strab. vi. p. 264; Polyaen. Strat. ii. 10.)

Heraclea. Our knowledge of the history of Thuri is unfortunately very scanty and fragmentary. Fresh disputes arising between the Athenian citizens and the other colonists were at length allayed by the oracle of Delphi, which decided that the city had no other founder than Apollo. (Diod. xii. 35.)

But the same difference appears again on occasion of the great Athenian expedition to Sicily, when the city was divided into two parties, the one desiring of favouring and supporting the Athenians, the other opposed to them. The latter faction at first prevailed, so far that the Thurians observed the same neutrality towards the Athenian fleet under Nicias and Alebiades as the other cities of Italy (Thuc. vi. 44); but two years afterwards (n. c. 215) the Athenian party had regained the ascendency; and when Demosthenes and Eurymedon touched at Thuri, the citizens afforded them every assistance and furnished an army of 700 hoplites and 300 darters. (Ib. vii. 33, 35.)

From this time we hear nothing of Thuri for a period of more than 20 years, though there is reason to believe that this was just the time of its greatest prosperity. In n. c. 330 we find that its territory was already beginning to suffer from the incursions of the Lucanians, a new and formidable enemy, for protection against whom all the cities of Magna Graecia had entered into a defensive league. But the Thurians were too impatient to wait for the support of their allies, and issued forth with an army of 14,000 foot and 1000 horse, with which they repulsed the attacks of the Lucanians; but having rashly followed them into their own territory, they were totally defeated, near Lais, and above 10,000 of them cut to pieces (Diod. xiv. 101.)

This defeat must have inflicted a severe blow on the prosperity of Thuri, while the continually increasing power of the Lucanians and Bruttians, in their immediate neighbourhood would prevent them from quickly recovering from its effects. The city
continued also to be on hostile, or at least unfriendly, terms with Dionysius of Syracuse, and was in consequence chosen as a place of retirement or exile by his brother Leptines and his friend Philistus (Irod. xxi. 23). Thus by the year 356 probably became the cause of the complete decline of Thurii, but the statement of Diodorus that the city was conquered by that people (xvi. 15) must be received with considerable doubt. It is certain at least that it reappears in history at a later period as an independent Greek city, though much fallen from its former greatness. No mention of it is found during the wars of Alexander of Epirus in this part of Italy; but at a later period it was so hard pressed by the Lucanians that it had recourse to the alliance of Rome; and a Roman army was sent to its relief under C. Fabricius. That general defeated the Lucanians, who had actually laid siege to the city, in a pitched battle, and by several other successes to a great extent broke their power, and thus relieved the Thurians from all immediate danger from that quarter. (Liv. Epist. xi.; Plin. xxxiv. 6. s. 15; Val. Max. i. 8. § 6.) But shortly after they were attacked on the other side by the Tarentines, who are said to have taken and plundered their city (Appian, Syrac. 7. § 1); and this aggression was one of the immediate causes of the war declared by the Romans against Tarentum in B. C. 282.

Thurii now sunk completely into the condition of a dependent ally of Rome, and was protected by a Roman garrison. No mention is found of its name during the wars with Pyrrhus or the First Punic War, but it plays a considerable part in that with Hannibal. It was apparently one of the cities which revolted to the Carthaginians immediately after the battle of Cannae, though, in another passage, Livy seems to place its defection somewhat later. (Liv. xxxii. 61, xxxv. 1.) But in B. C. 213, the Thurians returned to their alliance with Rome, and received a Roman garrison into their city. (Id. xxv. 1.) The very next year, however, after the fall of Tarentum, they changed sides again, and betrayed the Roman troops into the hands of the Carthaginian general Hannibal. (Id. xxxv. 15; Appian, Hann. 54.) A few years later (c. c. 210), Hannibal, finding himself unable to protect his allies in Campania, removed the inhabitants of Atella who had survived the fall of their city to Thurii (Appian, Hann. 49); but it was not long before he was compelled to abandon the latter city also to its fate; and when he himself in B. C. 204 withdrew his forces into Bruttium, he removed to Crotona 3500 of the principal citizens of Thurii, while he gave up the city itself to the plunder of his troops. (Appian, L. c. 57.)

It is evident that Thurii was now sunk to the lowest state of decay; but the great fertility of its territory rendered it desirable to preserve it from utter desolation; hence in B. C. 194, it was one of the places selected for the establishment of a Roman colony with Latin rights. (Liv. xxxiv. 53; Strab. vi. p. 263.) The number of colonists was small in proportion to the extent of land to be divided among them, but they amounted to 3000 men and 300 knights. (Liv. xxxv. 9.) Livy says merely that the colony was sent "in Taurinum agrum," and does not mention anything of a change of name; but Strabo tells us that they gave to the newly colonized city the name of Copiae, and this statement is confirmed both by Stephanus of Byzantium, and by the evidence of coins, on which, however, the name is written Copia. (Strab. l. c.; Steph. Byz. s. v. Copiae; Liv. p. 164.) But this new name did not continue long in use, and Thurii still continued to be known by its ancient appellation. It is mentioned as a municipal town on several occasions during the latter ages of the Republic. In B. C. 72 it was taken by Spartacus, and subjected to heavy contributions, but not otherwise injured. (Appian, B. C. i. 117.) At the outbreak of the Civil Wars it was deemed by Caesar of sufficient importance to be secured with a garrison of Gaulish and Spanish horse; and it was there that M. Coelius was put to death, after a vain attempt to excite an insurrection in this part of Italy. (Caes. B. C. iii. 21, 22.) In B. C. 40 also it was attacked by Sextus Pompeius, who had waste its territory, but was repulsed from the walls of the city. (Appian, B. C. v. 56, 58.)

It is certain therefore that Thurii was at this time still a place of some importance, and it is mentioned as a still existing town by Pliny and Ptolemy, as well as Strabo. (Strab. vi. p. 263; Plin. iii. 11. s. 15; Ptol. iii. 1. § 12.) It was probably, indeed, the only place of any consideration remaining on the coast of the Tarantine gulf, between Crotona and Tarentum; both Metapontum and Heraclea having already fallen into almost complete decay. Its name is still found in the Itineraries (Hui. Ant. p. 114, where it is written "Tarisius:" Tab. Punt.); and it is noticed by Procopius as still existing in the 6th century. (Procop. B. G. i. 15.) The period of its final decay is uncertain; but it seems to have been abandoned during the middle ages, when the inhabitants took refuge at a place called Terranora, about 12 miles inland, on a hill on the left bank of the Cratis.

The exact site of Thurii has not yet been identified, but the neighborhood has never been examined with proper care. It is clear, from the statements both of Diodorus and Strabo, that it occupied a site near to, but distinct from, that of Sybaris (Diod. xii. 10; Strab. l. c.); hence the position suggested by some local topographers at the foot of the hill of Terranora, is probably too far inland. It is more likely that the true site is to be sought to the N. of the Cocle (the ancient Sybaris), a few miles from the sea, where, according to Zannoni's map, ruins still exist, attributed by that geographer to Sybaris, but which are probably in reality those of Thurii. Swinburne, however, mentions Roman ruins as existing in the peninsula formed by the rivers Cratis and Sybaris near their junction, which may perhaps be those of Thurii. (Swinburne, Travels, vol. i. pp. 291, 292; Bonamonti, vol. i. p. 236.) The whole subject is very obscure, and a careful examination of the localities is still much needed.

The coins of Thurii are of great beauty; their number and variety indeed gives us a higher idea of the opulence and prosperity of the city than...
we should gather from the statements of ancient writers.

THUIUM. [Boccidia, p. 412, b.]

THYAMIA. [Philus, p. 602, b.]

THYAMIS (Θαμίς), a river of Ephesus, flowing into the sea near a promontory of the same name. (Prohl. iii. 14, §§ 4, 5.) It formed the northern boundary of Thymothina, which it separated from Cæstrinum, a district of Chania (Thuc. i. 46; Strab. vii. p. 324; Paus. i. 11. § 2; Cic. ad Att. vii. 2, de Leg. ii. 3; Plin. iv. 1.) It is now called Kαλανά, apparently from the large reeds and aquatic plants which grow upon one of its principal tributaries. Its ancient name seems to have been derived from the σας or juniper, which, Leake informs us, though not abundant near the sources of the river, is common in the moist valley which border the middle of its course. The historian Phyllarchus related (op. Athen. iii. p. 73) that the Egyptian bean, which grew only in marshy places and nowhere in Egypt, once grew for a short time upon the banks of the Thyanias. (Leake, Northern Greece, vol. i. p. 105, vol. iv. p. 97.)

THYAMUS (Θαμος), a mountain lying to the S. of Argos Amphilocheum, identified by Leake with Sprotocion. (Thuc. iii. 106; Leake, Northern Greece, vol. iv. p. 251.)

THYATIRA (τὰ Θατύηρηα: Eth. Θατυεργίνος), a considerable city in the north of Lydia, on the river Lyceu, and on the road leading from Sardis in the south to Gera in the north. It was anciently called Pelopoeia, Enlípippo, and Samirandas. (Plin. v. 31; Steph. B. s. v. Θατύηρηα) Strabo (xiii. p. 625) calls it a Macedonian colony, which probably means only that during the Macedonian period it was increased and embellished, for Stephæus B., admitting that it previously existed under other names, relates that Scipio Nasica at Cestrine, 1194 vol. S., b. (Thui.) that Sciscius Nasica or Thyatira on being informed that a daughter (Θατύηρηα) was born to him. But whatever we may think of this etymology, it seems clear that the place was not originally a Macedonian colony, but had existed long before under other names, and at one period belonged to Myasia. After the time of Antiochus the Great, however, it became an important place, and is often noticed in history. When the two Ptolemaeus arrived in Asia on their expedition against Antiochus the Great, the latter was encamped near Thyatira, but retreated to Magnesia. (Liv. xxxviii. 8, 21, 37.) After the defeat of the Syrian king, the town surrendered to the Romans. (Liv. xxxviii. 44; Polyb. xvi. 1. xxxii. 25; comp. Appian, Syr. 30; Strab. xiii. p. 646; Plut. Sulla, 15; Ptol. v. 2 § 16; It. Ant. p. 336.) In Christian times Thyatira appears as one of the seven Churches in the Apocalypse (xi. 18); in the Acts of the Apostles (xvi. 14) mention is made of one Lydia, a purple-seller of Thyatira, and at a still later period we hear of several bishops whose see it was. In the middle ages the Turks changed the name of the town into Aklisar, which it still bears. (Mich. Disc. p. 114.) Sir C. Fellows (Asia Minor. p. 22), who calls the modern place Aktus, states that it teems with relics of an ancient splendid city, although he could not discover a trace of the site of any ruin or early building. These relics consist chiefly of fragments of pillars, many of which have been changed into wall-tops or trowsers. (Comp. Arundell, Seven Churches, p. 188, foll.; Wheeler and Syen, vol. i. p. 253; Lucas, Topoiitisme Vog. p. 192, &c.; Prokesch, Denkwürdigkeiten, ii. 60, foll.)

THYIA (Θηία), a place in Phocis, where the Delphians erected an altar to the winds, derived its name from Thyia, a daughter of Cepheus or Castalia, and the mother of Delphna by Apollo. (Herod. vii. 178; Dict. of Biogr. art. THYIA.)

THYMBIRA (Θημβήρα or Θημβρία), a town of Troes, in the vicinity of Ilissm. (Hom. Il. x. 430; Steph. B. s. v.; Plin. v. 93.) Strabo (xiii. p. 598) speaks of it only as a plain traversed by the river Thymbrios. The valley of Thymbra and the hill in it, called Callicolone (Hom. Il. xx. 53, 151; Strab. l. c.), are said still to retain their ancient names. (Prokesch, Denkwürdigkeiten, i. p. 145, foll.) The town of Thymbra must have perished at an early period, but its name remained celebrated in religion, for Apollo, who had had a temple at Thymbra, is frequently called Thymbracus (Θημβρακος; Virg. Aen. xii. 85; Polyb. ii. 234; Steph. B. s. v. Θημβρακος.)

THYMBRARA (Θημβράρα), a place near Sardes, not far from the small river Pactolus, at which the contingents of the Persian army furnished by the inhabitants of Asia Minor used to assemble. (Xen. Cyrop. vi. 2 § 11, vii. 1 § 45; Steph. B. s. v.) Some are inclined to identify this place with Thybarna, mentioned by Diodorus Siculus (xiv. 80), but this latter place could hardly be said to be situated on, or even near the Pactolus. (L. S.)

THYMBRES (Θημβρες), a tributary of the Sambucus in Phrygia (Liv. xxxviii. 18), is no doubt the same as the Tembrigius of Phryg. (vi. 1) and the Timbrus in the Argonautica bearing the name of Orpheus (713), where the river is described as abounding in fish. (L. S.)

THYMBRIA (Θημβρία), a small town of Caria, only 4 stadia east of Myus on the banks of the Maeander; in its neighbourhood there was a so-called Chernomium, or cave from which poisonous vapours issued. (Sebeus, xiv. p. 188.)

THYMBRIUM (Θημβριος; Eth. Θημβρίαν), a town of Phrygia, at a distance of 10 parasangs to the west of Tyrrenium (Xenoph. Anab. ii. 2 § 13; Herod. p. 673; Conc. Constant. iii. p. 505.) Vitius Sequester (p. 25, ed. Oehlric) mentions a forest Thybria in Phrygia, which seems to have been near the town of Thybrium. (L. S.)

THYMBRIUS (Θημβρίους), a small river of Troes in the neighbourhood of Ilissm.; it was a tributary of the Ismenus, and on its banks stood the town of Thybria (Strab. xiii. p. 598); Eustath. ad Hom. ll. x. 430.) There still exists in that district a small river called Timbrek, which, however, does not flow into the Scamander, but into a bay of the sea; if this be the ancient Thymbria, the plain of Thymbra must have been at a considerable distance from Ilium. For this reason, Col. Leake is inclined to identify the Thymbrius rather with the Kámeus Sa, which still is a tributary of the Scamander or Memère Sa (Asia Minor, p. 286.) (L. S.)

THYMENA (Θημήνα), a place on the coast of Paphlagonia, at a distance of 90 stadia from Ac-
**THYMIATERION.**

Grais. (Arrian, *Peripl. P. E. P. E. 15; Anonym. *Peripl. P. E. P. E. 6.) Potenya (v. 4, § 2) mentions it under the name of Thyanaia, and states that it was

"...Thymiaterion (Θυμιατέριον, Hanno, *Peripl. P. E. P. E. 2), called by Scylax (p. 23) Θυμιατέριος, the first Carthaginian colony planted by Hanno on the west coast of Mauretania, 26 miles south-west of Luxus, on the Sinus Emporicos. There is no further mention of it. It has been variously identified with Marmora, Larache, and Tangier, but perhaps most correctly with the first. [T. H. D.]"

**THYMIANIA, a bay on the south-west coast of Caria, on the south-west of the bay of Schoeneira, and between Capes Aphrodisium and Posidium. (Pomp. Mela, i. 16; Plin. v. 29.) [L. S.]**

**THYMOIETAE. [Attica, p. 325, b.]**

Thyni (Plin. iv. 11. s. 18; v. 32. s. 43; Θυνί, Horod. i. 28), a people in the SE. part of Thrace, between the Axios and the mountains which separate its head-waters from the Euxine. At a very early period, a portion of the tribe, along with the related race of the Bithyni, emigrated to Asia Minor, where they occupied the district afterwards called Bithynia; but part of which seems originally to have been named more directly from the Thyni, since we find the names Θυναίαθ and Θυνίαθ (Mannen., c. 18), Θυνία (Scymn. 727, and 236), Θυνία (Steph. B. p. 515), and Thyasia (Amm. xxxii. 8. § 14). Respecting the Asiatic Thyni, see also Strabo, vii. p. 293, xii. p. 541; and the article Θυνία. Of the Thyni who remained in Europe scarcely any notice is taken by the ancient historians. When Xenophon and the remnant of the 10,000 Greeks entered the service of Suthus, one expedition in which they were employed had for its object the subjugation of the Thyni, who were said to have defeated Teres, an ancestor of Suthus (Amm. vii. 2. § 22). Xenophon gives them the somewhat equivocal character of being the most warlike of all people, especially by night: and he had personal experience of their fondness for nocturnal fighting: for, having encamped in their villages at the foot of the mountains, to which the Thyni had retired on the approach of Suthus and his forces, he was attacked by them on the next night, and narrowly escaping being burnt to death in the house in which he had taken up his quarters (Ib. 4. § 14, seq.). But this attack failing, the Thyni again fled to the mountains, and soon afterwards submitted to Suthus. Xenophon visited the country of the Thyni in the winter (Ib. 6. § 31), which he describes as being extremely severe, there being deep snow on the ground, and so low a temperature, that not only water, but even wine in the vessels was frozen; and many of the Greeks lost noses and ears through frostbite. (Ib. 4. § 3.) [J. R.]

**THYNIANIAS (Θυνιάνιας), a small island in the Euxine at a distance of one mile from the coast of Thy- nia or Bithynia; its distance from the port of Ribel was 20 stadia, and from Calpe 40. (Plin. vi. 13; Arrian, *Peripl. P. E. P. E. 13.) The island had only 7 stadia in circumference, and had at first been called Apollonia from a temple of Apollo which existed in it. (Plin., Arrian, ill. cc; Apollon. Rhod. ii. 177, 675; Annon. *Peripl. P. E. P. E. 3.) According to Ptolemy (v. 1. § 1.5) it was also called *Daphnusias,* and obtained its name of Thyania from the Thyni, who inhabited the opposite coast. The island had a port and a naval station belonging to Hera- clea (Scylax, p. 34; Arrian, L. c.;) and Mela (ii. 7) is probably mistaken in believing that the island contained a town of the same name. (Comp. Strab. xii. p. 543, where it is called Thyulia; Marcián, p. 69; Steph. B. s. c.; Orph. Argen. 717, where it bears the name Thyenia.) The modern name of the island is *Kounina.*

**THYNIAS (Mela ii. 2. § 5; Plin. iv. 11. s. 18; *Oriens*, Strabo viii. p. 319, xii. p. 541; Scymn. 727; Arrian, *Per. P. Eux. P. Eux. 24; Anon. *Per. P. Eux. 15; Ptol. iii. 11. § 4; Steph. B. s. c.), a promontory on the Thracian coast of the Euxine, N. of Sinusdessus, which was probably at one time in the territories of the Thyni, although Strabo (vii. p. 519) speaks of the district as belonging to the people of Apollonia. Pliny (L. c.) mentions a town of the same name, which in some maps is placed a little to the south of the promontory, on the site of the modern *Istada ou Inida;* but which, according to Dapper (de *L'Archipel.* p. 515), is still called *Thiuno.* [J. R.]

**THYNOS or TYNOS, a town mentioned only by Pliny (v. 22) as situated between *Mopsus* and *Ze- phyrion* in Cilicia.** [L. S.]

**THYRAEOUS (Θυραίος), a town of Arcadia in the district *Cynuria,* said to have been founded by Thyrreas, a son of Lycan. It is placed by Leake at *Palamair* (Paus. viii. 3. § 13, 35. § 7; Steph. B. s. c.; Leake, *Peloponnesia.* p. 240.)

**THYRAEUM. [MEGALOPOLIS, p. 310, a.]**

**THYREA, THYREIA TIS. [CYNURIA.]**

**THYREATES SINUS. [CYNURIA, p. 727, a.]**

**THYREUM. [THYRUM.]**

**THYROGONIAE. [Attica, p. 330, a.]**

**THYRIDES (Θυρίδες), a promontory of *Laconia,* on the western coast of the Tagetian peninsula, now called Cape *Gresso.* It is of a semicircular form, nearly 7 miles in circumference, and rises from the sea to the height of 700 feet. There are many apertures and clefts in the rocks, the abodes of innumerable pigeons, and from the window-like form of these holes the whole promontory has received the name of Thyrides. Strabo describes it as a πολύς θυρίδες, "a precipitosa cape beaten by the winds," distant 130 stadia from *Taenarum* (reckoning from the northern point of *Thyrides;* Pausanias, as a promontory (ναυα), situated 70 stadia from *Taenaraum* (reckoning from the southern point of the promontory). Pausanias likewise calls it a promontory of *Taenarum,* using the latter word in its widest sense, to signify the whole peninsula of *Mani.* According to Strabo, the Messenian gulf terminated at this promontory. Pliny (iv. 12. s. 56) mentions three islands of the name of *Thyrides* in the Achaean gulf. (Paus. iii. 25. § 9; Strab. viii. pp. 360, 362; Leake, *Morea,* vol. i. p. 302, seq.; Boblaye, *Recercches,* p. 91; Curtius, *Peloponnesus,* vol. ii. p. 281.)

**THYRIUM, or THYREUM (Θυρίου, Pol. iv. 25; Θυρίου, Pol. iv. 6; Θυρίου, Pol. xxviii. 5; Θυρίου, Antich. Graec. iv. 553: Θυρίων, *Thyremnes,* a city in *Acarnania,* the exact site of which is unknown. It placed by Pospeville in the interior near the sources of the *Anapus, and his authority is followed by K. O. Müller and others. This, however, is evidently a mistake. Cicero tells us (ad Fam. xvi. 5) that it is sailing from *Albisia* to *Leucas, he touched at *Thy- rium, where he remained two hours; and from this statement, as well as from the history of the events in which *Thyrium* is mentioned, we may infer that it was situated on or near the Ionian sea, and that it was the first town on the coast S. of the caual
COIN OF TIBERIUS.

THYRUS or TYRUS (Θῦρος τυρᾶς, Ptol.; Θύρος, Paus.: Τύρος), the most considerable river of Scythia, which still retains its ancient name almost unaltered. It has its sources in the mountains in the NE. corner of the island, and flows into the Gulf of Oristano on the W. coast, after a course of about 75 miles. About 20 miles from its mouth it flowed past Forum Trajani, the ruins of which are still visible at FORDOMANIA; and about 36 miles higher up are the Bagni di Benuatti, supposed to be the Aque Leustine of the Itinerary. The Ionarians give a station ad Caput Tyrst (B. H. ii. p. 81), which was 40 M.P. from Olbia by a ranged mountain road; it must have been near the village of Budus. (De la Marmona, Voy. en Saroagine, vol. ii. p. 445.) Pausanius tells us that in early times the Thyrisus was the boundary between the part of the island occupied by the Greeks and Thracians and that which still remained in the hands of the native barbarians. (Paus. x. 17, § 6.) [E. H. B.]

THYSBDUS (Θυσβίδος, Ptol. iv. 3, § 39), the epipolae Tushridinum or Thysdrisus of Pliny (v. 4. s. 4), a city of Byzantium, in the Roman province of Africa, lying midway between Th preseason and Thyskerus, and west of the promontory Brachide. It was here that the emperor Gordianus first set up the standard of rebellion against Maximian (Herodian, vii. 4, seq.; Capitol. Gres. c. 7, seq.), and it was from him, probably, that it derived its title of a Roman colony. We find the name variously written, as Tysbusa, by Hierius or whoever was the author of the history of the African War (B. Afr. 26, 27, &c.), and Thysdrus, in the B. H. ii. p. 59. Now El Jemene or Legem, with extensive ruins, especially of a fine amphitheatre in a tolerably perfect state. (Slav. Travels, vol. i. p. 220, seq.) [T. H. D.]

THYSAGETAE (Θυσαγηταί, Herod. iv. 22), a numerous people of Asiatic Sarmatia, living principally by the chase. They dwelt to the north-east of a great desert of 7 days' journey, which lay between them and the Bodunn. Stephanus B. (s. v.) erroneously places them on the Maeotis, apparently from misunderstanding Herodotus. They are called

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Thusagetae by Mela (i. 19) and Pliny (iv. 12 s. 26), and Thysagetae by Valerius Flacceus (vi. 140). [T. H. D.]

THYSUS (Θύσος), a town of Chalcidice in Macedonia, situated on the W. or S. side of the peninsula of Acte or Mt. Athos. Its exact position is uncertain, but it appears that Thysus and Cleone occupied the central part of the W. or S. coast of the peninsula, and that one of them may be placed at Zagra or Bhokshirin, and the other at Aeropotami. (Herod. vii. 22; Thuc. iv. 109, v. 55; Strab. vii. p. 531; Strab. viii. p. 517; Leake, Northern Greece, vol. iv. pp. 149—122.)

TIRANTUS (Tàmarwòs, Herod. iv. 48), a river in Scythia, flowing into the Ister from the N. Manner identifies it with the Syb (iv. p. 105; cf. Urt, iii. 2, p. 184). [T. H. D.]

TIRIULIA. [Teari Juliienses.]

TISACA. [Laconia, p. 140, a.]

TASACUM (Τάσακος or Τασωρ, Ptol. iii. 8, § 9), a town in Scythia, in the neighbourhood of the modern Foschani.

TIBARANI, a tribe of Galicia, about Mount Ama- nus and in the vicinity of Pindus, which was subdued by Cicero during his proconsular administration of that country, but is otherwise unknown. (Cic. ad Fam. xiv. 4.) [L. S.]

TIBARENI (Τιβαρενοῖ), a tribe on the coast of Pontus, occupying the country between the Chalybes and the Amynni, on the coast of the river Tauris. They are mentioned as early as the time of Herodotus (iv. 94), and were believed to be of Scythian origin. (Schol. ad Apoll. Rhod. ii. 378, 1010; Xen. Antab. v. 5, § 2; Strab. p. 33; Steph. B. s. r. Τιβαρενια.) Strabo (xi. p. 527) describes them as inhabiting the mountains branching off from the Montes Maschici and Colchici, and mentions Corbara as their principal town. (Comp. Xen. l. c.; Plut. vi. 4.) They appear to have been a harmless and happy people, who performed all their duties in a joyous manner. (Schol. ad Apoll. Rhod. l. c.; Steph. B. l. c.; Anm. Veripl. l. c. p. 12; Pomp. Mein. i. 19.) Their arms consisted of wooden helmets, small shields, and short spears with long points. (Herod. vii. 78.) Xanophon and his Greeks spent three days in travelling through their country. (Xen. l. c., vii. 8, § 25; Diod. Sic. xiv. 30; Dios. Per. 767; Pomp. Mein. i. 2; Val. Face. iv. 149; Strab. ii. p. 129, vii. p. 309, xi. p. 549, xii. p. 553.) [L. S.]

TIBERACIUM, in North Gallia, is placed in the Antonine Itin. between Julianum (Juliers) and Colonia Apurgina (Cologne), vii. from Julianum and x. from Colonia. D'Anville and others fix Tiberacium at Bergen, at the passage of the river Erft, which flows between Juliers and Cologne. Others place Tiberacium at Tarreus, south of Bergen, where the bridge is. D'Anville adds, "that a place situated in the direction between Juliers and Bergen is called Stein-Strato, that is to say, Lapiden Strata (Stone Street), just as in our provinces they say Chemin-Parer." (D'Anville, Notice, &c.; Urt, Gallica, p. 544.) [G. L.]

TIBERIAS (Τιβερίας, Joseph. Ant. xviii. 3, B. J. ii. 8, iii. 16; Steph. B. s. r.; Ptol. viii. 20, § 16), the principal town of Galilea, on the SW. slope of the sea of Tiberias or Genesareth. It was situated in the most beautiful and fruitful part of that state (Joseph. Ant. xviii. 2, § 3), and was adorned with a royal palace and stadium. (Joseph. V. 12, 13, 64.) It was built by the
TIBERIAS MARE.

tetrarch Herod Antipas, in honour of the Roman emperor Tiberius, from whom it derived its name. (Joseph, Ant. xviii. 8.) It is stated (p. 299) that the road from Hippo, 60 from Gadara, and 120 from Scythopolis (Joseph. Vit. 65) distances which are not much at variance with that of J ohn, who states that it is 20 miles from Nazareth and 90 from Jerusalem. (Travels, p. 40.)

From the time of Herod Antipas to that of the reign of Agrippa II., Tiberias was probably the capital of the province (Joseph. Vit. 9), and it was one of the three or four cities which were given to the kingdom of Agrippa. (Joseph. Ant. xx. 8.)

In the last Jewish War, Tiberias, from its great strength, played an important part (Joseph. B. J. ii. 20); and, as after Sepphoris, it was held to be the largest place in Galilee (Joseph. Vit. 65), and was very strongly fortified. (B. J. iii. 10. § 1.)

The inhabitants derived their sustenance in great measure from their fisheries in the adjoining sea. (Joseph. Vit. 12.) On the destruction of Jerusalem, and for several centuries subsequently, Tiberias was famous for its academy of learned Jews. (Lightfoot, Hor. Hebr. p. 140.)

In the immediate neighbourhood of Tiberias were the celebrated hot springs of Emmaus (Joseph. B. J. ii. 21, Ant. xviii. 2.) [EMMAUS]. It is not certain whether Tiberias occupied the site of Chinemereth, though Hieronymus thinks so (Onom. a. v. Chinemereth;) it seems more likely that this place belonged to the tribe of Naphtali. (Josh. xiii. 35; Heland, Palast. p. 161.) Nor is there any better reason for identifying it, as some have done, with Chamath (Joseph. xix. 35) or Ekkah, which was the Rabbinical notice. (Cit. Hieron, Megil. fol. 701; Lightfoot, Chorograph. Cont. cap. 72—74.)

The modern name of Tiberias is Tabarijah: it is not, however, built actually on the site of the old town, though close to its ruins. When Juliffe was there, it had a population of 11,000 (Travels, pp. 48—58.) It was nearly destroyed by an earthquake on New Year's Day, 1837, since when it has never been completely rebuilt. (Russegger, ii. p. 132; Strauss, p. 356; Robinson, iii. p. 500.) [V.]

TIBERIAS MARE (Λίμνη Τιβερίας, Pausan. v. 7. § 4; Itel. v. 16. § 4; Λίμνη Ὄ Τιβερίας, Joseph. B. J. iv. 26), the principal lake or sea of Palestine in the province of Galilee. It was bordered on its side by the tribe of Issachar and Zebulun, and on the E. by the half-tribe of Manasseh. The waters were fresh (Joseph. B. J. iii. 35) and full of fish (Joseph, B. J. iv. 26; Matth. iv. 18; Luke, v. 1, &c.), and its size is variously stated, by Josephus (l. c.), to have been 140 stadia long by 40 broad, and by Pliny, to have been 16 M. P. long and 6 M. P. broad (v. 15). It was traversed in a direction NW. and SE. by the river Jordan. [JORDANES; Palaestina.] This sea is known by many different names in the Bible and profane history. Its earliest title would seem to have been Chinemereth (Num. xxxiv. 11; Josh. xili. 27; LXX. Ξενερεθ.) From this form has probably arisen its second appellation of Gennesareth (ἡ λίμνη Γένναια, Matth. xiv. 34, &c.; Æsop Genesaret, 1 Macrob. ii. 67; ἡ λίμνη Γένασαρ, Joseph. B. J., ἡ λίμνη Γένασαρ, Joseph. Ant. xviii. 3; Strab. xvi. p. 753; Genasara, Plin. v. 15.) A third appellation it has derived from the province with which it was most nearly connected, viz. the sea of Galilee (Σαββατάρια ἡ τῆς Γαλατίας, Matth. xv. 21, &c.; Mark, vii. 31, &c.; and with a double title, Σαββατάρια τῆς Γαλατίας, τῆς Τιβερίαδος, John vi. 1). Pliny, in describing the same localities, speaks of a town called Tarichea, from whence also he says the adjoining Locris Eumenes named (l. c.; cf. also Strab. xvi. p. 754). The proper stream of the lake is Buhr-al-Tabarich. (Poesec. ii. p. 103; Thoenen, p. 387; Hasegquist, i. p. 181; Robinson, iii. pp. 499—509, &c.) [V.]

TIBERIOPOLIS (Τιβεριοπόλις), a town in Phrygia Major, in the neighbourhood of Eumenia. (Ptol. v. 2. § 25; Socrat. Hist. Eclecs. vii. 46.) Its site is yet uncertain, but Kiepert (in Franz., Pflanzenbesch. p. 32) is disposed to regard the extensive ruins near Sudaiman, as the remains of Tiberiopolis. Hamilton (Researches, i. p. 127, &c.), probably more correctly, regards them as the ruins of Baniadus. (Comp. Arundel, Discoveries, i. p. 81, &c.) [L. S.]

TIBERIUS (τιβέριος; Teure, Τιβέριος; Tiber, Τιβέρης; Tibyris, and Thybris are chieflv poetical, as is Θέρβας also in Greek: the Latin poets use also Tiberinus as an adjective form, as Tiberinus pater, Tiberinum flumen, &c., and thence sometimes Tiberinus by itself as the name of the river), one of the most important rivers of Central Italy. It has its sources in the Apennines above Tiberinus, but in the territory of Arretium (Plin. iii. 5. s. 9), on the confines of Etruria and Umbria, and flows at first in a southerly direction, passing by the walls of Tiberinus, which derived from it the name of Tiberium (Città di Castello), and afterwards within a few miles of Perusia on the E. and within a still shorter distance to the W. of Tuder (Todi). From thence it still preserves a general S. direction, notwithstanding considerable windings, till it receives the waters of the Anio (Tevereone), a few miles from the walls of Rome, from which point it has a general SW. course to the sea at Ostia. Pliny estimates the upper part of its course at 150 miles, to which must be added about 35 more for the lower part, giving as a total 185 miles (Plin. l. c.; Strab. v. p. 218); but this estimate is below the truth, the whole course of the river being about 180 geogr. or 223 Roman miles. During the whole of its course from Tiberinus to the sea the Tiber formed in ancient times the eastern boundary of Etruria, separating that country from Umbria in the upper part of its course, afterwards from the territory of the Sabines, and, in the lower part, from the mouth of the Anio downwards, dividing it from Latium. (Strab. v. p. 219; Plin. l. c.) It receives numerous contributaries or tributaries, of which the most important are, the Tinia, an inconsiderable stream which joins it from the E. a little below Perusia, bringing with it the waters of the more celebrated Citimanna, the Claris, which falls into it from the right bank, descending from the marshy tract near Clusium; the Naer, a much more considerable stream, which is joined by the Velinus a few miles above Interamna, and discharges their combined waters into the Tiber, a few miles above Oriculum; and the Anio, which falls into the Tiber at Antenaria, 3 miles above Rome. These are the only affluents of the Tiber of any geographical importance, but among its minor tributaries, the Adda on its left bank, a few miles above the Anio, and the Cenere on the right, are names of historical celebrity, though very trifling streams, the identification of which is by no means certain. [See the respective articles.] Two other streams of less note, which descend from the land of the Sabines and fall into the Tiber between Oriculum and Ere-
The Tiber is unquestionably, in a merely geographical point of view, the most important river of Central Italy, but its great celebrity is derived from its flowing under the walls of Rome, or rather through the heart of the city, after this had attained to its full extension. The detailed account of the river in this part of its course must be sought in the article ROMA; we need here only mention that after flowing under the Milvian Bridge [Pons Milvius] the river makes a considerable bend to the W. so as to approach the foot of the Vatican hills, and leave, on the other side, between its left bank and the nearest ridge of hills, a broad tract of plain, early known as the Campus Martius, the whole of which was eventually included within the imperial city. A short distance lower down, but still within the walls of the city, its stream was divided into two by an island known as the Isola Tiberina, and reported by tradition to have been formed by alluvial accumulations within the period of Roman history. It is remarkable that this is the only island of any consideration in the whole course of the river, with the exception of that called the Isola Sacra, at its mouth, formed by the two arms of the river, which is at once an object of late growth, and in great part of artificial formation.

The Tiber was at all times, like most rivers which are supplied principally by mountain streams, a turbid, rapid, and irregular river, that must always have presented considerable difficulties to navigation. The yellow and muddy hue of its turbid waters is repeatedly alluded to by the Roman poets ("flavum Tiberim," Hor. Carm. i. 2. 13; "aneum gurgitare flavo," Virg. Aen. ix. 816; &c.), and the truth of Virgil's description, "Vorticibus rapidis et melia flavus arena," (Aen. vii. 31), must be familiar to every one who has visited Rome. In the upper part of its course, as we learn from Pliny, the river was with difficulty navigable, even for small boats; nor did its first tributary, the Tinia and Clanis contribute much to its facilities in this respect, though their waters were artificially dammed up, and left off from time to time in order to augment the main stream. (Plin. iii. 5. s. 9.) But from the point of its junction with the Narn, the Tiber became navigable for larger vessels, and even from an early period extensive supplies of various kinds were brought down the river to Rome. (Liv. iii. 34, v. 54; Cie. de Rep. ii. 5; &c.) In the more flourishing period of the city the navigation of the river was of course enormously increased; and vast supplies of timber, stone, and other materials for building, as well as corn and provisions, were continually introduced by means of the river and its tributaries. (Strab. v. p. 235.) Corn was brought down the Tiber even from the neighbourhood of Tiferonum, when the upper part of the stream was navigable. (Plin. Ep. v. 6.)

It seems also to have been used as an ordinary mode of travelling, as we are told that in A.D. 20, Bce, the murderer of Germanicus, proceeded from Rome to Narnia by descending the Narn and the Tiber. (Tac. Ann. iii. 9.) At the present day the river is navigated by boats of large size as far as the confluence of the Nera, and small steamers ascend as far as Borgia. But it was from Rome itself to the sea, a distance of 27 miles by the river (Strab. v. p. 232), that the navigation of the Tiber was the most important. Pliny speaks of it as in this part of its course navigable for the largest vessels ("quamlibet magnitum navium ex Italiis mare capax"), and as becoming the receptacle of merchandise from every part of the world. The latter statement may be readily admitted; but the former is calculated to astonish any one acquainted with the river in its present condition: yet it is partly confirmed by the distinct statement of Strabo (v. p. 232), that the larger class of merchant vessels used to ride at anchor in the open sea off the mouth of the river, until they had been lightened of a part of their cargoes, which they discharged into barges, and afterwards proceeded up the river to Rome. Donyusius gives the same account, with the exception that vessels which exceeded 3000 amphorae in burden were unable to enter the river at all, and forced to send their cargoes up by barges. (Donyus. iii. 44.) But all kinds of rowing vessels, not excepting the largest ships of war, were able to ascend the river (Illy.); and thus we find the younger Cato on his return from Cyprus proceeding at once in his galley to the Narnia within the walls of Rome. (Plin. Cat. Min. 39.) We learn also from Livy that the ships of war which had been taken from Persia king of Macedonia, though of unusual size ("im畜e ante magnitudinis"), were carried up the river as far as the Campus Martius (Livy. xii. 27.) and were constructed for the purpose of bringing the obelisk that was set up in the Circus Maximus, was able to ascend as far as the Vicus Alexandri, within three miles of Rome (Ammian. xvi. 4. § 14). The chief difficulties that impeded the navigation of the river in the time of Strabo were caused by its own accumulations at its mouth, which had destroyed the port of Ostia. These were afterwards in great measure removed by the construction of an artificial port, called the Porticus Augusta, commenced by Claudius, and enlarged by Trajan, which communicated by an artificial canal or arm with the main stream of the river. (The history of these works, and the changes which the mouths of the Tiber underwent in consequence, are fully given in the article Ostia.) The importance of the navigation of the Tiber led to the formation of distinct bodies or corporations in connection with it, called Navicellarii and Lenuncularii, both of which are frequently mentioned in inscriptions of imperial times (Peller, p. 147.)

Another disadvantage under which the Tiber laboured, in common with most rivers of mountain origin, arose from the frequent inundations to which it was subject. These appear to have occurred in all ages of the Roman history; but the earliest recorded is in B. C. 241, immediately after the close of the first Punic War (Oros. iv. 11), which is said to have swept away all the houses and buildings at Rome in the lower part of the city. Similar inundations, which did more or less damage to the city as recorded by Livy in B. C. 215, 202, 193, and again in 192 and 189 (Liv. xiv. 9. xxx. 38. XXXV. 9, 21, XXXVII. 28) and there is little doubt that it is only from the loss of the detailed annals that we do not hear again of the occurrence of similar catastrophes till near the close of the Republic. Thus we find a great inundation of the Tiber noticed as taking place in B. C. 54 (Dion Cass. xxx. 61), which is alluded to by Cicero (ad Q. Fr. iii. 7); and several similar inundations are known to have occurred in the time of Augustus, in B. C. 27, 24 and 22, of which the first is probably that alluded to by Horace in a well-known ode. (Hor. Carm. i. 2. 13; Orell. Excr. ad L. c.; Dion Cass. liii. 20,
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Great attention was bestowed by Augustus upon the subject, and he instituted magistrates with the title of Curatores Tiberis, whose special duty was to endeavour to restrain the river within due bounds, to preserve the embankments, &c. (Suet. Oct. 37.) These officers embarked increased powers under Tiberius, and continued down to the close of the Empire. We frequently meet with mention in inscriptions of the "Curatores alvei Tiberis et riparum," and the office seems to have been regarded as one of the most honourable in the state. (Dion Cass. livi. 40; Orell. Inscr. 1172, 2284, &c.; Gruter, Inscr. pp. 197, 198.) But it is evident that all their efforts were ineffectual. In the reign of Tiberius so serious was the mischief caused by an inundation in A.D. 15 that it was proposed in the senate to diminish the bulk of the waters by diverting some of the chief tributaries of the stream, such as the Nar, Velinus and Clainias. (Tac. Ann. i. 76; Dion Cass. ivii. 14.) This plan was, however, abandoned as impracticable; and in A.D. 69 another inundation took place, which appears to have caused still more damage than any that had preceded it (Tac. Hist. i. 86). It is strange that in face of these facts Pliny should assert that the Tiber was so confined within artificial banks as to have very little power of outburst, and that its inundations were rather subjects of superstitious alarm than formidable in themselves. (Pi. iii. 5. s 9.) During the later ages of the Empire indeed we hear but little of such outbreaks of the Tiber, but this is very probably owing only to the scanty nature of our records. One great inundation is, however, recorded as doing great mischief in the reign of Trajan, another in that of Macrinus, and a third in that of Valerian. (Dion Cass. lixviii. 25; Vict. Cass. 34, Eiglt. 13.) One of the most destructive of all is said to have been that of A.D. 590, which added to the various calamities that at that time almost overwhelmed the city. (Hist. Marcell. xviii. p. 583; Greg. Taurin. x. 1.) At the present day the lower parts of Rome are still frequently flooded by the river, for though the soil of these parts of the city has unquestionably been raised, in some places many feet, the bed of the Tiber has undoubtedly been also elevated, though probably in a less degree. The whole subject of the inundations and navigation of the Tiber, and the measures taken in ancient times in connection with them, is fully illustrated by Plinder in an article entitled "Rom und der Tiber in der Berichte der Sächsischen Gesellschaft für 1848 and 1849.

The Tiber appears to have been in ancient times occasionally frozen, at least partially; a circumstance to which the Latin poets repeatedly allude. But we must not construe their rhetorical expressions too strictly; and it is clear from the terms in which Livy notices its being frozen over in the extraordinary winter of B. C. 298, that such an occurrence was of extreme rarity. ("Inimica annus hie gelida ac nivosa fut, adea ut vice clausae, Tiberis inanivagabilis fuerit, Liv. v. 13.) St. Augustine also alludes to such a winter (apparently the same noticed by Livy), "ut Tiberis quoque glacie duraturum," as a thing unheard of in his times. (Augustin, Civ. Del. iii. 17.)

It was a tradition generally received among the Romans that the Tiber had been originally called Albula; and that it changed its name consequent of Tiberius edifying one of the fabulous kings of Alba, having been drowned in its waters. (Liv. i. 3; Dionys. i. 71; Vict. Orig. G. Rom. 15.) Virgil, however, who calls the king Thybris, assigns him to an earlier period, prior to the time of the Tiber (Dion. Cass. lixii. 330). Hence the river is not unfrequently called by the Roman poets Albula. (Sil. Ital. vi. 391, viii. 455, &c.) It had naturally its tutelary divinity or river-god, who, as we learn from Cicero, was regularly invoked in their prayers by the augurs under the name of Tiberinus (Cic. de N. D. iii. 20). He is frequently introduced by the Roman poets as "pater Tiberinus" (Enn. Ann. i. p. 43; Virg. Aen. viii. 31, 72; &c.)

TIBIGENSE OPTIDUM, a town in Africa Provincia, apparently the Thagilia (Orceba) of Ptol. (iv. 3. § 29; Plin. v. 4. s 4). [T. H. D.]

TIBILIS, a town in the interior of Numidia, 54 miles from Cirta having hot mineral springs (Aquae Tibilisanae) (August. Ep. 128; Itin. Ant. p. 42), commonly identified with Hammatum Medusitium in the mountains near the river Sebous; but, according to D'Arencac and the map of the province of Constantine (Par. 1827), it is Hamman-el-Berda, somewhat more to the N. [T. H. D.]

TIBISCUM (Τήβισκος), Ptol. iii. 8. § 10, a town of Dacia, on the river Tisibus. By the Geogr. Rav. it is called Tibus (iv. 14), and in the Tab. Punt. Tiviscum. Its ruins exist at Kavarun, at the junction of the Teneza (Tibiscus) and Bistra (cf. Uberti, iii. 2. p. 616). [T. H. D.]

TIBICUS (Τήβικος), Ptol. iii. 8. § 3, a tributary river of the Danube in Dacia. We also find it called Tissusus (Inscr. Grat. p. 448. 3) and Tibistis (Geogr. Rav. iv. 14). Several authors identify it with the Tisanaus or Tyisia (the modern Theiss), with which, indeed, Ptolemy seems to have confounded it, as he does not mention the latter (Manett, iv. p. 203; Sickler, i. p. 196; cf. Uberti, iii. 2. p. 603). But Forlager, after Reichard, identifies it with the Temeza: his grounds for that opinion being that Jornandes (Got. c. 34) and the Geographer of Ravenna (L. c.) mention the Tyisia and Tisista as distinct rivers, and that the site of the ancient town of Tisicum appears to point to the Donesa (Hemm. d. alt. Geogr. iii. p. 1103, note). It is probable that the Pathissa of Phiny (iv. 12. s 25) and the Pathisus of Ammianus Marcellinus (xvii. 13. § 4) are the same river, though some identify them with the Tisanaus. [T. H. D.]

TIBISS (Τήβις), a large river of Sardinia, which Herodotus describes as rising in Mt. Haemus, and flowing into the Maius (iv. 49). It is identified by some with the Kara Loav.

TIBULA (Τίβουλα, Ptol.), a town of Sardinia, near the N. extremity of the island, which appears to have been the customary landing-place for travellers coming from Corsica; for which reason the Itineraries give no less than four lines of route, taking their departure from Tisula as a starting-point. (Itin. Ant. pp. 78—83.) It is very unfortunate therefore that its position is a matter of great uncertainty. That assigned to it by Ptolemy would place it on the site of Castel Sardo on the N. coast of the island, and only about 18 miles from Porto Torres, but this is wholly incompatible with the statements of the Itineraries, and must certainly be erroneous. Indeed Ptolemy himself places the Tabulata, or Tibulatii (Τίβουλαττοι), a town which have been closely connected with the town of that name, in the extreme N. of the island (Ptol. iii. 3. § 6), and all the data derived from the Itineraries concur in the same result. The most probable posi-
tion is, therefore, that assigned it by De la Marmora, who fixes it on the port or small bay called Porto di Lungo Sardo, almost close to the northernmost point of the island, the Errembium Prom. of Pedone. (De la Marmora, Voy. en Sardeigne, vol. ii. pp. 421—432, where the whole question is fully examined and discussed.)

[Page not visible]

The foundation of Tibur was long anterior to that of Rome (Plin. xvi. 87). According to Dionysius of Halicarnassus (i. 16), it was one of the cities founded by the Siculi when they had possession of Italy; in proof of which statement he adds the fact that in his own time part of the town was still called by the name which it had from the peculiar scenery, which made it a favourite retirement of the wealthy Romans. Besides its sublimity, the air was said to possess the peculiar property of bleaching ivory (Sili. i. xii. 229; Mart. viii. 12, 19). Tibur was also famed for its pottery (Sen. Ep. 119).

The storey of its Greek origin was very generally adopted by the Roman poets, whence we find it designated as the "moenia Cutilii" by Horace (Od. i. 18; 2, 16 ii. 6, 5; Virg. Aen. viii. 671; Ov. Fast. vi. 71; Amor. iii. 6, 45; Sili. i. 3, 74; Sil. It. iv. 225, viii. 364). Tibur possessed a small surrounding territory, the limits of which, however, we are unable to fix, all that we know respecting it being that the towns of Empulium and Sassa, besides one or two others, at one time belonged to it. Both these places lay in what is called the Valle di Saeliano, to the NE. of the town, the name of which is probably connected with the Sicelium of Dionysius. Empulium is identified with the present Aspinale, a place about 4 miles distant from Tibur. Sassa is probably 2 or 3 miles beyond Empulium, in the same direction. The boundary between the Tibur- tine territory and that of the Sabines was very uncertain. Augustus adopted the Anio as the limit; yet considerable uncertainty seems to have prevailed even subsequently to the assumption of that boundary. Thus according to Tacitus (Ann. iv. 22), the territory of Tibur extended beyond the Anio, and included Sublabacum, that modern name commonly assigned to the Aquil. Originally Tibur with its territory seems to have belonged to the Sabines. Pliny enumerates Tibur among the Sabine towns (iii. 12, s. 17).
We know nothing of the history of Tibur except in connection with that of Rome. The first occasion on which we find it mentioned is in the time of the desecrator, n. c. 446, when M. Claudius, the inimous tool of the desecrator Appius, went into exile there (Liv. ii. 58). It does not appear, however, as taking any active part in affairs till n. c. 357; in which year the Tiburtines shut their gates against the Roman consuls C. Sulpicius and C. Licinius Callinus, who were returning from a successful expedition against the Brittons. There appear to have been previous disputes and complaints between the Tiburtines and Romans, and the latter seized the opportunity to declare war (Liv. vii. 9). But hostilities were suspended for a time by an incursion of the Gauls, who crossed the Anio and advanced to within 3 miles of Rome. This invasion of the Gauls was assisted by the Tiburtines; and therefore, after the barbarians had been repulsed by the prodigious valor of Manlius Torquatus, the consul C. Postelius was sent against them with an army in the following year. But the Gauls returned to the assistance of the Tiburtines; and, to meet this emergency, Q. Sertulllus Aballus was named dictator. The Gauls again advanced close to the walls of Rome, and a great battle was fought just outside the Porta Collina, in the sight of all the citizens. After a desperate conflict, the barbarians were defeated and fled to Tibur for refuge. Here they were intercepted and completely defeated, who drove them into the city, as well as the Tiburtines who had come to their aid. For this achievement a triumph was awarded to Postelius, which we find recorded in the Fasti Capitolini as well as by Livy. This triumph, however, excited the ridicule of the Tiburtines, who denied that the Romans had ever met them in a fair and open field; and in order to wipe out this affront, they made, in the following year, a nocturnal attempt upon Rome itself. But when dawn dawned and two armies, led by the two consuls, marched out against them from different gates, they were scarcely able to sustain the first charge of the Romans (Liv. vii. 11, 12). Yet the war continued for several years. In B. C. 350, the consul M. Popilius Laenas devastated their territory (ib. 17), and in the following year Valerius Poplicola took Empulum, one of their dependent cities (ib. 18; cf. Euseb.). Sassa-un also yielded to M. Fabius Amor, and the Tiburtines would have lost all the rest of their territory had they not laid down their arms and submitted to the Roman consuls. The triumph of Fabius is recorded in the Fasti and by Livy (ib. 19). Yet a few years later we find the Tiburtines joining the Latin league against the Romans; and even after the overthrow of the Latins they allied themselves with the Praenestini and Veliterni to defend Pulum (Id. viii. 12). In B. C. 353, the consul L. Furius Camillus, attached and castigated them under the walls of that place, in spite of a sortie of the inhabitants, and then took the town by escalade. All Latium was now subdued, and we do not again hear of the Tiburtines taking up arms against Rome (ib. 13). For this exploit Camillus not only obtained a triumph, but also an equestrian statue in the forum, a rare honour in that age. In the Senatusconsulatum subsequently drawn up for the settlement of Latium, Tibur and the other cities were treated with more severity than the other cities, except Veii. They were deprived of part of their territory, and were not admitted to the Roman franchise like the rest. The cause of this severity was not their recent insurrection, the guilt of which they shared with the rest of the Latin cities, but their having formerly joined their arms with those of the Gauls (ib. 14). Thus Tibur remained nominally free and independent, so that Roman exiles might resort to it (Poliy. vi. 14). Hence we find the Tiburtines taking refuge there when they fled from the rigour of the consuls (n. c. 310), who had deprived them of the good dinners which they were accustomed to enjoy in the temple of Jupiter; an event more important than at first sight it might seem to be, since, without the tribunes, neither sacrifices, nor several other important ceremonies, could be performed at Rome. On this occasion the rights of the Tiburtines were respected. The senators sent ambassadors to them as to an independent city, to request their assistance in procuring the return of the fugitives. The Tiburtines, like able diplomatsists, took the pipers by their weak side. They invited them to dinner and made them drunk, and during the night carted them in waggons to Rome, so that when they awoke in the morning sober, they found themselves in the Forum (Liv. ix. 30). The story is also told by Ovid with his usual felicity (Fast. vi. 665, sqq.). Other instances might be adduced in which Tibur enjoyed the privilege of affording an asylum. That of M. Claudius, before alluded to, was of course previous to the conquest of Latium by the Romans; but we find Cinna taking refuge at Tibur after the murder of Caesar (App. B. C. i. 65); and Ovid (ex Ponto, i. 3, 81, sq.) notes it as the most distant land of exile among the ancient Romans.

It was at Tibur that Syphax, king of Numidia, expired, in B. C. 201, two years after being captured in Africa. He had been brought thither from Africa, and was destined to adorn the triumph of Scipio; a humiliation which he escaped by his death (Liv. xxx. 45). Some centuries later Tibur received a more interesting captive, the sober, and accomplished Zenobia. The former queen of the East resided near the villa of Hadrian, in the unostentatious manner of a Roman matron; and at the time when Trebellius Pollio wrote her history, the estate still bore her name. (Poll. X.XX. Tfr. 26.)

In the Barberini palace at Rome is preserved a bronze tablet which is engraved the following fragment of a Senatusconsultum: Propter pecuniam, qua sebuiturus, ea, vos, merito, vos, praeceps, nomen, potiusesse, neque, vos, dignum esse, quic, fictoretrum, neque, id. volibus, neque, rei. poplicoe, vae. turae, oitile. esse, fictore. This monument, first acquired by Fulvio Ursini, and let by him to Cardinal Farnese, is published by Gruter (Inscr. eccles.). The tenor seems to show that the Tiburtines had been accused of some grave offence from which they succeeded in exculpating themselves; but, as there is nothing to fix the date of the inscription, various opinions have been entertained respecting the occasion of it. As the style seems to belong to about the middle of the 7th century of Rome, Nibby (Digesti, iii. p. 172) is of opinion that the document refers to the social war; that the Tiburtines had cleared themselves from the charge of taking part in that league, and were afterwards admitted to the Roman franchise, at the same time with many other Latin and Eruscan cities. This conjecture is by no means improbable. If, however, Tibur received the franchise before the civil wars of Marius and Sulla, the latter must have taken

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it away when he deprived the rest of the munici-

pal cities of it, with the exception of Anagnia (Cic. pro Dom. 30), but it was probably regained

on the abdication of the dictator. The treasure

deposited at Tibur in the temple of Hercules was

appropriated by Octavian during his war against

Lucius Antonius, when so many other temples

were plundered at Rome and in its neighbourhood.

(App. B. c. v. 29.) From this period we have no

notices of Tibur till the time of the Gothic war

in the 6th century of our era. During the siege of

Rome by Vitiges, Belisarius placed 500 men in it,

and afterwards garrisoned it with Isaurians. (Proc-

cop. B. G. ii. 4.) But under his successor Totila a

party of the Tiburtines having introduced the Goths

by night into the city, the Isaurians fled, and the

Goths murdered many of the inhabitants with cir-

cumstances of great cruelty (Ib. iii. 16.) Great part

of the city must have been destroyed on this occasion,

since it appears further on (c. 24) that Totila having

retired to Tivoli, after a vain attempt upon Rome,

rebuilt the fortress.

At present there are but few traces of the bor-

deries of the ancient city; yet there are certain

points which, according to Nibby (Dintorni, iii. p.

186, seq.), enable us to determine the course of the

walls with some degree of accuracy, and thus to es-

timate its circumference, at all events during the

time of its subjection to the Romans. These points

are determined partly by the nature of the ground,

partly by existing remains, and partly by positive tes-

timony. The nature of the ledge upon which the town

is built shows that the walls must have traversed

the edge of it towards the N. and E.; and this as-

sumption is confirmed by some remains. The two

temples commonly known as those of the Sibyl and

of Diva Felix in the quarter called CASTRO VETERE, and

the evident pains taken to isolate this part, indicate

it to have been the ancient acropolis or arx, and

probably the Stabion of Deymures. On the W. the

boundary is marked by some remains of the walls

and of the gate opening on the road to Rome. On

investigating this track, we find that it inclined

inwards towards the church of the AUNNAZIATA,

leaving out all that part now occupied by the Villa

d’ESTE and its appurtenances. From that church it

proceeded towards the modern gate of SANTA CREC

and the citadel built by Pepe Pius II. on the site of

the ancient amphitheatre. Thence to the Anio

two points serve to fix the direction of the walls;

first, the church of S. CLEMENZA, which was cer-

tainly outside of them, since, according to the tes-

timony of Marzi, some sepulchral stones were

discovered there; second, the church of S. VIN-

cenzo, which was certainly within them, as vestiges

of ancient baths may still be seen at that spot.

From the fortress of Pius II. the wall seems to have

continued in an almost direct line to the Anio be-

tween the church of S. BARTOLOMEO and the mo-

dern gate of S. GIOVANNI. It did not extend to the

opposite bank, as a small sepulchre of the imperial

times has recently been discovered there, at the spot

where the tunnel for diverting the Anio was opened;

where also were found remains of an ancient bridge.

Thus the plan of the city, with the abatement of

some irregularities, formed two trapeziai joi ned

together at their smallest sides. The arx also

formed a trapezium completely isolated, and was

connected with the town by a bridge on the same

site as the present one of S. Martina. The cir-

cumference of the city, including the arx, was about

8000 Roman feet, or 14 miles. The remains of the

wall which still exist are of three different epochs.

The rarest and most ancient consist of trapezoidal

masses. Others, near the Porta Romana or del

Colle, are of opus incertum, and belong to the time

of Sulla. The gate itself, though composed of quad-

rilateral masses, is of the style of the gates of

Rome of the age of Justinian. From the nature of

the place and the direction of the ancient roads, Tibur

must have had five gates; namely, three to-

wards the W., one towards the S., and one towards

the E., without counting that which communicated

with the citadel; but with the exception of the He-

atina, where the aqueduct called Anio Vetus began,

their names are unknown, and even with regard to

that the reading is doubtful. (Front. Ag. p. 30.)

The ancient remains existing at TIVOLI, to call

them by the names under which they commonly

pass, are, as well the temple and portico of Hercules,

the temples of Vesta and Sibylia, the thermas or baths,

the two bridges and the little tomb recently disco-

vered, the temple of Tusius, the villas of Macenas,

of Varus, &c.

Tibur was famed for the worship of Hercules, and

hence the epithet of Herculaneum, so frequently

applied to it by the Roman poets (Prop. ii. 32. 5; Sil.

Il. iv. 224; Mart. i. 13. 1, &c.; cf. Stat. Sib. iii.

1. 183.) The temple of that demigod at Tibur was,

with the exception of the vast temple of Fortune at

Prænesta, the most remarkable presented by any

city in the neighbourhood of Rome. Thus Strabo

(L. c.) mentions the Heraclean and the waterfall as

the distinguishing features of Tibur, just as he

alludes to the temple of Fortune as the principal

object at Prænesta. And Juvenal (xiv. 86, seq.)
censures the extravagance of Cetronius in building

by saying that his villas at Tibur and Prænesta

outdid the fames of Hercules and Fortune at those

places. The name of Hercules used by Strabo of

the river was afterwards applied to it by Stephauus

Byzantius, show that it embraced a large tract of

ground, and as Augustus is said to have frequently

administered justice in its porticoes (Suet. Oct. 72),

they must have been of considerable size. It pos-

sessed a library, which, however, in the time of the

Antonines appears to have fallen into decay. (A. Gall. N. A. xix. 5.) We have already

seen that it had a treasury. There was also an

oracle, which, like that at Praeneste, gave responses

by means of shells (cf. Cic. de nat. deor. i. 13. 72.) Some

antiquaries seek this vast temple behind the tri-

burg of the present cathedral, where there are some

remains of a circular cella composed of materials

of a rhomboidal shape, thus marking the transi-

tion in the mode of building which took place

about the age of Augustus from the opus incertum

to the opus reticulatum. But it would be difficult

to regard these vestiges as forming part of a temple

150 feet in circumference; nor was it usual to erect

the principal Christian church on the foundations of

a heathen temple. Nibby therefore (Dintorni, iii. p.

193), after a careful investigation, and a comparison

of the remains at Palestrina with those of the so-

called villa of Macenas at Tivoli, is inclined to re-

gard the latter, which will be described further on,

as belonging to the celebrated temple of Hercules.

It is probable, however, that there were several

temples to that deity at Tibur, just as there were at

Rome. The principal one was doubtless that dedi-

cated to Hercules Victor Tibur; but there was also

one of Hercules Saccates, which will be described by
and by; and the remains at the cathedral may have belonged to a third. It is pretty certain, however, that the Forum of Tibur was near the cathedral, and occupied the site of the present Piazza dell'Ormo and its environs, as appears from a Bull of Pope Benedict VII. in the year 978, referred to by Ugelli in his Italia Sacra (t. i. p. 1306), and copied by Marius (Pagini Diplom.). p. 316). In this Bull, the object of which was to determine the rights and jurisdiction of the bishop of Tivoli, many places in the town are mentioned by their ancient names; as the Forum, the Vicius Patricius, the Eupirus, the Porta Major, the Porta Obscura, the walls, the postern of Vesta, the district of Castrum Vetus, &c. The round temple at the cathedral belonged therefore to the Forum, as well as the crypto-porticus, now called Porta di Eros, on the street del Poggio. The exterior of this presents ten closed arches about 200 feet in length, which still retain traces of the red plaster with which they were covered. Each arch has three loopholes to serve as windows. The interior is divided into two apartments or halls, by a row of twenty-eight slender pillars. Traces of arabesque painting on a black ground may still be seen. The mode of building shows it to be of the same period as the circular temple.

In that part of the city called Castro Vetere, which Nibby identifies with the arc, are two temples, one round, the other oblong, both of which have been variously identified. The round one, a charming relic of antiquity, is commonly regarded as the temple of the Sibyl. We know that the tenth and last of the Sibyls, whose name was Aburana, was worshipped at Tibur (Varro, ap. Lactant. de Falsa Rel. i. 6; cf. Eusebii Pseudo-Herap. i. 6; &c.). Horace evidently alludes to her when he speaks of the "domus Albanorum resonantis" at that place. (Od. i. 7. 12.) It can scarcely be doubted therefore that she had a face at Tibur. But Nibby is of opinion that the epitaph of "resonantis," which alludes to the noise of the waterfall, is inapplicable to the situation of the round temple on the cliff; for though it immediately overhung the fall, before the recent diversion of the stream, the cataract, as before shown, must in the time of Horace have been lower down the river. This objection however, may perhaps be considered as pressing a poetical epithet rather too closely; nor is there anything to show how far the fall may have been removed by the catastrophe described by the younger Pliny. Some writers have ascended the temple to Vesta, an opinion which has two circumstances in its favour: first, we know that Vesta was worshipped at Tibur, from inscriptions recording the Vestal virgins of the Tiburtini; secondly, the temples of Vesta were round, like the celebrated one near the Roman Forum. Unfortunately, however, for this hypothesis, the Bull of Pope Benedict before referred to shows that the district of Vesta was on the opposite side of the river. Hence Nibby (Dintorni, iii. p. 205) regards the building in question as the temple of Hercules Saxanus. We know that round temples were sometimes erected to that deity, as in the Forum Boarium at Rome; and the epitaph of Saxanus is applicable to the one referred to by Pliny, placed on a rock. It may be observed, however, that Saxanus is not a usual derivative form from Saxum; and on the whole it may perhaps be as satisfactory to follow the ancient tradition which ascribes the temple to the Sibyl. It is of the style called peripteral, or hav-
Nibby holds that it is not anterior to the 4th century of our era, its construction resembling that of the villa of Maxentius on the Via Appia. There are traces of painting of the 13th century, showing that then, if not previously, it was a Christian church, of little further notice save to an inscription which records the levelling of the Circus Tiburtinus in the time of Constantius and Constant. The name of the latter is purposely effaced, no doubt by the order of Magnentius. This monument was discovered in 1736, and re-erected by order of the magistrates of Tibur at the same spot where it was found.

The delightful country in the vicinity of Tibur caused many villas to be erected there during the latter period of the Republic and under the first Caesars, as we see from the writings of Cælius, Horace, Propertius, Statius, and other poets. Of these villas, however, of which we shall mention only the most interesting, there are but few remains, and scarcely any that can be identified with certainty. The most striking are those commonly called the villa of Maecenas on the SW. side of the town, near the Cascatelle. Ligorio was the first who called this building the villa of Maecenas; but there is no authority for the assumption. It was probably founded on a wrong conception of an inscription by Horace (Od. iii. 29. 6, seq.), which is also quoted by Mr. Cramer (Italy, vol. ii. p. 60) under a misapprehension that it contains an allusion to a residence possessed by Maecenas at Tibur, instead of to his town-house on the Esquiline. The plan of this building published by Marquèze and Ugozèi is correct. It was founded on gigantic substructions, the magnificence of which may be best observed on the N. side, on the slope of the valley of the Anio. It is an immense quadrilateral edifice, 637 feet long, and 450 broad, surrounded on three sides by symmetrical porticoes. The fourth side, or that which looks towards Rome, which is one of the long sides, had a theatre in the middle of it, with a hall or销on on each side. The porticoes are arched, and adjoined on the side towards the area with half columns of the Doric order. Behind is a series of chambers. An oblong tumulus now marks the site of the house, or, according to Nibby, who regards it as the temple of Hercules, the Cella. The pillars were of travertine, and of a beautiful Ionic order. One of them still existed on the ruins as late as 1812. This immense building intercepted the ancient road, for which, as appears from an inscription preserved in the Vatican, a vault or tunnel was constructed, part of which is still extant. Hence it gave name to the Porta Scura, or Obcura, mentioned in the Bull of Benedict, which it continued to bear at least as late as the 15th century.

To our apprehension, the plan here laid down is rather that of a palace or villa, than of a temple, nor do we perceive the resemblance, insisted on by Nibby, to the temple of Fortune at Praeneste. It is not improbable that the chief fane of Hercules, the patron deity of Tibur, should have been erected outside the town, nor would it have been a convenient spot for Augustus to administer justice, as we have mentioned that he did in his frequent retreats to Tivoli in the precincts of the temple of Hercules. The precincts of the Forum would have been more adapted to such a purpose. But if that emperor so much frequented Tibur, evidently the favourite among all his country retreats (Suet. l.c.), he must have had a suitable residence for his reception. Might not this villa have been his palace? Nibby himself observes that the style of building is of the Augustan, or transition, period; and a subject would scarcely have ventured to occupy the highroad with his substructions. But we offer this notion as a mere conjecture in favour of which we can adduce nothing but its probability.

Catullus had a paternal estate in the neighbourhood of Tibur; and the pretended site of his house is still pointed out in the valley by Monte Catillo. It is evident, however, from his address to his farm (Carm. 42), that it was more distant from the town, and lay at a point where the boundary between the Sabine and the Tiburtine territory was uncertain. He himself wished it to be considered as in the latter, probably as the more fashionable and aristocratic situation; but his ill-wishers persisted in asserting that it was Sabine. Horace had also a residence at Tibur, besides his Sabine farm; and, according to his biographer, it was situated near the grove of Tiburnus (Suet. Vit. Hor.); but whether it was at the spot now pointed out, near the hermitage of S. Antonio, on the road from Tivoli to the Castelle, is very problematical, the remains there being, according to Nibby (Dintorni, iii. p. 221), of a period anterior to that of Horace; and it would identify, not as belonging to the villa of Sabine, who, if we may trust the Declaratio in Selluatianum (c. 7) falsely ascribed to Cicero, had a residence at Tibur. But this is mere conjecture. Equally uncertain is the site of the villa of Vopiscus, a poet of the age of Julian, of which Statius has left us a pretty description (Silv. i. 3). The grounds seem to have extended on both sides of the river, and from certain particulars in the description, Nibby (Dintorni, iii. p. 216) imagines he has discovered them, the spot near the place commonly assigned to the villa of Catullus and the grove of Tiburnus, in the valley between M. Catillo and M. Peschiavatore. The Cynthia of Propertius, whose real name was Hostia (Appul. Apol. ii. p. 405, ed. Bosscha), lived and died at Tibur (Prop. iii. 30. iv. 7. 85, &c.); so that scarcely any place was more associated with the domestic life of the Roman poets. The situation of the villa of Quintillus Varus, a little further on the same road, is much better supported than most of the others. Horace alludes to the estate of Varus at Tibur, which appears to have lain close to the town (Od. i. 18. 2). A tract on the declivity of Monte Peschiavatore, opposite to the Cascatelle, bore the name of Quintilius as far back as the 10th century, and the little church at this spot is called La Madonna di Quintiliolo, an apellation which may possibly have been derived from the family name of Varus. Here are the remains of a magnificent villa, in which marble pavements, columns, capitals, statues, cornucopiae, &c., have been discovered, and especially, in 1820, two beautiful marble Fauns, now in the Vatican. Just below this villa is the Ponte Acquoria, which, as well as the surrounding district, takes its name, literally "the golden water," from a beautifully clear spring which rises near it. This bridge was traversed by the primitive Via Tiburtina. One arch of it still remains, constructed of large blocks of travertine. Near it is another bridge of bricks, more recent times, as well as a modern one of the 15th century, but none of these are at present in use. On the other side of the river, which is crossed by a rude wooden bridge, the road ascends the Clivus Tiburtinus in returning towards the town. Portions of
the pavement are in complete preservation. Under a rock on the right is an ancient artificial cave, called by the local antiquaries "Il Tempio del Mondo," but which was probably either a sepulchre, or one of those caves consecrated by the ancients to the rustic tutelary deities. This road joins the Via Constantinia before mentioned, leading up to the ruins of the associated villa of Marcianus.

Outside the Porta S. Croce is a district called Carrusino, a corruption of the name of Cassianum which it bore in the 10th century, derived from a magnificent villa of the gens Cassia which was situated in it. In the time of Z hippi, in the 16th century, a great part of this building was extant. The splendour of this residence is attested by the numerous beautiful statues found there, many of which were acquired by Pope Pius VI. and now adorn the Vatican. In the neighbourhood of Tibur are also the remains of several aqueducts, as the Anio Vetus, the Aqua Marcia, and the Aqua Claudia. The ruins of the sumptuous villa of Hadrian lie about 2 miles S. of the town. A description of it would be too long for this place, and it will suffice to say that, in a circuit of about 8 miles, it embraced, besides the imperial palace and a barracks for the guard, a Lyceum, an Academy, a basilica of the Pacello at Athens and of the Scaccia at Alexandria, a vale of Tempe, a Tarantus, a track called the Elysian Fields, a stream called the Euripus, numerous temples, &c. (Cf. Nibby, "Vaggio Antiquario," vol. i.; "Analisi della Carta de’ Dintorni di Roma," vili.; Gell, Topography of Rome and its vicinity, ed. Bunbury; Ant. del Ré, Antichita Tiburtine; Cavalerio and F. del Ré, Della Villa e de’ Monumenti antichi della Città e del Territorio di Tivoli; Santo Vito, Storia di Tivoli; Keller, "De veteri cam da Tivoli comparato:" concerning the villa of Hadrian, Piero Ligorio, Pianta della Villa Tiburtina; Fen. ap. Winkelmann, ii. p. 379.) [T. H. D.]

TIBURES or TIBUR (Τιβύρων in gen., Plut. iii. 6, § 37), a branch of the Astures in Hispania Tarraconensis, whose principal town was Nemetobriga. [T. H. D.]

TICHIS (Τίχης), a river of Gallia Narbonensis, placed by Mela (ii. 5) in the "Ora Sardoniun [Sardones]." The Tichis is the Tet of Pliny (iii. 4). The Tet and the Tichis, two small rivers, cross the territory of Bousalina from west to east. The Tichis is named Illiberis or Ileris by other writers. [ILLIBERIS.] [G. L.]

TICHIUM. [Τίχιον.]

TICHIUSSA (Τιχιουσσα), is mentioned twice by Thucydides (viii. 26, 28) as a fortified place in Caria in the territory of Miletus. Stephanus B. speaks of it under the name of Τιχιουσσα, and Athenaeus knew it under the name of Τιχιουσσα (viii. p. 358). It seems to have been situated on the north coast of the bay of Lasius. [L. S.]

TICHOS or TEICHOS. [DYMÉ.]

TICINUM (Τικινον, Eth. Ticinensia, Pavia), a city of Gallia Transpadana, situated on the river Ticinus, from which it derived its name, about 5 miles above the junction of that stream with the Padus. According to Pliny it was founded by the two tribes of the Lecii and Marici, at the close of the first Gaulish immigrations into this part of Italy, (Plin. iii. 17, s. 74.) But it is remarkable that no mention is found of any town on the site during the operations of P. Scipio against Hannibal in B. C. 218, though he must have crossed the Ticinum in the immediate neighbourhood of the spot where the city afterwards stood. It is probable, indeed, that in this, as in many other cases, the rise of a town upon the spot was mainly owing to the existence of a convenient passage across the river. There seems no reason to doubt that under the Roman government Ticinum had grown up into a considerable municipal town before the close of the Republic, though its name is not noticed in history. But it is mentioned by all the geographers, and repeatedly figures in history during the Roman Empire. It is included by Ptolemy among the cities of the Iasibares, and would naturally be reckoned, though not of Iasibaren origin, as soon as the river Ticinus came to be considered as the boundary of that people. (Strab. v. p. 217; Plin. iii. 17. s. 21; Procli. iii. 1, § 36.)

The earliest mention of Ticinum in history is on occasion of the death of Drusus, the father of Germanicus, when we are told that Augustus advanced as far as Ticinum to meet his funeral procession. (Tac. Ann. iii. 5.) Its name is also repeatedly mentioned during the civil wars of A. D. 69, when its position on the great highroad that led from the foot of the Alps to join the Aeemilian Way at Placentia, rendered it an important post. It was the scene of a serious sedition among the troops of Vitellius, while that emperor halted there. (Id. Hist. ii. 17, 27, 30, 68, 88.) At a later period it was at Ticinum that the emperor Claudius (the second of the name) was saluted with the imperial title, while he was commanding the garrison of the city. (Vict. Caes. 33, Epit. 34.) It was there also that Constantius took leave of his nephew Julian, whom he had just raised to the rank of Caesar. (Amian. xv. 8, § 18.) From these frequent notices of Ticinum it seems probable that it had been risen under the Roman Empire into a flourishing municipal town, and derived importance from its position, the great highroad which formed the continuation of the Aeemilian Way from Placentia to the foot of the Alps passing through Ticinum, until the increasing importance of Mediolanum, which became the second capital of Italy, made it customary to proceed through that city instead of following the direct route. (Him. Ant. pp. 293, 340, 947.)

But though Ticinum was undoubtedly a considerable town under the Roman Empire, it was not till after the fall of that empire that it rose to the position it subsequently occupied. In A. D. 452, indeed, it had sustained a great calamity, having been taken and devastated by Attila (Jornand. Got. 42); but the Gothic king Theodoric, being struck with the importance of its position, not only raised it from its ruins, but erected a royal palace there, and strengthened the city with fresh fortifications, until it became one of the strongest fortresses in this part of Italy. It consequently bears an important part in the Gothic wars, that people having made it their chief stronghold in the north of Italy (Procop. B. G. ii. 12, 25, iii. 1, iv. 32, &c.), in which the royal treasures and other valuable were deposited. At the time of the Lombard invasion, it offered a prolonged resistance to the arms of Alboin, and was not taken by that monarch till after a siege of more than three years, A. D. 570 (P. Dian. Hist. Lang. ii. 26, 27). It thenceforth became the residence of the Lombard kings, and the capital of the kingdom of Italy, and continued to hold this position till A. D. 774, when Desiderius, the last of the Lombard kings, was compelled to surrender the city to Charlemagne, after a blockade of more than 15 months.

4 in 3
From this time Ticinum sank again into the condition of an ordinary provincial town, which it has retained ever since. Before the close of the Lombard period we find that it was already designated by the name of Papia, from which its modern appellation of Pavia is derived. Paulus Diaconus calls it "Ticinum quae allo nomine papia appellatur" (P. Dic. ii. 15); and the anonymous Geographer of Ravenna gives the same double appellation (Geogr. Ravenn. iv. 30). The most probable explanation of this change of name is that when Ticinum became admitted to the rights of a Roman municipality its inhabitants were enrolled in the Papian tribe, a fact which we learn from inscriptions (Gruter, Inscr. p. 1023. 7; Murat. Inscr. p. 1087. 1. p. 1119. 4.), and that in consequence of this the city came to be known as "Civitas Papia," in contradistinction to Mediolanum, which belonged to the Ufotine tribe. (Aldini, Antica Lapidi Ticinensis, pp. 43—60.)

The modern city of Pavia contains no remains of antiquity except a few sarcophagi and inscriptions. These confirm the municipal condition of the city under the Roman Empire, but are not of much interest.

[Edward B. B.]

TICINUS (Ticinos: Ticino), a considerable river of Northern Italy, and one of the most important of the northern tributaries of the Padus. It has its sources among the high Alps, in the Mons Adula or Mont St. Gothard, and, where it first emerges from the Alpine valleys forms an extensive lake, called the LACUS VERBANUS or Lago Maggiore. Where it issues from the lake it is a deep, clear, and rapid stream, and flows through the level plains of Lombardy, with a course of about 60 miles, passing under the walls of Ticinum (Pavia), and discharging its waters into the Padus or Po, about 3 miles below that city. (Strab. iv. p. 209, v. p. 217; Plin. ii. 103. s. 106, iii. 19. s. 23.) Throughout this lower part of its course (from the Lago Maggiore to the Po) it is navigable for vessels of considerable burden; but the extreme rapidity of the current renders the navigation inconvenient if not dangerous. Its banks are low and marshy, the river being bordered on each side by a belt of shrubs and marshy woods. This character of its banks is noticed by Claudian (de V. Cons. Hon. 194), while Silius Italicus alludes to the beautiful clearness of its waters. (Sil. Ital. iv. 82.)

The Ticinus appears to have been recognized at an early period as the boundary between the Insulrians and their neighbours the Libici and Laevi (Liv. v. 34. 53). From its geographical position it must always have presented a formidable barrier to any invader advancing into Italy after having crossed the Cottian, Graian or Pennine Alps, and for this reason its banks have been the scene of many successive battles. Even in the first descent of the Gauls into the plains of Northern Italy, we are told that they defeated the Etruscans in a battle near the river Ticinus (Liv. v. 34). But much the most celebrated of the contests which were fought on its banks was that between Hannibal and Scipio in B.C. 218, shortly after the descent of the Carthaginian general into Italy. The precise scale of this action cannot, however, be determined; but it appears to have been fought on the W. or right bank of the Ticinus, at a short distance from the Padus, and probably not far from the site of Ticinum or Pavia. Livy marks it more distinctly as being within 5 miles of a place called Vicenumvii (?); but as no other mention of this obscure name occurs, this lends us no assistance. (Liv. xx. 45.)

The narrative of Polybius is far from clear and has given rise to considerable discussion. Scipio, who had hastened from Pisa to Cisalpine Gaul, on hearing that Hannibal had actually crossed the Alps and descended into the plains of Italy, advanced to meet him, crossed the Padus by a bridge constructed for the occasion, and afterwards crossed the Ticinus in like manner. After this, Polybius tells us, "both generals advanced along the river, on the side facing the Alps, the Romans having the stream on their left hand, the Carthaginians on their right" (iii. 63). It is clear that this is inconsistent with the statement that the Romans had crossed the Ticinus *, as in ascending that river they would have had the stream on their right, unless we suppose "the river" to mean not the Ticinus but the Padus, which is at least equally consistent with the general plan of operations. Hannibal was in fact advancing from the country of the Taurini, and no reason can be assigned why he should have turned so far to the N. as to be descending the Ticinus, in the manner supposed by those who place it near Vigevano or Bergo S. Siro. If we are to understand the river in question to be the Ticinus, the words of Polybius above quoted would necessarily require that the battle should have been fought on the left bank of the Ticinus, which is at variance with all the other particulars of the operations, as well as with the probabilities of the case. The battle itself was a mere combat of cavalry, in which the Roman horse was supported by a portion of their light-armed troops. They were thrown into the fight, defeated, and Scipio as he once retreated to the bridge over the Padus, leaving a small body of troops to break up that over the Ticines. These troops, 600 in number, were cut off and made prisoners by Hannibal, who, however, gave up the attempt to pursue Scipio, and turned up the stream of the Padus, till he could find a point where he was able to construct a bridge of boats across it. (Pol. iii. 63, 66.) The account of Livy (which is based mainly upon that of Polybius, though he must have taken some points, such as the name of Vercellum or Venetum, from Euthalus) is much more consistent, though he certainly seems to have transferred what Polybius relates as occurring at the bridge over the Ticinus to that over the Padus. It appears also by his own account that there was considerable discrepancy among his authorities as to the point at which Hannibal eventually crossed the Padus. (Liv. xxi. 45—47.) It may therefore on the whole be assumed as probable that the battle was fought at a short distance W. of the Ticinus, and not close to the banks of that river: the circumstance that Scipio had encamped on the banks of the Ticinus just before, and advanced from thence to meet Hannibal will explain why the battle was always called the "pugna ad Ticinium" or "apud Ticinum." Two other battles were fought in the same neighbour-hood before the close of the Roman empire: one

* Polybius, indeed, does not distinctly say that the Romans crossed the Ticinus, but it is implied in his whole narrative, as he tells us that the consuls ordered a bridge to be built over the Ticinus with the purpose of crossing that river, and afterwards relates their advance without further allusion to it (iii. 64, 65). But after narrating the defeat and retreat of Scipio, he says that Hannibal followed him as far as the bridge on the first river, which can be no other than the Ticinus. (Ib. 66.)
TIERA. in A.D. 270, in which the Alemanii, who had invaded Italy, were finally defeated by the Emperor Aurelian (V. Epit. 35): the other in A.D. 352, between the rival emperors Magnentius and Constantius. (Ib. 42.)

[The H. B.]

TIERNA (called by Ptol. *Διαβρα, iii. 8, § 10), a town of Placentia on the Danube, opposite to the castle of Zernensium in Moesia. In inscriptions we find it called Statia Tierseniana (Murat, p. 352. 3; Grisellini, i. 265); in the Digest (de Cens. i. 8), Colonia Zernensium; and in the Not. Imp. (c. 3), Trans Dieriana. [T. H. D.]

TIFATA (тα Τιφατίνα ον, Dion Cass. : *Μοντε τιθαλονει), a mountain range on the borders of Campania and Samnium, only about a mile from the city of Capua. It is one of the last outlying masses of the Apennines, and is a long, narrow ridge of no great elevation, but above 12 miles in length from E. to W., and presenting a bold and steep mountain front towards the Campanian plain, upon which it looks directly down. The name was derived according to Festus from the woods of evergreen oak with which it was covered, "Tifata" being equivalent to "Iliceta," though whether it was an Ocean or old Latin word, we are not told. (Fest. s. v. Tifatn.) It is first mentioned during the war between the Samnites and Campanians, which immediately preceded the First Samnite War. On that occasion the Samnites in the first instance occupied the ridge itself with a strong force, and afterwards drew out their main army into the plain below, where they soon defeated the Campanians in a pitched battle. (Liv. vii. 29.) Livy calls it on this occasion "Tifata, imminentes Capnae colites, and elsewhere "modem imminentes Capnae" (xxvi. 5), which well describes its character and situation. It was this opportune position with regard to Capua and the surrounding plain, that caused it to be selected by Hamilaubo as a post where he established his camp in B.C. 215, and from whence he long carried on his operations against the various cities of Campania. (Id. xxiii. 36, 37, 39, 43, xxvi. 5; Sib. Ital. xii. 457.) At a later period it was in the plain at the foot of Tifata that Sulla defeated the Marian general Norbanus, B.C. 83; and in granting the town its charac- tute to Diana, the tutelary goddess of the mountain. (Vell. Pat. ii. 25.) We hence learn that that divinity had a celebrated temple on Tifata, and the "Diana Tifatinae faunum" is noticed also in inscriptions found at Capua. From one of these we learn that the consecrated territory was again assigned to the goddess by Vespasian. (Orell. Inser. 1460, 3055.) As the Tabula marks a station "Ad Dianae" near the W. extremity of the ridge, it is probable that the temple was situated in that neighbourhood. (Tab. Pict.) From the same authority we learn that Jupiter, who was worshipped on so many of the highest points of the Apennines, had a temple also on Tifata, to which it gives the name of Jovis Tifatinus. It is placed in the Tabula at the E. extremity of the ridge. (Tab. Pict.) Again in n. c. 48 the fastnesses of this mountain ridge afforded a shelter to Milo when driven from Capua. (Dion Cass. xxii. 25.) This, and the site of the temple, is that last time its name is mentioned in history, and it is not noticed by any of the geographers; in the middle ages the name seems to have been wholly forgotten; and the mountain is now called from a neighbouring village the *Monte di Maddaloni. But the descriptions of Livy and Silius Italicus leave no doubt of the identification. It is indeed, from its proximity to Capua and the abruptness with which it rises from the plain, one of the most striking natural features of this part of Campania.

[The E. H. B.]

TIFERNUM (Στεφορίον) was the name of two cities or towns of Umbria, which were distinguished by the epithets Tiberinni and Metauerens (Plin. iii. 14. 19).

1. TIFERNUM TIBERINUM, which appears to have been the most considerable place of the name, was situated on or near the site of the modern *Città di Castello, in the upper valley of the Tiber, about 20 miles E. of Arezzo. The Tifernates Tiberini are enumerated among the municipal communities of Umbria by Pliny (i. c.); but our principal knowledge of the town is derived from the epistles of the younger Pliny, whose Tuscan villa was situated in its neighbourhood. For this reason the citizens had chosen him at a very early age to be their patron; and in return for this honour he had built a temple there at his own expense. (Plin. Ep. iv. 1.) He afterwards adorned this with statues of the various Roman emperors, to which he in one of his letters begs leave to add that of Trajan (Ib. x. 24). From the circumstance that Pliny's villa itself was in Etruria (whence he always calls it his Tuscan villa), while Tiferanum was certainly in Umbria, it is evident that the frontier of the two countries ran very near the latter place, very probably as that of the Tuscan and Roman States does at the present day, between *Città di Castello and *Borgo S. Sepolcro. The position of Tiferanum on nearly the same site with the former of these cities seems to be well established by the inscriptions found there and reported by Cluverius (Cluver. Ital. p. 624; Gruter, Inscr. p. 494. 5). But it was probably situated rather further from the Tiber, as Pliny describes it as being, like Perugia and Orculum, "not far" from that river (Plin. iii. 5. s. 9), while the modern *Città di Castello almost adjoins its banks.

The precise site of Pliny's Tuscan villa cannot be ascertained, as the terms in which he describes its position (Ep. v. 6) will apply to many localities on the underfalls of the Apennines in the upper valley of the Tiber. It is, however, most probable that it was situated (as suggested by Cluverius) in the neighbourhood of *Borgo S. Sepolcro, about 10 miles N. of *Città di Castello, rather than in the immediate vicinity of Tiferanum. (Cluver. Ital. p. 590.)

2. TIFERNUM METAUERENSE was evidently, as its name implies, situated on the other side of the Apennines, in the valley of the Metaurus. Its name is mentioned only by Pliny among ancient writers; but it is found in several inscriptions (in which the citizens are termed, as by Pliny, Tifernates Metau- renses), and the discovery of these at *S. Angelo in Vado leaves no doubt that Tiferanum occupied the same site as that town, near the sources of the Metaurus, about 20 miles above *Possembrone. (Forum Sempronii.) (Cluver. Ital. p. 621; Orell. Inser. 3049, 3303, 3902.)

It is uncertain which of the towns above mentioned is the Tiferanum of Plutony (iii. 1. § 39); perhaps the first has the better claim.

TIFERNUS (Στεφορίον, Ptol.: *Ειβερνο, one of the most considerable rivers of Sammium, which has its sources in the heart of that country, near Bovi- anum (Bojano), in a lofty group of mountains, now known by the same name as the river (*Monte Ei- ferino). This is evidently the same which is called by Livy the TIFERNUS MONS, which the Samnite 1207
TIGAVA CASTRA.

Tigris.

Army had occupied as a stronghold in B.C. 295- but notwithstanding the strength of the position, they were attacked and defeated there by the Roman consul, suil L. Volumnius Flamma (Liv. x. 30, 31). Upon two other occasions during the Samnite wars Livy speaks of Tifernum or Tifernium in a manner that would leave it uncertain whether this mountain fastness is meant, or a town of the same name (Liv. ix. 44, x. 14); but as we have no other mention of a town of Tifernum in Samnium, it is perhaps more probable that in all these cases the mountain of that name is meant. The group thus named is a part of that which was called the Montis Tiferni, or part of the most conspicuous mountain masses in Samnium. [Sammium.] The river Tifernus has a course of above 60 miles from its source to the Adriatic, in a general direction from SW. to NE. In the lower part of its course, after leaving the confines of Samnium, it constituted more of the ancient boundary between Apulia and the Franchata. (Med. ii. 4. § 6; Plin. iii. 11. s. 16, 12. s. 17; Polt. iii. 1. § 18, where the above identification is made; but this is probably a mistake for Téphasrus.) [E. H. B.]

TIGAVA CASTRA (Jt. Ant. p. 38; Tigrave, Plin. v. 2. s. 1, Tigrasia, Polt. iv. 2. § 26), a fortress in Mauretanis Caesariensis, between Oppadum Novum and Malliana, variously identified with Ed-Elbera, Cantuara, Abd-el-Kader.

TIGRIG (called Trya byProcopius, de Aed. iv. 7), a fortress in Moesia Inferior, near the Danube, and between Sexantaprista and Appia (Itin. Ant. p. 222). In the Not. Imp. it is called Tegra. Variously identified with Maruvina and a place near Olousinae. [T. H. D.]

TIGRANOCERTA (таг Тараносерт, Strab. xi. pp. 522, 532; Polt. v. 13. § 22; Τερανωκάρντα, Plat. Lucciul. 25, &c.), literally, the city of Tigranes, since κόρα (kort, gerd, or korta) meant, in the Armenian dialect, city (Hesych. in. p. 237). The later capital of Armenia, built by Tigranes on an eminence by the river Nisibis, a city of considerablesize and strongly fortified. It was in a great measure previous to Greeks and Macedonians, taken thither by force from Cappadocia and Cilicia. After Lucullus gained his victory over Tigranes before its walls, he caused a great part of the still unfinished town to be pulled down, and permitted its kidnapped inhabitants to return to their homes. Nevertheless, the town continued to exist, though we hear but little of it subsequently to this event. (Cf. Strab. ii. 8. cc. and xii. p. 539, xvi. p. 747; App. Mithr. 67; Plat. Lucciul. 25, sqq.; Tac. Ann. xii. 50, xiv. 24, xv. 4; Plin. vi. 9. s. 10.) It has been variously identified with the ruins of Sert on the Chabar, with Mejafurkijl, and with Amid or Amudah. (See Ainsworth, ii. p. 361; St. Martin, i. p. 173; Ritter, Erdk. x. p. 87, xi. p. 106, sqq.) [T. H. D.]

TIGRIS, a celebrated river of Asia. We find various forms of its name, both in Greek and Latin writers. The earlier and more classical Greek form is ΔΤιγρ judiciary, Δτιγρυν, gen. Δτιγρυνος (Herod. vi. 20). Xen. Anabith. vii. 3, 3: Ar. Anab. vii. 7, &c.); whilst the form ΔΤιγρας, gen. Δτιγραλος, and sometimes Δτιγρας, is more usual among the later writers. (Strab. ii. p. 79, xv. p. 728; Polt. v. 18. § 7; Plat. Lucciul. 22, &c.) Amongst the Romans the nom. is constantly Tigris, with the gen. Tigris and acc. Tigrin and Tigrin among the better writers (Verg. Eleg. i. 63; Lucan, iii. 261; Plin. vi. s. 9; Curtiv. iv. 3, &c.); but sometimes Tigrigis, Tigriden (Lucan, iii. 236; Eutrep. ix. 18; Amm. Mar. xxii. 6. § 26, &c.). According to Pliny, the river in the upper part of its course, where it flowed gently, was called Digeis; but lower down, where it moved with more rapidity, it bore the name of Tigris, which, in the Median language, signifies an arrow (cf. Strab. xi. p. 529; Curtiv. iv. 9; Ibid. Or. xii. 2, &c.). (Joseph. (Ant. i. 1, 2, sq.) and Zonaras (Ant. i. 2) mention it that bore the name of Digdad; and in its earliest course it is still called Hygheche, Diplesche or Dodechiacle. According to the general testimony of the ancients the Tigris rose in Armenia (Xen. Anab. iv. 1. § 3; Eratost. Math. 37. 1 (Plut. l. c. &c.). Dioecus, indeed, places its sources in the territory of the Uxii in Persia (xvii. 67); but he has here confounded the Tigris with the Pasi-tigris. Herodotus (v. 52) observed that there were three rivers bearing the name of Tigris, but that they did not spring from the same source; one of them rising in Armenia, another in the country of the Matieni, whilst he does not mention the origin of the third. These two branches, which are not mentioned by Strabo, are probably the two other arms of the river, more western and proper sources of the Tigris in Sophene, to the NE. of the cataracts of the Euphrates. The mere eastern of them forms the little river Nymphius or Nympheus (now the Botanus Su or river of Mixiara). The union of these two sources forms the main western arm of the Tigris, which flows for between 100 and 200 miles, first in a N., then in a S., and lastly in an E. direction, before it joins the main branch of the river, about 62 miles SE. of Tigranocerta. The authors subsequent to Herodotus do not notice his correct account of these sources, but confine themselves entirely to the eastern branch. According to Strabo (xi. pp. 521, 529) this river in Mount Niphates, at a distance of 2500 stadia from the sources of the Euphrates. But Pliny, who has written in most detail concerning this eastern branch, describes it as rising in a plain of Armenia Major, at a place called Elegosine (vi. 27. s. 81). It then flowed through the nitrous lake of Archeus, without, however, mingling its waters with those of the lake, and after losing itself at a place called Zeramonda (near the present Hazer), under a chain of the Taurus (the Nimroud Dagh), burst again from the earth, and flowed through a second lake, the Tospites. After emerging from this, it again sank into the earth with much noise and foam (cf. Strab. xvi. p. 746; Prise. Persig. 913; Amm. Marc. xxiii. 6. § 15, &c.), and, after a subterranean passage of 25 miles, reappeared at a place called Nympheum, of which Justin, xii. 3). The account of Strabo, however, varies very considerably from the preceding one of Pliny. The former writer mentions only one lake (xi. p. 529), the description of which entirely resembles Pliny's Archeus, but which Strabo calls Arcene or Theopis, meaning evidently the Tospites of Pliny, the present Wcin in Tosp, on which is situated the town of Arcadesich, with which the Tigris is in reality quite unconnected. Subsequently the river approaches the Euphrates in the neighborhood of Seleucia, forming in this part of its course the boundary between Assyria and Mesopotamia. Dioecus Siculo (ii. 11) and Curicius (v. 1) erroneously represent it as flowing through Media, which it does not even touch. Near Seleucia, it was connected with the Euphrates by means of canals (Arrian, Anab. vii. 7). After this, it again retires from the Euphrates, till at last, bending its
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course to the SW., it completely unites with that river, at a place called by Pliny (l. c.) Digala, 1000 stadia above their common embouchure in the Persian gulf. Many of the ancients were aware that the two rivers joined on another common mouth (Plin. ib.; Strab. ii. p. 79; Procop. B. P. 1. i. 17, &c.), whilst others were of opinion that the Euphrates had a separate embouchure (Onesicritus, ap. Strab. xv. p. 729; Arrian, Anab. l. c.; and Ind. 41; Nearch. p. 37, Huds.). But even those who recognised their junction were not agreed as to which stream it was that received the other, and whether their united course, now the Shat-el-Arab, should be called Tigris or Euphrates. Most writers adopted the former name, but Nearchus and Onesicritus preferred that of the Euphrates (cf. Arrian, Indic. 41). It is not impossible, however, that the Euphrates may at one time have had a separate mouth (cf. Plin. l. c.; Eitler, Erdk. x. p. 27). There was also a difference of opinion as to the number of mouths by which the united stream emptied itself into the Persian gulf. Its western mouths were entirely unknown to the ancient Greeks, as Antholus Ephiphanes was the first who caused the coast to the W. of the Tigris to be accurately surveyed; and amongst later conquerors, Trajan alone penetrated as far as this neighbourhood.

Hence the ancient Greeks, as well as Pliny (l. c.), speak of only one mouth, the breadth of which is given by the latter at 10 miles. Ptolemy, however, mentions two mouths (vi. 3. § 2) at a distance of 3½ degrees apart, which is confirmed by Onesicritus (ap. Philod. Histor. Ecl. iii. 7, 8), according to whom the island between these mouths was inhabited by the Meseni. But probably the eastern mouth was meant that of the river Eulaeus, the present Karia, one arm of which unites with the Tigris, whilst the other falls into the sea by an independent mouth. This river was also called Pastigiris by the ancients (Παστίγρις, Strab. xv. p. 729), that is, "the little Tigris," from the old Persian word pes, signifying "small," whence also among the modern Persians it bears the name of Dijelaki-Kudak, which means the same thing. Hence we may explain how the united stream of the Tigris and Euphrates itself was throughout its course called Pastigiris by some writers (Strab. l. c.; Plin. l. c.) whilst others regarded the Pastigiris as quite a separate stream, rising in the territory of the Uxii, and discharging itself into the Persian gulf (Nearch. ap. Strab. l. c.; Arrian, Ind. 42; Diodor. xvii. 67; Curt v. 3, itil). This last view would make it identical with the present Karia (of kinneer, Mem. p. 59; Gosselin, Recchereke, &c. ii. p. 86, 893; Vivante, Peripl. iii. p. 67, not. &c.). The other affluents of the Tigris were the Nicephorus or Centrilius, the Zabatus or Lycus, the Bumaline, the Caprus, the Tormacitus or Tonra, apparently the same as the Phasis of Xenophon (Anab. ii. 4. § 23), the Gyndes or Delas, the Chosaeus, and the Coprates, which fell into the main stream after joining the Eulaeus. All these rivers were on the left or eastern bank of the Tigris. The stream of the Tigris was very rapid, and according to Strabo (p. 529) from its very source; whilst Pliny (l. c.) more correctly ascribes this quality only to its lower course. It was, in fact, owing to the large quantity of water which the Tigris received by means of the canals which connected it with the Euphrates, none of which was returned through the same channels, owing to the bed of the Tigris being at a lower level. (Arrian, l. c.; Dion Cass. lxxxvii. 28; Strab. l. c.; Hor. Od. iv. 14, 46; Lucan, iii. 256, &c.) In ancient times many dams had been constructed in its course from Opis to its mouth, designed to retain its waters for the purpose of irrigating the adjoining districts (cf. Heeren, Idenn. i. 2. p. 171; Tavernier 1. v. i. p. 185; Niebuhr, Reise, ii. p. 243). These, however, were all cut through by Alexander, in order to improve the navigation, which began as high up as Opis (Arrian, l. c.; Strab. 739, sq.) Between Mosul and the confluence of the greater Zab, and 3 hours' journey above the latter, there still remains an ancient dam of massive thrown across the stream (Ritter, Erdkunde, x. p. 5, sq.). [T. H. D.]

TIGUADRA, a small island of the coast of Spain, opposite the town of Palma, in the island of Baleares Major. (Plin. iii. 5. s. 11.) [T. H. D.]

TIGURINUS PAGUS. [Helyveti.]

TILDAECA (Tlada, Ptol. vii. 2. § 15), a race who lived under the Mons Mucenum in Western India. They were probably the same as the Taleutae of Pliny (vi. 19. s. 22). [Taloustae.] [V.]

TILAVEMPTUS (Talavemtenos; Toglamenos), a river of Venetia, which has its sources in the Alps, above 80 miles from the sea, and after traversing the broad plain of the Frioul, falls into the Adriatic sea between Aquileia and Concordia. (Plin. iii. 18. s. 22; Ptol. iii. l. 3. § 26.) It is the most considerable river in this part of Italy, and, like all the neighbouring rivers, is subject to be swollen by floods and winter rains, so that it leaves a broad bed of shingle, great part of which is dry at ordinary seasons. The name is found in Pliny and Ptolemy; and it is doubtful the same river which is described by Strabo, though without mentioning its name, as separating the territory of Aquileia from the province of Venetia, and which he says was navigable for 1200 stadia from its mouth. (Strab. v. p. 214.) This last statement is indeed a great exaggeration; but the valley of the Toglamenino is one of the natural openings of this part of the Alps, and was followed by the line of a Roman road, which passed from Aquileia by Julien Carinus (Zuglio) over the pass of the Monte di Sta Croce into the valley of the Gail. [Alpes, p. 110.]

Pliny speaks (l. c.) of a "Tilavemtun magus minuscus," but it is impossible to say what river he meant to designate under the latter appellation. The name is written in the Tabula "Tilavetin," while it assumes very nearly its modern form in the Geographer of Ravenna. (Tilamentum, Geogr. Rav. iv. 36.) [E. I. B.]

TILENE, in Gallia. The name is Fike in the Table, or Filiene as some say. D'Anville altered it to Tiene, and he finds the place on a road in the Table from Andometum (Langres) to Cahil- lonum (Challon-sur-Saine). The place is Til-le-Chateau, the Tils Castrum of the eleventh century. Some documents of that time have Trescastrum and Tricastel, and accordingly the place is vulgarly called Tri-chateau or Tri-chateau. [G. I.]

TILLIIOSONS FONS. [Bocottia, p. 412, a.]

TILLIIOSSICUM or TILLIIOSSAEUM. [Bocottia, p. 412, a.]

TILURIUM (Geogr. Rav. iv. 31), or TILLURIUM FONS (Hin. Ant. p. 337), a place in Dalmatia, on the river Tilurus. It appears to be the same place as the Tribulum of Pliny (iii. 22. s. 26). Now Trigajh. [T. H. D.]
TURUS, a river of Dalmatia falling into the sea near Dalminum. (Itin. Ant. p. 337: Tab. Peut.)

Now the Cattina. [T. II. D.]

TIMACHUS, a river in Upper Moesia, a tributary of the Danube, which it joined between Durticum and Florentiana. (Plin. iii. 26. s. 29: Tab. Peut.)

Now the Tumak. [T. II. D.]

TIMACUM MAJUS and MINUS (Tiauos, Ptol. iii. 9, § 5), two towns of Moesia Superior situated on the Timacum. (Geogr. Rav. iv. 7: Tab. Peut.)

One still exists by the name of Timok; but Mannert seeks the larger town near Iperik, and the smaller one near Geogyopratz. [T. H. D.]


TIMAVUS (Tiauos: Timavus), a river of Venetia, flowing into the Adriatic sea between Aquilica and Tergeste, about 12 miles E. of the former city. Notwithstanding its classical celebrity, it is one of the shortest of rivers, being formed by copious sources which burst out from the rock at the foot of a lofty cliff, and immediately constitute a broad and deep river, which has a course of little more than a mile before it discharges itself into the sea. There can be no doubt that these sources are the outlets of some subterranean stream, and that the account of Poseidonius (ap. Strab. v. p. 213), who says that the river after a course of some length falls into a chasm, and is carried under ground about 150 stadia before it issues out again and falls into the sea, is substantially correct. Such subterranean passages are indeed not uncommon in Carniola, and it is impossible to determine from what particular river or lake the waters of the Timavus derive their origin; but the popular notion still regards them as the outflow of a stream which sinks into the earth near S. Canzian, about 13 miles from the place of their reappearance. (Cluver. Ital. p. 193.)

The number of the sources is variously stated; Virgil, in the well-known passage in which he describes them (Aen. i. 245), reckons them nine in number, and this agrees with the statement of Mela; but Strabo speaks of seven; and this would appear from Servius to have been the common belief (Serv. ad Aen. l. c.; Mel. ii. 4, § 3), which is supported also by Martial, while Claudian follows Virgil (Mart. iv. 25. 6; Claudian. de VI. Cons. Hon. 198). Cluverius, on the other hand, could find but six, and some modern travellers made them only four. Strabo adds, according to Polybius, all but one of them were salt, a circumstance which would imply some connection with the sea; and, according to Cluverius, who described them from personal observation, this was distinctly the case in his time; for though at low water the stream issued tranquilly from its rocky sources, and flowed with a still and placid current to the sea, yet at high tides the waters were swolllen, so as to rush forth with much greater force and volume, and inundate the neighbouring meadows; and at such times, he adds, the water of all the sources but one become perceptibly brackish, doubtless from some subterranean communication with the sea. (Cluver. Ital. p. 194.)

It appears from this account that Virgil's remarkable expressions—

"Unde per ora novem, vasto cum murmurare montis
It mare prorupit, et pelago premit arva sonanti"

—are not mere rhetorical exaggerations, but have a foundation in fact. It was doubtless from a reference to the same circumstances that, according to Polybius (ap. Strab. l. c.), the stream was called by the natives "the source and mother of the sea" (μητρα της θαλάσσης). It is probable that the communication with the sea has been choked up, as no modern traveller alludes to the phenomenon described by Cluverius. The Timavo is at present a very still and tranquil stream, but not less than 50 yards broad close to its source, and deep enough to be navigable for vessels of considerable size. Hence it is justly called by Virgil "aquea Timavus" (Ecl. viii. 6); and Ausonius speaks of the "aqua tempestuosa Timavi" (Clar. Urb. xiv. 34).

Livy speaks of the "lacum Timavi," by which he evidently means nothing more than the basin formed by the waters near their source (Livy. xii. 1): it was close to this that the Roman consul A. Manlius established his camp, while C. Furius with 1,000 ships app. to have ascended a river to the same point, where their combined camp was attacked and plundered by the Istrians. According to Strabo there was a temple in honour of Dionys erecated near the sources of the Timavus, with a sacred grove attached to it. (Strab. v. p. 214). There were also warm springs in the same neighbourhood, which are now known as the Bagno di S. Giovanni. [E. H. B.]

TIMOLAEUM (Timo6aioi), a fort or castle on the coast of Paphlagonia, 40 or 60 stadia to the north of Ulcinum, and 100 or 150 stadia from Cape Carambis. (Marcian. p. 71; Anon. Peripl. P. E. p. 6.)

TIMONITIS (Timouinitis), a district in the interior of Paphlagonia, near the borders of Bithynia. (Strab. xii. p. 562; Ptol. v. 1, § 12.)

Pliny (v. 42) mentions its inhabitants under the name of Timonitaienses, and Stephanus B. knows Timonius (Timonon) as a fort in Paphlagonia, from which the district nee doubt derived its name. [L. S.]

TINCA (Tina or Tina, Ptol. ii. 3, § 5), a river on the E. coast of Britannia Romana, forming the boundary between it and Britannia Barba, and still called the Tyne. [T. H. D.]

TINCONIUM, in Gallia, is placed in the Itins. on a road between Avaricum (Bourges) and Dec生态环境（Decina）. In the Table the name is Tinocolle. The distance in the Itins. is the same (xx) from Avaricium to Tinconium (Soneoines), which is named Tinconitum in some middle-age documents. The Itins. agrees in the distance between Tinconium and Dececina. [G. L.]

TINFADI, a place in Numidia, 22 miles W. of Therveste (Itin. Ant. p. 33). According to Lapie, the ruins on the Oued Hrahia. [T. H. D.]

TINGERTARA. [TRANSJUNCTA.]

TINGIS (Tingi, Strab. iii. p. 140, and TīγGran, xvii. p. 827; in Ptol. iv. 1, § 5, TīγGis Kaepreda), a very ancient city on the N. coast of Mauretania. Mela (v. 5) calls it Tingi, Pliny (v. l. s. 1) Tingi. It lay 60 miles W. of the promontory of Abyla (Itin. Ant. p. 9, 9) and 30 miles from Felu on the opposite coast of Spain (Plin. L. c.).

Mela and Pliny record the tradition of its foundation by Antaeus, whilst according to Plutarch it was founded by Sophax, a son of Hercules and the widow of Antaeus (Sert. 9). In that neighbourhood was the fabled grave of Antaeus, and his skeleton 60 cubits long (Strab. xviii. 829, cf. iii. p. 422). These mythic legends serve at least to indicate the great antiquity of the place. (Cit. Strab. l. c.; Solin. c. 45.)

It was raised by Augustus to the rank of a free city.
TINIA. (Dion Cass. xlvii. 43), and in the time of Claudius became a Roman colony (Plin. L. c.; Itin. Ant. 8, 12) and the capital of the province of Tingitana. It was also a place of considerable importance to the present day. [T. H. D.]

TINIA (Τερέας: Tímio), a small river of Umbria, falling into the Tiber, a few miles below Persia. The name is given by the ancient geographers to the affluent of the Tiber (one of the first tributaries which that river receives), but at the present day the stream called the Tímio loses its name after its junction with the Topino, a more considerable stream. Four small rivers indeed bring down their united waters to the Tiber at this point: 1, the Maroggia, which rises between Todí and Spoleto, and brings with it the waters of the Chi- treno, the ancient Clitumnus; 2, the Tímio, which joins the Clitumnus near Mevaris (Bovagna); 3, the Topino, which descends from the Apennines near Nocera, and turns abruptly to the NW., after receiving the waters of the Tímio; and 4, the Aqimio, which joins the Topino from the N. on a short point from the point where it falls into the Tiber. Though thus augmented from various quarters the Tinia was always an inconsiderable stream. Pliny speaks of it as navigable with difficulty even for boats, and Silius Italicus calls it "Tiniae inglorius humor." (Sil. Ital. viii. 453; Plin. iii. 5. 9; Strab. v. 297.) [E. H. B.]

TINNETIO, a place in Ebaetia, mentioned only in the Antonine Itinerary (p. 277), but still retaining its ancient name in the form of Tirén. [L. S.]

TINNITUM, in Gallia, is placed in the Ituns near the Scione, between Cabillonum (Challon) and Matisco (Macon). The Antonine Itin. marks M.P. xxi, leuas xiii. between Cabillonum and Tinntum, which is Tournon. The Table gives only xii, which appears to be nearer the truth. The two Ituns, do not agree in the distance between Tinntum and Matisco. Spartanus (Vita Septim. Severi, c. 11) says that Severus defeated Cledius Albinus at Tinntum, or Tinntum, for the reading is perhaps doubtful. (In. Cass鸠non, in Aed. Spartan. p. 110.) Dion (Ixxv. c. 6), Herodian (iii. 7), and Eutropius (viii. 18) speak of Cledius Albinus being defeated by Severus at or near Lindumnum (Lyons). The name Tinntum appears to be sometimes misswritten Tifritum. [G. L.]

TIRA MAIENAE. [Aeoreinis.]

TIPARENSUS, an island off the coast of Her- mione in Argolis, mentioned only by Pliny (iv. 12. s. 19). It is frequently identified with Spetsia; but Leake remarks that Tiparenas has no appearance of a Greek name, and conjectures that it is not for Tricarion, the same as the Tricarana of Paussias (ii. 34. § 8) and the modern Trikkhíri. (Leake, Moren, vol. ii. p. 462; Ross, Wanderungen in Griechenland, vol. ii. p. 21.)

TIPASA (Tiraza, Pol. iv. 2. § 5). 1. A town in Mauretania Caesariensis, endowed with the jus Latii by the emperor Claudius (Plin. v. 8) in the subsequent a Roman colony (Itin. Ant. p. 15). It lay between Iessoim and Casareas (ib.). Procopius (B. F. i. 10) mentions two columns near Tipasa in the SE. of Mauretania, which had on them the following inscription in the Phoenician language: "We are fugitives from the face of Joshua, the robber, and his son Nave." Now Téfesrad or Téfouch.


TIPHAE. [Thiárae.]

TIPHSAIL. [Thiaparos.]

TIIPSUM or TIPSUS (It. Hier. p. 569), a plain in Thrace, now Sandulki or Kerakiai, according to Lapide. [J. L.]

TIRDA. [Stabulum Proimedes.]

TIRISSA (Geogr. Rav. iv. 6), called by Arrian Terpavrias (Per. p. Exx. p. 24), and in the Tab. Pent. Trissa; a fortified place on the promontory of Tirizis. From its situation on this bold headland it was sometimes called simply Ἀκρα (Steph. p. 53; Hieroc. p. 637), and hence at present Eterna or Äkerne. [T. H. D.]

TIRISTIS (Plin. iv. 11. s. 18; Tirósoavres, Scyl. p. 28; Tirósoavres, Epit. Phil. ad Ath. ap. Dem. p. 159, k.), a town of the Thracian Chersones, on the coast of the Propontis. It was included in the dominions of Philip, who in the letter above referred to complains that the Athenian general Diopeithes had taken it and sold its inhabitants for slaves (n. c. 340) (Diopeithes, Dict. Byz.). According to Cleinesis, its site is still occupied by a village bearing the same name. [L. 12.]

TIRIZIS (Τιρίζη, Strab. vii. p. 319), a very projecting headland of Moesia in the Pontus Euxinus. The name varies, being written Tíriξ in Anon. (Perip. P. Exx. p. 13), Τηρίστης or Τηρίστης Ἀκρα by Ptolemy (iii. 10. § 8), and Tiristis by Mela (ii. 2). Now Cape Gal Farad. [T. H. D.]

TIRYS (Τίρυς; Ετ. Τιρυδής; the name is perhaps connected with τίρωμα, Lepiens, Trymb, Pelanger, p. 13), one of the most ancient cities of Greece, by a short distance SE. of Argos, on the right of the road leading to Epidaurus (Pausii. ii. 25. § 8), and at the distance of 12 stadia from Nauplia. (Strab. viii. p. 373.) Its massive walls, which have been regarded with wonder in all ages, are said to have been the work of the Cyclopes, and belong to the same age as those of Mycenae. (Pausii. ii. 16. § 5, ii. 25. § 8, vii. 25. § 6, ix. 36. § 5; Strab. L. c.; Plin. vii. 36. s. 57.) Hence Homer calls the city Τίρυς την καλλίστην. (II. ii. 559.) Findar speaks of the Κωλύγαντα περίθοι of Tiryns (P. frag. 642. ed. Böckh), and Pausanias says that the walls are not less worthy of admiration than the pyramids of Egypt (ix. 36. § 5.) In another passage he describes the walls as consisting of wide masses of stone (ἀγιαλόα), of such a size, that a roof of oxen could not stir the least of them, the interstices being filled in with smaller stones to make the whole more compact and solid. (Paus. ii. 25. § 8.) The foundation of Tiryns ascends to the earliest mythical legends of the Argives. It was said to have derived its name from Tiryns, the son of Argos (Paus. ii. 25. § 8), and to have been founded by Proetus. (Strab. viii. p. 372; Paus. ii. 16. § 2.) According to the common tradition, Megapenthes, the son of Proetus, ceded Tiryns to Persius, who transmitted it to his descendant Electryon. Alcmena, the daughter of Electryon, married Amphirion, who would have succeeded to the crown, but had been expelled by Athenæus, king of Argos. Their son Hercules afterwards regained possession of Tiryns, where he lived for many years, and hence is frequently called Tirynthius by the poets. (Hes. Sent. 81; Pind. Ol. x. 37, Isthm. vi. 39; Virg. Aen. vii. 662; Oc. Met. vii. 410.) Although Tiryns was thus closely connected with the Heroides, yet the city remained in the hands of the old Achaean population after the return of the Heroides and the conquest of Peloponnesus by the
Dorians. The strong fortress of Tiryns was dangerous to the neighbouring Dorian colony of Argos. After the dreadful defeat of the Argives by Cleomenes, their slaves took possession of Tiryns and held it for many years. (Heron, vi. 83.) In the Persian War the Tirynthians sent some men to the battle of Plataea. (Heron, ix. 28.) Subsequently their city was taken by the Argives, probably about the same time as Mycenae, B.C. 468. The lower city was entirely destroyed; the citadel was dismantled; and the inhabitants fled to Epidauros and Halieis, a town on the coast of Hermione. (Strab. viii. p. 373; Ephorus, ap. Steph. B. s. v. 'Αργεία; Enstat. ad Hom. Il. ii. 559, p. 286.) It was probably owing to this circumstance that Stephanus B. (z. v. Týrpe) was led into the mistake of saying that Tiryns was formerly called Halieis. The Tirynthians, who did not succeed in effecting their escape, were removed to Argos. (Paus. ii. 25, § 8.) From this time Tiryns remained uninhabited; and when Pausanias visited the city in the second century of our era, he saw nothing but the remains of the walls of the citadel, and beneath them towards the sea the so-called chambers of the daughters of Proetus. No trace of the lower city appears to have been left. The citadel was named Lyckyma, after Lyckymus, son of Ekecyron, who was slain at Tiryns by Teopentles, son of Hercules. (Strab. viii. p. 373; Pind. Ol. vii. 47.) Hence Statius calls the mazes in the neighbourhood of Tiryns "stigma Lyckyma." (Theb. iv. 734.) Theophrastus represents the Tirynthians as celebrated for their laughing propensities, which rendered them incapable of attention to serious business (ap. Athen. vi. p. 261, d.).

The ruins of the citadel of Tiryns are now called Palai Aigipli. They occupy the lowest and flattest of several rocky hills, which rise like islands out of the plain. The impression which they produce upon the beholder is well described by Col. Mure: "This colossal fortress is certainly the greatest curiosity of the kind in existence. It occupies the site of the summit of an oblong hill, or rather knoll, of small extent or elevation, completely encased in masses of enormous stones, rudely piled in tiers one above another, into the form alternately of towers, curtain walls, abutments, gates, and covered ways. There is not a fragment in the neighbourhood indicating the existence of suburb or outer town at any period; and the whole, rising abruptly from the dead level of the surrounding plain, produces at a distance an effect very similar to that of the bulk of a man-of-war floating in a harbour." The length of the summit of the rock, according to Col. Leake's measurement, is about 250 yards, the breadth from 40 to 50, the height above the plain from 20 to 50 feet, the direction nearly N. and S. The entire circuit of the walls still remains more or less preserved. They consist of huge masses of stone piled upon one another, as Pausanias describes. The wall is from about 20 to 25 feet in thickness, and it had two entrances, one on the eastern, and the other on the southern side. "In its general design the fortress appears to have consisted of an upper and lower enclosure of nearly equal dimensions, with an intermediate platform, which may have served for the defence of the upper castle against an enemy in possession of the lower. The southern entrance led by an ascent to the left into the upper enclosure, and by a direct passage between the upper enclosure and the eastern wall of the fortress into the lower enclosure, having also a branch to the left into the middle platform, the entrance into which last was nearly opposite to the eastern gate. Besides the two principal gates, there was a postern in the western side. On either side of the great southern entrance, that is to say, in the eastern as well as in the southern wall, there were galleries in the body of the wall of singular construction. In the eastern wall, where they are better preserved, there are two parallel passages, of which the outer has six recesses or niches in the exterior wall. These niches were probably intended to serve for the protracted defence of the gallery itself, and the galleries for covered communications leading to towers or places of arms at the extremity of them. The passage which led directly from the southern entrance, between the upper inclosure and the eastern wall into the lower division of the fortress, was about 12 feet broad. About midway, there still exists an immense door-post, with a hole in it for a bolt, allowing that the passage might be closed upon occasion. The lower inclosure of the fortress was of an oval shape, about 100 yards long and 40 broad; its walls formed an acute angle to the north, and several obtuse angles on the east and west. Of the upper inclosure of the fortress very little remains. There is some appearance of a wall of separation, dividing the highest part of all from that next to the southern entrance; thus forming four interior divisions besides the passages." (Leake.) The general appearance of these covered galleries is shown in the accompanying drawing from Gell's Itinerary. (Leake, Morea, vol. ii. p. 350, seq.; More, Tour in Greece, vol. ii. p. 175, seq.; Curtius, Peloponnese, vol. ii. p. 388, seq.)

TISIA.

TISIAEUM (Τήσιαος; Βαρδύτια), a lofty mound on the promontory of Acantium in Magnesia in Thessaly, at the entrance of the Pagassian gulf, on which stood a temple of Artemis, and where in n. c. 207 Philip V., son of Demetrios, caused watch-fires to be lighted, in order to obtain immediate knowledge of the movements of the Roman fleet. (Apoll. Rhod. i. 568; Val. Flacc. ii. 6; Polyb. x. 42; Liv. xxxvii. 5; Leake, Northern Greece, vol. iv. p. 597.)

TISCIUS (Γορζανός, Get. 5), or TYSCH (Θυώς; Geogr. Rav. iv. 14); a river in Thrace, a tributary of the Danube, the modern Thessia. [T.H.D.]

TISEEARICE. [Τισιεαρισί.] TISIA (Τίσια; Eth. Τισιάρης), a town of the Bruttii, mentioned by Appian in his account of the operations of Hannibal in that country. It had been occupied by that general with a Carthaginian garrison, but was betrayed by one of the citizens into the hands of the Romans, who held it for a short time, but it was soon recovered by Hannibal. (Appian, Hann. 44.) It is probably the same place which is called Isia by Diodorus, from whom wo
learn that it was besieged without success by the leaders of the Italian forces during the Social War. (Iusid. xxxvii. Exc. Philot. p. 240.) On both occasions it appears as a strong town situated apparently in the neighborhood of Rhegium; but no other mention is found of the city, which is not noticed by any of the geographers, and must probably have ceased to exist, like so many of the smaller towns of Bruttium. The name is, however, found in Stephanus of Byzantium, who corrects the correctness of the form Tisba, found in Appian. (Steph. Byz. v. 275.) Its site is wholly uncertain. [E. H. B.] TISSA (Titosa, Ptol.; Titessa, Steph. B. s. e.; Eth. Teraso, Tissensis, Cie., Tissainens, Pln.), a town in the interior of Sicily, repeatedly mentioned by ancient authors, but without any clue to its position. As its name is cited from Philistus by Stephanus of Byzantium (s. v.), it must have existed as a Sicilian town from an early period, but its name is not found in history. Under the Romans it continued to subsist as a municipal town, though a very small place. Cicero calls it "perparva et tensis civitas," and Silius Italicus also terms it "incola nomine Tissa." (Cic. Verr. iii. 35; Sil. Ital. xiv. 267.) It is again noticed by Pliny and Ptolemy among the towns of the interior of Sicily, but all trace of it is subsequently lost. The only clue to its site is derived from Ptolemy, who places it in the neighborhood of Aetna. It has been fixed by Claverius and others on the site of the modern town of Randazzo, at the northern foot of Aetna, but this is a mere conjecture. (Plin. iii. 8. s. 14; Pol. iii. 4. § 12; Claver. Sicil. p. 508.)

TITACIAE. [Attica, p. 330, a.]

TITANE (Terda, Paus.; Titava, Steph. B. s. e.; Eth. Terdavos), a place in the Sicynia, upon the left bank of the Asopus, distant 60 stadia from Sicyn, and 40 from Phlius. It was situated upon the summit of a hill, where Titan, the brother of the Sun, is said to have dwelt, and to have given his name to the spot. It was celebrated for a temple of Asclepius, reported to have been built by Alexander, the son of Machaon, the son of Asclepius. This temple still existed in the time of Pausanius, in the middle of a grove of cypress trees, in which the servants of the god attended to the patients who came thither for the recovery of their health. Within the temple stood statues of Asclepius and Hygeia, and of the heroes Alexander and Eumnerion. There was also a temple of Athena at Titane, situated upon a hill, and containing an ancient wooden statue of the goddess. In descending from the hill there was an altar of the Winds. (Paus. ii. 11. §§ 5—8, ii. 12. § 1, ii. 27. § 1.) Stephanus B. (s. v.) refers the Terdavos τε λεωτα κάρυα of Homer (II. ii. 735) to Titane, but those words indicate a mountain in Thessaly. [Vol. I. p. 248, b.] The ruins of Titane were first discovered by Ross. Leake heard that there were some ancient remains on the summit of the hill above Lipapsi, which is supposed to be the remains of the temple of Asclepius at Titane; but although Hellenic remains exist at this site, there can be no doubt that Titane is represented by the more important Paleokastron situated further S., and a few minutes N. of the village of Tisvnin. This Paleokastron stands upon a projecting spur of the mountains which run eastward towards the Asopus, and terminate just above the river in a small hill, which is surrounded by beautiful Hellenic walls, rising to the height of 20 or 30 ft. on the W. and SW. side, and flanked by three or four quadrangular towers. On this hill there stands a chapel of St. Tryphon, containing fragments of Doric columns. This was evidently the acropolis of the ancient city, and here stood the temple of Asclepius mentioned by Pausanias. The other parts of this projecting spur are covered with ancient foundations; and upon this part of the mountain the temple of Asclepius must have stood. (Leake. Morea, vol. iii. p. 334, seq.; Ross, Reisen in Peloponnes, p. 49, seq.; Curtius, Peloponnesos, vol. ii. p. 300, seq.)

PLAN OF TITANE.

A. Village of Tosvina.
B. Acropolis of Titane.
C. Temple of Asclepius and surrounding Buildings.

TITANUS. [Asterium.]

TITARENIUS. [Thessalia, p. 1166, a.]

TITARUS. [Thessalia, p. 1166, a.]

TITHOREA. [Neo.]

TITHEON (Tithonos: Eth. Tithouros), a frontier town of Phocis, on the side of Doris. Livy, who calls it Titmon, describes it as a town of Doris (xxviii. 7), but all other writers place it in Phocis. It was destroyed by the army of Xerxes together with the other Phocian towns. It is placed by Pausanias in the plain at the distance of 15 stadia from Amphiclea. The site of Tithonium is probably indicated by some ruins at Mullikebowneran, where a torrent unites with the Cephissus. (Herod. viii. 33; Paus. x. 3. § 2, x. 33. § 11; Steph. B. s. v.; Leake, Northern Greece, vol. ii. p. 87.)

TITIUM. [Eumvata, p. 841, a.]

TITULCA, a town of the Carpathians in Hispanic Tarracencensia, on the road from Emerita to Cessaugnata (Itin. Ant. pp. 436, 438, &c.) It seems to be the same town called Tosauna by Ptolemy (ii. 6. § 57). Variously placed near Torredon, at Cetate, and at Bayonna. [T. H. D.]

TITYRUS (Tityros, Strab. x. p. 479), a mountain in the NW. part of Crete, not far from Cydonia. Upon it was the sanctuary or temple called Diktyneum, (Strab. ib.) One of its spurs formed the headland also called Tityrus (Stadium. p. 302) or Psacum. (Cap. Spada. ) [T. II. D.]

TIUS or TIUM (Tit or Tior: Eth. Tiveros), a town on the coast of Bithynia, or, according to others, belonging to Paphlagonia. It was a Greek town situated at the mouth of the river Binasus, and seems to have belonged to Paphlagonia until Prens annexed it to Bithynia. (Momson, 17—19; Pom. Mela, i. 19; Marcian, p. 70; Appian, Peripl. P. E. p. 14; Ann. Peripl. P. E. p. 2.) In Strabo's (xii. pp. 542, 543, 565) time, Tius was only a small place but remarkable as the birthplace of Philoctetes, the founder of the royal dynasty of Pergamum. (Comp. Plin. vi. 1.) There are coins of Tius as late as the reign of Gallienus, on which the ethnic name appears as Tiovi, Teciu, and Tavoii. (Sestini, p. 71; Eckhel, ii. p. 438.)

TILOS (Tis or Tiva), an ancient and important
city of Lycia. It is not often mentioned by ancient writers, but we know from Artemidorus (ap. Strab. xiv. p. 665) that it was one of the six cities forming the Lycian confederacy. Strabo only remarks further that it was situated on the road to Cibyra. (Comp. Plin. v. 28; 1 Ptol. v. 3, § 5; Steph. B. s. v.; Hieroc. p. 639.) Until recently the site of this town was unknown, though D'Anville had correctly conjectured that it ought to be looked for in the valley of the Xanthus. Sir C. Fellows was the first modern traveller who saw and described its beautiful remains, the identity of which is established beyond a doubt by inscriptions. These ruins exist in the upper valley of the Xanthus, at a little distance from its eastern bank, almost due north of the city of Xanthus, and about 5 miles from the village of Azeroe. They are, says Sir Charles, very extensive, consisting of extremely massive buildings, suited only for palaces; the design appears to be Roman, but not the mode of building nor the inscriptions. The original city must have been demolished in very early times, and the finely wrought fragments are now seen built into the strong walls, which have fortified the town raised upon its ruins. The theatre was large, and the most highly and expensively finished that he had seen; the seats not only are of marble, but the marble is highly wrought and has been polished, and each seat has an overhanging cornice often supported by low paws. There are also ruins of several other extensive buildings with columns; but the most striking feature in the place is the perfect honeycomb formed in the sides of the acropolis by excavated tombs, which are cut out of the rock with architectural ornaments, in the form of triangles, &c, some showing considerable taste. (Fellows, Asia Min. p. 237, foll.; Lycia, p. 132, foll., where some of the remains are figured and a number of inscriptions given.)

L. S.

TMOLUS (Τσολος), a mountain range on the south of Sardis, forming the watershed between the basins of the Hermus in the north and the Cayster in the south, and being connected in the east with Mount Messogis. It was said to have received its name from a Lydian king Timoclus, whence Ovid (Met. vi. 16) gives this name to the mountain itself. Mount Timoclus was celebrated for the excellent wine growing on its slopes (Virg. Georg. ii. 97; Sen. Con. 602; Euphr. Basc. 55, 64; Strab. xiv. p. 637; Plin. v. 30). It was equally rich in metals; and the river Pactolus, which had its source in Mount Timoclus, at one time carried from its interior a rich supply of gold. (Strab. xiii. pp. 591, 610, 625; Plin. xxxii. 43; comp. Hum. R. ii. 373; Asch. Pers. 50; Hieroc. i. 84, 93, v. 101; Ptol. v. 2, § 13; Dion. Per. 531.) On the highest summit of Mount Timoclus, the Persians erected a marble watch-tower commanding a view of the whole of the surrounding country (Strab. xiii. p. 625). The Turks now call the mountain Jaguar jag (Kiechler, Wall. Fahrten, pp. 512, 513).

L. S.

TMOLUS, a town of Lydia, situated on Mount Timoclus, which was destroyed during the great earthquake in A.D. 19. (Tac. Ann. ii. 47; Plin. v. 30; Euseb. Chron. ad Ann. V. T. 2; Niep. Cal. i. 17.) Some coins are extant with the inscription ἀντιλίτωρ (Sest. p. 114).

L. S.

TOBIUS (Tòbiou or Tòbiou, Ptol. ii. 3, § 5), a river on the western coast of Britannia Iannana, now the Tyne. [T. H. D.]

TOCAE (Tòca), a very large city of Numidiae, mentioned only by Diodorus (xx. 57), is perhaps the same as Tecca.

TOCHARI (Τοχαροι, Ptol. vi. 11, § 6), a powerful Scythian people in Bactriana, which also spread itself to the E. of the Jaxartes over a portion of Sogdiana, and even as far as the borders of Serica. (Plin. vi. 17, s. 20; Aen. Marc. xxii. 6, § 577.)

TOCOLOSIDA (Τοκολοσίδα, Ptol. iv. 1, § 14), the most southern place in the Roman possession in Mauretania Tingitana. (Hist. Ant. p. 223 s. v.) Very probably identified with Mogilla, Fortis near Sidli Cassani, and Mergo or Amegro. [T. H. D.]

TOCOSANNA (Τοκοσάννα, Ptol. vii. 2, § 2), a river which falls into the Bay of Bengaul at its N. end. It is probably that now called the river Arracian, which is formed by the junction near its mouth of three other rivers. (Lassen, Map of Anc. India.)

TODUCAE (Τοδοκαί, also Οδοκαί, Τοδοκάι, Ptol. iv. 2, § 21), a people in Mauretania Carthaginis, on the left bank of the Amopus. [T. H. D.]

TOEOBOSIB (Τοιοβοσίβ, Ptol. ii. 3, § 29), a river on the western coast of Britannia Iannana, now the Conway. [T. H. D.]

TOGARMAI (Τογάρμαι, Armenia.)

TOGISONUS (TOCISONUS), Bacchiglione), a river of Venetia, mentioned only by Pliny, who describes it as flowing through the territory of Patavium, and contributing a part of its waters to the artificial canals called the Fossesini Philistinae, as well as to form the port of Brundisium (Plin. iii. 16, s. 30). The rivers in this part of Italy have changed their course so frequently that it is very difficult to identify them: but the most probable conjecture is that the Togisonus of Pliny is the modern Bacchiglione, one arm of which still flows into the sea near the Porto di Brondolo, while the other joins the Brenta (Medoacus) under the walls of Padona (Pleina). [E. H. B.]

TOLEBIACUM, in North Gallia, on the road from Augustave Trierorum (Trier) to Colonia Agrippina (Cologne). The distance of Tolebiae from Colonia in civ. is xvi. in the Antonine Itin. Tolebiacum is Zalipich, south-west of Bonn, on the direct road from Trier to Cologne. The words "vicus supernorum" or "vicus super-numorum," which occur in the MSS. of the Itin. after the name "Tolbiaco," have not been explained. Several writers have proposed to alter them. Tacitus (Hist. iv. 79) places Tolebiacum within the limits of the territory of the Agrippinenses or the Colonia Agrippina.

TOLENTINUM OR TOLENTINUM (Ett. Tolentinos, äts: Tolentino), a town of Picenum, in the valley of the Flusor or Chienti, about 12 miles below Camerim (Camerina). It is mentioned by Pliny among the municipal towns of Picenum, and its municipal rank is attested by the Liber Colonii, which mentions the "ager Tolentinus," and by inscriptions. (Plin. iii. 13, s. 18; Lib. Col. pp. 926, 259; Orell. Inscr. 2474; Gruter, Inscr. pp. 194, 2, 410, 2.) The modern city of Toletino, which retains the ancient site as well as name, is situated on the present highroad from Lame to Ancona; but as no ancient road descended the valley of the Flusor, the name is not found in the Itineraries. [E. H. B.]

TOLENUM (Turinu), a river of Central Italy, which rises in the mountains between Carseoli and the lake Fucinus, flows within a short distance of the walls of the former city, and falls into the Velun a few miles below Reute. Its name is men-
TIONED ONLY BY OVID AND ORSINUS, IN REFERENCE TO A GREAT BATTLE Fought ON ITS BANKS DURING THE SOCIAL WAR, BETWEEN THE ROMAN CONSUL RUTILIUS AND THE MARSI, IN WHICH THE ROMANS WERE DEFEATED WITH GREAT Slaughter AND RUTILIUS HIMSELF SLAIN. (OVID, Fast. vi. 565; Ors. v. 18.) [E. H. B.]


TOLETUM (Toletum, Plut. ii. 6. § 57; Eth. Toletani, Plut. iii. 3. 4; Orelli, Inscrip. no. 980), THE CAPITAL OF THE CARPETANI, IN HISPANIA TARACENSIS, SITUATED ON THE TAGUS, AND ON THE ROAD FROM EMERITA TO CASSARANGUSTA, AND CONNECTED ALSO BY ANOTHER ROAD WITH LUMINUM. (Hist. Anti. Ant. pp. 438, 446.) IT WAS A VERY STRONG TOWN, THOUGH ONLY OF MODERATE SIZE, AND FAMED FOR ITS MANUFACTURE OF ARMS AND STEEL-WARE. (Liv. xxv. 7, 22; xxvi. 30; Grat. Cyneg. 341; cf. Miiano, Diccion. viii. p. 453.) ACCORDING TO AN OLD SPANISH TRADITION, TOLEDO WAS FOUNDED IN THE YEAR 540. IN THE C. B.C. BY JEWISH COLONISTS, WHO CALLED IT "TOLEDOK," THAT IS, "MOTHER OF PEOPLE," WHENCE WE MIGHT PERHAPS INFER A PHOENICIAN SETTLEMENT. (Cf. MIUANO. i. 3; Puente, Travels, p. 27.) IT IS STILL CALLED TOLEDO, AND CONTAINS SEVERAL REMAINS OF ROMAN ANTIQUITIES, AND ESPECIALLY THE RuINS OF A CIRCUS. (Cf. FIORE, Esp. Sagra. v. p. 22; Puente, p. i. 165, seq.) [T. H. D.]

TOLAIUS (Tolauius, Plut. ii. 3. § 33), A SMALL ISLAND ON THE E. COAST OF ALBION, OPPOSITE TO THE COUNTRY OF THE TRINOBANTES. SHIPPY SEEMS THE ONLY ISLAND WITH WHICH IT IS AT ALL POSSIBLE TO IDENTIFY IT; YET IT LIES FARTHER S. THAN THE ACCOUNT OF TOLEMY APPEARS TO INDICATE. [T. H. D.]

TOLISTOBORGI, TOLISTOBORI, OR TOLISTOBOI. [Galatia.]

TOLENTINUM. [Tolentinum.]

TOLEBIS, A COAST TOWN OF THE HERACONES, IN HISPANIA TARACENSIS. (Mela, ii. 6.) [T. H. D.]


TOLOSA OR THOLOSA (Tolosâ, Tolwa, Tolosâ, Dian Cass. xxxviii. c. 32; Eth. Tolosates, Toloses, Tolosan), IN GALLIA, IS TOULOUSE, IN THE DEPARTMENT OF HAUTE-GARONNE, ON THE RIGHT BANK OF THE GARONNE.

The identity of Tolosa and Toulouse is easily proved FROM THE ITINERARIES AND OTHER EVIDENCE. IN Caesar's time Tolosa was within the Roman Provincia. (B. G. i. 10.) When Caesar is speaking of the intention of the Helvetii to migrate into the country of the Suantones, he remarks that the Suantones are not far from the territory of the Tolosates, who are in the Provincia. He considered that it would be dangerous to the Provincia if the warlike Helvetii, the enemies of Rome, should be so near to an open country, which produced a great deal of grain. The commentators have found some difficulty in Caesar's expression about the proximity of the Suantones and the Tolosates, for the Nitiobriges and Petrocorii were between the Suantones and the Tolosates; but Caesar only means to say that the Helvetii in the country of the Suantones would be dangerous neighbours to the Provincia. In Caesar's time Tolosa and Narbo, both in the basin of the Garonne, were fully organised as a part of the Provincia; for when P. Crassus invaded Aquitania, he summoned soldiers from the muster-rolls of these towns to join his army. (B. G. iii. 20.) Tolosa being situated on the neck of land where Gallia is narrowest [GALLIA TRANSALPINA, Vol. i. p. 949] and in a position easy of access from the west, north, and east, was one of the places threatened by the Galli in the great rising of n. c. 52; but Caesar, with his usual vigilance protected the provinces on this side by placing a force at Tolosa. (B. G. vii. 7.)

Tolosa was an old town of the Volcae Tectosages which existed probably many centuries before it was conquered by the Romans. A great quantity of gold and silver was collected there, the gold the produce of the auriferous region near the Pyrenees, and both the precious metals the offerings of gallic superstition. The treasury was kept in the temples, and also in sacred tanks. This is the story of Posidamius (Strab. iv. p. 188), who had
TOULOUS travelled in Gallia; and it is more probable than the tradition that the gold of Tolosa was the pro-
duce of the plunder of Delphi by Brennus and his men, among whom it is said there were some
Tectosages (Justin, xxxii. e. 3); for it is very
doubtful if any of Brennus' soldiers got back to
Gallia, if we admit that they came from Gallia.
Tolosa was in some kind of alliance with Rome
(Dion Cass. xxxiv. 97) about n. c. 106; but the
Tentones and Cimbri at this time had broken into
Gallia, and fear or policy induced the Tectosages
to side with them. Q. Servilius Caepio (consul n. c.
106) made this a pretext for attacking Tolosa,
which he took and plundered of its treasures, either
in n. c. 106 or in the following year. This act of
sacrilege was supposed to have been punished by
the gods, for Caepio was defeated by the Cimbri
n. c. 105, and his army was destroyed. (Liv. Epit.
67; Onl. ii. 15; Gell. iii. 9.) The treasure of
Tolosa never reached Rome, and perhaps Caepio
himself laid hold of some of it. However this may
be, the "Aurom Tolosanum" became a proverb.
All who had touched the consecrated treasure came
to a miserable end. It seems that there was an
inquiry made into the matter at Rome, for Cicero
(De Nat. Deorun, iii. 30) speaks of a "quaestio
auri in Tolomii." The Tolosani or Tolosates were that division of
the Tectosages which was nearest to the Aquitanian
A place called Fines, between Tolosa and Carcasson,
denotes the boundary of the territory of Tolosa in
that direction, as this term often indicates a terri-
torial limit in the Roman geography of Gallia
[Fines]; and another place named Fines marks the
boundary on the north between the Tectosages and
the Cadurci.
Pliny (ii. 4) mentions Tolosa among the Op-
pida Latina of Narbonensis, or these towns
which had the Latinus, and, as Polyen. (ii. 10. § 9)
names it a Colonia, we must suppose that it
was made a Colonia Latina. Tolosa maintained its
importance under the Empire. Ammianus (Ordo
Nob. Urb. xii.) describes Tolosa as surrounded by a
brick wall of great circuit, and as a populous city,
which had sent out inhabitants enough to found
four other cities. The name Palladice, which Martial
(Ep. ix. 101), Solinus Apollinaris, and Ammianus
majorius refer to Tolosa appears to refer to the
cultivation of the liberal arts in this Gallic city —
"Te sibi Palladice antecinit toga docta Tolosanae."
(Auson. Parent. iii. 6; and Comment. Profess.
Burdig. xvii. 7.)

[A. L.]

TOULOS, a place of the Hergetes in Hispania
Tarraconensis. (Itin. Ant. p. 391.) Probably Mon-
zon.

[TH. D.]

TOUJARUS. [Diodora, p. 783, 6.] TOUJERUS (Toujous, Arran, Indt. 24), a river, or
rather torrent of Gredosa, called Tomeros or
Tomberos by Pliny (vi. 23. s. 25. § 33, ed. Sullig.),
and Tubero by Publii (iii. 7. 7). According to the
distances in Arrian, this river is the Moskov or
Hingul.

[MESSAIX, p. 341, 6.]

TOUIUS or TOUL (Toujus, Strab. vii. p. 319;
Or. Tr. iii. 9. 33; Geogr. Bk. iv. 6, 56; Tofa,
Ptol. iii. 10. § 8; Jum, Plin. iv. 11, s. 18; Stat.
S. i. 2. 255; Itin. Ant. p. 227, xvi.; in Mela, ii. 2,
Touius: we also find the Greek form Touropoi.
Steph. B. s. v.; Arrian, Per. P. Eux. p. 24), a
town of Lower Moesia, on the Euxine, and the
capital of the district of Scythia Minor (Sozom.
H. Eccl. vii. 25; Hierocl. p. 637). It was situated
at a distance of about 300 stadia or 36 miles from
Istros or Istropoos (Anon. Per. P. Eux. p. 12;
Itin. Ant. p. 227), but according to the Tab. Peut.
40 miles. It was a Messian colony, and according
to the legend the place where Medea cut off her
brother's body, or where their father Aeetes got
put together and buried the pieces (Or. L. c.; Apollod. i.
9. 35; Hygin. Fab. 13.) The legend is no doubt
connected with the name of the town, which,
however, is still better known as the place of
banishment of Ovid. Now Tomisvar or Jeni Pung-
ula.

[TH. D.]

COIN OF TOMIS OR TONI.

TOMISDA (Tomas: Eth. Tomispiou, Tomouo, a
town of Sopheia, in Armenia, was ceded by Lu-
cullus to the Cappadocians. (Polyb. xxxiv. 13;
Strab. xii. p. 535, xiv, pp. 663, 664; Steph. B. s. r.)
TONEROS. [TONERUS.]

TONICE. [Niconis Dromus.]

TONOSA, a town of Cappadocia, 50 miles from
Sebastian, still called Tomina. (H. Ant. pp. 181, 182,
212.)

TONUS, or TONZUS (Tawos, Zos. ii. 28. § 8; or
Laup. Elag. 7), the principal tributary of the
Hebrus in Thrace. It rises in the Haemus: its
general course for about 70 miles is almost due E.;
it then makes a sudden bend to the S., and, after a
farther southerly course of nearly the same length,
falls into the Hebrus, a short distance from Hadrian-
polis. Now Tumaza or Tonufis. [J. E.]

TOUPRIS (Phii. iv. 11. s. 19; Tomous or Tourop-
is, Proti. iii. 11. § 15), or TOURUS (It. Ant. p. 321;
in p. 331, it is corrupted into Olympus; and in
It. Her. p. 609, into Epurus; Tab. Peut.; Tomusos,
Hierol. p. 634), a town in the SW. of Thrace, a little
NE. from the mouth of the Nestus, and a short distance
W. of Abdera. In the time of Procopius (B. G. iii.
38) it was the first of the maritime cities of Thrace,
and is described as distant 12 days' journey from
Byzantium. Very little is known about this place.
In later times it was called Illision (Ptoleas,
Hierol. i. c.; cf. Apoc. Geo. in Histovn. iv.
p. 42; and Anna Conn. p. 212), and was the seat
of a bishopric. (Cons. Chalced.) Justinian rebuilt
its walls, which had been demolished, and made them
stronger than before. (Procop. de Aed. iv. 11.)
According to Paul Lucas and Boudone, the modern
Toubar occupies its site; but Lapie identifies it with
Kara-Giueica. [J. E.]

TOREATAE. [TOREATAE.]

TORECCADAE. [TOREATAE.]

TOREATAE (Toerat, Steph. B. s. r.; Dionys.
Per. 6-22; Plin. vii. 5; Mela, i. 12; Avian. Orb. Terr.
867) or TOREATAE (Tapara, Strab. xi. p. 495),
a tribe of the Maeotae in Asiac Satmaria. Pliny
(v. 9 § 9) mentions a Toperachis in Asiac
Satmaria; and in another passage (iii. 5. § 25) he
order of the names in Ptolemy to have stood in one of the bays between the mouth of the river Thamis and Sybota, probably at Parga. (Leake, *Northern Greece*, vol. i. p. 103, vol. iii. p. 8.)

*TOTTAEUM*, a place in Bithynia of uncertain site (II. *Ant.* p. 141; II. *Hieros.* p. 573, where it is called Tuttum; *Concil. Chalced. p. 98*); but some look for its site near Geireh, and others near Karakat.

*TOXANDRI*. These inhabitants of North Gallia are first mentioned by Pliny (iv. 17) in a passage which has been interpreted several ways. Pliny's Belgica is limited on the north by the Segid's (Schede). (GALLIA TRANS., Vol. i. p. 960.) Pliny says: "A Scæidii indecut extera Toxandri phribus nominibus. Deinde Menapi, Morini." D'Aville and others explain "extera" to signify beyond the limits of the Schede, that is, north and east of this boundary; and Cluver places the Toxandri in the islands of Zeeland. D'Aville supposed that they took a part of their territory from the Menapi, and that this newly acquired country was the *Campos* north of Brabant and the bishopric of Liege. This conjecture is supposed to be confirmed by the passage of Ammianus Marcellinus (xvii. 8), in which he says that Julian marched against the Franks named Sali, who had dared to fix themselves on Roman ground; and Toxandrian location. The geographical names are best acquainted with the Netherlands fix Toxandri locus at Tesselelo Lo, a small place in the *Campos* to the north of Brabant. Ubert (Gallien, p. 372) gives a different meaning to the word "extera." He remarks that Pliny, describing the north coast of Europe (iv. 14), says: "Tato antem hoc mari ad Scæidian usque fluviim Germanicæ accipitur gentium," and he then enumerates the people as far as the Schede. Afterwards (c. 17) he adds: "A Scæidii indecut," &c.; and a few lines further, a word "inturnus" is opposed to this "extera," from which Ubert concludes that "extera" here means the coast country, a meaning which it has in two other passages of Pliny (ii. 67, iv. 13). After describing the nations which occupy the "extera," or coast, Pliny mentions the peoples in the interior, and in the third place the Germanic peoples on the Rhine. Accordingly Ubert concludes that "we must look for the Toxandri in the neighbourhood of Gent and Bruges." (G.L.)

*TRACA* (Traca, Ptol. iii. 5. § 27), an inland city of European Sarmatia. (T. L. I.)

*TRACHIS* (Trachis, *Herod.*, Thuc., et alii; *Trachis, Strab.*; *Eth. Trachis*). 1. A city of Mysia, in the district called after it Trachinia. It stood in a plain at the foot of Mt. Oeta, a little to the N. or rather W. of Thermopylae, and derived its name from the rocks which surrounded the plain. It commanded the approach to Thermopylae from Thessaly, and was, from its position, of great military importance. (Herod. vii. 176; Strab. ix. p. 428; Steph. B. s. v.) The entrance to the Trachian plain was only half a plethron in breadth, but the surface of the plain was 22,000 plethra, according to Herodotus. The same writer states that the city Trachis was 3 stadia from the river Melas, and that the river Ausonius issued from a greater river in the mountains, to the S. of Trachis. (Herod. vii. 198.) According to Thucydides, Trachis was 40 stadia from Thermopylae and 20 from the sea. (Thuc. iii. 92.) Trachis is mentioned in Homer as one of the cities subject to Achilles (II. ii. 628), and is celebrated in the legends of Hercules as the scene of

**VOL. II.**
I. Generally one of the neighbour"ing Dorian, who suffered much from the predatory incursions of the Aetolian mountaineers, solicited aid from the Spartans, who eagerly availed themselves of this opportunity to plant a strong colony in this commanding situation. They issued an invitation to the other states of Greece to join in the colony; and as many as 10,000 colonists, under three Spartan ephors, built and fortified a new town, to which the name of Heracleia was given, from the great hero, whose name was so closely associated with the surrounding district. (Thuc. iii. 92; Diod. xii. 59.) It was usually called the Trachian Heraclia, to distinguish it from other places of the same name, and by later writers Heraclia in Phthiotis, as this district was subsequently included in the Thessalian Phthiotis. (Ἡράκλεια ἡ ἐν Τραχείᾳ, Xen. Hell. i. 2, § 18; Diod. xii. 77, xv. 57; Περαιάλεωτα οἱ ἐν Τραχείᾳ, Thuc. v. 51; Η ἢ Τραχείῃ καλουμένη πρύταναρ, Strab. i. p. 428; Heraclea Trachin dieta, Plin. iv. 7. s. 14; Π. Θεοδώρας, Ptol. iii. 13. § 46.) The new colonists also built a port with docks near Thermopylae. It was generally expected that this city, under the protection of Sparta, would become a formidable power in Northern Greece, but it was attacked from the beginning by the Thessalians, who regarded its establishment as an invasion of their territory; and the Spartans, who rarely succeeded in the government of dependencies, displayed haughtiness and corruption in its administration. Hence the city rapidly dwindled down; and in n. c. 420 the Heracleots were defeated with great loss by the neighbouring Thessalian tribes, and Xenures, the Lacedaemonian governor, was slain in the battle. Sparta was unable at the time to send assistance to their colony; and in the following year the Boeotians, fearing lest the place should fall into the hands of the Athenians, took possession of it, and dissimulated the Lacedaemonian governor, on the ground of misconduct. (Thuc. v. 51, 52.) The Lacedaemonians, however, regained possession of the place; and in the winter of n. c. 409—408, they experienced here another disaster, 700 of the Heracleots being slain in battle, together with the Lacedaemonian harvest. (Xen. Hell. i. 3, § 18.) But, after the Peloponnesian War, the city again rose into importance, and became the headquarters of the Spartan power in Northern Greece. In n. c. 399 Herippidas, the Lacedaemonian, was sent thither to repress some factional movements in Heraclia; and he not only put to death all the opponents of the Lacedaemonians in the town, but expelled the neighbouring Oeacians and Trachians from their abodes. (Diod. xiv. 38; Polyen. ii. 21.) In n. c. 393 the Thracians, under the command of Lameceus, wrested this important place from the Spartans, killed the Lacedaemonian garrison, and gave it to their own city, the Trachians, and Oeacian inhabitants. (Diod. xiv. 82.) The walls of Heraclia were destroyed by Jason, lest any state should seize this place and prevent him from marching into Greece. (Xen. Hell. vi. 4, § 27.) At a later time Heraclia came into the hands of the Aetolians, and was one of the main sources of their power in Northern Greece. After the defeat of Antiochus at Thermopylae, n. c. 191, Heraclia was besieged by the Roman consul Aecius Galienus, who divided his army into four bodies, and directed his attacks upon four points at once; one body being stationed on the river Asopus, where was the gymnasion; the second near the citadel outside of the walls (extra muros), which was almost more thickly inhabited than the city itself; the third towards the Midue gulf; and the fourth on the river Melas, opposite the temple of Diana. The country around was marshy, and abounded in lofty trees. After a siege of twenty-four days the Romans succeeded in taking the town, and the Aetolians retired to the citadel. On the following day the consul seized a rocky ammitt, equal to the citadel in height, and separated from it only by a chasm so narrow that the two summits were within reach of a missile. Therupon the Aetolians surrendered the citadel. (Liv. xxxvi. 24.) Leake remarks that it seems quite clear from this account of Livy that the city occupied the low ground between the rivers Korennarid (Asopus) and Marra-Néris (Melas), extending from the one to the other, as well as a considerable distance into the plain in a south-eastern direction. There are still some vestiges of the citadel upon a lofty rock above; and upon its perpendicular sides there are many catacombs excavated. "The distance of the citadel above the town justifies the words extra muros, which Livy applies to it, and may explain also the asser tion of Strabo (I. c.), that Heraclia was six stadia distant from the ancient Trachis; for, although the town of Heraclia seems to have occupied the same position as the Trachis of Herodotus, the citadel, which, according to Livy, was better inhabited in the Aetolian War than the city, may very possibly have been the only inhabited part of Heraclia two centuries later." (Leake, Northern Greece, vol. ii. pp. 26—29.)

2. Surrounded PHOCIA (ἡ Φοικία), a small city of Phocis, situated upon the confines of Boeotia, and on the road to Lebadeia. (Strab. i. p. 423; Pans. x. 3. § 2.)

TRACHONITIS (Τραχωνίτης, Luke, iii. 1; Joseph. Ant. xvi. 9, B. J. iii. 3; Plin. v. 18. s. 16; Τραχωνιτης, Joseph. Ant. xiii. 16), according to Josephus, a portion of Palestine which extended in a NE. direction from the neighbourhood of the sea of Galilee in the direction of Damascus, having the Syrian desert and Auranitis on its eastern frontier, Iuranis on the S., and Gamaliota on the W. It was considered as the northern portion of Perea (Περαια, i. e. Περαία τοῦ Ἰουδαίου, Judith, i. 9; Matth. iv. 25.) According to Strabo, it lay between Damascus and the Arabian mountains (xvi. p. 755); and from other authorities we may gather that it adjoined the province of Batanaea (Joseph. B. J. i. 20, § 4), and extended between the Regio Decapolisitana (Plin. v. 15) as far as Sostra (Euseb. Onomast. s. e. Πατανεα.) It derived its name from the rough nature of the country (τραχών, i. e. τράχος καὶ πετρώδες τόπος); and Strabo mentions two τραχώνας (xvi. p. 755, 756), which Burckhardt considers to be the summits of two mountain ranges on the road from Mecca to Damascus, near the village of Al Kassem. (Travels, p. 115.) The inhabitants of Trachonitis are called by Ptolemy, οἱ Τραχωνιταί Αράβαις (v. 19. § 26), and they seemed to have maintained their character for remarkable skill in shooting with the bow and plundering (Joseph. B. J. ii. 4. § 2), for which the rocky nature of the country they inhabited, full as it was of cliffs, and holes and secret fastnesses, was peculiarly well suited (Joseph. Ant. xv. 10. § 14.) Trachonitis belonged originally to the tetarchcy of Philippus, the sea of Herod the
TRACHY.

Great (Joseph. Ant. xvii. 8, § 1, J. J. ii. 6, § 3); but it subsequently formed part of the dominion of Herodes Atticus. (Joseph. Ant. xvii. 6, § 10, B. J. iii. 3, § 5; Philo, Opp. ii. p. 593.)

The whole district has been recently explored and examined with much care and judgment by the Rev. J. L. Porter of Damascus, who has shown that the ancient accounts of this province, properly weighed, coincide with remarkable accuracy with what we know of it now. According to him, it must have been to the NW. of Batanea, and have extended along the styx tract at the base of the Jebel Hauran, as Kermath (now Kumanah) was a city of Trachon (Kuseb. Onomast. s. v. Caneth), while the Targums extend it, though improbably, as far S. as Bosra. Mr. Porter observes that the name is sometimes applied in a more general sense by ancient writers, so as to include the adjoining provinces (as in Luke, iii. 1, where the "Region of Trachonitis" must be understood as embracing Batanea and Aramitis; Joseph. Ant. xvii. 14, § 4) he thinks, too, that the plain on the western side as far as the "Haj road was embraced in Trachonitis, and like any that on the north to the Jebel Khigirah, with a considerable section of the plain on the east, N. of Arulal-Batannah. The Argob of Numb. xxix. 15, 1 Kings, iv. 13, &c., Mr. Porter considers to be the same district as Trachonitis, the latter being the Greek rendering of the Hebrew form. (Porter, Five Years in Damascus, ii. pp. 239—262, 268—272; Robinson, iii. p. 907; Tassegger, iii. p. 279; Winer, Beitr. Rechr. Altert. u. Gesch.)

[TRACHY. (Orchomenos, p. 490, a.)

TRACTARI, a tribe in the Chersoneseus Taurica (Plin. iv. 12, s. 26). [T. H. D.]

TRAEILLIUS. [TRAGILUS]

TRAENS or TRAIS (Träens or Träps, -cpp, -cop, Trionto), a river of Brutthien celebrated for the singular harmony of the Sybarites on its banks by their rivals the men of the Conotones, which led to the destruction of the city of Sybaris, h. c. 510. (Iambi. Vit. Pyth. § 260.) It is singular that the banks of a stream which had been the scene of such a catastrophe should have been selected by the Sybarites who were expelled from the new colony of Thurii shortly after its foundation [THURII] for the site of their settlement. They, however, did not remain long, being expelled and put to the sword by the neighbouring barbarians, whom Diodorus by a remarkable anachronism calls Brutthians, apparently within a few years of their establishment. (Diod. xii. 22.) The name of the river is not found in any of the geographers, but there can be little doubt of its being the one still called the Trionto, which falls into the gulf of Tarentum a few miles E. of Rosano, and gives name also to an adjoining headland, the Capo di Tronto.

[T. H. B.]

TRA gia (Tragia), also called Tragia (Tra gia), Tragia, Tragaeae (Tragae), or Tragae (Tra gia), a small island off the south coast of Samos, near which Pericles, in n. c. 440, defeated the Samians in a naval engagement. (Thucyd. i. 116; Plin. iv. 71, v. 132; Plut. Per. 25; Strab. xiii. p. 655; Steph. B. v. 12; Egerius.) Respecting the Tragaeae Samiae, see HALESON. [L. S.]

T R A G I A or TRAGAE. [NAKOS, p. 406, a.]

TRAGIULUS (Tragoulos; Eth. Tragoulos, Steph. B. v. 12), a town of Macedon, and doubtless the same as the Bijdalo or Djafidao found in Hierocles (p. 639) among the towns of the first or consular Macedonia. In the Tahir there is a place "Trigulo" marked as 10 miles from Philippi. This is apparently a corruption of "Tradio," since numerous coins (one of which is figured below) have been found near Amphipolis with the inscription TRAIG N. Mr. Leake conjectures with much probability that the real name was Tragilos, and that in the local form of the name the Γ may have been omitted, so that the ΤΡΑΙΓΩΝ of the coin may represent the Hellenic ΤΡΑΓΩΝ. (Eckhel, vol. ii. p. 81; Leake, Northern Greece, vol. iii. p. 228.)

TRAGU R I U S. [Caphyae.]

TRAI A CAPITA (Htin. Ant. p. 399), more correctly TREA CAPITA (Geeg. Rev. v. 3), since it lay near the three mouths of the Ibrus, a town of the Catenian, in Hispania Tarraconens, between Dertosa and Terraco. Variously identified with Tivissa and Torre del Aigua. [T. H. D.]

TRA I A N I MUNIMENTUM, a fort or castle built by Trajan on the southern bank of the river Moesus, not far from its junction with the Ibrus. (Amm. Marc. xvii. 1.) The site is uncertain, nor is it known what the Munimentum really was. [L. S.]

TRIAS I ANI M PORTUS [Cavia.]

TR A J ANO POLIS (Traiawvolos), a town in Mydia, in the district occupied by the tribe of the Traumonothyrates, on the frontiers of Phrygia. (Plut. v. 2, §§ 14, 15.) The Cilician city of Selinus also for a time bore the name of Trajanopolis. [SELINUS.]

TR A JANOPOLIS (Traianavlou), an important town in the S. of Thrace, which was probably founded by or in honour of the emperor Trajan, about the time when Pitoopolis was founded, to perpetuate the name of his wife Plotina. Its exact site appears to be somewhat doubtful. Some authorities describe it as situated on the right bank of the Hebrus, near the pass in the range of Mount Rhodope, through which that river flows, and about 40 miles from its mouth. Now this is the site of the modern Orikhora, with which accordingly it is usually identified. It would be difficult, however, to reconcile this with the various distances given in the Itineraries; e.g. Trajanopolis is stated to be 9000: paces from Tempyra, and 29,000 from Cyampsa; whereas the site above mentioned is nearly equidistant from those assigned to Tempyra and Cyampsa, being, however, more distant from the former. But this is only one example out of many showing how extremely imperfect is our knowledge of the geography of Thrace, both ancient and modern. In the map of the Society.
for the Diffusion of Useful Knowledge Trajanopolis is placed on the Egyptian Way at a considerable distance W. of the Hebrus, and at a point which fulfils tolerably well the conditions of distance from the two places above mentioned.

Trajanopolis became the capital of the province of Rhodes, and continued to be a place of importance until the fourth century. It is remarkable, however, that it is not mentioned by Ammianus in his general description of Thrace (xxviii. 4); according to him, the chief cities of Rhodes were Maximumpolis, Maronia, and Aenus. (Prot. iii. 11. § 13.; Hieroc. p. 631; Procop. de Aed. iu. 11: Const. Porph. de Caerim. ii. 54; Cantacuz. i. 38, iii. 67, et alibi; It. Aut. pp. 175, 322, 332, 333; H. Hier. p. 602; Geog. Rav. iv. 6; cf. Manver, vii. p. 224.)

[El.] TRAJECIUM, in North Gallia, is not mentioned in any Roman writing before the Itin. of Antoninus. It was on the Roman road which ran along the Rhine from Lugdunum Batavorum, and the site is Utrecht in the kingdom of the Netherlands, at the bifurcation of the old Rhine and the IJ. The modern name contains the Roman name abbreviated, and the part U seems to be a corruption of the word "Utrecht." But D'Aulnoy observes that the name is written Utrecht as early as 870. [G. L.]

TRAJECIUM in Gallia, placed by the Antonine Itin. on a road which runs from Agrippa (Agrippa) through Excusium and Trajectus to Vesunna (Dorlincum). Trajectus is xxii. from Excusium (Villa Neure), and xviii. from Vesunna, and it marks the passage of the Duranus (Dorlincum) between these two positions at a place called Pontus on the Dorlincum, opposite to which on the other bank of the river is La Litude, mentioned in the Table under the name of Dilolimun. [Dilolimun.] [G. L.]

TRAIUS, &c. [TRAIENS]

TRAILLES or TRALLIS (τραλλίας, τραλλάι), a large and flourishing city of Caria, on the southern slope of mount Messogis, a little to the north of the S-aamander, a small tributary of which, the Eudon, flowed close by the city, while another passed right through it. Its acropolis was situated on a lofty eminence in the north of the city. Trailles was said to have been founded by Argives in conjunction with a body of Thracians, whence its name Trailles was believed to be derived (Strab. xiv. 111. 1. 7; Paus. xvi. 63.; Plut. Ager. 16), for it is said to have previously been called Anthea, Eanthea, Erymena, Charax, Selucia, and Antioscha (Steph. B. s. v. Traillias, Χαώρ; Eytm. M. p. 389; Pinn. v. 29). Others, however, state that it was a Pelasgian colony, and originally bore the name of Larissa (Asgath. ii. 17; Schol. ad Hom. ii. x. 429). It was situated in a most fertile district, at a point where highroads met from the south, east, and west; so that it must have been a place of considerable commerce. (Cic. ad Att. v. 14, ad Fam. iii. 5, ad Quint. Frat. i. 1; Strab. xiv. p. 663.) The inhabitants of Trailles were celebrated for their great wealth, and were generally appointed a-rarchs, that is, presidents of the games celebrated in the district. But the country in which Trailles was situated was much subject to earthquakes; in the reign of Augustus many of its public buildings were greatly damaged by a violent shock; and the emperor gave the inhabitants a handsome sum of money to repair the losses they had sustained. (Strab. xii. p. 579.) Out of gratitude, the Traillans petitioned to be permitted to erect a temple in honour of Tiberius, but without effect, (Tac. Ann. iv. 55.) According to Pliny (xxxiv. 49), king Attalus had a palace at Trailles. A statue of Caesar was set up in the temple of Victoria at Trailles; and during the presence of Caesar in Asia a miracle is said to have happened in the temple, respecting which see Caes. Bell. Civ. iii. 105; Plut. Caes. 47; and Val. Max. i. 6. The city is very often mentioned by ancient writers (Xen. Anab. i. 4. § 8, Hist. Gr. ii. 2. § 19; Polyb. xxi. 27; Liv. xxxvii. 45, xxxviii. 281; Irod. xive. 36, xiv. 75; Juven. iii. 70; Pol. v. 2. § 19; Hieroc. i. 659). During the middle ages the city fell into decay, but was repaired by Andronicus Patiælogus (G. Pachym. p. 320). Extensive ruins of the place still exist above the modern Ghulol Isar, in a position perfectly agreeing with the description of Strabo. (See Arundell, Seven Churches, pp. 58, 63, 293; L concl., Asia Minor, pp. 243, 246; Fellows, Asia Minor, p. 276; Leips. p. 16; Hamilton, Researches, i. p. 533.) As to the coins of Trailles, which are very numerous, see Sestini, p. 89. [L. S.]

COIN OF TRAILLES.

TRAILLES or TRALLIS (Τράλλας), a town in Phrygia, on the west of Apamea, and 15 miles east of Hierapolis, not far from the banks of the Maeander (Hieroc. p. 667; Conm. Costvii. p. 243; Conm. Nicaea. ii. p. 51; Tab. Pont.) The ruins seen by Arundell (Seven Churches, p. 231) near the village of Kuslar are probably those of Trailles. [L. S.]

TRALLIA (Τραλλία : Eth. Τραλλάας, Τραλλίες, Steph. B. s. v.), a district of Iliocia, whose inhabitants, the Trailles, are mentioned several times by Livy (xxvii. 32, xxxi. 35, xxxii. 4).

TRALLICON, a town of Caria, mentioned only by Pline (v. 29), situated on the river Harpaso; but in his time it had already ceased to exist. [L. S.]

TRAMPA. [Τραμπάς]

TRANSCELLINUS MONS, a mountain in Mauretania, between Caesarea and the river Chalaph. (Annm. Marc. xxix. 5. § 20.) [T. H. D.]

TRANSUCTA (Τρανσοικτοτα), a region, as described by Strabo (ii. 140) called Ισάκλας, and set down between Bebon and Gades, whether the Romans transplanted the inhabitants of Zela, in Mauretania Tingitana. According to Ukert (ii. p. 343) it is also the Tingentera of Mela (ii. 6), who informs us that he was born there; though it is not easy to see how it could have had so many names. But the ground for the conjecture is that Tingentera, according to Mela, was inhabited by Phoenicians, who had been transported thither, which in some respects resembles Strabo's account of Julia Isca. It is sought at the modern Turifi, or in its neighbourhood. For coins see Flore, Med. ii. p. 596; Eckhel, Doctr. Num. i. 1. p. 30; Mionnet, i.
TRANSMARICA.

p. 26, and Suppt. i. pp. 19, 45; Sestini, p. 90; Flocer, Esp. Scriptor. x. p. 50; Mem. de l'Acad. des Inscr. xxx p. 103.) [T. H. D.]

TRANSMARICA (Triumph., Ptol. iii. 10. § 11; Trausiius und Trausiaium, Procop. de Aed. iv. 7. p. 292; Starnarica, Geogr. Rav. iv. 7), a strong fortress of Lower Moesia, opposite to the spot where the Marisci flows into the Danube. It was the head-quarters of two cohorts of the Legio xi. Claudia, and also of some light-armed troops. (Hain. Ant. p. 223; Not. Imp.; Tab. Peut.) Now Turtukai, Turtukari, or Tokerkam. [T. H. D.]

TRANSOMTA'NI (Trausomtano, Ptol. iii. 5. § 21), a name of a tribe in Independent Sarmatia dwelling between the sources of the Borysthenes and the Punician mountains. [T. H. D.]

TRAPEZOPOLIS (Triausopolis or Triausopol- 

| sastos: Eth. Trapezopolis), a town situated, according to Ptolemy (ii. 2, § 18), in Caria, but according to Socrates (Hist. Eclecs. vii. 36) and Hierocles (p. 665), in Phrygia. The former is the more correct statement, for the town stood on the southern slope of Mount Cadmus, to the south-east of Antiochia, and, according to the Notitia Imperii, afterwards belonged to the province of Parthia. It is possible that the ruins which Arundel (Discoveries, ii. p. 147) found at Kestil-pah-boutuk may be those of Trapezopolis. [L. S.]

TRAPEZUS (Trauoi: Eth. Trapezutai: now Trapezous or Trichizoid). an important city on the coast of Pontus, on the slope of a hill, 60 stadia to the east of Hermonassa, in the territory of the Maeronae (Anon. Peripl. P. E. p. 13), was a colony founded by the Sinopians, who formed many establishments on this coast. (Xenoph. Anab. iv. 8, § 22; Arrian, Peripl. P. E. pp. 1, 3, 6; Sclav. p. 533.) It derived its name probably from its form, being situated on an elevated platform, as it were a table above the sea; though the town of Trapezus in Arcadia pretended to be the mother-city of Trapezus in Pontus (Paus. viii. 27. § 4). Trapezus was already a flourishing town when Xenophon arrived there on his memorable retreat; and he and his men were most hospitably treated by the Trapezuntians. (Xen. Anab. v. 5. § 10.) At that time the Colchians were still in possession of the territory, but it afterwards was occupied by the Maeronae. The real greatness of Trapezus, however, had to come afterwards, under the domination of the Romans. Pliny (vi. 4) calls it a free city, a distinction which it had probably obtained from Pompey during his war against Mithridates. In the reign of Hadrian, when Arrian visited it, it was the most important city on the south coast of the Euxine, and Trajan had before made it the capital of Pontus Cappadocicus, and provided it with a larger and better harbour. (Arrian, Peripl. P. E. p. 17; comp. Tac. Ann. xiii. 39, Hist. iii. 47; Pompeius, Mela, i. 19; Strab. vii. pp. 309, 320, xi. p. 499, xii. p. 548; Steph. B. e. r.) Henceforth it was a strongly fortified commercial town; and although in the reign of Gallienus it was sacked and burnt by the Goths (Zosim. i. 33; Eustath. ad Dion. Per. 687), it continued to be in such excellent condition, that in the reign of Justinian it required but few repairs. (Procop. de Aed. iii. 7.) From the Notitia Imperii (c. 27) we learn that Trapezus was the station of the Persian branch of the and its staff. Some centuries later a branch of the imperial house of the Commene declared themselves independent of the Greek Empire, and made Trapezus the seat of their principality. This small principality maintained its independence even for some time after the fall of Constantinople; but being too weak to resist the overwhelming pressure of the Turks, it was obliged, in A.D. 1460, to submit to Mohammed II., and has ever since that time been a Turkish town. (Chalcond. ix. p. 203, foll.; Duc. 43; comp. Gibbon, Decline, c. xlvii. foll.) The port of Trapezus, called Daphnus, was formed by the acropolis, which was built on a rock running out into the sea. (Anon. Peripl. P. E. p. 13.) The city of Trapezus is still one of the most flourishing commercial cities of Asia Minor, but it contains no ancient remains of any interest, as most of them belong to the period of the Lower Empire. (Tourn. Trave. Voy. au Lecant, iii. letter 17, p. 79, foll.; Fontanier, Voyages dans l'Orient, p. 17—23; Hamilton's Researches, i. p. 240.) The coins of Trapezus all belong to the imperial period, and extend from the reign of Trajan to that of Philip. (Ekkel. i. 2, p. 358; Sestini, p. 60.) [L. S.]

TRAPEZUS (Trausos, -ovs, -ovtov: Eth. Tra- 

| zoctouv: now Trausos or Trichizoid). a town of Arcadia in the district Parrhassa, a little to the left of the river Alpheus, is said to have derived its name from its founder Trapezus, the son of Lycon, or from trapeza (trapeza), "a table," because Zeus here overturned the table on which Lycon offered him human food. (Paus. viii. 3. §§ 23; Apollod. iii. 8. § 1.) It was the royal residence of Hippothus, who transferred the seat of government from Tegea to Trapezus. On the foundation of Megalopolis, in n. c. 371, the inhabitants of Trapezus refused to move to the new city; and having thus incurred the anger of the other Arcadians, they quitted Peloponnese, and took refuge in Trapezus on the Pontus Euxinens, where they were received as a kindred people. The statues of some of their gods were removed to Megalopolis, where they were seen by Pausanias. Trapezus stood above the modern Morra. (Paus. viii. 5. § 4, 27; §§ 4—6, viii. 29. § 1, 31, § 5; Herod. vi 127; Steph. B. e. r.) Leake, Morea, vol. ii. p. 292; Ross, Reisen im Peloponnes, vol. i. p. 90.)

TRAPEZUS MONS. [TAURICA CHERSONENSIUM.]

TRA'RIUM (Tpaeioi, a town of Etruria, mentioned by Strabo in conjunction with Perperena (xxii. 607.) Textes (ad Lycochr. 1141, 1159) mentions a mountain named Taron (Tpaeioi) in the Traud. TRASIMENUS LACUS, an ancient lake in the Traus or Trausoea or Trausoea, h) Trausoea (Lat. Pol. Lago di Perugia), one of the most extensive and important of the lakes of Etruria, situated between Cortona and Perugia. It is the largest of all the lakes of Etruria, being about 10 miles in length by 8 in breadth; and differs from all the other considerable lakes of that country in not being of volcanic origin. It is merely formed in a depressed basin, surrounded on all sides by hills of moderate elevation, and having no natural outlet on the N. side of the lake, which extends fromero to Perugia, are considerably more elevated than those that form the other sides of the basin, but even these scarcely rise to the dignity of mountains. The lake itself is of small depth, nowhere exceeding 30 feet, and its banks are almost everywhere low, flat, and covered with reeds. No con-
siderable town was situated on its shores: Perusia, from which it derives its modern name of the Lago di Perugia, stands on a lofty hill about 10 miles to the E. of it; Clusium is situated about 9 miles to the SW., and Cortona between 6 and 7 to the NW. The highroad from Arretium to Perusia followed the northern shore of the lake for a considerable distance.

The lake Trasimenum derives its chief celebrity from the great victory obtained upon its shores by Hannibal over the Roman consul, C. Flaminius, u. c. 217; one of the greatest feats of arms in history. The lake is situated on the southern slope of the Apennines, and the object was to draw him into a general battle, moved along the upper valley of the Arno, and passing within a short distance of the consul's camp, advanced along the road towards Rome (i. e. by Perusia), laying waste the country as he advanced. Flaminius on this hastily broke up his camp, and followed the Carthaginian army, Hannibal had already passed the city of Cortona on his left, and was advancing along the N. shore of the lake, which lay on his right hand, when, learning that Flaminius was following him, he determined to halt and await his attack, taking advantage of the strong position which offered itself to him. (Pol. iii. 82; Liv. xxi. 4.) The hills which extend from Cortona to the lake, called by Livy the "montes Cortonenses," and now known as the Monte Guadandro, descend completely to the bank of the lake, or at least to the marshes that border it, at a point near the NW. angle of the lake, now marked by a village and a round tower called Borghetto. This spur of the hills with his army at Albe, lay on the northern side of the lake from the plains below Cortona, and it is not until after surmounting it that the traveller by the modern road comes in sight of the lake, as well as of the small plain or valley, shut in between its N. shore and the Guadandro, which was the actual scene of the catastrophe. Arrived at the highest point of the road, the traveller has a partial view of the fatal plain, which opens fully upon him as he descends the Guadandro. He soon finds himself in a vale, enclosed to the left, and in front, and behind him by the Guadandro hills, bending round in a segment larger than a semicircle, and running down at each end to the lake, which oblique to the right and forms the chord of this mountain arc. The position cannot be guessed at from the plains of Cortona, nor appears to be so completely enclosed, unless to one who is fairly within the hills. It then indeed appears a place made as it were on purpose for a snare, "locus insidias natus." (Liv. xxi. 4.) Borghetto is then found to stand in a narrow marshy pass close to the hill and to the lake, whilst there is no other outlet at the opposite turn of the mountains than through the little town of Passignano, which is pushed into the water by the foot of a high rocky acclivity. There is a woody eminence branching down from the mountains into the upper end of the plain nearer to the site of Passignano, and on this stands a village called Torre. (more properly Tuoro). (Hobhouse, Notes and Illustrations to Childs Harold, cantos iv. st. 63.)

From this description of the localities by an eye-witness, which agrees almost exactly with that given by Livy (xxii. 4), the details of the battle are rendered clearly. Hannibal occupied the hill last-mentioned with the main body of his troops, his heavy-armed African and Spanish infantry, while he sent round his light-armed troops to occupy the slopes of Monte Guadandro on his right, so as to threaten the left flank of the advancing Roman army, while he posted his cavalry and the Gaulish troops on the hills on the left between Borghetto and the present road. Flaminius advanced the next morning almost before daylight, while a thick fog rising from the lake still further concealed the position of the enemy. He therefore advanced through the pass, in ignorance of the bodies of troops that hung upon both his flanks, and, seeing only the array in front on the hill of Tuoro, began to draw up his forces for battle in the plain in front of them. But before he was able to commence the engagement, he found himself suddenly attacked on all sides at once: the surprise was complete, and the battle quickly became a mere promiscuous massacre. Flaminius himself fell early in the day, and numbers of the Roman troops were driven into the lake, and either perished in its waters or were put to the sword by the enemy's cavalry. A body of about 5000 men having forced their way through the lake, occupied a hill on which there stood an Etruscan village, but finding themselves wholly isolated, surrendered the next day to Maharbal. Sixteen thousand Roman troops perished in this disastrous battle: the site of the chief slaughter is still marked by a little rivulet which traverses the plain, and is known at the present day by the name of the Sangiaceto. (Hobhouse, l.c.) The details of the battle are given by Polybinus (iin. 83, 84) and Livy (xxii. 4–6). It is remarkable that in this instance the localities are much more clearly and accurately described by Livy than by Polybinus: the account given by the latter author is not incompatible with the existing local details, but would not be easily understood, unless we were able to correct it by the certainty that the battle took place on this particular spot. The narratives of Appian and Zonaras add nothing to our knowledge of the battle. (Appian, Anab. 9, 10; Zonar. viii. 25.) Numerous allusions to and notices of the memorable slaughter at the lake of Trasimene are found in the later Roman writers, but they have preserved no additional circumstances of interest. The well-known story related by Livy, as well as by Pliny and later writers, that the fury of the combatants rendered them unconscious of the shock of an earthquake, which occurred during the battle, is easily understood without any prodigy, such shocks being frequently very local and irregular phenomena. (Flin. ii. 84. s. 86. xv. 18. s. 20; Cic. de N. D. ii. 3.

* The name of Orsaja, a village on the road from Cortona to the lake, has been thought to be also connected with the slaughter of the battle, but this is very improbable. Orsaja is several miles distant from the lake, and on the other side of the hills. (Hobhouse, l. c.) It is probable moreover that the modern name is only a corruption of Orsaja or Orsorua. (Niebuhr, Lecturae, vol. ii. p. 103.)
TRAUSI.

de Div. ii. 8; Eutrop. iii. 9; Flor. ii. 6 § 13; Oros. iv. 15; Val. Max. i. 6 § 6; Sil. Ital. i. 49, v. 1, &c.; Ovid, Fast. vii. 770; Strab. v. p. 226.)

The lake is now commonly known as the Lago di Pergina, though frequently called on maps and in guide-books the Lago Trastisino. [E. H. B.]

TRAUSI (Tryaosi, Herod. v. 3, 4; Trausi, Liv. xxxvi. 41), a Thracian people, who appear in later times at least, to have occupied the NE. of Mount Rhodope, to the W. of the Hebrus, and about Tempyra. Herodotus tells us that the Thrausis entertained peculiar notions respecting human life, which were manifested in appropriate customs. When a child was born, his kindred, sitting around him, bewailed his lot in having to encounter the miseries of mortal existence; whereas when any one died, they buried him with mirth and rejoicing, declaring him to have been freed from great evils, and to be now in perfect bliss.*

As to the Thrausi spoken of by Livy, see TEMPS.

Suidas and Hesychius (s. v.) mention a Scythian tribe called the Trausi, who, according to Steph. B. (s. v.), were the same people as the Agathysri. The last-named author speaks of a Celtic race also, bearing this appellation. On this slight foundation the strange theory has been built that the Thracian Trausi were the original stock of the Celts; and by way of supporting this notion, its propounders arbitrarily read Tryaowi instead of Pyraow in Strabo, i. p. 187, where Strabo expressly says that he was unable to state what was the original abode of the Trausi: had he been writing about the Thracian Trausi we may safely assume that to such ignorance would have been acknowledged. (Cf. Ukert, ii. 2, § 230)

TRAUS (Tryaosi, Herod. vii. 109), a small river in the S. of Thrace, which falls into the Axios Berois, a shallow estuary penetrating far into the land, NE. of Abdera. The Traurus is the principal outlet for the drainage of that part of southern Thrace which is included between the Nestus and the Hebrus.

TREBA or TREBIA. 1. (Eth. Trebans, adia: Trevi), a municipal town of Umbria, situated at the western foot of the Apennines, between Faluginium and the sources of the Clitumnus, about 4 miles from the latter. It is mentioned by Pliny among the municipal cities of Umbria, and its name is found in an inscription among the "XV Populi Umbrians" in both these authorities the name of the people is written Trebates. The Jerusalem Itinerary, which places it on the Via Flaminia, 4 miles from Sacaria (at the sources of the Clitumnus) and 5 from Faluginium, writes the name Trevis, thus approximating closely to the modern name of Trevi. The modern town is still a considerable place standing on a hill which rises abruptly from the valley of the Clitumnus. (Plin. iii. 14 s. 19; Itin. Hier. p. 613; Orell. Inscr. 98).

2. (Troya, Ptol.; Eth. Trebanss: Trevi), a city of Latium, in the upper valley of the Anio, about 5 miles from the sources of that river and 10 above Subiaco. It is mentioned both by Pliny and Frontinus, as well as by Frontinus, who calls it Treba Augustus (Plin. iii. 5 s. 9; Ptol. iii. 1 § 62; Front-

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*Mela has followed Herodotus very closely in the following passage (ii. 2): "Luceotum apud quodam puerperiam, natique def literacy: fuerat contra festa sunt, et veluti sacra, canta husque celebrantur."
to the W.; where the town of Castellum was betrayed into his hands. Meanwhile Sempronius, who was newly arrived, after a short interval of repose, was eager for a general engagement, and his confidence was increased by a partial success in a combat of cavalry, in the plain between the Trebia and the Padus (ib. 69.) Hannibal, who on his side was equally desirous of a battle, took advantage of this disposition of Sempronius, and succeeded in drawing him out of his camp, where he could not venture to attack him, into the plain below, which was favourable to the operations of the Carthaginian cavalry and elephants. For this purpose he sent forward a body of Numidian horse, who crossed the Trebia and approached the Roman camp, but, as soon as a body of Roman cavalry and light-armed troops were sent out against them, retreated skirmishing until they had crossed the river. Sempronius followed with his whole army, and crossed the Trebia, not without difficulty, for the river was swollen with late rains, and was only just fordable for the infantry. His troops suffered severely from cold and wet, and when the two armies met in order of battle, early began to feel themselves inferior to the enemy: but the victory was decided by a body of 1000 foot and 1000 horse, under the command of Mago, the brother of Hannibal, which had been placed by that general in ambuscade, in the hollow bed of a stream which crossed the field of battle, and by a sudden onset on the rear of the Roman army, threw it into complete confusion. A body of about 10,000 Roman infantry succeeded in forcing their way through the centre of the enemy's line, but finding themselves isolated, and their retreat to their camp quite cut off, they directed their march at once towards Placentia, and succeeded in reaching that city in safety. The other troops were thrown back in confusion upon the Trebia, and suffered very heavy loss in passing that river; but those who succeeded in crossing it, fell back upon the body already mentioned and made good their retreat with them to Placentia. Thither also Scipio on the following day repaired with that part of the Roman forces which had not been engaged in the battle. (Pol. iii. 70—74.)

From the view above given of the battle and the operations that preceded it, which coincides with that of General Vaudoncourt (Campagnes d'Arnimed en Italie, vol. i. pp. 99—120), it seems certain that the battle was fought on the left bank of the Trebia, in the plain, but a short distance from the foot of the hills; while the Roman camp was on the hills, and on the right bank of the Trebia. It is certain that this view affords much the most intelligible explanation of the operations of the armies, and there is nothing in the narrative of Polybius (which has been exclusively followed in the above account) inconsistent with it, though it must be admitted that some difficulties remain unexplained. Livy's narrative on the contrary is confused, and though based for the most part on that of Polybius, seems to be mixed up with that of other writers. (Liv. xxii. 52—56.) From his account of the retreat of the Roman army and of Scipio to Placentia after the battle, it seems certain that he considered the Roman camp to be situated on the left bank of the river, so that Scipio must necessarily cross it in order to arrive at Placentia, and therefore he must have conceived the battle as fought on the right bank; and this view has been adopted by many modern writers, including Niebuhr and Arnold; but the difficulties in its way greatly exceed those which arise on the contrary hypothesis. Niebuhr indeed summarily disposes of some of these, by maintaining, in opposition to the distinct statements of Polybius, that Hannibal had crossed the Padus below Placentia, and that Sempronius joined Scipio from Gonna and not from Ariminum. Such arbitrary assumptions as these are worthless in discussing a question, the decision of which must rest on the evidence, on the authority of Polybius. (Niebuhr's Lectures on Roman History, vol. ii. pp. 94—96; Arnold, Hist. of Rome, vol. iii. pp. 94—101.) Cramer adopts the views of General Vaudoncourt. (Anct. Italy, vol. i. p. 82.)

The battle on the Trebia is alluded to by Lucan, and described by Silvius Italicus: it is noticed also by all the epitomisers of Roman history; but none of these writers add anything to our knowledge of the details. (Lucan, ii. 46; Sil. Ital. iv. 238—244; Nep. Hanno. 4; Rem. 499; Oros. iv. 14; Flor. ii. 6, § 12.)

TREBULA (Trebiolus, Eth. Trebalanus; Trebula, a city of Campania, situated in the district N. of the Vultures, in the mountain tract which extends from near Cosa (Calatia) to the Via Latina. Pliny terms the citizens "Trebalani cognomine Balienienses," probably to distinguish them from those of the two cities of the same name among the Sabines (Plin. iii. 5. s. 9), but the Campanian seems to have been the preferable of the two, and is termed simply Trebula by statistics, as well as by Livy. The first mention of the name occurs in n. c. 303, when we are told that the Trebalani received the Roman franchise at the same time with the Arpinates. (Liv. x. 1.) There seems no doubt that the Campanian city is here meant; and this is quite certain in regard to the next notice in Livy, where he tells us that the three cities of Compulteria, Trebula, and Saticula, which had revolted to Hannibal, were recovered by Fabius in b. c. 215. (Id. xxii. 39.) The "Trebula magister" is mentioned also by Cicero among the fertile districts of Campania, which Ennius proposed to distribute among the poorer Roman citizens (Cis. de Leg. Agr. ii. 25); and we learn from Pliny that it was noted for its wines, which had rapidly risen in estimation in his day. (Plin. xiv. 6. s. 8.) The Liber Columbarum also mentions Trebula among the municipal towns of Campania. It appears to have received a fresh body of settlers under Augustus, but was only a village in the Early Imperial period (Cod. Col. p. 238; Plin. iii. 5. s. 9; Prov. iii. 1. § 88.) The site of Trebula, which was erroneously fixed by conermers and some local writers to the S. of the Vultures, appears to be correctly identified by local antiquarians with a place called Trequila or Treghina, at the foot of the Pizzo S. Salvatore, about 6 miles N. of the Vultures and 8 NE. of Capua. There are said to be considerable ancient remains upon the spot, which together with the resemblance of name would probably give a clue to the position of the ancient city. (Romanci, vol. iii. pp. 575, 576; Trutta, Antichità Allilune. Diss. xxiii; Abeken, Mitt. Italien, p. 99.)

TREBULA (Trebiolus, Eth. Trebalanus) was the name of two cities or towns of the Sabines, apparently at no great distance from one another, which were called for the sake of distinction Trebula Mutusca and Trebula Sulfiana.

1. TREBULA MUTUSCA, called by Virgil simply Mutusca, while the full name is preserved to us by Pliny, the only author who mentions both places ("Trebalani qui cognominabantur Mutuscae, et qui
TREIA. Suffenas," Flin. vii. 12, a. 17). Its site is clearly fixed at Monte Leone, sometimes called Monte Leone della Sabina, a village about 2 miles to the right of the Via Salaria, between Osteria Nuova and Poggio S. Lorenzo. Here there are considerable ruins, including those of a theatre, of thermae or baths, and portions of the ancient pavement. Several inscriptions have also been found here, some of which have the name of the people, "Plebs Trebulana," "Trebalvanii Mutucanii," and "Trebalvanii Mut.," so that no doubt can remain of their attribution. (Chauzy, Maison d'Hercule, vol. ii. pp. 92—96; Orell. Inscr. 923, 3442, 3963.) As this seems to have been much the most considerable place of the two, it is probably that meant by Strabo, who mentions Trebula without any distinctive adjunct but in conjunction with Eretum (Strab. v. p. 228). The Liber Columarianus also mentions a "Tribule, municipium" (p. 258) which is probably the same place. Martial also alludes to Trebula as situated among cold and damp mountain valleys (v. 72), but it is not certain which of the two places he here refers to. Virgil speaks of Mutusca as abounding in olives ("cliviteraque Mutuscanus," Aen. viii. 711), which is still the case with the neighbourhood of Monte Leone, and a village near it bears in consequence the name of Olivetum.

2. TREBULA SUFFENAS, the name of which is known only from Pliny, is of very uncertain site. Chauzy would place it at Rocca Spinabelli, in the valley of the Taverno, but this is mere conjecture. Guattani on the other hand fixes it on a hill named Stroncone, between Rieti and Terni, where there are said to be distinct traces of an ancient town. (Chauzy, l.c.; Guattani Mom. della Sabina, vol. i. p. 190.) It is probable that the Tribula (Tribuia) of Dionysius, mentioned by him among the towns assigned by Varro to the Aborigines (Dionys. l. 14) may be the same with the Trebula Suffenas of Pliny. In this case we know that it could not be far from Rente. [E. H. B.]

TREIA (Eth. Treiensis; Ru. near Treja), a municipal town of Etruria, situated on the left bank of the river Potentia, about 9 miles below Septempeda (S. Severino) and 5 above Rieti. Pliny is the only geographer that mentions it; but it is probable that the Tavaria of Potenly is only a corruption of its name. (Plin. iii. 13. 8; Ibid. iii. 1. § 52.) The Treienses are enumerated by Pliny among the municipal communities of Etruria, and the municipal rank of the town is further attested by several inscriptions. (Orell. Inscr. 516, 3899.) It seems indeed to have been a considerable place. The History of Antoninus places it on the branch of the Via Flaminia which led direct to Ancena: it was 9 miles from Septempeda and 18 from Ausium. (Itin. Ant. p. 312.) Cluverius says that he could find no trace either of the place or the name; but the ruins were pointed out by Holsteinus as still existing on the left bank of the Potenza, 93, at the foot of the hill occupied by the village of Monteclisio. The latter place has since adopted the ancient name of Treja, and having been augmented by the population of several neighbouring villages, is now become a considerable town. (Cluver. Ital. p. 738; Holsten. Not. ad Clus. p. 136.) [T. H. B.]

TREMERUS INS. [DIOMEDEAE INSULAE.]

TREMITHUS (Tremitiobos, Steph. B. s. v.; Tremitios, Ptol. v. 14. § 6; Tripitaca, Constant. de Them. l. 15. p. 99, ed. Boer; Tremithus, Hieroc. p. 707; Eth. Tremithos, Tremithaion), a town in the interior of Cyprus, was the seat of a bishopric and a place of some importance in the Byzantine times. According to the Pewtinger Table it was 18 miles from Salamis, 24 from Famagusta, and 24 from Tamassus. Stephanus B. calls it a village of Cyprus, and derives its name from the turpentine trees (ρηπιθένων) which grew in its neighbourhood. (Engel, Kypros, vol. i. p. 148.)

TREMULA, a town in Mauretania Tingitana. (Itin. Ant. p. 24.) Variously identified with Ezaulchen and Sce el Campa. [T. H. B.]

TREMONTIUM or THIPUNTIUM, a place on the Appian Way near the entrance of the Pontine Marshes, 4 miles nearer Rome than Forum Appii. It is not mentioned as a station in the Itineraries, but we learn from an inscription of the time of Trajan that it was from thence the part of the road which was restored by that emperor began. This important work, as we are informed by another inscription, was continued for twenty miles, a circumstance that explains the origin of the name of DECENNOTIUM, which occurs at a later period in connection with the Pontine Marshes. Ptolemy calls the Decennovium a river; but it is evident that it was in reality an artificial cut or canal, such as must always have accompanied the highroad through these marshes, and as we know already existed in the days of Heracle from Forum Appii. The importance of this work will account for the circumstance that we find the Pontine Marshes themselves called by Cassiodorus "Decenniariis Patales." (Cassiod. Var. ii. 32, 33; Procop. R. G. i. II.) The site of the Tremontium is clearly marked at a distance of 39 miles from Rome, by the name of Torre di Tremonti, together with the remains of the 3 ancient bridges, from which it derives its name (Chauzy, Maison d'Hercule, vol. iii. pp. 387—392; D'Anville, Analyse de l'Italie, pp. 184—187.)

The inscriptions above cited are given by Sir R. Hoare, Clas. Tour, vol. i. pp. 97, 98; and by the Aloc Chauzy (l. c.). The name of Decennavi- tor, found in Strabo (v. p. 237) among the cities on the left of the Appian Way, can hardly be other than a corruption of Tremonti, but it is wholly out of place in that passage, and is supposed by Kramer to be an interpolation. [E. H. B.]

TRESES (Tripes), a people repeatedly mentioned by Strabo, generally as a tribe of, or at least as closely connected with, the Cimmerii, but in a few passages as Thracians. They are not named by Himer or Herodetus. Strabo was evidently undecided whether to regard them as a distinct race, or as identical with the Cimmerii, in whose company they several times made destructive inroads into Asia Minor. "The Cimmerii, whom they name Treces also, or some tribe of them, often overran the southern shores of the Euxine and the adjoining countries, sometimes throwing themselves upon the Paphlagonians, at other times upon the Phrygians, at the time when they say Mithradates from drinking bull's blood. And Lygdamis led his army as far as Lydia and Ionia, and took Sardes, but perished in Cilicia. And the Cimmerii and Treces often made such expeditions. But they say that the Treces and Cobus [their leader] were at last driven out [of Asia] by Madyes, the king of the Scythians." [Strab. i. p. 61.] * Callathines states —

* The reading in the text is with Μάδοις δότω τοῦ τῶν Κυμαίων Βασιλέως, but as just before we find Μάδοις τοῦ Σκότους, we can have no hesita-
that Sardes was taken several times; first by the Cimmerian; then by the Treres and Lyceans, as Callinus also shows; lastly in the time of Cyrus and Croesus." (Id. xiii. p. 627). "In olden times, it befel the Magnets [the people of Magnesia on the Maeander] to be utterly destroyed by the Treres, a Cimmerian tribe." (Id. xiv. p. 647; see also xi. p. 511, xii. p. 573; Clemmehi, Vol. I. p. 623, seq.; Müller, Hist. Lit.Asia, Greece, pp. 108, 109; and cf. Herod. i. 6, 15, 16, 103.)

Various attempts have been made to fix the dates of these events; but the means of doing so appear to be wanting, and hence scholars have arrived at very different conclusions on the subject. Strabo infers from some expressions of Callinus that the destruction of Sardes preceded that of Magnesia, which latter occurred, he considers, after the time of that poet, and during the age of Archilochus, whom alludes to it.

Tucydides (ii. 96) states that the kingdom of Sitalkes was bounded on the side next to the Triballi by the Treres and Titalai, who dwelt on the northern slope of Mount Scoumbus (Scomius), and extended towards the W. as far as the river Ossius (Oseus). Whether this relative clause applies to the Treres as well as to the Titalai is doubtful; but the collocation of the words seems to confine it to the latter.

Strabo (i. p. 59) speaks of the Treres as dwelling with the Thracians; and says that the Treres, who were Thracians, possessed a part of the Troad after the time of Priam (xii. p. 556).

Pliny does not mention the Treres as a Thracian people; but in the description of Macedonia (iv. 10. s. 17), says that they, with the Dardani and Pieres, dwell on its borders; it is not clear, however, which borders are meant. (Cf. Theopom. Frag. 313, where they are called Τρετος; and Steph. B. p. 664, where also a district of Thrace inhabited by them is named Τρετος.)

It is possible that these Thracian Treres were the descendants of a body of the Cimmerian Treres, left N. of the Haemus when the main body advanced to Asia Minor; for there can be little doubt that Niebuhr's view respecting the course of their inroads is correct. "The general opinion, which is presupposed in Herodotus also, is that the Cimmerians invaded Asia Minor from the E., along the coasts of the Euxine. But it would seem that, on the contrary, they came through Thrace, for they make their first appearance in Ionia and Lydia. The former road is almost entirely impassable for a nomadic people, as the Caucasus extends to the very shores of the Euxine." (Lect. Aec. Hist. i. p. 32, note.)

In confirmation of the conjecture above made, we may refer to the parallel case mentioned by Caesar (B. G. ii. 29), that the Adaeatae, a Belgian tribe, were the descendants of the 6000 men whom the Cimbri and Teutoni, on their march towards Italy, left behind them W. of the Elbe, to guard that part of their property which they were unable to take with them any farther. [J. R.]

TREBUR (Τρετός, Strab. iv. 626), a river of Latium, and one of the principal tributaries of the Liris (Garigliiano), into which it discharges its waters close to the ruins of Fabrateria. (Strab. v. p. 237.)

Its name is mentioned only by Strabo, but there is no doubt of its identification; it is still called the

Trotum in the lower part of its course, near its junction with the Garigliano, but more commonly known as the Sacco. It has its sources in the elevated plain which separates the mountains about Praeneste from the Velscian group; and the broad valley through which it flows for about 40 miles before it joins the Garigliano must always have formed a remarkable feature in this part of Italy. Through its extent it separates the main or central ranges of the Apennines from the outlying mass of the Monti Lepini or Velscian mountains, and hence it must, from an early period, have constituted one of the natural lines of communication between the plains of Latium proper (the modern Campagna di Roma) and those of Campania. After the whole district had fallen under the power of Rome it was the line followed by the great highway called the Via Latina (Ant. Lat. i. 12; E. H. 383).

TRES ARBORES, the Three Trees, was a Mutation or relay for horses mentioned in the Jerusalem Itin., between Vassatae and Elusa (Eusebius). The site is unknown. [G. L.]

TRES TABERNAE, was the name of a station on the Via Appia, between Arcia and Forum Appii, which is noticed not only in the Itineraries (Itin. Ant. p. 107; Tob. Peut.); but by Cicero and in the Acts of the Apostles. From the former we learn that a branch road from Antium joined the Appian Way at this point (Cic. ad Att. ii. 12); while in the latter it is mentioned as the place where many of the disciples met St. Paul on his journey to Rome. (Acts, xxviii. 15.) It was probably therefore a village or place of some importance from the traffic on the Appian Way. Its position would appear to be clearly determined by the Antonine Itinerary, which gives 17 miles from Arcia to Tres Tabernae, and 10 from thence to Forum Appii: and it is a strong confirmation of the accuracy of these data, that the distance thus obtained from Forum Appii to Rome corresponds exactly with the true distance of that place; marked by ruins and ancient milestones. It is therefore wholly unnecessary to change the distances in the Itinerary, as proposed by D'Anville and Chaupy, and we may safely fix Tres Tabernae at a spot about 3 miles from the modern Ceterna, on the road to Terracina, and very near the commencement of the Pontine Marshes. The Abbé Chaupy himself points out the existence of a track which remains to this day, which he supposes to be that of the station Ad Sponsas mentioned only in the Jerusalem Itinerary. It is far more likely that they are those of Tres Tabernae; if indeed the two stations be not identical, which is very probable. This situation would also certainly accord better than that proposed by Chaupy with the mention of Tres Tabernae in Cicero, who there joined the Appian Way on his road from Antium to his father's villa, not to Rome. (Cic. ad Att. ii. 12, 13, 14; Appian, Mapp. Herc., vol. i. p. 250; D'Anville, Analyse de l'Italie, p. 195; Westphal, Rom. Kaiserzeit, p. 69.) [E. H. B.]

TRES TABERNAE, in Gaul. [TABERNAE.]

TRETA (Τρήτα, Strab. xiv. p. 683), in Cyprus, called Τρήτων in the Stadiasmus Maris Magni (p. 283, ed. Hoffmann), where it is placed 50 stadia from Palaephasus or Old Pafusus, was apparently a promontory in the SW. of the island, and probably the same as the one called Ψυκρίων by Ptolemy (v. 14. § 5).

TRETEM (Τρήτων Σκεπασμός, Pol. iv. 3, § 3), a
TRETUM PROM. 

promontory of Numidia at the W. point of the Sinus Ghismites. (Strab. xvii. p. 829, 832.) It probably derived its name from the numerous caves in the cliffs, which are still the landmarks of the piratical tribes of this coast. Now Sidiha Ros. [T. H. D.]

TRETUM PROM. (Tyrpúr, Stat. Arm., § 277), the NW. promontory of Crete now called Grabia, the Conyves of Ptolemy. [E. B. J.]

TRETUS. (Argos, p. 201, b.)

TREVA (Topoidea), a town of the Saxones in north-western Germany (Polk. ii. 11. § 27), which must have been situated somewhere on the Trave, but as no further details are known, it is impossible to fix its site with any degree of certainty. [L. S.]

TREVENTUM or TEREVENTUM (Ebd. Treventinæ, Plin., but inscriptions have Trevorintins and Tereventiæ: Tivento), a town of Samnium, in the country of the Pentri, situated on the right bank of the Trunis (Trigno), not far from the frontiers of the Fructi. Its name is not noticed in history, but Pliny mentions it among the municipal towns of Samnium in his time, and we learn from the Liber Coloninarum that it received a Roman colony, apparently under the Trimvirate (Plin. iii. 14. s. 17; Lib. Col. p. 238). It is there spoken of as having been thrice besieged ("ager ejus ... post tertiam obsidieron designatus est"), probably during the Social War and the civil wars that followed; but we have no other account of these sieges; and the name is not elsewhere mentioned. But from existing remains, as well as inscriptions, it appears to have been a place of considerable importance, as well as of municipal rank. The modern Tivento, which is still the see of a bishop and the capital of the surrounding district, stands on a hill above the river Trigno, but the ruins of ancient buildings and fragments of masonry are scattered to a considerable extent through the valley below it. (Romanelli, vol. ii. p. 473.) The inscriptions which have been discovered there are given by Mommsen (Inscr. R. N. pp. 269, 270).

TREVIRI or TREVIRI (Tepurici, Trepuculi, Potl.). There is authority for both forms of the name. The position of the Treviri is determined by several passages of Caesar. The Treviri bordered on the Rhine (B. G. iii. 11, iv. 10), and south of them along the Rhine were the Treboci or Tribocci. The Arduenna Silva extended through the middle of the territory of the Treviri from the Rhine to the commencement of the territory of the Remi (B. G. v. 3). The Treviri were separated from the Germans by the Rhine (B. G. vii. 63, viii. 25); the Ultsi were their neighbours on the opposite side of the Rhine (B. G. vi. 29, 35). In Caesar's time the Treviri differed little from the Germans in their way of living and their savage temper. Tacitus remarks (de Mor. Germ. c. 28) that the Treviri and Nervii affected a Germanic origin, and it is probable that the Treviri were mixed with Germans, but Caesar supposed them to be a Gallic people. Mela (iii. 2) calls them the most renowned of the Belgae. When Hieronymus speaks of the resemblance between the language of the Galatæa of Asia and of the Treviri, he means to say that the Treviri are Galli (Galattia, Vol. i. p. 931). Strabo (iv. p. 194) speaks of the Nervii as being German. He says: "The Nervii are neighbours of the Treviri, and they (the Nervii) are also a German people;" which remark about the Nervii being also German does not refer to the Treviri, but to the Treboci, whom he had just spoken of as a German nation which had settled on the Gallic side of the Rhine.

TREVIDON.

It seems impossible to determine whether Caesar includes the Treviri among the Belgae or the Celtae. Some geographers include them in the Gallia of Caesar in the same districts that is, in the country of the Celtae, which lay between the Germanic and the Scirn, and between the Ocean and the Rhine. If this determination is correct, the Mediomatrici also of course belong to Caesar's Gallia in the limited sense. [Mediomatrici.]

The Treviri are often mentioned by Caesar, for they had a strong body of cavalry and infantry, and often gave him trouble. From one passage (B. G. vi. 32.9) it appears that the Segni and Condriti, German settlers in Gallia, were between the Treviri and the Eburones; and the Condriti and Eburones were dependents of the Treviri (B. G. iv. 6). Caesar constructed his bridges over the Rhine in the territory of the Treviri (B. G. vi. 9); and Strabo speaks of a bridge over the Rhine in the territory of the Treviri. It appears then that the Treviri occupied a large tract of country between the Meuse (Meus) and the Rhine, which country was intersected by the lower course of the Mosel (Menus), for Augusta Trevirorum (Trier), on the Mosella, was the chief town of the Treviri in the Roman imperial period and probably a town of the Treviri in Caesar's time. It is not possible to fix the exact limits of the Treviri on the Rhine, either to the north or the south. When the Germans were settled on the west side of the Rhine by Agrrippa and after his time, the Treviri lost part of their territory; and some modern writers maintain that they lost all their country on the Rhine, a conclusion derived from a passage of Pliny (iv. c. 17), but a conclusion by no means certain. Another passage of Pliny, cited by Suetonius (Calig. c. 8), says that Caligula was born "in Treveris, vice Ambianitcum, supra Confluentes," and this passage places the Treviri on the Rhine. Ptolemy in his geography gives the Treviri no place on the Rhine: he assigns the land on the west bank of the river to the Germania Inferior and Germania Superior. The bishopric of Trier used to extend from the Meus to the Rhine, and along the Rhine from the Ahr below Andernach as far south as Bingen. The limits of the old country of the Treviri and of the diocese may have been the same, for we find many examples of this coincidence in the geography of Gallia. The rugged valley of the Ahr would be a natural boundary of the Treviri on the north.

Tacitus gives the Treviri the name of Socii (Ann. i. 63); and in his time, and probably before, they had what the Romans called a Curia or senate. The name of the Treviri often appears in the history of the war with Civilis (Tacit. Hist. iv.). The Treviri under the Empire were in that part of Gallia which was named Belgic, and their city Augusta Trevirorum was the chief place, and under the later emperors frequently an imperial residence. [Augusta Trevirorum.]

TREVIDON, a place in Gallia, mentioned by Sidonius Apollinaris (Propempt.), the position of which is partly determined by the fact of the poet fixing Trevidon in the mountainous region of Central France, and partly by the existence of a place named Treve on the boundary of the old province of Rouergue, and on a little river named Trevedet. The mountain in which the Trevedet rises (Leucteron) is the "Vieilin minimus ben! jagum Rutenis" of Sidonius. [Ruteni.]

[G. L.]
TREVI. [Treviri.]

TRIACONTASCHENUS (Tρακοντάσχονος, Ptol. iv. 7, § 32), a district so named by Ptolemy after the analogy of the Dodecaschamnoi of Egypt, and forming the most northern part of fashionable on the W. side of the Nile, between the cataracts of that river and the Cynothian marshes. [T.H.D.]

TRIADITZA (Τριάδιτζα; Nicei. Chron. p. 214; Apost. Greg. Huds. iv. p. 43), a town in Upper Moesia, at the confluence of the sources of the Oescus, and the capital of the district called in late times Dacia Interior. It was situated in a fertile plain, and its site is identified with that of some extensive ruins N. of Sophia. [J. R.]

TRIBALLI (Τριβαλλι), a Thracian people which appears to have been in early times a very widely diffused and powerful race, about the Danube; but which, being pressed upon from the N. and W. by various nations, became gradually more and more confined, and at length entirely disappeared from history. Herodotus speaks of the Triballian plain, through which flowed the river Augrus, which fell into the Brongus, a tributary of the Ister (iv. 49). This is probably the plain of Kossovo in the modern Serbia.

Thucydides states (ii. 96) that on the side of the Triballians were independent at the beginning of the Peloponnesian War, the territory of Sitalces was bounded by the Iricres and Tilatiae, whose W. limit was the river Oescus (Oescus), which must therefore, at that time, have been the E. frontier of the Triballi. (Cf. Plin. iii. 29, iv. 17; Strab. vii. pp. 317, 318.) Strabo (vii. p. 305) informs us that the Triballi were much exposed to the inroads of migrating hordes driven out of their own countries by more powerful neighbours, some expelled by the Scythians, Bastarnae, and Sauromatae, from the N. side of the Danube, who either settled in the islands of that river, or crossed over into Thrace; others from the W., set in motion by the Illyrians.

The earliest event recorded of them is the defeat which they gave to Sitalces, king of the Odrysae, who made an expedition against them, n. c. 424, in which he lost his life (Thuc. iv. 101). In n. c. 376 the Triballi crossed the Haemus, and with 30,000 men advanced as far as S. as the territory of Abdera, which they ravaged without opposition. On their return, however, laden with booty, the people of Abdera took advantage of their careless and disorderly march, to attack them, killing upwards of 2000 men. The Triballi therupon marched back to take revenge for this loss; and the Abderites, having been joined by some of the neighbouring Thracians, gave them battle; in the midst of which they were defeated by their treacherous allies and, being surrounded, were slain almost to a man. The Triballi then prepared to lay siege to Abdera which would now have been quite unable to resist them for more than a very short time; but, at this critical moment, Chabrias appeared before the town with the Athenian fleet, which had recently defeated the Macedonian fleet at Naxos. Chabrias compelled the Triballi to retire from Abdera, and garrisoned the city when he departed. (Diod. xvi. 36.) In n. c. 339, Philip II., after raising the siege of Byzantium, marched to the Danube, where he defeated the Getae, and took much booty. On his return through the country of the Triballi, the latter posted themselves in a defile, and refused to allow the Macedonian army to pass, unless Philip gave to them a part of the plunder. A fierce battle ensued, in which Philip was severely wounded, and would have been slain, but for his son Alexander, who threw himself before his father, and thus saved his life. The Triballi were at length defeated, and probably professed submission to Philip, so long, at least, as he was in their country.

On Alexander's accession to the throne, he thought it necessary to make his power felt by the barbarians on the frontiers of his kingdom, before he quitted Europe for his great enterprise against the Persian empire. Accordingly, in the spring of n. c. 333, he marched from Aripopolis in a north-easterly direction, at the head of a large force. In ten days he reached the pass by which he intended to cross the Haemus, where a body of Thracians had assembled to oppose his progress. They were defeated, and Alexander advanced against the Triballi, whose prince, Strumno, having had timely information of Alexander's movements, had already withdrawn, with the old men, women, and children into an island of the Danube, called Peace, where many other Thracians also had sought refuge. The main force of the Triballi posted themselves in woody ground on the banks of the river Lygians, about 3 days' march from the Danube. Having ventured out into the open plain, however, they were completely defeated by the Macedonians, with a loss of 3000 men. (Arr. Anab. i. 2.) Alexander then marched to the Danube, opposite to Peace; but he was unable to make himself master of that island, because he had few boats, and the enemy were strongly posted at the top of the steep sides of the island. Alexander therefore abandoned the attempt to take it, and crossed the Danube to make war on the Getae. It would appear, however, that he had made sufficient impression on the Triballi to induce them to apply to him for peace, which he granted before his return to Macedonia. It was probably some time after these events that the Triballi were attacked by the Autariatae, a powerful Illyrian tribe, who seem to have completely subdued them, great numbers being killed, and the survivors driven farther towards the east. (Strab. vii. pp. 317, 318.) Hence, in n. c. 293, the Gauls, with only 15,000 foot and 3000 horse, defeated the combined forces of the Triballi and Getae (Aust. xxv. 1.) When the Romans began to extend their dominion in the direction of the Danube, the Triballi were a small and weak people, dwelling about the confluence of the Oescus with the Danube, near the town Oescus (cf. Ptol. iii. 10, § 10, vii. 11, § 6).

Pliny (vii. 2) states that, according to Ibligenus, there were people among the Triballi who fascinated by their look, and destroyed those whom they gazed upon too long, especially with angry eyes; adults were more liable to be injured by them than children. This is probably the same superstition as the modern one respecting the "evil eye," which is peculiarly prevalent among the Slavonian races. (Arr. Anab. i. 1 § 4, 2, § 4, seqq., 3, § 3, seqq., 4, § 6, v. 26, § 6, vii. 9, § 2; Steph. B. s. r.; Mannert, vii. § 25, seqq.)

TRIBOCI or TRIBOCCI, a German people in Gallia. Schneider (Caesar, B. G. i. 51) has the form "triboeci" in the accusative plural. Pliny has Triboci, and Strabo Triboci (Τριβοκσι). In the passage of Caesar (B. G. iv. 10) it is said that all the MSS. have "tribocorum" (Schneider, note).

The Triboci were in the army of the German king Ariviatus in the great battle in which Caesar defeated him; and though Caesar does not say that
TRIBOLA.

they were Germans, his narrative shows that he considered them to be Germans. In another passage (B. G. iv. 10) Caesar places the Triboci on the Rhine, near Strassburg, and the Mediomatrici on the Rhine, near Treviri, and he means to place them on the left or gallic side of the Rhine, Strabo (iv. p. 193), after mentioning the Sequani and Mediomatrii as extending to the Rhine, says, "Among them a German people has settled, the Tribocici, who have passed over from their native land." Pliny also (iv. 17) and Tacitus (German. c. 28) say that the Triboci are Germans. The true conclusion from Caesar is that he supposed the Triboci to be settled in Gallia before c. 58.

Potency (ii. 9, § 17) places the Triboci in Upper Germany, but he incorrectly places the Vangiones between the Nemetess and the Tribocci, for the Nemetess bounded on the Triboci. However he places the Triboci next to the Rauraci, and he names Breucconuggus (Broecconus) and Eicucus (Helcus) as the two towns of the Triboci. D'Anville supposes that the territory of the Triboci corresponded to the diocese of Strassburg. Scelto (Selt or Sete), we may suppose, belonged to the Nemetess, as in modern times it belonged to the diocese of Speyer; and it is near the northern limits of the diocese of Strassburg. On the south towards the Rauraci, a place named Markelsheim, on the southern limit of the diocese of Strassburg and bordering on that of Basle, indicates a boundary by a Tautoic name (mark), as Fines does in those parts of Gallia where the Roman tongue prevailed. The name of the Triboci does not appear in the Notit. Provinci, in which the names of the Nemetess and Vangiones are there; but instead of the Triboci we have Civitas Argentarotum (Strassburg), the chief place of the Triboci. Potency makes Argentarotum a city of the Vangiones. [G. L.]

TRIBOLA (Τριβόλα, App. Hist. 62, 63), a town of Lusitania, in the mountainous region S. of the Tagus, probably the modern Tercos. [T. H. D.]

TRIBULUM. [TRIBULUM.]

TRIBUCNI, a place in Gallia, which we may assume to have been near Concordia, for Annnianus (xvi. 12), after speaking of the battle near Strassburg, in which Chnodomaries, king of the Alamanni, was defeated by Julian, says that the king hurried to his camp, which was near Concordia and Tribunci. But neither the site of Concordia nor of Tribunci is certain. [Concordia.]

[TRIBULUM.]

TRICARA NUM. [PETRUS, p. 602, a.]

TRICASSES, a people of Gallia Lugdunensis. (Pline. iv. 18.) In Potency (ii. 8, § 13) the name is Tribes (Τριβές), and their city is Augustobona (Αὔγουστομμα). They border on the Parasii. The name appears in the form Terracissini in Annianus (xvii. 1) and in an inscription. In the Notit. Provinci, the name Civitas Tribasciun occurs; and the name of the people has been transferred to the town, which is now Troyes on the Seine, the chief town of the French department of Arde. Caesar does not mention the Tribes, and his silence has led to the conjecture that in his time they were comprised within the powerful state of the Sequani. [G. L.]

TRICASTIINI (Τρικαστίινοι), a Gallic people between the Rhone and the Alps. Livy (v. 34) describing the march of Bellovaci and his Galli into Italy, says they came to the Tribasciun; "The Alps next opposed them;" from which it is inferred that the Tribasciun were near the Alps. But nothing exact can be inferred from the narrative, nor from the rest of this confused chapter. In the description of Hannibal's march (Livy. xxi. 34) it is said that Hannibal, after settling the disputes of the Allobarges, being now on his road to the Alps, did not make his march straight forward, but turned to the left into the territory of the Tribasciun, and from the country of the Tribasciun he went through the utmost part of the territory of the Vosciuni into the country of the Triboci, and finally reached the Dracioi (Durans). It would be out of place to examine this question fully, for it would require some pages to discuss the passages in Livy. He means, however, to place the Tribasciun somewhere between the Allobarges and part of the border of the Vosciuni territory. The old capital of the Vosciuni is Dea Vostorum, or Die in the department of Drome; and the conclusion is that the Tribasciun were somewhere between the Isara (Iure) and the Druna (Drome). This agrees with the position of Augusta Tricastinorum (Augusta Trincastino- rum) as determined by the Rhine.

Potency (ii. 10, § 13) places the Tribasciun east of the Segalianni, whose capital is Valenti, and he names Sallia as the capital of the Tribasciun a town Nearcunus, which appears to be a different one from Augusta Tricastinorum. D'Anville places the Tribasciun along the east bank of the Rhone, north of Aracous (Orange), a position which he fixed by his determination of Augusta Tricastinorum: and he adds, "that the name of the Tribasciun has been preserved pure in that of Tribasciun." But the Tribasciun of Livy and Potency are certainly not where D'Anville places them. [G. L.]

TRICCA (Τρίκκα), Ed. (Τρίκκας, Trikkoio!, an ancient city of Tesaly in the district Histiaeotis, which has been named after the city of the Tribociun. (Strab. i. p. 438, xiv. p. 647.) This city is said to have derived its name from Tricca, a daughter of Peneus. (Steph. B. s. v.) It is mentioned in Homer as subject to Podealeiri and Mahaon, the two sons of Asclepius or Aesculapius, who led the Tribasciun to the Trojan War (Hom. II. ii. 729, iv. 202), and it possessed a temple of Asclepius, which was regarded as the most ancient and illustrious of all the temples of this god. (Strab. i. p. 437.) This temple was visited by the sick, whose cures were recorded there, as in the temples of Asclepius at Epidaurus and Cos. (Strab. viii. p. 374.) There were probably physicians attached to the temple; and Leake gives an inscription in four elegaic verses, to the memory of a "god-like physician named Cimber, by his wife Androame," which he found upon a marble in a bridge over the ancient Lethaenus. (Northern Greece, vol. iv. p. 285.) In the edict published by Polybiospeus and the other generals of Alexander, after the death of the latter, allowing the exiles from the different Greek cities to return to their homes, those of Trieca and of the neighbouring town of Pharracia were excepted for some reason, which is not recorded. (Bod. xviii. 56.) Trieca was the first town in Tesaly at which Philip V. arrived after his defeat on the Aenus. (Livy. xxxii. 13.) Trieca is also mentioned by Liv. xxxvi. 13; Plin. iv. 8. 15; Ptol. iii. 13, § 44; Them. Orat. xxvii. p. 333.

Procopius, who calls the town Trikuci (Тρικχίου), says that it was restored by Justinian (de Aedif. iv. 3); but it is still called Trica by Hierocles (p. 642) in the sixth century, and the form in Justinian may be a corruption. In the twelfth century it already bears its modern name Tpavcic (Triaca). Anna Comn. v. p. 97, ed. Paris.; Enskith. ad II. ii. p.
TRICCIANA, a place in Pamonia, in the valley called Cariniana (It. Ant. p. 267). It is probably the same as the Garticiana noticed in the Peut. Table, as the difference in the statements about the distances amounts only to 2 miles. [L. S.]

TRICCIASMAE, in Gallia, one of the places mentioned by Ammianus Marcellinus (xviii. 2) in the list of these places along the Ilenian frontier which Julian repaired. Ammianus mentions Tricesiamae between Quadriburgium and Novesium. [Quadrriburgium.] [G. L.]

TRICESIMUM, AD, in Gallia. D'Anville observes that the ancient Itins contain many positions with similar names, which names of places are derived from the distances which they indicate from the principal towns; for the distances within the dependent territory were measured from the principal towns. This Tricesiagma is measured from Narbo (Narbonne), as the Jerusalem Itin. shows, on the road to Touloud, through Caroinas. The name, on the canal of Languedoc may represent the name; and Tricesiagma may be near that place. [G. L.]

TRICHIOMUS LACUS. [Aetolia, p. 64, a.] TRICHIOMUS (THYKKnJLV: ETH. TRICHIENNVS), a town of Aetolia, from which the lake Trichionis derived its name. [Respecting the lake, see Vol. I. p. 64, a.] Its position is uncertain. Leake places it S. of the lake at a place called Garula, and Kiepert, in his map E. of the lake. But since Strabo mentions it along with Stratus as situated in a fertile plain, it ought probably to be placed N. of the lake (Strab. x. p. 450; Pol. v. 7; Steph. B. s. v.). It was evidently a very ancient place, and several natives of this town are mentioned in history. (Pol. iv. 3, v. 13, xvii. 10; Paus. ii. 37. § 3; Leake, Northern Greece, vol. i. p. 155.)

TRICOLOUS. [MEGALOLOUS, p. 309.]

TRICOMIA (THYKOMIA), a place in the eastern part of Phrygia, on the road from Dorylaemon to Apamea (Orelli, lvi. 391). (Ptol. ii. 2 § 22; I. T. Rieu.) is placed by the Table at a distance of 28,425 miles from Mideaum and 21 from Pessinus. [L. S.]

TRICORIIL (TRIKORei), a people between the Rhone and the Alps. Hannibal in his march from the Rhone to the Alps passed into the country of the Tricori, as Livy says [TRICANTII]. Strabo (iv. pp. 185, 203) says in one passage that above the Cavares are "the Venticelli and Tricori and Ionii and Meduli," from which we learn that he considered the Tricori as neighbours of the Venticelli; and in another passage he says, "after the Venticelli are the Ionii and Tricori, and next to them the Meduli, who occupy the highest summits of the Alps." Some geographers conclude that the Tricori must lie on the Drac, a branch of the Iare, in the southern part of the diocese of Gròude, but if the Tricori were in the valley of the Drac, we do not therefore admit that Hannibal’s march to the Alps was through that valley. [G. L.]

TRICORNIA. [TRICORNIVM.] TRICORNIA (THYKOKpT), Ptol. iii. 9. § 3), or TRICORNIA CASTRA (Itin. Hieros, p. 564), a town in the territory of the Tricorinensi, a people of Upper Moesia, on the borders of Illyria. Variously identified with Ritepl and Tricorni or Koloubae. [T. H. D.]

TRICORYTHUS [MARAITION.] TRICORHANA (THYKHpHANA), an island off the coast of Hermonitis in Argolis (Paus. ii. 34. § 5), perhaps the same as the Thaerennus of Pliny. [Thaerennus.] [Phoen. p. 595.]

TRIDENTINI (Thdp'terins), an Alpine tribe occupying the southern part of Rhaetia, in the north of Lucus Beaucus, about the river Athesis. (Strab. iv. p. 204; Plin. iii. 23.) They, with many other Alpine tribes, were subdued in the reign of Augustus. [L. S.]

TRIDENTUM or TRIDENTE (Thd'derine; Trento or Trent), the capital of the Tridentini in the south of Rhaetia, on the eastern bank of the Athesis, and on the highroad from Verona to Veldinum. (Plin. ii. 23; Justin, xx. 5; J. Ant. pp. 275, 281; Paul. Disc. i. 2, iii. 9, iv. 42, v. 36; Flor. iii. 3; Ptol. iii. 1. § 31; Tab. Peut.) The town is said to have derived its name from the trident of Neptune, which is still shown fixed in the wall of the ancient church of S. Vigil. The place seems to have been a Roman colony (Orelli, Inscrip. Nos. 2183, 3744, 3905, 4225). Theodoric the Great surrounded Tridentum with a wall, of which a considerable portion still exists. (Orelli, Pol. 287.) Grenen, der Röm. Heerstrasse von Verona nach Augsburg, p. 28, fol.; Benedetto Giovannielli, Descorso sopra l'iscrizione Trevuntina, Trento, 1824, and by the same author, Trento, Citta de' Rege e Colonia Romana, Trento, 1825.) [L. S.]

TRIÈRES (TRI€R€S, Polyb. v. 68; Strab. xvi. p. 754), a small fortified place in Phoenicia, on the northern declivity of Lebanon, and about 12 miles distant from Tripolis. It is in all probability the same place as the Triais of the Itin. Hierosol. (I. 583). Itape identifies it with Einy, others with Beulmont. [T. H. D.]

TRIÈTRUM (TRI€TRV or TRI€TRV &amp;quot, Ptol. iv. 3. § 13), a headland of the Regio Syrtica in Africa, Propria. Birker (Erolk. i. p. 928) identifies it with the promontory of Cephyalae mentioned by Strabo (xvii. p. 836), the present Cape Cafalo or Messoroa. Poluney indeed mentions this as a separate and adjoining promontory; but as Cafalo still exhibits three points, it is possible that the ancient name may be connected, and refer only to this one cape. (See Buques, Letters from the Mediterraneum, i. p. 18; Delia Cella, Viaggio, p. 61.) [T. H. D.]

TRIFANUH. [VENCIA.

TRIGABOLI. [PADUS.]

TRIGISAMUM, a town of Neronium, mentioned only in the Peutinger. Table, as situated not far from the mouth of the river Trigisamus (Trasum), which flows into the Danubius. It still bears the name of Traism. (See Moehl, Noricum, vol. i. p. 205.)

TRIGLYPHON (TRIGLYPON YO or TRIGLIFON, Ptol. vii. 2. § 23), the metropolis and royal residence (Basilinon) of Ciluria, a district in the NE. corner of the Ily. of Bengal. It is doubtless the present Tipperah (Ripinura), which is situated on the Gomuti (Gonaut), a small river which flows into the Brahmaputra near its mouth. [V.]

TRIGUNDUM, a place in the territory of the Calliiaci Lacedaemon, in Galliaecia. (Hispania Tarraconensis, Itin. Ant. p. 424.) Variously identified with Dercos and Arandon. [T. H. D.]
TRILEUCEM.

TRILEUCEM (Αγιος τον Τριλεύκη, Ptol. ii. 6, § 4), a promontory in the territory of the Callihat Lakenes, on the N. coast of Ḥariānia Tarracosenēs, known also by the name of Ἀγιος τον Τριλεύκη (Marcian, p. 44). Now Cape Ortigia. [T. H. D.]

TRIMAMIUM (Σμαράγδαν ὄρος, Τριμάμιου, Ptol. iii. 10, § 10), a castle on the Iambi, in Lower Moesia. (Itin. Ant. p. 222; called Trimmium in the Tab. Peut. and by the Geogr. Rav. iv. 7.) Variously identified with Murota, Didolika, and the ruins near Pirgo or Birgo. [T. H. D.]

TRIMENOTHYRA. [TEMENOTHRIA.]

COIN OF TRIMENOTHYRA.

TRIMONTIUM (Σμαράγδαν ὄρος, Ptol. ii. 5, § 8), a town of the Selgovae, in Britannia Barba, probably near Longholm, in the neighborhood of the Solway Frith. [T. H. D.]

TRIMYTHUS. [TREMITHUS.]

TRINACIA. [TRACIA.]

TRINACRIA. [SICILIA.]

TRINASUS (Σμαράγδας, Paus. iii. 22, § 3; Τρινάς, Ptol. iii. 16, § 9), a town or rather fortress of Laosia, situated upon a promontory near the head of the Laconian gulf, and 30 stadia above Gythium. It is opposite to three small rocks, which gave their name to the place. The modern village is for the same reason still called Trinass (rā Triπνάς). There are considerable remains of the ancient walls. The place was built in a semi-circular form, and was not more than 400 or 500 yards in circuit. (Leake, Morea, vol. i. p. 232; Bobhaye, Recherches, etc., p. 94; Ross, Wanderungen in Griechenland, vol. ii. p. 293; Curtius, Peloponneseos, vol. i. p. 887.)

TRINEMELA. [ATTICA, p. 330, b.]

TRINIUS (Triypo), a considerable river of Samnium, which has its sources in the rugged mountain district between Aepone and Castel di Sangro, and has a course of about 60 miles from thence to the Adriatic. During the lower part of its course it traverses the territory of the Frentani, and falls into the sea about 5 miles SE. of Histonium (II. V. 20). The only ancient writer who mentions it is Pliny (iii. 12, s. 17), who calls it "floemum partumusum"; it is, indeed, the only river along this line of coast the mouth of which affords shelter even for small vessels. [E. H. B.]

TRINOBANES (called by Ptolemy Τρινοβαντες), ii. 3, § 22), a people on the E. coast of Britannia Romana, situated N. of London and the Thames, in Essex and the southern parts of Suffolk, whose capital was Camabodunum (Colchester). They submitted to Caesar when he landed in Britain, but revolted against the Romans in the reign of Nero. (Cass. B. G. v. 20; Tac. Ann. xiv. 31.) [T. H. D.]

TRINURIA. [TIRNURTH.]

TRIOBRIS, a river of Gallia named by Sidonius Apollinaris (Propeptum). It is a branch of the Otis (Lot), and is now named Trupery. [G. L.]

TRIOCALA (Τριόκαλα, Eth. Triocolium; Τριόκαλον, near Calatabellotta), a city of Sicily, situated in the interior of the island, about 12 miles from Thermia Selinuntiae (Scicce). As the name is cited by Stephanus of Byzantium (who writes the name Τριοκάλα) from Philius, it is probable that it was a Sicilian name and was first given to that place as the time of the elder Dionysius; but no notice of it is now found in history until the second Servile War in Sicily in B.C. 103–100. On that occasion Triocular was selected, on account of its great natural strength and other advantages, by Tryphon, the leader of the insurgents, as his chief stronghold: he fortified the rocky summit on which it was situated, and was able to hold out there, as in an impregnable fortress, after his defeat in the field by L. Lucullus. (Diod. xxxvi. 7, 8.) The circumstances of its fall are not related to us, but Silian Italicus alludes to it as having suffered severely from the effects of the war. ("Servili vastata Triocular bella," xiv. 270.) Cicero nowhere notices the name among the municipal towns of Sicily, but in one passage mentions the "Triocolium aeger" (Verr. v. 4); and the Trioculiani again appear in Pliny's list of the municipal towns of Sicily. The name is also found in Polyanus, but in a manner that gives little information as to its position. (Plin. iii. 8. s. 14; Ptol. iii. 4, § 14.) It was an episcopal see during the early part of the middle ages, and the site is identified by Fazello, who tells us that the ruins of the city were still visible in his time a short distance from Calatabellotta, a town of Sicans origin, situated on a lofty hill about 12 miles inland from Scicce; and an old church on the site still preserved the ancient appellation. (Fazell. de Reb. Sic. x. 472; Cluver. Sicil. p. 374.)

TRIOPIUM (Σμαράγδαν ὄρος, C. Criu), the promontory at the eastern extremity of the peninsula of Cnuidus, forming at the same time the southwestern extremity of Asia Minor. (Thucydi. viii. 35, 60; Scylax, p. 38; Pomp. Mela, i. 16.) On the summit of this promontory a temple of Apollo, hence called the Triopian, seems to have stood, near which games were celebrated, whence Scylax calls the promontory the άκρωτήριον ιαπ. According to some authorities the town of Cnuidus itself also bore the name of Triopium, having, it is said, been founded by Triopas. (Steph. B. s. v. Τριόγος; Plin. v. 29, who calls it Triopia; Eustath. ad Hom. II. iv. 341; Τριοπος.)

TRIPHIILIA. [ELEI.]

TRIPODISCUS. [THERACDIS, Thuc. iv. 79; Τριπόδιος, Paus. i. 43, § 8; Τριπόδιος, ΤΡΙΑΠΩΔΙΟΣ, Strab. ix. p. 394; ΤΡΙΑΠΩΔΙΟΣ, Herod. op. Steph. B. s. v. Τριπόδιος; Eth. Τριπόδιος, Steph. B.; Τριπόδιος), an ancient town of Megar, said to have been one of the five hamlets into which the Megarid was originally divided. (Ithn. Ques. Gr. c. 17.) Strabo relates that, according to some critics, Tripodi was mentioned by Homer, along with Aegeira and Nisa, as part of the dominions of Ajax of Salamis, and that the verse containing these names was omitted by the Athenians, who substituted for it another that proved that Salamis in the time of the Trojan War, belonged to Athens. (Strab. L. c.) Tripodiscus is celebrated in the history of literature as the birthplace of Suriarion, who is said to have introduced comedy into Attica, and to have removed from this place to the Attic Icaria. (Aspas. ad Aristot. Eth. Nic. iv. 2; Dict. of Biog. Vol. iii. p. 948.) They were born from Thurydides (i. c.) that Tripodiscus was situ-
TRIPOLIS.

Kast Yeviij. (Arundell, Seven Churches, p. 245; Hamilton, Researches, i. p. 525; Fellows, Asia Minor, p. 287.)

2. A fortress in Pontus Polemaiscus, on a river of the same name, and with a tolerably good harbour. It was situated at a distance of 90 stadia from Cape Taphymum. (Arrian, Periplus, P. E. p. 17; Anon., Periplus, P. E. p. 153; Plin. iv. 4.) There still exists under the name of Tirabolus, and is situated on a rocky headland. (Hamilton, Researches, i. p. 257.)

TRIPOLIS (Tripoli). 1. A district in Arecusia. (Vol. i. p. 193, No. 12.)

2. A district in Lacedaemon. (Vol. ii. p. 113, b.)

3. A district of Perrhaebia in Thessaly, containing the towns Azorus, Pythium, and Doliche. (Liv. xiii. 53.)

TRIPOLITANA REGIO. (Syriac.)

TRIPONTUM, a town of Britannia Romana, apparently in the territory of the Coritani. (Itin. Ant. p. 477.) Variously identified with Libbourn, Calthorpe, and Rugly. [T. H. D.]

TRIPYRGIA. (Aegina, p. 34, b., p. 35, a.)

TRISANTON (Tripontos), Rog. ii. 3, § 4), a river on the S. coast of Britannia Romana; according to Camden (p. 137) the river Test, which runs into Southampton Water; according to others the river Arun. [T. H. D.]

TRISCIANA (Tripiciina, Procop. de Aed. iv. 4, p. 282), a place in Moesia Superior, perhaps the present Pristina or Pristina. [T. H. D.]

TRISSUM (Tripontos, Rog. iii. 7, § 2), a place in the country of the Jazyges Metanatae. [Cf. Jazyges, Vol. ii. p. 7.]

TRITAE. 1. (Tripaila; Eth. Tripaistis; in Herod. i. 145, Tripaistros is the name of the people), a town in Achaia, and the most inland of the 12 Achaea cities, the distance from the coast being 120 stadia from Phocae. It was one of the four cities, which took the lead in reviving the Achaean League in B.C. 280. In the Social War (B.C. 220, seq.) it suffered from the attacks of the Aetolians and Eleans. Its territory was annexed to Patrae by Augustus, when he made the latter city a colony after the battle of Actium. Its site is probably represented by the remains at Kastritsa, on the Solmsa, near the frontiers of Achaia. (Herod. i. 145; Rog. iii. 41, iv. 6, 59, 60; Strab. viii. p. 380; Paus. viii. 23, § 8, seq.; Steph. B. s. v.; Leake, Moroco. vol. ii. p. 117.)

2. (Tritea, Plin. iv. 3, s. 4; Eth. Tripaistros, Herod. viii. 33), one of the towns of Phocis, burnt by Xerxes, of which the position is uncertain. (Leake, Northern Greece, vol. ii. p. 89.)

3. (Tripia, Steph. B. s. v.; Eth. Tripaistros, Thuc. iii. 101), a town of the Luci Ozae, described by Stephanus B. as lying between Phocis and the Luci Ozae. Hence it is placed by Leake not far from Delphi and Amphissa, on the edge, perhaps, of the plain of Sicyon. (Leake, Northern Greece, vol. ii. p. 621.)

TRITIUM, a town of the Antirigones, in Hispania Tarraconensis, in the jurisdiction of Chania. (Plin. iii. 3, s. 4; Itin. Ant. pp. 430, 454.) Variously identified with Carcola, Rodilla, and a place near Monasterio. [T. H. D.]

TRITIUM METALLUM (Tripontos Megalon), Plin. ii. 6, § 50), a town of the Berones, in Hispania Tarraconensis, now called Tricio, near Nejerena. (Flores, Cantabr. p. 182.) [T. H. D.]

TRITIUM TUBOCRICUM (Tripontos Toubochon), Plin. ii. 6, § 66), a town of the Barduli, in Hispan-
nia Tarraconensis, on the river Deva or Devalez, (Mela, iii. 1.) It is commonly identified with Motrice, which, however, does not lie on the Deva; and Manner (p. 365) seeks it near Mondragon, in Gipuzcoa. [T. II. D.]

TRITON (Διτρών ποταμός, Ptol. v. p. 19, &c.), a river of Libya, forming, according to Italius, the boundary of the Regio Syrta towards the W. It rose in Mount Vasaletus, and, flowing in a northerly direction, passed through three lakes, the Libya Palus, the lake Pallas, and the lake Tritonis (ἡ Τριτώνια Λίμνη, i. 1). After which it fell into the sea in the innermost part of the Syrtes Minor between Maconada and Tacape, but nearer to the latter.

The lake Tritonis of Polonys is called, however, by other writers Tritonis (ἡ Τριτώνια Λίμνη, Herod. iv. 179). Herodotus seems to confound it with the Lesser Syrtes itself; but Skylax (p. 49), who gives it a circumference of 1000 stadia, describes it as connected with the Syrtes by a narrow opening, and as surrounding a small island—called by Herodotus (ib. 178) Phila (Φίλα), which is also mentioned by Strabo (xvi. p. 586), as containing a temple of Aphrodite, and by Dioneas, (Perieget. 267.) This lake Tritonis is undoubtedly the present Schibbah-el-Loveijah, of which, according to Shaw (Travele, i. p. 237), the other two lakes are merely parts; whilst the river Triton is the present El-Hammah. This river, indeed, is no longer connected with the lake (Shaw, Ib.); a circumstance, however, which affords no essential ground for doubting the identity of the two streams; since in those regions even larger rivers are sometimes compelled by the quick sands to alter their course. (Cf. Bitter, Erdkunde, i. p. 1017.) Skylax (l. c.) mentions also another island called Tritonos (Τριτώνος) in the Syrtes Minor, which last itself is, according to him, only part of a large Sinus Tritonitico (Χείμων) .

Some writers confound the lake Tritonis with the lake of the Hesperides, and seek it in other districts of Libya; sometimes in Macrætia, in the neighborhood of Mount Atlas and the Atlantic Ocean, sometimes in Cyrenaica near Berenice and the river Lathon or Lethon. The latter hypothesis is adopted by Lucan (ix. 346, seq.), the former by Diodorus Siculus (iii. 53), who also attributes to it an island inhabited by the Amazons. But Strabo (l. c.) especially distinguishes the lake of the Hesperides from the lake Tritonis.

With this lake is connected the question of the epithet Tritopontico, applied to Pallas as early as the days of Homer and Hesiod. But though the Libyan river and lake were much renowned in ancient times (cf. Aschyl. Eum. 293; Eurip. Ion. 872, seq.; Pind. Pyth. iv. 36, &c.), and the application of the name of Pallas to the lake connected with the Tritonis seems to point to these African waters as having given origin to the epithet, it is nevertheless most probable that the brook Triton near Alkmonæum and Boscoreale has the best pretensions to that distinction. (Cf. Pauser. ix. 33, § 5; Schol. ad Apollon. Rhod. i. 109, iv. 1345; Müller, Orchomenos, p. 355; Leake, Northern Greece, vol. ii. p. 136, seq.; Kühn, Hellas, vol. ii. pt. 1 p. 475. [T. II. D.]

TRITON (Τριτών, Iod. v. 72), a river of Crete at the source of which Athenes was said to have been born. From its connection with the Omphalonic plain, it is identified with the river discharging itself into the sea on the N. coast of the island which is called Platypornos, but changes its name to Ghiéresco as it approaches the shore. (Pasley, Travels, vol. i. p. 225.) [E. B. J.]

TRITON (Τριτών), a river of Boeotia. [Vol. i. p. 413, n.]

TRITURITA. [Perach.]

TRIVICUM (Tirveco), a town of Samnium, in the country of the Hirpini, not far from the frontiers of Apulia. Its name is known to us only from Horace, who slept there (or at least at a villa in its immediate neighbourhood) on his well-known journey to Brandusium. (Hor. Sat. i. 5. 79.) It appears therefore that it was situated on the Via Appia, or the line of road then frequented from Rome to Brundusium. But this was not the same which was followed in later times, and is given in the Itineraries under that name, a circumstance which has given rise to much confusion in the topography of this part of Italy. [Via Appia.] There can be no doubt that Triviciem occupied nearly, if not exactly, the same site with the modern Triveco; the ancient road appears to have passed along the valley at the foot of the hill on which it was situated. It was here that stood the villa to which Horace alludes, and remains of Roman buildings, as well as of the pavement of the ancient road, still visible in the time of Pratili, served to mark the site more accurately. (Pratili, Via Appia, i. 10. p. 507; Romanieli, vol. ii. p. 350.) It probably never was a municipal town, its name is not mentioned by any of the geographers. [E. H. B.]

TRIUMPILIINI, an Alpine people of Northern Italy, who are mentioned by Augustus in the inscription in which he recorded the final subjugation of the Alpine tribes (op. Plin. iii. 20, s. 24). It appears from Pliney that the whole people was reduced to slavery and sold together with their lands. According to Cato they were of Euganian race, as well as their neighbours the Camni, with whom they are repeatedly mentioned in common. (Plin. l. c.) Hence there is little doubt that they were the inhabitants of the district called the Val Trempia, the upper valley of the Mella, and separated only by an intervening ridge of mountains from the Val Camonica, the land of the Camni. [E. H. B.]

TROAS. (Τροάς, Tropin, Tropía, or Ῥοᾶς ἄτια), the territory ruled over by the ancient kings of Troy or Ilium, which retained its ancient and venerable name even at a time when the kingdom to which it had originally belonged had long ceased to exist. Homer himself nowhere describes the extent of Troas or its frontiers, and even leaves us in the dark as to how far the neighbouring allies of the Trojans, such as the Dardanians, who were governed by princes of their own, of the family of Priam, were true allies or subjects of the king of Ilium. In later times, Troas was a part of Mycia, comprising the coast district on the Aegean from Cape Lectum to the neighbourhood of Dardanus and Abydos on the Hellespont; while inland it extended about 8 geographical miles, that is, as far as Mount Ida, so as to embrace the south coast of Mycia opposite the island of Lesbos, together with the towns of Assus and Antandrus. (Horn. II. xxiv. 544; Herod. vii. 42.) Strabo, from his well-known inclination to magnify the empire of Troy, describes it as extending from the Aegeus to the Caicus, and his view is adopted by the Scholiast on Apollonius Rhodius (i. 1115). In its

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proper and more limited sense, however, Troy was an undulating plain, traversed by the terminal branches of Ida running out in a north-western direction, and by the small rivers Satnioi, Scamander, Simois, and Thyamorius. This plain gradually rises towards Mount Ida, and contained, at least in later times, several flourishing towns. In the Iliad we hear of several towns, and Achilles boasts (II. ix. 328) of having destroyed eleven in the territory of Troy; but they can at best only have been very small places, perhaps only open villages. That Ilium itself must have been far superior in strength and population is evident from the whole course of events; it was protected by strong walls, and had its acropolis. 

The inhabitants of Troy, called Troes (Τρόες), and by Roman prose-writers Trojani or Teuti, were in all probability a Pelasgian race, and seem to have consisted of two branches, one of which, the Teuti, had emigrated from Thrace, and become amalgamated with the Phrygian or native population of the country. Hence the Trojans are sometimes called Teuti and sometimes Phryges. (Herod. v. 122, vii. 43; Strab. i. p. 62, iii. p. 604; Virg. Aen. i. 33, 248, ii. 252, 571, &c.) The poet of the Iliad in several points treats the Trojans as inferior in civilisation to his own countrymen; but it is impossible to say whether in such cases he describes the real state of things, or whether he does so only from a natural partiality for his own countrymen. According to the common legend, the kingdom of Troy was overturned at the capture and burning of Ilium in B.C. 1184; but it is attested on pretty good authority that a Trojan state survived the catastrophe of its chief city, and that the kingdom was finally destroyed by an invasion of Phrygians who crossed over from Europe into Asia. (Xen. Mem. ap. Strab. xiv. p. 680, xvi. p. 572.) This fact is indirectly confirmed by the testimony of Homer himself, who makes Poseidon predict that the posterity of Aeaea should long continue to reign over the Trojans, after the race of Priam should be extinct. 

TROCHOEIDES LACUS. [DELOS, p. 739, b.]

TROCHUS. [CENCHREAE, p. 584, a.]

TROCMADA (Τροκμάδα), a place of uncertain site in Galatia, which probably derived its name from the porbous of Trocmad, is mentioned only by late Christian writers (Conc. Chalced. pp. 125, 309, 663; Conc. Constant. iii. p. 672: Conc. Niceen. ii. p. 535, where its name is Τρομκαδα: Hieroc. p. 698, where it is misspelt Περγερμαδα.) [L. S.]

TROCHI. [GALATIA.]

TROES. [TROAΣ.]

TROESEN. [ΤΕΡΑΣ.]

TROEZEIN (Τροέζειν), a city in "Massilia of Italy," as Stephanus (s. v.) says, if his text is right; but perhaps he means to say, "a city of Massilia in Italy." Eustathius (ad II. p. 287) says that it is in "Massalitica Italy." Charax is Stephanus' authority. This brief notice adds one more to the list of Massalitica settlements on the coast of the Mediterranean; but we know nothing of Troezen. [GLT.] 

TROEZEIN (Τροέζειν): also Τροέζειν, Ptol. iii. 16, § 12: Eit. Tropōivous; the territory γγ' Tropōivous. Turc. Mem. 673; ι Τροζειν 76, Timoc. ii. 56), a city of Peloponnesus, whose site is to be sought in the south-eastern corner of the district to which the name of Argolis was given at a later time. It stood at the distance of 15 stadia from the coast, in a fertile plain, which is described below. (Strab. viii. p. 373.) Few cities of Peloponnesus boasted of so remote an antiquity; and many of its legends are closely connected with those of Athens, and prove that its original population was of the Ionic race. According to the Troezenians themselves, their country was first called Ornea from the Egyptian Orus, and was next named Althepia from Althepus, the son of Poseidon and Leu, who was the founder of Orus. In the reign of this king, Poseidon and Athena contended, as at Athens, for the land of the Troezenians, but, through the mediation of Zeus, they became the joint guardians of the country. Hence, says Pausanias, a trigent and the head of Athena are represented on the ancient coins of Troezen. (Comp. Muret, Suppl. iv. p. 267. § 189.) Althepus was succeeded by Saron, who built a temple of the Saronian Artemis in a marshy place near the sea, which was hence called the Phleborean marsh (Φλεβορεια Νιηρ), but was afterwards named Saronic, because Saron was buried in the ground belonging to the temple. The next kings mentioned are Hyperes and Anthas, who founded two cities, named Hy perplex and Anthia. Aitius, the son of Hyperes, inherited the kingdom of his father and uncle, and called one of the cities Poseidonia. In his reign, Troezen and Pittiums, who are called the sons of Pelops, and may be regarded as Achaeum princes, settled in the country, and divided the power with Aitius. But the Pelopids soon supplanted the earlier dynasty; and on the death of Troezen, Pittiums united the two Ionic settlements into one city, which he called Troezen after his brother. Pittiums was the grandfather of Theseus by his daughter Asthri; and the great national hero of the Athenians was born and educated at Troezen. The close connection between the two states is also intimated by the legend that two important demi of Atica, Amphipolis and Sphetius, derived their names from two sons of Troezen. (Paus. ii. 30. §§ 5—9.) Besides the ancient names of Troezen already specified, Stephanus B. (s. v. Τροζείν) mentions Aphrodiasia, Saronia, Poseidoniae, Apolloniae and Anthusias. Strabo likewise says (ix. p. 373) that Troezen was called Poseidonia from its being sacred to Poseidon. At the time of the Trojan War Troezen was subject to Argos (Hom. II. ii. 561); and upon the conquest of the Peloponnesus by the Dorians, it received a Doric dynasty from Argos. (Paus. ii. 30. § 10.) The Doric settlers appear to have been received on friendly terms by the ancient inhabitants, who continued to form the majority of the population; and although Troezen became a Doric city, it still retained its Ionic sympathies and traditions. At an early period Troezen was a powerful maritime state, as is shown by its founding the cities of Halicarnassus and Myndus in Caria. (Paus. ii. 30. § 8; Herod. viii. p. 472; Strab. viii. p. 374.) Troezenians also took part with the Achaeans in the foundation of Sybaris, but they were eventually driven out by the Achaeans. (Aristot. Pol. v. 3.) It has been conjectured with much probability that the expelled Troezenians may have been the chief founders of Poseidonia (Paestum), which Solinus calls a Doric colony, and to which they gave the ancient name of their own city in Peloponnesus. (Paestum.) In the Persian War the Troezenians took an active part. After the battle of Thermopylae, the harbour of Troezen was appointed as the place of rendezvous for the Greek fleet (Herod. viii. 42); and when the Athenians were obliged to quit Attica upon the
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one appears approach iv. and although Troezen. this of taken yolie, was monians Troezenians to account. p. was its after in Lk:-i:.era have classes, (Xen. i. vi. 2. § 16); and again in 373 they are numbered among the allies of Sparta against Athens. (Xen. Hell. vi. 2. § 3.) In the Macedonian period Troezen passed alternately into the hands of the contending powers. In b. c. 303 it was delivered, along with Argos, from the Macedonian yoke, by Demetrius Poliorcetes; but it soon became subject to Macedonia, and remained so till it was taken by the Spartan Cleonymus in b. c. 278. (Polyb. xii. 29. § 4; Frontin. strat. iii. 6. § 7.) Shortly afterwards it again became a Macedonian dependency; but it was united to the Achæan League by Aratus after he had liberated Corinth. (Paus. ii. 8. § 5.) In the war between the Achæan League and the Spartans, it was taken by Cleomenes, in b. c. 223 (Polyb. ii. 52; Plut. Cleomen. 19); but before the defeat of this monarch at Sellasia in b. c. 221, it was doubtless restored to the Achæans. Of its subsequent history we have no information.

It was a place of importance in the time of Strabo (vii. p. 372), and in the second century of the Christian era it continued to possess a large number of public buildings, of which Pausanias has given a detailed account. (Paus. ii. 31, 32.) According to the description of Pausanias, the monuments of Troezen may be divided into three classes, those in the Agora and its neighbourhood, those in the sacred enclosure of Hippolytus, and those upon the Acropolis. The Agora seems to have been surrounded with stone or colonnades, in which stood marble statues of the women and children who fled for refuge to Troezen at the time of the Persian invasion. In the centre of the Agora was a temple of Artemis Soteira, said to have been dedicated by Theseus, which contained altars of the infernal gods. Behind the temple stood the monument of Pittheus, the founder of the city, surmounted by three chairs of white marble, upon which his real and two assessors are said to have administered justice. Not far from thence was the temple of the Muses, founded by Ardalus, a son of Hephaestus, where Pittheus himself was said to have learnt the art of discourse; and before the temple was an altar where sacrifices were offered to the Muses and to Sleep, the deity whom the Troezensians considered the most friendly to these goddesses.

Near the theatre was the temple of Artemis Lycia, founded by Hippolytus. Before the temple there was the very stone upon which Orestes was purfied by nine Troezensians. The so-called tent of Orestes, in which he took refuge before his expiation, stood in front of the temple of Apollo The- mina, which was also the ancient temple of Pan. The water used in the purification of Orestes was drawn from the sacred fountain Hippo- cere, struck by the hoof of Pegassus. In the neighbourhood was a statue of Hermes Polybios, with a wild olive tree, and a temple of Zeus Soter, said to have been erected by Actius, one of the mythical kings of Troezen.

The sacred enclosure of Hippolytus occupied a large space, and was a most conspicuous object in the city. The Troezensians denied the truth of the ordinary story of his being dragged to death by horses, but worshipped him as the constellatio An- rign, and dedicated to him a spacious sanctuary, the foundation of which was ascribed to Dionysus. He was worshipped with the greatest honours; and each virgin, before her marriage, dedicated a lock of her hair to him. (Eurip. Hippol. 1424; Paus. ii. 32. § 1.) The sacred enclosure contained, besides the temple of Hippolytus, a temple of Apollo Epheusterus, also dedicated by Dionysus. On one side of the enclosure was the stadium of Hippolytus; and above it the temple of Aphrodité Calopaque, so called because Phæacian beheld from this spot Hippolytus as he exercised in the stadium. In the neighbourhood was shown the tomb of Phæacia, the monument of Hippolytus, and the house of the hero, with the fountain called the Heroeum in front of it.

The Acropolis was crowned with the temple of Athena Polias or Sthenias; and upon the slope of the mountain was a sanctuary of Pan Lyterius, so called because he put a stop to the plague. Lower down was the temple of Isis, built by the Halcari- mæans, and also one of Aphrodité Ascezea.

The ruins of Troezen lie west of the village of Dhalten. They consist only of pieces of wall, Hellenic masonry or of Roman brickwork, dispersed over the lower slopes of the height, upon which stood the Acropolis, and over the plain at its foot. The Acropolis occupied a rugged and lofty hill, commanding the plain below, and presenting one of the most extensive and striking prospects in Greece. There are in the plain several ruined churches, which probably mark the site of ancient temples; and several travellers have noticed the remains of the temple of Aphrodité Calporate, overlooking the cavity formerly occupied by the stadium. The chief river of the plain flows by the ruins of Troezen, and is now called Potami. It is the ancient Taurus, afterwards called Hellicus (Paus. ii. 32. § 7), fed by several streams, of which the most important was the Chrysocémus, flowing through the city, and which still preserved its water, when all the other streams had been dried up by a nine years' drought (Paus. ii. 31, § 10).

The territory of Troezen was bounded on the W. by that of Ephenarrus, on the SW. by that of Hermion, and was surrounded on every other side by the sea. The most important part of the territory was the fertile maritime plain, in which Troezen stood, and which was bounded on the south by a range of mountains, terminating in the promontories of Syllium and Buraea, the most easterly points of the Peloponnese. [Syllarium.] Above the promontory Syllium, and nearly due E. of Troe- zen, was a large bay, protected by the island of
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Nubia 29. Sandalion. The same district districts namesakes, even in the interior of Libya east of the Garamantes, along the Arabian shore of the Red Sea, as well as on the opposite coast of Aethiopia and Aegypt, and on both in such numbers that the districts were each of them named "Regio Trogodytæ," and even on the northern side of the Caucasus (Strab. xi. p. 506). The Caucaian Trogodytæ were in a higher state of civilisation than their eastern namesakes, since they cultivated corn.

But the race most commonly known as Troglo-

TROGLODYTAE.

dytae inhabited either shore of the Red Sea, and were probably a mixture of Arabian and Aethiopian blood. Their name, as its composition imports (τραγανός, δέω), was assigned to them because they either dug for themselves cabins in the lime and sandstone hills of that region, or availed themselves of its natural caverns. Even in the latter case, the villages of the Trogodytæ were partly formed by art, "long tunnels, for the passage or stabbing of their herds, were cut between village and village, and the rocks were honey-combed by their dwellings. Bruce saw at Gogiam in Nubia a series of such caverns, inhabited by herdsmen, and witnessed the periodical passage of the cattle in Summer from the lowlands to the hills. The same cause led to similar migrations in ancient times, viz., the appearance of the gaudy in the marshes, immediately after the cessation of the periodical rains.

The accounts of the Regio Trogodytæ that extended from the Sinus Ariminontes to Berenice may be sufficiently ascertained from the Trogodytæ generally. The catacombs of Naples will perhaps give the most accurate image of their dwellings. The Ababeiæ, who now inhabit this region, exhibit many of their peculiar manners and customs. Their language was described by the Greeks as a shriek or whistle, rather than as articulate speech; a portion at least of them were serpent-eaters. (Herod. iv. 183.) But their general occupation was that of herdsmen.

Agatharchides of Cnidus is the earliest writer who mentions the Trogodytæ (πολιτική, p.454, ed. Bekker). According to him and Strabo (xvii. p. 786) animal food was their staple diet; and they eat not only the flesh but also the bones and hides of their cattle. Their drink was a mixture of milk and blood. Since, however, the older and stickier beasts were slaughtered for food, it may be presumed that the better animals were reserved for the Egyptian and Aethiopian markets. The hides supplied their only article of raiment; but many of them went naked, and the women tattooed their bodies, and wore necklaces of shells. The pastoral habits of the Trogodytæ rendered them so swift of foot as to be able to run down the wild beasts which they hunted; and they must have been acquainted with the use of weapons, since they were not only hunters, but robbers, against whom the caravan-passengers from the interior of Libya to Berenice on the Red Sea were obliged to be armed. A guard of soldiers, stationed at Phalaris (Φαλάρης, Tuk. Pent.), about 25 miles from Berenice. Trogodytæ also served among the light troops in the army of Xerxes, b.c. 480, and acted as guides to the caravans, since the Icthyophagi whom Cambyses employed as explorers of Morea were a tribe of Trogodytæ. (Herod. iii. 19.) Among the common people a community of women existed: the chiefs alone, who may have been of a superior race, having wives appropriated. For the abstraction or seduction of a chief's wife an ox was the penalty. During their retirement in caverns they seem to have lived peaceably together, but as soon as they saluted forth with their herds into the pastures they were incessantly at war with one another, on which occasions the women were wont to act as mediators. They practised the rite of circumcism, like the Armenians and Aethiopians generally. According to Agatharchides the Trogodytæ differed as much from the rest of mankind in their sepulchral customs as in their habitations. They bound the corpse neck and heels together, affixed it to a stake, pelted it with stones amid shouts of laughter, and when it was quite covered with stones, placed a horn upon the mound, and went their ways. But they did not always wait for natural death to perform this ceremony, since, accounting inability to procure a livelihood among intemates even, they strangled the aged and of soldiers with an ox-tail. Their civilisation appeared so low to Aristotle (Hist. Anim. viii. 12) that he describes the Trogodytæ as pignaries who, mounted on tiny horses, waged incessant wars with the cranes in the Aethiopian marshes. A tribe on the frontiers of Abyssinia, called Barnagula by the natives, correspond according to modern accounts, with the

TROCIUS MONS (Τροκίον ὄρος, Strab. xvii. p. 809; Steph. B. s. v.; Традио Луно ὄρος, Ptol. iv. 5. § 27), was a long range of hills east of the Nile, which threw out several abrupt spurs into the Hesperidom of Aegypt. It stood in the parallel of Heracleopolis, i.e. in Lat. 31° N. From this calcareous range was quarried, according to Strabo, the stone used in the construction of the Pyramids. [W. B. D.]

TROJA. [ILLUM: TROAS.]

TRONIS. [DAULIS, p. 756, h.]

TROPÆA AUGUSTI. [MONOECHI PORTUS.]

TROPÆA DRUSI (Τρόπαιον Δροσίου), a trophy erected on a hill on the banks of the Elbe by Drusus, to mark the point to which he had advanced in the north of Germany. (Dion Cass. iv. 1; Flor. iv. 12; Ptol. ii. 11. § 28, who speaks of it as if it were a town.) [L. S.]

TROPÆA POMPEII (τὰ Πομπείων τρόπαια, or Δαμακήματα, Strab. iii. p. 160, iv. p. 178), a trophy or monument erected by Pompey on the summit of the Pyrenees, recording the subjugation of 876 Spanish cities. (Plin. iii. 3. s. 4, v. 7. s. 27, xxvii. 2. s. 6.) It stood at the spot named Summann Pyreneum in the Itin. Ant. (p. 397), and according to some on the boundary between Gaul and Spain. [T. H. D.]

TRUSNISI (Τρούσσες, Hieroc. p. 637; Τρούσσες or Τρούσσις, Ptol. iii. 10. § 11), a town of some importance in Lower Moesia, on the Danube, where, according to the Itin. Ant. (p. 225), the Legio I. Iovia had its head quarters, though the Not. Imp. (c. 28) more correctly mentions the Legio II. Hier. Culea. Lapis identifies it with Matchin. (Cf. Ovid. ex Fust. iv. 9, v. 79.) [T. H. D.]

TROSSULUM, a town of Etruria, which, according to a story current among the Romans, was taken by a body of cavalry alone, unsupported by an expedition; it is thought to be so singular, that the Roman knights were for some time called Trossuli on account of it. (Plin. xxxii. 2. s. 9; Festus, s. v. Trosuli, p. 367.) No other mention is found of it; and it was probably a small place which had disappeared in the time of the geographers, but Pliny tells us (L. 6.) that it was situated 9 miles from Volscius, on the side towards Rome. It is said that the name was still retained by a place called Troso or in the abode of Troso, about 2 miles from Monte Faino, as late as the 17th century, but all trace of it is now lost. (Holsten. Not. ed. Cluer. p. 67; Dennis's Etruria, vol. i. p. 517.) [E. H. B.]

TRUENTUM. [Castrum Truentinum.]

TRUENTUS or TRUENTYNUS (Τρουετήνιος: Trovata), a considerable river of Picenum, which rises in the Apennines above Amatrice, flows under the walls of Acrolo (Ascanium), and falls into the Adriatic about 5 miles S. of S. Benedetto. It gave name to a town which was situated at its mouth, and is called by Pliny Truentum, but more commonly Castrum Truentinum. Though one of the most considerable of the rivers of Picenum, the Truentus has very much the character of a mountain torrent, and is only navigable for about 5 miles near its mouth. (Strab. v. p. 241; Plin. iii. 13. s. 18; Mel. ii. 4. § 6; Ptol. iii. 1. § 21.) [E. H. B.]

TRYBACTRA (Τρυβακτρα, Ptol. vi. 12. § 6), a place to the NW. of Alexandria Oïxans, probably represented by the present Bobhara. [V.]

TUAESSIS (Τούαςες, Ptol. ii. 3 § 13), a town on the E. coast of Britannia Barabara, which stood on an estuary of the same name (Ptol. ib. § 5), now the Murray Firth. [T. H. D.]

TUATI VETUS, a town in Hisp. Vitellinae, belonging to the jurisdiction of Corduba. (Plin. iii. 3. s. 3.) Uberti (ii. p. 370) is of opinion that it should be called Tuci Vetus. [T. H. D.]

TUBANITES or TUBANTII (Τούβαντιοι or Τούβαντες), a German tribe which was allied with the Cherussi, and seems originally to have dwelt between the Rhine and Jutland; but in the time of Germans they appear in the country south of the Lippe, that is, in the district previously occupied by the Sigambri (Tac. Ann. i. 51, xiii. 55, foll.) They seem to have followed the Cherussi still farther to the south-east, as Ptolemy (ii. 11. § 23) places them on the south of the Chatti, near the Thuringer Wald, between the rivers Fulda and Herrera (Comp. Tac. Germ. 36). In the end we find them again as a member of the confedery of the Franks. (Nazar. Pomeg. Com. 18.) The name Subatis in Strabo (vii. p. 292) is probably only an error of the transcriber, whereas Kramer has changed it into Toobantia. (Wilhelm, Germanian, p. 130.) [L. S.]

TUBUCCI, a place in Lusitania between Scalbris and Mundobriga. (Itin. Ant. p. 420.) Probably Abravantes. [T. H. D.]

TUBURBO MAJUS and MINUS (Θουβοφράξ, Ptol. iv. § 33), two neighbouring towns in the interior of Byzacium. The latter is still called Teobron; the former is variously identified with Tabercole and Zaghouan. Pliny (v. 4. s. 4) writes the name Tubur-bias. (Itin. Ant. pp. 44, 48; Tab. Peut.) [T. H. D.]

TUBUSUPTUS (Τουβούσουπτος, Τουβουσουπτος, or Τούβουσοπτος, Ptol. iv. 2. § 31, viii. 13. § 12), a town of Mauretania Caesariensis, 18 miles SE. of Suldun. (Itin. Ant. p. 32.) According to Ammianus Marcellinus it was situated close to Mons Ferratus (xix. 5. § 11). From Pliny (v. 2. s. 1) we learn that it was a Roman colony since the time of Augustus. It was once a place of some importance, but afterwards declined, though even at a late period it seems to have had a Roman garrison (Not. Imp., where it is called Tubususbus). Variously identified with Bury, Bordj, Tiela, and a place on the Dybek Afrona. [T. H. D.]

TUCABA (Τούκαβα, Ptol. iv. 6. § 25), a place in the interior of Libya. [T. H. D.]

Tucca (Τούκα, Ptol. iv. 2. § 1), a town of Mauretania Caesariensis. Ptolemy places it in the interior; but according to Pliny (v. 2. § 1) it was on the sea, at the mouth of the river Ampsaga. (Cf. Tab. Peut.)

2. A town in the district of Byzacium in Africa Proper. (Ptol. iv. § 32.) From inscriptions found in a village still called Dugga it may be inferred that the place should be more correctly called Tugga. According to the Itin. Ant. (pp. 47, 49, 51) it lay 50 miles N. of Sufetula, the modern Sbeitla or Sfilita, and also bore the name of Terebetina or Terebinthana, probably from its being situated in a neighbourhood abounding with the Terebinth tree. Tucea was a fortified town. (Procop. de Aed. vi. 5.) It is probably the same place called Taccabori by St. Augustine (adv. Dentat. vi. 24.) (Cf. Wesseld. ad Itin. p. 48.)

3. A town of Numidia. (Ptol. iv. 3 § 29.)

4. Tucca (Γουκά, Ptol. iv. 4 § 11), a town of Hisp. Baetica, between Ilipa and Italice (Itin. Ant. p. 432.) According to Pliny (ii. 3. s. 3) it is

4 to 3
TUCRIS.

The name of Augusta Gemella. Commonly identified with Tejada. (Cf. Florence, Esp. Sagr. ii. p. 635.)

TUCRIS (Towcris, Pot. ii. b. § 56), a town of the Arenci in Hispam Tarraconensis. [T. H. D.]

TUCUL (Towcul and Tovcul, Pot. iii. § 6), a town of the Iberians in the province of Tarraconensis, E. of Limia, and on the road from Bracara to Asturica. (Hist. Ant. p. 429.) It is called Tyde by Pliny (iv. 20. s. 34), and according to an ancient tradition it was the seat of an Aetolian colony under Dionysus; a tale probably occasioned by the similarity of its name to that of Tydeus. (Sil. Ital. iii. 367, xvi. 369; Plin. l. c.; Arioni. Descr. Orb. 659.) It is the modern Tury. [T. H. D.]

TUCULIERS (Towciers; Edu. Tuderinus; Tdlc), one of the most considerable cities of Umbria, situated on a lofty hill, rising above the left bank of the Tiber, about 26 miles S. of Perusia and 18 W. of Spoletrum. There is no doubt that it was an ancient Umbrian city, but no mention of the name occurs in history previous to the Roman conquest. Silius Italicus tells us that it was celebrated for the worship of Mars (Sil. Ital. iv. 222, viii. 462), and notices it on a lofty hill. (Id. vi. 645.) The first notice of it in history is on occasion of a pro- digy which occurred there at the time of the invasion of the Cimbri and Teutones (Plut. Mar. 17; Plin. ii. 57. s. 58); and shortly after we learn that it was taken by Crassus, as the lieutenant of Sulla, during the wars of the latter with the partisans of Marius. (Plut. Cross. 6.) It received a colony under Augustus, and assumed the title of "Colonia Fida Tudor," probably in consequence of some services rendered during the Peruvian War, though its manner of acquisition is uncertain. (Plin. iii. 14. s. 19; Lib. Colon. p. 214; Murat. Insocr. pp. 1111. 4. 1120. 3; Orell. Insocr. 3726.) It appears from inscriptions to have been a flourishing and important town under the Roman Empire, and is mentioned by all the geographers among the chief towns of Umbria. (Strab. v. p. 227; Plin. l. c.; Pot. iii. 1. § 54.) It was not situated on the Flaminian Way, but the Tadula gives a line of road, which led from Ameria to Tuder, and thence to Perusia. (Tab. Peut.) Its great strength as a fortress, arising from its elevated position, is already alluded to by Strabo (L. c.), and rendered it a place of importance during the Gothic Wars, after the fall of the Western Empire. (Procop. B. G. ii. 10, 13.) It is again mentioned as a city under the Lombards (P. Diaec. iv. 8); and there can be no doubt that it continued throughout the middle ages to be a considerable city. It is now much decayed, and has only about 2500 inhabitants, but still retains the title of a city.

Considerable ancient remains still attest its former consideration. Among these the most remarkable are the walls of the city, some portions of which are apparently of great antiquity, resembling those of Perusia, Volaterrae, and other Etruscan cities, but they are in general more regular and less rude, other parts of the walls, of which three distinct circuits may be traced, are of regular masonry and built of travertine. These are certainly of Roman date. The remains of the ancient building, called by local antiquaries the temple of Mars, but more probably a basilica of Roman date, numerous coins and other small objects have been found at Tdlc; among the latter the most interesting is a bronze statue of Mars, now in the Museo Or- ganizzato at Rome. The coins of Tuder, which are numerous, belong to the class called Aes Grave, being of brass and of large size, resembling the earliest coinage of Volaterrae, Ligurium, &c. They all have the name written in Etruscan characters Tvertere, which we thus learn to have been the native form of the name Tuder. [T. H. D.]

TUCULUS (Towculus, Pot. iii. § 11), a river on the W. coast of Britannia Romana, now the Tyer. [T. H. D.]

TUFICUS (Towfcus; Edh. Tuscanius), a municipal town of Umbria, mentioned both by Pliny and Ptolemy, as well as in an inscription, which confirms its municipal rank; but its site is wholly uncertain. (Plin. iii. 14. s. 19; Pot. iii. 1. § 53; Orell. Insocr. 87.)

TUGENI (Towgeni). [Helveti, Vol. i. p. 1041.]

TUGIA, a town of the Oretani, in Hispam Tarraconensis. (Plin. iii. 3. s. 4; Hist. Ant. p. 404.) Its site is marked by some ruins at Tugia, near Questa, at the sources of the Guadalquivir. (Cf. Plorce, Esp. Sagr. v. pp. 24, 34; D'Anville, Geogr. Anc. i. p. 34.)

TUGINII (Togigii, Tugii), a town of the Massi Argentarii, now called Tucumain, near the river Tuy, a tributary of the Segura. (Cf. Orosie. [T. H. D.]

TUCIAE or TERCIAE, as some read it, in Gallia Narbonensis, between Glanum [Glarem] and Aque Sextiae (Aix). It is placed in the Table between Glanum and Pisae, xt. from Glanum and xv. from Pisae. D'Anville fixes Thieniae or Terceias, as he reads the name, to Aigueksi or Aiguissi. This second name, as he observes, seems to have some relationship to that of the Roman road described in the Antonine Itin. under the name of Via Aurelia as far as Areola (Arles). It is said that there are many remains at a place named Jean-Jean about a mile from Aigueksi. [G. L.]

TUCICUS, a small river on the E. coast of Hispam, near Tarraco. (Mela, ii. 6.) It is probably the modern Tagus. [T. H. D.]

TULLINGI. [Helveti, Vol. i. p. 1042.]

TULLPLIDURUM (Tivuliidurum), a city in Germany, probably in the country of the Chani Minores, on the right bank of the Visurgis. (Pot. ii. 11. § 28.) Wilhelm (Germanien, p. 161) identifies it with the modern Verden; but this is a mere conjecture. [L. S.]

TULLISBRIGIUM (Tivulisbronivum), a town in Germany, probably belonging to the country of the Duhinghi, (Pot. ii. 11. § 28.) Not to mention other conjectures as to its modern representative, Zeuss (Die Deutschen, p. 7) and Wilhelm (Germanien, p. 46) are of opinion that the reading in Ptolemy is wrong, and that we should read Tentovirgyn, which they regard as the place from which the Tentoburgiensis Salvus derived its name; and it is accordingly believed that the remains of an ancient wall, now called the Hunewiring, on Mount Grestonburg, near Detmold, marks the site of the ancient Tentoburgium. But all this is no more than a plausible conjecture. [L. S.]

TULLICA (Tollica, Pot. ii. § 64), a town of the Caristi in Hispam Tarraconensis. [T. H. D.]

TULLONIUM (Tovulonum, Pot. ii. § 66), a town of the Barduli in Hispam Tarraconensis, on the road from Pompello to Asturica. (Hist. Ant. p. 453.) Probably the modern Uggé. [T. H. D.]
TULLUMUM (Σωϊκλων), in Galicia Bética, is one of the cities of the Leuci, who bordered on the Mediomatrici. (Ptol. ii. 9. § 13.) Nasium is the other city [NASIUM]. The Notitia of the Provinces of Gallia mentions Tullum thus: "Civitas Lusitanorum, Nasa." Tullum, which is Tullum, has preserved its name instead of taking the name of the people, like most other capital towns. Tullum, &c."

The department of the Meurthe. [G.L.]

TUNES (Τούνης), Polyb. i. 30; Teus, or Tows, Strab. xvii. p. 834, &c.), a strongly fortified town, once of some importance, in the Roman province of Africa. According to Polybius (xiv. 20), who is followed by Livy (xxx. 9), it was 120 stadia or 13 miles from Carthage, from which it lay in a SW. direction, but the Tab. Peut., in which it is written Thunias, places it more correctly at a distance of only 10 miles from that city. It is said to have been situated at the mouth of a little river called Catada, in the bay of Carthage, but there are no now traces of any such river. On the present state of Tunis, see Blaquier, Lett. i. p. 161, seq.; Ritter Erdkunde, i. p. 914, seq. [T. H. D.]

TUNGRI (Τούνγροι), are placed by Ptolemy (ii. 9. § 9) east of the Tabulhas river, and their chief place is Ambacuma, which is identified on Tongera (AQUATICA). Tacitus (German. c. 2) says, "Those who first crossed the Rhine and expelled the Galli, are now called Tungri, but were then Germans." Tacitus speaks of the Tungri in two other passages (Hist. iv. 55, 79); and in one of them he appears to place the Tungri next to the Nervi. The name of the Elamores, whom Caesar attempted to annihilate (EBRUONES), disappears in the later geography, and the Tungri take its place (Polyb. vi. 67. 1). D'Anville observes (Notices, &c.) that the name of the Tungri extended over a large tract of country, and comprehended several peoples; for in the Notit. of the Provinces of Gallia, the Tungri divide with the Agrippinenses all Germania Secunda; and there is some evidence that the bishop of Tongera had once a territory which bordered on that of Reims.

Ammanus (xv. 11) gives the name of the people, Tungri, to one of the chief cities of Germania Secunda; the other is Agrippina (Colpgone). This shows that Tongera under the later Empire was a large place. Many Roman remains have been dug up there; and it is said that the old Roman road may still be traced through the town. [G. L.]

TUNNOCELIUM, according to the Notitia Imp. a place on the coast of Britannia Romana, at the end of the wall of Hadrian, the station of the Cohors I. Adilia Classic. Horsley (p. 91) and others place it at Boudicca, on Solway Frith; Cambden, with less probability, seeks it at Tynemouth, on the E. coast. [T. H. D.]

TUNTUBBRIGA (Σουντουβρίγα), Polib. ii. 6. § 39), a town of the Galliici in Hispania Tarraconensis. [T. H. D.]

TURANIA, a place in Hispania Baetica, not far from the coast, between Murgis and Urdú. (Plin. Ant. p. 405.) Variously identified with Torqures, Torquheon, and Tiberinum.

TURBA, a town of the Edetani in Hispania Tarraconensis. (Liv. xxxii. 44.) Perhaps the modern Tejar on the Guadalaviar. [T. H. D.]

TURBULA (Τουρπουλα), Polib. ii. 6. § 61), a town of the Bastetani in Hispania Tarraconensis. D'Anville (Geogr. An. i. p. 28) and Montelle (Esp. 124 Ann. p. 177) identify it with Turlum, but Uchert (cf. pt. i. p. 407) more correctly declares it to be Turo in Merucia. The inhabitants are called Turbales by A.P. HISP. 10. [T. H. D.]

TURCAE (Τουρκάς, Sud. s. v.), a Sythian people of Asiatic Sarmatia, dwelling on the Parnassus, which appears to be identical with the Toxca of Tirocium. The various hypotheses that have been started respecting the Turcae only show that nothing certain is known respecting them. (CC. Mannert, iv. p. 130; Heeren, Ideen, ii. 2, pp. 189, 281, 307; Schaffink, Stor. Alterth. i. p. 318, &c.) Humboldt (Central-Austria, i. p. 245, ed. Mahnmann) opposes the notion that these Turcae or Jycrae were the ancestors of the present Turks. [T. H. D.]

TURCILINGI, a tribe in northern Germany which is not noticed before the fifth century of our era, and then is occasionally mentioned along with the Rugii. (Jornand, gest. 15; Paul. Diaec. i. 1.) [L. S.]

TURDENTI (Τούρδενταί), Polib. ii. 4. § 5, &c.), the principal people of Hispania Baetica; where we find the name of Turdetae (Τούρδεντας or Τούρτρας) used by Strabo (iii. p. 136) and Stephanus Byz. (p. 611) as identical with Turdinae. Their territory lay to the W. of the river Singales (now Xeriff), on both sides of the Baetic as far as Lusitania on the W. The Turdenti were the most civilised and polished of all the Spanish tribes. They cultivated the sciences; they had their poets and historians, and a code of written laws, drawn up in a metrical form (Strab. iii. pp. 139, 141, 167; Polyb. xxxiv. 9). Hence they were readily disposed to adopt the manners and customs of their conquerors, and became at length almost entirely Romans; but with these characteristics we are not surprised to find that they are at the same time represented by Livy (xxxiv. 17) as the most warlike of all the Spanish races. They possessed the Jrs Latii. Some traits in their manners are noted by Diodorus Sic. (v. 33). Silius Italicus (ii. 340, &c.), and Strabo (iii. 164). Their superior civilisation was no doubt derived from their intercourse with the Poeni; and the Spanish name of Tartessus lay in their neighbourhood. [T. H. D.]

TURDULI (Τούρδουλος), Polib. ii. 4. § 10), a people in Hispania Baetica, very nearly connected with the Turdenti, and ultimately not to be distinguished from them. (Strab. iii. p. 139; Polyb. xxxiv. 9). They dwelt to the E. and S. of the Turdenti, down to the shores of the Vetulian Herculaneum. A branch of them called the Turuli Victorers appears to have migrated into Lusitania, and to have settled to the S. of the Durias; where it is probable that in process of time they became amalgamated with the Lusitanians (Strab. iii. p. 151; Mela, iii. 1. § 7; Plin. iii. 1. s. 3, iv. 21. 53; cf. Flor. Exp. Sagr. ix. p. 7). [T. H. P.]

TURCIONICUM or TURCIONNX, in Galilia Narbonensis, is placed in the Table on a road between Vienna (Vienne) and Culuro (Grenoble). Turcionicum is between Vienna and Mursus (Maurorum). The site is unknown. [G. L.]

TURIA or TIRUM, a river in the territory of the Edetani in Hispania Tarraconensis, which enters the sea in the neighbourhood of Valencia (Mela ii. b. Plin. iii. 3. 5. 4; Vlb. Seq. p. 227, ed. Bl.) It was famed for the prodigious Turiae or Turcium between Pompey and Sertorius (Plut. Pomp. 18, Sert. 13; Vlb. p. Balb. 2). Now the Guadalaviar. [T. H. D.]

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TURIASO (Turiasson et Turiasson. Ptol. ii. 6. § 58; Turiasson, Geogr. Rav. iv. 43. Euth. Turiasonensis, Plin. iii. 3. s. 4), a town of the Celtiberi in Hispania Tarraconensis, on the road from Cesar-augusta to Numantia (Itin. Ant. pp. 442. 443). According to Piny (l. c.) it was a civitas Romana in the jurisdiction of Cesar-augusta. A fountain in its neighbourhood was said to have the quality of hardening (Id. xxviii. 14. s. 41). The town is now called Tuzazense. For coins see Flores, Med. iv. p. 690, iii. i. 124; Muenet, l. p. 53, and Suppl. l. p. 167; Nestini p. 207. [T. II. D.]

TURICIUM. [Helvetii, Vol. I. p. 1041.]

TURIGA. [Curia.]

TURISSA (called by Ptolemey Τυρίσσα, ii. 6. § 67), a town of the Vascos in Hispania Tarraconensis, on the road from Pompelo to Burdigala (Itin. Ant. p. 455). Variously identified with Iterum and Asteria. [T. I. D.]

TURMODIGI. [Mellebo.]

TURMOCUM (Τούρμωκος, Ptol. ii. § 8), a town in the interior of Lusitania. [T. II. D.]

TURMULI, a town of Lusitania on the Tagus, and on the road from Emerita to Cesar-augusta. (Itin. Ant. p. 438.) Variously identified with Alcucetar and Puente de Alcudia. [T. II. D.]

TURACUM or TORNACUM, a city of North Galla, is first mentioned in the Roman Itinera. In the Notitia, it is presumed to be a military force under the name of Numerus Tarraconensis; and of a "Procurator Gynaecii Tarraconensis Belgicæ Secundae." This procurator is explained to be a superintendent of some number of women who were employed in making clothing for the soldiers. Hieronymus about a. d. 407 speaks of Tarraconum as one of the chief towns of Gallia; and Augustine, in his life of St. Eligius (St. Ethl), in the seventh century, says of it, "qua quondam regalis exitii civitatis." Tarraconum was within the limits of the ancient territory of the Nervii. The Flemish name is Doorwick, which the French have corrupted into Tournaï. Tournaï is on the Schelde, in the province of Hainaut, in the kingdom of Belgium.

There are silver corns of Tarnacum, with the legend DVETACOS and DVENACOS. On one side there is the head of an armed man, and on the other a horseman armed. On some there is said to be the legend DVENACVS. Numerous Roman names have been found at Tarunkai, some of the time of Augustus and others as late as Claudius Gothicus and Tetris, and even of a later date. The tomb of Childeric I, who died a. d. 481, was discovered at Tournaï in the seventeenth century, and a vast quantity of gold and silver medals, and other curious things; among which was the golden ring of Childeric, with his name on it, CHILDERI REGIS. Such discoveries as these, which have been made in various places in Belgium, show how little we know of the Roman history of this country. (D'Anville, Notice, &c.; Ukert, Gallien; Recueil d'Antiquités Romaines et Gauloises trouvées dans la Flandre proprement dite, par M. J. de Bast.) [G. L.]

TURROBICA, a town of Hispania Baetica in the jurisdiction of Hispala (Plin. iii. i. 3. [T. II. D.]

TURÓDI (Τουρότιος, Ptol. ii. § 40), a people in Hispania Tarraconensis, probably a subdivision of the Calicaces Bracarii, in whose territory were the towns called "Thara and And..." [T. II. D.]

TURrones, TURONI, TURONI. Some of Caesar's troops wintered in the country of the Turrones after the campaign of B. C. 57 (B. G. ii. 55). The Turrones are mentioned again (B. G. viii. 46), where we learn that they bordered on the Carnutes; and in another place (vii. 4) they are mentioned with the Pictones, Cadurci, Aulerici, and other states of Western Galicia. When Verecigenorix (n. c. 52) was raising all Gallia against Caesar, he ordered the Turrones to join him. The contingent which they were called on to furnish was to consist of 1000 men (vii. 75). But the Turrones never gave Caesar much trouble, though Luecas called them "instabiles" (i. 437), if the verse is genuine.

In Ptolemey (ii. 8. § 14), the name is Τυρωνιας, and the capital is Caesarodunum or Tournas on the Loire. In the insurrection of Sacrovir in the time of Tiberius, the Turonii, as Tacitus calls them (Ann. iii. 41. 46), rose against the Romans, but they were soon put down. They are in the Lusitannum of Ptolemey. The chief part of the territory of the Turrones was south of the Loire, and their name is the origin of the provincial name Tournais. Ukert (Gallien, p. 329) mentions a silver coin of the Turonii. On one side there is a female head with the legend "Turones," and on the other "Canotioris" with the figure of a galloping horse. [G. L.]

TURONI (Τουρωνιας), a German tribe. described as occupying a district on the south of the country once inhabited by the Chattii, perhaps on the northern bank of the Mosaces. (Ptol. ii. 11. § 22.) [L. S.]

TUROQUA (in the Geogr. Rav. iv. 43, Turaqua), a town of the Callacii in Hispania Tarraconensis on the road from Bracara to Lucus Augusti (Itin. Ant. p. 430). Variously identified with Touran (or Turun) and Ribavada. [T. II. D.]


2. A town in the territory of the Contestani in the same province (Itin. Ant. p. 400). Identified either with Caltrailla or Olettea. [T. II. D.]

TURRES ALBAE (Ποργαν Αλβος, Ptol. ii. § 6), a place of the Celtic in Lusitania. [T. II. D.]

TURRES ALBIAE (Τουρριας Λιβης, Ptol. ii. § 23), a town of the Callacii Lusitani in Hispania Tarraconensis. [T. II. D.]

TURIRM, AD, in Gallia Narbonensis, east of Aquae Sextiae (Aix), is placed in the Antonine Itin. between Matavonum and Tegulata (Tegulata). The name Turris is preserved in that of Tovers, which is written Torres and Torris in some middle age documents. (D'Anville, Notice, &c.) [G. L.]

TURIS. I. Turris Caesaris, a place in Numia, whence there was a road through Signa to Cirta. (Itin. Ant. p. 34.) Usually identified with Tervil, but by Lapie with Dybel Gierium. [T. II. D.]

2. [Euphranta Turris.]

3. Turris Hannibalis, a strong fortress in the territory of Carthage, where Hannibal took ship when flying to king Antiochus. (Liv. xxvii. 48.) Justin calls it the Iasiam urbanum Hannibalis. [T. II. D.]

4. Turris Tamalleni, in Africa Proper, on the road from Tacape to Lepcis Magna. (Itin. Ant. pp 73, 74.) Now Tlemcin. [T. II. D.]
which places it on the Via Collia, between Blera and Saturnia, but in a manner that would afford little clue to its true position were it not identified by the resemblance of name with the modern Toscanelle. (Plin. iii. 5. s. 8; Tab. Pent.) The name is found in an inscription, which confirms its municipal rank. (Murat. Inscr. p. 328.) But it appears to have been in Roman times an obscure town, and we find no allusion to it as of ancient Etruscan origin. Yet that it was so rendered probable by the tombs that have been discovered on the site, and some of which have sarcofagi and other relics of considerable interest; though none of these appear to be of very early date. The tombs have been carefully examined, and the antiquities preserved by a resident antiquary, Sig. Campanari, a circumstance which has given some celebrity to the name of Toscanella, and led to a very exaggerated estimate of the importance of Tuscania, which was apparently in ancient times never a place of any consideration. It was probably during the period of Etruscan independence a dependency of Tarquinii. The only remains of ancient buildings are some fragments of reticulated masonry, undoubtedly of the Roman period. (Demetrius Etrurius, vol. i. pp. 440—460.)

TUSCULUM (Τούσκουλον, Ptol. v. 9, § 22), a people of Asiatic Sarmatia between the Caspian and the Montes Ceranii. [T. H. D.]

TUSCULUM. [TUSCULUM, p. 1243, b.]

TUSCULUM (Τούσκουλον, Ptol. iii. i. § 61; Toúskoλον, Strab. v. p. 237; Toûssklo, Steph. B. p. 673; Eth. Tuscus, Cio. Indul. 20; Liv. iii. 7; &c.; Adj. Tuscus, Tib. i. 7. 57; Stat. Silv. iv. 4. 16; Tusculanesis, Cio. Fam. ix. 6: Frusceni and ill Tuscolo), a strong and ancient city of Latium, lying on the hills which form a continuation of Mount Albanus on the W. When Dиныvs of Halicarnassus (c. 20) places it at a distance of 100 staedia, or 12 miles, from Rome, he does not speak with his accustomed accuracy, since it was 120 staedia, or 15 miles, from that city by the Via Latina. Josephus (Ant. xviii. 7. 6) places the imperial villa of Tiberius at Tusculum on 100 staedia from Rome, which, however, lay at some distance to the W. of the town. Festus (s. v. Tuscolo) makes Tusculum a diminutive of Tuscanus, but there is but slight authority to connect the town with the Etruscans. According to common tradition, it was founded by Telecomus, the son of Ulysses and Circe; and hence we find its name paraphrased in the Latin poets as "Telegoni moenia" (Ov. Fast. iii. 91, iv. 71; Prop. iii. 30. 4; Sil. B. xii. 535) and "Circeae moenia" (Hor. Epod. i. 30); and the hill on which it stood called "Telegoni juga parricide" (ib. Od. iii. 29. 8), "Circeae dorum" (Sil. B. vii. 631), and "Telegoni jugera" (Stat. Silv. 1. 3. 85). Thus Tusculum did not claim so remote an origin as many other Latin cities; and, as being founded a generation after the Trojan War, Virgil, a learned antiquary, consistently omits all notice of it in his Aeneid. The author of the treatise entitled Origo Gentis Romanae mentions that it was made a dependency or colony of Alba by Latins Silvius (c. 17 § 6). After the destruction of Alba by Titus Hostilius it appears to have recovered its independence, and to have become a republic under the government of a dictator.

But to descend from these remote periods to the more historical times. In the reign of Tarquinii
TUSCULUM.

Superbus, who courted the friendship of the Latin cities, Octavius Mamilius of Tusculum was the foremost man of all the race, tracing his descent from Ulysses and Circe. Him Tarquin conciliated by the gift of his daughter in marriage, and thus obtained the powerful alliance of his family and connections. (Liv. i. 49; Dionys. iv. 45.) The geopolitical pretensions of the gens Mamilia are still to be seen on their coins, which bear on the reverse the head of Mercury, and on the reverse Ulysses in his travelling dress and with his dog.

The alliance of Mamilius with Tarquin, however, was the main cause of the Latin War. After his expulsion from Rome, and unsuccessful attempt to regain his crown by means of the Etruscans, Tarquin took refuge with his son-in-law at Tusculum (Liv. ii. 15), and by his assistance formed an alliance with the confederacy of the thirty Latin cities (76 B.C.). The confederate army took up a position near Lake Regillus, a small sheet of water, now dry, which lay at the foot of the hill on which Tusculum is seated. This was the scene of the famous battle so fatal to the Latins, in n. c. 497. Mamilius, who commanded the Latin army, was killed by the hand of Titus Hermanni; Tarquinius Superbus himself, who, though now advanced in years, took part in the combat, was wounded; and the whole Latin army sustained an irreparable defeat (Liv. iv. 20; Dionys. iii. 4, sect.). After the peace which ensued, the Tusculans remained for a long while the faithful allies of Rome; an attachment which drew down on their territory the incursions of the Volsces and Aequi, n. c. 461, 460. (Liv. iii. 7, 8.) In n. c. 458, when the Roman capital was seized by the Sabine Appius Herdonius, the Tusculans gave a signal proof of their love and fidelity towards Rome. On the next morning after the arrival of the news, a large body of them marched to that city and assisted the Romans in recovering the capital, an act for which they received the public thanks of that people (ib. 18; Dionys. x. 16); and soon afterwards, Lucius Mamilius, the Tuscanus dictator was rewarded with the gift of Roman citizenship. (Liv. i. 29.) In the following year the Romans had an opportunity of repaying the obligation. The Aequi had seized the citadel of Tusculum by a nocturnal assault. At that time, Fabius with a Roman army was encamped before Antium; but, on hearing of the misfortune of the Tusculans, he immediately broke up his camp and flew to their assistance. The enterprise, however, was not of such easy execution as the expedition of Herdonius, and several months were spent in combats in the neighbourhood of Tusculum. At length the Tusculans succeeded in recapturing their citadel by reducing the Aequi to a state of famine, whom they dismissed after compelling them to pass unarmed under the yoke. But as they were flying homewards the Roman camp overtook them on Mount Algidus, and slew them to a man. (Jb. 23; Dionys. x. 20.)

In the following year, the Aequi, under the conduct of Graccius, ravaged the Labican and Tuscan territories, and encamped on the Algidus with their booty. The Roman ambassadors sent to expostulate with them were treated with insolence and contumacy. Then Tit. Quinctius Cincinnatus was chosen dictator, who defeated the Aequi, and caused them, with their commander Graccius, to pass thenceforward under the yoke. (Liv. ii. 25—26.) Algidus became the scene of a struggle between the Romans and Aequi on two or three subsequent occasions, as in n. c. 452 and 447. (Jb. 31, 42.) In the latter battle the Romans sustained a severe defeat, being obliged to abandon their camp and take refuge in Tusculum. After this, we do not again hear of the Tusculans till n. c. 416. At that period, the Romans, suspecting the Labicans of having entered into a league with the Aequi, charged the Tusculans to keep a watch upon them. These suspicions were justified in the following year, when the Labicans, in conjunction with the Aequi, ravaged the territory of Tusculum and encamped upon the Algidus. The Roman army despatched against them was defeated and dispersed, owing to the dissensions among its chiefs. Many of these, however, together with the elite of the army, took refuge at Tusculum; and Q. Servilius Priscus, being chosen dictator, changed the face of affairs in eight days, by routing the enemy and capturing Labicum. (Id. iv. 45—47.)

This steady friendship between Tusculum and Rome, marked for so many years by the strongest tokens of mutual goodwill, was at length interrupted by an occurrence which took place in n. c. 379. In that year the Tusculans, in conjunction with the Gabinians and Labicans, accused the Praenestines before the Roman senate of making inroads on their lands; but the senate gave no heed to their complaints. Next year Camillus, after defeating the Volscians, was surprised to find a number of Tusculans among the prisoners whom he had made, and, still more so when, on questioning them, he found that they had taken up arms by public consent. These prisoners he introduced before the Roman senate, in order to prove how the Tusculans had abandoned the ancient alliance. So war was declared against Tusculum, and the conduct of it entrusted to Camillus. But the Tusculans would not accept this declaration of hostilities, and opposed the Roman arms in a manner that has scarcely been paralleled before or since. When Camillus entered their territory he found the peasants engaged in their usual avocations; provisions of all sorts were offered to his army; the gates of the town were standing open; and as the legions defiled through the streets in all the panoply of war, the citizens within, like the countrymen without, were seen intent upon their daily business, the schools resounded with the hum of pupils, and not the slightest token of hostile preparation could be discerned. Then Camillus visited the Camianus temple and demanded his right. When he appeared before the senate in the Curia Hostilia, not only were the existing treaties with Tusculum confirmed, but the Roman franchise also was shortly afterwards bestowed upon it, a privilege at that time but rarely conferred. It was this last circumstance, however, together with their unsolicited fidelity towards Rome, that drew down upon the Tusculans the hatred and vengeance of the Latins; who, in the year n. c. 374, having burnt Satriicum, with the exception of the temple of Matatia, directed their arms against Tusculum. By an unexpected attack, they obtained possession of the city; but the inhabitants retired to the citadel with their wives and children, and despatched messengers to Rome with news of the invasion. An army was sent to their relief, and the Latins in turn became the besieged instead of the besiegers; for whilst the Romans encompassed the walls of the city, the Tusculans made sorties upon the enemy from the arx. In a short time the Romans took the town by assault and slew all the
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Latinis. (Ib. 33.) Servius Sulpicius and L. Quincin-
tius, both military tribunes, were the Roman com-
manders who were defeated and killed by the gold
coins, still extant, of the former family, are seen on
the obverse the heads of Castor and Pollux, deities
peculiarly worshipped at Tuscumum (Cic. Div. i. 43;
cf. Festus, s. v. Stroppa), and on the reverse the
image of a city with the letters TUSCVL on the
gate.

From this period till the time of the great Latin
war we have little to record of Tuscumum except the
frustrated attempt of the Veliterni on its territo-
ry (Liv. iv. 36) and the horrible destruction
committed on it by the Gauls, when in alliance with
the Tiburtines, in B. c. 357. (Id. vii. 11.) After
their long attachment to Rome we are totally at a
loss to conjecture the motives of the Tusculans in
joining the Latin cities against her. The war
which ensued is marked by the well-known anec-
dote of Titus Manlius, who, being challenged by
Geminus Metellus, the commander of the Tuscan
cavalry, attacked and killed him, against strict
orders to the contrary; for which breach of military
discipline he was put to death by his father. (Id.
vi. 7.) The war ended with the complete subju-
gation of the Latins; and by the famous senatus-
consultum regulating the settlement of Latinum, the
Tusculans were treated with great indulgence.
Their defection was ascribed to the intrigues of a
few, and their right of citizenship was preserved to
them (Id. 14.) This settlement took place in B. c.
335. In 321 the Tusculans were accused by the
tribune, M. Flavius, of having supplied the Veliterni
and Privernates with the means of carrying on war
against Rome. There does not appear to have been
any foundation for this charge; it seems to have
been a mere calumny: nevertheless the Tusculans,
with their wives and children, having put on mour-
ning habits, went in a body to Rome, and implored
the tribes to acquit them of so odious an impu-
tation. This spectacle moved the compassion of the
Romans, who, without further inquiry, acquitted
them unanimously; with the exception of the tribe
Polilia, which voted that the men of Tuscumum
should be scourged and put to death, and the women
and children sold, agreeably to the laws of war.
This vote remained indebted imprinted on the
memory of the Tusculans to the very latest period
of the Roman Republic; and it was found that scarce
one of the tribe Papiria, to which the Tusculans be-
longed, ever voted in favour of a candidate of the
tribe Polilia. (Ib. 37.)

Tuscumum always remained a municipium, and
some of its families were distinguished at Rome.
(Id. vi. 21—26; Orell. Insocr. 775, 1368, 3042.)
Among them may be mentioned the gens Mamilia,
the Porcii, which produced two Catos, the
Fulvia, Coruncania, Juventia, Fontela, &c. (Cic.
p. Pianc. 8, p. Font. 14; Corn. Nep. Cat. 1; Val.
Max. iii. 4, § 6.)

Hannibal appears to have made an unsuccessful
attempt upon, or perhaps rather a mere demona-
tion against, Tuscumum in B. c. 212. (Liv. xxvi.
9; cf. Sil. It. xii. 534.) In the civil wars of Ma-
rinius and Sulla, its territory seems to have been dis-
tributed by the latter. (Auct. de Colonia.) Its
walls were also restored, as well as during the wars
of Pompey. We have no notices of Tuscumum under
the Empire. After the war of Justinian and the
roads of the Lombards, Tuscumum regained even
more than its ancient splendour. For several cen-
turies during the middle ages the counts of Tus-
cumum were supreme in Rome, and could almost
enforce the use of the papal chair. The ancient city
remained entirely near the end of the 12th century.
At that period there were constant wars between
the Tusculans and Romans, the former of whom
were supported by the German emperors and
protected by the popes. According to Romualdus,
340), the walls of Tuscumum were razed in the ponti-
tificate of Alexander III. in the year 1168; but
perhaps a more probable account by Richard de S.
Germano (ap. Marmortr. Sec. X. t. vii. p. 972) de-
scribes the destruction of the city to the permission
of the German emperor in the year 1191.

Towards the end of the Republic and beginning of
the Empire, Tuscumum was one of the favourite re-
sorts of the wealthy Romans. Strabo (v. p. 239)
describes the hill on which it was built as adorned
with many villas and plantations, especially on the
side that looked towards Rome. But though the
air was salubrious and the country fine, it does not
appear, like Tibur, to have been a favourite resort
of the Roman poets, nor do they speak of it much in
their verses. The Anio, with its fall, besides other
natural beauties, lent a charm to Tibur which would
have been sought in vain at Tuscumum. Lucullus
seems to have been one of the first who built a villa
there, which seems to have been on a magnificent
scale, but with little arable land attached to it.
(Plin. xviii. 7; s. 1.) Its parks and gardens, how-
ever, which were adorned with avaries and fish-
ponds, extended to the Anio, a distance of several
miles; whence he was noted in the report of the
censors as making more use of the bough than the
plough. (Ib. and Varr. R. R. i. 13, iii. 3, seq.;
Colunella, i. 4.) On the road towards Rome, in the
Vigna Angiottii, is the ruin of a large circular ma-
suleum, 90 feet in diameter inside, and very much
resembling the tomb of Cucilia Metella on the Via
Appia. It evidently belongs to the last period of
the Republic; and Nibby (Dissert. p. 334) is inclined
to regard it as the sepulchre of Lucullus, mentioned
by Plutarch (Ib. L. 43), though that is commonly
identified with a smaller mausoleum between Fras-
catai and the Villa Rufellia. Besides the villa of
Lucullus, we hear of those of Cato, of Cicero and his
brother Quintus, of Marcus Brutus, of Q. Horter-
sinus, of T. Anicius, of Balbus, of Caesar, of L.
Crassus, of Q. Metellus, &c. It would now be vain
to seek for the sites of most of these; though it may
perhaps be conjectured that Cato's stood on the hill
to the N.E. of the town, which seems to have been
called Mons Porcius from it, and still bears the
name of Monte Poroio. So much interest, however,
is attached to the villa of Cicero (Tuscalumum), as
the favourite retirement in which he probably composed
a great portion of his philosophical works, and especially
the Deipignationes which take their name from it, that
we shall here present the reader with the chief par-
ticulars that can be collected on the subject. Re-
specting the site of the villa there have been great
disputes, one school of topographers seeking it at
Grotta Ferrata, another at the Villa Rufellia.
Both these places lie to the W. of Tuscumum, but
the latter nearer to it, and on an eminence, whilst
Grotta Ferrata is in the plain. We have seen from
Strabo that the Roman villas lay chiefly on the W.
side of the town and it will be found further on
that Cicero's adjoined those of Lucullus and Ga-
binius, which were the most splendid and remarkable,
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and must therefore have belonged to those noticed by Strabo. The scholiast on Horace (Epod. i. 30) describes Cicero's as being "ad latere superioria" of the Tusculan hill; and if this authority may be relied on, it dispenses with the claims of Grotta Ferrata. The plural "latera" also determines us in favour of the W. side of the town, or Villa Rufina, where the hill has two ridges. At this spot some valuable remains were discovered in 1741, especially a beautiful mosaic, now in the Museo Pio Clementino. The villa belonged originally to Sulla (Plin. xxii. 6. s. 6). It was, as we have said, close to that of Lucullus, from which, in neighbourly fashion, Cicero was accustomed to fetch books with his own hand. (De Fin. iii. 2.) It was likewise near that of the consul Gabinius (pro Dom. 24, post Red. 7), which also stood on the Tusculan hill (in Pisc. 21), probably on the site of the Villa Falconieri. In his vision pro Scito (43), Cicero says that his own villa was a mere cottage in comparison with that of Gabinius, though the latter, when tribune, had described it as "pictum," in order to excite envy against its owner. Yet from the particulars which we learn from Cicero himself, his retirement must have been far from deficient in splendour. The money which he lavished on it and on his villa at Pompeii brought him deeply into debt. (Ep. ad Att. ii. 1.) And in another letter (ib. ii. 2) he complained that the coreus valued that at Tusculum, as only quingentis millibus. or between 4000 and 50000. This would be indeed a very small sum, to judge by the description of it which we may collect from his own writings. Thus we learn that it contained two gymnasia (Dir. i. 5), an upper one called Lyceum, in which, like Aristotle, he was accustomed to walk and dispute in the morning. (Tusc. Disp. ii. 3), and to which a library was attached (Dir. ii. 5), and a lower one, with shady walks like Plato's garden, to which he gave the name of the Academy. (Tusc. Disp. ii. 3). The latter was, perhaps on the spot now occupied by the Casino of the Villa Rufina. Both were adorned with beautiful statues in marble and bronze. (Ep. ad Att. i. 1. 8. 9. 10.)

The villa likewise contained a little atrium (atrium, ib. i. 10, de Quint. Fr. iii. 1), a small portico with exedra (ad Fam. vii. 24), a bath (ib. xiv. 20), a covered promenade "pecta ambae ambae," ad Att. xiii. 29), and an horologium (ad Fam. viii. 15), which was made at the time of Zuzzeri, a sun-dial was discovered here, and placed in the Collegio Romano. The villa, like the town and its neighbourhood, was supplied with water by the Aqua Crabra. (De Leg. Agr. iii. 31.) But of all this magnificence scarce a vestige remains, unless we may regard as such the ruins now called Scuola di Cicerone, close to the ancient walls. These consist of a long corridor with eight chambers, forming apparently the ground floor of an upper building, and if they belonged to the villa they were probably granaries, as there is not the least trace of decoration.

We will now proceed to consider the remains at Frascati. Strabo (v. p. 239) indicates where we must look for Tusculum, when he describes it as situated on the high ridge connected with Mount Albanus, and serving to form with it the deep valley which stretches out towards Mount Algidsus. This ridge was known by the name of the Tusculan Colea. We have already seen that Tusculum was composed of two distinct parts, the town itself and the arx or citadel, which was isolated from it, and seated on a higher point; so elevated, indeed, that when the Aequi had possession of it, as before narrated, they could deserv the Roman army falling out of the gates of Rome. (Dionysy. z. 20.) It was indeed on the very cut, or pinnacle, of the ridge, a point isolated by cliffs of great elevation, and approachable only by a very steep ascent. According to Sir W. Gell (Topogr. 6c. p. 429) it is 2079 French feet above the level of the sea. Here a few traces of the walls of the citadel remain, from which, and from the shape of the rock on which the town stood, we may see that it formed an irregular oblong, about 2700 feet in circumference. There must have been a gate towards the town, where the ascent is less steep; and there are also vestiges of another gate on the E. side, towards 1o Molarea, and of a road which ran into the Via Latina. Under the rock are caves, which probably served for sepulchres. The city lay immediately under the arx, on the W. side. Its form was a narrow oblong, approaching to a triangle, about 3000 feet in length, and varying in breadth from about 1000 to 500 feet. Thus it is represented of a triangular shape on the coins of the gens Sulpisia. Some vestiges of the walls remain, especially on the N. and S. sides. Of these the ancient parts consist of large quadrilateral pieces of local tufo, some of them being 4 to 5 feet long. They are repaired in places with opus incertum, of the age of Sulla, and with opus reticulatum. Including the arx, Tusculum was about 15 mile in circumference. Between the town and the citadel is a large quadrilateral piscina, 86 feet long by 673 broad, divided into three compartments, probably intended to collect the rain water, and to serve as a public washing-place. One of the theatres lies immediately under this citern, and is more perfect than any in the vicinity of Rome. The scene, indeed is partly destroyed and covered with earth, but the benches or rows of seats in the corea, of which there are nine, are still nearly entire, as well as the steps cut in them for the purpose of commodious descent. There are three flights of these steps, which consequently divide the corea into four compartments, or cunei. The spectators faced the W., and thus enjoyed the magnificent prospect over the Alban valley and the plains of Latium, with Rome and the sea in the distance. Abeken (Mittel-Italien, p. 260), considers this theatre belonging to the early times of the Empire. Sir W. Gell, on the other hand, pronounces it to be earlier. (Topogr. of Rome, p. 429.) Near this edifice were discovered in 1818, by Lucien Buonaparte, the beautiful bronze statue of Apollo and those of the two Rutiliae. The last are now in the Vatican, in the corridor of the Museo Chiaramonti. At the back of this structure are vestiges of another theatre, or odeum; and at its side two parallel walls, which bounded the street leading to the citadel. On the W. of the theatre is an ancient road in good preservation, leading to one of the gates of the city, where it is joined by another road. Close to the walls near the piscina is an ancient cistern, and at its side a small fountain with an inscription; a little further is a Roman milestone, recording the distance of 15 miles. Besides these objects, there are also remains of a columbarium and of an amphitheatre, but the latter is small and not of high antiquity. Many fragments of architecture of an extremely ancient style are strewn around. Within the walls of the town, in what appears to have been the principal street, several inscriptions
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still remain, the chief of which is one on a kind of pedestal, recording that the object to which it belonged was sacred to Jupiter and Liberty. Other inscriptions found at Tusculum are preserved in the Villa Gregoriana; the one to M. Fabius Nobilior, the conqueror of Atolia; another to the poet Diphilos, mentioned by Cicero in his letters to Atticus (ii. 19).

Near the hermitage at Camaldoli was discovered in 1667 a very ancient tomb of the Furi, as recorded by Falconieri, in his Inscr. Athel. p. 143, seq. It was cut in the rock, and in the middle of it was a sarcophagus, about 5 feet long, with a pediment-shaped cover. Round it were twelve urns placed in loculi, or coffins. The inscriptions on these urns were in so ancient a character that it bore a great resemblance to the Etruscan and Pelasgic. The form of the P resembled that in the sepulchral inscriptions of the Scipios, as well as that of the T. The diphthong OU was used for V, and P for F. The inscriptions on the urns related to the Furi, that on the sarcophagus to Luc. Turpilius. There were also fragments of fictile vases, commonly called Etruscan, and of an elegant cornice of terra cotta, painted with various colours. (Nibby, Dintorni, iii. p. 360.)

We shall only add that the ager Tusculanus, though now but scantily supplied with water, formerly contributed to furnish Rome with that element by means of the Aqua Tepula and Aqua Virgo. (Front. Ag. 8, seq.)


TUSCUM MARE. [Tyrrhenicum Mare.]

TUTATIO, a place in Noricum of uncertain site (L. Ant. p. 277; Tab. Peut, where it is called Tutestio). [L. S.]

TUTHUA (Tothuda), a river of western Arcadia, flowing into the Ladon, on the confines of Thespias and Heraea. It is now called Lamodiola, and joins the Ladon opposite to the small village of Reneci. (Paus. viii. 25. § 12; Leake, Morea, vol. ii. p. 95; Peloponnesiac, p. 223.)

TUTIA, a small stream in the neighbourhood of Rome, mentioned only by Livy and Silius Italicus, who inform us that Hannibal encamped on its banks, when he was commencing his retreat from before the walls of Rome. (Livy xxvi. 11; Sil. Ital. xiii. 5.) Livy places it 6 miles from the city, and it is probable that it was on the Lusarian Way, by which Hannibal subsequently commenced his retreat; in this case it may probably be the stream now called the Fiume di Conca, which crosses that road between 6 and 7 miles from Rome, and has been supposed by Gall and Nibby to be the Alia, or Alia in Silius Italicus expressly tells us that it was a very small stream, and little known to fame. The name is written Turia in many editions of that poet, but it appears that the best MSS. both of Silius and of Livy have the form Tutia. [E. H. B.]

TUTIA (Toorria, Plut. Sert. 19), a place in the territory of the Edetani in Hispania Tarraconensis not far from Sueco, the scene of a battle between Pompey and Sertorius (Plut. l. c.); Florus, iii. 22.) It is thought to be the modern Toas. But perhaps the conjecture of Uertk (ii. pt. i. p. 413) is correct that in both these passages we should read Turia. [T. H. D.]

TUTICUM. [Ercus Tusculus.]

TUTINI (L. Ant. Ov. 162), a small fortified town in Aetiaopia, situated 12 miles N. of Tauronzo, upon the western side of the Nile. The ruins of Tutia are supposed to be near, and NW. of the present village of Gypros. (Belzoni, Travels, vol. i. p. 112.)

TYANA (νς Τηνάω; Εθ. Τυαρεῖος ή Τυαίρις), also called Thyana or Thiana, and originally Theaom, from Theas, a Thracian king, who was believed to have founded it, or Atrexus and Polyeades, and to have founded the town (Arran, Period. P. L. p. 6; Steph. B. s. v.). Report said that it was built, like Zela in Pontus, on a causeway of Semiramis; but it is certain that it was situated in Cappadocia at the foot of Mount Taurus, near the Cilician gates, and on a small tributary of the Lamus (Strab. xii. p. 537, xiii. p. 587.). It stood on the highroad to Cilicia and Syria at a distance of 300 stadia from Cybistra, and 400 stadia (according to the Peut. Table 73 miles) from Mazaca (Strab. xii. p. 518, Plut. v. 6 § 18) 2 miles from the l. Ant. vi. 3; L. Ant. p. 145. Its situation on that road and close to so important a pass must have rendered Tyana a place of great consequence, both in a commercial and a military point of view. The plain around it, moreover, was extensive and fertile, and the whole district received from the town of Tyana the name of Tyantia (Τυαντία, Strab. l. c.). From its coins we learn that in the reign of Caracalla the city became a Roman colony; afterwards, having for a time belonged to the empire of Palmyra, it was conquered by Aurelian, in A.D. 272 (Vopisc. Aurel. 22, foll.), and Valens raised it to the rank of the capital of Cappadocia Secunda (Basil. Magn. Epist. 74, 75; Hieroc. p. 700; Malala, Chron.; Not. Imp.). Its capture by the Turks is related by Cedrenus (p. 477). Tyana is celebrated in history as the native place of the famous impostor Apollonius, of whom we have a detailed biography by Philostratus. In the vicinity of the town there was a temple of Zeus on the borders of a lake in a marshy plain. The water of the lake itself was cold, but a hot well, sacred to Zeus, issued from it (Philost. Vit. Apoll. i. 4; Amm. Marc. xxii. 6; Aristot. M. Anu. 163.) This well was called Asmabocon, and from it Zeus himself was supposed Asmabocon. These details about the locality of Tyana have led in modern times to the discovery of the true site of the ancient city. It was formerly believed that Kara Hisar marked the site of Tyana; for in that district many ruins exist, and its inhabitants still maintain that their town once was the capital of Cappadocia. But this place is too far north to be identified with Tyana; and Hamilton (Researches, ii. p. 302, foll.) has shown most satisfactorily, what others had conjectured before him, that the true site of Tyana is at a place now called Kiz Hisar, south-west of Nigde, and between this place and Erebi. The ruins of Tyana are considerable, but the most conspicuous is an aqueduct of granite, extending seven or eight miles to the foot of the mountains. There are also massy foundations of several large buildings, shafts, pillars, and one handsome column still standing. Two miles south of these ruins, the hot spring also still bubbles forth in a column or lake. (Leake, Ant. ii. 61; Eckel, iii. p. 195; Sestini, p. 60.) [L. S.]

people of Scythia intra Imaian, on the banks of the Rhame. [T. H. D.]

TYDE. [Tude.]

TYLE (Τύλη, Polib. iv. 46), a town of Thrace, on the coast of the Euxine, where the Gauls established a seat of government (Basilidram), and which Reischard identifies with Kilios. Steph. B. (p. 670) calls it Tylas, and places it on the Haemon. [J. R.]

TYLILLUS, a town of Crete (Plin. iv. 20), the position of which can only be conjectured. On its ancient coins are found on the reverse a young man holding in his right hand the head of an ibex or white goat, and in his left a bow. These types on the coins of Tylissus led the most distinguished numismatist of the last century (Eckhel, vol. ii. p. 321) to fix its situation somewhere between Cydonia and Elyans, the bow being common on the coins of the one, and the ibex's head on those of the other, of these two cities. Hick (Kresta, vol. i. p. 433) and Torres Y. Ribera (Periplus Crestae, p. 324) adopt this suggestion of Eckhel, and place Tylissus on the same as the W. extremity of the island near the modern Sclavo-Kastelli. (Pashley, Travels, vol. i. p. 162.)

[Ε. Β. Ι.]

TYLUS or TYRUS (Τύλος, Poli. vi. 7: § 47; Tóρρας, Strab. xvi. p. 766; Steph. B. s. v.), an island in the Persian gulf, off the coast of Arabia. It has been already mentioned that according to some traditions, this island was the original seat of the Phoenicians, who named the city of Tyre after it when they had settled on the coasts of the Mediterranean. (Phocion, p. 607.) Pliny describes the island as abounding in pearls. (Plin. vi. 28. s. 32, xii. 10. s. 21. xvi. 41. s. 80; Ariam, An. urb. vii. 20; Theor. Hist. Plant. iv. 9. v. 6.)

TYMANDUS (Τυμάνδος: Eth. Tymándorphos), a place in Phrygia, between Philomelum and Sosopolis. (Conc. Chalc. pp. 244, and 247: in this passage the reading Μαξάνδρος πάλιος is corrupt; Hier. vol. i. p. 673, where the name is misspelled Τυμάνδορος.) It is possible that Tymandus may be the same as the Demus mentioned by Livy (xxxviii. 15), for which some MSS. have Dymas or Drias.

[L. S.]

TYMURES, a tributary of the Sangarius, in the north of Phrygia (Liv. xxxvi. 18), is in all probability the same river as the one called by Pliny (vii. 1) Tymbrocras, which joined the Sangarius, as Livy says, on the borders of Phrygia and Galatia, and, flowing in the plain of Doryleum, separated Phrygia Epactens from Phrygia Sosanonas. It seems also to be the same river as the Tiracrion and Batiss mentioned in Byzantine writers. (Cassius, v. i. p. 111: Richter, Worldhierarchen, p. 522, 610.)

[T. H. D.]

TYMPHAIAE, TYPHMAEI. [Tymphae.

TYMPHIL (Τιμφήλ), a mountain on the confines of Macedonia, Epirus, and Thessaly, a part of the range of Pindus, which gave its name to the district Tymphai (Τυμφαία), and to the people, the Tymphai (Τυμφαίοι, Steph. B. s. v.). As it is stated that the river Anthias rose in Mt. Tymphæ, and that the Tymphæ was a town of the Tymphai (Strab. viii. pp. 325, 327), Mt. Tymphæ may be identified with the summits near Metsovo, and the Tymphai may be regarded as the inhabitants of the whole of the upper valley of the Peneus from Metsovo to Kalabaka. The name is written in some editions of Strabo, Tymphæ and Tymphaei, and the form Tymphaia also occurs in Arrian (1. 7); but the orthography without the s is perhaps to be preferred. The question whether Symphalia or Symphilia is the same district as Tymphæa has been discussed elsewhere. [Stymphalia.]

Pliny in one passage calls the Tymphae an Aetolian people (iv. 2. s. 3), and in another a Macedonian (iv. 10. s. 17), while Steph. B. describes the mountain as The-protan, and Strabo (l. c.) the people as an Epicritic race.

Stephanus B. mentions a town Tymphae, which is probably the same place called Trampya (Τραμπύα) by others, where Dypserophon, who was a native of this district, murdered Heracle, the son of Alexander the Great (-viii. 29, with Wesseling's note; Steph. B. s. v. Tymphae.) (Leake, Northern Greece, vol. i. p. 422, vol. ii. pp. 275, 276.)

TYMPHESTUS. [Pindes.]

TYNDARIS (Τυνδάρις, Strab. Tυνδάρις, Poli.: Eth. Tυνδάριτης, Tyndaritians: Tynodore), a city on the N. coast of Sicily, between Mylace (Milazzo) and Agathyrnas. It was situated on a bold and lofty hill standing out as a promontory into the spacious bay bounded by the Punta di Milazzo on the E., and the Cape Calastra on the W., and was distant according to the Itineraries 36 miles from Messana. (It. Ant. p. 90; Tab. Peut.) It was a Greek city, and one of the last of all the cities in Sicily that could claim a purely Greek origin, having been founded by the elder Dysnusus in B. C. 395. The original settlers were the remains of the Messenian exiles, who had been driven from Naxapuas, Zacynthus, and the Peloponnese by the Spartans after the close of the Peloponnesian War. These had at first been established by Dysnusus at Messana, when he repeopled that city (Messana); but the Spartans having taken umbrage at this, transferred them to the site of Tynodar, which had previously been included in the territory of Abasaenum. The colonists themselves gave to their new city the name of Tynodar, from their native divinities, the Tyndaridae or Dioscuri, and readily admitting fresh citizens from other quarters, soon raised their whole population to the number of 5000 citizens. (Diod. xiv. 78.)

The new city thus rose at once to be a place of considerable importance. It is next mentioned in B. C. 344, when it was one of the first cities that declared in favour of Tuedon after his landing in Sicily. (Id. xvi. 69.) At a later period we find it mentioned as espousing the cause of Hieron, and supporting him during his war against the Mantinians. (B. C. 269.) On that occasion he rested his position upon Tynodar on the left, and on Tyrreniaum on the right. (Diod. xxii. 12. iv. p. 493.) Indeed the strong position of Tynodar rendered it in a strategic point of view as important a post upon the Tyrrhenian, as Tyrreniaum was upon the Sicilian sea, and hence we find it frequently mentioned in subsequent wars.

In the First Punic War it was at first dependent upon Carthage; and though the citizens, alarmed at the progress of the Roman arms, were at one time on the point of retreating to Rome, they were restrained by the Carthaginians, who carried off all the chief citizens as hostages. (Diod. xxii. p. 502.) In B. C. 257, a sea-fight took place off Tyrnaris, between that city and the Liparitan islands, in which a Roman fleet under C. Atlius obtained some advantage over the Carthaginian fleet, but without any decisive result. (Ptol. i. 25; Zonar. viii. 12.) The Roman fleet is described on that occasion as touching at the promontory of Tynodar, but the city had not yet fallen into their hands, and it was not till after the fall of Panormus, in B. C. 254, that
TYDARIAS.

Tydarias expelled the Cretan garrison, and joined the Roman alliance. (Diod. xxxii. p. 505.) We hear but little of Tydarias under the Roman government, but it appears to have been a flourishing and considerable city. Cicero was particularly noted for his "nobilissima civitas" (Verr. iii. 33), and we learn from him that the inhabitants had displayed their zeal and fidelity towards the Romans upon many occasions. Amongst others they supplied naval forces to the armament of Scipio Africanus the Younger, a service for which he requited them by restoring them a statue of Mercury which had been carried off by the Cretans, and which continued an object of great veneration in the city, till it was again carried off by the rapacious Verres. (Cic. Verr. iv. 39—42, v. 47.) Tydarias was also one of seventeen cities which had been selected by the Roman senate, apparently as an honorary distinction, to contribute to certain offerings to the temple of Vesta at Fyris. (Ib. v. 47 ; Zumpt, ad loc.; Diod. iv. 83.) In other respects it had no peculiar privileges, and was in the condition of an ordinary municipal town, with its own magistrates, local senate, &c., but was certainly in the time of Cicero one of the most considerable places in the island. It, however, suffered severely from the exactings of Verres (Cic. Verr. ii. cc.), and the inhabitants, to revenge themselves on their oppressor, publicly demolished his statue as soon as he had quitted the island. (Ib. ii. 66.)

Tydarias again bore a considerable part in the war between Sextus Pompeius and Octavian (n. c. 36). It was one of the places occupied and fortified by the former, when preparing for the defence of the Sicilian straits; but was taken by Agrigina after his naval victory at Mylae, and became one of his chief posts, from which he carried on offensive warfare against Pompey. (Appian, B. C. v. 105, 109, 116.) Subsequently to this we hear nothing more of Tydarias in history; but there is no doubt of its having continued to subsist throughout the period of the Roman Empire. Strabo speaks of it as one of the places on the N. coast of Sicily which, in his time, still despaired of the name of cities; and Pliny gives it the title of a Colonia. It is probable that it received a colony under Augustus, as we find it bearing in an inscription the titles of "Colonia Augusta Tydaritana-norum." (Strab. vi. p. 272; Plin. iii. 8. s. 14; Ptol. iii. 4. § 2; Orell. Inscr. 955.) Pliny indeed mentions a great calamity which the city had sustained, when (he tells us) half of it was swallowed up by the sea, probably from an earthquake having caused the fall of part of the hill on which it stands, but we have no clue to the date of this event; (Plin. ii. 92. s. 94.) The Itineraries attest the existence of Tydarias, apparently still as a considerable place, in the fourth century. (Itin. Ant. pp. 90, 93; Tubb, Pent.)

The site of Tydarias is now wholly deserted, but the name is retained by a church, which crowns the most elevated point of the hill on which the city formerly stood, and is still called the Madonna di Tindaro. It is 650 feet above the sea-level, and forms a conspicuous landmark to sailors. Considerable ruins of the ancient city are also visible. It occupied the whole plateau or summit of the hill, and the remains of the ancient walls may be traced, at intervals, all round the brow of the cliffs, except in one part, facing the sea, where the cliff is now quite precipitous. It is not improbable that it is here that a part of the cliff fell in, in the manner recorded by Pliny (ii. 92. s. 94.) Two gates of the city are also still distinctly to be traced. The chief monuments, of which the ruins are still extant within the circuit of the walls, are: the theatre, of which the remains are in imperfect condition, but sufficiently to show that it was not of large size, and apparently of Roman construction, the Gymnasium, or site of Tharmonium, rebuilt in Roman times upon the Greek foundations; a large edifice with two handsome stone arches, commonly called a Gymnasium, but the real purpose of which is very difficult to determine; several other edifices of Roman times, but of wholly uncertain character, a masonry pavement, and some Roman tombs. (Serra di Falco, Antichità della Sicilia, vol. v. part vi.; Smyth's Sicily, p. 101; Howe's Classical Tour, vol. ii. p. 217, &c.) Numerous inscriptions, fragments of sculpture, and architectural decorations, as well as coins, vases, &c. have also been discovered on the site. [E. H. B.]

TYNIDIS (Tyndis, Ptol. vii. i. § 16), a river of India intra Gangem, which flowed into the Bay of Bengal. There is great doubt whether of two rivers, the Manades (Mahanade) or the Mesoous (Godaveri), represents this stream. According tomannert it was the southern branch of the former river (v. 1. p. 179). But, on the whole, it is more likely that it is another name for the Godaveri. [v.]

TYNDRUMENENSE OPIL. [THECUDROMON.]

TYNKA (Tirva), a place in Catania or the southern part of Cappadocia, in the neighbourhood of Faustopinum, is mentioned only by Ptolemy (v. 7. § 7).

TYPAEUS. [OLYMPIA.]

TYPAEAE (Tymphae, Polyb. Steph. B.; Tymophone, Strab.; Typhonae, Polyb.; Etr. Tauranepo), a town of Triphylia in Elis, mentioned by Strabo along with Hypana. It was taken by Philip in the Social War. It was situated in the mountains in the interior of the country, but its exact site is uncertain. Leuke supposes it to be represented by the ruins near Platana; but Bobluye supposes these to be the remains of Apep or Apem (Aepv), and that Typaram was situated on the hill of Malekyn. The Typanns stood on the hill of Malekyn. (Strab. viii. p. 343; Polyb. iv. 77—79; Steph. B. s. v.; Plut. i. 16. § 18; Leuke, Morea, vol. ii. p. 82; Bobluye, Recherches, g.e. p. 133; Ross, Reisen im Peloponnes, p. 105; Curtis, Peloponnesus, vol. ii. p. 89.)

TYRACI'A or TURACI'NA (Tyrakw, Steph. B.; Etr. Tyraeiensis, Plin.), a city of Sicily, of which very little is known. It is noticed by Stephanus as "a small but flourishing city;" and the Tyraeienses are mentioned by Pliny among the municipal communities of the interior of Sicily. (Steph. B. s. v.; Plin. iii. 8. s. 14.) It is doubtful whether the "Tyracinus, princeps civitatis," mentioned by Cicero (Verr. iii. 56) is a citizen of Tyra or one of Helorus who bore the proper name of Tyracius. In either case the name was probably derived from the city; but though the existence of this is clearly established, we are wholly without any clue to its position.

Several writers would identify the Trinacria (Travacia) of Diodorus (xii. 29), that which writer describes as having been one of the chief towns of the Siculi, until it was taken and destroyed by the Syracusans in b.c. 439, with the Tyracina of Stephanus and Tyracian of Pliny. Both names are otherwise unknown, the readings are in both cases uncertain: but Diodorus seems to represent Trinacria as having been totally destroyed, which would sufficiently account for its not being again
TYRALLIS.

TYRALLIS (Τυραλλής), a place in Paphlagonia, on the south-west of Cappadocia, on the river Cydnus.

(Ptol. v. 7. § 7.)

TYRAMBAE (Τυραμβαί), a place in Cappadocia, in the neighbourhood of the river Rhombodes Minor.

[T. H. D.]

TYRANNOBOAS (Τυραννοβοᾶς), an emporium on the western coast of Bengal between Mandagnura and Byzantium, noticed by the author of the Peripus (p. 30). It cannot now be identified with any place.

[V.]

TYRES (Τύρος, Strab. ii. p. 107), one of the principal rivers of European Sarmatia. According to Herodotus (iv. 51) it rose in a large lake, whilst Polyennus (iii. 8. § 14 &c.) places its sources in Mount Carpates, and Strabo (c. 600) calls them, with more correct orthography, Tyraeetas, and represents them as dwelling on a large island in the Tyas.

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[T. H. D.]

TYRIAEUM (Τυριαεύμ), a town of Lycaonia, which according to Xenophon (Anab. i. 2, § 24) was 20 parasangs west of Iconium, and according to Strabo (xiv. p. 663) on the eastern frontier of Phrygia, and probably on the road from Smyrna to Laodicea, and between the latter and Philomelium. Near this town Cyrus the Younger reviewed his forces when he marched against his brothers. (Comp. Plin. v. 25; Herod. i. 672; and Conc. Chalced. p. 401, where the name is written Τυριαύμ). It is possible that Tyriaseum may be the same town as the Taterion or Tetradron of Ptolemy (v. 4. § 10), the Tyraion in the Conc. Chalced. (p. 669), and the Tygion of Anna Comnena (xiv. 7, 13). Its site seems to be marked by the modern Tyyn or Tihanum. (Hamilton, Researches, ii. p. 200; Kiepert in Franz. Inschriften, p. 36.)

[L. S.]

TYRITACA (Τυριτάκα or Τυρίτακα, Ptol. iii. 6. § 4), a town in the Chersones, on Asia. (Ann. Perip. P, Exc. p. 4, where it is written Τυριτάκα.) Dubois de Montremer identifies it with some ruins found on lake Thaurschos. (Voy. autour du Caucase, p. 247.)

[T. H. D.]

TYRISSES (Τυρίσσα, Ptol. iii. 13. § 39; E. Tyriassaeus, Plin. iv. 10. s. 17), a town of Emathia in Macedonia, placed by Ptolemy next to Epirus.

TYRITAE (Τυριτάι, Herod. ii. 51), certain Greeks settled at the mouth of the Tyas, probably Milesians who built the town of that name. (T. H. D.)

TYRRHENIA, TYRRHENI. [Ετρύρηνα.]

TYRRHHEUM MARE (τὸ Τυρρηνικὸν πέλαγος), was the name given in ancient times to the part of the Mediterranean sea which adjoins the W. coast of Italy. It is evident from the name itself that it was originally employed by the Greeks, who universally called the people of Etruria Tyrrhenians, and were merely adopted from them by the Romans. The latter people indeed frequently used the term Tyrrhenus, Tyrrhenian, etc. (Livy. v. 36, iii. 4. § 9), but still more often designated the sea on the W. of Italy simply as "the lower sea," MARE INFEREUM, just as they termed the Adriatic "the upper sea," or MARE SUPERFICIEUM. (Mel. iii. § 4; Plin. iii. 5. s. 10; Liv. l. e.) The name of Tyrrhenium Mare was indeed in all probability never in use among the Romans, otherwise than as a mere geographical term; but with the Greeks it was certainly the habitual designation of that portion of the Mediterranean which extended from the coast of Liguria to the N. coast of Sicily, and from the mainland of Italy to the islands of Sardinia and Corsica on the W. (Polyb. i. 10, 14, &c.; Strab. i. p. 122, v. p. 211, &c.; Dionys. Per. 83; Scl. §§ 15, 17; Agathem. i. 14.) The period at which it came into use is uncertain; it is not found in Herodotus or Thucydides, and S-ylax is the earliest author now extant by whom the name is mentioned. [E. H. E.]

TYRHHINE. [Οὐγιόνα.]

TYRUS. [Θύρυς.]

TYRUS (Τῦρος, Herod. ii. 44, &c.: E. Τῦρος, Tyrus), the most celebrated and important city of Phoenicia. By the Israelites it was called Tsor (Jos., xii. 29, &c.), which means a rock but by the Tyrians themselves Sor or Sur (Theodoret in E susp. xxvii.), which appellation it still retains. For the initial letter t was substituted by the Greeks, and from them adopted by the Romans; but the letter also used the form Surri or Surra, said to be derived from the Phoenician name of the purple fish; whence also the adjective Surri-
The question of the origin of Tyre has been already discussed, its commerce, manufactures and colonies described, and the principal events of its history narrated at some length (P. 608, seq.), and this article will therefore be more particularly devoted to the topography, and to what may be called the material history of the city.

Strabo (xvi. p. 756) places Tyre at a distance of 200 stadia from Sidon, which pretty nearly agrees with the distance of 24 miles assigned by the Hein. Ant. (p. 149) and the Tab. Peutinger. It was built partly on an island and partly on the mainland. According to Pliny (v. 19 s. 17) the island was 22 stadia, or 2½ miles, in circumference, and was originally separated from the continent by a deep channel 4ths of a mile in breadth. In his time, however, as well as long previously (cf. Strab. l. c.), it was connected with the mainland by an isthmus formed by the mole or causeway constructed by Alexander when he was besieging Tyre, and by subsequent accumulations of sand. Some authorities state the channel to have been only 3 stadia (Sylvæus, p. 12) or 4 stadia broad (Diodor. Sic. xvii. 60, Curt. iv. 2); and Arrian (Anab. ii. 18) describes it as shallow near the continent and only 6 fathoms in depth at its deepest part near the island. The accretion of the isthmus must have been considerable in the course of ages. William of Tyre describes it in the time of the Crusades as a bow-shot across (xiii. 4); the Pope Roger makes it only 50 paces (Terre Sainte, p. 41); but at present it is about 1 of a mile broad at its narrowest part, near the island.

That part of the city which lay on the mainland was called Palæ-Tytrus, or Old Tyre; an appellation from which we necessarily infer that it existed previously to the city on the island; and this inference is confirmed by Ezechiæl's prophetical description of the siege of Tyre by Nebuchadnezzar, king of Babylon, the particulars of which are not suitable to an island city. Palæ-Tytrus extended along the shore from the river Orontes on the E, to the fountain of Ras-el-Ain on the S., a space of 7 miles; which, however, must have included the suburbs. When Strabo says (xvi. p. 738) that Palæ-Tytrus was 30 stadia, or 3 miles, distant from Tyre, he is probably considering the southern extremity of the former. Pliny (l. c.) assigns a circumference of 19 miles to the two cities. The plain in which Palæ-Tytrus was situated was one of the broadest and most fertile in Phœnicia. The fountain above mentioned afforded a constant supply of pure spring water, which was received into an octagonal reservoir, 60 feet in diameter and 18 feet deep. Into this reservoir the water gushed to within 3 feet of the top. (Maudrell, Journey, p. 67.) Hence it was distributed through the town by means of an aqueduct, all trace of which has now disappeared (Robinson, Palæst. iii. 684.) The unusual contrast between the battles of a great seaport and the mere tranquil operations of rural life in the fertile fields which surrounded the town, presented a striking scene which is described with much felicity in the Dionys. sicae of Nonnus (40, 327, sqq.).

The island on which the new city was built is the largest rock of a belt that runs along this part of the coast. We have no means of determining the origin of the island city; but it must of course have arisen in the period between Nebuchadnezzar and Alexander the Great. The alterations which the coast has undergone at this part render it difficult to determine the original size of the island. Maudrell (p. 66) estimated it at only 40 acres; but he was guided solely by his eye. The city was surrounded with a wall, the height of which, where it faced the mainland, was 150 feet. (Strab. ii. 18.) The foundations of this wall, which must have marked the limits of the island as well as of the city, may still be discerned, but have not been accurately traced. The measurement of Pliny before cited must doubtless include the subsequent accretions, both natural and artificial. The smallness of the area was, however, compensated by the great height of the houses of Tyre, which were not built after the western fashion, but story upon story, like those of Aradus, another Phœnician island city (Mela, ii. 7), or like the insulae of Rome. (Strab. l. c.) Thus a much larger population might be accommodated than the area seems to promise. Bertoni, calculating from the latter alone, estimates the inhabitants of insular Tyre at between 22,000 and 23,000. (Topogr. de Tyr, p. 17.) But the accounts of the capture of Tyre by Alexander, as will appear in the sequel, show a population of at least double that number; and it should be recollected that, from the maritime pursuits of the Tyrians, a large portion of them must have been constantly at sea. Moreover, part of the western side of the island is now submerged, to the extent of more than a mile; and that this was once occupied by the city is shown by the bases of columns which may still be discerned. These remains were much more considerable in the time of Benjamin of Tudela, in the latter part of the 12th century, who mentions that towers, markets, streets, and halls might be observed at the bottom of the sea (p. 62, ed. Ashor).

Insular Tyre was much improved by king Hiram, who in this respect was the Augustus of the city. He added to it one of the I.-lands lying to the N., by filling up the intervening space. This island, the outline of which can no longer be traced, was probably contained on the N. by the sea, on the S. by the N. of the N. by the S. by the mountain, on the E. by the E. and on the W. by the W. This island contained a temple of Baal, or, according to the Greek way of speaking, of the Olympian Jupiter. (Joseph. c. Apion, i. 17.) It was by the space thus gained, as well as by substructions on the eastern side of the island, that Hiram was enabled to enlarge and beautify Tyre, and to form an extensive public place, which the Greeks called Eurychors. The artificial ground which Hiram formed for this purpose may still be traced by the loose rubbish of which it consists. The frequent earthquakes with which Tyre has been visited (Sec. Q. X. ii. 26) have rendered it difficult to trace its ancient configuration; and alterations have been observed even since the recent one of 1837 (Kenrick, Phœnicia, p. 333, &c.).

The powerful navies of Tyre were received and sheltered in two roadsteads and two harbours, one on the N., the other on the S. side of the island. The northern, or Seleucid roadstead, so called because it looked towards Sidon (Arian, ii. 20), was protected by the chain of small islands already mentioned. The harbour which adjoined it was formed by a natural inlet on the NE. side of the island. On the N., from which quarter alone it was exposed to the wind, it was rendered secure by two sea-walls running parallel to each other, at a distance of 100 feet apart, as shown in the annexed plan. Portions of these walls may still be traced. The eastern side

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of the harbour was enclosed by two ledges of rock, with the assistance of walls, having a passage between them about 140 feet wide, which formed the mouth of the harbour. In case of need this entrance could be closed with a boom or chain. At present this harbour is almost choked with sand, and only a small basin, of about 40 yards in diameter, can be traced (Shaw, Travels, vol. ii. p. 30); but in its original state it was about 300 yards long, and from 230 to 340 yards wide. Part of the modern town of Sur, or Sour, is built over its southern portion, and only vessels of very shallow draught can enter.

PLAN OF TYRE.
(From Kenrick's "Phoenicia.")

A. Northern harbour.
B. Supposed limit of ancient harbour.
C. Tract of loose sand.
D. Southern, or Egyptian, harbour.
E. Southern, or Egyptian, roadstead.
F. Isthmus formed by Alexander's mole.
G. Depression in the sand.
H. Northern, or Sidonian, roadstead.
1. Portions of inner sea-wall, visible above water.
2. Original line of sea-wall.
3. Outer wall, now below water.
4. Line of rocks, bordered on the E. by a wall, not of ancient construction.
5. Ledge of rocks projecting 20 feet into the sea.
6. Columns united to the rock.
7. Rock, below 5 feet of rubbish.
8. Ledge of rocks extending 200 feet into the sea.
9. Remains of a wall, with iron in its mortar.
10. Masonry, showing the entrance of the canal.
11, 11, 11. Walls of the Cohon or harbour, about 25 feet broad.
12. Portions of wall overturned in the harbour.
13. Rocky islets.
14. Supposed submarine dyke or breakwater.
15. Commencement of the isthmus, covering several yards of the harbour wall.
16. Angle of the ancient wall of circumvallation, and probable limit of the island on the E.

The southern roadstead was called the Egyptian, from its lying towards that country, and is described by Strabo (i. c.) as unenclosed. If, however, the researches of Berton may be relied upon (Topogr. de Tyre, p. 14), a stupendous sea-wall, or breakwater, 35 feet thick, and running straight in a S.W. direction, for a distance of 2 miles, may still be traced. The wall is said to be covered by 2 or 3 fathoms of water, whilst within it the depth is from 6 to 8 fathoms. Berton admits, however, that this wall has never been carefully examined; and if it had existed in ancient times, it is impossible to conceive how so stupendous a work should have escaped the notice of all the writers of antiquity. According to the same authority, the whole southern part of the island was occupied by a cohon, or dock, separated from the roadstead by a wall, the remains of which are still visible. This harbour, like the northern one, could be closed with a boom; whence Chariton (vii. 2. p. 126, Reiske) takes occasion to compare the security of Tyre to that of a house with bolted doors. At present, however, there is nothing to serve for a harbour, and even the roadstead is not secure in all winds. (Shaw, ii. p. 30.) The northern and southern harbours were connected together by means of a canal, so that ships could pass from one to the other. This canal may still be traced by the loose sand with which it is filled.

We have already adverted to the sieges sustained by Tyre at the hands of Shalmaneser, Nebuchadnezar-
TYRUS.

By Alexander, and Antigonus. [Phoenicia, pp. 610—613]. That by Alexander was so remarkable, and had so much influence on the history of Tyre, that we reserved the details of it for this place, as they may be collected from the narratives of Arrian (Anab. ii. 17—26), Diodorus Siculus (xvii. 40—45), and Q. Curtius (iv. 4—27). The insular situation of Tyre, the height and strength of its walls, and the command which it possessed of the sea, seemed to render it impregnable; and hence the Tyrians, when summoned by Alexander to surrender, prepared for an obstinate resistance. The only method which occurred to the mind of that conqueror of overcoming the difficulties presented to his arms by the site of Tyre, was to connect it with the mainland by means of a mole. The materials for such a structure were at hand in abundance. The deserted buildings of Palæa-Tyros afforded plenty of stone, the mountains of Lebanon an inexhaustible supply of timber. For a certain distance, the mole, which was 200 feet in breadth, proceeded rapidly and successfully, though Alexander's workmen were often harassed by parties of Tyrian troops, who, landed in boats, as well as by the Arabs of the Syrian desert. But as the work approached the island, the difficulties increased in a progressive ratio. Not only was it threatened with destruction from the depth and force of the current, often increased to violence by a southerly wind, but the workmen were also exposed to the missiles of the Tyrian slingers and bowmen, aimed both from vessels and from the battlements of the city. To guard themselves from these attacks, the Macedonians erected two lofty wooden towers at the extremity of the mole, and covered them with hides as a protection against fire. The soldiers placed on these towers occasioned the Tyrians considerable annoyance. At length, however, the latter succeeded in setting fire to the towers by means of a fire-ship filled with combustibles; and afterwards, making a sortie in their boats, pulled up the stakes which protected the mole, and destroyed the machines which the fire had not reached. To complete the discomfiture of the Macedonians, a great storm arose and carried away the whole of the work which had been thus loosened. This misfortune, which would have damped the ardour of an ordinary man, only incited Alexander to renew his efforts with greater vigour and on a surer plan. He ordered a new mole to be constructed, broader than the former one; and in order to obviate the danger of destruction by the waves, he caused it to incline towards the SW., and thus to cross the channel diagonally, instead of in a straight line. At the same time he collected a large fleet from Sidon, whither he went in person, from Soli, Mallos, and other places; for, with the exception of Tyre, all Phoenicia was already in the hands of Alexander. He then made an incursion into Coele-Syria, and chased away the Arabs who annoy his workmen employed in cutting timber in Anti Libanus. When he again returned to Tyre with his fleet, which he had joined at Sidon, the new mole had already made great progress. It was formed of whole trees with their branches, covered with layers of stone, on which other trees were heaped. The Tyrian divers, indeed, sometimes succeeded in loosening the structure by pulling out the trees; but, in spite of these efforts, the work proceeded steadily towards completion. The large fleet which Alexander had assembled struck terror into the Tyrians, who now confined themselves to defensive measures. They sent away the old men, women, and children to Carthage, and closed the mouths of their harbours with a line of tirames. It is unnecessary to recur to the incidents which followed, and we shall therefore confine ourselves to the most important. Alexander had caused a number of new machines to be prepared, under the direction of the ablest engineers of Phoenicia and Cyprus. Some of these were planted on the mole, which now very nearly approached the city; others were placed on board large vessels, in order to batter the walls on other sides. Various were the devices resorted to by the Tyrians to frustrate these attempts. They cut the cables of the vessels bearing the battering rams, and thus sent them adrift; but this mode of defence was met by the use of iron mooring chains. To dealen the blows of the battering engines, heathen bags filled with sea-weed were suspended from the walls, whilst on their summit were erected large wheel-like machines filled with soft materials, which being set in rapid motion, either avert or intercept the missiles hurled by the Macedonians. A second wall also was commenced within the first. On the other hand, the Macedonians, having now carried the mole as far as the island, erected towers upon it equal in height to the walls of the town, from which bridges were projected towards the battlements, in order to take the city by escalade. Yet, after all the labour bestowed upon the mole, Tyre was not captured by means of it. The Tyrians annoyed the soldiers who manned the towers by throwing out grappling hooks attached to lines, and thus dragging them down. Nets were employed to entangle the hands of the assailants; masses of red-hot metal were hurled amongst them, and quantities of heated sand, which, getting between the interstices of the armour, caused intolerable pain. An attempted assault from the bridges of the towers was repulsed, and does not appear to have been renewed. But a breach was made in the walls by battering rams fixed on vessels; and whilst this was assaulted by means of ships provided with bridges, simultaneous attacks were directed against both the harbours. The Phoenician fleet burst the boom of the Egyptian harbour, and took or destroyed the ships within it. The northern harbour, the entrance of which was undefended, was easily taken by the Cyprian fleet. Meanwhile Alexander had entered with his troops through the breach. Provoked by the long resistance of the Tyrians and the obstinate defence still maintained from the roofs of the houses, the Macedonian soldiers set fire to the city, and massacred 8000 of the inhabitants. The remainder, except those who found shelter on board the Sidonian fleet, were sold into slavery, to the number of 30,000; and 2000 were crucified in expiation of the murders of certain Macedonians during the course of the siege. The lives of the king and chief magistrates were spared. Thus was Tyre captured, after a siege of seven months, in July of the year b.c. 332. Alexander then ordered sacrifices and games in honour of the Tyrian Hercules, and consecrated to him the battering ram which had made the first breach in the walls. The population, which had been almost destroyed, was replaced by new colonists, of whom a considerable portion seem to have been natives of the subsequent fortresses of Tyre who had already been recorded. [Phoenicia, p. 613.]

For the coins of Tyre see Eckhel, Doctr. Num. 4. 1. 2
TYSANUSA.

P. i. vol. iii. pp. 379—393, and 408, seq. Respecting its history and the present state of its remains, the following works may be advantageously consulted: Hengstenberg, De Rebus Tyrioven; Kenrick, Phoenicia; Poschke, Description of the East; Volney, Voyage en Syrie; Richter, Walfahrten; Berton, Topographie de Tyr; Maundrell, Journey from Aleppo to Damascus; Shaw's Travels; Robinson, Biblical Researches, &c.

[T. H. D.]

COIN OF TYRUS.

TYSANUSA, a port on the coast of Caria, on the bay of Schoenus, and a little to the east of Cape Poseidium (Pomp. Mela, i. 16). Pliny (v. 29) mentions Tysanusa as a town in the same neighbourhood.

[T. S.]

TYRA. [TYSANUS.

TARULLUM (Ταρούλλη), Procop. B. Goth. iii. 38: Anna Comm. vii. p. 215, x. p. 273; Theopyl. vi. 5: in Geogr. Rav. iv. 6, and Tab. Peut. Sarul- lum and Syrulhum: in It. Ant. pp. 138, 230, Ixirul- lum, but in p. 323, Tarullum: and in It. Hier. p. 569, Tunorullum), a strong town on a hill in the SE. of Thrace, not far from Perinthus, on the road from that city to Hadrianopolis. It has retained its name with little change to the present day, being the modern Tchorov or Tchorin.

[J. R.]

U, V.

VARAB, a river of Mauretania Caesariensis, which fell into the sea a little to the W. of Salsida. Ptolemy (v. 2, § 9) mentions it under the name of Ochabas as if it had been a town; and Maiffe (Mau. Ver. p. 463) thought that he had discovered such a place in the valley of Bavares, in an African inscription (cf. Orelli, Inscr. no. 529). In Pliny (v. 2, § 1) and Mela (i. 6) the name is erroneously written Sabara. It is probably the present Biderab. [T. H. D.]

VACALUS. [BATAVI.

VACCA. 1. (Sull. J. 29, &c.) or VAGA (Sil. It. iii. 239; Ovid. Patul. iv. 3. § 28; Buxa, Procop. de Aed. vi. 9), an important town and place of considerable commerce in the interior of Numidia, lying a long day's journey SW. of Utica. Pliny (v. 4) calls it Vagana Oppidum. It was destroyed by Metellus (Sull. J. 69); but afterwards restored and inhabited by the Romans. Justinian surrounded it with a wall, and named it Theodora, in honour of his consort. (Procop. I. c.; cf. Strab. xvii. p. 881; Sall. J. 47, 68; Plut. Mar. 8. p. 109) Now Baggah (Begga, Beg- gia, Begija) in Tunisia, on the borders of Algeris. (Cf. Shaw, Travels, i. p. 183.) Vaga is mentioned by the Geographer. (C. I. iii. 1. p. 88) under the name of Bagga, and by Leo Africa. (p. 406, Lorschach) under that of Beggia, as a place of considerable commerce.

2. A town in Byzacium in Africa Proper, lying to the S. of Raspinum (Hirt. B. Afr. 74). This is probably the "allied Vagense oppidum" of Pliny (iv. 30). [T. H. D.]

VACCALI (Ovacalai, Ptol. ii. 6. § 50), an important people in the interior of Hispam Tarraco- nensis, bounded on the W. by the Astures, on the N. by the Cantabri, on the E. by the Celtiberi (to whom Appian, Hist. 51, attributes them), and on the S. by the Vettones and the river Durus. Hence their district may be considered as marked by the modern towns of Assurora, Toro, Patencia, Burgos, and Valladolid. Their chief cities were Palfianda (Polencia) and Intercatina. According to Diodorus (v. 34) they yearly divided their land for tillage among themselves, and regarded the produce as common property, so that whoever kept back any part for himself was capitally punished. (Cf. Liv. xxx. 7. xli. 47; Polib. iii. 14; Strab. iii. pp. 132, 162; Plin. iii. 3. s. 4; Plut. Sert. 21.) [T. H. D.]

VACOMAGI (Ovacomagia, Ptol. ii. 3. § 13), a people in Britannia Barbarea, near the Tasciab, never subdued by the Romans. Camden (p. 1217) seeks them on the borders of Loch Lomond. Proieny (I. c.) ascribes four towns to them. [T. H. D.]

VACUA (Ovacova, Strab. iii. p. 153; Ovaco, Ptol. ii. 5. § 4), a river in Lucania, which entered the Atlantic ocean between the Durus and Munia, in the neighbourhood of Tahaloria. Pliny (iv. 21. s. 35) calls it Vaccia. The present Iongia. [T. H. D.]

VACUATAE (Ovacuatae or Basoavastae, Ptol. iv. 6. § 10), a people in the S. of Mauretania Tingitana, extending as far as the little Atlas. [T. H. D.]

VADA, a place on or near the Rhine, in North Galilia. Tacitus (Hist. v. 21) in his history of the war of Civilis speaks of Civilians attacking on one day with his troops in four divisions, Aramnucam, Batavodurum, Grinnes, and Vada. The history shows that Grinnes and Vada were south or on the south side of the stream which Tacitus calls the Rheus. [Grinnes.]

VADA SABBATA (Sabatov Ovada, Strab.; Sabbera, Ptol.; Yado), a town and port on the seacoast of Liguaria, about 30 miles W. of Genua. It was situated on a bay which affords one of the best roadsteads along this line of coast, and seems to have been in consequence much frequented by the Roman fleets. In B. C. 43 it was the first point at which M. Antonius halted after his defeat at Mutina, and where he effected his junction with Ventidius, who had a considerable force under his command. (Cic. ad Fam. xi. 10, 13.) D. Brutus, in his letter to Cicero, speaks of it as "inter Apenninum et Alpes," a phrase which obviously refers to the notion commonly entertained that this was the point of demarcation between the two chains of mountains, a view adopted also by Strabo (iv. p. 202). A pass led into the interior across the Apennines from Vada to Aquae Satrielle, which was probably that which followed by An- tony. Brutus speaks in strong terms of the rugged and difficult nature of the roads in all directions from this point, (Id.); but at a later period a regular road was constructed across the mountains from Vada to Aquae Satrielle, as well as in both directions along the coast. (Tit. Ann. p. 295: Tab. Peut.) Under the Roman Empire we learn that Vada con- tinued to be a place of considerable trade (Jul. Capit. Pert. 9, 13); and it is still mentioned as a port in the Maritime Itinerary (p. 502). Some doubt has arisen with regard to its precise position, though the name of Yado would seem to be obviously derived from it; but that of Sabbata or Sabatia, on the other hand, is apparently connected with that of Saron, a
VALENS.

1253

town with a small but secure port about 4 miles N. of Vado. Livy indeed mentions Savo (undoubtedly the same with Savona) as a sea-port town of the Ligurians, where Mago established himself during the Second Punic War (Liv. xxviii. 46); but the name does not occur again in any writer, and hence Cluvcrius supposed that this was the place afterwards called Sabbata. There seems, however, no doubt that Sabbata or Sabatia, Vada Sabatia, or Vada Sahara, and Vado simplicity (as the name is written by Cicero), are all only different forms of the same name, and that the Roman town of Vado was situated on, or very near, the same site as the present Vado, a long straggling fishing village, the bay of which still affords an excellent roadstead. The distinctive epithet of Sabbata or Sabatia was evidently derived from its proximity to the original Ligurian town of Savo. [E. H. B.]

VADAVERO, a mountain near Billia in the territory of the Celtibiri, in Hispania Tarraconensis. It appears to be mentioned only by Martialis (i. 50. 6), who characterises it by the epithet of "sacred," and adverts to its rugged character. [T. H. D.]

VADA VOLATERRANA. [Volaterrana.] VADICASSII (Ωδικάθασσος), a people of Gallia Lugdunensis, whom Ptolemy (ii. 8. § 16) places on the borders of Belgium, and next to the Meleae. He assigns to the Vadicasii a city Neumagnum. D'Anville concludes that following Ptolemy's data we may place his Vadicasii in Villa Bois, which is between Meaux and Soissons. He remarks that Villa Bois is Vadisius in the capitularies of Charles the Bald, and Vadenis in the later acts. Other geographers have different opinions. In many of the editions of Pliny (iv. 18) we find enumerated "Andegavi, Videcasii, Vadicascess, Uxelli;" but only one MS. has "Vadociasses," and the rest have Bodicasss or Bodicascess, which must be taken to be the true reading, and they seem to be the same as the Baicascess. (D'Anville. Notice, &c.; Ubert. Gallien.) [G. L.]

VADIMONIS LACUS (ἡ Όδικάθασση Ῥυάρ, Polyb.: Laghetto di Bassano), a small lake of Etruria, between the Ciminian hills and the Tiber, celebrated in history as the scene of two successive defeats of the combined Etruscan forces by the Romans. In the first of these battles, which was fought in n. c. 309, the Etruscans had raised a chosen army, enrolled with peculiar solemnity (lege sacra); but though they fought with the utmost valour and obstinacy, they sustained so severe a defeat at the hands of the Roman Consul Q. Fabius Maximus, that as Livy remarks, this disastrous day first broke the power of Etruria (Liv. ix. 39). The second battle was fought near 30 years later (n. c. 283), in which the allied forces of the Etruscans and Gauls were totally defeated by the consul P. Cornelius Dolabella. (Polyb. ii. 20 ; Enutrop. ii. 10 ; Flor. i. 15.) But thus celebrated in history, the Vadimonis lake is a very trilling sheet of water, in fact, a mere pool or stagnant pond, now almost overgrown with reeds and bulrushes. It was doubtless more extensive in ancient times, though it could never have of any importance, and scarcely deserves the name of a lake. But it is remarkable that the younger Pliny in one of his epistles describes it as a circular basin abounding in floating islands, which have all disappeared, and probably have contributed to fill up the ancient basin. Its waters are whitish and highly sulphureous, resembling, in this respect, the Aquae Albulae near Tiber, where the phenomenon of floating islands still occasionally occurs. (Plin. Ep. viii. 20.) It enjoyed the reputation, probably on account of this peculiar character, of being a sacred lake. But the apparent singularity of its having been twice the scene of decisive conflicts is sufficiently explained by its situation just in a natural pass between the Tiber and the wooded heights of the Ciminian forest, which (as observed by Mr. Dennis) must always have constituted a natural pass into the plains of Central Etruria. The lake itself, which is now called the Laghetto di Bassano from a neighbouring village of that name, is only a very short distance from the Tiber, and about 4 miles above Orte, the ancient Horta. (Dennis's Etruria, vol. i. pp. 167—170.) [E. H. B.]

VAGA, a town of the Cantii in Britannia Romana. (Not. Imp.) [T. H. D.]

VAGA. (Vacca.)

VAGREDUSA, the name of a river in Sicily, mentioned by Silius Italicus (civ. 229), according to the old editions of that author; but there can be no doubt that the true reading is that restored by Ruperti, "vage Chrysas," and that the river Chrysas is the one meant. (Ruperti, ad l. c.) [E. H. B.]

VAGIENNI (Βαιγιηνη), a Ligurian tribe, which inhabited the region N. of the Maritime Alps, and S. of the territory of the Taurini. According to Pliny they extended as far to the W. as the Mens Venula or Alpes Piso, in the main chain of the Alps (Plin. iii. 16. s. 20), while their chief town or capital under the Roman rule, called Augustas Vagiennornann, was situated at Bene, between the rivers Stura and Tanaro, so that they must have occupied an extensive territory. But it seems impossible to receive as correct the statement of Velius (i. 15) that the Roman colony of Epopedia (Horea) was included within their limits. (Ep. Rom.) It is singular that Pliny more than once speaks of them as being descended from the Caturiges, while at the same time he distinctly calls them a Ligurian tribe, and the Caturiges are commonly reckoned a Gallic one. It seems probable, however, that many of the races which inhabited the mountain valleys of the Alps were of Ligurian origin; and thus the Caturiges and Segusiani may very possibly have been a Ligurian stock like their neighbours the Taurini, though subsequently confounded with the Gauls. We have no account of the period at which the Vagienni were reduced under the Roman yoke, and their name is not found in history as an independent tribe. But Pliny notices them as one of the Ligurian tribes still existing in his time, and their chief town, Augusta, seems to have been a flourishing place under the Roman Empire. Their name is sometimes written Bagienii (Orell. Inser. 740), and is found in the Tabula under the corrupt form Bagitenni. (Tab. Peut.) [E. H. B.]

VAGNIACAE, a town of the Cantii in Britannia Romana, between Noviomagus and Durobrivae. Camden (p. 226) identifies it with Mainstone, Horsley (p. 424), with more probability, with Northfield. Others have sought it near Longfield, and at Wrotham. [T. H. D.]

VAGORUM (Ωγόρος). [Ant.]

VAHALIS. [Batai. Rhenus.]

VALCUM, a place near the confines of Upper and Lower Pannonia, not far from Lake Sebisa. (Itin. Ant. p. 233), but its exact site is uncertain. [L. S.]

VALDASUS, a southern tributary of the Savus, flowing from the mountains of Illyricum, and join-
VALENTIA.

VALENTIA (Ebeh. Valentinus: Nauagens), a town in the interior of Sardinia, NE. of Usellis. It seems to have been a considerable place, as the Valentinii are one of the few names which Pliny thought it worth while to mention among the Sardinian towns. Ptolemy also notices the Valentinii among the "populi" of the island, and there can be little doubt that the Valeria of the same author is only a false reading for Valeria. (Plin. iii. 12. s. 17; Tutt. iii. 3. §§ 6, 7.) Its remains are still visible at a village called Nuvagia, near the town of Ulii, about 12 miles from the ruins of Usellis. The adjoining district is still called Parte Valenza. (De la Marmora, Voy. en Sardaigne, vol. ii. p. 407.) [E. H. B.]

VALENTIA, the later name of a Roman province in the S. part of Britannia Barbara, or of the country lying N. of the Flets' wall, as far as Graham's Line, including Northumberland, Dumfriesshire, &c. This district was wrested from the Flets and Scots in the time of Valentinian, and formed by Theodosius a Roman province, but it remained only a short time in the possession of the Romans. (Arminian, Marc. xxviii. 3; Not. Imp.) [T. H. D.]

VALENTIA (Odacentina, Tutt. ii. 6. § 62), a considerable town of the Edetani in Hispania Tarraconensis, situated on the river Tarrinum, at a distance of 3 miles from its mouth, and on the road from Cartago Nova to Castula. (Plin. iii. 3. s. 4; Vib. Seq. p. 18; Itin. Ant. p. 400.) Ptolemy (L. e.) erroneously attributes it to the Contestanis. It became at a later period a Roman colony (Plin. l.e.), in which apparently the consul Junius Brutus settled the soldiers of Viriathus. (Liv. Epit. lv.) Pompey destroyed it. (Epist. Pomp. op. Salust, ed. Corte, p. 965; cf. Piat. Pomp. 18.) It must, however, have been restored soon afterwards, since Metel mentions it as being still an important place (ii. 6), and coins of it of a late period are preserved. (Cf. Flores, Med. ii. p. 610, iii. p. 123; Mommit, l. p. 55, Soppk. i. p. 110; Sestini, p. 209; Echbel, i. p. 60.) The town still bears the same name, but has few antiquities to show. [T. H. D.]

VALENTIA, in Brittanum. [Hippoxion.]

VALLEPONGA or VAELEBONGA, a town of the Celtiberi in Hispania Tarraconensis, on the road from Lagnostum to Casarangusta. (Hist. Ant. p. 477.) Variously identified with Valsellum and Valdobres. [T. H. D.]

VALETHA, the name of the NE. part of Lower Pannonia, which was constituted as a separate province by the emperor Galerius, and named Valeria in honour of his wife. (Aurel. Vict. de Caes. 40; Annm. xvi. 16, xxviii. 3.) This province was bounded on the E. and N. by the Danubius, on the S. by the Savus, and on the W. by Lake Pusio. (Comp. Pannonia, p. 531, and Muehl, Noricum, vol. ii. p. 37; Valsi. L. S.)

VALETHA (Oaiaresi, Tutt. ii. 6. § 58), a town of the Celtiberi in Hispania Tarraconensis, on the Sueci. At a later period it became a Roman colony in the jurisdiction of Cartago Nova. (Plin. iii. 3. s. 4.) Now Valiera de Vizela, with ruins. (Cf. Flores, Esp. Seg. viii. p. 198, with v. p. 19, and vii. p. 59.) [T. H. D.]

VALETHIANA (Valeriana, Procop. de Aed. iv. 6), a place in Moesia Inferior. (Itin. Ant. p. 229.) Probably the same as the modern Vali.

VALI (Oadànov, Tutt. v. 9. § 21), a people of Asiatic Sarmatia, between Mount Cersanum and the river Rha. (Plin. vi. 7. s. 7.) [T. H. D.]

VALINA (Oadinenta or Balbina), a place in Upper Pannonia, commonly identified with the modern Valbach. (Tutt. ii. 15. § 6.) [L. S.]

VALLA. [Ballas.]


VALLATUM, a town in Vindelicia, not far from the S. bank of the Danubius, on the road from Regnium to Augusta Vindeliciorum; it was the station of the staff of the third legion and the second Valerian squadron of cavalry. (Itin. Ant. p. 250; Not. Imp.) It occupied, in all probability, the same site as the modern Wahl, on the little river Rin. [L. S.]

VALLIS PENNIXA, on the river Tinj in the name, written in some inscriptions, is the long valley down which the Rhone flows into the Lake of Geneva. In the Notitia of the Gallie Provinces all the inhabitants of this valley are included in the name Vallesiens, for we read " Civitas Vallesium, hoc est, Octodurum." (Octodurum.) But there were four peoples in the Vallaec, as it seems, Naxtuates, Veeagri, Sediuni, and Viberi. The name Vallis Pennina went out of use, and it was called Pagus Valleria. The name Valla is preserved in that of the canton Wallis or Valais, which is the largest valley in Switzerland. (Gallia Transalpina, Vol. i. p. 950; Rhodan. [G. L.]

VALLUM ROMANUM.

VALLUM ROMANUM. Under this title we propose to give a short account of the remarkable work constructed by the Romans across our island, from near the mouth of the Tyne on the E. to the Solway Frith on the W., and of which considerable remains still exist. The history of the formation of this line of fortification is involved in a great deal of obscurity, and very different opinions have been entertained, respecting its authors; and neither the Latin writers nor the inscriptions hitherto found among the ruins of the wall and its subsidiary works are sufficient to settle the disputed points, though they suggest conjectures more or less probable.

COIN OF VALENCIA IN SPAIN.

VALENTIA (Odacleta), in Gallia Xaralonsensis, a colony in the territory of the Cavari, as Pliny says (iii. 4); but D'Avville proposes to alter the meaning of this passage of Pliny by placing a full stop between "Cavarae" and "Valentia." However, Valentia (Valencia) was not in the country of the Cavari, but in the territory of the Segallantii, as Ptolemy (ii. 10. § 12) says, who calls it "colonia." The Roman town on the east bank of the Rhone, a few miles below the junction of the Isere. In the middle ages it was the capital of the Valentinii, and in the fifteenth century it became the seat of a university. [G. L.]
The origin of the barrier may have been the forts and stationary camps which Agricola (A.D. 79) caused to be erected in Britain (Tac. Agr. 20); but the account which Tacitus gives of this measure is so vague that it is quite impossible to form any certain conclusion on his words. In A.D. 120, Hadrian visited Britain, where he determined on fixing the boundary of the Roman Empire considerably to the S. of the most N. conquests of Agri-
cola. He chose this boundary well, as it coincides with a natural one. The Tyne flows almost due E., just S., and nearly parallel to the 55° N. lat., for more than two thirds of the breadth of the island. The valley of the Tyne is separated from that of the Irthing, a branch of the Eden, by the N. extremity of the great chain of hills sometimes called the Back-
bone of England; and the Irthing, with the Eden, completes the boundary to the Solway Frith. In order to strengthen this natural frontier, Hadrian, as we are informed by Spartianus, "drew a wall (murus) 80,000 paces in length, to divide the barbarians from the Romans;" which wall followed the same general direction as the line above indicated.

Entrance (viii. 19) states that the Emperor Septimius Severus, who was in Britain during A.D. 208-211, constructed a rampart (vallum) from sea to sea, for the protection of the Roman provinces in the S. of the island.

Next, as will be seen from the following description, the lines of works designated by the general name, Roman Wall, consist of two main parts, a stone wall and an earthen rampart; and most writers on the subject have regarded these as two distinct, though connected, works, and belonging to two dif-
ferent periods; the earthwork has generally been ascribed to Hadrian, the stone wall to Severus. Such is the opinion of Horsley, whose judgment, as Mr. Bruce emphatically admits, is always deserving of the highest consideration. Mr. Bruce himself ex-
presses an opinion, founded on repeated and careful examination of all the remains of the wall, "that the lines of the barrier are the scheme of one great military engineer.; The wall of Hadrian was not a line such as that by which we prevent the straying of cattle; it was a line of military ope-
ration, similar in its nature to the works which Wel-
lington raised at Torres Vedras. A broad belt of country was firmly secured. Walls of stone and earth crossed it. Camps to the north and south of them broke the force of an enemy in both directions; or, in the event of their passing the outer line, enabled the Romans to close upon them both in front and rear. Look-out stations revealed to them the movements of their foes; beacons enabled them to communicate with neighbouring garrisons; and the roads, which they always maintained, assisted them in concentrating their forces upon the points where it might be done with the best effect. Such, I am persuad-
ed, was the intention of the Roman wall, though some still maintain that the murus and vallum are independent structures, the productions of different periods" (pp. ix. x. Pref. 2nd ed.).

We contemn that the reasoning here does not seem to us to be very conclusive. Grant that the system of defence has consistency and unity, yet it by no means follows that the whole was executed at one time. The earliest works were probably detached stationary camps; the next step would naturally be to connect them together by a wall, whether of earth or stone; and if experience shoulel afterwards prove that this barrier was insufficient, it would be an obvious pro-
ceeding to strengthen it by a parallel fortification.

The common opinion, therefore, that Agricola commenced the defensive line, Hadrian strengthened it, and Severus completed it, appears to be probably in itself, and in the light that we find upon the subject in the classical writers. If we may assume that the words murus and vallum were used by Spartianus and Entropius in their strict signifi-
cations, it would seem that the stone wall was the work of Hadrian, the earthen rampart of Severus. That some portion of the barrier was executed under the direction of the latter, is rendered still more likely by the fact that the Britons called the wall Curia Severi, or Severus Wall, as Camden states. It has been designated by various names in later times, as the Picta Wall, the Third Wall, the Kepe Wall; but is now generally called the Roman Wall.

The following description is taken almost entirely from Mr. Bruce's excellent work, mentioned at the end of this article.

The barrier consists of three parts: (i.) a stone wall or murus, strengthened by a ditch on its northern side; (ii.) an earthen wall or vallum, south of the stone wall; (iii.) stations, castles, watch-
towers, and roads; these lie for the most part be-
tween the stone wall and the earthen rampart.

The whole of the works extend from one side of the island to the other, in a nearly straight line, and comparatively close to one another. The wall and rampart are generally within 60 or 70 yards of each other, though the distance of course varies accord-
ing to the nature of the country. Sometimes they are so close as barely to admit of the passage of the military way between them; while in one or two instances they are upwards of half a mile apart. It is in the high grounds of the central region that they are most widely separated. Here the wall is carried over the highest ridges, while the rampart runs along the adjacent valley. Both works, however, are so arranged as to afford each other the greatest amount of support which the nature of the country allows.

The stone wall extends from Wallaend on the Tyne to Bechness on the Solway, a distance which Horsley estimates at 68 miles 3 furlongs, a measurement which almost exactly coincides with that of General Roy, who gives the length of the wall at 68½ miles. The vallum falls short of this length by about 3 miles at each end, terminating at Newcastle on the E. side, and at Drumburgh on the W.

For 19 miles out of Newcastle, the present high-
road to Carlisle runs upon the foundations of the wall, which pursues a straight course wherever it is at all possible, and is never curved, but always bends at an angle.

In no part is the wall perfect, so that it is difficult to ascertain what its original height may have been. Bede, whose monastery of Jarrow was near its eastern extremity, and who is the earliest authority respecting its dimensions, states that in his time it was 8 feet thick and 12 high. Sir Christ. Ridley, writing in 1572, describes it as 3 yards broad, and in some places 7 yards high. Samson Erdeswick, a well-known antiquary, visited the wall in 1574, when he ascertained its height at the W. end to be 16 feet. Camden, who saw the wall in 1599, found a part of it on a hill, near Carrvoran, to be 15 feet high and 9 broad. Allowing for a battlement, which would probably soon be destroyed, we may conclude that the average height was from 18 to 19 feet. The thickness varies from 6 to 21 feet.

4 L 4
The wall was everywhere accompanied on its northern side by a broad and deep fossæ, which may still be traced, with trifling interruptions, from sea to sea, even where the wall has quite disappeared. It traverses indifferently alluvial soil and rocks of sandstone, limestone, and basalt. Thus, on Tupper Moor, enormous blocks of whinstone lie just as they were left out of the fossæ. East of Hadrian on the Wall, the fossæ is 34 feet wide at the top, 14 at the bottom, and about 9 deep. In some places it is 40 feet wide at the top, and in others 20 feet deep.

Hodgson, in his History of Northumberland (iii. p. 276), states a fact or two: "A Little W. of Portgate, the earth taken out of the fossæ lies spread all round the N. in lines, just as the workmen wheeled it out and left it. The tracks of their barrows, with a slight mound on each side, remain unaltered in form." It is scarcely credible, however, that such elevations of earth, and superficial traces in it, should, for more than a thousand years, have successfully resisted the constant operation of the natural agencies which are sufficient to disintegrate the hardest rocks.

The Vallum, or earth wall, is uniformly S. of the stone wall. It consists of three ramparts and a fossæ. One rampart is close to the S. edge of the ditch. Of the other two, which are considerably larger, one is situated N., the other S. of the ditch, at the distance of about 24 feet from it. These larger ramparts are even now, in some places, 6 or 7 feet high. They are composed of earth, in which masses of stone are often imbedded, for the sake of which they are sometimes quarried. The fossæ of the vallum was probably smaller than that of the murus.

No outlets through the S. lines of fortification have been discovered; so that the gateways of the stations appear to have originally been the only means of communication with the country.

At distances averaging nearly 4 miles, stationary camps were erected along the line. Some of these, though connected with the wall, were evidently built before it.

The stations are four-sided and nearly square, but somewhat rounded at the corners, and contain an area averaging from 3 to 6 acres, though some of them are considerably larger. A stone wall, about 5 feet thick, encloses them, and was probably in every instance strengthened by a fossæ and one or more earthen ramparts. The stations usually stand upon ground with a southern inclination.

The great wall either falls in with the N. wall of the stations, or else usually comes up to the N. cheek of their E. and W. gateways. The vallum in like manner generally approaches close to the S. wall of the stations, or comes up to the S. side of the E. and W. portals. At least three of the stations, however, are quite detached from both lines of fortification, being to the S. of them. These may have been erected by Agricola.

Narrow streets intersecting one another at right angles traverse the interior of the stations; and abundant ruins outside the walls indicate that extensive suburbs were required for the accommodation of those connected with the soldiers stationed in the camps. The stations were evidently constructed with exclusive reference to defence; and hence no traces of tesselated pavements or other indications of luxury and refinement have been discovered in the mural region.

According to Horsley, there were 18 stations on the line of the wall, besides some in its immediate vicinity; but Hodgson reduces the number to 17, believing that in one instance Horsley mistook a mere temporary encampment for a station.

In ascertaining the number and names of the stations, our principal literary authority is the Notitia Imperii, supposed to have been compiled about the end of the reign of the emperor Theodosius the younger. The 69th section of this document contains a list of the prefectoral and tribunes under the Duke of Britain; the portion relating to our subject is headed, "Item per lineam Valli," and contains the names of 23 stations, evidently arranged in their order from E. to W. The heading, however, manifestly implies, not, as it seems sometimes to have been interpreted, that all the stations were actually on the line of the wall, but that they were along it, that is, parallel to, or at no great distance from it. It is clear, therefore, that as remains of stations exist both to the N. and to the S. of the wall, as well as actually on its line, nothing but the remains themselves can enable us to name the stations with certainty.

Now the first 12 stations mentioned in the Notitia have been accurately identified by means of inscriptions found in the ruins of the stations. Of these we subjoin a list, with the ancient and modern names, taken chiefly from the plan prefixed to Mr. Bruce's work:—

<table>
<thead>
<tr>
<th>Roman Name</th>
<th>English Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Segedunum</td>
<td>Wallsend</td>
</tr>
<tr>
<td>Pont Aeli</td>
<td>Newcastle</td>
</tr>
<tr>
<td>Condercum</td>
<td>Bensell</td>
</tr>
<tr>
<td>Vindobala</td>
<td>Hutton</td>
</tr>
<tr>
<td>Hannunum</td>
<td>Holm Chesters</td>
</tr>
<tr>
<td>Cilurnum</td>
<td>Walwick Chesters</td>
</tr>
<tr>
<td>Procolitia</td>
<td>Carnsby</td>
</tr>
<tr>
<td>Borovica</td>
<td>Howestonds</td>
</tr>
<tr>
<td>Vindolana</td>
<td>Little Chesters, or Chesterholm</td>
</tr>
</tbody>
</table>

Aescia | Great Chesters |
Magnae (Magnae) | - |
Amblesanna | - Birdoswald |

All these are on the actual line of the wall, except Vindolana and Magna, which are a little to the S. of it.

West of Amblesanna no evidence has yet been discovered to identify any of the stations; and it is to be feared that many antiquities which might have enabled us to do so have been destroyed; for it appears that the country people, even quite recently, regarded stones bearing inscriptions as "unlucky," calling them "witch-stones," the evil in one such which was to be extirpated by pounding them to powder. Besides this, stone is scarce in that part of the country; and hence the materials of the wall and stations have been extensively employed in the construction of dikes and other erections in the neighbourhood.

It appears from the plan already referred to that there were stations at the places now called Cambeek Fort, Stanwix, Burtby, Brambergh, and Bewness; the first a little to the S., all the rest on the line of the wall.

Of the remaining eleven stations mentioned in the Notitia, the plan identifies Alnwick with Whitley Castle, some miles S. of the wall. Mr. Bruce places Brementeaca a little W. of the village of Brempton; Petriana, he thinks, is probably the same as Cambeek Fort.

It is possible that something may yet be done to elucidate what is still obscure in connection with these most interesting monuments of Roman Britain; and the Duke of Northumberland bad, in 1853, given
VANDUARA. 1237

directions to competent persons to make an accurate and complete survey of the whole line of the barrier, from sea to sea. Whether any results of this investigation have yet been published, we are not aware.

Of the identified stations, the most noteworthy and important are Vindobola, Citrumum, Proculia, and Borovicius. At the first, great numbers of coins and other antiquities have been found. The second has an area of 8 acres, and is crowded with ruins of stone buildings. A great part of the rampart of Proculia is entire, and its northern face, which is formed of the main line of wall, is in excellent preservation. Borovicius, however, surpasses all the other stations in magnitude and in the interest which attaches to its remains. It is 15 acres in extent, besides a large suburb on the S. Within it no less than 20 streets may be traced; and it seems to have contained a Doric temple, part of a Doric capital and fragments of the shafts of columns having been discovered in it, besides a great number of altars, inscriptions, and other antiquities.

The remaining portions of this great fortification may be briefly described.

The Castella, or mile-castles as they are called, are of two kinds: usually a Roman mile from one another, are buildings about 60 or 70 feet square. With two exceptions, they are placed against the S. face of the wall; the exceptions, at Portgate and near Aesica, seem to have projected equally N. and S. of the wall. The castella have usually only one entrance, of very substantial masonry, in the centre of the S. wall; but the most perfect specimen of them now existing has a N. as well as a S. gate.

Between each two castella there were four smaller buildings, called turrets or watch-towers, which were little more than stone sentry-boxes, about 3 feet thick, and from 8 to 10 feet square in the inside.

The line of the wall was completed by military roads, keeping up the communications with all its parts and with the southern districts of the island. As these were similar in their construction to other Roman roads, it is not necessary to say more respecting them in this place.

The following works contain detailed information of every kind connected with the Roman Wall:—

Horsley's Britannia Romana; Warburton's Vallum Romanaum, 4to. Lond. 1753; W. Hutton's History of the Roman Wall, 1801; Roy's Military Antiquities of the Romans in Britain; the 3rd vol. of Hodgson's History of Northumberland; and lastly, The Roman Wall; or Historical and Topographical Description of the Barrier of the lower Isthmus, prefixed to numerous personal Surveys. By the Rev. J. C. Bruce, M. A., 2nd edit. Lond. 1858, 4to.

This work contains full descriptions of all the antiquities hitherto discovered along the line of the wall, and great numbers of well executed engravings of the most interesting objects, besides maps and plans of the works. [J. R.]

VALVA (Oeçouva, Ptol. iv. 2 § 16), a mountain in Mauretania Caesariensis. [T. H. D.]

VAMA (Oeçouva, Ptol. ii. 4 § 15), a town of the Celti in the Baetica Baetica. [T. H. D.]

VANCJANIS. (Battiana.)

VANDABANDA (Oeçouvaoua, Ptol. vi. 12 § 4), a district of Sogdiana, between the Mons Caucasus (Hindis-Kish) and the Innacs (Hinidek). It is probably nearly the same as the present Badakshân (Wilson, Ariana, p. 164). [V.

VANDALI, VANDALII, VINDILI, or VANDULI (Oeçouvaoua, Barzgoua, Varzoua), a powerful branch of the German nation, which, according to Procopius (Bell. Goth. i. 3), originally occupied the country about the Palus Macestis, but afterwards inhabited an extensive tract of country on the south coast of the Baltic, between the rivers Vistula and Vindula. (iv. 28) mentions the Burgundiones as a tribe of the Vinduli. At a somewhat later period we find them in the country north of Bolivia, about the Riesengebirge, which derived from them the name of Vandalici Montes (Oeçouva-šlanak ūrâ; Dion Cass. iv. 1.) In the great Marcomannian war, they were allied with the Marcomanni, their southern neighbours, and in conjunction with them and the Quadi attacked Pannonia. (Jul. Capitol. M. Aserd. 17 ; Eutrop. viii. 13; Vopisc. Prob. 18; Dexippus, Exc. de Leg. p. 12.) In the reign of Constantine they again appear in a different country, having established themselves in Moravia, whence the emperor transplanted them into Pannonia (Jormand. Get. 22), and in the reign of Probus they also appear in Dacia. (Vopisc. Prob. 38.) In A. D. 406, when most of the Roman troops had been withdrawn from Gaul, the Vandals, in conjunction with other German tribes, crossed the Rhine and invaded Gaul in all directions. At first they devastations in that country and afterwards in Spain have made their name synonymous with that of savage destroyers of what is beautiful and venerable. Three years later they established themselves in Spain under their chief Godigisuclus. Here again they plundered and ravaged, among many other places, Nova Carthage and Hispalias, together with the Balearian islands. At last, in A. D. 429, the whole nation, under their king Genseric, crossed over into Africa, whither they had been invited by Bonifacius, who hoped to avail himself of their assistance against his coevaluaries. But when they were once in Africa, they refused to quit it. They not only defeated Bonifacius, but made themselves masters of the whole province of Africa. This involved them in war with the Empire, during which Sicily and the coasts of Italy were at times fearfully ravaged. On one occasion, A. D. 455, Genseric and his hordes took possession of Rome, which they plundered and sacked for fourteen days. And not only Rome, but other cities also, such as Capua and Nola, were visited in a similar way by these barbarians. Afterwards various attempts were made to subdue or expel them, but without success, and the kingdom of the Vandals maintained itself in Africa for a period of 105 years, that is, down to A. D. 534, when Belisarius, the general of the Eastern Empire, succeeded in destroying their power, and recovered Africa for the Empire. As to the nationalit of the Vandals, most German writers claim them for their nation (Zeuse, Die Deutschen, p. 57; Wilhelm, Germanien, p. 87); but Dr. Latham (on Tac. Epit. p. 138, and others) and others regard them as a Slavonic people, though their arguments are chiefly of an etymological nature, which is not always a safe guide to historical inquiries. (Papenooit, Gesch. der Vandalen, Herrschaft in Afrika, Berlin, 1837; Lassen, Wer veranlasste die Berufung der Vandalen nach Afrika? D rapt. 1843; Friedländer, Die Mänzen der Vandalen, Leipzig, 1849.) [L.S.]

VANDALICI MONTES. [VANDALI]

VANDUARA, or VANDOGARA (Oeçouvaoua, Ptol. ii. 3 § 9), a town of the Damoni in Britannia Barbara. Now Paisley. (Cf. Camden, p. 1214.) [T. H. D.]
VANESIA. A place in Gallia Aquitania, fixed by the Jerusalem Itin. between Elusa (Eauses) and Auscic, the capital of the Ausci, xii. from Elusa and viii. from Auscic. The place is supposed by D'Avville to be the passage of the Baize, a branch of the Garonne which comes from the Pyrenees. [G. L.]

VANGIONES (Oiaioyioves). There were Vangiones in the army of Ariosticus when Caesar defeated him. (B. G. 1. 51.) Caesar means to say that they were Germans, but he does not say whether they were settled in Gallia. Pliny and Tacitus (Ann. xii. 27; Germ. c. 25) also describe the Vangiones as Germans and settled on the left bank of the Rhine, where they are placed by Ptolemy (ii. 9. § 17); but Ptolemy makes a mistake in placing the Nemetes north of the Vangiones, and making the Vangiones the neighbours of the Triboci, from whom in fact the Vangiones were separated by the Nemetes. In the war of Civilis (Tact. Hist. iv. 70), Tutor strengthened the force of the Treviri by levies raised among the Vangiones, Caracates [Caracates], and Triboci. The territory of the Vangiones seems to have been taken from that of the Mediomatrici. Their chief town was Borbetomagus (Worms). [Borbetoiiagvcw.] [G. L.]

VANXIA (Oapavia, Plt. ill. i. § 52), according to Ptolemy a town of the Bechani in Carnia or Carnio (cf. Plin. iii. 19. s. 23). Variously identified with Varanio, Carcates, Varia, etc. [L. H. D.]

VAPINCUM, in Gallia Narbonensis, is not mentioned by any authority earlier than the Antonine and Jerusalem Itins. In the Notitia of the Gallia Provinces it is styled "Civitas Vapincensium." The initial letter of the name has been changed to G, as in many other instances in the French language, and the modern name is Gap, which is the capital of the department of Hautes-Alpes, and on a small stream which flows into the Durance. [G. L.]

VARA, or VARAE, a town in Britannia Romana, between Concericum and Deva. (Hist. Ant. p. 482.) Variously identified with St. Asaph, Ruddall, and Bodelwy. [T. H. D.]

VARADA (Oodapa, Plt. ii. 6. § 57), a town of the Carpetani in Hispania Tarraconensis. [T. H. D.]

VARADETUM, in Gallia, is placed by the Table on a road from Divona (Cahors) to Segedunum (Rodez); and the distance from Divona is X. D'Anville places Varadetum at Varase, which is on the road between Cahors and Rodez; but the distances do not agree. Others fix the site at Parujondes. [G. L.]

VARAE. [VARA.]

VARAGII. [VARAGII.]

VARAI (Oiaiap, Plt. ii. 6. § 5), an estuary on the E. coast of Britannia Barbara, very probably the present Feith of Carnonity. [T. H. D.]

VARIANI (Oiaparavi), a tribe in Upper Panonnia, which is mentioned by both Pliny (iiii. 28) and Ptolemy (ii. 15. § 2), but of which nothing is known, except that it probably occupied the western part of Salvia. [L. S.]

VARSILEN-ES, the inhabitants of a town of the Carpetani in Hispania Tarraconensis. (Inscr. in Morales, Ant. pp. 17, 26, 28.) The modern Varces still contains some ruins of the old town. [T. H. D.]

VARDAEI (Oiapaiou, Plt. ii. 17. § 8), an Illyrian tribe dwelling opposite to the Island of Pharas (cf. Plin. iii. 23. § 26). By Strabo they are called Ardeaei (Apiraioi, vii. p. 312). In the Epitome of Livy (iv.) they are said to have been subdued by the consul Fulvius Haccus. [T. H. D.]

VARDANES (Oiapbiyton, Plt. v. 9 §§ 5 and 28), a river of Asiatic Sarmatia, represented as falling into the Exuine to the SW. of the Atticites. Probably, however, it was only the southern arm of the latter, the present Kouban. (Cf. Uerkt, iii. pt. ii. p. 202.) [Arttccius.] [E. H. D.]

VARIDO, a tributary of the Rhone, which rises in the Cevennes, and is formed by two branches named respectively Gardon d'Alais and Gardon d'Andance, from the names of these two towns. The Vardo flows in a deep valley, and passes under the great Roman aqueduct now named Pont du Gard, below which it enters the Rhone on the west bank, near a place named Cons. The name Vardo occurs in Sidonins Apollinaris; and in a Latin poem of three or four centuries' later date the name is Wardo, from which the modern name Gardon is formed, according to a common change of Vinto G. [Vapincum.]

VARDULI (Oiapboulovl, Plt. ii. 6. §§ 9, 66; Babpatoulo, Strab. iii. p. 162; where we also learn that at an earlier period they were called Babpatoula), a people in Hispania Tarraconensis, who dwelt westward of the Vascones, as far as the N. coast (in the present Guipuscoa and Alava). (Mela, iii. i; Plin. iii. 3. 4. iv. 20. s. 34.) [T. H. D.]

VARIOGONES (Oiapptoiavtes), a German tribe, between the eastern bank of the Rhenos and Mons (Augsburg). Pliny calls it Abnoba, Strabo (i. 5.) the Rhoner; it is supposed to lie between the Rhone and the Ronse Ap. (Plt. ii. 11. § 9.) [L. S.]

VARIA. 1. (Oiapjia: Vicovaro), a town of the Sabines, situated in the valley of the Anio, on the right bank of the river, about 8 miles above Tibur. The name is corruptly written in most editions of Strabo Valeria (Vapalapia), for which there is no doubt that we should read Variia (Oiapia, Strab. v. p. 237; Kramer, ad loc.). Strabo there calls it a Latin city, as well as Carsoö and Alba, both of which were certainly Aquitan towns, and subsequently included in Latium. But Horace speaks of it as the town to which the sanctuary from his Sabine farm and the neighbouring villages used to resort (Hor. Ep. i. 14. 3), in a manner that certainly seems to imply that it was the municipal centre of that district, and if so, it must have then been reckoned a Sabine town. It is not mentioned by Pliny, but according to his limitation it was certainly included among the Sabines, and not in Latium. It was probably never a large place, that is, of the ancient walls still extant prove that it must at one time have been a fortified town. But it early sank into a mere village; the old commentator on Horace calls it "Ospidum in Sabinis olim, nunc vacuis " (Schol. Crnq. ad loc.); and hence in the middle ages it came to be called Vicus Varia, whence its modern appellation of Vicovaro. It is still a considerable village of about 1000 inhabitants, standing on a hill to the left of the Via Valeria, and a short distance above the Anio, which flows in a deep valley beneath. The Tabula and the old commentary on Horace both place it 8 miles above Tibur, which is very nearly exact. (Tab. Pient. Comm. Crnq. ad loc.)

2. Pliny mentions among the cities of Calabria a place called Varia, "cui cognomen Apulae" (iii. 11. s. 16); but the name is otherwise unknown, and it is probable that we should read "Uria;" the place meant being apparently the same that is called by other writers Hyria or Uria. [Hyrva.] [E. H. B.]

VARIA (Oiapia, Strab. iii. p. 162; Oiapia, Plt. ii. 8. § 55), a town of the Beocians in Hispania Tarraconensis, situated on the Icirus, which here be-
VARIANA. (Bazdoa), a town in Lower Moesia on the Danube, was the garrison of a portion of the fifth legion and of a squadron of horse. [It. Ant. p. 393, where, under the name of Vereia, the same town is undeniably meant.] Usually identified with Variannum (cf. Florus, Caesar. p. 198), though some have sought it at Lugnano, and others at Maurotto of Rio Leca. [T. H. D.]

VASAL'NAYA, the territory. [T. D.]

VARI'NA, a place in Pannasia, on the road running along the left bank of the Savus from Siscia to Sirmium. [It. Ant. pp. 260, 265.]

VAR'IINI, a German who mentioned by Pliny (iv. 28) as a branch of the Vinduli or Vanduli, while Tacitus (Germ. 40) speaks of them as belonging to the Suevi. But they may have occupied a district in the north of Germany, not far from the coast of the Baltic, and are probably the same as the Pharnodini (Pagnobulvi) of Ptolemy (v. 11, § 13), in the country between the Chalmas and Suebius; it is highly probable, also, that the Varni (Varinio) of Procopius (B. Goth. ii. 15, iii. 35, iv. 20, &c.) are the same people as the Varini. The Viruni (Virinovuo) of Ptolemy (ii. 11, § 17), who dwelt north of the Albis, seem to have been a branch of the Varini. (Comp. Cassiod. Var. iii. 3, where they are called Guarni; Werscebe, Beschreibung der Gebieten zwischen Elbe, Sende, &c. p. 70.) [L. S.]

VARISTI, the Varisi (Vorii). [Narker.]

VARUS (Ovara), a river which the ancient geographers make the boundary of Gallia and Italia, as it is now the boundary of France and Italy. (Mela, ii. 4; Ptol. ii. 10, § 1.) It is the lower part of the Var which forms the boundary between Italy and France. The river gives its name to the French department of Var, the eastern limit of which is the lower course of the river Var. The larger part of the Var is in the Sardinian territory. It is only the mouth of the Var which Ptolemy names when he fixes the limit between Italy and Gallia Narbonensis. D'Anville remarks on the line of Lacan (i. 404)—

"Finis et Heperinae promotio limite Varus."

that he alludes to the extension of the boundary of Italy westward from the summit of the Alpis Maritimæ, which is Italy's natural boundary. He adds that the dependencies of the province of the Alpis Maritimæ comprehend Cemenelum (Cimiez) and its district, which are on the Italian side of the Var and east of Nieus (Nizza). [Cemenelium.] But D'Anville may have mistaken Lucan's meaning, who seems to allude to the extension of the boundary of Italy from the Rubicon to the Varus, as Vitius Sequester says: "Varus nunc Galliae dividit, ante Rubicon." (ed. Oberl.) However, the critics are not agreed about this passage. (D'Anville, Notice, &c.; Ukert, Gallien, p. 81.) [G. L.]

VASAL'NAYA, (Ozadalat), a town of Lycia, a little to the south-west of Laodicea (Ptol. v. 4. § 10); Hieroc. p. 675; Conc. Chalcod. p. 674, where it is miswritten Ozadala; Conc. Const. iii. p. 675, where it bears the name of Adarasa). Its site is probably marked by the ruins near Chaman Chaghah, between Hyun and Ludik. (Hamilton, Researcher, ii. p. 190, in the Journal of the Roy. Geogr. Soc. viii. p. 144; Kiepert, in Franz. Fund Inschriften, p. 36.) [L. S.]

VASALAETUS (Ozadalat or Oza dalat Osopo, Ptol. iv. 3. §§ 18, 25), a mountain at the S. boundary of the Regio Sycritæ. [T. H. D.]

VASAL'NAYA, (Ozadalat), a town of Lycia. [G. L.]

VASATES. It is probable that the name Vasaari in Ptolemy (ii. 7. § 15) should be Vasatii, as D'Anville says, and so it is printed in some Greek texts. But Ptolemy makes them border on the Galbi and places them farther north than Borvalce, though he names their chief town Cossium. The Vocates are enumerated by Caesar (B. G. iii. 23, 27) among the Aquitanian peoples who submitted to T. Crassus in B. C. 56. [Cons. or Cossium.] [G. L.]

VASCONES (Ozd,'alat), Strab. iii. pp. 155, 116; Oza dalat, Ptol. ii. 8. §§ 10, 67), a people in the NE. part of Hispania Tarraconensis, between the Iberus and the Pyrenees, and stretching as far as the N. coast, in the present Navarra and Guipuzcoa. Their name is preserved in the modern one of the Basques; although people do not call themselves by that appellation, but Euskaldunae, their country Euskaleria, and their language Euskara. (Fort. Handbook of Spain, p. 557; cf. W. v. Humboldt, Untersuch. &c. p. 54.) They went into battle bareheaded. (Sil. Ital. iii. 358.) They passed among the Romans for skillful soothsayers. (Lamp. Alex. Sec. 27.) Their principal town was Pompelo (Pamplona), (Cf. Malte-brun, Moeurs et Usages des anciens Habitans d'Espagne, p. 309.) [T. H. D.]

VASCONE'N TALTUS, the W. offshoot of the Pyrenees, running along the Mere Cantabricum, and named after the Vascones, in whose territory it was. (Ptol. iv. 20. s. 34; Auson. Ep. 15.) It may be more precisely defined as that portion of the chain now called Sierra de Ocum, S. de Augana, and S. Sejas, forming the E. part of the Cantabrian chain. [T. H. D.]

VASIO (Viasio: Erib. Vasiensis), a town of the Vociutii in Gallia Narbonensis, and the only town which Ptolemy (ii. 10. § 17) assigns to them. Vasio is mentioned by Mela (ii. 5) as the richest towns of the Narbonensis; and Pliny (iii. 4) names Vasio and Lucus Augusti as the two chief towns of the Vociutii. The ethnic name Vasiensis appears in the Notitia of the Gallic Provinces (Civitas Vasiensis), and in inscriptions. The place is Vasion in the department of Vosges, on the Ouche, a branch of the Rhone. It is now a small, decayed place; but there are remains which show that it may have been what Mela describes it to have been. The ancient remains are spread over a considerable surface. There is a Roman bridge of a single arch over the Ouche, which still forms the only communication between the town and the frontier. The bridge is built on two rocks at that part of the river where the mountains which shut in the bed of the river approached nearest. There are also the remains of a theatre; the semicircle of the cave is clearly traced, and the line of the prosenion is indicated by some stones which rise above the earth. There are also the remains of a quarry on the banks of the river which was destroyed by an inundation in 1616. The quarry was pierced at considerable intervals by sewers which carried to the river the water and filth of the town; these sewers are large enough for a man to stand upright. There are also traces of the aqueducts which brought to the town the waters of the great spring of Greucoa.
VATEDO.
(Brabanç. Mém. de la Societé Royale des Antiquaires de France, tom. xvi, quoted by Richard et Hoquart, guide du Voyageur.) [G. L.]

VATEDO, in Gallia, mentioned in the Table, is a place east of Bordeaux, supposed to be Vaires on the left bank of the Dordogne, a branch of the Garonne. [G. L.]

VATRENNUS (Saniterno), a river of Gallia Cispadana, one of the southern tributaries of the Padus. It had its sources in the Apenines, flowed under the walls of Forum Cornelian (Imola), and joined the southern branch of the Padus (the Scupinenum Ostium) not far from its mouth, for which reason the port at the entrance of that arm of the river was called the Portus Vatreni. (Plin. iii. 16. s. 20.) The Santerno now flows into the Po di Primaro (the modern representative of the Spinentic branch), above 16 miles from its mouth; but the channels of both are in this part artificial. In this lower part of its course it must always have been more of a canal than a river, whence Martial uses its name as typical of a sluggish stream. (Martial, iii. 67. 2.) [E. H. B.]

UBERAE, a nation in India extra Gangem, mentioned by Pliny (vi. 19. s. 22). It possessed a large town of the same name. It is not possible to determine its exact position; but from the names of other nations mentioned by Pliny in connection with the Uberae, it is probable that this people lived near the mouths of the Brahmaputra. [V.]

UBII (Oben), a German people who in Caesar's time lived on the east bank of the Rhine and opposite to the Treviri, for Caesar having made his bridge in the country of the Treviri passed over into the country of the Ubii. Owing to their proximity to the Rhine they were somewhat more civilised than the other Germans, being much visited by merchants and accustomed to Gallic manners. (B. G. iv. 3, 18, vi. 29, 35.) The Sigambiri were the neighbours of the Ubii on the north. The Suevi were pressing the Ubii hard, when the Ubii applied to Caesar for help; they gave him hostages, and offered him with a large number of boats to cross the river, from which we may infer that they were accustomed to navigate the Rhine. (B. G. iv. 16.) In the time of Augustus (Strab. iv. p. 194), the nation crossed the Rhine, and Agrippa assigned them lands on the west bank of the river, the policy of the Romans being to strengthen the Rhennish frontier against the rest of the Germans. (Tacit. Germ. c. 28. Annal. xii. 27; Tacit. Ann. c. 21.) In the new territory of the Ubii was Colonia Agricippia (Gaha), and hence the people had the name of Agricippenses, which was one of the causes why the Germans east of the Rhine hated them. They were considered as traitors to their country, who had assumed a new name. (Tacit. Hist. iv. 28.) North of the Ubii on the west side of the Rhine were the Guerni (Gréverini); and south of them were the Treviri. (Colonia Agricippia; Aria Uniorum.)

VATRUM ARUM. [Aria Uniorum.] [G. L.]

UBRICI. [Brioveres Vivest.]

UBCENA (Obcena), a town of the tribe of the Trocmi in Galatia. (Polt. v. 4. § 9.) [L. S.]

UCENI, a people of Gallia Narbonensis, mentioned in the trophy of the Alps quoted by Pliny (iii. 20), and placed between the Meduli and Caturiges. The site of these people is uncertain. D'Anville supposes that they were in that part of the mountain region of the Alps which contains the boury of Obcena. But other geographers place them in the district of Uce or near Ivce, both of which places are on the right bank of the river Romanche, which flows into the Drac, a branch of the Isère. (Ubert, Gallien, p. 317.) [G. L.]

UCETIA, in Gallia Narbonensis, north of Nimes. This place is known only from the Roman remains which have been discovered there, and from the inscription Ucetae on a stone found at Nimes. The place is Uzes, north of the river Gardon, from which place the water was brought to Nimes by the aqueduct over the Gardon. (NEMAEUS.) Ucetae appears in the Notitia of the Provinces of Gallia under the name of Castrum Ucetinum. Ucetia was a bishopric as early as the middle of the fifth century. [G. L.]

UCHALICENSES (Ouch'[allak%^i], Polt. iv. 6, § 20), an Athæopian tribe in the interior of Libya. [T. H. D.]

UCHEMERIUM (Ouchemirm, Procop. B. Goth. iv. 14), a mountain fortress in the Regio Laicia, in Coelhis. [T. H. D.]

UCIA (Obca, Polt. ii. 4. § 13), a town of the Turdetani in Lusitania. [T. H. D.]

UCIENSE, a town in Hispafia Baetica, on the road from Corduba to Castulo. (Hist. Ant. p. 403.) Variously identified with Marmolajo, Andujar, and S. Julian. [T. H. D.]

UCIBUS, a place in Hispania Baetica, in the neighbourhood of Corduba and the Flumen Sasum. (Hist. B. H. 7.) According to Ubert (ii. pt. i. p. 361) between Ossusia and Adburua. [T. H. D.]

UCLUTENIACUM. (Uclotia.)

UDAÉ (Udaa, Polt. v. 9. § 23), a people of Asiatia Sarmatia on the Caspian sea. They are probably the people mentioned under the name of Udini by Pliny (vi. 12. s. 15). They appear to have derived their name from the river Udon. [T. H. D.]

UDON (Pubod, Polt. v. 9. § 12), a river of Asiatia Sarmatia, which rises in the Caucasus and falls into the Caspian sea between the Elua and the Altona. Most probably the modern Kuma. [J. K.]

UDUBA. [Uderia.]

UDURA (Obodosa, Polt. ii. 6. § 72), a town of the Jaccetani in Hispafia Tarracoensis, probably the modern Cardona. [T. H. D.]

VECTA or VECTIS (Oeours, Polt. ii. 3. § 33), an island on the S. coast of Britannia Romana, lying opposite to the Portus Magnus (Fortsmouth). It was known to the Romans before their conquest of Britain, through the Massiliae, who had here a station for their tin trade. (Ptol. v. 22, 38.) At that time the channel between the island and the mainland become almost dry at ebb tide, so that the Britons carried their tin in carts to the island. It was first conquered by Vespasian, in the reign of Claudius. (Suet. Vesp. 4.) Now the Isle of Wight. (Cf. Hist. Ant. p. 509; Linn. Pan. Const. 15; Mela, iii. 6; Ptol. iv. 16. s. 30.) [T. H. D.]

VECTURiones, a subdivision of the Fidae in Britannia Barbaria, according to Annius (xxvii. 8). [T. H. D.]

VEDIANTHI (Oediantv, Polt. iii. 1. § 41), a Ligurian tribe, who inhabited the foot of the Maritime Alps near the mouth of the Var. Both Pliny (iii. 5. s. 7) and Ptolomy assign to them the town of Cemenelum or Cimiez near Nica; the latter also includes in their territory Santium; but this must certainly be a mistake, that town, which answers to the modern Senze, being far off to the NW. (D'Anville, Geog. des Gaules, p. 682.) [E. H. B.]
VEDINUM

VEDINUM (Uline), a city of Venetia, mentioned only by Pliny (iii. 19. s. 23) among the municipalities of that country. It was situated in the plain of the Carità, 11 miles W. of Civitavecchia (Forum Julii), and 22 NNW. of Aquileia. In Pliny's time it was apparently an inconsiderable place, but rose into importance in the middle ages, and is now a flourishing and populous city, and the capital of the whole province of the Friuli. Many MSS. of Pliny write the name Nedinates, which has been adopted both by Harduin and Silling, but it is probable that the old reading Vedinates is correct. [E. H. B.]

VEDRA (Oedipa). Ptol. ii. 3. § 6), a river in the N. part of the E. coast of Britannia. The name would lead us to the conclusion that it is the Year (Camden, p. 944), yet Horsley (p. 103) and others have taken it to be the Tyne. [T. H. B.]

VEGLA (Oegria or Oetria), or Veigium (Plin. iii. 21. s. 20), a town of Liburnia, the present Vence. [T. H. D.]

VEGISTUM (Oegistrov), or, as some read, Vestestum (Oetistov), a town of Galatia, in the territory of the Tolstobogi, between Mounts Didyymus and Cenea (Ptol. iv. 4. § 7) is perhaps the same place as the Veissium of the Peutinger Table. [L. S.]

VEL (Oegius, Strab. p. 326; Oebod, Dionys. H. ii. 54; Eth, Veientes, C. Cr. i. 44; Liv. i. 15, &c.; cf. Propertius, [ep. iv. lvi. 41]), an ancient and purely Tuscan city of Etruria. According to Festus (ap. P. Dian. s. v.) Veia was an Ocean word, and signified a waggon (plaustrum); but there is nothing to show that this was the etymology of the name of the town.

Among the earlier Italian topographers, a great diversity of opinion prevailed respecting the site of Veii. Nardini was the first writer who placed it at the present Isola Farnese, the correctness of which view is now universally admitted. The distance of that spot northwards from Rome agrees with the distance assigned by Dionysius of Halicarnassus (L. c.) to Veii, namely, "about 100 stadia," which is confirmed by the Tabula Peut., where it is set down at 12 miles. In Livy, indeed (v. 4), it is mentioned as being "within the 20th milestone;" but this is in a speech of App. Claudius, when the orator is using round numbers, and not soliciting about strict accuracy; whilst the two writers before cited are probably giving the exact distance. Nor can the authority of Eutropius (i. 4), who places Veii at 18 miles from Rome, be admitted to invalidate the testimony of these authors, since Eutropius is notoriously incorrect in particulars of this description. There are other circumstances which tend to show that Isola Farnese is the site of ancient Veii. Thus the Tab. Peutig, further indicates that the city lay on the Via Cassia. Now following that road for a distance of about 12 miles from Rome, the locality not only exactly corresponds with the description of Dionysius, but also the remains of city walls and sepulchres, and traces of roads in various directions, have been found there. Moreover at the same spot were discovered, in the year 1810, stones bearing inscriptions which related exclusively to Veii and the Veientes.

We know little of the history of Veii but what concerns the wars it waged with the Romans. It is called by Eutropius (i. 20), "Umbri a oedipum et omnibus coniugibus sibi utur, cum arma essent; car, nisi omnes omnes esse dismissam, et cum tempore esse dismissam;" and there can be no doubt that it was in a flourishing state at the time of the foundation of Rome. At that period the Etruscan, or Veentine, territory was separated from the Latin by the river Albul, afterwards called Tiberis; and consequently neither the Mons Vaticanus nor Janiculum then belonged to the Romans. (Liv. i. 3.) To the SW. of Rome it extended along the right bank of the Tiber down to the sea, where it contained some Saliae, or salt-works, at the mouth of the river. ( Dionys. ii. 53.) The district immediately opposite to Rome seems to have been called Septem Pagi (ib.). On the N. of Rome the territory of Veii must at one time have extended as far as Mount Soracte, since the ater Capenatia belonged to it; Capena being a colony of Veii (Cato, ap. Serv. Aen. vii. 697); though in the history of the wars between Rome and Veii, Capena appears as an independent city. [CAPPENA, Vol. i. p. 504.] On the NW. it may probably have stretched as far as the Mons Ciminus; but here, as well as more to the S., its limits are uncertain, and all we know is that in the latter direction it must have been bounded by the territory of Caere. (Cf. Müller, Itinerar. ii. 2. p. 1, &c.) The ater Veins is stigmatised by Horace and others as producing an excelleot sort of red wine (Sat. ii. 3. 143; cf. Pers. v. 147; Mart. i. 103. 9, ii. 53. 4, &c.). We learn from Dionysius (ii. 54) that the city was of about the same size as Athens, and therefore nearly as large as Rome within the walls of Servius. [ROMA, Vol. ii. p. 756.]

The political constitution of Veii, like that of the other Etruscan cities, seems originally to have been republican, though probably aristocratically republican, with magistrates annually elected. It was perhaps their vicinity to ambitious and aspiring Rome, and the constant wars which they had to wage with that city, that induced the Veientes to adopt the form of an elective monarchy, in order to avoid the dissensions occasioned by the election of annual magistrates under their original constitution, and thus to be enabled, under a single leader, to act with more vigour abroad; but this step procured them the ill-will of the rest of the Etruscan confederacy (Liv. v. 1, cf. iv. 17). Monarchy, however, does not appear to have been permanent among them; and we only know the names of two or three of their kings, as Tolumnius (ib.), Propertius (Serv. Aen. vii. 697), and Morrins (ib. viii. 285).

The first time that the Veientes appear in history is in the war which they waged with Romulus in order to avoid the capture of their colony, Fidenae. According to the narrative of Livy, this war was terminated by one decisive battle in which Romulus was victorious (i. 15); but Dionysius (ii. 54, seq.) speaks of two engagements, and represents the Romans as gaining the second by a stratagem. Both these writers, however, agree with regard to the results of the campaign. The loss of the Veientes was so terrible, both in the battle and in the subsequent flight, in which numbers of them were drowned in attempting to swim the Tiber, that they were constrained to sue for peace. The terms imposed upon them by Romulus show the decisive nature of his victory. They were compelled to surrender that part of their territory in the neighbourhood of Rome called Septem Pagi, probably from its containing seven villages; to give up the salt-works which they possessed at the mouth of the Tiber; and to provide 50 hostages as security for the due execution of these engagements. In these conditions they obtained a peace for 100 years, with the restoration of their prisoners; though such of the latter as preferred to remain at Rome were presented with the freedom of the city and lands on the left bank of the Tiber. The district of Septem Pagi thus acquired
probably comprehended the Vatican and Janiculum hills, and became the seat of the 5th Roman tria, the Romilia or Romulia. (Varr. l. L. v. 9. § 63, Müller; Paul. ap. Fest. s. v. Romilia Trib.)

This peace seems to have lasted about 60 or 70 years, when war again broke out between the Veientines and Romans in the reign of Tullus Hostilius, and this time also on account of Fidenae, which appears to have become a Roman colony after its capture by Romulus. The cause of the war was the treacherous conduct of the Fidenates during the Roman struggle with Alba. When called to account, they refused to give any explanation of their conduct, and procure the assistance of the Veientines. Tullus crossed the Anio (Teverone) with a large army, and the battle which took place at a spot between that river and the town of Fidenae was the most obstinate and bloody which had yet been recorded in the Roman annals. Tullus, however, gained a signal victory over the Fidenates and their allies the Veientines. The battle is remarkable for the vows made by Tullus, of twelve Salian priests, and of temples to Favor and Faller. These were the second set of Salians, or those attached to the worship of Quirinus [cf. Roma, p. 289]; and the appropriateness of the vow was the subject of considerable discussion. The Fidenates, in their answer to the Romans, had asserted that they and their engagements towards Rome had expired on the death of that defiled hero. (Liv. i. 27; Dionys. iii. 23, sqq.)

The war was renewed under Ancus Marcus by forays on both sides, which, however, seem to have been begun by the Veientines. Ancus overthrew them in two pitched battles, the last of which was decisive. The Veientines were obliged to surrender all the tract on the right bank of the Tiber called the Silva Massia. The Roman dominion was now extended as far as the sea; and in order to secure these conquests, Ancus founded the colony of Ostia at the mouth of the Tiber. (Liv. i. 33; Dionys. iii. 41.)

The next time that we find the Veientines in collision with Rome, they had to contend with a leader of their own nation. L. Tarchiniaus, an emigrant from Tarquinii to Rome, had distinguished himself in the wars of Ancus Marcus against Veii, and was now in possession of the consulship of the Roman sovereignty. The Veientines, however, on this occasion did not stand alone, but were assisted by the other Etruscan cities, who complained of insults and injuries received from Tarquin. The Veientines, as usual, were discontented, and so thoroughly, that they did not dare to leave their city, but were the helpless spectators of the devastation committed on their lands by the Romans. The war was terminated by Tarquin's brilliant victory at Eretus, which enabled him to claim the sovereignty of all Etruria, leaving however, the different cities in the enjoyment of their own rights and privileges. It was on this occasion that Tarquinia is said to have introduced at Rome the institution of the twelve lictors and their fasces, emblems of the servitude of the twelve Etruscan cities, as well as the other Etruscan insignia of royalty. (Dionys. iii. 57; Flor. l. 5.) It should be observed that on this subject the accounts are very various; and some have even doubted the whole story of this Etruscan conquest, because Livy does not mention it. That historian, however, when he speaks of the resumption of the war under Servius Tullius, includes the other Etruscans with the Veientines, as parties to the truce which had expired ("hellum cum Veientibus (jam enim indutum exierant) allisque Etruscis sumptum," i. 42), although the Etruscans had not been concerned in the last Veientine war he had recorded. (Of. Dionys. iv. 27.)

This war under Servius Tullius was the last waged with the Veientines during the reign of Ancus Marcius. When the second Tarquin was expelled from Rome, the Etruscans endeavoured to restore him. Veii and Tarquinii were the two most forward cities in the league formed for this purpose. The first battle, which took place near the Silvia Arsis, was bloody but indecisive, though the Romans claimed a dubious victory. But the Etruscans having obtained the assistance of Porsena, Lars of Clusium, the Romans were completely worsted, and, at the peace which ensued, were compelled to restore to the Veientines all the territory which had been wrested from them by Romulus and Ancus Marcius. This, however, Porsena shortly afterwards restored to the Romans, out of gratitude for the hospitality which they had displayed towards the remnant of the Etruscan army after the defeat of his son Aruns at Acria. (Liv. ii. 6—15; Dionys. v. 14, sqq.; Pint. Publ. 19.)

The Veientines could ill brook being deprived of this territory; but, whilst the influence of Porsena and his family prevailed in the Etruscan league, they remained quiet. After his death the war again broke out. B. c. 483. For a year or two it was a kind of border warfare characterised by mutual depredations. But in u. c. 481, after a general congress of the Etruscans, a great number of volunteers joined the Veientines, and matters began to assume a more serious aspect. In the first encounters the Romans were unsuccessful, chiefly through a mutiny of the soldiers. They seem to have been disheartened by their ill success; their arrow was inferior in number to that of the Veientines, and they endeavoured to decline an engagement. But the insults of the enemy incensed the Roman soldiery to such a degree that they insisted on being led to battle. The contest was long and bloody. The Etruscans at one time were in possession of the Roman camp; but it was recovered by the valour of Titus Siccus. The Romans lost a vast number of officers, amongst whom were the consul Maenius, Q. Fabius, who had been twice consul, together with many tribunes and centurions. It was a drawn battle; yet the Romans claimed the victory, because during the night the Etruscans abandoned their camp, which was sacked by the Romans on the following day. But the surviving consul, M. Fabius Vibulanus, on his return to Rome, refused a triumph, and abjured his office, the duties of which he was prevented from discharging by the severity of his wounds. (Dionys. ix. 5, sqq.; Liv. ii. 42—47.)

Shortly after this, the Veientines, finding that they were unable to cope with the Romans in the open field, adopted a most annoying system of warfare. When the Roman army appeared, they shut themselves up within their walls; but no sooner had the legions retired, than they came forth and scoured the country up to the very gates of Rome. The Fabian family, which had given so many consuls to Rome, and which had taken so prominent a part in the late war, now came forward and offered to relieve the commonwealth from this harassing annoyance. The whole family appeared before the senate, and by the mouth of their chief, Cæsas Fabius, they counsel for the third time, declared, that, as a continual rather than a large guard was required for the Veientine war, they were willing to undertake the duty and to maintain the majesty of the Roman
name, without calling upon the state for either soldiers or money. The senate thankfully accepted the offer. On the following morning 306 Fabii met in the vestibule of the consul's house. As they passed through the city to the place of their destination, they stopped at the capitol and offered up vows to the gods for the success of their enterprise. Then they passed out of Rome by the right arch of the Porta Capena, and proceeded straight to the river Tiber, where there was water. What seemed adapted by nature as a fortress for their little garrison. It appears, however, that the Fabii were accompanied by their clients and adherents, and the whole band probably amounted to 3000 or 4000.

(Dionys. ix. 15; F. Diai. s. v. Securata Porta.) The place which they chose as the station of their garrison was a precipitous hill which seemed to have been cut and isolated by art; and they further strengthened it with entrenchments and towers. The spot has been identified with great probability by Nardini, and subsequently by other topographers, with a precipitous hill about 6 miles from Rome, on the left of the Via Flaminia, where it is traversed by the Cremera (now the Velabro), and on the right bank of that stream. It is the height which commands the present Osteria delle Vecchette.

(Nibby, Dintorni di Roma, vol. iii. p. 399; Dennis, Etruria, vol. i. p. 43.)

The position here taken up by the Fabii not only enabled them to put a complete stop to the marauding expeditions of the Veientes, but even to commit depredations themselves on the territory of Veii. The Veientes having made many vain attempts to dislodge them, at length implored the succour of the Etruscans; but the Fabii on their side were supported by a consular army under Ae- milius, and the Veientes and their allies were defeated. This success rendered the Fabii still more enterprising. After occupying their fortress two years with impunity they began to extend their excursions; and the Veientes on their side sought to draw them onwards, in which they at length succeeded. By a feigned flight, they enticed the Fabii into an ambuscade and slew them, 13th Feb. n. c. 476. (Ot. Fast. ii. 195, sqq.; Liv. ii. 48—50; Dionys. ix. 16—19; Florus, i. 12, &c.)

Elated with this success, the Veientes united with the Etruscans under Ae- milius, and pitched their camp on the Janiculan hill, at a distance of only 6 stadia from the city. Thence passing the Tiber, they penetrated as far as the ancient temple of Hope, which stood near the modern Porta Maggiore. Here an indecisive action took place, which was renewed at the Porta Collina with the same result; but two engagements of a more decisive character on the Janiculan hill obliged the allied army to retreat. In the following year the Veientes allied themselves with the Sabines, but were completely defeated under the walls of their own city by the consul Pub. Valerius. The war was brought to a termination in the following year, in the consulship of C. Manlius, who concluded with them a truce of 40 years, the Veientes engaging to pay a tribute in corn and money. (Liv. ii. 51—54; Dionys. ix. 23, sqq.)

But such terms were merely nominal, and in a few years hostilities were renewed. With intent of some forays made by the Veientes in n. c. 442 (Liv. iv. 1); but there was no regular war till seven years later, when the Veientes, who were at that time governed by Lars, or King, Tolminius, excited the Roman colony Fidenae to rebel; and in order completely to compromise the Fidenates, Tolminius ordered them to send the Roman ambassadors who had been despatched to demand an explanation. Both sides flew to arms; one or two obstinate engagements ensued; but the allies who had been joined by the Falisci also, were overthrown in a decisive battle under the walls of Fidenae, in which Tolminius was killed by the Roman military tribune, A. Cornelius Cossus. (Liv. iv. 17—19; cf. Propert. iv. 10, 29, sqq.)

Three years afterwards, Rome being afflicted with a severe pestilence, the Veientes and Fidenates were emboldened to march upon it, and encamped before the Porta Collina; but on the appearance of a Roman army under the dictator Aulus Servilius, they retreated. Servilius having pursued and routed them near Numautum, marched to Fidenae, which he at length succeeded in taking by means of a circumvallus or mine. (Liv. iv. 22.)

Although the Veientes obtained a truce after this event, yet they soon violated it, and began to commit depredations in the Roman territory, b. c. 427; and even defeated a Roman army whose operations had been paralysed through the dissensions of the three military tribunes who commanded it. The Fidenates now rose and massacred all the Romans colonists, and again allied themselves with the Veientes, who had also enlisted a great number of Etruscan volunteers in their service. These events occasioned great alarm at Rome. Mancius Asemilius was created dictator, and, marching against the enemy, encamped in the peninsula formed by the confluence of the Anio and the Tiber. Between this spot and Fidenae a desperate battle was fought; stratagems were employed on both sides; but at length the allies were completely defeated, and the Romans entered the gates of Fidenae along with the flying enemy. The city was sacked and destroyed and the inhabitants sold as slaves; but on the other hand the Romans granted the Veientes a truce of 20 years. (Liv. iv. 31—35.)

At the expiration of this truce, the Romans resolved to subdue Veii, as they had done Fidenae, and it was besieged by an army commanded by six military tribunes. At this news the national assembly of the Etruscans met at the fane of Volturnus, to consider what course they should pursue. The Veientes had again resorted to the regal form of government; but unfortunately the person whom they elected for their king, though rich and powerful, had incurred the hatred of the whole Etruscan nation by his oppressions and imperious manners, but especially by his having hindered the performance of certain sacred games. The Etruscans consequently declared that, unless he was deposed, they should afford the Veientes no assistance. But the latter were afraid to adopt this resolution, and thus they were abandoned to their fate. Nevertheless, they contrived to prolong the siege for a period of ten years, during which the Romans were several times discomfited. It is worthy of remark that it was during this siege that the Roman soldiers, being obliged to pass the winter out of Rome, first received a fixed regular stipend. The Cacenates, the Falisci, and the Turcicaces, in vain endeavoured to relieve the beleaguered city.

The length of the siege had begun to weary the Romans, when, according to the legend, the means of its capture was suggested by an extraordinary portent. The waters of Lake Albano swelled
to such an extent that they threatened to inundate the surrounding country. The oracle of Delphi was consulted on the occasion, and the response involved not only the immediate subject of the application, but also the remoter one of the capture of Veii. According to the voice from the sacred tripod, that city would be taken when the waters of the lake were made to flow off without running directly into the sea; and the prophecy was confirmed by the revelation of a Veientine haruspex made during the interval of the embassy to Delphi. All that we can infer from this narrative is that the formation of the embassy for draining the Alban lake was contemporary with the siege of Veii [cf. Alaricus Laciuss, Vol. I. p. 29]; the rest must be referred to the propensity of the ancients to ascribe every great event to the intervention of the gods; for we have already seen that Fidenae was captured by means of a cuniculus, a fact which there does not appear to be any valid reason to doubt, and therefore the embassy of the lake cannot be regarded as having first suggested to the Romans the method of taking a city by mine.

The honour of executing this project was reserved for the dictator M. Furius Camillus. Fortune seemed to have deserted the Veientines: for though the pleading of the Capenates and Falcii on their behalf had made some impression on the national assembly of the Etruscans, their attention was diverted in another direction by a sudden irruption of the Cisalpine Gauls. Meanwhile Camillus, having defeated some bodies of troops who endeavoured to relieve Veii, erected a line of forts around it, to cut off all communication with the surrounding country, and appointed some consuls to reside at its gates and continue the cuniculus. When the mine was completed, he ordered a picked body of his most valiant soldiers to penetrate through it, while himself diverted the attention of the inhabitants by feigned attacks in different quarters. So skilfully had the mine been directed that the troops who entered it emerged in the temple of Juno itself, in the highest part of the citadel. The soldiers who guarded the walls were thus taken in the rear; the gates were thrown open, and the city soon fell with Romans. A desperate massacre ensued; the city was sacked, and those citizens who had escaped the sword were sold into slavery. The image of Juno, the tutelary deity of Veii, was carried to Rome and pompously installed on Mount Aventine, where a magnificent temple was erected to her, which lasted till the abolition of paganism.

(Liv. v. 8, 12, 13, 15—22; Cic. Div. l. 44, ii. 32; Plut. Cam. 5, sq.; Flor. l. 12.)

Veii was captured in the year 396 B.C. Its territory was divided among the citizens of Rome at the rate of seven jugera per head. A great debate arose between the senate and the people whether Veii should be repopulated by Roman citizens, and thus made as it were a second capital; but at the persuasion of Camillus the project was abandoned. But though the city was deserted, its buildings were not destroyed, as is shown by several facts. Thus, after the battle of the Alia and the taking of Rome by the Gauls, the greater part of the Romans retired to Veii and fortified themselves there; and when the Gauls were expelled, the question was mooted whether Rome, which had been reduced to ashes, should be abandoned, and Veii converted into a new capital. But the eloquence of Camillus again decided the Romans for the negative, and the question was set at rest for ever. This took place in n. c. 389. Some refractory citizens, however, who disliked the trouble of rebuilding their own houses at Rome, took refuge in the empty ones of Veii, and set at nought a senatorial edict ordering them to return; but they were at length compelled to come back by a decree of capital punishment against those who remained at Veii beyond a day prescribed. (Liv. v. 49, sqq., vi. 4.)

From this time Veii was completely deserted and went gradually to decay. Cicero (ad Fam. xvi. 9) speaks of the measuring of the Veientine territory for distribution; and it was probably divided by Caesar among his soldiers in n. c. 45. (Plut. Cesar. 57.) Propertius also describes its walls as existing in his time; but the space within consisted of fields where the shepherd fed his flock, and which were then under the operation of the decempeda (iv. 10. 29). It is, however, rather difficult to reconcile this chronology, unless there were two distributions. Caesar also appears to have planted a colony at the ancient city, and thus arose the second, or Roman, Veii, which seems to have been considerable enough to sustain an assault during the wars of the triumvirs. The inhabitants were again dispersed, and the colony was not restored till towards the end of the reign of Augustus, when it assumed the name of municipium Augustum Veieens, as appears from inscriptions. (C. Auct. de Colonia.) When Florus, who flourished in the reign of Hadrian, asserts (t. 12) that scarcely a vestige remained to mark the spot where Veii once stood, he either writes with great carelessness or is alluding to the ancient and Etruscan Veii.

The existence of the municipium in the reign of Augustus and Tiberius is attested by several monuments, but not in its main continuance. It was also found there show that it was in existence at least as late as the reign of Constantius Chlorus. The monuments alluded to consist partly of sculptures relating to those emperors and their families, and partly of inscriptions. Amongst the latter the most important is now preserved in the Capitoline Museum at Rome, recording the admission of Caius Julius Gelates, a freedman of Augustus, to the office of an Augustalis, by the centurion of Veii. It is dated in the consulship of Gaetulicus and Calvisius Sabinus, A. u. c. 779=41. c. 26, or the 13th year of the reign of Tiberius. It is published by Fabretti (Jas. p. 170), but more correctly from the original by Nibby in his Diitorni di Roma (vol. iii. p. 409). The accents are worthy of note. Among the centurions whose names are subscribed to this decree are those of two of the Tarquidian family, namely, M. Tarquinius Saturninus and T. Tarquinius Rufus. This family, which produced a celebrated writer on Etruscan divination (Macrobi. Sat. iii. 7), seems to have belonged to Veii and to have enjoyed considerable importance there, as two other inscriptions relating to it have been discovered. One of these records the restoration of a statue erected in honour of M. Tarquinius Saturninus by the 22nd Legion; the other is a tablet of Tarquinius Frisia dedicated to her husband M. Saemius Marcellus. (Nibby, Ibid. p. 410, sq.) The family of Frisia was the most celebrated of the gens Tarquini.,. One of these was the accuser of Statilius in the reign of Clodius, and was himself condemned under the law of repetundae in the reign of Nero. (Tac. Ann. xii. 59, xiv. 44.) There are various coins of the Tarquii. (Eckhel, D. N. V. i. p. 322.) After the era of Constantine
we have no notices of Veii except in the Tab. Pentingeriana and the Geographer of Ravenna. It was probably destroyed by the Lombards. At the beginning of the 11th century a castle was erected on the precipitous and isolated hill on the S. side of Veii, which was called la Isola, and is now known by the name of the Isola Farnese.

Sir William Gell was the first who gave an exact plan of Veii in the Memorie dell'Istituto (Fasc. 1.), and afterwards in his Topography of Rome and its Vicinity. He traced the vestiges of the ancient walls, which were composed of irregular quadrilateral masses of the local tufo, some of which were from 9 to 11 feet in length. Mr. Dennis, however, failed to discover any traces of them (Etruria, vol. i. p. 15), and describes the stone used in the fortifications of Veii, as being cut into smaller pieces than usual in other Etruscan cities. These remains, which are principally to be traced in the N. and E., as well as the streams and the outline of the cliffs, determine the extent of the city in a manner that cannot be mistaken. There is a circumferential trench (canaliculus), which agrees with the account of Dionysius, before referred to, when he compares the size of Veii with that of Athens. It has been debated whether the isolated rock, called the Isola Farnese, formed part of the city. Nibby (Dintorni, vol. iii. p. 424) and others are of opinion that it was the arg or citadel. On the other hand Sir William Gell and Mr. Dennis hold that this could not have been the case; and it must be confessed that the reasons advanced by the latter (vol. i. p. 42, note 5) appear decisive; namely, 1, the Isola is separated from the city by a deep glen, so that, had it been the citadel, the buffule by its capture would not have obtained immediate possession of the town, as we learn from Livy's narrative, before referred to, that he did; 2, the remains of Etruscan tombs on the Isola show that it must have been a cemetery, and consequently without the walls. The two authorities last cited identify the citadel with the hill now called the Piazza d'Armi at the SE. extremity of the town, in the angle formed by the junction of the stream called Fosso de' due Fossi with the stream called Fosso di Formello. These two streams traverse the southern and eastern boundaries of ancient Veii. The latter of these streams, or Fosso di Formello, is thought to be the ancient Cremera. The other rivulet rises at La Torretta, about 12 miles from Rome. Near Veii it forms a fine cataract, precipitating itself over a rock about 80 feet high. From this spot it runs in a deep channel among precipices, and separates the Isola from the rest of Veii. It then receives the Rivo del Pino or della Storta, whence its name of Fosso de' due Fossi. After joining the Fosso di Formello, or Cremera, the stream gives a new name to the Isola, and falls into the Tiber about 6 miles from Rome, near the Via Flaminia.

Topographers have discovered 9 gates, to which they have assigned imaginary names from local circumstances. It would be impossible to explain the exact sites of these gates without the assistance of a plan, and we shall therefore content ourselves with enumerating them in the order in which they occur, premises only that all writers do not call them alike. The westernmost gate, called the Porto de' Sette Pari, from its being supposed to have led to the district called the Sette Pari, is situated near the Ponte dell'Isola. Then proceeding round the S. side of the city, the next gate occurs near the Fosso dell'Isola; and, from its leading to the rock of Isola, which, as we have seen, was thought by some topographers to be the ancient citadel, has been called the Porto dell'Arce. The next gate on the E. is the Porta Campana; and after that, by the Piazza d'Armi, is the Porta Festina. Near this spot was discovered, in 1840, the curious staircase called La Scoletta. Only six steps of uncremented masonry, seated high in the cliff, remain, the lower part having fallen with the cliff. After passing the Piazza d'Armi, in traversing the northern side of the city by the valley of the Cremera, the gates occur in the following order: the Porta di Pietra Posta; the Porta delle Arce Musce; the Porta Capuana; the Porta del Columbario, so named from the columbarium near it; and lastly the Porta Sartina, not far from the Ponte di Formello.

The Municipium Veiens, which succeeded the ancient town, was undoubtedly smaller; for Roman sepulchres and columbaria, which must have been outside the Municipium, have been discovered within the walls of Etruscan Veii. It was perhaps not more than 2 miles in circumference. On the spot probably occupied by the Forum, were discovered the colossal heads of Augustus and Tibbassus, and the colossal statue of the latter, crowned with oak and in a sitting posture, which are now in the Vatican, in the corridor of the Museo Chiaravalle. Several other fragments of statues have been found, as well as 24 marble columns, 12 of which now adorn the Piazza Colonna at Rome, and the rest are employed in the Chapel of the Sacrament in the new Basilica of St. Paul.

The remains of Etruscan Veii are portions of the walls, the bridge near the Porta di Pietra Posta, the bridge, or tunnel, called Ponte Sudo, and the tombs and sepulchral grotoes. Of the walls we have already spoken. The remains of the bridge consist of a piece of wall about 20 feet wide on the bank of the stream, which seems to have formed the pier from which the arch sprang, and some large blocks of hewn tufo which lie in the water. The piers of the bridge called Ponte Formello are also possibly Etruscan, but the arch is of Roman brickwork. The Ponte Sudo is a tunnel in the rock through which the stream flows. Nibby (Dintorni, vol. iii. p. 50) describes it as 70 feet long, 20 wide, and 15 high; but Mr. Dennis, who waded through it, says that it is 249 feet long, 12 to 15 wide and nearly 20 high (Etruria, vol. i. p. 14). It is in all probability an Etruscan excavation, or has at all events been enlarged by art. An ancient road ran over it; and from above it is scarcely visible. No trace remains of the cuniculus of Cannulus. The vicinity of Veii abounds with tombs excavated in the rock, and sepulchral tumuli, some of which are Roman. Among the most remarkable one, discovered in the winter of 1842, and still open to inspection. It consists of a long passage in the tumulus, or mound, called Poggio Michele, leading to a door in the middle of the mound, and guarded at each end by sculptured lions. This is the entrance to a low dark chamber, hewn out of the rock, the walls of which are covered with paintings of the most grotesque character, consisting of horses, men, sphinxes, dogs, leopards, &c. On either side a bench of rock, about 2½ feet high, projects from the wall, on each of which, when the tomb was first opened, a skeleton reposed; but these soon crumbled into dust. One of them, from the arms lying near, was the remains of a warrior; the other skeleton was probably that of his wife. On the floor were large jars containing
human ashes, and also several small vases of the most archaic Etruscan pottery. Within was another smaller chamber also containing cinerary urns. A complete description of this remarkable sepulchre will be found in Mr. Denio's Etruria (vol. i. p. 12.) at the mouth of an extensive territory (probably the same once held by the Ligurian tribe of the Veleiates) which was divided into a number of Pagii, or rural districts. The names both of these and of the various 'fundi' or farms noticed are almost uniformly of Roman origin,—thus affording a remarkable proof how completely this whole district had been Romanised before the period in question. The Tabula Alimentaria Trajana, as it is commonly called, has been repeatedly published, and illustrated with a profusion of learning, especially by Lenz. (Tabula Alimentaria Veleitae detta Trajana, 4to, Parma, 1819.) A description of the mines and antiquities has been published by Antolini (Le Roveri di Velga, Milan, 1819). The coins found at Veleia are very numerous, but none of them later than the time of Probos; whence it is reasonably inferred that the catastrophe which buried the city occurred in the reign of that emperor.

VELIA (Οὐδέα, or Οὐδέα, Ptol. ii. 6 § 65), a town of the Caristi in Hispania Tarraconensis, on the road from Pompeii to Asturien (Itin. Ant. p. 454, where it is called Beleia). (Cf. Ptol. iii. 3, § 4; Gesner has incorrectly identified it with Viaia, Berenice, and Yria.)

VELIA (Τύλα or Έλεα: Edh. Τυλίτης or Έλεάτης, Velia: Castell a Mare della Breccia), one of the principal of the Greek colonies in Southern Italy, situated on the shores of the Tyrrhenian sea, about midway between Poseidonia and Pyxus. There is some uncertainty respecting the correct form of the name. Strabo tells us that it was originally called Hyde (Τύλα), but was in his day called Elea (Έλεα), and Diogenes Laertius also says that it was at first called Hyde and afterwards Elea. (Strab. vi. p. 252; Dioec. Laert. ix. 5 § 28; Steph. B. s. v.) But it is certain from the evidence of its coins, which uniformly bear the legends 'ΤΕΛΑ and 'ΤΕΛΗΤΩΝ, that the name of Hyde continued in use among the people themselves as long as the city continued; while, on the other hand, the name of Elea is already found in Sylax (p. 4 § 12), and seems to have been certainly in use among Attic writers from an early period, where the Eleatic school of philosophy rendered the name familiar. Strabo also tells us that some authors wrote the name Ele (Έλεα), from a fountain of that name, and this form, compared with Τύλα and the Latin form Velia, seems to show clearly that the diversity of names arose from the Aeolic Dicamma, which was probably originally prefixed to the name, and was retained in the native usage and in that of the Romans, while it was altogether dropped by the Attics. (Münter, Velia, p. 21.) It is not improbable that the name was derived from that of the neighbouring river, the Hales of Cicero (Alento), of which the name is written Еλέα by Strabo and Beleia by Stephens of Byzantium. (Cic. ad Fam. vii. 20; Strab. vi. p. 254.) Others, however, derived it from the marshes (Έλαια) at the mouth of the same river.

There is no trace of the existence of any town on the site of Velia before the establishment of the Greek colony there, and it is probable that this, like most of the Greek colonies in Southern Italy, was founded on a wholly new site. It was a colony from Phocaea in Ionia, and derived its origin from the voluntary ex-
patrition of the inhabitants of that city in order to avoid falling under the Persian yoke, at the time of the conquest of Ionia by Harpagus, b.c. 544. The Phocaean emigrants proceeded in a body to Corsica, where they had already founded the colony of Alalia about 20 years before; and in the first instance established themselves in that island, but, having provoked the enmity of the Tyrrenhians and Carthaginians by their piracies, they sustained such severe loss in a naval action with the combined fleets of these two powers, that they found themselves compelled to abandon the colony. A part of the emigrants then repaired to Massilia (which was also a Phocaean colony), while the remainder, after a temporary halt at Rhegium, proceeded to found the new colony of Hyyle or Velia on the coast of Lucania. This is the account given, by Herodotus (i. 164—167), with which that cited by Strabo from Antiochus of Syracuse substantially agrees. (Strab. vi. p. 254.) Later writers have somewhat confused the narrative, and have represented the foundation of Massilia and Velia as contemporaneous (Hygin. op. a. Cell. x. 16; Ammianus. Marc. xv. 9. § 7); but there is no doubt that the account above given is the correct one. Sylxam alone represents Velia as a colony of Thurii. (Sycl. p. 4. § 12.) If this be not altogether a mistake it must refer to the admission at a later period of a body of fresh colonists from that city; but of this we find no trace in any other author. The exact date of the foundation of Velia cannot be determined, as we do not know how long the Phocaeans remained in Corsica, but it may be placed approximately at about 540 B.C.

There is no doubt that the settlers at Velia, like those of the sister colony of Massilia, followed the example of their parent city, and devoted themselves assiduously to the cultivation of commerce; nor that the city itself quickly became a prosperous and flourishing place. The great abundance of the silver coins of Velia still in existence, and which are found throughout the S. of Italy, is in itself sufficient evidence of this fact; while the circumstance that it bore the name of P. Aemilius Lepidus, placed on the tablet of which was found in Corsica, might have been the leaders of which continued through successive generations to reside at Velia, proves that it must have been a place of much intellectual refinement and cultivation. But of its history we may be said to know absolutely nothing. Strabo tells us that it was remarkable for its good government, an advantage for which it was partly indebted to Parmenides, who gave his fellow-citizens a code of laws which the magistrates from year to year took an oath to obey. (Strab. vi. p. 254; Diog. Laert. ix. 3, § 25.) But the obscure story concerning the death of Zeno, the disciple of Parmenides, who was put to death by a tyrant named Nearcims or Dionedon, would seem to show that it was not free from the same kind of violent interruptions by the rise of despotsisms as were common to most of the Greek cities. (Diog. Laert. ix. 5; Cic. Tus. ii. 22.) Strabo also tells us that the Eleans came victorious in a contest with the Posidonians, but of the time and circumstances of this we are wholly ignorant; and he adds that they maintained their ground against the Lucanians also. (Strab. l.c.) If this is correct they would have been one of the few Greek cities which preserved their national existence against those barbarians, but their name is not found in the scanty historical notices that we possess of the wars between the Lucanians and the cities of Magna Gracicia. But the statement of Strabo is in some degree confirmed by the fact that Velia was certainly admitted at an early period (though on what occasion we know not) to the alliance of Rome, and appears to have maintained very friendly relations with that city. It was from thence, in common with Neapolis, that the Romans habitually derived the priestesses of Ceres, whose worship was of Greek origin. (Cic. pro Balb. 24; Val. Max. i. 1. § 1.) Cicero speaks of Velia as a well-known instance of a "foedera civitatis," and we find it mentioned in the Second Punic War as one of those which were bound by treaty to contribute their quota of ships to the Roman fleet. (Cic. l.c.; Liv. xxvi. 39.) It eventually received the Roman franchise, apparently in virtue of the Lex Julia, b.c. 90. (Cic. l.c.) Under the Roman government Velia continued to be a tolerably flourishing town, and seems to have been from an early period noted for its mild and salubrious climate. Thus we are told that P. Aemilius Lepidus determined to order there by his physicians for the benefit of his health, and we find Horace making inquiries about it as a substitute for Baiae. (Plut. Aemil. 39; Hor. Ep. i. 15. 1.) Cicero's friend Trebutius had a villa there, and the great orator himself repeatedly touched there on his voyages along the coast of Italy. (Cic. Verr. ii. 40, v. 17, ad Fam. vii. 19, 20, ad Att. xvi. 6, 7.) It appears to have been at this period still a place of some trade, and Strabo tells us that the poverty of the soil compelled the inhabitants to turn their attention to maritime affairs and fisheries. (Strab. vi. p. 254.) It is probable that the same cause had in early times co-operated with the national disposition of the Phocaean settlers to direct their attention especially to maritime commerce. We hear nothing more of Velia under the Roman Empire. Its name is found in Pliny and Ptolemy, but not in the Itineraries, which may, however, probably proceed from its secluded position. It is mentioned in the Liber Coloniarm (p. 269) among the Prefectures of Lucania; and its continued existence as a municipal town is proved by inscriptions. (Mommsen. Inscr. R. N. 190. Aug. 1.) Velia was visited by Pliny in the early ages of Christianity, and still retained that dignity as late as the time of Gregory the Great (A. p. 599). It is probable that the final decay of Velia, that of Paestum, was owing to the ravages of the Saracens in the 8th and 9th centuries. The bishopric was united with that of Capaccio, which had succeeded to that of Paestum. (Münter, Velia, pp. 69—73.) During the middle ages there grew up on the spot a fortress which was called Castell'de Mare della Braccia, and which still serves to mark the site of the ancient city. The ruins of Velia are situate on a low ridge of hill, which rises above a mile and a half from the mouth of the river Aiento (the ancient Hales), and half a mile from the coast, which here forms a shallow but spacious bay, between the headland formed by the Monte della Stella and the rocky point of Porticello near Ascea. The mediaeval castle and village of Castell'de Mare della Braccia occupy the point of this hill nearest the sea. The outline of the ancient walls may be traced at intervals round the hill for their whole extent. Their circuit is not above two miles, and it is most likely that this was the old city or acropolis, and that in the days of its prosperity it had considerable suburbs, especially in the direction of its port. It is probable that this was an artificial basin, like that of Metapontum, and its site is in all probability marked by...
VELINUS.

VELITAE.

a marshy pool which still exists between the ruins of the ancient city and the mouth of the Anio. This river itself, however, was sufficient to afford a shelter and place of anchorage for shipping in ancient times (Cic. ad Att. vii. 7), and is still resorted to for the same purpose by the light vessels of the country. No other ruins exist on the site of the ancient city except some masses of buildings, which, being in the reticulated style, are unquestionably of Roman date: portions of aqueducts, reservoirs for water, &c. are also visible. (The site and existing remains of Velia are described by Mil. Vet. in Lucemb. 380, Alt. Alton. 1818, pp. 15-20, and by the Duc de Louvain, in the Annales dell' Instituto, 1829, pp. 381-385.)

It is certain that as a Greek colony Velia never rose to a par with the more opulent and flourishing cities of Magna Graecia. Its chief celebrity in ancient times was derived from its celebrated school of philosophy, which was universally known as the Eleatic school. Its founder Xenophanes was indeed a native of Colophon, but had established himself at Velia, and wrote a long poem, in which he celebrated the foundation of that city. (Diog. Laert. i. 2. § 20.) His distinguished successors Parmenides and Zeno were both of them born at Velia, and the same thing is asserted by some writers of Leucippus, the founder of the atomic theory, though others represent him as a native of Abdera or Melos. Hence Diogenes Laertius terms Velia "an inconsiderable city, but capable of producing great men" (ix. 5. § 28).

COIN OF VELIA.

VELINUS (Velia), a considerable river of Central Italy, which has its sources in the lofty group of the Appennines between Nursia (Norcia) and Interoxcia (Antrodoco). Its actual source is in the immediate neighbourhood of the ancient Falacerum, the birthplace of Vespasian, where an old church still bears the name of Sta Maria di Fonte Velino. The upper part of its course is from N. to S., but near Antrodoco it turns abruptly to the W., parries that direction as far as Rieti, and thence flows about NW., till it discharges its waters into the Nar (Nera) about 3 miles above Termi (Interamna). Just before reaching that river it forms the celebrated cascade now known as the Falls of Termi or Cascata delle Marmore. This waterfall is in its present form wholly artificial. It was first formed by M. Carinus Dentatus, who opened an artificial channel for the waters of the Velinus, and thus carried off a considerable part of the Lucus Velinus, which previously occupied a great part of the valley below Rutae. There still remained, however, as there does to this day, a considerable lake, called the Lucus Velinus, and now known as the Lago di Fic di Lago. It was on the banks of this lake that the villa of Axius, the friend of Cicero and Varro, was situated. (Cic. ad Att. iv. 15; Varro, R.R. ii. 1, 8.) Several smaller lakes still exist a little higher up the valley: hence we find Pliny speaking in the plural of the Velini Lacus (Plin. iii. 12, s. 17; Tac. Ann. i. 79; Vitr. Sec. p. 24.) The character and extent of the former basin of the Velinus are fully described in the article Rutae. Pliny has made a complete confusion in his description of the Nar and Velinus. [NAR.] The latter river receives near Rieti two considerable streams, the Salto and the Tevere: the ancient name of the first is unknown to us, but the second is probably the Tolenus of Ovid. (Fast. vi. 565.) It flows from the mountain district once occupied by the Aquilini, and which still retains the name of Cieoli. [FOLEUMUS.]

VELITAE (Oeolatae: Ech. Oeolataurai, Veliternii, Veliterni), a city of Latium situated on the southern slope of the Alban hills, looking over the Pomptine Marshes, and on the left of the Via Appia. There can be no doubt that it was included within the limits of Latium, as that name was usually understood, at least in later times: but there is great uncertainty as to whether it was originally a Latin or a Volscian city. On the one hand Dionysius includes the Veliterni in his list of the thirty cities of the Latin League, a document probably derived from good authority (Dionys. v. 61). On the other hand both Dionysius himself and Livy represent Veliterni as a Volscian city at the earliest period when it came into collision with Rome. Thus Dionysius, in relating the wars of Ancus Marcius with the Volscians, speaks of Veliterni as a city of that people which was besieged by the Roman king, but submitted, and was received to an alliance on favourable terms. (Id. iii. 41.) Again in B.C. 494, just about the period when its name figures in Dionysius as one of the Latin cities, it is mentioned both by that author and by Livy as a Volscian city, which was wrested from that people by the consul P. Virginius (Id. vi. 42; Liv. ii. 30). According to Livy a Roman colony was sent there the same year, which was again recruited with fresh colonists two years afterwards. (Liv. ii. 31, 34.) Dionysius, on the contrary, makes no mention of the first colony, and represents that sent in B.C. 492 as designed to supply the exhausted population of Veliterni, which had been reduced to a low state by a pestilence. (Dionys. viii. 13, 14.) It appears certain at all events that Veliterni received a Roman colony at this period; but it had apparently again fallen into decay, as it received a second body of colonists in B.C. 383 (Dionys. vi. 34.) Even this did not suffice to ensure its allegiance to Rome: shortly after the Gallic war, the Roman colonists of Veliterni joined with the Volscians in their hostilities, and after a short time broke out into open revolt. (Liv. vi. 13, 21.) They were indeed defeated in B.C. 381, together with the Praenestines and Volsci, who supported them, and their city was taken the next year (ib. 22, 29); but their history from this time is a continued succession of outbreaks and hostile enterprises against Rome, alternating with intervals of dubious peace. It seems clear that they had really assumed the position of an independent city, like those of the neighbouring Volsciens, and though the Romans are said to have more than once taken this city, they did not again restore it to the position of a Roman colony. Thus notwithstanding its capture in B.C. 380, the citizens were again in arms in 370, and not only ravaged the territories of the Latins in alliance with Rome, but even laid siege to Tusculum. They were quickly defeated in the field, and Veliterni itself in its turn was besieged by a Roman army; but the siege
VELITRAE.

was protracted for more than two years, and it is not quite clear whether the city was taken in the end. (Liv. vi. 36, 37, 38, 42.) In n. c. 39 it broke out, and ravaged the Roman territories, but we hear nothing of their punishment (Liv. vii. 15); and in n. c. 340, on the outbreak of the great Latin War, they are represented as among the first to join in the defection. It is evident indeed that they were at this time still a powerful people; their troops bore an important part in two successive campaigns, but shared in the general defeat of the Latins on the banks of the Astura, n. c. 338. (Liv. viii. 3, 12, 13; Front. Captiv.) After the close of the war they were selected for the second punishment, on the special ground of their having been originally Roman citizens. Their walls were destroyed, and their local senators transported beyond the Tiber, under a severe penalty in case of their return. Their place was, however, supplied by a body of fresh colonists, so that the city continued to be not less populous than before. (Liv. viii. 14.)

From this time Velitrae sank into the condition of an ordinary municipal town, and we hear little of it in history. It is mentioned incidentally on an occasion of some lights that occurred there (Liv. xxii. 38, xxiii. 1, 9), but with so slight a regard to it that it is not again mentioned till the close of the Republic. We hear, however, that it was a flourishing municipal town, and it derived some celebrity at the commence- ment of the Empire from the circumstance of its having been the native place of the Octavian family, from which the emperor Augustus was descended. The Octavius indeed claimed to be descended from the ancient Roman family of the same name; but it is certain that both the grandfather and great-grand- father of Augustus were merely men of equestrian rank, who held municipal magistracies in their native town. (Suet. Aug. 1, 2; Dion Cass. xiv. 1.) According to the Liber Coloniarum, Velitrae had received a fresh body of colonists in the time of the Gracchi; but it continued to retain its municipal rank until the reign of Claudius, when it received a military colony, and from this time assumed the title of a Colonia, which we find it bearing in inscriptions (Lib. Colon. p. 238; Zumpt, de Col. p. 383; Orell. Inser. 1740, 3652). No mention of the city occurs in history under the Roman Empire, but its name is found by the geographers, and Inscriptions testify that it continued a flourishing town down to near the close of the Empire. (Strab. v. p. 237; Plin. iii. 5. s. 9; Sil. Ital. viii. 376; Nibby, Diurnarii, vol. iii. p. 450.) It appears to have subsequently suffered severely from the ravages of the barbarians, but continued to subsist throughout the middle ages; and the modern city of Velleti still occupies the site of the ancient one, though it has no remains of antiquity. Its position is very similar to that of Lanuvium (Clieita Lavinia), on a projecting rock or spur of hill, standing out from the more elevated group of the Alban hills, and rising like a headland above the plain of the Pom- tine Marshes, which lie stretched out beneath it. The inscriptions which have been discovered there have been published by Cardinali (Inscrizioni Antiche Veliternae, 4to. Roma, 1823). From one of these we learn that the ancient city possessed an amphitheatre, which was repaired as late as the reign of Valen- tinian, but no traces of it are now visible. It had also temples of Apollo, Hercules and Mars, as well as of the Sabine divinity Sancus. (Liv. xxxii. 1.)

Pliny notices the territory of Velitrae as producing a wine of great excellence, inferior only to the Falernian (Plin. xiv. 6. x. 2). [E. H. B.]

VELLAUNI. a people of Gallia. In the passage of Caesar (B. G. vii. 75) some editions have Velauni, but it is certain that whatever is the true form of the name, these Velauni are the Vellaisi (Oèclàaion) of Strabo (p. 190). The Gabali and Velauni in Caesar's time were subject to the Arverni. In the poem (i. 7, § 20) the name is Velauni (Oèclàuna), but he puts them next to the Auscii, which is a great mistake. D'Anville says that the diocese of Pole represents their ter- ritory; but that this cannot be said of the small province of Vellag, which was annexed to Langobardic in the late revolutionary division of Francia. NET. of the Provinces of Gallia, the capital of the Vellaii is Civitas Vellavorum [Revesio]. [G. L.]

VELLAUNI. [VELLAUNI.]

VELLAUNODUNUM, in Gallia. In n. c. 52 Caesar, leaving two legions and all the baggage at Agedincum (Senis), marches on Genabum (Orléans). On the second day he reaches Vellaunodunum. (B. G. vii. 11.) In two days Caesar made a valiant round Vellaunodunum, and on the third day the place surrendered, and the people gave up their arms. There is no evidence about the site of Vel- launodunum, except that it was on the road from Senis to Orleans, and was reached in the second day's march from Senis, and that Caesar reached Orléans in two days from Vellaunodunum. Caesar was marching quick. D'Anville conjectures that Vellaunodunum may be Béauce, in the old province of Gátinosis; for Béauce is about 40 Roman miles from Senis, and the Roman army would march that distance in two days. Béauce is named Belina in the Pagnus Vastensis (Gatins, Gastins, Vau- tins, Vapincum), in the acts of a council held at Soissons in 382, and D'Anville thinks that Belina may be a corruption of Vellauni, which is the name of Vellaunodunum, if we cut off the termination dunum. (D'Anville, Notice, &c.) [G. L.]

VELLEIA [VELLEIA.]

VELLICA (Oèclàa, Plut. ii. 6. § 51), a town of the Cantabri in Hispania Tarraconensis. Ubert (ii. p. 1. p. 144) places it in the neighbourhood of Villeha, to the N. of Agulae of Campo. [T.H.D.]

VELLOCASSES. [VELLOCASSES.]

VELLOCASSAE, as Caesar (B. G. ii. 4) writes the name in the inscription at Pliny (iv. 18), and in Plutonius Oèclàonòdàèsii (ii. 8. § 8) Caesar places them in the country of the Belgae, and consequently north of the Seine. The number of fighting men that they could muster in n. c. 57 was estimated at 10,000, unless Caesar means that they and the Vermundati together had this number. In the di- vision of Gallia by Augustus, the Vellocasses were included in Lugudunensis. Their chief town was Iutomagus (Rouen) on the north bank of the Seine. West of the Vellocasses were the Caleti, whose country extended along the coast north of the Seine. That part of the country of the Vellocasses which is between the rivers Andelle and Oise, became in modern times Vexin Normand and Vexin Français, the little river Epte forming the boundary between the two Vexins. [G. L.]

VELPI MONTES (vèclà Oèclàa èmp, Plut. iv. 4. § 8), a range of mountains on the W. borders of Cyreneaca, in which were the sources of the river Lathen. [T. H. D.]

VELTAE (Oèclàau, Plut. iii. 5. § 22), a people of European Sarmatia, dwelling on both banks of
VENETIA. A town of Vindelicia, on the road between Augusta Vindelicorum and Brigantium (H. Ant. pp. 237, 251, 259: Tab. Peut.), seems to have been a place of some importance, as it was the station of the prefect of the third legion, who had to guard the frontier from this town to Campodonum. (Nol. Imp.) The place now occupying the site is called Wangen. [T. S.]

VENAEFRUM (Ověřennov: Etb. Venaefrunum; Venafro), an inland city of Campania, situated in the upper valley of the Vulturnus, and on the Via Latina, 16 miles from Cassinum and 18 from Teanum. (Rin. Ant. p. 303.) It was the last city of Campania towards the N., its territory adjoining on the W., that of Cassinum (S. Germanus), which was included in Latium, in the more extended sense of that name, and that of Asvernus on the NE., which formed part of Samnium. It stood on a hill rising above the valley of the Vulturnus, at a short distance from the right bank of that river. (Strab. v. p. 238.) No mention is found in history of Venafrum before the Roman conquest of this part of Italy, and it is uncertain to what people it originally belonged; but it is probable that it had fallen into the hands of the Samnites before that people came into collision with Rome. Under the Roman government it appears as a flourishing municipal town: Cato, the most ancient authority by whom it is mentioned, notices it as having manufactures of spades, tiles, and ropes (Cato, R. R. 135): at a later period it was more noted for its oil, which was celebrated as the best in Italy, and supplied the choicest tables of the great at Rome under the Empire. (H. Corn. ii. 6. 16. Sat. ii. 4. 69: Juv. v. 86; Martial, xim. 98; Strab. v. pp. 238, 242: Var. R. R. i. 2. § 6; Plin. xv. 2. s. 3.)

The only occasion on which Venafrum figures in history is during the Social War. n. c. 88, when it was betrayed into the hands of the Samnite leader Marcus Egnatius, and two Roman cohorts that formed the garrison were put to the sword. (Aq. p. 41.)

Cicero more than once alludes to the great fertility of its territory (Cic. de Leg. Agr. ii. 25, pro Flacco, 9), which was one of those that the tribune Kallus proposed by his agrarian law to divide among the Roman citizens. This project proved abortive, but a colony was planted at Venafrum under Augustus, and the city continued henceforth to bear the title of a Colonia, which is found both in Pliny and inscriptions. (Plin. iii. 5. 9; Lib. Col. p. 252; Zumpt. de Colon. p. 347; Mommsen, Inschr. R. N. 4643. 4703.) These last, which are very numerous, sufficiently attest the flourishing condition of Venafrum under the Roman Empire: it continued to subsist throughout the middle ages, and is still a town of about 4000 inhabitants. It retains the ancient site as well as name, but has few vestiges of antiquity, except the inscriptions above mentioned and some shapeless fragments of an edifice supposed to have been an amphitheatre. The inscriptions are published by Mommsen. (Inschr. R. N. pp. 243—249.)

VENANTODUNUM, apparently a town of the Catayuchlani in Britannia Romana, perhaps Noviomagus. The name appears in the Nol. Imp.; though Camden (p. 502) notes it as coined by Leland. [T. H. D.]

VENASIA (Ožana), a rather important town in the Morimont in Cappadocia, possessing a celebrated temple of Zeus, to which no less than 3000 slaves belonged. The high priest enjoyed an annual income of fifteen talents, arising from the produce of the lands belonging to the temple. This sacerdotal dignity was held for life, and the priest was next in rank to the high priest of Comana. (Strab. xii. p. 537.)

VENODUM (Oženov, Strab. iii. p. 207, vii. p. 314), a town of the Lepedes in Illyria, and on the borders of Pannonia. It is probably the modern Vindisch-Graul; but some have identified it with Brindjel. [T. H. D.]

VENEDAE (Oženovci, Ptol. iii. 5. § 19), or VENEDI (Tac. Germ. 46; Plin. iv. 13. s. 27), a considerable people of European Sarmatia, situated on the N. declivity of the mountains named after them, and along the Sinus Veneticus about the river Chiron, and as far as the E. bank of the Vistula. They were the northern neighbours of the Galindae and Gytones; but Tacitus was doubtful whether he should call them Germans or Sarmatians, though they more resembled the former than the latter in some of their customs, as the building of houses, the carrying of shields, and the habit of going on foot, whilst the Sarmatians travelled on horse-back or in wagons. They sought a precarious livelihood by scouring the woods and mountains which lay between the Pescini and the Fenni. Whether they were the forefathers of the Wends is very problematical. (Cf. Schaffarik, Slov. Althehr. i. p. 73, seq.; Kcal. Über die Abkunft der Slaven, p. 24.)

VENEDICI MONTES (Ter Oženovci žup, Ptol. iii. 5. § 13), certain mountains of European Sarmatia, bounding the territory of the Venedes on the S. They were probably the low chain of hills which separates Est Prussia from Poland. [T. H. D.]

VENEDICUS SINUS (Oženovce koštov, Ptol. iii. 5. § 1), a bay of the Sarmanian ocean, or Baltic, named after the Venedes who dwelt upon it. It lay to the E. of the Vistula, and was in all probability the Gulf of Riga: a view which is strengthened by the name of Bindau belonging to a river and town in Courland. [T. H. D.]

VENELI. [Užéllis.]
VENELIOCASNI. [Veločasešni.]
VENERIS MONS. [Apendure Mons.]
VENERIS PORTUS. [Portus Venetis.]
VENERIS PROTOM. [Hispania, Vol. i. p. 1064.]
VENETI (Oženovci), a Celtic people, whose country Caesar names Venetia (B. G. iii. 9). The Veneti lived on the coast of the Atlantic (B. G. ii. 34), and were one of the Armoric or Maritime states of Celtica. On the south they bordered on the Nenetes or Nannetes, on the east they had the Redenes, and on the north the Osianii, who occupied the most western part of Brabant. Strabo (iv. p. 195) made a great mistake in supposing the Veneti to be Belgae. He also supposes them to be the progenitors of the Veneti on the coast of the Hainard, whom others supposed to be Paphlagonians; however, he gives all this only as conjecture. The chief town of the Veneti was Dariorigum, afterwards Veneti, now Vanoer [Darihoč). The river Vilaine may have been the southern boundary of the Veneti. Caesar (B. G. iii. 9) describes the coast of Venetia as cut up by estuaries, which interrupted the communication by land along the shore. Most of the towns (Ob. 12) were situated at the extremity of tongues of land or peninsulas, so that when the tide was out they could not receive any commerce, nor could ships reach them during the ebb, for the water was then too shallow. This is the character
of the coast of the French department of Morbihan, which corresponds pretty nearly to Caesar's Venetia. On this coast there are many bays and many "ligatures" as Caesar calls them (Pintatae). The most remarkable is Quiberon, which runs out into the sea near 10 miles, and is insulated at high water. The Veneti commanded the sea in these parts, and as the necessities of navigation often drove vessels to their ports, they made them pay for the shelter. The Veneti had trade with Britain, with Devonshire and Cornwall, the parts of the island which were nearest to them. They were the most powerful maritime state on the Atlantic.

Their vessels were made nearly flat-bottomed, in order that they might the better take the ground when they were left dry by the ebb. The heads were very high, and the sterns strong built, to stand the violence of their seas. The material was oak. Instead of ropes they had chain cables, the use of which has been revived in the present century. Strabo (iv. p. 195) writes as if the ropes of the rigging were chains, which is very absurd, and is contradicted by Caesar, who says that the yards were fastened to the masts by ropes, which the Romans cut asunder in the sea fight with the Veneti (iii. 14). Instead of sails they used skins and leather worked thin, either because they had no flax and did not know its use, or, as Caesar supposes it, in case of necessity because also the sails were not suited for the tempests of that coast.

The Veneti rose against the Romans in the winter of n. c. 57, and induced many other neighbouring states to join them, even the Morini and Menapii. They also sent to Britain for help. Caesar, who was absent in Italy during the winter (n. c. 57—56), sent orders to build ships on the Loira, probably in the territory of the Andes, Turiones and Carnutes, where his legions were quartered, and the ships were floated down to the Ocean. He got his rowers from the Province. In the meantime he came himself into Gallia. He protected his rear against attack by sending Labienus to the country of the Treviri, to keep the Belgae quiet and to stop the Germans from crossing the Rhine. He sent P. Crassus with twelve cohorts and a large body of cavalry into Aquitania to prevent the Celtae from receiving any aid from these parts; and he kept the Unelli [Unelli], Carisbolites and Lecovii in check by sending Q. Titurius Sabinus into those parts with three legions. B. Brutus commanded Caesar's fleet and the Gallic ships furnished by the Pictones and Samontones, and other states that had been reduced to obedience.

Caesar began the campaign by besieging the Venetian towns that were situated on the extremities of the tongue of land; but as the Veneti had abundance of ships, they removed themselves by water from one town to another, when they could no longer resist the besieger. They did this during a great part of the summer, and Caesar could not prevent it, for he had not yet got together all his ships. After taking several of their towns he waited for the remainder of his fleet. The Veneti with about 220 of their best equipped ships came out of port to meet the Romans. The Roman ships could not do the Gallic ships any damage by driving the heads of their vessels against them, for the Gallic ships were too high at the prow and too strong; nor could the Romans have attacked them by raising wooden frameworks on their decks, for the Gallic ships were too high. The only advantage that the Roman ships had was in the oars, which the Gallic ships had not. They could only trust to their sails. The Romans at last fixed sharp hooks at the end of long poles, and laying hold of the enemy's rigging with them, and then putting, their own vessels in motion by the oars, they cut the ropes asunder, and the yards and sails falling down, the Venetian ships were useless. Everything now depended on courage, in which the Romans had the advantage; and the men were encouraged by the presence of Caesar and the army, which occupied all the hills and higher ground which commanded a view of the sea. The Roman ships got round the Venetian, two or three about each, for they had the advantage in number of vessels, and the men began to board the enemy. Some ships were taken and the rest tried to sail away, but a dead calm came on and they could not stir. A very few ships escaped to the land at nightfall. The battle lasted from the fourth hour in the morning to sunset. Thus was destroyed the first naval power that was formed on the coast of the Atlantic. The Veneti lost their ships, all their young men of fighting age, and most of their men of mature age and of rank. They surrendered unconditionally. Caesar put to death all the members of the Venetian state assembly, on the ground that they had violated the law of nations by intercepting Q. Venius Titurius Sabinus. T. Silius, who had been sent into their country in the name of Caesar to get supplies for the Roman troops who were quartered along the Loira (B. G. iii. 7, 8). The rest of the people were sold by auction; all, we must suppose, that Caesar could lay hold of. Thus the territory of the Veneti was nearly depopulated, and an active commercial people was swept from the earth. The Veneti never appear again as a powerful state. When Vercingetorix was rousing all Gallia to come against Caesar at Alesia (n. c. 52), the contingent of all the Armoric states, seven or eight in number, was only 6000 men (B. G. vii. 75).

Dion Cassius (xxxix. 40—43) has four chapters on the history of this Venetian war, which, as usual with him, he puts in confusion, by misunderstanding Caesar and making his own silly additions. [G. L.]

VENETI (Oberveria; Eth. Odixetos or d'Epovetos, Venetus), a province or region of Northern Italy, at the head of the Adriatic sea, extending from the foot of the Alps, where those mountains descend to the Adriatic, to the mouths of the Pulas, and westward as far as the river Atheis (Adjic), or the lake Remucus. But the boundaries of the district seem to have varied at different times, and there is some difficulty in determining them with accuracy. In early times, indeed, before the Roman conquest, we have no account of the exact line of demarcation between the Veneti and the Cenomani, who adjoined them on the W., though according to Livy, Verona was a city of the latter people (v. 85). After the Roman conquest, the whole of Venetia was at first included as a part of Cisalpine Gaul, and was not separated from it till the time of Augustus, who constituted his Tenth Region of Venetia and Istriar, but indulging within its limits not only Verona, but Brixia and Cremona also (Plin. iii. 18. s. 22, 19. s. 23), both of which were certainly cities of the Cenomani, and seem to have commonly continued to be so considered as belonging to Cisalpine Gaul. (Ital. iii. 1. § 31.) Some authors, however, extended the appellation of Venetia still further to the W., so as to include not only Brixia and Cremona, but Bergamo also, and regarded the Adda as the boundary
Great distances lie between Altinum, or, as it is generally termed, Belunum, and Belenum, were all of them properly Rhaetian towns (Plin. iii. 19. s. 23), though included in the Tenth Region of Augustus, and for that reason often considered as belonging to Venetia.

On the E. the limits of Venetia were more definite. The land of the Carni, who occupied the greater part of the modern Frioul, was generally considered as comprised within it, while the little river Formio (Rineno), a few miles S. of Tergeste, separated it from Istria. (Plin. iii. 18. s. 22.) Several authors, however, regard Tergeste as an Istrian city [Tergesti], and must therefore have placed the boundary either at the Triacus, or where the Alps come down so close to the sea, between that river and Tergeste, as to prevent the road being continued along the coast. There can be no doubt that this point forms the natural boundary of Venetia on the E., although the Formio continued under the Roman Empire to constitute its political limit.

The physical peculiarities of the region thus limited are very remarkable. The greater part of Venetia is, like the neighbouring tract of Cisalpine Gaul, a broad and level plain, extending, without interruption, to the very foot of the Alps, and traversed by numerous streams, which descend from those mountains with great rapidity and violence. These streams, swollen by the melting of the Alpine snows, or by the torrents of rain which descend upon the mountains, as soon as they reach the plain spread themselves over the country, forming broad beds of sand and pebbles, or inundating the fertile tract on each side of their banks. Continually stagnating more and more, as they flow through an almost perfectly level tract, they form, before reaching the sea, considerable sheets of water; and the action of the tides (which is much more perceptible at the head of the Adriatic than in any other part of that sea or of the Mediterranean) combining to check the outflow of their waters, causes the formation of extensive salt-water lagunes, communicating with the sea only through narrow gaps or openings in the long line of sandy barriers that bounds them. Such lagunes, which occupy a great extent of ground S. of the present mouth of the Po [Pa Emes], are continued on from its N. bank to the neighbourhood of Altinum; and from thence, with some interruptions, to the mouth of the Isone, at the head or utmost light of the Adriatic. So extensive were they in ancient times that there was an uninterrupted line of inland navigation by these lagunes, which were known as the Septem Maria, from Ravenna to Altinum, a distance of above 80 miles. (Itin. Ant. p. 126.) Great physical changes have naturally taken place in the course of ages in a country so constituted. On the one hand there is a constant tendency to the filling up of the lagunes with the silt and mud brought down by the rivers, which converts them first into marshes, and eventually into firm land. On the other hand the rivers, which have for ages been confined within artificial banks, keep pushing on their mouths into the sea, and thus creating backwaters which give rise to fresh lagunes. At the same time, the rivers thus confined, from time to time break through their artificial barriers and force new channels for themselves; or it is found necessary to carry them off by new and artificial outlets. Thus all the principal streams of Venetia, from the Adige to the Piave, are at the present day carried to the sea by artificial canals; and it is doubtful whether any of them have now the same outlet as in ancient times.

In the eastern portion of Venetia, from the Piave to the foot of the Alps near Aquileia, these physical characters are less marked. The coast is indeed bordered by a belt of marshes and lagunes, but of no great extent; and within this, the rivers that descend from the Alps have been for the most part left to wander unrestrained through the plain, and have in consequence formed for themselves broad beds of stone and shingle, sometimes of surprising extent, through which the streams in their ordinary condition roll their diminished waters, the tripping volume of which contrasts strangely with the breadth and extent of their deposits. Such is the character especially of the Tagliamento, the largest river of this part of Italy, as well as of the Torre, the Natisone, and other minor streams. The irregularity of their channels, resulting from this state of things, is sufficiently shown by the fact that the rivers Turrus and Natiso, which formerly flowed under the walls of Aquileia, have now changed their course, and join the Isone at a distance of more than 4 miles from that city. [Aquileia.]

Of the history of Venetia previous to the Roman conquest we know almost nothing. It was occupied at that time by two principal nations, the Veneti from whom it derived its name, in the W., and the Carni in the E.; the former extending from the Alps to the Plavis, or perhaps to the Tibavemptus, and the latter for the space of Istria. But the origin and affinities of the Veneti themselves are extremely obscure. Ancient writers represent them as a very ancient people (Polyb. ii. 17), but at the same time are generally agreed that they were not the original inhabitants of the tract that they occupied. This was reported by tradition to have been held in the earliest ages by the Euganeans (Liv. i. 1), a people whom we still find lingering in the valleys and unfurrows of the Alps within the historical period, but of whose origin and affinities we know absolutely nothing. [Euganei.] In regard to the Veneti themselves it cannot fail to be remarked that we meet with three tribes or nations of this name in other parts of the world, besides those of Italy, viz., the Gaulish tribe of the Veneti on the coast of Armorica; the Veneti or Veneti of Tacitus, a Sarmatian or Slavonian tribe on the shores of the Baltic; and the Heneti or Eneti, who are mentioned as existing in Papplagonia in the time of Homer. (Hius. ii. 82.) The name of this last people does not subsequently appear in history, and we are therefore wholly at a loss as to their ethnical affinities, but it is not improbable that it was the resemblance between their name and that of the Italian Veneti (according to the Greek form of the latter) that gave rise to the strange story of Antenor having migrated to Venetia after
VENETIA.

the siege of Troy, and there founded the city of Patavium. (Liv. i. 1; Virg. Aen. i. 242; Serv. ad loc.) This legend, so generally adopted by the Romans and later Greeks, seems to have been current as early as the time of Sophocles. (Strab. xiii. p. 608.) Some writers, however, omitted all mention of Antenor, and merely represented the tribe of the Veneti, after having lost their leader Pylaemenes in the Trojan War, as wandering through Thrace to the head of the Adriatic, where they ultimately established themselves. (Id. xii. p. 543; Scymn. Ch. 389.) Whether there be any foundation for this story or not, it is evident that it throws no light upon the national affinities of the Italian Veneti. The other two tribes of the same name would seem to lead our conjectures in two different directions. From the occurrence of a tribe of Veneti among the Transalpine Gauls, just as we find among that people a tribe of Cenomani and of Semones, corresponding to the two tribes of that name on the Italian side of the Alps, it would seem a very natural inference that the Veneti also were a Gaulish race, who had migrated from beyond the Alps. To this must be opposed the fact that, while a distinct historical tradition of the successive migrations of the Gaulish tribes in the N. of Italy has been preserved and transmitted to us (Liv. v. 34. 35), no trace is recorded of a similar migration of the Veneti; but, on the contrary, that people is uniformly distinguished from the Gauls: Livy expressly speaks of them as occupying the same tract which they did in his time not only before the first Gaulish migration, but before the plains of Northern Italy were occupied by the Etruscans (B. 33); and Polybius emphatically, though briefly, describes them as a different people from the Gauls their neighbours, and using a different language, though resembling them much in their manners and habits (ii. 17). Strabo also speaks of them as a distinct people from the Gauls, though he tells us that one account of their origin derived them from the Gaulish people of the same name that dwelt on the shores of the ocean. (Strab. iv. p. 195, v. p. 212.) But there is certainly no ground for rejecting the distinct statement of Polybius, and we may safely acquiesce in the conclusion that they were not of Celtic or Gaulish origin.

On the other hand the existence of a tribe or people on the southern shores of the Baltic, who were known to the Romans (through their German neighbours) as Veneti or Veneti, a name evidently identical with that of the Wenden or Wends, by which the Slavonian race in general is still known to the Germans, would lead us to regard the Italian Veneti also as probably a Slavonian tribe: and this seems on the whole the most plausible hypothesis. There is nothing improbable in the circumstance that the Slavonians may at an early period have extended their migrations as far as the head of the Adriatic, and left there a detached branch or offshoot of their main stock. The commercial intercourse of the Veneti with the shores of the Baltic, a traffic which we find already established at an very early period, may be the most easily explained as the cause if tolayers of a commercial intercourse by tribes of the same origin. Herodotus indeed represents the Veneti as an Illyrian tribe (i. 196, v. 9); but it seems probable that the name of Illyrians was applied in a vague sense to all the mountaineers that occupied the eastern coasts of the Adriatic, and some of these may in ancient times have been of Slavonian origin, though the true Illyrians (the ancestors of the present Albanians) were undoubtedly a distinct people.

Of the history of the Veneti as an independent people we know almost nothing; but what little we do learn indicates a marked difference between them and their neighbours the Gauls on one side, and the Liburnians and Istrians on the other. They appear to have been a commercial, rather than a warlike, people: and from the very earliest dawn of history carried on a trade in amber, which was brought overland from the shores of the Baltic, and exchanged by them with Phoenician and Greek merchants. Hence arose the fables which ascribed the production of that substance to the land of the Veneti, and ultimately led to the identification of the Eridanus of Northern Europe with the Pads of Northern Italy. (ERIDANUS.) Herodotus mentions a peculiar custom as existing among the Veneti in his day, that they sold their daughters by auction to the highest bidder, as a mode of disposing of them in marriage (g. 196). We learn also that they habitually wore black garments, a taste which may be said to be retained by the Venetians down to the present day, but was connected by the poets and mythographers with the fables concerning the fall of Phaethon. (Scymn. Ch. 396.) Another circumstance for which they were distinguished was the excellence of their horses, and the care they bestowed on breeding and training them, a fact which was appealed to by many as a proof of their descent from Antenor and "the horse-training Trojans." (Strab. v. pp. 212, 215.) It is clear that they were a people considerably more advanced in civilization than either the Gauls or the Ligurians, and the account given by Livy (x. 2) of the landing of Ccemnus in the territory of Pata- vium (n. c. 302) proves that at that period Patavium at least was a powerful and well organized city. Livy indeed expressly contrasts the Veneti with the Illyrians, Liburnians, and Istrians, "gentes ferae et magna ex parte hactenus maritimis infames," (B.) On this occasion we are told that the citizens of Patavium were kept in continual alarm on account of their Gaulish neighbours, with whom they seem to have been generally on unfriendly terms. Thus at a still earlier period we are informed by Polybius that the retreat of the Senonian Gauls, who had taken the city of Rome, was caused by an irruption of the Venetians into the Gaulish territory (ii. 18). It was doubtless this state of hostility that induced them, as soon as the Roman arms began to make themselves felt in Northern Italy, to conclude an alliance with Rome against the Gauls (n. c. 215), to which they appear to have subsequently adhered with unshaken fidelity. (Polyb. ii. 23, 24.) Hence while we afterwards find the Romans gradually carrying their arms beyond the Veneti, and engaged in frequent hostilities with the Carni and Istrians on the extreme verge of Italy, no trace is found of any collision with the Venetians. Nor have we any account of the steps by which the latter passed from the condition of independent allies to that of subjects of the Roman Republic. But it is probable that the process was a gradual one, and grew out of the mere necessity of the case, when the Romans had conquered Istriis and the land of the Carni, in which last they had established, in n. c. 181, the powerful colony of Aquileia. It is certain that before the close of the Republic the Veneti had ceased to have any independent existence, and were comprised, like the Gaulish tribes, in the province of Gallia Cisalpina, which was placed under the authority of Caesar, b. c.
59. The period at which the Veneti acquired the Roman franchise is uncertain; we are only left to infer that they obtained it at the same time as the Transpadane Gauls, in B. c. 49. (Dion Cass. xii. 56.)

Under the Roman Empire, Venetia (as already mentioned) was included, together with Istri a, in the Tenth Region of Augustus. The land of the Carni (Carnorum regio, Plin. iii. 18. s. 22) was at this time considered, for administrative purposes, as a part of Venetia; though it is still described as distinct by Poulemy (iii. 1. §§ 25, 26); and there is no doubt that the two were originally separate. But as the population of both districts became thoroughly Romanised, all traces of this distinction were lost, and the names of Venetia and Istri a alone remained in use. These two continued to form one province, and we meet with mention, both in inscriptions and in the Notitia, of a "Corrector Venetiae et Histrisei," down to the close of the Roman Empire. (Notit. Dign. ii. p. 63; Bucking., ed loc. p. 441; Orell. Inscr. 1050. 3191.) The capital of the united provinces was Aquileia, which rose under the Roman Empire to be one of the most flourishing cities of Italy. Its importance was derived, not from its wealth and commercial prosperity only, but from its situation at the very entrance of Italy, on the highroad which became the great means of communication between the Eastern and Western Empires. The same circumstance led to this part of Venetia becoming the scene of repeated contests for power between rival emperors. Thus it was before Aquileia that the Emperor Maximin perished in A.D. 238; it was on the banks of the river Aba (Aesse) that the younger Constantine was defeated and slain, in A.D. 340; again, in 388, the contest between Maximus and Theodosius the Great was decided in the same neighbourhood; and in 425, that between the usurper Johannes and the generals of Theodosius II. [Aquileia] Finally, in A.D. 489, it was on the river Scutus (Istria) that Odoacer was defeated by the Gothic king Theodoric. (Hist. Miscell. xvi. p. 561.)

It seems certain that Venetia had become under the Roman Empire a very opulent and flourishing province; besides Aquileia, Patavium and Verona were provincial cities of the first class; and many other towns such as Concordia, Altinum, Forum Julii, &c., whose names are little known in history, were nevertheless opulent and considerable municipal towns. But it suffered with peculiar severity from the invasions of the barbarians before the close of the Empire. The passage across the Julian Alps from the valley of the Sore to the plains of Aquileia, which presents few natural difficulties, became the highway by which all the barbarian nations in succession descended into the plains of Italy; and hence it was Venetia that felt the first brunt of their fury. This was especially the case with the invasion of Attila in A.D. 452, who, having at length reduced Aquileia after a long siege, raved it to the ground; and then, advancing with fearful rapidity, devastated in like manner the cities of Concordia, Altinum, Patavium, Verona, Brixia, and Bergomum, not one of which was able to oppose any effectual resistance. (Hist. Miscell. xv. p. 549.) The expression of the chronicler that he levelled these cities with the ground is probably exaggerated; but there can be no doubt that they suffered a blow from which three of them at least, Concordia, Altinum, and Aquileia, never recovered. In the midst of this devastation many fugitives from the ruined cities took refuge in the extensive lagoons that bordered the coasts of Venetia, and established themselves on some small islands in the midst of the waters, which had previously been inhabited only by fishermen. It was thus that the refugees from Aquileia gave origin to the episcopal city of Grado, while those from Pata- vium settled on a spot then known as Rivus Altus, in the midst of the lagoons formed by the Medeaus, where the new colony gradually grew up into a wealthy city and a powerful republic, which retained the ancient name of the province in that of Venetia or Venice. "The freeedom (observes Gibbon) is not attested by any contemporary evidence; but the fact is proved by the event, and the circumstances might be preserved by tradition." (Decl. and Fall, ch. 35, note 55.) A curious letter of Cassiodorus (Far. xii. 24), written in A.D. 523, describes the islands of Venetia as inhabited by a population whose sole occupation and resource was derived from their fisheries: and it is remarkable, that he already appears to confine the appellation of Venetia to these islands, an usage which had certainly become prevalent in the time of Paulinus Diaconus, who says, in speaking of the ancient Venetia, "Venitiana enim non solum in paucis insulis, quis nane Venetiae dicimus, constat" (ii. 14). It is clear, therefore, that the transfer the name of the province to the island city, which has continued ever since, was established as early as the eighth century.

The original land of the Veneti, as already observed, was almost entirely a plain. The underfalls of the Alps, and the hills that skirt the foot of that range, were for the most part inhabited by tribes of mountaineers, who were of the same race with the Rhaetians and Euganeans, with whom, so far as we can discover, the Veneti themselves had nothing in common. But a portion of this district was comprised within the limits of the province of Venetia, as this came to be marked out under Augustus; so that the boundary line between Venetia and Rhaetia was carried apparently from the head of the Lake Benuca (Lago di Garda) across the valley of the Athe-is (Adige) to the ridge which separates the valley of the Piavi from that of the Medeaus, so as to exclude the Val Sugana, while it included the whole valley of the Pave (Plavis), with the towns of Peltia and Bellum, both of which are expressly ascribed by Pliny to the Tenth Region. Thence the boundary seems to have followed the ridge which divides the waters that fall into the Adriatic from the valleys of the Drave and Gail, both of which streams flow eastward towards the Danube, and afterwards sweep round in a semicircle, till it nearly touched the Adriatic near Trieste (Tergeste).

Within these limits, besides the underfalls of the Alps that are thrust forward towards the plain, there were comprised two distinct groups of hills, now known as the Cadin Euganei and Monti Berici, both of them wholly isolated from the neighbouring ranges of the Alps, and, in a geological sense, unconnected with them, being both clearly of volcanic origin. The name of the Euganean hills, applied to the more southerly of the two groups, which approaches within a few miles of Patavium (Padova), is evidently a relic of the period when that people possessed the greater part of this country, and is doubtless derived from a very early time. The appellation is not noticed by any ancient geographer, but the name of Euganeus Celleris is given by Lucan
VENETIA.

The rivers of Venetia are numerous, but, for the reasons already mentioned, not always easy to identify. Much the largest and most important is the Athesis (Adige), which at one period formed the boundary of the province, and which, emerging from the Alps, near Verona, sweeps round in a great curve till it pours its waters into the Adriatic only a few miles N. of the mouth of the Padus. The next river of any magnitude is the Mediacus or Brenta, which flows under the walls of Padua, and receives as a tributary the Bacchiglione, apparently the Mediacus Minor of Pliny. After this (proceeding eastwards) comes the Silis (Sole), a small stream flowing by the town of Altinum; next, the Flavis (Fiver), a much more important river, which rises in the Alps above Belluno (Bellana), flows past that city and Feltria (Feltre), and enters the sea a few miles E. of Altinum; then the Lueni (Livenza), and the Romatinius (Leaven), a small river flowing under the walls of Concordia. Next to this comes the Tilavemptus (Tagliamento), the most important of the rivers of the E. portion of Venetia, having its sources in the high ranges of the Alps above Julianum, whence it traverses the whole plain of the Carni, nearly in a direct line from N. to S. Beyond this come several minor streams, which it is not easy to identify, with certainty; such are the Varanus and Anassus of Pliny, probably the Stella and the torrent of Cormor; and the Als, which still bears the name of Ausus. E. of these, again, come three considerable streams, the Turus, Natiso, and Sontius, which still preserve their ancient names, as the Torre, Natitone, and Is zone, but have undergone considerable changes in the lower part of their course; the Natiso having formerly flowed under the walls of Aquileia, about 4 miles W. of its present channel, while the Is zone, which now unites with it, originally followed an independent channel to the sea, near Monsalvone. The Is zone receives a considerable tributary from the E., the Wippach or Vipna, which descends from the elevated table-land of the Karst, and was known in ancient times as the Fluvius Frigidus. It was by the valley of this river that the great highroad from the banks of the Danube, after crossing the dreary highlands of Carniola, descended to Aquileia and the plains of Venetia. On the extreme confines of the province the little river Tinivius must be mentioned, on account of its classical celebrity, though of no geographical importance; and the Formio (Ritiano), a few miles S. of Tergeste, which, from the time of Pliny, constituted the limit between Veneti and Istria. (Plin. iii. 18. s. 22.)

The cities and towns of Veneti may now be enumerated in geographical order. Farthest to the W., and situated on the Atheis, was the important city of Verona. Considerably to the E. of this was Vicentia, and beyond that again, Patavium. S. of Vicentia, at the southern extremity of the Euganean hills, was Ateste (Este). On the borders of the lakes, at their N. extremity, was Altinum, and 50 miles farther to the E., Concordia. Inland from these lay Oppitergium and Tarvisium, both of them considerable towns; and on the slopes of the hills forming the lowest underfalls of the Alps, the smaller towns of Acelum (Asoila) and Veneta (Venici), the name of which is found in Agathias and Paulus Diaconus (Agath. Hist. Goth. ii. 8: P. Dic. ii. 13), and was in all probability a Roman town, though not mentioned by any earlier writer. Still farther to the E. in the valley of the Plavic, were Feltria and Belunam. E. of the Tilavemptus, and therefore included in the territory of the Carni, were Aquileia, near the sea-coast; Forum Julii, N. of the preceding; Vedinum (Udine), farther to the W.; and Julianum Carnicum, in the upper valley of the Tilavemptus, and in the midst of the Alps. Tergeste, on the E. side of the bay to which it gave its name, was the last city of Venetia, and was indeed by many writers considered as belonging to Istria. (Tergeste.)

Besides these, there were in the land of the Carni several smaller towns, the names of which are mentioned by Pliny (iii. 19. s. 23.), or are found for the first time in Paulus Diaconus and the Geographer of Ravenna, but were in all probability Roman towns, which had grown up under the Empire. Of these, Flaminia (Pium) is probably Flappa, in the valley of the Tagliamento; Oesopum (P. Dic. iv. 38) is still called Oesopo, and Glemena, Gemonia, higher up in the same valley; and Artemia, Argetio, a few miles S.E. of the preceding. Cormones (ib.) is still called Cormeno, a small town between Cividale and Grodecus; and Punicum (Plin. Ptol.) is Duino, near the sources of the Timagus.

The other obscure names mentioned by Pliny (L. C.), and of which he himself says, "quos scrupulose dicere non attineat," were apparently for the most part mountain tribes or communities, and cannot be determined with any approach to certainty. Veneti was traversed by a great line of high-road, which proceeded from Aquileia to Verona, and thence to Medinana, and formed the great highway of communication from the latter city to the Danube and the provinces of the Eastern Empire. It passed through Conicum, Altinum, Patavium, Vicentia, and Verona. From Patavium a branch struck off through Ateste and Anemium (probably Legnano on the Adige) to join the Aemilian Way at Mutina. A still more direct line of communication was established from Altinum to Ravenna by water, through the lagunes and artificial canals which communicated from one to another of these sheets of water. This line of route (it such it can be called) is briefly indicated by the Antoline Itinerary (*ante [a Ravenna] navigatorem Septem Maria Altinum usque," p. 126); while the stations are given in detail by the Tabula; but from the fluctuations that the lagunes have undergone, few of them can be identified with any certainty. [E. H. B.]

VENETIA, in Gaul. [VENET.]

VENETICA INSULAE, in Gallia, mentioned by Pliny (iv. 19), are the numerous small islands along the coast of Veneti, or the modern department of Morbihan. The largest is Belle-ile. The others are Houat, Heted, Groin, and some others. Perhaps the peninsula of Quiberon may be included. [VENETI; VINDELA.]

VENETIACUS. [BRIGANTINUS LATUS.]

VENIATVA, a place in Galicia in Hispania Tarraconensis, on the road from Bracara to Asturica. (Itin. Ant. p. 423.) Variously identified with Vinhaes, Vianzana, and Requeija. [T. H. D.]

VENICONES (OCTERIOVASH, Ptol. ii. 3. § 14), a
people on the E. coast of Britannia Barba, S. of the estuary of the T纭枝 (Murray Frith), in
Forfesorshire and Abersidea.
T. H. D.

VENNESSES, a tribe of the Cantabri in His-
pinia Tarracronensis. (Plin. iii. 3. s. 4.) 4. [T. H. D.]
VENNICNI (Observarum, Ptol. ii. 2. § 3), a
people in the SW. part of Hibernia, between the
promontories Boreum and Vennicionum. [T. H. D.
VENNICIUM PRON. (Observarum Speci.
Ptol. ii. 2. § 2), the most northerly headland of
Hibernia, usually identified with Malin Head; but
Camden (p. 1411) takes it to have been Rome's
Head.
T. H. D.

VENNOSES (Obserwationes) or CPhillomria, a
tribe of Bactia (Ptol. ii. 12. § 3), or according to
Strabo (iv. pp. 204. 206), of Vindelicia. They are
described as the wildest among the Bactian tribes, and
are no doubt the same as the Venonnetes who, ac-
companying to Pliny (iii. 24), were mentioned among
the nations of the Alpine Trophy. They seem to have
inhabited the district about the sources of the Athesis, which
bore the name of Venonesgovre or Finesgove as late
as the eleventh century. (Von Hombury, Gesch. Tirols. i. 1. p. 33.)
[1. s.

VENNOAE, a town in Britannia Romana ap-
parently belonging to the Corti, at which the road
from London to the NW. part of Britain separated,
one branch proceeding towards Deva, the other tak-
ing a NE. direction towards Lindum and Eboracum.
There was also another branch to the SW. towards
Vesta Silurum, so that the two main roads which
traversed the whole island must have crossed here.
(Titi. Ant. pp. 470. 477. 479.) Variously iden-
tified with Higbrooch, Claybrook, and Wiston
Parva. [T. H. D]

VENOSTES, probably a branch of the Venon-
eses, a Bactian tribe, were mentioned in the Alpine
Trophy, of which the inscription is quoted by Pliny
(iii. 24). In the middle ages their district bore the
name of Venusta Vallis. (Geiss. Die Deutschen,
p. 237.)
[1. s.

VENTA, the name of several towns in Britannia
Romana. 1. Venta Belgarum (Obserw. Ptol. ii. 3.
§ 28), in the SW. of Britain, on the road from Lon-
dinium to Calleva and Isca Dumnoniorum. (Itin.
Ant. p. 478. &c. Geogr. Ravi. v. 31.) Now Win-
chester, where there are some Roman remains.
(Camden, p. 138.)
2. Venta Silurum on the W. coast of Britannia
Romana, on the road from Londinium to Isca Sil-
urum, and near the estuary of the Silurian. (Itin.
Ant. p. 485.) Now Cor Wint in Montgomeryashire,
where there are traces of the ancient walls, and where
Roman antiquities are (or were) occasionally found.
(Camden, p. 718.)
3. Venta Icenorum, a town of the Iceni, on the
E. coast of Britannia Romana (Ptol. ii. 3. § 21),
to which there was a road from London. (Titi. Ant.
p. 479.) Most probably Caistor, on the river Wol-
sam, a little S. of Norwich, which probably rose
from the ruins of Caistor. Here are traces of Roman
remains. (Camden, p. 460.)
[T. H. D.

VENIA (Observarum), in Gallia Narbonensis,
a town of the Allobroges, mentioned only by Dio
Cassius (xxvii. 47) in his history of the war
between the Allobroges and C. Pompilia the gov-
ernor of Gallia Provinsiae (n. c. 62). Manlius
Lentinius, a legatus of Pompilinus, came upon this
town, but was driven from it. The place appears
to be near the Isara (Isere) from Dion's narrative,
and D'Aville following De Valois supposes it to be

Veni, between Moirene and S. Marcellin, at some
distance from the bank of the Isere. As Venia
is unknown otherwise, it may be a blunder of Don,
and the place may be Vienna.
[6. l.

VENITISPONTE, a town in Hispania Basta-
ica (Hirt. B. Hist. 27), which appears from still extant
inscriptions to have been not far from Puente de
Don Gonzalo. (Ubert. ii. p. 368.) It appears
on coins under the name of Ventipo. (Florez, Med.
ii. p. 617; Eckhel, i. p. 31; Monnet, i. p. 27; Seutini, p. 92.)

Venusia (Observationes: Obser. Venusinus:
Venusia), a city of Apulia, situated on the Appian Way,
about 10 miles S. of the river Aufidus. It nearly
adjointed the frontiers of Lucania, so that, according
to Homer, himself a native of the place, it was
doubtful whether it belonged properly to Lucania or
to Apulia. and the territory of the city, as assigned
to the Roman colony, included a portion of that of both
nations. (Hor. Sat. ii. 1. 34. 35.) This statement of
Horse leaves it doubtful to what people Venusia
originally belonged, though it is more probable that
it was an Apulian city, and that it received only an
accension of territory from Lucania. Later writers,
indeed, distinctly assigned it to Apulia. (Ptol.
iii. 11. s. 16; Ptol. iii. 1. § 73; Lib. Colom. p. 210.)
But no mention of it is found in history till the
occasion of its capture by the Roman consul L. Pos-
turnius in n. c. 262 (Duporta, Enc. Tucia, p. 2353),
when we are told that it was a populous and impor-
tant town. A large part of the inhabitants was put
under the sword, and, shortly afterwards, a Roman colony
was established there by order of the senate.
(Dios.
l. c. ; Vell. i. 14; Hor. L. c.) The colonists
are said to have been 20,000 in number, which must
be either a mistake or an exaggeration; but there
seems no doubt that the new colony became a popu-
rous and flourishing place, and was able to render
important services to the Roman state during the
Second Punic War. It was at Venusia that the
consul Terentius Varro took refuge with 700 horse
after the great defeat at Cannae (n. c. 216), and
where he was gradually able to gather around him a
force of about 4000 horse and foot. The Venusians
vied with one another in showing them the utmost
attention, and furnished them with clothing, arms,
and other necessaries. (Liv. xxii. 49. 54. Polybi.
n. 116. 117.) Again, at a later period of the war,
when so many of the Roman colonies proved unable
to satisfy the repeated demands of the senate, the
Venusians were among those who continued stead-
fast, and declared themselves ready to furnish the
Troops and supplies required of them. (Liv. xxvii.
10.) It was after this, through several successive
campaigns, the head-quarters of the Roman com-
mmanders in Apulia. (It. 20. 41; Appian, Antiq. 50.)
But the colony suffered severely from all
these exertions; and, in n. c. 200, after the close of
the war, it was found necessary to recruit its ex-

COIN OF VENITISPONTE OR VENTICO.
VENUSIA.

haunted strength with a fresh body of colonists. (Liv. xxxi. 49.) From this time Venusia seems to have always continued to be a flourishing town and one of the most considerable places in this part of Italy. It bore an important part in the Social War, having early joined in the outbreak, and became one of the principal strongholds of the allies in the south of Italy. (Appian, B. C. i. 39, 42.) In the second year of the war its territory was ravaged by the Roman praetor Coconius, but we do not learn that the city itself fell into his hands. (Ib. 52.) At all events it did not suffer severely, as it is afterwards mentioned by Appian as one of the most flourishing cities of Italy (Ib. iv. 3); and Strabo also notices it as one of the few cities in this region which retained their consideration in his time (v. p. 250). It received a colony of veterans under the Triumvirate (Appian, B. C. iv. 3; Zoncop, de Colon. p. 332), and seems to have retained the rank of a Colonia under the Empire, as we find it bearing that designation both in Pliny and in inscriptions. (Plin. iii. 11. 16; Orell. Inscr. 867; Mommsen, Inscr. R. N. 735, 745.) Its position on the Appian Way doubtless contributed to its prosperity, and it is mentioned more than once by Cicero as a customary halting-place in proceeding from Rome to Brundusium. (Cic. ad Att. v. 5, xvi. 5.) It appears indeed that the great orator had himself a villa there, as one of his letters is dated "de Vennisio" (ad Fam. xiv. 20). But the chief interest of Venusia is undoubtedly derived from its having been the birthplace of Horace, who was born there in the consularship of L. Manlius Torquatus and L. Aurelius Cotta, n. c. 65. (Hor. Carm. iii. 21. 1.) The works of the poet abound in allusions to the neighbourhood of his native city, the fountain of Bandusia, the forests of Mount Vultur, &c. But it does not appear that he ever resided there in the latter years of his life, having lost his paternal estate, which was confiscated in the civil war. (Ibid. Ep. ii. 2.)

We hear nothing of Venusia under the Roman Empire, but it is certain from the Liber Colonarum, which mentions it among the Civitates Apulliae, and from the Itineraries, that it continued to exist as a city, and apparently one of the most considerable in this part of Italy. (Ptol. iii. 1. § 73; Lib. Colon. pp. 210, 261; Itin. Ant. pp. 104, 113, 121; Tab. Peut.) This is further confirmed by inscriptions, in one of which it is called "splendida civitas Venu- sinorum." (Mommsen, I. R. N. 706.) It retained the same consideration throughout the middle ages, and is still an episcopal city with about 600 inhabitants. Its antiquities have been illustrated with a profusion of erudition by Italian writers, but it has few ancient remains of much interest; though fragments of ancient edifices, mosaic pavements, &c. have been found on the site, as well as numerous inscriptions. These last have been collected and published by Mons. Lupoli, in his Marmor Venu-sina (added as an appendix to the Iter Venusinum, 4to- Neapoli, 1797), and more recently by Mommsen, in his Inscriptiones Regni Neapolitani (pp. 39—48).

Concerning the antiquities of Venusia in general, see the works of Lupoli above quoted, and that of Cimaglia (Antiquitates Venusinum, 4to— Neapoli, 1757.)

VEFITENIUM or VIPITENIUM, a place in the district occupied by the Venostes in Raetia, between Veldidena and Tridentum. (It. Ant. pp. 275, 280; Tab. Peut.) Its modern representative is, in all probability, the town of Surtzing on the Innach, at the foot of the Brenner. (L. S.)

VERAGRI (Oberberg). The Veragri are placed by Caesar (B. G. iii. 1, 6) in the Talais of Switzerland between the Nautuates and the Seduni, [NANTUATES; NEDUM]; their town was Oktodurus (Margravina), whence the Veragi are called Oktoduruses by Pliny [OCTODURUS]. Dion Cassius (xxxi. 5), using Caesar as he generally used him, says that the Veragi extended from the territory of the Allobroges and the Lemani lake to the Alps; which is not true. Strabo (iv. p. 204) mentions the Veragi, as he calls them, between the Caturiges and the Nautuates; and Pliny (iii. 20) between the Seduni and the Salassii; the Salassi are on the Italian side of the Alps in the Val d'Aosta. Livy (xxxi. 39) places the Veragi among the Alps and on the track of the passage of the Venusia Alps, on the Great St. Bernard, which is correct. He says that the pass was occupied by half German tribes. (G.L.)

VERBANUS LACUS (O Gargareo Hwaw; Lago Maggiore), one of the principal lakes of Northern Italy, formed by the river Ticinus, where it first issues from the valleys of the Alps. (Plin. iii. 19, s. 24.) It is the largest of the three great lakes of Northern Italy, whence its modern name of Lago Maggiore; though Virgil appears to have considered the Larian as the largest, as he calls it, "Te, Lari maxima," and singularly enough does not mention the Verbanus at all. (Geog. ii. 159.) Strabo, by a strange mistake, describes the river Addua as flowing from the Lake Verbanus, and the Ticinus from the Larians (iv. p. 209); this may, perhaps, be an error of the copyists, but is more probably an accidental blunder of the author. He gives the length of the lake at 400 stadia, or 40 geog. miles, which is somewhat below the truth, the actual length being 46 geog. miles: its breadth does not exceed 4 or 5 miles, except in one part, where it expands to a width of from 8 to 10 miles. [E. H. B.]

VERBIIAE or VERBICES (Oberelden or Oert- fuen, Ptol. iv. 1. § 10), a people of Maurandia Tingitana. (T. H. D.)

VERBIGENUS PAGUS. (Helythis, Vol. I. P. 1041.)

VERBINUM, in Gallia, is placed by the Ins. on a road from Bagacum (Baraui) to Durocortorum (Reims). Daroum is between Bagacum and Verbinum [DURONUM]. All the several distances between Bagacum and Durocortorum do not agree in the Antonine Itin. and the Table. The sum total of these distances in the Table is 53 M. P., and in the Itin., though it makes the several distances amount to 63 M. P., still gives the sum total at 53 M. P. But these must be Gallic leagues, as D'Anville shows. He supposes Verbinum to be Verinae, which in fact is the same name as Verbinum. The table writes it Vironum. Verinae is in the department of Aisne, about 20 miles N.E. of Laon. [G. L.]

VERCELLAE (Oberelh, Ptol. iii. 1. § 36;
VEREASECA.

Oepeia, Strab. v. p. 218; Verelia, Plut. Mar. 25: Vercelli), the chief city of the Libici, in Gallia Cisalpina. It lay on the W. bank of the Salentus (Sessio); but perhaps the ancient town should be sought at Borgo Vercelli, about 2 miles from the modern city. In the time of Strabo it was an unfortified village (L. c.), but subsequently became a strong and not unimportant Roman municipium. (T.Jat. ii. 70; cf. De clar. Orator. 8; also Orell. Inscr. 3044, 3945.) Here the highroad from Ticinum to Augusta Praetoria was crossed by a road running westwards from Mediolanum. (Itin. Ant. pp. 282, 344, 347, 350.) At the beginning of the 5th century it was rapidly falling to decay. (Hieron. Epist. 17.) There were some gold mines at a place called Icetinum, or Vicus Icetinnorum, in the district of Vercellae (Strab. L. c.; Plin. xxxiii. iv. s. 21), which must have been of considerable importance, as the last cited authority mentions a law forbidding that more than 3000 men should be employed in them. The true position of these mines has, however, been the subject of some dispute. The question is fully discussed by Durandi in his treatise Dell' antica Codicilone del Vercellese. The city was distinguished for its worship of Apollo, where it is called Apollinone Vercellae by Martial (x. 12. 1); and there was in its vicinity a grove, and perhaps a temple sacred to that deity (Stat. Silv. i. 4. 59), which is probably to be sought at a small place called Pollone, at the foot of the Alps. (Cf. Cic. Fam. xi. 19; Plin. iii. 17. s. 21; Bellini, Antichità di Vercelli.)

VEREASECA, a harbour belonging to the town of Argemuseum in the territory of the Cantabri, in Hispания Tarraconensis. (Plin. iv. 20. s. 34.) Probably Porto de S. Martín. (Cf. Floret, Esp. Sagra. xxiv. p. 44.)

VERELA. [Velia.]

VERETUM (Oepeia, Strab. Plut.; Eth. Vericini: Sta Maria di Vereto), a town of Calabria, in the district or territory of the Salentines, and within a few miles of the Iapygian promontory. Strabo tells us that it was formerly called Barius, and describes it as if it were a seaport town; but both Pliny and Ptolemy rank it among the inland towns of the Salentines; and there seems no doubt that its site is marked by the old church of Sta Maria di Vereto, the name of which is found on old maps, between the villages of Salce and Longiano, about 6 miles from the Capo di Lenora, and 10 from Ugoeto, the correct distance given in the Tabula from Uxentum to Veretum. (Strab. vi. p. 284; Plin. iii. ii. 16; Plut. iii. 1. § 76; Tab. Peut.) Gabate, de Sit. Iapyg. p. 99; Hubsten, od Clavier, p. 283; Romanelli, vol. ii. p. 35.) The “ager Vetricinus” is mentioned also in the Liber Coloniarum (p. 262) among the “vivitates Calabriae,” and doubtless comprised the whole district as far as the Iapygian promontory.

VERGAPEA. [Brettia.]

VERGELLIUS, a rivulet or torrent, which crossed the field of battle of Cannae. It is not indeed mentioned by either Livy or Polybius in their circumstantial accounts of the battle, but it is noticed by both Florus and Valerius Maximus in connection with a story that seems to have been current among the Romans, that its course was choked up by the dead bodies of the slain, to such an extent that the Carthaginian troops crossed over them as a bridge. (Flor. ii. 6. § 18; Val. Max. iv. 2, Ext. § 2.) The same incident is alluded to by other writers, but without mentioning the name of the stream. (Sili. Ital. viii. 668; Lucian, Dial. Mort. 12. § 2.) The stream meant is probably a rivulet which falls into the Aufidus on its right bank between Canae and Canusium, and is wholly dry in summer. [E. H. B.]

VERGENTUM, a place in Hispания Baetica, with the surname of Julian Genius. (Plin. iii. 1. s. 3.) Now Gelema or Ginza. [T. H. D.]

VERGELIA (Oepeia, Plut. ii. 6. § 61: Eth. Vergilienes, Plin. iii. iii. 3. s. 4.), a town of the Boste- tini, in Hispания Tarraconensis. It has been identified by some writers with Martica. (D'Anville, Geogr. Anc. i. p. 31.) Montelle, Esp. Anc. p. 186.)

VERGILUM, a fortress in Hispания Tarraconensis (Liv. xxxiv. 21.) Reichard, but perhaps without adequate grounds, identifies it with the present Berga. [T. H. D.]

VERGOANUM. [Lerina.]

VERGUINI, the name of an Alpine people mentioned in the Tragoy of the Alps (Plin. iii. 20.) They are supposed to be represented by the name Verganna or Vergon, between Scaces [Santina] and Glandères, and about half-way between these two places. [G. L.]

VERISA (Bépora), a town in the interior of Pontus, on the road from Sebastian to Scasopolis. (It. Ant. pp. 205, 214; Basil. Magn. Epist. ult.) Its site is yet uncertain, some identifying it with Cora, others with Bainus. [L. S.]

VEILUCIO, a place in Britannia Romana, on the road from Isca Silurum to Calleva (Itin. Ant. p. 456), and apparently in the territory of the Dobuni. It has been variously identified with the village of Lechbam on the Asen, with Westbury, Sapey, and Whestham. [T. H. D.]

VERNEA, a fort in Raetia, on a steep height above the banks of the river Atius, not far from Tridentum, where its site is still marked by the Dos di Trent. (Cassiod. Var. iii. 48; Paul. Dic. iii. 31, where it is called Ferruge; Pallnseus, Beschrei- bung der Röm. Heerstrasse von Verona nach Augsburg, p. 28.)

VERNODUBRUM, a river of Gallia Narbonensis mentioned by Pliny (iii. 4) after the Tecum, which is the Tichis [Tichis] of Mehn. Pliny does not mention the Telis or Telesi (Teî), and it has been conjectured that he gives the name of Vernodubrum to the Teils. But there is a river Gly or Agly, north of the Tet and not far from it, which flows into the Mediterranean past Rivendles, and a branch of the Gly is still named Verdoble or Verdobre, which is certainly the Vernodubrum. (D'Anville, Notez, etc.)

VERNOSOL, in Aquitania, is placed in the Antoine Tit., on a road from Beneharnum [Benehar- num] to Toulouse (Touhiuse). This circuitous road ran through Lusitanum Convarum and Caledavri. Vernosol is between Calagorius (Cauvera) and Tou- louse. Vernosol is Tounes. [G. L.]

VERODUNENSES. This name does not occur in any document earlier than the Notitia of the Gallic Provinces, which was probably drawn up at the commencement of the fifth century of our era. Civitas Verodunensis in the Notitia is the capital of a people, and is named last in the first of the two Belgae. The name Virodunum occurs in the Antoine Tit., and so the name is written on some medals. It is placed on a route from Danaecorum (Reims) to Divodurum (Mézié) In the middle age
VERODUNUM. [VERODUNENSES.]

VEROLA'JIUM and VERUL'AMIUM (OepoAd-
roB, Ptol. ii. 3 § 21), the capital of the Catuvex-
ians in Britannia Romana, on the road from Lon-
dinium to Lindum and Eboracum. (Itin. Ant. pp. 471,
476, 479.) It was probably the residence of Casii-
vellaunus, which was taken by Caesar (B. Gall. v.
21), and subsequently became a considerable Rom-
municipium. (Tac. Ann. xiv. 33.) It is Old Ve-
radum, near St. Albans, in Hertfordshire, which
latter town rose from its ruins; and its celebrated
abbey church is said to be built in great part of
Roman bricks. (Camden, p. 350, seq.) [T. H. D.]

VEROMANDUI (OepoAdroB, Ptol. iii. 9 § 11),
a Belgic people, who in B.C. 57 were supposed
to be able to raise 10,000 fighting men (Caesar,
B. G. ii. 4); unless Caesar's text means that they and
the Velcassae together mustered this number (Ve-
locasses). They joined the Nervii and the Atre-
hates in the attack on Caesar's army on the Sabine
(Sambure). The Veromandui attacked the eleventh
and eighth legions, which were in Caesar's centre,
and they were driven back to the river. They are
not mentioned again in the Commentaries.

The Veromandui had the Ambiani and the
Airesiates on the west, and the Suesiones on the
south. On the north they were neighbours of the
Nervii. Their chief town was afterwards Augustan
Veromandorum, St. Quentin, on the Somme, in the
department of Aisne, and in the old division of
France named Vermondais. The name Civitas Ve-
romandorum occurs in the Notitia of the Gallic
Provinces. [AUGUSTA VEROMANDOUM.]

VEROMETUM, a town of the Coritani in Brit-
nania Romana, between Lutiae and Marginum.
(Itin. Ant. pp. 477, 479, where it is also called
Verometum.) Camden (p. 575) places it at Bur-
rough Hill, near Withywood on the Wold, in the
S. part of Nottinghamshire. [T. H. D.]

VERONA (OepoAdroB, Ptol. iii. i. § 31; Oepo'
29, iii. 3, &c.; and Bespoc, It. iv. 33 : Éd. Veron-
censi, i. Verona), an important town in Gallia
Transpadana, seated on the river Adige ("Verona
Athesi circumflua," Sili. It. viii. 595), and chiefly
on its W. bank. There is some difficulty in deter-
minding whether Verona was a city of the Euganei
or of the Cenomani, from the little knowledge which
we possess of the respective boundaries of those
people, and from the confusion which prevails upon
the subject in ancient authors. By Poleny (l. c.),
who does not mention the Euganei, it is ascribed to
the Cenomani; and Catullus (ixvii. 34), in a passage,
however, which has been banished by some editors as
not genuine, Britsia, which undoubtedly belonged
to the Cenomani, styled the mother-city of Verona.
Pliny, on the other hand (iii. 19, s. 23), gives Verona
partly to the Rheti and partly to the Euganei, and
Strabo (l. c.) attributes it to the former. Some have
sought a solution of this difficulty by assuming that
the city belonged originally to the Euganei, but was
subsequently occupied by the Cenomani, referring to
Livy, v. 33. (Cf. Justin, xx. 5.) We know little or
nothing of the early history of Verona. Under the
Roman dominion it became a colony with the
surname of Augustea, and one of the finest and most
flourishing cities in that part of Italy (Tac. II. iii. 8;
Itin. Ant. p. 129; Strab. p. 213; Grut. Itin. p. 166. 2.) The surrounding country was exceed-
ingly fruitful, producing good wine, excellent apples,
and abundance of spelt (alike, Pline. xviii. 11.
s. 29, xiv. 1. s. 3, xx. 14. s. 14; Cassiod. Var.
xiii. 4). The Rhettian wine also is praised by Virgil.
(G. ii. 94; cf. Strab. iv. 206; Suet. Oct. 77.) The
situation of Verona rendered it a great thoroughfare
and the centre of several highroads (Itin. Ant. pp.

Verona was celebrated in history for the battle
fought by Marius in the Campi Rondii, in its
neighbourhood, against the Cambri, (Vell. Pat. ii. 12;
Florus, iii. 3.) From an inscription still extant on
one of its gates, now called the Porta de Barari,
the walls of Verona appear to have been newly
erected in the reign of the emperor Gallienus, A.D.
265. It was besieged by Constantine on his march
from Gaul to Rome, and, though obstinately defended
by Burianus Pompeianus, obliged to surrender at dis-
cretion. (Pann. Vet. ix. 9, sqq.) It was likewise the
scene of the victory of Theodoric over Odoaco.
(Jornand. Oct. 57.) Theodoric made it one of his
residences, and the town held his幧al and his con-
signment of his palace is still extant upon a seal.
(Gibbon, Decl. and Fall, vol. v. p. 22, ed. Smith.)
It was at Verona that the splendid wedding took
place between king Autharis and Thendelinda.
(Procop. B. G. ii. 5; Paul. Duc. iii. 29.) But,
more than by all these events, Verona is illustrious
as having been the birthplace of Catullus (Ovid.
Amor. iii. 13. 7; Mart. x. 103; Plin. xxxvi. 6. s. 7);
though it is exceedingly doubtful whether the re-
 mains of a villa on the Lago di Garda, commonly
called the villa of Catullus, could really have be-
longed to him. The honour sometimes claimed for
Verona of having given birth to the architect Vit-
ruvius Pollio arises from a mistaken interpretation
of the inscription on the arch of the Gavi, formerly
existing at Verona, but pulled down in the year 1805.
The inscription related to the great architect's less
celebrated namesake, Vitruvius Cercio. (Descrip. di
Verona, pt. i. p. 86.) Some are of opinion that the
elder Pliny also was born at Verona, but it is more
probable that he was a native of COMM. In the
life of him ascribed to the pen of Suetonius, he is
named Novocomensis; and when he calls himself in
his Preface the costurareus of Catullus, that epi-
thet by no means necessarily implies that he was the
fellow-citizen of the poet, but rather that he was
merely his fellow-countryman, or from the same
province.

The amphitheatre at Verona is a very striking
monument of antiquity. Although not nearly so
large as the Colosseum, it is in a much better state
of preservation, owing to the pains which have al-
ways been taken to keep it in repair. It is also of
a more costly material than the Roman amphitheatre;
and whilst the latter is built of travertine, that at
Verona is of marble, from some quarries in the neigh-
bourhood. The substructions are of Roman brick-
work. The site of its erection cannot be ascer-
tained, but it must undoubtedly have been posterior
to the time of Augustus. A great part of the ex-
ternal arcade was thrown down by an earthquake in
the year 1184. Its form is elliptical, the larger
VERONES.

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VERAE. [BEERONES.]

VERSUCINI, a Gallic people near the Alps in the Province. Pliny (iii. 1) says: "Regio Camat-
icolorum, dein Sueptri, superque Verucimi." [CAMATULICIC; SCELERI] There is nothing to

guide us in fixing the position of the Versucini, except their position with respect to these two other tribes, and the fact that there is a place named Prumus, between Verucini and Ricu. Dis- 
gigniis is in the department of Var, and Ricu is on the site of Reil [RELI APELAINARI]. [G.L.]

VERUGO or VERRUCA ("Egghoca, Dissi: Colle Ferro"), a town or fortress in the territory of the Volsci, which is repeatedly mentioned during the wars of the Romans with that people. The name first occurs in n. c. 445, when we are told that the place had been recently occupied and fortified by the Romans, evidently as a post of offence against the Volsci; a proceeding which that people resented so much that it became the occasion of a fresh war. (Liv. iv. 1) We do not know at what period it fell again into the hands of the Volsci, but in n. c. 439 it was re-

covered and again garrisoned by the Romans. (ib. 35, 36; Dissi. xiv. 11.) It, however, fell once more into the hands of the Volsci in n. c. 407 (Liv. iv. 58), and apparently continued in their possession till n. c. 394, when it was again occupied with a garrison by the military tribune C. Aemilius, but lost soon after in consequence of the defeat of his colleague Sp. Postumius. (Liv. v. 29; Dissi. xiv. 98.) From this time it wholly disappears from history. It is very doubtful whether it ever was a

town, the manner in which it is mentioned by Livy, in connection with the Aca Carventana, seeming to prove that it was a mere fort or stronghold, garrisoned and fortified, on account of its natural strength and advantageous position. Its site cannot be deter-

mined with any certainty, but from the name itself there can be no doubt that it was situated on a pro-
jecting knoll or peak; hence its site has been sought by Nibby (followed by Abeken) at Colle Ferro, near Segni; Colle Sacco, in the same neighbor-

hood, has as plausible a claim. (Nibby, Dis-
tori, vol. i. p. 472; Sell. Top. of Rome, p. 455; Abeken, Mittel-Italien, p. 75.) [E. H. B.]

VERTACOMORI, a pagus of the Vocontii in Gallia Provincia, to whom Pliny (iii. 17) at-
tributes the foundation of Novaria in Gallia Cisal-
pina [NOVARII]. The name seems to be preserved in Vercors, a district in the old country of the Vocontii, in the northern part of the diocese of Dio-
ict DEA VOCONTORUM). In some middle ages doc-
ments the name appears in the abbreviated form Vereorium, which is the next step to Vercoros (D'An-
ville, Notices, etc. [G. D.]

VERTELEA, a town of the Brigantes in Brit-
annia Romana. (Hist. Ant. pp. 467, 476.) Variously identified with Brough in Westmoreland and

Barrow. [T. H. D.]

VERTINAE (Oberviva: Vercino), a small town of Bruttium, mentioned only by Strabo (vi. p. 254), who places it in the interior of that country. Its name is still retained by the village of Vercino, about 7 miles NW. of Strongoli, the ancient Pe-

tele. [E. H. B.]

VERUBIUM (Oberviovum, Ptol. ii. 3. § 5), a promontory on the N. coast of Britannia Barbara, most probably Nose Head. [T. P.]

VERVES (Obervovit, Ptol. iv. 1. § 10), a people of Mauretania Tingitana. [T. H. D.]

VERULAE (Eth. Verulanus: Feroldi), a city of the Hernici, but included in Latium in the more extensive sense of that name, situated in the Apen-

nines N. of the valley of the Succo, between Alatrium and the valley of the Liris. It was apparently one of the chief cities of the Hernici, and was cer-

tainly a member of the Hernian League; but its name is not mentioned separately in history till the final war of that people with Rome, in n. c. 306. (On that occasion the citizens of Verulam, together with those of Alatrium and Feronia, defected part-

against the Anagni, and refused to join in the hostilities against Rome. For this reason they were rewarded after the termination of the war by being left in possession of their own laws and magistrates, which they preferred to receiving the Roman "citizens." (Liv. ix. 42, 43.) The period at which they ultimately became Roman citizens is uncertain. Florus vaguely asserts that a triumph had been celebrated over the people of Verulam (Flor. i. 11. § 6), but this is probably a mere rhetorical flourish: there is no occasion known in history to which it can be referred. Under the Roman dominion Verulam became a quiet and somewhat obscure country town. According to the Liber Coloniarum it received a body of colonists in the time of the Gracchi, and again under the reign of Ner
t. But it is probable that it always retained its municipal rank. It is mentioned by Pliny among the municipal towns of the Fifth Region (Plin. iii. 5. s. 9), but is not again noticed in history. Its secluded position probably rendered it a place of small importance. The
VERULAMIUM. [Verulamium.]

VERURUM (Ovdaeretto, Ptol. iv. 5 § 7), a town in the N. part of Lusitania, perhaps S. Vincent de Beiro.

T. H. D.

VESASPE (Ovdaeretto, Ptol. vi. 2 § 12), a town in Media Atropatene, perhaps the same as the present Casdin.

[V.

VESCELLIA, a town of the Orfenti in Hispania Tarraconensis (Liv. xxxv. 22), perhaps Vicleius. (Ukert, ii. pt. i. p. 413.)

T. H. D.

VESCI FAVENTIA (Oebacius, Ptol. ii. 4 § 11), a town in Hispania Baetica, between Singili and Astigi. (Plin. iii. 11. s. 16.)

E. H. B.

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rock which Caesar describes as occupying the neck of land, where the river does not flow. The lower town is on the other side of the river opposite to the peninsula, with which it is connected by a stone bridge, the foundations of which are Roman.

There is a Roman triumphal arch with a single passage. The date of its construction does not appear. This arch was nearly hidden by rubbish and buildings has been partially uncovered and restored within the present century. It is decorated with sculptures. There are some remains of the aqueduct which supplied Vespout to water from a distant source. It was constructed of a soft stone. It terminated in the town in a vast reservoir of an oval form, which was covered by a roof supported by columns. The water was distributed from the reservoir all through the town: and in many parts of Bessacum there have been found traces of the conduits which conveyed the water to the private houses. (Penny Cyclopæedia, art. Bessacum; Richard et Hoquet, Guide du Voyageur.) [G. L.]

VESPA'SIAE. [NURSIA.]

VESPERIES, a town of the Vandalii in Hispania Tarraconensis. (Plin. iii. 20. s. 34.) It is identified with the present Bormes. (Cf. Mentelle, Esp. Mod. p. 37.) [T. H. D.]

VESTINI (Ωννοτών), a people of Central Italy, who occupied a mountainous tract extending from the coast of the Adriatic to the lofty mountains near the sources of the Aternus. Here they met the Sabines, whose territory bounded them on the W.; thence they were bounded by the high mountain range which forms the southern barrier of the valley of the Aternus, and separated them from the Aequi and Marsi; while towards the S. and E. the river Aternus itself, from the point where it takes the sudden bend towards the NE., became the limit of their territory, and their frontier towards the Peligni and Marrucini. Along the coast of the Adriatic they held only the narrow space between the mouth of the Aternus and that of the Matrinus, a distance of about 6 miles; the latter river apparently formed the northern limit of their territory from its mouth to its source, and thence to the high ridge of the Central Apennines their exact frontier cannot be traced. But it is almost immediately after passing the point where the Vestini adjoined the Praetutii on the one hand and the Sabines on the other, that the chain of the Apennines rises abruptly into the lofty group or mass, of which the Monte Corno (commonly called the Gran Sasso d'Italia) is the highest summit. This mountain is the most elevated in the whole range of the Apennines, attaining to a height of 9500 feet; and those immediately adjoining it are but little inferior, forming a rugged and irregular mass of mountains, which is continued without interruption by a range of inferior but still very considerable elevation, in a S.E. direction. This range is almost continuous with the equally lofty ridge of the Monte Morrone, the two being separated only by the deep and narrow gorge below Popoli, through which the Aternus finds its way to the sea. 

Hence the territory of the Vestini is naturally divided into two distinct regions, the one consisting of the upper valley of the Aternus, W. of the lofty mountain range above described, the other of the tract on the E. of the same mountains, sloping gradually thence to the sea. This last district is very hilly and rugged, but has the advantage of far milder climate than that of the basin of the Aternus, which is a break and cold upland region, having much analogy with the valley of the Peligni (of which it may be considered in some degree as a continuation), but from its considerable elevation above the sea (2380 feet in its upper part) suffering still more severely from cold in winter. The Vestini, however, did not occupy the whole of the valley of the Aternus; Amterunum, near the sources of that river, which was one of the oldest abodes of the Sabines, having continued, even in the days of Pliny, to belong to that people, and though Ptolemy assigns it to the Vestini, it is probable that in this, as in many similar cases, he was guided by geographical views rather than the real ethical distribution of the tribes. (Strab. v. p. 228; Plin. iii. 12. s. 17; Tolst. iii. 1. § 59.) But the precise line of demarcation between the Vestini and the Sabines, cannot now be determined.

No author has left us to any distinct statement concerning the origin and affinities of the Vestini, but there seems to be no reason to doubt that they were, in common with the other tribes by which they were surrounded, a Sabine race. It would indeed have been almost impossible for that people to have extended themselves to the S. and sent forth their numerous colonies, the Peligni, the Samnites, &c., had not the valley of the Aternus been already occupied by a kindly and friendly race. The close connection which we find subsisting between the four tribes of the Vestini, Marrucini, Peligni, and Marsi, may be also taken as a strong presumption of their common origin, and there seem good reasons for supposing them all to have been derived from a Sabine stock. The first mention of the Vestini in history occurs in n. c. 324, when they concluded an alliance with the Samnites against Rome. It was feared that their example would be speedily followed by the Marrucini, Peligni, and Marsi, but this was not the case, and the Vestini, unsupported by their allies, were unable to resist the Roman arms: they were defeated and dispersed by the consul D. Junius Brutus, and took refuge in their fortified towns, of which Cutina and Cingilia were successively taken by assault. (Liv. viii. 29.) From this time we hear nothing more of the Vestini till n. c. 301, when they concluded a treaty with the Romans, which appears to have been an alliance on favourable terms (Id. x. 22); and from this time the Vestini became the faithful allies of the rising Roman power. In the enumeration of the forces of the Italian allies in n. c. 225, Polybius mentions the Vestini, together with the Marsi, Marrucini, and Fregantii (the Peligni being omitted), and estimates their joint contingent at 20,000 foot and 4000 horse soldiers (ii. 24); but we have no means of judging of the proportion furnished by each nation.

No other mention is found in history of the Vestini, with the exception of casual notices of their troops serving as auxiliaries in the Roman armies (Emius, Ann. Fr. viii. 6; Liv. xiv. 40), until the outbreak of the Social War, in n. c. 90. On this occasion they followed the example of the Marsi and Peligni, as well as of their more immediate neighbours the Picentes, and were among the first to declare themselves in insurrection against Rome. Liv. Epit. Ixxi.; Oros. v. 18; Appian, B. C. i. 39.) There can be no doubt that throughout that contest they furnished their contingent to the armies of the Marsi; but their name is not specially mentioned till towards the close of the war, when we learn that they were defeated and reduced to submission, apparently somewhat sooner than the other confed-
rates. (Liv. Epit. lxxv, lxxvi; Appian, B. C. i. 52; Oros. v. 18.) There is no doubt that they at this time received the Roman franchise, and henceforth became merged in the ordinary condition of Roman citizens. Hence we hear nothing more of them in history, though it is evident that they retained their existence as a separate tribe, which is recognised by all the geographers, as well as by inscriptions. (Strab. v. p. 241; Plin. iii. 12. s. 17; Ptol. iii. 1. § 59; Orell. Inscr. 4036.) From the last source we learn that they were enrolled in the Cilurian tribe. Their territory was included in the Fourth Region of Aug - gustus (Plin. l. c.), but in the later division of Italy it was separated into two, the maritime district being united with Picenum, while the inland portion or valley of the Aternum was included (together with the Salinones and Peligni) in the province of Valeria. (Lib. Colon. pp. 227, 228; Bingham's Eccles. Antiq. ix. ch. 5, sect. 3.) We learn from Juvenal that they continued to retain their primitive simplicity and rustic habits of life even under the Roman Em- pire. (Juv. xiv. 181.) Silius Italicus speaks of them as a race, hardy and warlike, and habituated to the chase; their rugged mountains were doubtless the home of wild animals. (Strab. ii. 7. 15; Plin. iv. 16; Liv. ital. viii. 513.) The more inland parts of their territory abounded in excellent upland pastures, which produced a kind of cheese that was highly esteemed at Rome. (Plin. xii. 42. s. 97; Martial, xiii. 31.)

The most important feature of the territory of the Vestini is the Monte Corno or Gran Sasso d'Italia, which, as already observed, is the highest summit of the Apennines. This was identified by Cluver, who has been followed by most later writers, with the Carnus Mons of Servius (ad Aen. x. 185). But Silius Italicus (viii. 517) places the Mons Fuscellus, a name much better known, among the Vestini; and though this is opposed to the statement of Pliny that mountain contains the sources of the Nar, there seems much reason to believe that Pliny has here confounded the Nar with its tributary the Velinus [Nar], which really rises in a group closely connected with the Gran Sasso, and that it was therefore that remarkable mountain range which was known to the ancients as the Mons Fuscellus.

The following towns are noticed by ancient writers as belonging to the Vestini. The most celebrated of these is Civita di Tenna, which is called Civita di Tenna, appears to have been the chief of those which were situated on the eastern slope of the mountains. Lower down, and only a few miles from the sea, was Angulius, now Civita S. Angelo. Aternum, at the mouth of the river of the same name, now Pesca, was the seaport of the Vestini, and, being the only one along this line of coast for some distance, served also as that of the Marruci. In the valley of the Aternum were: Peltinum (Ansedonia), about 14 miles S. of Aquila; Avea, the remains of which are still visible at Fossa, about 6 miles S. of Aquila; and Pietrino, still called Torre di Pietra, about 2 miles E. of the same city, which must have immediately adjoined the territory of Ammeturn. Peltinum, the ruins of which are still visible at Civita di Bagno, a little to the S. of Aquila, though an important place in the early part of the middle ages, is not mentioned by any writer before Paulinus Diaconus (Hist. Lang. ii. 20), and was certainly not a municipal town in the sense of the Romans. Pietrino (mentioned only in the Tab. Peut.) is of very uncertain site, but is supposed to have been near As-

SERGIO. Apulia, the present capital of this district, is a wholly modern city, having been founded by the emperor Frederick II. in the 13th century, when its population was gathered together from the surrounding towns of Ametum, Avea, Furcunnium, &c., the complete desolation of which apparently dates from this period. AUPINA, which according to Pliny (iii. 12. s. 17) was in his time united for municipal purposes with Peltinum, still retains the name of Oepena. CUTINA and CINGHIA, two towns of the Vestini mentioned by Livy (vii. 29), are wholly unknown, and the sites assigned to them by Romanelli, at Civita Aquania and Civita Retengus respectively, are merely conjectural.

The topography of the Vestini is specially illustrated in the work of Giovannuzzi (Della Città d'Austria nei Vestini, 4to, Roma, 1773), as well as by Romanelli (vol. iii. pp. 241—284). [E. H. B.]

VESUBIA'NI, a people mentioned in the inscription of the arch of Sessa. The resemblance of name has led geographers to place the Vesubiani in a valley through which runs a torrent called Vesubia, which falls into the Var. The Esibianici, who are mentioned in the inscription of the Trophy of the Alps (Pliny, ii. 16), are also called the Vesubianici. The only difference between these and the Vesubiani, for the only difference is a V. But D'Anville places the Esibianici on the UBaye and the Ubayette, which two streams unite above Barce- lonette in the department of Basses-Alpes. [G. L.]

VESULUS MONS (Monte Vico), one of the most lofty summits of the Alps, which, from its prominent position near the plains of Italy, and its great superior- ity in height over any of the neighbouring peaks, is one of the most conspicuous mountains of the whole Alpine range as viewed from the Italian side. Hence it is one of the very few individual summits of the Alps of which the ancient name can be identified with certainty. It is mentioned by both Pliny and Mela as containing the sources of the Padus; and the former adds that it was the highest summit of the Alps, which is a mistake, but not an unnatural one, considering its really great elevation (12,580 feet) and its comparatively isolated position. (Plin. iii. 16. s. 20; Mela, ii. 4. § 4.) Virgil also mentions the forestes of "the pine- clad Venusius" as affording shelter to numerous wild boars of the largest size. (Virg. Aen. x. 708; Serv. ad loc.)

VESUNNA (Obisowna), according to Ptolemy (ii. 7. § 12) the capital of the Petrocorii, a people of Aquitania. In inscriptions the name is written Vesunna. The place occurs in the Itins, and its position is Perigeueux, in the old province of Perigord, which name as well as Perigueux is a memorial of the name of the people, Petrocorii. But it is said that the remains of the old town are still called La Véone. Perigueux is on the Ille, a branch of the Dordogne, and it is the capital of the department of Dordogne.

There is no Roman city in France of which we know so little that contains so many remains as Perigueux. Foundations of ancient buildings, mosaics, statues, and ruins of edifices show its former magnitude. The tour de l'Evone, a round building constructed of small stones and of rough materials, is supposed to have been the cella of a temple, or a tomb, as some conjecture. It is about 200 feet in circumference. There were seven bridges at Vesunna, four of which have been repaired or rebuilt. There are some remains of an amphitheatre of large dimensions. Several aqueducts supplied the

VESUNNA. 1283
town with water. There are also remains of a Roman caledon. On a hill which commands Vesuvius, and is separated from it by the river Ile, there are the remains of a Roman camp, which is called Camp de Cesar, though Caesar never was there; but some of his successors may have been. There are several other Roman camps about Periguaues. Several Roman roads have been traced leading to Periguaues. Vesuvium seems to have been an important position in Aquitania during the imperial government of Rome. There is a French work on the antiquities of Visone by M. Vigron de Taillefer, 2 vols. 1821, Periguaues. [G.L.]

VESUVIUS MONS (Ovovdovos, or Ovovdovos; Montis Vesuanus) is a volcanic mountain, which is described by Latin writers Vesuvius, and Vesuvius or Vesuvius (Bacchus, Dion Cassius), a celebrated volcanic mountain of Campania, situated on the shore of the gulf called the Crater or Bay of Naples, from which it rises directly in an isolated conical mass, separated on all sides from the ranges of the Apennines by a broad tract of intervening plain. It rises to the height of 4020 feet, and its base is nearly 30 miles in circumference.

Though now celebrated for the frequency as well as violence of its eruptions, Vesuvius had in ancient times been so long in a quiescent state that all tradition of its having ever been an active volcano was lost, and until after the Christian era it was noted chiefly for the great fertility of the tract that extended around its base and up its sloping sides (Virg. Georg. ii. 227; Strab. v. p. 247), a fertility which was in great measure owing to the deposits of fine volcanic sand and ashes that had been thrown out from the mountain. There were not indeed wanting appearances that proved to the accurate observer the volcanic origin and nature of Vesuvius: hence Dioborus speaks of it as “bearing many signs of its having been a burning mountain in times long past” (Diod. iv. 21); but though he considers it as having on this account given name to the Phlegrean plains, he does not allude to any historical or traditional evidence of its former activity. Strabo in like manner describes it as “surrounded by fields of the greatest fertility, with the exception of the summit, which was for the most part level, and wholly barren, covered with ashes, and containing cliffs and hollows, formed among rocks of a burnt aspect, as if they had been eaten away by fire; so that a person would be led to the conclusion that the spot had formerly been in a state of conflagration, and had craters from which fire had burst forth, but that these had been extinguished for want of fuel” (v. p. 247). He adds that the great fertility of the neighbourhood was very probably owing to this cause, as that of Catania was produced by Mount Astna. In consequence of this fertility, as well as of the beauty of the adjoining bay, the line of coast at the foot of Vesuvius was occupied by several flourishing towns, and by numbers of villas belonging to wealthy Roman nobles.

The name of Vesuvius is twice mentioned in history before the Christian era. In n. c. 340 it was at the feet of this mountain that was fought the great battle between the Romans and the Latins, in which P. Decius devoted himself to death for his country. (Liv. viii. 8.) The precise scene of the action is indeed uncertain, though it was probably in the plain on the N. side. Livy describes it as "hurd procul raducus Vesuvi montis, quin via ad Veserim serebat;" but the situation of the Vesuvs is wholly uncertain. [Vesuvius.] Again, at a later period (n. c. 73) we are told that Spartacus, with the fugitive slaves and gladiators under his command, took refuge on Mount Vesuvius as a stronghold, and by a sudden sally from it defeated the Roman general Claudius Pulcher, who had been sent against him. (Flor. iii. 20. § 4; Plut. Crass. 9; Appian, B. C. i. 116; Vell. Pat. ii. 30; Oros. v. 24; Frontin. Strat. i. 5, § 21.)

But it was the fearful eruption of the 24th of August, a. d. 79, that first gave to Vesuvius the celebrity that it has ever since enjoyed. That great catastrophe is described in detail in a well-known letter of the younger Pliny to the historian Tacitus; and more briefly, but with the addition of many of the most striking and fabulous circumstances, by Dion Cassius. (Plin. Ep. vi. 16, 29; Dion Cass. lxi. 24—25; Vict. Epit. 10.) It is remarkable that in recording this, the earliest eruption of the mountain, Pliny particularly notices the form assumed by the cloud of ashes that, rising from the crater in a regular column to a considerable height, afterwards spread out laterally so as to form a head like that of a stone-pine: an appearance which has been observed in many subsequent eruptions. The other phenomena described are very much the same as are common to all similar eruptions: but the mass of ashes, sand, and pumice thrown out was so vast as not only to bury the cities of Herculanum and Pompeii at the foot of the volcano under an accumulation many feet in depth, but to overwhelm the more distant town of Stabiae, where the elder Pliny perished by suffocation, and to overspread the whole bay with a cloud of ashes such as to cause a darkness more profound than that of night even at Misenum, 15 miles distant from the foot of the mountain. (Plin. l.c.) On the other hand the outflow of lava was inconsiderable, and if any streams of that kind broke out at this time they probably did not descend to the inhabited regions at least we hear nothing of them, and the popular notion that Herculanum was overwhelmed by a current of lava is certainly a mistake. [Herculanum.] So great and unexpected a calamity naturally excited the greatest sensation, and both the poets and the prose writers of Rome for more than a century after the event abound with allusions to it. Tacitus speaks of the Bay of Naples as "pulcerinus sinus, ante quam Vesuvius mons ardens fecit citrum loci verteret." (Ann. iv. 67.) Martial, after descanting on the beauty of the scene when the mountain and its neighbourhood were covered with the green shade of vines, adds:—

"Cuncta jacent flammis et tristis mersa favilla" (iv. 44); and Statius describes Vesuvius as "Aenemula Trimarciis volvens incendia flammis." (Sib. i. 4. 80.)

(See also Val. Flacc. iii. 208, iv. 507; Sib. Ital. xvii. 594; Flor. i. 16. § 5.)

A long interval again elapsed before any similar outbreak. It is probable indeed that the mountain continued for some time at least after this first eruption to give signs of activity by sending forth smoke and sulphurous vapours from its crater, to which Statius probably alludes when he speaks of its summit still threatening destruction ("needum lethale minari cessat apex," Sib. iv. 4. 85). But the next recorded eruption, and probably the next of any magnitude, occurred in a. d. 203, and is noticed by Dion Cassius (lxxvi. 2). This is pro-
bably the one alluded to by Galen (De Meth. v. 12), and it seems certain from the description given by Dion Cassius of the state of the mountain when he wrote (under Alexander Severus) that it was then in a state of occasional, but irregular, activity, much resembling that which exists at the present day. (Dion Cass. lxxvi. 21.) The only other eruption that we find mentioned under the Roman Empire occurred in a. d. 472 under the reign of Anthimus. (Marcellin. Chron. ad ann.) A fourth, which took place in the reign of Theodoric king of the Goths (a. d. 512), is noticed by both Cassiodorus and Procopius, who describe in considerable detail the phenomena of the mountain. It appears certain that these later eruptions were accompanied by the discharge of streams of lava, which caused great mischief to the surrounding country. (Cassiod. Ep. iv. 50; Procop. B. G. ii. 4, iv. 35.)

It would be foreign to our subject to trace the history of the mountain through the middle ages, but it may be mentioned that its eruptions seem to have been far more rare and separated by longer intervals than they have been for more than two centuries past; and in some instances at least these intervals were periods of perfect quiescence, during which the mountain was rapidly losing its peculiar aspect. Even as late as 1611, after an interval of little more than a century, the sides of the mountain were covered with forests, and the crater itself was overgrown with shrubs and rich herbage. (Daubeney on Volcanoes, p. 225.)

At the present day Vesuvius consists of two distinct portions: the central cone, which is now the most elevated part of the mountain; and a ridge which encircles this on three sides at some distance, and is separated from it by a level valley or hollow called the Atrio del Cavallo. This outer ridge, of which the highest point, near its N. extremity, is called Monte Somma, was probably at one time continuous on all sides of the circle, but is now broken down on the S. and W. faces: hence the appearance of Vesuvius as viewed from Naples or from the W. is that of a mountain having two peaks separated by a deep depression. This character is wholly at variance with the description given by Pliny, which tells us that the summit was nearly level, but with cliffs and fissures in it, from which fire appeared to have formerly issued (v. p. 247). Hence it is probable that the mountain was then a single truncated cone, and that the vast crater-like hollow of which the Atrio del Cavallo forms part, was first created by the great eruption of A. D. 79, which blew into the air the whole mass of the then existing summit of the mountain, leaving the present ridge of Monte Somma standing, enclosing a vast crater, within which the present cove has gradually formed. (Daubeney on Volcanoes. 215; Lyell’s Principles of Geology, p. 365, 8th edit.) It has indeed been frequently assumed from the accounts of the operations of Spartacus already mentioned (Flor. iii. 20; Plut. Crass. 9) that the mountain had even then a crater, within which that leader and his band were enclosed by the Roman general; but it is very doubtful whether the passages in question bear out this interpretation, which seems to vary with the account given by Strabo, whose description has every appearance of being derived from personal observation.

Concerning the history of the different eruptions of Vesuvius see Della Torre, Storia del Vesuvio, 4to, Napoli, 1755; and the geological work of Dr. Daubeney, ch. xii. [E. H. B.]

VETEIRA. [Castra Vetera.]

VETTONA (Eth. Vettonensis: Vettona), a municipal town of Umbria, situated about 5 miles E. of the Tiber, between Persia and Mevania. It is mentioned by Pliny among the municipalities of Umbria, and its name is found also in an inscription among the “XV Populi Umbriæ,” while another mentions it in connection with Persia, from which it was only about 10 miles distant, as measured on the map, though the Tabula calls it 14 miles from that city and 20 from Tuder. (Plin. iii. 14. s. 19; Orell. Inscr. 95, 98: Tab. Pent.) Vettona continued in the middle ages to be a city of considerable importance, but it was destroyed by the Perugians in 1352. The ancient site is, however, still marked by the village of Bettona, about a mile from the left bank of the Tiber. [E. H. B.]

VETTONES (Obèttones, Strab. iii. p. 152; Obèttones, Plut. vi. § 9), one of the principal peoples of Lusitania. (Cass. B. C. i. 38; Plin. iv. 21. s. 38; Gratt. Inscr. p. 853, 7.) Strabo alone (l. c.) assigns them to Iltiber Iberis, or the Provincia Tarraconensis. We find their country called Vettonia by Prudentius (Hygmn. in Eulal. v. 186) and in an inscription. (Orelli, no. 3664.) It was watered by the Tagus, and separated by the Darius from Asturia on the N. On the W., where their boundary corresponded very nearly with that of modern Portugal, they adjoined the proper Lusitani. On the E. they neighboured on the Carpetani in Hispania Tarraconensis, and their boundary would be described by a line drawn from the modern Sinoviques in a S.W. direction over Fuente del Arrozagio to Tuzzillo. On the S. they were bounded by the province of Baetica, so that their country comprehended a part of Estremadura and Leon. Their principal towns were Salmantica (Salamanca), Ceclionicum (Baños?), Capara (las Ventas de Capara), Sentice (in the neighbourhood of Los Santos), Cottaobriga (Abinoa), Augustobriga (Ciudad Rodrigo), &c. In their country grew the herba Vettonica (Plin. xxv. 7. s. 46), still known under the name of betony, an account of which is given in the treatise De Herba Betonica, ascribed to Aurelius Stobæus, Strabo, &c. (T. H. D.)

VETULONIA or VETULONIUM (O’covolôn-rv, Plut. iii. § 49; Eth. Vetulonienses), one of the twelve principal cities of the Etruscan confederation (Dionys. iii. 51; Plin. iii. 5. s. 8). Yet we hear nothing of its political history; and all we now respecting it is, that it was reputed to be the town in which the Etruscan insignia of magistracy, afterwards adopted by the Romans, such as the lictors, fasces, sella curulis, loga praetexta, &c., as well as the trumpet, were first used. (Sili. It. viii. 483, sqq.; Plut. Br. 61; Strab. v. p. 220; Macr. S. i. 6; Flor. i. 5; &c.)

The destruction of Vetulonia, and the silence of history respecting it, have caused even its site to be a matter of doubt. Thus it has been sought at or near Viterbo (Annio, Antiq. Var. Volum.), at Massa Marittima, the ancient Massa Veternensis (Ann. Marc. xiv. 11. § 25), or in a dense wood 5 miles to the W. of that town (Xineses, ap. Ingibrima, Ricerche di Vetulonia, p. 62; cf. Targioni-Tozzetti, Viaggi in Toscana, iv. p. 116); on the site of Volci (Annales Ducae, Ann. Junc. 1161, p. 188, sqq.; and Valeriani, Mus. Chia. i. p. 68); on the hill of Costigliane Bernardi, near Monte Rotondo (Ingibrima, Ricerche di Vetulonia, Ambresch); and at Orbetello (Ernando Barbaro, ap. Dempster, Etrur. 4 N 3)
VETURIL.

Reg. ii. 56). But till very recently the opinion most commonly adopted was that of Leandro Alberti, an antiquary of the 16th century, who placed it on Monte Calvi (Descriz. d'Italia, p. 27), in a wood called Solea de Vetello; and who has been followed by Clavierus (Ital. Ant. ii. 2. p. 472), by Müller (Etrusker, i. p. 211), &c. It is now, however, generally admitted that Vetulonia is to be identified with the remains of a city, discovered in 1842 by Sig. Paquinielli, an Italian engineer, at Maylano, a village between the Ouca and the Albequa, and 8 or 10 miles to the N. of Orbetello. To Mr. Dennis (Cities and Septaichres of Etruria, vol. ii. ch. 48), however, is to be assigned the credit of first identifying these remains as those of the lost Etruscan city. Their site agrees with what we learn respecting that of Vetulonia. Pliny and Ptolemy (H.c. c.) agree in placing the latter among the inland colonies of Etruria; yet Pliny (iii. 103. s. 106) also describes it as being not far from the sea, and as having hot springs, the Aquae Vetuloniacae, in its neighbourhood. Now, all the necessary conditions are fulfilled by the remains added to. The circuit of the walls, about 41 miles, shows it to have been an important city; its situation with regard to the sea agrees with the account of Pliny; and near Telamonacio, at a distance of only 200 or 300 yards from the coast, and in the vicinity of the newly found city, warm springs still exist. For other reasons which led Mr. Dennis to the opinion which he formed, the reader is referred to his work before cited, and to his paper in the Classical Museum, vol. ii. p. 229, seq. For coins of Vetulonia, see Eckhel, vol. i. pt. i. p. 94. [T. H. D.]

VETURIL. [GENUA.]

VEXALLA AEST. (Oued héda efeg survivors, Ptol. ii. 3. § 3), a bay on the W. coast of Britannia Romana, near the mouth of the river Subrinna, now Bridgewater Bay. [T. H. D.]

UFENS (Ufento), a river of Latium, rising at the foot of the Volscian mountains, and flowing through the Pontine Marshes, whence its course is slow and stagnant, and it is described by both Virgil and Silius Italicus, as a sluggish and muddy stream. (Virg. Aen. vii. 801 ; Sil. Ital. viii. 382.) Claudian also calls it "tardatus suis erroribus Ufens." (Prob. et Ol. Cons. 257.) It joins the Amasenum (still called Amaseus) during its course through the marshes to the sea, at Terracina, but the present channels of both rivers are artificial, and it is uncertain whether they united their streams in ancient times or not. The name is corrupted by Strabo into Aurifus (Alphaéos, v. p. 233), but he correctly describes it as one of the chief agents in the formation of the Pontine Marshes. The ancient form of the name was Oufens, whence the Roman tribe Oufentia derived its name, being composed originally of citizens settled in the territory and neighbourhood of Privernum (Fest. s. v. Ouventia, p. 194). [E. H. B.]

UFGUGUM [BRUTTURN].

UGERNUM (Ogeouren), a town of Gallia Narbonensis, on the road from Nemausus through Ugernum and Tarascen to Auca Saxiae (Aiz.). Strabo (iv. p. 178) has described this road. The genitive ugerni occurs in an inscription found at Nimes. Ugernum is represented by Beaucaire. The Table marks the distance from Nemausus (Nimes) to Ugernum xv., which is near the truth. In the last century the Roman road between Nemausus and Ugernum was discovered with several milestones on it in their original position, and numbered, as it seems, from Nemausus the ancient capital of the district. These milestones gave the opportunity of ascertaining the length of the Roman mile. The name of Beaucaire is a corruption of the middle-age name of Bellum-quadrum. If any trace of the name Ugernum exists, it is in the name of Gernegue, the lower part of Tarascon, which is on the opposite side of the river, for Beaucaire and Tarascon stand face to face. But in order to admit this, we must suppose that Gernegue represents an island Germa, which, according to a middle-age document, was between Beaucaire and Tarascon, and that by some change in the river the island has become part of the mainland on the east side of the river; and it is said that this fact about the island is certain. (D'Anville, Notices, &c.; Penny Cyclopaedia, art. Beaucaire.)

UGA (Oyaya, Ptol. ii. 4. § 12), a town of the Tarzitani in Hispania Baetica, on the road from Cadiz to Corduba. (Itin. Ant. p. 410.) It is probably the town called Uyana by Pliny (ii. 1. s. 3), with the surnames of Castrum Julianum or Lucanum, and the name of the island is still preserved by the town of Las Cabezas, where there are some antiquities. (Ch. Uberti, ii. pt. i. p. 356.)

VIA AEMILIA (η Aυιιιιιίι οδος), one of the most celebrated and important of the Roman highways, and the first that was constructed by them in Northern Italy. The period of its first construction is clearly marked by Livy, who tells us that M. Aemilius Lepidus, the consul of B.C. 187, after having effectually subdued the Ligurians, carried a highroad from Placentia to Ariminum, that it might there join the Flaminian Way ("Viam ab Placentia, ut Flaminianam suscentint, et passans a Ariminum perdax," Liv. x xix. 2). Strabo indeed gives a different view of the case, and speaks of the Aemilian Way as constructed in the first instance only from Ariminum to Bononia, and thence sweeping round the marshes, and skirting the roots of the Alps to Aquileia (v. p. 217). But there is every reason to suppose that this last branch of the road was not constructed till long afterwards; and there is no doubt of the correctness of Livy's statement that the original Via Aemilia, and the only one that was generally recognised as such, was the line of road from Ariminum to Placentia. This was the celebrated highway— which is still in use at the present day, and, being carried the whole way through a level plain, preserves almost a straight line during a course of 180 miles—that became the means of carrying Roman civilisation into the heart of Cisalpine Gaul; and so great was its influence upon the population that it traversed, that the whole district between the Apennines and the Padus, constituting the Eighth Region of Augustus, and commonly called by geographers Gallia Cispadana, came to be known as Aemilia, and was eventually constituted into a province under that name. The period at which this took place is uncertain, but the appellation was doubtless in popular use long before it became an official designation; and as early as the first century we find Martial employing the expressions, "Aemiliae de regione viae," and even "tota in Aemilia" (Martial. iii. 4. 2, vi. 85. 6). As indeed all the principal towns of the district (with the single exception of Ravenna) were situated on the Via Aemilia, the use of this designation seems extremely natural.

We have no account of the period at which the Via Aemilia was continued from Placentia to Mediolanum, though there is little doubt that it would take
VIA AEMILIA.

place soon after the complete subjugation of the Transpadane Gauls. Nor do we know with any certainty whether the name of Via Aemilia was ever applied in common usage to this portion of the road, or to the branches that led from Mediolanum to the foot of the Alps, as well as from that city by Verona to Padavium. But as Strabo distinctly applies the name to the branch that led from Padavium to Aquileia, we may here most conveniently include all the principal highroads of the N. of Italy under one view in the present article.

1. The main or trunk line of the Via Aemilia from Ariminum to Placentia. The stations on this road are thus given in the Antonine Itinerary, where they are repeated more than once (pp. 99, 126, 287); and, from the direct line of the road, the distances are subject to no doubt:—

From Ariminum (Rimini) to
Caesena (Caesena) - - - xx. M. P.
Faventia (Faenza) - - - xxiv.
Forum Cornelli (Imola) - - x.
Bononia (Bologna) - - - xxiv.
Mutina (Modena) - - - xxv.
Regium (Reggio) - - - xvii.
Parma (Parma) - - - xviii.
Fidentiola (Borgo S. Donino) xv.
Placentia (Placentia) - - - xxiv.

The same line is given more in detail in the Jerusalem Itinerary (p. 615, &c.), with which the Tabula substantially agrees; but the distances are more correctly given in the latter.

The stations enumerated are:—

Camaena (L. I. App. Confruentes (Tub.)) - - - x.: M. P.
Casena (Caesena) - - - viii.
Forum Populi (Forlìmpopoli) vii.
Forum Livii (Forlì) - - vii.
Faventia (Faenza) - - x.
Forum Cornelii (Imola) - - x.
Claterna (Quaderna) - - xiv.
Bononia (Bologna) - - x.
Forum Gallorum - - - xxv.
Mutina (Modena) - - xvi.
Regium (Reggio) - - xvii.
Tartessum (Tirano) - - xi.
Parma (Parma) - - vii.
Fidentiola (Borgo S. Donino) xv.
Fiorenza (Firenzuola) - - x.
Placentia (Placentia) - - xv.

The general agreement in the distances given (which are those of the Tabula) with those of the Antonine Itinerary, though the division is different, sufficiently shows the accuracy of the two. The distances in the Jerusalem Itinerary are, for this line of route, generally less accurate. Some obscure Mutations mentioned in the one document, and not in the other, have been omitted in the above list.

2. Continuation of the Via Aemilia from Placentia to Mediolanum. This line is summarily given in the Antonine Itinerary thus:—

From Placentia to Laus
Pompeia (Lodi Vecchio) - - xxiv. M. P.
Thence to Mediolanum (Milan) xvi.

The same distances are thus divided in the Jerusalem Itinerary:—

Allia - - - - xi. M. P.
Tres Tabarne - - - - v.
Laus - - - - viii.
Ad Noricum - - - - vii.
Mediolanum - - - - vii. (ix.?)

The intermediate stations are unknown, and are expressly called mere Mutationes, or places for changing horses.

3. From Mediolanum to Augusta Praetoria, at the foot of the Alps, the distances, as given in the Antonine Itinerary, are:—

From Mediolanum to
Novara (Novara) - - - xxxii. M. P.
Vercleria (Verceli) - - - xvi.
Eperedia (Epeo) - - - xxii.
Vitricum (Verce) - - - xii.
Angusta Praetoria (Aosta) - - xxv.

The same authority gives a circuitous line of route from Mediolanum to Vercleria (where it rejoins the preceding) by

Ticium (Tirano) - - - xvi. M. P.
Laumellum (Lomello) - - - xii.
Vercleria (Verceli) - - - xvi.

4. From Mediolanum to Aquileia. The stations given in the Itineraries are as follows:—

Med. to Argentina - - - s. M. P.
Pons Aurelii (Postirolo) x.
Bergamum (Bergamo) - xii.
Brixia (Bre西亚) - - xxxvii. (xxvii.)
Sirmio (Sirmione) - xii.
Verona (Verona) - - xii.
Vicentia (Vicenza) - - xxxiii.
Patavium (Padova) - - xvii. (xxi.)
Altimum (Altino) - - xxxii.
Concordia (Concordia) - - xxx.
Aquileia (Aquileia) - - xxxi.

(In the above line of route the minor stations (Mutationes) given in the Jerusalem Itinerary are omitted. For an examination of them, and a careful comparison of all the Roman roads through Cisalpine Gaul, see Wallis, Geographie des Gaules, vol. iii. pp. 2—13.)

5. From Bononia to Aquileia. This is the road of which Strabo expressly speaks as a continuation of the Via Aemilia (v. p. 217), but it is probable that he did not mean to say that it branched off directly from Bononia; at least the only line given in the Itineraries turns off from the main line of the Via Aemilia at Mutina, and thence proceeds to

Vicus Serninus (?) - - - xxiii. M. P.
Vicus Varianus (Bariano, on the N. bank of the Po) - - x.
Ameliacum (Legnago?) - - xvii.
Ateste (Este) - - - - xx.
Patavium (Padova) - - xxv.

whence it followed the same line to Aquileia as that given above. Another line of road, which though more circuitous was probably more frequented, led from Mutina by Calecara (an uncertain station) to Hostilia (Ostitlia), where it crossed the Padus, and thence direct to Verona (xxx. M. P.). (Itin. Ant. p. 282.)

6. From Placentia to Dertona, where it communicated with the road constructed by Aemilius Scarnus across the Apennines to Vada Sabata. (Strab. v. p. 217.) The stations on this short line were:—

From Placentia to
Comilungous - - - - xxxv. M. P.
Iria (Iglieru) - - - - xvi.
Dertona (Tortona) - - x.

The first station, Comilungous, or Camilungus, as the name is written in the Tabula, is unknown, but must have been situated a short distance to the W. of Bruni.

7. Lastly, a branch of the Via Aemilia led from Placentia to Ticinium (Tirano), whence it was carried westwards to Augusta Taurinorum (Turin) and

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the foot of the Cottian Alps. This was therefore one of the great highways leading to Gaul. But the stations on it, as given in the Tabula, are very confused, and can only partially be restored by the assistance of the Antonine Itinerary, which nowhere gives this road in its entirety. At Ticinum it was joined by another road leading from Mediolanum to that city. The stations, as given in the Jerusalem Itinerary (p. 556), are as follows:—

Ticinum
Durne (Durno) — xii. M. P.
Lanum (Lomello) — ix.
Ad Cottias (Cocco) — xii.
Ad Medias — — xiiii.
Rigenagrus (Trino Vecchio) — x.
Ceste (?) — — viii.
Quadraete (near Longobardia) — xii.
Ad Decicum — — xiiii.
Taurin (Turin) — — x.
Ad Fines (Aoviagnaro) — — xvi.
Ad Duaeaddium — — xii.
Segusio (Sassu) — — xiiii.

The rest of the route over the Cottian Alps is given in the article Alpes. [E. H. B.]

VIA AEMILIA SCAURI, is the name given, for the sake of distinction, to a road which was constructed by Aemilius Scaurus long after the more celebrated Via Aemilia above described. Strabo, the only author who distinctly mentions the two, says that Aemilius Scaurus, after having drained the marshes on the S. side of the Padus, constructed the Aemilian Way through Pisse and Luna as far as Sabata, and thence through Dertona. (Strab. v. p. 217.) Whether "the other Aemilian Way," as Strabo calls it, had been already continued from Placentia to Derthona, or this also was first effected by Scaurus, we know not; but it is clear that the two were thus brought into connection. The construction of this great work must be assigned to the censorship of M. Aemilius Scaurus, in B.C. 109, as we learn from Aurelius Victor (V. I, Ill. 79), who, however, probably confounds it with the more celebrated Via Aemilia from Placentia to Ariminum. But a comparison of the two authors leaves no doubt as to the road really meant. The name seems to have gradually fallen into disuse, probably on account of the ambiguity arising between the two Viae of the same name; and we find both the coast road from Pisse to Vada Sabata, and that across the mountains from the latter place by Apuane Stateiiae to Dertona, included in the Itineraries as a part of the Via Aurelia, of which the former at least was in fact a mere continuation. Hence it will be convenient to discuss the stations and distances along these lines, under the general head of Via Aurelia. [E. H. B.]

VIA AMERINA, is the name given in an inscription of the time of Hadrian (Orell. Inscr. 3306) to a line of road, which must obviously be that leading direct from Rome to Ameria. This, as we learn from the Tabula, branched off from the Via Cassia at Baccaneae (Baccano), and proceeded through Nepete and Falerni to Ameria. The stations and distances as there given are:—

Rome to Baccaneae — — xii. M. P.
Nepete (Nepi) — — ix.
Falerni (Sui. Maria di Falleri) — — v.
Castellum Amerinum — — xii.
Ameria (Amelia) — — ix.

The sum of these distances (56 miles) agrees precisely with the statement of Cicer, who, in the

oration Pro Sexto Racio Amerino (c. 7. § 18), observes that it was 56 miles from Ameria to Rome.

According to the Tabula a prolongation of the same road led from Ameria to Tudor, and thence by a circuitous route through Vettona and Perusia to Cisium, where it rejoined the Via Cassia. The first station to Ameria is omitted: thence to Tudur (Todi), was — — vii. M. P.

Vettona (Vettona) — — xx.

Perusia (Perugia) — — xiv.

The distance from that city to Cisium is again omitted. [E. H. B.]

VIA APPIA (5 Aemilia aps), the greatest and most celebrated of all the Roman highways in Italy, which led from Rome direct to Brundisium, and thus became the principal line of communication with Greece, Macedonia and the East. Hence it became, in the flourishing times of the Roman Empire, the most frequented and important of the Roman roads, and is called by Statius "regina viarum." (Silv. ii. 2.12.) Martial also calls it "Appia... Ausoniae maxima fana viae" (ix. 102). The former author terms it "numosa Appia," in reference to its great antiquity (Th. iv. 3. 163.) It was indeed the earliest of all the Roman highways, of the construction of which we have any definite account, and very probably the first of all that was regularly made as a public work; the Via Salaria, Tiburinica, &c., having doubtless long been in use as mere natural roads, before they were converted into solidly constructed Viae. There must in like manner have always been some kind of road communicating from Rome with Alba and Aricia: but it is evident, from the perfectly straight line followed by the Via Appia from a point very little without the gates of Rome to Aricia, that this must have been a new work, laid out and executed at once. The original construction of the Via Appia was undoubtedly due to the censor Appius Claudius Caeceus, who commenced it in B.C. 312, and completed it as far as Capua before the close of his censorship. (Liv. ix. 29; Diod. xx. 36; Frontin. de Aquaed. 5; Orell. Inscr. 539.) From Capua it was undoubtedly carried on to Beneventum, and again at a subsequent period to Brundisium; but the date of these continuations is unknown. It is evident that the last at least could not have taken place till after the complete subjugation of the south of Italy in B.C. 266, and probably not till after the establishment of the Roman colony at Brundisium, B.C. 244. Hence it is certainly a mistake when Aurelius Victor speaks of Appius Claudius Caeceus as having carried the Appian Way to Brundisium. (Vic. V. III. 34.) The continuation and completion of this great work has been assigned to various members of the Claudian family; but this is entirely without authority.

Strabo distinctly speaks of the Appian Way as extending, in his time, from Rome to Brundisium; and his description of its course and condition is important. After stating that almost all travellers from Greece and the East used to land at Brundisium, he adds; "From thence there are two ways to Rome, the one adapted only for mules, through the country of the Peucettians, Daunians, and Samnites, to Beneventum, on which are the cities of Neptunia, Caecilia, Caparum, and Herdonia; the other through Tarentum, deviating a little to the left, and going round about a day's journey, which is called the Appian, and is better adapted for carriages. On this are situated Ursus (between Brundisium and Tarentum) and Venusia, on the confines of the Samnites and Lucanians. Both these roads,
starting from Brundisium, meet at Beneventum. Thence to Rome the road is called the Appian, passing through Caesarea, Calahis, Capua, and Castrum, to Simeoos. The whole distance from Rome to Brundisium is 360 miles. There is yet a third road, from Rhegium, through the Bruttians and Lucanians, and the lands of the Samnites to Campania, where it joins the Appian; this passes through the Apennine mountains, and is three or four days' journey longer than that from Brundisium." (Strab. v. p. 283.) It is not improbable that the first of these branches, which Strabo distinctly distinguishes from the true Appian Way, is the Via Numonica or Minucia (the reading is uncertain), mentioned by Horace as the alternative way by which it was customary to proceed to Brundisium (Sat. i. 18. 20.) But Strabo gives us no information as to how it proceeded from Herdonia, in the plains of Apulia, through the mountains to Beneventum. It is, however, probable that it followed nearly the same line as the high road afterwards constructed by Trajan, through Aecae and Equus Tobicus. This is indeed one of the principal natural passes through this part of the Apennines, and is still followed, with little deviation, by the modern highroad from Naples to Briendisi and Taranto. But it is worthy of remark, that Horace and his companions in their journey to Brundisium of which he has left us the poetical itinerary (Sat. i. 5), appear not to have followed this course, but to have taken a somewhat more direct route through Trivicum, and a small town not named ("opppidum quod versus dicere non est"), to Camnusium. This route, which does not agree either with these mentioned by Strabo, or with those given in the Itineraries, was probably disused after that constructed by Trajan, through Equus Tobicus and Aecae, had become the frequent line. It was to that emperor that the Appian Way was indebted for many improvements. He restored, if he was not the first to construct, the highroad through the Pontine Marshes from Forum Appii to Tarracina (Dion Cass. lviii. 15; Hoare, Class. Tour, vol. i. p. 28); and he at the same time constructed, at his own expense, a new line of highroad from Beneventum to Brundisium (Gruter, Inscr. p. 151. 2), which is undoubtedly the Via Trajana celebrated by coins. (Eckhel, vol. iv. p. 421.) It is probable (as already pointed out) that he did no more than render practicable for carriages a line of route previously existing, but accessible only to mules; and that the Via Trajana coincided nearly with the road described by Strabo. But from the time that this road was laid open to general traffic, the proper Via Appia through Venusia to Tarentum, which traversed a wild and thinly-peopled country, seems to have fallen much into disuse. It is, however, still given in the Antonine Itinerary (p. 120) though not as the main line of the Appian Way. The latter appellation seems indeed to have been somewhat vaguely used under the Empire, and the same Itinerary bestows the name on the line, already indicated by Strabo (l. c.), that proceeded S. through Lucania and Bruttium to Rhegium, on the Sicilian Strait, a route which never went near Beneventum or Brundisium at all.

The Appian Way long survived the fall of the Western Empire. That portion of it which passed through the Pontine Marshes, which was always the most liable to suffer from neglect, was restored by Theodicus (Gruter. Inscr. p. 152. 8); and Procopius, who travelled over it 40 years later, speaks with admiration of the solidity and perfection of its construction. "The Appian Way (says he) extends from Rome to Capua, a journey of five days for an active traveller. Its width is such as to admit of the passage of two waggons in contrary directions. The road itself is worthy of the highest admiration, for the stone of which it is composed, a kind of mill-stone, and by nature very hard, was brought by Appius from some distant region, since none such is found in this part of the country. He then, after having smoothed and levelled the stones, and cut them into angular forms, fitted them closely together, without inserting either broze or any other substance. But they are so accurately fitted and joined together, as to present the appearance of one compact mass naturally united, and not composed of many parts. And notwithstanding the long period of time that has elapsed, during which they have been worn by the continual passage of so many carriages and beasts of burden, they have neither been at all displaced from their original position, nor have any of them been worn down, or even lost their polish." (Procop. B. g. i. 14.) The above description conveys an accurate impression of the appearance which the Appian Way must have presented in its most perfect state. The extraordinary care and accuracy with which the blocks that composed the pavement of the Roman roads were fitted together, when first laid down, is well seen in the so-called Via Triumphalis, which led to the Temple of Jupiter, on Mons Albanus. [AlEANUS MONS.] But it is evident from many other examples, that they became much worn down with time; and the pavement seen by Procopius had doubtless been frequently restored. He is also mistaken in supposing that the hard basaltic lava (siliex) with which it was paved, had to be brought from a distance: it is found in the immediate neighbourhood, and, in fact, the Appian Way itself, from the Copo di Bone to the foot of the Alban Hills, runs along a bank or ridge composed of this lava. Procopius also falls into the common mistake of supposing that the road was originally constructed by Appius Claudius such as he beheld it. But during the long interval it had been the object of perpetual care and restoration; and it is very doubtful how far any of the great works along its line, which excited the admiration of the Romans in later ages, were due to its original author. Caius Gracchus in particular had bestowed great pains upon the improvement of the Roman roads; and there is much reason to believe that it was in his time that they first assumed the finished appearance which they ever afterwards bore. (Plut. C. Gracch. 7.) Caesar also, when a young man, was appointed "Curator Viae Appiae," which had become a regular office, and laid out large sums of money upon its improvement. (Plut. Caes. 5.) The care bestowed on it by successive emperors, and especially by Trajan, is attested by numerous inscriptions. It is very doubtful, indeed, whether the original Via Appia, as constructed by the censor Appius, was carried through the Pontine Marshes at all. No mention is found of his draining those marshes without which such a work would have been impossible; and it is much more probable that the road was originally carried along the hills by Cora, Norta, and Setia, by the same line which was again in use in the last century, before the Pontine Marshes had been drained for the last time by Pius VI. This conjecture is confirmed by the circumstance that Lucullus, in
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describing his journey from Rome to Capua, complains of the extremely billy charactar of the road in approaching Setia. (Lucil. Fraga. iii. 6, ed. Ger- lach.) Even in the time of Horace, as we learn from his well-known description of the journey to Brundusium, it was customary for travellers to continue their route from Forum Appii by water, embarking at that point on the canal through the Pontine Marshes (Hor. Sat. i. 5, 11, &c.). But the very existence of this canal renders it probable that there was at that time a road by the side of it, as we know was the case in Strabo’s time, notwithstanding which he tells us that the canal was much used by travellers, who made the voyage in the night, and thus gained time. (Strab. vi. 2. 233.)

It will be convenient to divide the description of the Appian Way, as it existed under the Roman Empire, and is given in the Itineraries, into several portions. The first of these from Rome to Capua was the main trunk line, upon which all its branches and extensions depended. This will require to be described in more detail, as the most celebrated and frequented of all the Roman highways.

1. From Rome to Capua.

The stations given in the Antonine itinerary are:—

From Rome to Afrila (Larioccius) — - xvi. M.P.
Tres Tabernae — - xvii.
Appii Forum — - x.
Tarracina (Terracina) — xviii.
Fundi (Fondi) — - xvi. (xiii.)
Formiae (Mola di Girola) — xiii.
Minturnae (near Fregolito) — ix.
Simessa (Mendragone) — ix.
Capua (Sto. Maria) — - xvi. (xxvi.)

The above stations are for the most part well known, and admit of no doubt. Those in the neighbourhood of the Pontine Marshes have indeed given rise to much confusion, but are in fact to be easily determined. Indeed, the road of the road being almost perfectly straight from Rome to Tarracina renders the investigation of the distances a matter of little difficulty.

The Jerusalem Itinerary (p. 611) subdivides the same distance as follows:

Rome to Ad Nonum (mutatio) — - ix. M.P.
Aricia (civita) — - vii.
Sponsaeor Ad Sponsas (mutatio) — xix.
Appii Forum (fossa) — - xvi. (xii. ?)
Ad Medius (fossa) — - ix.
Tarracina (civitas) — - x.
Fundi (fossa) — - xii.
Formiae (fossa) — - xii.
Minturnae (fossa) — - ix.
Simessa (fossa) — - ix.
Pons Campanus (mutatio) — - ix.
Ad Octavum (fossa) — - ix.
Capua (civitas) — - viii.

The intermediate stations were (as they are expressly called in the itinerary itself) mere Mutations, or posthouses, where relays of horses were kept. The determination of their position is therefore of no interest, except in connection with the distances given, which vary materially from those of the other Itinerary, though the total distance from Rome to Capua (125 miles) is the same in both.

The Appian Way issued from the Porta Capena, in the Servian walls of Rome, about half a mile outside of which it separated from the Via Latina, so that the two roads passed through different gates in the walls of Anroilan. That by which the Via Appia finally quitted Rome was known as the Porta Appia; it is now called the Porta S. Sebastiano. The first milestone on the road stood about 120 yards outside this gate; the distances are always continuing to be measured from the old Porta Capena. The buildings and tombs which bordered the Via Appia in that portion of it which lay between the two gates, are described in the article ROMA, p. 821. It was apparently in this part of its course, just outside the original city, that it was spanned by three triumphal arches, erected in honour of Drusus (the father of the emperor Claudius), Trajan, and L. Verus. One only of these still remains, just within the Porta S. Sebastiano, which, from its plain and undamaged style of architecture, is probably that of Drusus. Outside the Porta Appia the road descends to a small stream or brook, now called Aquatacchio, which it crosses by a bridge less than half a mile from the gate: this tributary stream is identified, on good grounds, with the river Almo, celebrated for the peculiar sacred rites with which it was connected [ALMO]. A short distance beyond this the road makes a considerable bend, and ascends a bank or ridge before it reaches the second milestone. From that point it is carried in a straight line direct to the remains of Bovalia at the foot of the Alban Hills, running the whole way along a slightly elevated bank or ridge, formed in all probability by a very ancient current of lava from the Alban Mount. This long, straight line of road, stretching across the Campania, and bordered throughout by the remains of tombs and ruins of other buildings, is, even at the present day, one of the most striking features in the neighbourhood of Rome, and, when the edifices which bordered it were still perfect, must have constituted a magnificent approach to the Imperial City. The whole line has been recently cleared and carefully examined. It is described in detail by the Cap. Canina (in the Annali dell’ Instituto di Corrispondenza Archeologica for 1852 and 1853: and more briefly by Desjardins, Essai sur la Topographie du Latium, 4to, Paris, 1854, pp. 92—130. We can here mention only some of the most interesting of the numerous monuments that have been thus brought to light, as well as those previously known and celebrated.

On the right of the road, shortly after crossing the Almo, are the remains of a vast sepulchre, which now serve to support the tavern or Ostleria dell’Acquatecchio; this is clearly identified by the inscriptions discovered there in 1773, as the monument of Aba- scantius, a freedman of Domitian, and of his wife Prisca, of which Statins has left us in one of his poems a detailed description (Stat. Silv. v. 1). On the left of the road, almost exactly 3 miles from Rome, is the most celebrated of all the monuments of this kind, the massive sepulchre of Cecilia Metella, the daughter of Q Metellus Creticus, and wife of Crassus the triumvir. Converted into a fortress in the middle ages, this tower-like monument is still in remarkable preservation, and, from its commanding position, is a conspicuous object from all points of the surrounding country. It is popularly known as the Capo di Bove, from the bucanier which appears as an ornament in the frieze. (A view of this remarkable monument is given in the article ROMA, p. 892.) Before reaching the Capo di Bove, the road passes some extensive remains of buildings on the left, which appear to have formed part of an imperial villa constructed by the emperor Maxentius, attached to which are the remains of a circus, also the work of the same emperor, and which, from their remarkably perfect condition, have thrown much light
on the general plan of these edifices. [ROMA, p. 844]

Proceeding onwards from the tomb of Caecilia Metella, the road is bordered throughout by numerous sepulchres, the most remarkable of which is the tomb of Cerialus, at a distance of 3 miles from Rome. The remarkable preservation of the ancient road in this part of its course, shows the accuracy of the description above cited from Procopius; but it is remarkable that this, the greatest and most frequented highway of the Roman empire, was only just wide enough to admit of the passage of two carriages abreast, being only 15 feet broad between the raised crepidines which bordered it. After passing a number of obscure tombs on both sides of the way, there occurs, just beyond the fifth mile from Rome, a remarkable enclosure, of quadrangular form, surrounded by a low wall of Alban stone. This has frequently been supposed to be the Campos Sacer Horatiorum, alluded to by Martial (iii. 47) as existing on the Appian Way, and which preserved the memory of the celebrated combat between the Horatii and Curatii. This was believed to have been fought just about 5 miles from Rome (Liv. i. 23), which would accord well with the position of the enclosure in question; but it is maintained by modern antiquaries that this, which was certainly of a sacred character, more probably served the purposes of an Ustrinum, or place where the bodies of the dead were deposited temporarily to their being deposited in the numerous sepulchres that lined both sides of the Appian Way. These still form a continuous cemetery for above two miles farther. The most massive of them all, which must, when entire, had greatly exceeded even that of Caecilia Metella in magnitude, and from its circular form is known as the Casal Rotondo, occurs near the 6th mile from Rome, on the left of the Via Appia. From a fragment of an inscription found here, it is probable that this is the tomb of Messala Corvinus, the friend of Augustus and patron of Tibullus, and is the very monument, the massive solidity of which is more than once referred to by Martial (Messalae saxa, viii. 3. 5; "marmor Messalae," x. 2. 9). Somewhat nearer Rome, on the same side of the road, are extensive ruins of a different description, which are ascertained to be those of a villa of the Quintilii, two brothers celebrated for their wealth, who were put to death by Commodus (Dion Cass. lxxii. 5), after which the villa in question probably became an imperial residence.

Some remains of a small temple, just 8 miles from Rome, have been supposed to be those of a temple of Hercules, consecrated or restored by Domitian at that distance from the city (Martial, iii. 47. 4, ix. 65. 4, 102. 12); but though the site of the temple in question is clearly indicated, it appears that the existing remains belong to an edifice of earlier date. Exactly 9 miles from Rome are the ruins of a villa of imperial date, within which is a large circular monument of brick, supposed with good reason to be the tomb of Gallienus, in which the emperor Flavius Severus also was buried. (VICT. EPIT. Ix.) Close to this spot must have been the station of Xami, as mentioned in the Jerusalem Itinerary (c. c.). The road is still bordered on both sides by tombs; but none of these are of any special interest. At the Osteria delle Fratocchie (between 11 and 12 miles from Rome) the ancient Via is joined by the modern road to Albano; it here commences the ascent of the Alban Hills, which continues (though at first very gradually) for above 3 miles. A little farther on are the remains of Bovilae; the principal ruins of which lie a short distance to the right of the road. [BOVIIAE.]

The Tabula marks that place as a station on the Via Appia, but erroneously places it 10 miles from Rome, while the real distance is 12 miles. Thence the road (still retaining its straight line) ascended the hill to Albano, near on the site of the Albanum of Domitian, which, as we learn from Martial, was just 14 miles from Rome. (Martial, ix. 65. 4, 102. 12.) The remains of the imperial villa border the road on the left for some distance before reaching the modern town. Two miles farther was Aricia, which is correctly placed by both the Itineraries 16 miles from Rome. The station was probably below the town, outside of the walls, as the Via Appia here deviates from the straight line which it has pursued so long, and descends into the hollow below the city by a steep slope known as the Cirius Aricinus. A little farther on it is carried over the lowest part of the valley by a causeway or substruction of massive masonry, one of the most remarkable works of the kind now extant. [ARICIA.]

The remainder of the road will not require to be described in such detail. From Aricia it was continued, with a slight deviation from the direct line, avoiding the hills of Genzano and those which bound the Lake of Nemi, on the left, and leaving the Nenuvium at some distance on the right, till it descended again into the plain beyond the Alban Hills and reached the station of Tres Tabernae. An intermediate station, Sub Lenuvio, indicated only in the Tabula, must have been situated where a branch road struck off to the city of Lenuvium. The position of Tres Tabernae has been much disputed, but without any good reason. That of Forum Appii, the next stage, is clearly established [FORUM APPII], and the 43rd milestone of the ancient road still exists on the spot; thus showing that the distances given in the Antonine Itinerary are perfectly correct. This being established, it is clear that Tres Tabernae is to be placed at a spot 10 miles nearer Rome, and about 3 miles beyond the modern Ciuterna, where there are still ruins of ancient buildings, near a medieval tower called the Torre d'Annibale. The ancient pavement is still visible in many places between Aricia and Tres Tabernae, and no doubt can exist as to the course of the road. This was indeed carried in a perfectly straight line from the point where it descended into the plain, through the Pontine Marshes to within a few miles of Terracina. The position of the station Ad Sponsas, mentioned in the Jerusalem Itinerary, cannot be determined, as the distances there given are incorrect. We should perhaps read xii. for vii. as the distance from Forum Appii, in which case it must be placed 2 miles nearer Rome than Tres Tabernae. Between the latter station and Forum Appii was Triponium, at which commenced the canal navigation called Decennium from its being 19 miles in length. The site of this is clearly marked by a tower still called Torre di Tre Ponti, and the 19 miles measured thence along the canal would terminate at a point 3 miles from Terracina, where travellers quitted the canal for that city. An inscription records the paving of this part of the road by Trajan. The solitary posthouse of Mes a

* It was probably this long ascent that was known as the CLIVUS VIRBIL, mentioned by Pausius (vi. 55).
is evidently the station Ad Medias of the Jerusalem Itinerary. A short distance from Terraecina the Via Appia at length deviated from the direction it had so long pursued, and turning to the left ascended the steep hill on which the ancient city stood [Tarracina], while the modern road is carried round the foot of this hill, close to the sea. The distance of Tarracina from Rome is correctly given at 61 miles in the Antonine Itinerary.

From Terraecina the line of the ancient road may still be traced distinctly all the way to Fondo, and is flanked by ruins of villas, dilapidated towns, &c., through a great part of its course; but first ascended the hill above the city as far as the convent of San Francesco, and afterwards descended into the valley beneath, joining the modern highroad from Rome to Naples about 3 miles from Terraecina, just before crossing the frontier of the Papal States. The narrow pass at the foot of the mountains, which the road here follows, between the rocks and the marshy lake of Fondo, is the celebrated defile of Lautulæ, or Ad Lautulæ, which more than once bears a conspicuous part in Roman history. [Lautulæ.] The distance from Terraecina to Fondo is overstated in the Antonine Itinerary; the true distance does not exceed 13 miles, as correctly given in the Jerusalem Itinerary. From Fondo to Formine (Mola di Gaeta), a distance of 13 miles, the road passed through a rugged and mountainous country, crossing a complete mountain pass: the substructions of the ancient way are in many places still visible, as well as portions of the pavement, and numerous ruins of buildings, for the most part of little interest. The bridges also are in several instances the ancient ones, or at least rest upon ancient substructions. The ruins of Formine and of the numerous villas with which it was adorned line the shores at Mola di Gaeta, and bound the road for a space of more than 2 miles; other ruins, principally sepulchral, are scattered along its line almost all the way thence to Minturnæ. The ruins of this latter city stand on the right bank of the Liria (Gavigliano), a short distance from its mouth, and about a mile and a half below the village of Trephetto. The line of the ancient road from Mola thus is clearly traced and susceptible of no doubt; the distance is correctly given as 9 miles. Here the Via Appia crossed the Liria, and was continued nearly in a straight line through a level and marshy district along the sea-coast to Sinuessa, the ruins of which are found near the village of Monteacroce. The distance of 9 miles between the two (given in both Itineraries) is somewhat less than the truth. It was at Sinuessa that the Appian Way finally quitted the coast of the Tyrrenian sea (Strab. v. p. 233), and struck inland towards Capua, passing by the stations of Pons Campanus and Ad Octavum. But this part of its course has not been very distinctly traced, and there is some difficulty as to the distances given. The three sub-divisions of the Jerusalem Itinerary would give 26 miles for the total distance from Sinuessa to Capua; and the coincidence of this sum with the statement of the Antonine Itinerary, as given by Wesseling, is a strong argument in favour of the reading xxvi. M. P. instead of xvi. adopted by Rinder. The latter number is certainly too small, for the direct distance between the two points is not less than 21 miles, and the road must have deviated from the straight line on account of the occurrence of the marches of he Savo, as well as of the river Vulturum. It is probably, therefore, that it made a considerable bend, and that the distance was thus prolonged; but the question cannot be settled until this part of the road has been more accurately traced than has hitherto been done. The distances given in the Tabula are too inaccurate to be of any use; but it appears probable from that document that the Pons Campanus was a bridge over the little river Savo, and not, as might have been suspected, over the Vulturnus, which the Appian Way did not cross till it arrived at Cassilium, 3 miles from Capua. It was here that it united with the Via Latina. (Strab. v. p. 237.)

The total distance from Rome to Capua (if we adopt 26 miles as that from Sinuessa) was therefore 131 miles. This portion of the Via Appia as far as Minturnæ has been traced with much care by Westphal (Römische Kampagne, pp. 22–70), as well as by Chauzy (Maison d'Horsac, vol. iii. pp. 363–461) and Sir R. Hoare (Classical Tour, vol. i. pp. 81–148); but all these accounts are deficient in regard to the portion between Minturnæ and Capua.

Several minor branches or cross lines parted from the Appian Way during this first portion of its course. Of these it may suffice to mention: 1. The Via Ardeatina, which quitted the Via Appia at a short distance beyond the Almo, just after passing the Ostleria dell'Acqueatocio: it proceeded in a nearly straight line to Ardea, 23 miles from Rome. [Ardea.] 2. The Via Antiatina, which branched off from the Appian Way just before reaching Bovillæ, and proceeded direct to Antium, 38 miles from Rome. It probably followed nearly the same line as the modern road, but its precise course has not been traced. 3. The Via Nefrina quitted the Appian Way shortly after passing Troquandum, and proceeded in a direct line to Setia (Scize); considerable portions of the ancient pavement still remain. 4. A branch road, the name of which is unknown, diverged from the Via Appia at Minturnæ, and proceeded to Teanum (18 miles distant) on the Via Latina, whence it was continued through Alliae and Telesia to Beneventum. [Via Latina.] 5. The Via Domitiana, constructed by the emperor of that name, of which Statius has left us a pompous description. (Silv. iv. 3.) It was a continuation of the coast-road from Sinuessa, being the modern line of the coastal road from Capua to Minturnæ.

From Sinuessa to Liternum xxiv. m. p. (this must be a mistake for xiv.) thence to Cuma - vi. Puteoli - iii. Neapolis - x. There was also a direct road from Capua to Neapolis (Tab. Pent.), passing through Atelia, which was midway between the two cities. 2. From Capua to Beneventum. This portion of the road may be very briefly disposed of. From Capua it was continued along in the plain as far as Calatia, the site of which is fixed at Le Galazze, near Maddaloni; it then entered the Apennines, and, passing through the valley of Ariceno, commonly supposed to be the celebrated
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valley of the Caudine Forks, reached Caulonia, which must have been situated about 4 miles beyond Arpaja, on the road to Beneventum. The distances given along this line are—

From Capua to Calatia - vi. M. P.
All Novus - viii.
Caulonia - ix.
Beneventum - xi.


It was at Beneventum, as above shown, that the two main branches of the Appian Way separated: the one proceeding by Venusia and Tarentum to Brundusium; the other by Equus Tuticus and Canusium to Bariunum, and thence along the coast of the Adriatic. We proceed to give these two branches separately.

3. From Beneventum to Brundusium, through Venusia and Tarentum.

The line of this road is given in the Antonine Itinerary (p. 120) as well as in the Tabula; but in this last it appears so broken and confused a form that it would be unintelligible without the aid of the other authority. But that this line was the original Via Appia is proved not only by the distinct testimony of Strabo, and by incidental notices which show that it was the frequent and customary route in the time of Cicero (Cic. ad Att. v. 5, 7), but still more clearly by an inscription of the time of Hadrian, in which the road from Beneventum to Acclanum is distinctly called the Via Appia. The greater part of the line from Beneventum to Venusia, and thence to Tarentum, was carried through a wild and mountainous country; and it is highly probable that it was in great measure abandoned after the more convenient line of the Via Trajana was opened. It appears that Hadrian restored the portion from Beneventum to Acclanum, but it is doubtful whether he did so farther on. Nevertheless the general course of the road can be traced, though many of the stations cannot be fixed with certainty. The latter are thus given in the Antonine Itinerary—

From Beneventum to Acclanum -
Sub Romulae - xxv. M. P.
Pons Auidii - xxiii.
Venusia (Venosa) - xviii.
Silvium (Garagna) - xx.
Blera (Gravina) - xiii.
Sub Lupatia - xiv.
Canale - xx.
Tarentum (Taranto) - xx.

Acclanum, or Eclanum as the name is written in the Itineraries, is fixed beyond a doubt at Le Grotte, near Mirabella, just 15 miles from Beneventum, where a town grew up on its ruins in the middle ages with the name of Quintolacenum. [ACCLANUM.] The site of Romulae is much less certain, but may perhaps be placed at Bisaccia, and the station Sub Romulae in the valley below it. The Pons Auidii is the Ponte Sta Venere, on the road from Lacedogna to Venosa, which is unquestionably an ancient bridge, and the distance from Venusia agrees with that in the Itinerary, which is confirmed also in this instance by the Tabula. The latter authority gives as an intermediate station between Sub Romulae and the Pons Auidii, Aquilonea, which is probably Lacedogna; but the distances given are certainly incorrect. In this wild and mountainous country it is obviously impossible at present to determine these with any accuracy. From Venusia again the Via Appia appears to have passed, in as direct a line as the nature of the country will allow, to Tarentum; the first station, Silvium, may probably be placed at Garagna, and the second, Plera, or Blera, at or near Gravina; but both determinations are very uncertain. Those of Sub Lupatia and Canale are still more vague, and, until the course of the ancient road shall have been traced upon the spot by some traveller, its idle to multiply conjectures.

From Tarentum to Brundusium the Antonine Itinerary gives 44 M. P., which is nearly correct; but the intermediate stations mentioned in the Tabula, Mesochoron, Urbius, and Scannunum, cannot be identified. Urbius may perhaps be a corruption of Urium or Hyrim, the modern Oria, which is nearly midway between the two cities.

Besides the main line of the Via Appia, as above described, the Itineraries mention several branches, one of which appears to have struck off from Venusia to Potentin, and thence to have joined the highroad to Rhegium, while another descended from Venusia to Heraclea on the gulf of Tarentum, and thence followed the E. coast of the Bruttian peninsula. These lines are briefly noticed in the articles Lucania and Bruttia, but they are very confused and uncertain.

4. From Beneventum by Canusium and Bariunum to Brundusium.

It was this line of road, first constructed by Trajan, and which is more correctly distinguished as the Via TRAJANA, that became after the time of that emperor the frequented and ordinary route to Brundusium, and thus came to be commonly considered as the Via Appia, of which it had in fact taken the place. Its line is in consequence given in all the Itineraries, and can be traced with little difficulty. It passed at first through a rugged and mountainous country, as far as Aecae in Apulia, from which place it was carried through the plains of Apulia to Barium, and afterwards along the sea-coast to Brundusium: a line offering no natural difficulties, and which had the advantage of passing through a number of considerable towns. Even before the construction of the Via Trajana it was not uncommon (as we learn from the journey of Horace) for travellers to deviate from the Appian Way, and gain the plains of Apulia as speedily as possible.

The first part of this road from Beneventum to Aecae may be traced by the assistance of ancient milestones, bridges, &c. (Mommsen, Topogr. degli Irrpini, in the Bullett. dell' Inst. Arch. for 1848, pp. 6, 7.) It proceeded by the villages of Paedui, Banoalbergo, and Casalbore, to a place called S. Eleuterio, about 2 miles S. of Castelfranco, which was undoubtedly the site of Equus Tuticus, a much disputed point with Italian topographers. [EQUUS TUTICUS.] This is correctly placed by the Antonine itinerary 21 miles from Beneventum; the Jerusalem Itinerary, which makes it 22 miles, divides the distance at a station called Forum Novum, which must have been situated at or very near Banoalbergo. From Equus Tuticus, the road followed a NE. direction to Aecae (the site of which is clearly known as that of the modern Tropo), and thence turned in a direction nearly due E. to Heraclea (Ordona). The object of this great bend was probably to open a communication with Luceria and the other towns of Northern Apulia, as well as perhaps to avoid the diefe of the Cervaro, above Borino, through which the modern road passes. At Aecae the Via Trajana descended into the great plain of Apulia, across which it was carried in a nearly
straight line to Barium (Barium). The remainder of its course presents no difficulties, and the stations are, for the most part, well-known towns. The whole line is thus given in the Antonine Itinerary (pp. 112, 116):—

From Beneventum to

Enea (Tuticus) (S. Eleuterio) - - - xxi. M. P. 116.
Aceae (Troy) - - - xvii.
Herdonia (Ordonia) - - - xvii. *
Caurnia (Caunia) - - - xvi.
Rubi (Raro) - - - xxiii.
Butuntum (Bitonto) - - - xii.
Barium (Barri) - - - xii.

Turres (?) - - - xli.

Egnatia (Torre di Gnaia) - - - xvi.
Spulnca (?) - - - xx.
Brandusium (Brividali) - - - xvii.

The two stations of Turres between Barium and Egnatia, and Spulncae between Egnatia and Brandusium, cannot be identified; it is evident from the names themselves that they were not towns, but merely small places on the coast so called. The Jerusalem Itinerary has two stations, Turres Aurelianae, and Turres Juliae, between Egnatia and Barium, but, from the distances given, neither of these can be identified with the Turres of the Antonine Itinerary. The other intermediate stations mentioned by the same authority are unimportant Mutatioes, which can be identified only by a careful survey on the spot.

The Tabula gives (though in a very confused manner) an intermediate line of route, which appears to have been the same as that indicated by Strabo (v. p. 283), which quitted the coast at Egnatia, and proceeded through Caenia to Brundusium. The stations given are:

Caurnia to Indiae - - - xii. M. P.
Rubi - - - xiv.
Butuntum - - - ix.
Caenia (Ceglie) - - - ix.
Ehetium (Azetium?) —
Novate (?) - - - ix.
Ad Veteris (?) - - - vii.
Egnatia - - - viii.

It is certain that the Via Trajana was contioned, probably by Trajan himself, from Brundusium to Hydruntum (Otranto), and was thence carried off round the Calabrian peninsula to Tarentum. The road from Brundusium to Hydruntum passed through Lupiae (Lecc), in the interior of the peninsula, which is correctly placed 25 miles from each of the above cities. (Itin. Ant. p. 118.) The stations on the other line, which is given only in the Tabula, are as follows:

Hydruntum to Castrum Minervae (Castro) viii.
Veretum (Sta Maria di Vereto) - - - xii.
Uxentum (Ugento) - - - x.
Baletium (Aletium) - - - x.
Noricum (Vardo) - - - x.
Manduria (Manduria) - - - xxii.
Tarentum (Taranto) - - - xx.

The above distances appear to be correct.

Lastly, a branch struck off from the Via Trajana at Barium which proceeded direct to Tarentum. It is probable that this came to be adopted as the most convenient mode of reaching the latter city when

* This distance must be above the truth: the direct distance is not more than 8 miles.

Besides the above, which may be considered as all in some degree branches of the Via Trajana, there was another line, probably constructed at a late period, which struck across from Enea (Tuticus) to Venusia, so as to form a cross communication between the Via Trajana and the old Via Appia. This is set down in the Antonine Itinerary (p. 103) as part of a long line proceeding from the N. of Italy to the S., but the intermediate stations between Enea (Tuticus) and Venusia cannot be determined.

5. From Capua by Nuceria to Rhegium.

This line of road is indicated by Strabo in the passage above cited (v. p. 283) as existing in his time, but he certainly did not include it under the name of the Via Appia. It seems, however, to have subsequently come to be regarded as such, as the Antonine Itinerary puts it under the heading, "Ab Urbe Appia via recto itinere ad Colonnun" (Itin. Ant. p. 106.), and inasmuch as it was a continuation of the original Appian Way, it was, strictly speaking, as much entitled to bear the name as the Via Trajana. Strabo does not tell us whether it was passable in his day for carriages or not, and we have no account in any ancient author of its construction. But we learn the period at which it was first opened from a remarkable inscription discovered at La Polla, in the valley of Diano, which commemorates the construction of the road from Rhegium to Capua, and adds the distances of the principal towns along its course: unfortunately the first line, containing the name of the magistrate by whom it was opened, is wanting; and the name of M. Aquilius Gallus, inserted by Gruter and others, is a mere conjecture. There is little doubt that the true restoration is the name of P. Popillius Laenas, who was praetor in b.c. 134, and who, after clearing the mountains of Lucania and Bruttium of the fugitive slaves who had taken refuge in them, appears to have first constructed this highroad through that rugged and monotonous country. (Mommsen, Inscr. R. N. 6276; Kisschel. Mon. Epigr. pp. 11, 12.) There is, therefore, no foundation whatever for the name of Via Aquilia, which has been given by some modern writers (Romellini, Cramer, &c.) to this line of road: it was probably at first called Via Popilia, after its author, who, as was usual in similar cases, founded at the same time a town which bore the name of Forum Popilii, and occupied the site of La Polla (Forum POPILII); but no mention of this name is found in any ancient author, and it seems to have been unknown to Strabo. The distances given in the inscription above mentioned (which are of the greatest value, from their undoubted authenticity), are:

From Capua to Nuceria - - - xxxii.
[Torum Popilii] - - - li.
Muranum - - - lxiv.
[Schieren, &c.] - - - xlix.
Conserna - - - lxii.
Valentia - - - lii.
Ad Statum - - - lii.
Rhegium - - - viii.

The point designated as "Ad Fretum ad Statum" is evidently the same as the Columna of the Itineraries, which marked the spot from which it was

* The words "Appia via" may, however, refer only to the first part of this route, which certainly followed the true Appian Way as far as Capua.
usual to cross the Sicilian straits. The total distance from Capua to Rhegium, according to the above description, is 921 miles. The Antonine Itinerary makes it 357 miles. It is difficult to judge how far this discrepancy is owing to errors in the distances as given in our MSS, or to alterations in the line of road; for though it is evident that the road given in the Itinerary followed generally the same line as that originally constructed by Popilius, it is probable that many alterations had taken place in particular parts; and in the wild and mountainous tracts through which the greater part of it was carried, such alterations must frequently have been rendered necessary. The determination of the particular distances is, for the same reason, almost impossible, without being able to trace the precise course of the ancient road, which has not yet been accomplished. The stations and distances, as given in the Antonine Itinerary, are as follow:

M. P.

From Capua to Nola — — — — xxi. (xix.).
Nuceria (Nocera) — — xv. * (xiv.).
Ad Tanarum — — xv.
Ad Calorem — — — — xxv.
In Marcelliana — — — — xxv.
Cassariana — — — — xxvi.
Nerulum (La Rotonde) — — xxvii.
Sub Murano (near Murano) — — — — xxviii.
Caprasia (Tarsia) — — xxix.
Consentia (Cosenza) — — xxviii.
Ad Salabum fluvium xviii.
Ad Turres — — — — xvii.
Vibon (Monte Leone) — — xxix.
Nicotera (Nicotera) — — xviii.
Ad Nailas — — — — xviii.
Ad Colummanum — — — — xiv.

The stations between Nuceria and Nerulum cannot be determined. Indeed the only points that can be looked upon as certain, in the whole line from Nuceria to Rhegium, are Sub Murano, at the foot of the hill on which stands the town of Murano, Consentia (Cosenza), Vibo Valentia (Monte Leone), and Nicotera, which retains its ancient name. Nerulum and Caprasiae may be fixed with tolerable certainty by reference to these known stations, and the distances in this part of the route appear to be correct.

The others must remain uncertain, until the course of the road has been accurately traced.

At Nerulum the above line of route was joined by one which struck across from Venusia through Potentia (Potenza) to that place. It was a continuation of the cross-road already noticed from Equus Taticus to Venusia; this line, which is given in the Antonine Itinerary (p. 104), was called, as we learn from the inscriptions on milestones still extant, the Via Herculis, and was therefore in all probability the work of the Emperor Maximinus. (Mommsen, I. R. N. p. 348.) The stations mentioned in the Itinerary (L. c.) are:

From Venusia to Opimum — — — — xv. M. P.
Ad fluv. Bradanum xxix.

* Both these distances are overstated, and should probably be corrected as suggested by the numbers in parentheses. The same distances are given in the Tab. Peut. thus:

Capua to Suessula — — — — ix. m. P.
Nola — — — — — — — — ix.
Ad Tegulam — — — — v.
Nuceria — — — — — — — — ix.

From Venusia to Potentia (Potenza) xxiv.
Acidus (?) — — — — — — xxv.
Grumentum (Soprintenza) — — — — xxviii.
Semuncula (?) — — — — xxvii.
Nerulum — — — — xi.

None of the above stations can be identified, except Potentia and Grumentum, and the distances are in some cases certainly erroneous. The same line of route is given in the Tabula, but in a very confused and corrupt manner. The stations set down are wholly different from those in the Itinerary, but equally uncertain. Anzia (Anzi), between Potentia and Grumentum, is the only one that can be identified.

The principal work on the Via Appia is that of Pratelli (Della Via Appia, fol. Napoli, 1745); but, unfortunately, little dependence can be placed upon it. Parts of the route have been carefully and accurately examined by Westphal, Chaupy, and other writers already cited, but many portions still remain to be explored; and accurate measurements are generally wanting. Nor does there exist any map of the kingdom of Naples on which dependence can be placed in this respect.

[E. H. B.]

VIA AQUILA. [VIA APPIA, No. 5.]

VIA ARDEATINA. [Ardea.]

VIA AURELIA, one of the principal highways of Italy, which led from Rome to Pisa in Etruria, and thence along the coast of Liguria to the Maritime Alps. It was throughout almost its whole extent a maritime road, proceeding, in the first instance, from Rome to Alsum on the Tyrrhenian sea, whence it followed the coast-line of Etruria, with only a few trifling deviations, the whole way to Pisa. The period of its construction is quite uncertain. Its name sufficiently indicates that it was the work of some magistrate of the name of Aurelius; but which of the many illustrious men who bore this name in the latter ages of the Republic was the author of it, we are entirely uniformed. We know with certainty that it was in use as a well-known and frequented highway in the time of Cicero, who mentions it as one of the three roads by which he might proceed to Casilinae Gaul ("ab inferno mari Aurelia," Phil. xii. 9). It may also be probably inferred that it was in existence as far as Pisa, when the road was carried from that city to Vada Sabata and Dertona, the construction of which is ascribed by Strabo to Aeumilia Scarrus, in N. c. 109 (Strab. v. p. 217).

[VIA AEMILIA SCARUS.]

This continuation of the Aurelian Way seems to have been commonly included under the same general name as the original road; though, according to Strabo, it was properly called the Aeumilian Way, like its more celebrated namesake in Casilinae Gaul. It was apparently not till the reign of Augustus that the line of road was carried along the foot of the Maritime Alps, from Vada Sabata to Cemenelum, and thence into Gaul. It is certain, at least, that the ancient road, of which the traces are still visible, was the work of that emperor; and we know also that the Ligurian tribes who inhabited the Maritime Alps were not completely Reduce to subjection till that period. [Leggera.]

The Itineraries, however, give the name of Via Aurelia to the whole line of road from Rome to Arelat in Gaul; and though little value can be attached to their authority on this point, it is not improbable that the name was frequently used in this more extended sense; just as that of the Via Appia was applied to the whole line from Rome to Brundisium, though originally carried only as far as Capua.
The stations from Rome, as far as Luna in Etruria, are thus given in the Antonine Itinerary (p. 299, &c.):

Lorinum (near Castel Guido)  ------ xii. m. p.
Ad Turres (Monteconio)  ------ x.
Pyrgi (Sta. Severa)  ------ xii.
Castrum Novum (T. di Chiarauccio)  ---- viii.
Centum Cellae (Civita Vecchia)  ----- v.
Martha (Ad Martam fl.)  ------ x.
Forum Aureli (Montalto) ?  ------ xxiv.
Cosa (Ansedonia)  ------ xxv.
Adiacum Aprilim (Prilem)  ------ xxi.
Solera (?).  ------ xii.
Manilana (?).  ------ ix.
Popolonia (R. of Popolonia)  ------ xii.
Vada Valaterrana (Viavo)  ------ xxvii.
Ad Hercules (near Livorno)  ------ xvii.
Fisae (Fieno)  ------ xi.
Papiniana (Viareggio ?)  ------ xxviv.
Luna (Luni)  ------ xxvii.

The stations thence along the coast of Liguria as far as the river Varus have been mentioned in the article Liguria; and the stations along this part of the line, in both the Antonine Itinerary and the Tabula, are also confused and corrupt so that it is useless to attempt their correction. Even of that part of the Via Aurelia above given, along the coast of Etruria, several of the stations are very uncertain, and some of the distances are probably corrupt. From Rome to Centum Cellae, indeed, the road has been carefully examined and the distances verified (Westphal, Rom. Komp. pp. 162—169); but this has not been done farther on; and as the road traversed the Maremma, which was certainly in the latter ages of the Roman Empire, as at the present day, a thinly-peopled and unhealthy district, several of the stations were probably given then obscure and unimportant places. The Tabula, as usual, gives a greater number of such stations, several of which may be identified as the points where the road crossed rivers and streams whose names are known. But the route is given very confusingly, and the distances are often incorrect, while in some cases they are omitted altogether.

From Rome to

Lorinum (Castel Guido)  ------ xii.
Baetulana (?).  ------ x.
Alsium (?).  ------ vi.
Pyrgi (Sta. Severa)  ------ xii.
Turmulum (Sta. Marinella)  ------ x.
Castrum Novum (Torredi Ciaruccio)  ------ ix.
Centum Cellae (Civita Vecchia)  ------ iv.
(Ad) Minucianum fl. (River Migone)  ------ v.
Gravicae  ------ xii.
Tabellaria (?).  ------ v.
Ad Martam fl.  ------ ii.
Forum Aureli (Montaltor)  ------ iii.
(Ad) Arminianum fl. (River Fiora)  ------ iv.
Ad Novas, or Ad Nonas  ------ iii.
Sub Coasum  ------ ii.
Cosa (Ansedonia)  ------ ii.
(Ad) Albacianum fl. (R. Allegra)  ------ iv.
Telemanoum (Porto Talmone)  ------ ix.
Castellana  ------ vii.
(Ad) Unbrumnum fl. (R. Ombrone)  ------ viii.
Solera (?).  ------ xii.
Manilana (?).  ------ ix.
Popolonia (R. of Popolonia)  ------ xii.
Vada Valaterrana (Viado)  ------ xxv.
Ad Fines  ------ vii.
(Ad) Piscinas  ------ xin.
Turrita (Tristurito)  ------ xvii.
Fisae (Fieno)  ------ ix. (?)

The distances between Popolonia and Fisae, as well as those between Centum Cellae and Cosa, are in many cases unintelligible; and it is often impossible to say to which of the stages they are meant to refer.

The Via Aurelia (in the more extended sense of the term, as used in the Itineraries) communicated with Cisalpine Gaul and the Via Aemilia by two different routes; the one, which according to Strabo was constructed by Aemilinus Scaurus at the same time that he continued the Via Aurelia to Vada Sabata, led from that place across the Apennines to Aquae Statellinae, and thence to Dertona, to which place the Via Aemilia had probably already been prolonged. (Strab. v. p. 217.) The other, which was known as the Via Postumia, and was therefore probably constructed at a different period, led from Dertona across the mountains direct to Genua. Both these lines are given in the Antonine Itinerary and in the Tabula; though in the former they are confused and mixed up with the direct line of the coast-road. [Ligur.]

1. From Genua to Dertona the stations were—

Likarum (R. between Arquata and Seraveccia)  ------ xxi. vii.
Dertona (Tortona)  ------ xxv.

The continuation of this route thence to Placentia will be found under Via Aemilia.

2. From Dertona to Vada Sabata:—

D. to Aquae Statellinae (Acqui) xxviii. m. p.
Crixia (?)  ------ xxvii.
Canaliciun (?)  ------ xxv.
Vada Sabata (Vado)  ------ xii.

(For the correction of these distances and more detailed examination of the routes in question, see Walckenaer, Geographie des Gaules, vol. iii. p. 22.) [E. B. H.]

VIA CANDAVIA. [Via Egnatia.]

VIA CASSIA, was the name given to one of the principal highways of Italy which led from Rome through the heart of Etruria to Arretium, and thence by Florentia to Luca. The period of its construction, as well as the origin of its name, is unknown. We learn only from a passage of Cicero that it was a well-known and frequented highway in his time, as that orator mentions it as one of the three roads by which he could proceed to Cisalpine Gaul. (Cic. Phil. xii. 9.) In the same passage, after speaking of the Flaminian Way, passing along the Upper Sea, and the Aurelian along the Lower, he adds: "Etrurian discriminit Cassia." Hence it is clear that it was the principal road through the centre of that province, and is evidently the same given in the Antonine Itinerary (p. 285), though it is there erroneously called the Via Clodia. But indeed the occurrence of the Forum Cassii upon this line is in itself a sufficient proof that it was the Cassian and not the Clodian Way. The stations there set down, with their distances, are as follow:—

M. P.

From Rome to Baccano (Baccano)  ------ xxi.
Satrum (Sutri)  ------ xii.
Forum Cassii (near Ve-trolla)  ------ xxv.
Volsini (Bolsena)  ------ xxviii.
Clusium (Chiusi)  ------ xxv.
Ad Statius  ------ xii.
Arretium (Arrezzo)  ------ xxv.
Ad Fines  ------ xxv.
Florentia (Firenze)  ------ xxv.
Ustoria (Pistoia)  ------ xxv.
Luca (Lucera)  ------ xxv.
**VIA CIMINIA.**

The Via Cassia branched off from the Via Flaminia just after crossing the Tiber by the Milvian Bridge, 3 miles from Rome. It then ascended the table-land, and proceeded over a dreary and monotonous plain to Arretium (Baccano), situated in the basin or crater of an extinct volcano. Two intermediate small stations are given in the Tabula; Ad Sextum, which, as its name imports, was situated 6 miles from Rome, and therefore 3 from the Pons Milvius; and Veii, 6 miles farther; but it is probable that the ancient Via Cassia, like the modern highroad, passed by, but not through, the ancient city; so that the station indicated was probably that where the road turned off to Veii, near the Isola Farnese. The Via Clodia separated from the Cassia about a mile beyond the station Ad Sextum, and struck off through Carniae (Galeria) and Sabate (Bracciano) to Forum Clodiium. The Tabula again gives an intermediate station, between Sutrium and Forum Cassii, called Viens Matrinii, the ruins of which are still visible 7 miles beyond Sutriti; and that of the Aquae Passeris, now called the Bagioni di Serpa, 12 miles beyond Forum Cassii. The stations given in that document can thus be identified as far as Clusium. They are:—

- Ad Sextum - vi. m.p.
- Veii (near Isola Farnese) - vi.
- Bagioni (Baccano) - ix.
- Sutria (Sutriti) - xii.
- Vicius Matrinii - (omitted, but should be vii.)

Forum Cassii (Tetralla) - iv.
Aqua Passeris (Bagioni di Serpa) - x.
Volsinii (Bolena) - ix.
Aii Pallian Fluvium (R. Paglia) -
Clausium (Chiasii) - x.

But from Clusium to Florentia the names of the stations are wholly unknown, and cannot be identified, with the exception of Arretium; and the entire route is given in so confused a manner that it is impossible to make anything of it.

Livy tells us that C. Flaminius, the colleague of M. Aemilius Lepidus in b. c. 187, after having effectually reduced the Ligurian tribes that had infested the territory of Bononia, constructed a road from Bononia to Arretium (Liv. xxxix. 2). But it is remarkable that we never hear anything more of this line of road, which would seem to have fallen into disuse; though this pass across the Apennines, which is still traversed by the modern highroad from Florence to Bologna, is one of the easiest of all. Cicero indeed might be thought to allude to this route when he speaks of proceeding to Cisalpine Gaul by the Via Cassia (L. c.); but the absence of any allusion to its existence during the military operations at that period, or on any other occasion, seems to prove conclusively that it had not continued in use as a military highway.

(For a careful examination and description of the portion of the Via Cassia near Rome, see Westphal, Röm. Kampf. pp. 147—163; Nibby, Vie degli Antich. pp. 75—82.)

**VIA EGNATIA.**

10 miles from Rome, near the inn of La Storta, where remains of the ancient pavement, indicating its direction, may still be seen. The name of the Via Clodia is known to us only from the Itineraries, and from inscriptions of imperial date (Quell. Itiner. 822, 3143); but from the form of the name there can be no doubt that it dates from the republican period, though we have no account when or by whom this line of road was constructed. The Itineraries indeed seem to have regarded the Via Clodia as the main line, of which the Via Cassia was only a branch, or rather altogether confounded the two; but it is evident from the passage of Cicero above quoted, that the Via Cassia was, properly speaking, the main line, and the Clodia merely a branch of it. At the same time, the occurrence of a Forum Clodiium on one branch, as well as a Forum Cassii on the other, leave no doubt which were the true lines designated by these names. The course of the Via Clodia as far as Sabate (Bracciano) admits of no doubt, though the distances given in the Tabula are corrupt and uncertain; but the position of Forum Clodiium is uncertain, and the continuation of the line is very obscure. It appears indeed to have held a course nearly parallel with that of the Via Cassia, through Blera, Tascania, and Saturnia; but from the latter place the Tabula represents it proceeding to Succena (Sub Cassa), which would be an abrupt turn at right angles, and could never have been the direction of the principal line of road. It is probable that this was either carried up the valley of the Ombrone to Siena (Sena Julia), or proceeded across the marshy plains of that river to join the Via Aurelia. But this is mere conjecture. The stations, as given in the Tabula (the only one of the Itineraries in which the true Via Clodia is found), are as follows:—

- From Rome to Ad Sextum - vi. m.p.
- Careia (Galera) - ix.
- Ad Novas - viii.
- Sabate (Braccianino) -
- Forum Clodiium -
- Blera (Bieda) - xvi. (?)
- Marta (Ad Martum?) - ix.
- Tuscania (Famese, ?) - xii.
- Saturnia (Saturnia) - xvii.

The Antonine Itinerary, without giving the route in detail, says simply:—

- A Trassecta Fere Clodiium, m.p. xxxvii.

If this distance be correct, Forum Clodiium must be placed either at or a little beyond Oriuudo, which is 6 miles beyond Sabate (Bracciano). The distance of Oriuudo from Rome by the line of the Via Clodia (as measured on Gell's map), somewhat exceeds 31 miles. But the distance from Blera must, in that case, be greatly overstated; the actual distance from Oriuudo to Bieda being scarcely more than 10 miles. (Westphal, Röm. Kampagne. pp. 154—158; Dennis's Estronia, vol. i. p. 273: but the distances there cited, in the note from the Tabula, are incorrect.)

**VIA DOMITIANA.** [Via Appia, No. I.]

**VIA EGNATIA** (in Estronia 885, Strab. vii. p. 322, seq.), a Roman military road, which connected Illyria, Macedonia, and Thrace. We are almost totally in the dark with regard to the origin of this road. The assumption that it was constructed by a certain person named Egnatius, who was likewise the founder of the town Egnatia, or Gnatia, between Barium and Brundusium, on the coast of Apulia, is
We will consider the road as far as Thessalonica, or the Via Candavia, first, and then proceed to the remainder of the Egnatian Way. Strabo (L.c. and p. 326) lays down the general direction of the road as follows: After passing Mount Candavia, it ran to the towns of Lychnidus and Pylon; which last, as its name implies, was the border town between Illyria and Macedonia. Hence it proceeded by Barnus to Heraclia, and on through the territory of the Lyncestae and Eordaer through Edessa and Peilla to Thessalonica. The whole extent of this line, as we have already seen, was 267 Roman miles; and this computation will be found to agree pretty accurately with the distance between Dyrrachium and Thessalonica as laid down in the Antonine Itinerary. According to that work, as edited by Parthey and Pinder (Berlin, 1848), who have paid great attention to the numbers, the stations and distances between these two places, starting from Dyrrachium, were as follow (p. 151) —

<table>
<thead>
<tr>
<th>Location</th>
<th>Distance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clodia</td>
<td>33 miles</td>
</tr>
<tr>
<td>Scampa</td>
<td>29 miles</td>
</tr>
<tr>
<td>Thebana</td>
<td>28 miles</td>
</tr>
<tr>
<td>Ligidunis</td>
<td>27 miles</td>
</tr>
<tr>
<td>Nicia</td>
<td>32 miles</td>
</tr>
<tr>
<td>Heraclia</td>
<td>11 miles</td>
</tr>
<tr>
<td>Selae</td>
<td>34 miles</td>
</tr>
<tr>
<td>Edessa</td>
<td>28 miles</td>
</tr>
<tr>
<td>Peilla</td>
<td>28 miles</td>
</tr>
<tr>
<td>Thessalonica</td>
<td>27 miles</td>
</tr>
</tbody>
</table>

The difference of 2 miles probably arises from some variation in the MSS. of the Itinerary. It should be observed, however, that, according to Wesseling's edition (p. 148, seq.), the distance is 11 miles more, or 280 miles, owing to variations in the text. According to the Tab. Pent, the whole distance was 279 miles, or 10 more than that given in the Itinerary; but there are great discrepancies in the distances between the places.

The last-named work gives 307 miles as the sum of the distances between Apollonia and Thessalonica; or 38 miles more than the route between Dyrrachium and the latter town. Both these routes united, according to the Itinerary, at Clodia; and the distance from Apollonia to Clodia was 49 miles, while that from Dyrrachium to the same place was only 33. This accounts for 16 miles of the difference, and the remainder, therefore, must be sought in that part of the road which lay between Clodia and Thessalonica. Here the stations are the same as those given in the route from Dyrrachium, with the exception of the portion between Lychnidus and Heraclia; where, instead of the single station of Nicka, we have two, viz., Scirintis, 27 miles from Lychnidus, and Castra, 15 miles from Scirintis. And as the distance between Castra and Heraclia is stated at 12 miles, it follows that it was 11 miles farther from Lychnidus to Heraclia by this route than by that through Nicka. This, added to the 16 miles extra length to Clodia, accounts for 27 miles of the difference; but there still remain 11 miles to make up the discrepancy of 38; and, as the stations are the same, this difference arises in all probability from variations in the MSS.

According to the Itin. Hierosol. (p. 283, seq., Berlin ed.), which names all the places where the horses were changed, as well as the chief towns, the total distance between Apollonia and Thessalonica was 300 miles; which differs very slightly from that.
of the Itinerary, though there are several variations in the route.

Now, if we apply what has been said to the remark of Strabo, that the distance from Thessalonica was the same whether the traveller started from Ephesus (Dyrrachium) or from Apollonia, it is difficult to perceive how such could have been the case if the junction of the two branches existed in his time also at Clediana; since, as we have already seen, it was 16 miles farther to that place from Apollonia than from Dyrrachium according to the Itin. Ant.; and the Itin. Hierosol. makes it 24 miles farther. Indeed the maps would seem to show that if the two branches were of equal length their junction must have taken place to the E. of Lake Lynchitis; the branch from Dyrrachium passing to the N. of that lake, and that from Apollonia to the S. But, although Burmeister, in his review of Tafel's work (in Zimmermann's Zeitschrift für die Alterthumswissenschaft, 1840, p. 1145), adopted such an hypothesis, and placed the junction at Heraclea, it does not appear that the assumption can be supported by any authority.

Clodiana, where the two branches of the Via Egnatia, or Candavia, united, was seated on the river Genusus (the Tjrum or Skamhi). From this point the valley of the river naturally indicated the course of the road to the E. (Leake, Northern Greece, vol. iii. p. 312.)

We will now proceed to consider the second, or eastern, portion of the Egyptian Way, viz., that between Thessalonica and Cypselis.

The whole length of this route, according to Strabo, was 265 Roman miles; and the distances set down in the Itin. Ant. amount very nearly to that sum, or to 265, as follows. (Paul. and Parth. p. 157; Wess. p. 330, seq.)

Apollonia — — 36 miles.  
Amphipolis — — 32"  
Philippi — — 32"  
Acontisim — — 21"  
Otopisus (Toproras) — — 18"  
Salona (Salamis) — — 22"  
Maximinopolis — — 18"  
Brizice or Brendice — — 20"  
Trajanopolis — — 37"  
Cypselis — — 29"  
— — 265"

Another route given in the same Itinerary (Wess. p. 320, seq.) does not greatly vary from the above, but is not carried on Cypselis. This adds the following stations:—Melissurgis, between Thessalonica and Apollonia, Neapolis, between Philippi and Acontisim, Cosintas, which according to Tafel (pars ii. p. 21) is meant for the river Cosintes, between Topriras and Maximinopolis, and Milaunum and Tempira, between Brendice and Trajanopolis. The Itin. Hierosol. makes the distance only 250 miles.

Many remains of the Egyptian Way are said to be still traceable, especially in the neighbourhood of Thessalonica. (Beaujour, Voy. militaire dans l'Empire Othoman, vol. i. p. 205.)

VIA FLAMINIA. (Via Flaminia, 1299)

VI. FLAMINIA (Via Flaminia), one of the most ancient and important of the highways of Italy, which led from Rome direct to Ariminum, and may be considered as the Great North Road of the Romans, being the principal and most frequented line of communication with the whole of the north of Italy. It was also one of the first of the great highways of which we know with certainty the period of construction, having been made by C. Flaminius during his censorship (n. c. 220), with the express purpose of opening a free communication with the Gaulish territory, which he had himself reduced to subjection a few years before. (Liv. Epit. 22.) It is therefore certainly a mistake, when Strabo ascribes it to Q. Flaminius (his father to the preceding), who was consul together with M. Aurelius Lepidus, the author of the Aemelian Way, in n. c. 187, and himself constructed a road from Bocnaia to Arretium. (Liv. xxxix. 2; Strab. v. p. 217.) It is certain that the Flaminian Way was in existence long before, and its military importance was already felt and known in the Second Punic War, when the consul Sempronius proceeded by it to Ariminum, to watch the movements and oppose the advance of Hannibal. (Liv. xxix. 11.) Throughout the period of the Republic, as well as under the Empire, it was one of the best known and most frequented of the highways of Italy. Cicero, in one of the Philippics, says there were three ways which led from Rome to Calsalpine Gaul: the Flaminian by the Upper Sea (the Adriatic), the Aurelian by the Lower, and the Cassian through the midst of Etruria (Phid. xii. 9). During the contest between the generals of Vespasian and Vitellius (A. D. 69) the military importance of the Flaminian Way was fully brought out, and it was felt that its possession would be almost decisive of the victory. (Tac. Hist. i. 86, ii. 52, &c.) Tacitus alludes to the extent to which this great highway was at this period frequented, and the consequent bustle and crowding of the towns on its course (Ib. ii. 64). Most of these, indeed, seem to have grown up into flourishing and populous places, mainly in consequence of the traffic along the line of road.

So important a highway was naturally the object of much attention, and great pains were taken not only to maintain, but to restore and improve it. Thus, in b.c. 27, when Augustus assigned the care of the other highways to different persons of consular dignity, he reserved for himself that of the Via Flaminia, and completely restored it throughout its whole length from Rome to Ariminum, a service which was acknowledged by the erection of two triumphal arches in his honour, one at Rome, the other at Ariminum, the latter of which is still standing. [ARIMINUM.] Again, at a later period, Vespasian added materially to the convenience of the road by constructing a tunnel through the rock at a place called Interimia, now known as H. Furlo, a work which still subsists in its integrity. [INTERIMIA.] This remarkable passage is particularly noticed by the poet Claudian, who has left us a general description of the Flaminian Way, by which the emperor Honorius proceeded, in A. D. 404, from Ravenna to Rome. (Claudian, de VI. Cons. Hon. 494—522.) Indeed, it is evident that in the latter ages of the Empire, when the emperors for the most part took up their residence at Mediolanum or Ravenna, the Flaminian Way, which constituted the direct line of communication between those cities and Rome, must have become of still greater importance than before.

One proof of the important influence exercised by this great line of highway, is afforded by the circumstance that, like the Aemelian Way, it was extended to one of the provinces of Italy in the later division of that country under the Empire; though, by a strange confusion or perverseness, the name of Flaminia was given, not to the part of Umbria which was actually traversed by the Via Flaminia, but to the eastern
VIA FLAMINIA.

There is no doubt, from the description of Claudian above cited, compared with the narrative in Tacitus of the movements of the Vitellian and Vespasian armies in A. D. 69, that the main line of the Via Flaminia continued the same throughout the Roman Empire, but we find it given in the Itineraries with some deviations. The principal of these was between Narnia and Forum Flaminius, where the original road ran direct from Narnia to Mevania, while a branch or loop made a circuit by Interamna and Spoletum, which appears to have continued the ancient Flaminian line. It is certain that in both the Antonine and Jerusalem Itineraries this branch is given, instead of the direct line. Another route given in the Antonine Itinerary (p. 311) follows the line of the old Flaminian Way as far as Naceria, but thence turns abruptly to the right across the main ridge of the Apennines, and descends the valley of the Potentia to Ancona. Though given in the Itinerary under the name of the Via Flaminia, it may well be doubted whether this route was ever properly so called. Before enumerating the stations and distances along this celebrated line of road, as recorded in the different Itineraries, it will be well to give a brief general description of its course, especially of that part of it nearest to Rome.

The Via Flaminia issued from the gate of the same name, the Porta Flaminia, which was situated nearly on the same site as the modern Porta del Popolo, but a little farther from the Tiber, and was carried thence in a direct line to the Pons Milvius (Ponte Molle), where it crossed the Tiber. This celebrated bridge, which so often figures in Roman history, was reckoned to be 3 miles from Rome, though only 2 from the Porta Flaminia, the distances being as usual computed from the ancient gate, the Porta Ratumena. After crossing the Tiber, the Flaminian Way turned to the right, keeping pretty close to the river, while the Via Cassia, which diverged from it at this point, ascended the table-land and proceeded nearly due N. The line of the Via Flaminia is here distinctly marked by the remains of several ancient sepulchres, with which its course was studded on both sides, like the Via Appia and Latina, for some miles from the gates of Rome. The number of such sepulchres on the line of the Via Flaminia is particularly noticed by Juvenal (i. 171). One of these, which was discovered in the 17th century at a place called Grotta Rossa, obtained much celebrity from being supposed to be that of the family of Ovid, though in reality it belonged to a family of the name of Nasonius, which could have no connection with the poet, whose cognomen only was Naso.

Six miles from the Milvian Bridge (at a place now called Prima Porta) was the station of Sassa Rubra, or Ad Rubras as it is called in the Itineraries, which, from its proximity to Rome, and its position on the great northern highway, is repeatedly mentioned in history. [SAXA RUBRA.] It was here that the Via Tiberina, parted from the Flaminia, and, turning off to the right, followed closely the valley of the river, while the main line of the more important highway ascended the table-land, and held nearly a straight course to the station of Esratta Villa, which is placed by the Antonine Itinerary 24 miles from Rome. The exact site of this cannot be identified, but it may have been a little short of Regina. It is not mentioned in the Tabula or Je-

VIA FLAMINIA.

Rusalem Itinerary, both of which, on the contrary, give another station, Ad Vicissimum, which, as its name implies, was situated 20 miles from Rome, and, therefore, 11 from Ad Rubras. It must therefore have been situated a little beyond the Monte di Guardia, but was evidently a mere Mutatio, or station for changing horses, and no ruins mark the site. But the course of the Via Flaminia can be traced with certainty across this table-land to the foot of Soracte, by portions of the ancient pavement still existing, and ruined tombs mark the site. The next station set down in the Jerusalem Itinerary and the Tabula is Aqua Viva, 12 miles beyond Ad Vicissimum and this is identified beyond a doubt with the Osservatorio dell' Acqua Viva, which is just at the required distance (32 miles) from Rome. Thence the ancient road proceeded direct to the Tiber, leaving Civita Castellana (the ancient Fescenninum) on the left, and crossed the Tiber a little above Borghetto, where the remains of the ancient bridge are still visible, and still known as the File di Augusto. Thence it proceeded in a straight line to Orculenum, the ruins of which are situated below the modern town of Otricoli. Orculenum was 12 M. P. from Aqua Viva, or 44 from Rome, according to the detailed distances of the Jerusalem Itinerary, which are exactly correct. The Antonine Itinerary makes the distance in one place 45, in another 47 miles. [Itin. Ant. pp. 125, 311; Itin. Hier. p. 613. For a detailed examination of this first portion of the Via Flaminia, see Westphal, Romische Kompagnie, pp. 133—145; Nibby, Vie degli Antichi, pp. 57—74.)

The remainder of the route must be more briefly described. From Orculenum it led direct to Narnia (12 miles), where it crossed the Nar by the famous bridge, the ruins of which are still the admiration of travellers, and, quitting all-gether the valley of the Nar, crossed the hills nearly in a straight line due N. to Mevania (Bevagna), passing by a station Ad Martinus (16 M. P.), and thence to Mevania (16 M. P.), whence it proceeded to Forum Flaminius, at the foot of the Apennines. But the distances here have not been examined in detail, and most of the Itineraries (as already mentioned) give the circuitous or loop line (nearly coinciding with the modern road) by Interamna and Spoletum to Forum Flaminius. The stations on this road were, according to the Itin. Ant.:

<table>
<thead>
<tr>
<th>Station</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interamna (Terni)</td>
<td>viii. M. P.</td>
</tr>
<tr>
<td>Spoletum (Spoleto)</td>
<td>xvii.</td>
</tr>
<tr>
<td>Forum Flaminius</td>
<td>xviii.</td>
</tr>
</tbody>
</table>

but the Jerusalem Itinerary, which gives them in greater detail, makes the total distance somewhat greater. The stations as there set down are:

<table>
<thead>
<tr>
<th>Station</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interamna (Terni)</td>
<td>viii. M. P.</td>
</tr>
<tr>
<td>Tres Tabernae</td>
<td>iii.</td>
</tr>
<tr>
<td>Faunum Fugitivum</td>
<td>x.</td>
</tr>
<tr>
<td>Spoletum (Spoleto)</td>
<td>vii.</td>
</tr>
<tr>
<td>Sacaria (Le Vene, at the sources of the Clitunnum)</td>
<td>viii.</td>
</tr>
<tr>
<td>Trebi (Trevi)</td>
<td>iii.</td>
</tr>
<tr>
<td>Folignum (Foligno)</td>
<td>v.</td>
</tr>
<tr>
<td>Forum Flaminii</td>
<td>iii.</td>
</tr>
</tbody>
</table>

The position of Forum Flaminius is well ascertained at a place called S. Giovanni in Forflamanum, where its ruins are still visible. This is, however, little more than 2 miles from Foligno, but is correctly placed by the Itineraries 12 miles from Nucus (Noccra). There can be no doubt that the foundation of the town of Forum Flaminius was contempo-
VIA FLAMINIA.

rary with the construction of the highroad itself; it was judiciously placed just at the entrance of the Apennines, where the passage of those mountains may be considered to have commenced. Thence the highway followed nearly the same line as the modern road from Foligno to Fano, skirting the main ridge of the Apennines, and the principal stations can be identified without difficulty. It passed by Helvillum (Sigillo), crossed the central ridge of the Apennines at La Schiaggia (probably Ad Esenum of the Tabula), and descended into the valley of the Cautilano, a tributary of the Metaurus, passing by Cales or Calles (Cagli), Intercisa (the Passo del Faro), and emerging into the valley of the Metaurus at Forum Sempronii (Fossombrole), whence it descended the course of that river to Fanum Fortunae (Fano) on the Adriatic, and thence along the coast to Ariminum (Rimini), where it joined the Via Aemilia.

We may now recapitulate the distances as given, first, in the Antonine Itinerary (p. 125)—

From Rome to
Rostra Villa  - -  xxiv. m.p.
Ocirculum (Otricoli)  - -  xii.
Narnia (Narni)  - -  xvi.
Ad Martis (near Massa)  - -  xvi.
Mevania (Bevagna)  - -  xvi.
Nuceria (Nocera)  - -  xviii.
Helvillum (Sigillo)  - -  xiv.
Cales (Cagli)  - -  xxiii.
Forum Sempronii (Fossombrole)  xviii.
Fanum Fortunae (Fano)  - -  xvi.
Pisaurum (Persero)  - -  viii.
Ariminum (Rimini)  - -  xxiv.

These distances are all approximately correct. The stations are given more in detail in the Jerusalem Itinerary (p. 613), as follow:

VIA LATINA.  1301

Ad Nuceria to
Dubi (? )  - -  viii. m.p.
Prolaqueum (Fioraco)  - -  viii.
Septempeda (S. Severino)  - -  xvi.
Treia (F. near Treia)  - -  ix.
Auxinum (Osimo)  - -  xviii.
Ancona  - -  xvi.

Thence a road was carried along the coast by Sena Gallica to Fanum Fortunae, where it rejoined the main line of the Via Flaminia. The stations were:

Ad Assil fl. (R. Esino)  - -  viii. m.p.
Sena Gallica (Siningaglia)  - -  xii.
Ad Furum (?)  - -  viii.
Fanum Fortunae (Fano)  - -  viii.

All the above distances appear to be at least approximately correct. (For a full and careful examination of the line of the Via Flaminia, and the distances of the stations upon it, see D'Anville, Analyse Géographique de l'Italie, pp. 147–162.)

VIA LABICANA (ν Λαμβικάνης) was one of the highroads that issued from the Porta Esquilina at Rome. It was evidently originally nothing more than a road that led to the ancient city of Labicum (16 miles from Rome), but was subsequently continued in the same direction, and, after sweeping round the E. foot of the Alban hills, it joined the Via Latina at the station Ad Pictas, in the plain between them and the Volscian mountains. (Strab. v. p. 257.) This route was in many respects more convenient than the proper Via Latina, as it avoided the ascent and descent of the Alban hills: and hence it appears to have become, in the later ages of the Empire, the more frequented route of the two; so that the Antonine Itinerary gives the Via Labicana as the regular highroad from Rome to Beneventum, and afterwards gives the Via Latina as falling into it. (Itin. Ant. pp. 304, 306.) But this is decidedly opposed to the testimony of Strabo (L. c.), and the usage of the Augustan age, which is generally followed by modern writers. Hence the Via Labicana will be here given only as far as the point where it joins the Latina.

The stations set down in the Antonine Itinerary are merely—

From Rome to Ad Quintanas  - -  xv. m.p.
Ad Pictas  - -  x.

The Tabula subdivides the latter stage into two; viz., Ad Statutas, iii. m. p., and thence to Ad Pictas, vii.; thus confirming the distance in the Itinerary. The station Ad Quintanas was undoubtedly situated at the foot of the hill on which stands the village of La Colombaria, occupying the site of the ancient LABICUM. The line of the ancient road from Rome thither followed nearly the same course, though with fewer windings, as the modern road to Palestrina and Valmontone. It is described in the ancient LABICUM.

VIA LATINA (ν Λαμβικάνης) was one of the principal of the numerous highroads that issued from the gates of Rome, and probably one of the most ancient of them. Hence we have no account of the time of its construction, and it was doubtless long in use as a means of communication before it was paved and converted into a regular highway. Some road or other must always have existed between Rome and Tuscumum; while again beyond the Alban hills the valley of the Secco (Trecus) is one of the

4 0 3
natural lines of communication that must have been in use from the earliest times. But it is not probable that the line of the Via Latina was completed as a regular road till after the complete reduction of both the Latins and Volscians under the Roman authority. It is true that Livy speaks of the Via Latina as if it already existed in the time of Coriolanus (ii. 39), but he in fact uses the name only as a geographical description, both in this passage and again in the history n. c. 296, when he speaks of Interamna as a colony "qua via Latina est" (x. 36).

Neither passage affords any proof that the road was then in existence; though there is no doubt that there was already a way or line of communication. The course of the Via Latina is, indeed, more natural for such a line of way than that of the more celebrated Via Appia, and must have offered less difficulties before the construction of an artificial road. Nor did it present any such formidable passes in a military point of view as that of Lautulac on the Appian Way, for which reason it was the route chosen both by Pyrrhus when he advanced towards Rome in n. c. 280, and by Hannibal in n. c. 211. (Liv. xxi. 8, 9.) On the latter occasion the Carthaginian general seems certainly to have followed the true Via Latina across Mount Algicus and to Tusculum (Liv. l. c.); Pyrrhus, on the contrary, turned aside from it as he approached Praeneste, which was the farthest point that he reached in his advance towards Rome.

Whatever may have been the date of the construction of the Via Latina, it is certain that long before the close of the Republic it was one of the best known and most frequented highways in Italy. Strabo speaks of it as one of the most important of the many roads that issued from the gates of Rome (v. p. 237), and takes it as one of the leading and most familiar lines of demarcation in describing the cities of Latium. (ib.) It was, however, in one respect very inferior to its neighbour the Via Appia, that it was not capable of any considerable extension, but terminated at Casilinum, where it joined the Via Appia. (Strab. l. c.) There was, indeed, a branch road that was continued from Teanum by Allia to Telesia to Beneventum; but though this is given in the Itineraries in connection with the Via Latina (Itin. Ant. pp. 123, 304), it certainly was not generally considered as forming a part of that road, and was merely a cross line from it to the Appian. On the other hand, the main line of the Via Latina, which descended the valley of the Sacco, received on its way the two subordinate lines of road called the Via Labicana and Via Praenestina, which issued from Rome by a different gate, but both ultimately joined the Via Latina, and became merged in it. (Strab. l. c.) Such at least is Strabo's statement, and doubtless was the ordinary view of the case in his time. But it would seem as if at a later period the Via Labicana came to be the more frequented road of the two, so that the Antonine Itinerary represents the Via Latina as joining the Labicana, instead of the converse. (Itin. Ant. p. 306.)

The stations, as given in the Itinerary just cited, are as follow:—

Ad Decimum - - - x. M. P.
Roboraria - - - iii. (vi.)
Ad Pictas - - - xvii.
Compitum Anagninum - xv.
Ferentium (Feronitio) - viii.
Frumento (Frosinone) - - vii.

VIA LATINA.

Fregellanum (Ceprano) - xiv. M. P.
Fabretiaria (S. Giovanni in Conco) - iii.
Aquino (Aquino) - - viii.
Casinum (S. Germano) - - vii.
Teatum (Teano) - - xxvii.
Cales (Calvi) - - vi.
Casilinum (Capua) - - vii.
Capena (Sta Maria) - - iii.

(The four last stages are supplied from the Tabula. The Antonine Itinerary gives only the branch of the road that led, as above noticed, to Beneventum.)

It will be observed that, in its course, as above set down, from Rome to Ferentum, the Via Latina did not pass through any town of importance, the stations given being mere Mutations, or places for changing horses. But, on account of the importance of this line of road, it will be necessary to describe it somewhat more in detail.

The Via Latina issued from the Porta Capena together with the Via Appia. It was not till about half-way between that gate and the later Porta Appia (Porta di S. Sebastiano), that the two separated, and the Via Latina pursued its own course through the gate in the walls of Aurelian that derived from it the name of Porta Latina. From this gate (now long closed) to a point 2 miles from the Porta Latina, where it crosses the modern road from Rome to Albano, the line of the ancient road may be readily traced by portions of the pavement, and ruins of sepulchres, with which the Latin Way, as well as the Flaminian and Appian (Juv. Sat. i. 171), was bordered. From that point the road may be seen proceeding in a perfectly straight line, which is marked from distance to distance by tombs and other ruins, to the foot of the Tusculan hills. The only one of these ruins which deserves any notice is that commonly called the temple of Fortuna Muliebris, which is in reality a sepulchre of imperial times. About 9 miles from the Porta Capena is a farm or hamlet called Morvina, near which are the extensive remains of a Roman villa, supposed to be that of Lucullus; and about a mile farther must be placed the station Ad Decimum, the 10 miles being undoubtedly reckoned from the Porta Capena. Almost immediately from this point began the ascent of the Tuscanal hills; the road still preserved nearly its former direction, leaving Otricola on the right, and the citadel of Tusculum on the left; it then passed, as it is described by Strabo (v. p. 237), between Tusculum and the Alban Mount, following the line of a deep valley or depression between them, till it reached the foot of Mount Algicus and, passing through a kind of notch in the ridge of that mountain, at a place now called La Casa, descended to the station Ad Pictas in the plain below. The course of the ancient road may be distinctly traced by remains of the pavement still visible at intervals; the second station, Loboraria (if the distance of six miles given in some MSS. be correct), must have stood near the ruins of a mediaeval castle called Molara. Thence to Ad Pictas the distance is stated at 17 miles, which is certainly greatly above the truth. It was at this station that the Via Labicana joined the Latina; and from this circumstance, compared with the distances given thence to Ferentum, we may place the site of Ad Pictas somewhere near the Osteria di Mezza Selva, about 10 miles beyond Loboraria. Strabo calls it 210 stadia (26 miles).
VIA LAURENTINA.

from Rome, but it is not clear whether he measured the distance by the Via Latina or the Labicana (v. p. 297). The actual distance of Ferentum (concerning which there is no doubt) from Rome is 45 miles; and the Compitum Anagninum is correctly placed 8 miles nearer the city, which would exactly agree with the point on the present highroad where the branch to Anagnia still turns off. Both the Itinerary and the Tabula place Ad Pictas 15 miles from the Compitum Anagninum, and this distance would fix it 10 miles from Boboraria, or 26 from Rome, thus agreeing closely with the statement of Strabo. We may, therefore, feel sure that the position above assigned to Ad Pictas, a point of importance, as that where the two roads joined, is at least approximately correct.

The next stations admit of no doubt, and the distances are correct. It was at the Compitum Anagninum, 15 miles beyond Ad Pictas, that the Via Praenestina joined the Latina, which was carried thence down the valley of the Sauce, nearly in the line of the present highroad, by Ferentum and Frasino, both of which still retain their ancient names, to Fregellanum (Coppone) on the Liris, whence it turned S. to Fabraria Nova (the name of which are still visible at S. Giovanni in Carcere), on the right bank of the Liris. Here it crossed that river by a bridge, of which the ruins are still extant, whence the course of the ancient road may be traced without difficulty through Aquinum, Casinum, Teanum, and Cales to Casilinum on the Vulturinus, where it fell into the Via Appia. Portions of the ancient pavement, sepulchres, and other ruins mark the line of the ancient way throughout the latest part of its course. At a station given in the Tabula under the name of Ad Flexum (9 miles from Casinum) a branch road turned off to Venusframi, whence it ascended the valley of the Vulturinus to Asseminia, and thence into the heart of Samnium. The Antonine Itinerary represents the Via Latina as following this cross-road, and making a bend round by Venafrum, but there can be no doubt that the regular highroad proceeded direct to Teanum. The remains of the ancient road may be distinctly traced, proceeding from Teanum nearly due N. through Cajano and Torre to S. Pietro in Fine, which was probably the site of the station Ad Flexum. This would be 18 miles from Teanum. The Tabula gives the distance as 20, for which there is no foundation we should read 18.3.

The branch of the Via Latina, already alluded to, which was carried to Beneventum, quitted the main road at Teanum, crossed the Vulturinus to Alliae, and thence was carried up the valley of the Calor by Telesia to Beneventum. The distances are thus given in the Antonine Itinerary (p. 304):—

<table>
<thead>
<tr>
<th>Town</th>
<th>Miles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teanum</td>
<td>20</td>
</tr>
<tr>
<td>Telesia</td>
<td>18</td>
</tr>
<tr>
<td>Beneventum</td>
<td>18</td>
</tr>
</tbody>
</table>

(The first part of the Via Latina from Rome to the valley of the Liris is examined and discussed in detail by Westphal, Rom. Kom., pp. 78—97; and Nibby, L'Via degli Antichi, pp. 110—119.) [E.H.B.]

VIA LAURENTINA. [LAURENTUM.]

VIA NOMANTINA. [NOMANTUM.]

VIA OSTENSIS was, as its name imports, the road leading from Rome to Ostia, which must naturally have been an extremely frequented route when the city was at the height of its prosperity. It followed in its general direction the left bank of the Tiber, but cutting off the more considerable bends and windings of the river. It issued from the Porta Ostiensis, now called the Porta S. Paolo, from the celebrated basilica of St. Paul, about 14 miles outside the city, and is on the line of the ancient road. Three miles from Rome it passed through a village, or suburb, known as the Vicus Alexandri (Anulian, xvii. 4. § 14): it was at this point that the Via Laurentina struck off direct to Laurentum, 16 miles distant from Rome [LAURENTUM]; while the Via Ostiensis, turning a little to the right, pursued thenceforth nearly a straight course all the way to Ostia. On this line, 11 miles from Rome, is the *Osteria di Malia Fede*, where a road branches off to Porcigliano, which undoubtedly follows the same line as that mentioned by the younger Pliny, by which his Laurenzine villa could be reached as conveniently as by the Via Laurentina. (Itin. Ep. ii. 17.) Five miles farther the highroad reached Ostia, which was 16 miles from Rome. [*Itin. Ant.* p. 301. ] [OSTIA].

VIA POPILIA. [VIA APPIA, No. 5.]

VIA PORTUENSIS, was the road that led from Rome to the Portus Traiani, or the new port of the city constructed under the Empire on the right bank of the Tiber. [OSTIA.] The name could not, of course, have come into use until after the construction of this great artificial port to replace the natural harbour of Ostia, and is only found in the uncommon form of the Viae in the Curiosum Urbis and Notitia (pp. 28, 29, ed. Preller). But the line of the road itself may still be traced without difficulty. It issued from the Porta Portuensis, in the walls of Aurelian, and followed, with little deviation, the right bank of the Tiber, only cutting off the minor windings of that river. The Antonine Itinerary places the city of Portus 19 miles from Rome (p. 300); but this is certainly a mistake, the real distance being just about the same as that of Ostia, or 16 miles. (Nhiby, Dintorni, vol. iii. p. 624.) From Portus a road was carried along the coast by Fregene (9 miles) to Alcinum (9 miles), where it joined the Via Aurelia. [*Itin. Ant.* p. 300. ]

VIA POSTUMIA, was, as we learn from an inscription (Orell. Inscr. 3121), the proper name of the road that crossed the Apennines direct from Dertona to Genua. But it appears to have fallen into disuse; at least we do not find it mentioned by any ancient writer, and the road itself is included by the Itineraries under the general name of the Via Aurelia. It has therefore been considered more convenient to describe it in that article. [E.H.B.]

VIA PRAENESTINA (γα Πραενσην νδες, Strab.), was the name of one of the highways that issued from the Porta Esquilina at Rome, and led (as its name implies) direct to Praeneste. The period of its construction is unknown; but it is evident that there must have been from a very early period a highway, or line of communication from Rome to Praeneste, long before there was a regular paved road, such as the Via Praenestina ultimately became. The first part of it indeed, as far as the city of Gabii, 13 miles from Rome, was originally known as the Via Gabina, a name which is used by Livy in the history of the early ages of the Republic (Liv. ii. 11), but would seem to have afterwards fallen into disuse, so that both Strabo and the Itineraries give the name of Via Praenestina to the whole line. (Strab. v. p. 238; *Itin. Ant.* p. 302.) In the latter period of the Republic, indeed, Gabii had fallen very much into decay, while Praeneste was still an important and flourishing town, which will suf-
VIA SALARIA.

efficiently account for the one appellation having become merged in the other. A continuation of the same road, which was also included under the name of the Via Praenestina, was carried from the foot of the hill at Praeneste, through the subjacent plain, till it fell into the Via Latina, just below Anagnia.

The stations on it mentioned in the Antonine Itinerary (p. 302) are:

From Rome to Gabii, xii. M.

Praeneste, xii. M.

Sub Anagnia, xxiv.

The Tabula gives the same distances as far as Praeneste, which are very nearly correct. Strabo reckons it 100 stadia (12 miles) from Rome to Gabii, and the same distance thence to Praeneste. The continuation from Praeneste to Sub Anagnia is given only in the Antonine Itinerary, but the distance is overrated; it does not really exceed 18 miles.

The Via Praenestina issued from the Porta Equilina at Rome, together with the Via Labicana (Strab. v. 3): it was carried through the Porta Praenestina in the later circuit of the walls, now called Porta Maggiore; and separated from the Via Labicana immediately afterwards, striking off in a nearly direct line towards Gabii. About 3 miles from Rome it passed the imperial villa of the Gordians, the magnificence of which is attested by Julius Capitolinus (Gordian. 32), and is still in some degree attested by the imposing and picturesque ruins at a spot called Torre dei Sabichi. (Nibby, Diotaroi, vol. iii. pp. 707—710.) Nine miles from Rome the road is carried over the valley of a small stream by a viaduct of the most massive construction, still known as the Ponte di Nona: and 3 miles farther it passes the existing ruins of the city of Gabii. Thence to Praeneste the line of the road was not so direct: this part of the Campagna being intersected by deep gullies and ravines, which necessitated some deviations from the straight line. The road is however clearly marked, and in many places retains its ancient pavement of basaltic lava. It is carried nearly straight as far as a point about 5 miles beyond Gabii, where it passes through a deep cutting in the tufo rock, which has given to the spot the name of Caramonte; shortly afterwards it turns abruptly to the right, leaving the village of Gallinone (the probable site of Pedum) on the left, and thence follows the line of a long narrow ridge between two ravines, till it approaches the city of Praeneste. The highroad doubtless passed only through the lower part of that city. Portions of the ancient pavement may be seen shortly after quitting the southern gate (Porta del Sole), and show that the old road followed the same direction as the modern one, which leads through Crei and Palatino, to an inn on the highroad below Anagni; apparently on the very same site as the station Sub Anagnia (or Campitum Anagninum, as it is called in another route of the Itinerary).


VIA SALARIA (q. v. Salapia Abdi, Strab.) one of the most ancient and well-known of the highways of Italy, which led from Rome up the valley of the Tiber, and through the land of the Sabines to Reate, and thence across the Apennines into Picenum, and to the shores of the Adriatic. We have no account of the period of its construction as a regular road, but there can be little doubt that it was a fre-

VIA SALARIA.

quent route of communication long before it was laid down as a regular highway; and the tradition that its name was derived from its being used by the Sabines to carry into their own country the salt that they obtained from the Roman salt-works at the mouth of the Tiber, in itself seems to point to an early age. (Fest. s. v. Salaria.) It was indeed, with the exception of the Via Latina, the only one of the great Roman highways, the name of which was not derived from that of its own constructor. But it cannot be inferred from the expressions of Livy that the battle of the Alia was fought "ad undecimum lapidem," and that the Gauls on a subsequent occasion encamped "ad tertium lapidem via Salaria trans pontem Aniensis" (Liv. v. 37, vii. 9). that the regular road was then in existence, though there is no doubt that there was a much frequented line of communication with the land of the Sabines. We learn from the latter passage that a bridge had been already constructed over the Anio; and it is probable that the Via Salaria was constructed in the first instance only as far as Reate, and was not carried across the mountains till long afterwards. Even in the time of Strabo there is no evidence that it reached to the Adriatic: that author speaks of it merely as extending through the land of the Sabines, but as of great extent (ως παλλή ὅσα, Strab. v. p. 228), which renders it improbable that it had then been carried to the Upper Sea. But the Itineraries give the name of Salaria to the whole line of road from Rome to Castrum Truentinum on the Adriatic, and thence to Alia.

The Salarian Way issued from the Porta Collina of the ancient city together with the Via Nomentana (Strab. l. c. i. Fest. s. v. Salaria); but they diverged immediately afterwards, so that the one quitted the outer circuit of the city (as bounded by the walls of Aurelian) through the Porta Salaria, the other through the Porta Nomentana. Between 2 and 3 miles from Rome the Via Salaria crossed the Anio by a bridge, called the Pons Salarium, which was the scene of the memorable combat of Manlius Torquatus with the Gauls. (Liv. vii. 9.) The present bridge is ancient, though not strictly of Roman date, having been constructed by Narses, to replace the more ancient one which was destroyed by Totila. On a hill to the left of the road, just before it descends to the river, is the site of the ancient city of Antemnæ, and a hill to the right of the road immediately after crossing the river is worthy of notice, as the spot where the Gaals encamped in n. c. 361 (Liv. l. c.), and where Hannibal pitched his camp when he rode up to reconnoitre the walls of Rome. (Id. xxvi. 10.) Between 5 and 6 miles from Rome, after passing the Villa Spado, the road passes close to Castel Giubileo, a fortress of the middle age, which serves to mark the site of the ancient Fidenæ. From this point the road is carried through the low grounds near the Tiber, skirting the foot of the Crustumian hills, which border it on the right. Several small streams descend from these hills, and, after crossing the road, discharge themselves into the Tiber; and there can be no doubt that one of these is the far-famed Alia, though which of them is entitled to claim that celebrated appellation is still a very disputed point. [Allia.] The road continued to follow the valley of the Tiber till, after passing Monte Rotondo, it turned inland to Etruria, the site of which is probably to be fixed at Grotta Marozza,
and is marked in the Itineraries as 18 miles from Rome. Here the Via Nomentana again fell into the Salaria. (Strab. v. p. 228.) Hence to Reate the latter road traversed a hilly country, but of no great interest, following nearly the same line as the modern road from Rome to Rieti. The intermediate station of Ad Novas or Vicus Novus, as it is called in the Antonine Itinerary is still marked by ruins near the *Osteria Nova*, 32 miles from Rome, and 16 from Rieti. Here an old church still bore at a late period the name of *Vico Nuovo*. The stations on the original Salaria, from Rome to Reate, are correctly given, and can be easily identified.

From Rome to

* Eretum (Grotta Marozza) - xvi. M. P.
* Vicus Novus (Ost. Nuovo) - xiv.
* Reate (Rieti) - - - - xvi.

From Reate the Salaria (or the continuation of it as given in the Itineraries) proceeded nearly due E. by Cuttilae, which is identified by its celebrated lake, or rather mineral springs, to Intercorea (*Antrodoco*), situated at the junction of two natural passes or lines of communication through the central Apennines. The one of these leads from Intercorea to Amternum, in the upper valley of the Aternum, and was followed by a cross-road given in the Tabula, but of which both the stations and the distances are extremely confused: the other, which is the main valley of the Velinus, and bears nearly due N., was ascended by the Salaria as far as Falacrium, 16 miles from Intercorea, and near the sources of the Velinus. Thence that road crossed the ridge of the Apennines and descended into the valley of the *Tranto* (Truentus), which river it followed to its mouth at Castrum Truentinum, passing on the way by the strongly situated city of Asculum (*Ascoli*). The distances on this line of route are thus correctly given in the Antonine Itinerary (p. 307):

From Reate to

* Cuttilae (near *Puternum*) - - viii. M. P.
* Intercorea (*Antrodoco*) - - vi.
* Falacrium (near *Civita Reale*) - - xvi.
* Vicus Novus (near *Cucial Bradas*) - - - - xvi.
* Ad Centessmum* - - - - x.
* Asculum (*Ascoli*) - - - xii.
* Castrum Truentinum - - xx.

From this last point two roads branched off, the one turning N., and proceeding along the coast of the Adriatic to Ancona; the other proceeding S. along the same coast to Castrum Novum (near *Giulia Nuova*), and thence to Adria (*Atri*). The latter branch is given in the Itinerary as a part of the Salaria; but it is clear that neither of them properly belonged to that highway, both being in fact parts of the long line of road which followed the coast of the Adriatic continuously from Anconato Brandmuseum, and which is given in the Antonine Itinerary in connection with the Via Flaminia (*Bib. Ant.* pp. 313—316). (The course of the Via *Salaria* is examined, and the distances discussed in detail by D’Anville, *Analyse Géographique de l’Italie* pp. 163—169.)

**VIA VENERA.**

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To

S. She is examined, and the distances discussed in detail by D’Anville, *Analyse Géographique de l’Italie* pp. 163—169.}

**VIA SUBLACENSIS.**

*VIA VALERIA.*

**VIA TIBERINA,** a name found in inscriptions, and noticed by the Notitia and *Carlo.* In among the roads that issued from the gate of Rome, was in all probability the road that quieted the Via Flaminia. It is evident that such a road is known from remains of it still visible; and it is the only one to which the name of Via Tiberina can well be applied. (Westphal, *Rom. Komp.*, pp. 134, 138.)

**VIA TIBURTINA.**

*VIA VALERIA.*

**VIA TIBURTINA.**

*VIA VALERIA.*

**VIA TRAJANA.**

*VIA APPIA.* No. 4.

**VIA VALERIA** (§ *Oba* *apia* 886., *Strabo*), one of the most celebrated and important of the Roman highways, which led from Rome, or, more strictly speaking, from Tibur, to the lake Fucinus and the land of the Marsi, and thence was subsequently continued to the Adriatic, at the mouth of the Aternum. The period of its construction is uncertain. It has indeed been frequently supposed to have derived its name from, and to have been the work of, *M. Valerianus Maximus*, who was censor with C. Junius Bubulcus in b. C. 307; but the expression of Livy, that the two constructed roads *per agros,* would certainly seem to refer to cross-roads in the neighborhood of Rome; and it is very improbable that the construction of so celebrated a highway as the Via Valeria should not have been more distinctly stated. (Liv. ix. 43.) The Via Valeria, indeed, was properly only a continuation of the Via Tiburtina, which led from Rome to Tibur; and though the Itineraries include the whole line of route under the name of the Via Valeria, it appears that the distinction was still kept up in the time of Strabo, who distinctly speaks of the Valerian Way as *beginning from Tibur*, and leading to the Marsi, and to Corfinium, the metropolis of the Peligni (Strab. v. p. 293). The expressions of the geographer would naturally lead us to conclude that the Via Valeria was in his time carried as a regular highway as far as Corfinium; but we learn from an inscription, that this was not the case, and that the regularly constructed road stopped short at Cerfena, at the foot of the Mons Ieneus or *Forca de Caruso,* a steep and difficult pass, over which the highway was not carried till the reign of Claudius, who at the same time continued it to the mouth of the Aternum. (*Orig. Inscr. 711.*) It appears that the portion thus added at first bore the name of the Via Claudia Valeria (*Inscr. Luc. c.*) but the distinction was soon lost sight of, and the whole line of route from Rome to the Adriatic was commonly known as the Via Valeria. (*Itin. Ant.* p. 308.) It will be convenient here to adopt the same usage, and consider the whole course of the road under one head.

The Via Tiburtina, as the road from Rome to Tibur was properly called, must undoubtedly have been of very ancient origin. There must indeed have existed from the earliest ages of Rome a frequent highway or communication between the two cities; but we are wholly ignorant as to the time when a regularly made road, with its solid pavement and all the other accessories of a Roman via, was constructed from the one city to the other. The road as it existed in the time of the Roman Empire may be distinctly traced by portions still remaining of the
pavement, or by subaqueous and fragments of ancient buildings, so that no doubt can exist as to its precise course. It quitted the original city by the Porta Esquilina, passed through the Porta Tiburtina (now Porta S. Lorenzo) in the walls of Aurelian, and then proceeded nearly in a straight line to the Anio, which it crossed by a bridge about 4 miles from Rome. This bridge, now called the Ponte Mammolo, is in its present state the work of Narses, having been restored at the same time as those on the Via Salaria and Nomentana, after their destruction by Totila, A. D. 549. From this bridge the ancient road followed very nearly the same line as the modern one along the valley of the lake or pool of sulphurous waters, similar in character to the more considerable pool called the Softalata or Aquae Albulae, about 2 miles farther on, and a mile to the left of the highroad. Leaving this on the left, the Via Tiburtina proceeded almost perfectly straight to the Ponte Lucoano, at the foot of the hill of Tivoli, where it recrossed the Anio. There can be no doubt that this bridge retains its ancient name of Ponte Lucanus, though this is not mentioned by any ancient author; but the origin of the name is evident from the massive sepulchre of the Plautian family (a structure not unlike the celebrated tomb of Cecilia Metella on the Appian Way), which stands close to the bridge, and which was constructed by M. Plautius Lucanus, who was censor together with Tibius in the reign of Augustus. From the inscription on an ancient milestone it appears that this part of the road was constructed by him at the same time; and it is probable that the original Via Tiburtina was carried from the Lago di Tartaro in a different direction, bearing away more to the left, so as to leave the Aquae Albulae on the right; while the road constructed by Plautius, like the modern highroad, passed between that lake and Tibur. The 14th milestone was found near the spot where the road crosses the artificial channel that carries off the waters of the lake. From the Ponte Lucoano the ancient road ascended the hill of Tibur by a very steep and straight ascent, passing through or under a portion of the vaulted substructions of the so-called villa of Maccenas. [TIBUR].

The Itineraries all agree in stating the distance of Tibur from Rome at 20 miles; but it in reality little exceeds 18 by the direct road, which crossed the Ponte Lucoano, as above described. The Tabula gives the Aquae Albulae as an intermediate station, but places it 16 M. P. from Rome, though the true distance is only 14.

From Tibur the Via Valeria ascended the valley of the Anio, passing by the town of Varia (Ficovera), 8 miles from Tibur, to a point marked by an inn, now called Osteria Ferrata, 5 miles beyond Ficovera and 13 from Tivoli. This point, where the Anio makes a sudden bend, is evidently the site of the station Ad Lamnas of the Tabula, whence a side road struck off to the right, ascending the upper valley of the Anio to Sublaquemum (Subiaco), whence the road derived the name of Via Sublaquemum, by which it is mentioned by Pomponius (de Aqueduct. 15). The road is given in the Tabula, but in so confused a manner that it is impossible to make it out. Sublaquemum was in reality 18 miles from Rome by this route, or 28 from Tibur.

The Via Valeria, on the other hand, turned to the left at the Osteria Ferrata, and crossed the hills to Carsioli, the ruins of which are still visible at some distance nearer Rome than the modern village of Carsioli. Thence it ascended a steep mountain-pass, where portions of the ancient road, with its pavement and substructions, are still visible, and descended again into the basin of the Lake Fucinus. After passing by, rather than through, Alba Fucens, it was carried along the N. shore of the lake to Cerfennia, the site of which is clearly identified at a spot just below the village of Colt Armeno. [CERFENNIA]. Here, as already mentioned, the original Via Valeria terminated; but the continuation of it, as constructed by Claudius, and given in the Itineraries, ascended the steep mountain-pass of the Mons Itius, and thence descended into the valley of the Aternum, and thence toward the coast near its confluence with the Gizio, stood the city of Confinium. Three miles from that city was a bridge over the Aternum (near the site of the present town of Popoli), which constituted an important military position. [ATENIUS.] Below this point the river flows through a narrow pass or defile, through which the Via Valeria also was carried. The station Interpromium, marked in the Itineraries as 12 miles from Confinium, must be placed at the Osteria di S. Valentino, below the village of the same name. Thence the road descended the valley of the Aternum to its mouth, which is correctly placed by the Itineraries 21 miles from Interpromium, and 9 beyond Teate (Chieti).

The distances given in the Antinian Itinerary from Rome to this point are as follows:

<table>
<thead>
<tr>
<th>Distance</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rome to Tibur (Tivoli)</td>
<td>20 M. P.</td>
</tr>
<tr>
<td>Alba Fucensia (Alba)</td>
<td>17 M. P.</td>
</tr>
<tr>
<td>Cerfennia (Sta. Felicita)</td>
<td>22 M. P.</td>
</tr>
<tr>
<td>Confinium (S. Pelino)</td>
<td>26 M. P.</td>
</tr>
<tr>
<td>Inteheriemum (Ost. di S. Valentino)</td>
<td>32 M. P.</td>
</tr>
<tr>
<td>Teate (Chieti)</td>
<td>36 M. P.</td>
</tr>
</tbody>
</table>

The distances stated in parentheses are the corrections suggested by D'Anville, who examined the whole of this line of route with much care, and are confirmed by the discovery of ancient milestones, which leave no doubt as to the actual distances. The general correctness of the result thus obtained is confirmed by a statement of Ploiro (iii. 5. 6.), in which he estimates the breadth of Italy in its central part, as measured from the mouths of the Tiber to that of the Aternum at 136 miles. Here the mention of the Aternum leaves little doubt that the measurement was taken along the Via Valeria. Now the corrected distances above given amount to 115 miles from Rome to Teate, or 125 miles to the mouth of the Aternum; and if to this be added 16 miles from Rome to Ostia, the result is 141 miles, agreeing, within 5 miles, with the statement of Ploiro.

(For a full examination of this whole line of route, see D'Anville, Analyse géogr. de l'Italie, pp. 170—182, and Kramer, Der Fucius Sec, pp. 59—62. The Via Tiburtina and the first part of the Valeria are also described and examined by Westphal, Rom. Kamp. pp. 108—121, and Nibby, Vie degli Antichi, pp. 96—104.)

The proper termination of the Via Valeria, as continuing by Claudia, was undoubtedly at the mouth of the Aternum. But the Antinian Itinerary continues it on to Ilidria, which it places at 14 M. P. from Teate; but this distance is much below the truth: we should perhaps read 24 M. P. The probability is, that at the mouth of the Aternum it fell into the line of road previously existing along the coast of the Adriatic, and which, without belonging properly to any of the three highways that proceeded
VIADUS.

from Rome to that sea, served to connect the Valerian, Salarian, and Flaminian Ways. For this reason it may be useful to set down here the stations and distances along this line of coast, from the month of the Aterius to Ancôna. They are thus given in the Antonine Itinerary (p. 313):—

From the Ostia Aterna (Pescana) to
Hadria (Atri) - - - xvi. M.P.
Castrum Novum (near Gallia
Nueva) - - - xv.
Castrum Truentium (at the mouth
of the Tronto) - - - xii.
Castellum Firmannum (Porto di
Fermo) - - - xxiv.
Potentia (Potenza) - - - xxii.
Numana (Numena) - - - x.
Ancôna - - - - - viii.

Here the coast-road joined one branch of the Via Flaminia; and the distances from Ancôna to Ariminum
will be found in the article on that road. [Via Flaminia.]

The Via Valeria, like the Aemilia and Flaminia, gave name to one of the later divisions of the provinces of Italy in the Roman Empire, which was called Valeria. It comprised the land of the Marsi, Peligni, and Vestini, through which the road really passed, as well as the land of the Sabines, which was traversed by the Via Salaria. [Italia, p. 93.] [E. H. B.]

VIADUS (Ouložos), a river of Germany, west of the Vistula, mentioned by both Ptolemy (ii. 11. § 2) and Marcianus (p. 53) as flowing into the Mare Suevicum or Baltic. Neither of these authors mentions either its source or its course, but it is generally assumed to be the Oder, Ptolemy in another passage (ii. 11. § 15) mentions, according to the common reading, a river 'Izovos, which some regard as a tributary of the Viadus, and others as a name of the upper Viadus; but Wilberg, the latest editor of Ptolemy, treating 'Izovos as a corrupt reading, has altered it to Ouložos. [L. S.]

VIANA (Oôwiiva), a place in Raetia, on the road from Venna to Augusta Vindelicorum (Ptol. ii. 12. § 4); it is marked in the Peringer Table as Vieca, and its site is now occupied by a place called Vogeck. [L. S.]

VIATIA. [BEATIA.]

VIVI FORUM. [Forum Viril.]

VIBINUM, or VIBONIUM (Vibovinum; Bovinum), a town of Apulia, in the interior of that country, 7 miles S. of Acce (Troja) and 15 from Luceria. Its correct name is given by Pliny, who enumerates the Vibianites among the municipal communities of Apulia, and by inscriptions which are still extant at Bovino, an episcopal town situated on one of the lower slopes of the Apennines, on the right of the river Cerbara (Cerulus). (Plin. iii. 11. 16; Holsten, Not. ed. Classe, p. 272.) There is no doubt that it is the place of which the name is corruptly written in Ptolemy, Vibarnum (Obołiwa or Obołiwa, ii. 1. § 72), and which is called by Polybius Vibinum ('Obołiwa, for which we should probably read Oboλiwa, Schweigg. ad loc.). The latter author distinctly places it among the Daunian Apulians, and mentions that Hannibal established his camp there, and thence laid waste the territory of Arpi and other neighbouring cities. (Polyb. ii. 88.) [E. H. B.]

VIBIONES (Obołiwa or 'Oboλiwa, Ptol. iii. 5. § 23), a people of European Sarmatia, on the N. side of Mount Besinus, probably on the river Java or Jecta in Tylusina. [T. H. B.]

VIBIO, VIBIO VALENTIA. [HIPPONIUM.]

VIBONIENSIS SINUS, another name of the Hippopontes Sarm. [HIPPONIUM.]

VICENTIA or VICETIA (Oôviyeta; Eth. Vicentius: Vicenza), a city of Venetia in the N. of Italy, situated between Patavium and Verona, and distant 22 miles from the former and 33 from the latter city (Hist. Ant. p. 128; Hist. Hier. p. 559). No mention is found of Vicentia before the Roman conquest of this part of Italy, and the earliest record of its existence is an inscription of the republican period which informs us that the limits between its territory and that of the Aestini were fixed and determined by the proconsul Sex. Attilius Saronus in B.C. 126. (Orell. Inscr. 3110.) It is also incidentally mentioned as one of the municipal towns in the N. of Italy, in B.C. 43. (Cic. ad Fam. xi. 19.) Strabo notices it as one of the minor towns of Venetia, and Tacitus tells us that it was taken by Antonius, the general of Vespasian, on his advance from Patavium to Verona, in a manner that sufficiently proves it not to have been a town of any great importance. (Tac. Hist. vi. 21. 1.)

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VICIANUM, a place in Mesia (Tob. Petu.), probably the Bnopos of Procopius (de Aed. iv. 4. p. 281), and the present Nova Borda. [T. H. D.]

VICTORIA (Oôviyeta, Ptol. ii. 3. § 9), the most eastern place belonging to the Damniini in Britannia Barbara. Camden (p. 1190) thinks that it is Bede's Cuer Gued, and that it stood on Iuch-

keith Island, in the Frith of Forth; but Horsey is of opinion that it is Abernethy, near Perth. [T. H. D.]

VICTORIAE MONS, a mountain in Hispanic Citerior, near the Iberus. (Lib. xxiv. 41.) [T. H. D.]

VICTORIAE PORTUS, a haven belonging to Juliiobriga, a town of the Cantabri in Hispania Tarraconensis, (Ptol. iv. 20. 34.) Now Santonana. (Cf. Flores, Exp. Sagr. xxiv. p. 9.) [T. H. D.]

VICTUIVIAE. [TICINUS.]

VICUS ALEXANDRI. [VIA OSTIESCENSIS.

VICUS AMBIATINUS. [AMBITINAE.

VICUS AQUATIS, a place on the territory of the Vaeccii in Hispania Tarraconensis. (Hist. Ant.
VICUS AQUENSIS. [Aquae Caneranorum.] VICUS CARPILIUS, a place in Lusitania belonging to the Vettii, on the road from Augusta Emerita to Caesaraugusta. (Itin. Ant. p. 434.) Variously identified with Naralonicae and S. Estevan.

CHALON. The name occurs only on an inscription found at Halinghen, near Boulogne, the ancient Gesoricum [Gesoricium]. Vicus Dolencus may be the old name of Halinghen. (Ukert, Gallia.)

VICUS HELENAe, in Gallia, mentioned by Sidonius Apollinaris (Major. Carm. 5. 216), in the country of the Attabres; but geographers disagree about the site. Some place it at Hedin or Hesdin, on the Canche, but that river is in the country of the Morini. Others fix it at a place called Lens, and others in other places. (Ukert, Gallia.)

VICUS ICTIMOLORUM. [ICTIMULL.] VICUS JULII or ATURES, in Aquitania. The name Curtius Atuorium occurs in the Notitia of the Gallic Provinces. The name Atures also occurs in Sidonius Apollinaris (ii. ep. 1). In the passage of Tibullus, cited under ATURUS [Vol. i. p. 336], "Atur" is said to be a corruption of Scaliger, the MSS. having Atax: —

"Quem tremeret furti milite victus Atax;"

but the great critic is probably right.

At the council of Agye (Agatha), A. D. 506, there is a subscription by a bishop, "de civitate Vico Juli," and the same name occurs in Gregory of Tours. D'Anville affirms that Atures and Vicus Juli are the same place, relying on a Notice, where we read "Civitas Altiorum Vico Juli." The name of the river Atur was also given to a people Atures, who have given their name to the town of Aire, which is on the Adour. (D'Anville, Notice, &c.)

VICUS JULIUS, in Gallia, is mentioned only in the Notitia of the Empire as a post under the orders of the general residing at Mezentum (Matius). It is placed between Tabernae (Rhein-Zabern) and Nonetes (Speyer). D'Anville supposes Vicus Julius to be Gorzeheimen, at the place where the Queich enters the Rhine. (G. L.)

VICUS MATRIN. [Via Cassia.]

VICUS NOVUS. [Via Salaria.]

VICUS SPACORIUM. [Spacorum Vicos.]

VICUS VARIANUS. [Via Arimin. No. 5.]

VIDIUS (Oigios), a small coast river in the west of Germany, between the Rhine and the Amnia (Ptol. ii. 11. § 1: Marcin, p. 51), is probably the same as the Wacht. (L. S.)

VIDUA (Oigiosa, Ptol. ii. 2. § 2), a river on the N. coast of Hibernia; according to Camden (p. 1411), the Codoagh. Others identify it with the Cunmor or the Riven. (T. H. D.)

VIDUERIA or VIDUBIO, in Gallia, appears in the Table on a road from Andematum (Langres) to Cabiello, which is Cabillum (Chalon sur-Saone). The road passes through File or Tile [Tile.] to Vi-

VIENNA. The distance in the Table between Tile and Chalon, 39 leagues, is correct; and it is 19 from Tile to Vindubia. D'Anville fixes Vindubia at St. Bernard, on the little river Vouge, a branch of the Saone. (D'Anville, Notice, &c.)

VIDUCasses, a Celtic people in Gallia Lugdunensis. Pliny (iv. 18) mentions them before the Bodicasses, who are supposed to be the Balscasses [Balscasses]. Ptolemy (ii. 8. § 5) writes the name Ouiducassos or Ouiducassion, for we must assume them to be the Viducasses, though he places the Viducassii next to the Osismi, and the Veneti between the Viducassii and the Lexovi. But the Viducasses are between the Balscasses and the Lexovi. The boundary between the Viducasses and the Balscasses is indicated by a name Fins (Vines), which occurs in French geography.

There is a place named Vieux SW. of Cuen, in the department of Calvados, some distance from the left bank of the river Orne. This place is mentioned in the titles or monuments of the neighbouring abbey of Fontenay, on the other side of the Orne, under the name of Videc or Voevee, of which Vieux is a manifest corruption, as D'Anville shows, like Tricasses, Trecae, Troiez, and Durocasses, Druce, Drum. There is or was a stone preserved in the chateaux of Torigni, in the arrondissement of Saint Lo, in the department of Manche, which contains the inscription ordo civitatis vidicassiarum. This marble, which was found at Vieux in 1850, is said to be the pedestal of a statue placed in the third century of our era in honour of T. Severus Soennianus. In the excavations made at Vieux in 1705 were found remains of public baths, of an aqueduct, a gymnasium, fragments of columns, of statues, and a great number of medals of the imperial period, besides other remains. Inscriptions, of the date A. D. 238, found on the spot show that this city had temples and altars erected to Diana, to Mars, and to Mercury. (Jouveaux, Essai sur la Ville de Cuen, par M. L'Abele Delarue, 2 vols., Cuen, 1842, cited by Richard et Hoquart, Guide du Voyageur.)

The name of this old town is unknown, but the remains show that it was a Roman city, probably built on a Celtic site; and several Roman roads branch off from it. Some geographers suppose it to be the Aragonens or Aragonene of the Table, which D'Anville would fix at Bayeux. But the site of Aragonens is doubtful. [Augustodurum.] [G. L.]

VIENNA (G投注., O投注.; Eth. Viennaensis: Vienne), a city of the Allobroges (Ptol. ii. 10. § 11) in Gallia Narbonensis, on the east bank of the Rhone; and the only town which Ptolemy assigns to the Allobroges. Stephanus (v. i. Bizyeus) gives this form of the word and an Ethnic name Bethois, and he suggests also Bernardius and Breviares from a form Brui. He has preserved a tradition about Vienna being a Cretan colony from Biennus in Crete; and accordingly, if this were true, its origin is Hellecne. Dion Cassius (xlvi. 50) has a story about some people being expelled from Vienna by the Allobroges, but he does not say who they were. [Lugoenum.]

The position of Vienna is easily fixed by the name and its being the Roman road along the east side of the Rhone. There is a difficulty, however, as D'Anville observes, in the Antonine Itinerary, which makes Vienna xxiii. from Lugdunum, and adds the remark that by the shorter cut it is xvi. The number xvi. occurs also in the
VIENNA.

There is a singular monument near Vienna, sometimes called Pontius Pilate's tomb, there being a tradition that Pilate was banished to Vienna. But even if Pilate was sent to Vienna, that fact will not prove that this is his monument. It is a pyramid supported on a quadrangular construction, on the sides of which in the four arcades with some little arches at the top; and there are columns at each of the angles of the construction. Each side of the square of this basement is about 21 feet long, and the height to the top of the entablature of the basement is nearly 22 feet. The pyramid with its smaller base rests on the central part of the quadrangular construction; it is about 30 feet high, and the whole is consequently about 32 feet high. The edifice is not finished. It has on the whole a very fine appearance. There is a drawing of it in the Penny Cyclopaedia (art. Vienne), made on the spot in 1838 by W. B. Clarke, architect.

The remains of the amphitheatre have been found only by excavation. It was a building of great magnitude, the long diameter being above 500 feet and the smaller above 400 feet, which dimensions are about the same as those of the amphitheatre of Verona. It has been used as a quarry to build the modern town out of. Three aqueducts supplied Vienna with water during the Roman period. These aqueducts run one above another on the side of the hill which borders the left bank of the Gere, and they are nearly parallel to one another, but at different elevations. The highest was intended to supply the amphitheatre when a nannachia was exhibited. There are also remains of a fourth aqueduct large enough for four persons to walk in upright and abreast. These aqueducts were almost entirely constructed under ground, with a fall of about one in a thousand, and for the most part lined inside with a red cement as high up as the spring of the arches.

The Roman road, sometimes called the Via Domitia, ran from Arelate (Arles) along the E. side of the river to Lugdunum ( Lyon). Where it enters Vienna, it is not more than 3 feet below the surface of the ground, and this depth increases as it goes farther into the town. It is constructed of large blocks of stone. Another road went from Vienna to the Alpis Graia (Little St. Bernard) through Berginorum; and it is an interesting fact to find that several villages on this road retain names given to them in respect of the distance from Vienna: thus Septima is 7 miles, Ostier 8 miles, and Dicianis 10 Roman miles from Vienna. Another road led from Vienna through Cularo (Grenoble) to the Alpis Cottiae (Mont St. Genevre). (See Richard et Hoquart, Guide du voyageur, for references to modern works on the antiquities of Vienna, and particularly M. Mermont's work, Svo. Vienna, 1829, which contains the answers to a series of questions proposed by the Académie des Inscriptions et Belles Lettres; also the references in Kertul, Gallie, p. 433.)

VIGESISMUM, AD. 1. A station in Gallia Narbonensis, the distance of which from a given point determined its name, as we see in the case of other names of places derived from numerals. [DIOC.] DECUMIUM VEL VIENNA.] The place is xx. M. from Narbo (Vivane) on the road to Spain, and may be at or near a place called La Palme. 2. There is another Ad Vigesimum which occurs in the Itin. of Bordeaux to Jerusalem, on the road from Toulouse. These numerals show that such cities
had the privilege of reckoning their roads from the capital to the limit of their territories, where a Fines often occurs. [FINES.] (D'Anville, Notices, 9c.)

VILLA FAUSTINI, a place of the Iceni in Britain

in the time of Augustus, when it was bounded on the north by Germania Magna, that is, by the Danube and the Vium Hadriani or Limes, on the west by the territory of the Helvetii, on the south by Rhetaetia, and on the east by Noricum, from which it was separated by the river Oenus (Inn).

Villa Faustini, a place of the Iceni in Britain, an

The line of demarcation between Vindelicia and Rhetaetia is not mentioned anywhere, but was in all probability formed by the ridge of the Rhetaetian Alps. Vindelicia accordingly embraced the north-eastern parts of Switzerland, the south-eastern part of Rhaetia, the southern part of Wurttemberg and Bavaria, and the northern part of Tirol (Ptol. ii. 12. § 1, 13. § 1, viii. 7. § 1; Sext. Ruf. 8; Agathen. ii. 4.) The country is for the most part flat, and only its southern parts are traversed by offshoots of the Alpine Alps. As to the products of Vindelicia in ancient times, we have scarcely any information, though we are told by Dion Cassius (iv. 22) that its inhabitants carried on agriculture, and by other authors that the country was very fertile. (Solin. 21; Isid. Orig. i. 4.) The chief rivers of Vindelicia are: the Danube, the upper part of which flowed through the country and farther down formed its boundary. All the others are Alpine rivers and tributaries of the Danube, such as the Ilargus, Gentsia, Licus, Vedio, Isaris, and the Oenus, which separated Vindelicia from Noricum. The Laens Braeitovini in the south-west also belonged to Vindelicia.

The inhabitants of Vindelicia, the Vindelici, were a kindred race of the Rhaeti, and in the time of Augustus certainly Celts, not Germans, as some have supposed. Their name contains the Celtic root Vindia, which also occurs in several other Celtic names, such as Vindolana, Vindobona, Vindobosca, and others. (Zeuss, Die Deutschen, p. 228, foll.; Dienenich, Celtica, ii. 1. p. 134, foll.) Others, without assuming that the Vindelici were Germans, believe that their name is connected with the German Wenden, and that it was used as a general designation for nations or tribes that were not Germans, whence the modern Wend and also the name of the Vandals or Vindili. (Comp. Horat. Carm. iv. 4. 18; Strab. iv. pp. 193, 207, vii. pp. 293, 313; Tac. Ann. ii. 17, Hist. iii. 5; Sen. Aug. 21; Veil. Pat. ii. 39; Plin. iii. 24.) After their subjugation by the Thervingi, many of them were transplanted into other countries. (Strab. vii. 207.)

The principal tribes into which, according to Strabo, Pliny, and Ptolemy, the Vindelici were divided, were: the Brigantiae, Runicatae, Leuni, Conspectanea, Reuni, and Licatian. Their more important towns were: Augusta Vindelicorum, their capital, Reginum, Arbor Felix, Brigantium, Vennania, Campodunum, Abodicum, Abumina, Quinatana Castra, Batava Castra, Vallatum, Isenisia, Pons Oeni, and a few others, which are treated of in separate articles. (Comp. Ryser, Der Oberdonnerkreis Bayerns unter den Romanen, Augsburg, 1880; J. Becker, Drusus und die Vindelicher, in Scherberin's Philologus, v. p. 119, foll.)

VINDELICA [VINDELICA], a place in Upper Moesia, on the road from Naisus to Scodra. (ToL. Pent.) [T. H. D.]

VINDELICA [Vindelia, Vindelicum], the most western of the four Dacianic provinces of the Roman empire. In the time of Augustus, it formed a distinct province by itself, but towards the end of the first century after Christ it was united with Rhaetia. At a still later period the two countries were again separated, and Rhaetia Proper appears under the name of Rhaetia Prima, and Vindelicia under that of Rhaetia Secunda. We have here to speak only of the latter or Vindelicia, as it appears to have been used in the sense of the former. We find in fact that, as far as the roads are concerned, the Roman authors are greatly perplexed, and do not always use the name Vindelicia in its proper sense. [G. L.]

VINDELICA [Vindelia, Vindelicum], a town of the Atranigiius in his territory, between Viminacium and Deobriga. (Hist. Ant. p. 54.)

VINDELICA [Vindelicia or Bisdleca, the most western of the four Dacianic provinces of the Roman empire. In the time of Augustus, it formed a distinct province by itself, but towards the end of the first century after Christ it was united with Rhaetia. At a still later period the two countries were again separated, and Rhaetia Proper appears under the name of Rhaetia Prima, and Vindelicia under that of Rhaetia Secunda. We have here to speak only of the latter or Vindelicia, as it appears to have been used in the sense of the former. We find in fact that, as far as the roads are concerned, the Roman authors are greatly perplexed, and do not always use the name Vindelicia in its proper sense. [G. L.]

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VINDILIS INSULA, on the Atlantic coast of
Gallia, is mentioned in the Maritime Itin. after Uxants and Sina or Sena. Middle age documents prove that the island of Belle-ile was once called Gauda or Gaudia. From the name Vibiplix, the interchange of Io or G and W or V being common. [VAPI-

...um.] Though this is the only evidence, it is suf-

...cient, for the names agree, and Belle-ile is not likely to have been omitted in the itin., when smaller islands along the coast are mentioned. [G.L.]

VINCIUM. [VINDICUM.]

VINDICIUS MONS (Oliv. 8, Ptol. vii. 1. § 28), a chain of mountains in Hinnodadia, extending NE. and SW. nearly, along the N. bank of the Namusus (now Nervobuda), in lat. 21°, long. 117° 30'. They are also known by the name of Vindomia, and form the principal watershed of the Nervobuda and Tauto, which flow into the Indian Ocean, a little to the N. of Bombay, and of the Soane and An-

...omati, which are great tributaries of the Ganges. [V.]

VINDICIUS or VINCIUS (Oliv. 8, Ptol. ii. G. § 21), a mountain in Hispania Tarracconensis, which ran in a W. direction from the Saltus Vasa-

...omm and formed the boundary between the Can-

...ari and the Astures. It formed, therefore, the W. portion of the Cantabrian chain. The Iberos had its source in it. [T. H. D.]

VINDOBONA (Vindobona; Tiana), a town on the Danube in Upper Pannonia, was originally a Celtic place, but afterwards became a Roman municipium, as we learn from inscriptions, (Gruter, Inscrip. p. 4.) This town, according to Ptolemy (ii. 15. § 3) for some time bore the name of Julianobona (Touwacehona), was situated at the foot of Mounts Çetsin, on the road running along the right bank of the river, and in the course of time became one of the most important military stations on the Danube; for after the decay of Car-

...itium it was not only the station of the principal part of the Danubian fleet, but also of the Legio x. Gennina. (It. Ant. pp. 233, 248, 261, 266; Tab. Peut. Aur. Vict. de Caes. 16; Agathem. ii. 4; Jornaed. Get. 50, where it is called Vindobona.)

Vindobona suffered severely during the invasion of the Huns under Attila, yet continued to be a flourishing place, especially under the dominion of the Longobards. (Jornaed. i. c.) It is well known that the emperor M. Aurelius died at Vindobona. (Aurel. Vict. de Caes. 16, Epit. 18; comp. Fischer, Brevis Notitia Urbis Vindobonae, Vindobonae, 1767; Von Hennay, Geschichte Wiens, i. p. 43, foll.; Muchar, Norikum, vol. i. p. 166, foll.) [L. S.]

VINDOLAGDIA, a place in Britannia Romana, probably in the territory of the Belgae on the road from Venta Belgarum to Isca Dumnoniwm. (It. Ant. pp. 483, 486.) The Geogr. Rav. (v. 31) calls it Bin-

...odigala. Some place it at Penribyn, near Old Sarum, where are remains of Roman fortifications. Camden, however (p. 61), identifies it with Wincham, and Horsley (p. 472) with Crewsbury. [T. H. D.]

VINDOLANA, a station on Hadrian's boundary wall in Britain, where the Cohors iv. Gallorum lay in garrison. (Not. Imp.) By the Geo. Rav. (v. 31) it is called Vindolanda. Camden (p. 1087) identifies it with Old Winchester, Horsley (p. 59, &c.) with Little Chesters. [VALLUM ROMANUM.] [T. H. D.]

VINDOMAGUS (Obolodogoras), in Gallia Narbonen-

...s, one of the two cities which Ptolemy (ii. 10. § 10) assigns to the Volece Areciotics. There is nothing to determine the name of Vindomagus, except the fact that there is a town Vigan, where some remains have been found. Le Vigan is NW. of Nimes, and on the southern border of the Cé-

...ennes. [G. L.]

VINDOMIS or VINDOMUS, a place belonging probably to the Belgae in Britannia Romana on the road from Venta Belgarum to Calleva. (Itin. Ant. pp. 483, 486.) Horsley (p. 439) identifies it with Farnham; others have sought it at E. Sherborne, and at Whitchurch. [T. H. D.]

VINDOMORA, a town of the Brittonici in the N. part of Britannia Romana. (Itin. Ant. p. 464.) It is commonly identified with Elchaste at the NW. boundary of Durham (Horsley, p. 398), where there are remains of a fort, and where Roman antiqui-

...ities have been discovered. (Cf. Camden, p. 1086; Philos. Trans, No. 278.) [T. H. D.]

VINDONISSA, in Gallia, is mentioned by Tacitus (Hist. iv. 61, 70). It was the station of the twenty-

...irst legion, A.D. 71, which entered Rhetaia from Vindonissa. The place is Windisch, in the Swiss canton of Aargau, near the junction of the Aur, Secus, and Eimmatt. Vindonissa was once a large place, and many Roman remains and coins have been found there. In the Böhlisgrube there are traces of an amphitheatre, and on the road from Branneck-

...berg to Königsfelden the remains of an aqueduct. The name of the xxl. Legion has been discovered in inscriptions found at Windisch. Near Windisch is the former convent and monastery of Königsfelden, where some of the members of the Habsburg family are buried. Several Roman roads help to fix the position of Vindonissa. The Table places it at the distance of xxl. from Augusta Rauracorum (Augusta Rauracorum) and from Vindonissa; and another road went from Vindonissa past Vindolitum (Vito-

...urum) to Arbor Felix in Rhetaia. Vindonissa is named Vindo in a Panegyric of Constantine by E-

...enius, and Castrum Vindonissense in Maxima Se-

...anorum in the Notitia of the Gallic Provinces. When Christianity was established in these parts, Vindonissa was the see of the first bishopric, which was afterwards removed to Constance. In the third and fourth centuries Vandals and Alamanni damaged the town. The Huns afterwards ravaged Vindonissa, and Chilperic king of the Franks destroyed it in the sixth century. (D'Aurirole, Notices, &c.; Erastii, Note de Tacit. Hist. iv, 70; Neige-

...aur, Neuestes Gemüdel der Schweiz.) [G. L.]

VINIOLAE, a place of the Oretani in Hispania 

...araconensis, between Acetucci and Mentesa Bastia. (Itin. Ant. p. 402.) Variously identified with Hin-

...ares and as a place on the river Borosa. [T. H. D.]

VINCIUS. [VINDUS.]

VINO VIA (in Ptol. Oiovudor, ii. 3. § 16), a town of the Brigantes in the N. of Britannia Romana. (Itin. Ant. p. 465.) Now Winchestr,- near Bishop Auckland, with remains of Roman walls and other antiquities. (Camden, p. 943.) In the Not. Imp. and by the Geogr. Rav. (v. 31) it is called Vinonim. [T. H. D.]

VINIUM (Oivioin: Vence), in Gallia Nar-

...enonensis, the chief town of the Nerausi. [Ner-

...vil.] Inscriptions have been found at Vence with the words civit. vint.; and in the Notitia of the Gallic Provinces it is placed in the Alpes Marit-

...ine under the name of Civitas Vintimensium or
Vendesiam. Vence is in the department of Var, near the river Var. (D’Anville, Noticia, etc.) [G.L.]

VIÑEZELA (Olivierela), a town of Galatia, in the territory of the Tectasates. (Ptol. v. 4. § 8) A second town of the same name is mentioned by Ptolemy (v. 5. § 8) in the south-east of Pisidia. [L.S.]

VIOLVASCENSIS PAGUS. [Martialis.]

VIPITENUM, a town in Raetia belonging to the Veneti, situated between Veldhena and Trientum. (Itin. Ant. pp. 275, 280.) Some place it in the Ober-Weißthal; others identify it with Staining on the Enns, at the foot of the Brenner. [T.H.D.]

VIPISCOANA, a place in Mauretania Tingitana, on the road from Tescosilla to Tingis. (Itin. Ant. p. 23.) Mannert (s. pt. ii. p. 487) supposes it to be the place called Prisciana by Mela (iii. 10. sub fin.), and Prisica or Phisica by Ptolemy (iv. 1. § 14). The same author identifies it with Mergo, whilst Lapike takes it to be Soc-er-Abra, and Graberg di Hemio, Dar-el-Khamara. [T.H.D.]

VIROCELUM (Briscelenum, Ptol.), a town of Etruria, mentioned only by Ptolemy (iii. 1. § 47) who places it among the islands in the NW. corner of that country. It is supposed by Cluverius to be represented by the l’eruccio or l’eruccchia, a mountain between the Scrabio and the Magno (Cruver, Ital. p. 75), but the identification is very doubtful. [E.H.B.]

VIRD (the Vertece), a small river in the territory of the Licatii in Vindelicia, a tributary of the Liesus, which it joins a little below Augusta Vindelicorum. (Paul. Diaec. Langob. ii. 13.; Venant. Fort. Vita S. Mart. iv. 646, where it is less correctly called Vindo or Vindia.) [L.S.]

VIROGULAE. [Bergule, Vol. I. p. 393, a.]

VIROBALLUM. [Cosica, Vol. I. p. 691, a.]

VIRITIUM (Olivierum), a place in northern Germany, mentioned only by Ptolemy (ii. 11. § 27), was probably in the territory of the Sidini, on the site of the modern town of Wrieten on the Odar. (Wilhelm, Germania, p. 275.) [L.S.]

VIROCOIXUM (Oxopodovum, Ptol. ii. 3. § 19), a town of the Cornavii in Britannia Romana, on the road from Deva to Londinium, by a by-road from Maridunum. (Itin. Ant. pp. 482, 484.) It is the town called Urioconium in another route of the Itinerary (p. 469). Now Wroxeter, with ruins and antiquities. (Camden, p. 652.) [T.H.D.]

VIRODUNUM. [Virodunenses.]

VIROMAGUS. [Bracomagus.]

VIROSIDUM (Not. Imp.), a fort or castle at the N. boundary of Britannia Romana and in the territory of the Brigantes, the station of the Coloria vs. Nerviorum. Camden (p.1022) places it near Warwik (Cumberland); whilst others seek it on the S. coast of Solway Frith, and at Preston. [T.H.D.]

VIROVESCA (Oviapovesca, Ptol. ii. 6. § 53), a town of the Atrigones in Hispania Tarraconensis, on the road from Pompelo to Asturica (Itin. Ant. pp. 394, 450, 454; Ptol. ii. 3. § 4). It is the modern Briecesca. (Cf. Pliny, Esp. Supr. xxiv. p. 10, xxi. p. 123; Coins in Scotiæ (p. 211).) [T.H.D.]

VIROVIACUM, in Gallia, in the Taile, Virovium, is placed on a route from Castellum (Cassel) to Turiacum (Tournaisy). The Antoine Itinerary fixes it xvi. from each place. The distances in the Tabule do not agree; but the site is certain. It is Werewic or Werwick, a large village on the Lys, 3 leagues from Lille in the French department of Nord. In 1514 a medal of C. Julius Caesar was dug up at Werewic, and some time afterwards other medals of the time of the Antonini. There is a tradition also of the remains of an ancient edifice having been seen here, and a fragment of a statue (Bust, Recueil d’Antiquités Romaines et Gauloises trouvées dans la Plancher proprement dite, Gand, 1804.) [G.L.]

VISTURDUM (Ouissagovre, Ptol. iii. 3. § 5), a promontory on the N. coast of Britannia Barbarea, and the most N. point of the island. It is apparently the present Dunghay Head. (Camden, p. 1280.) [T.H.D.]

VIURNI. [Vareini.]

VIUSNUM (Ouiunovou), 1. One of the most important towns in the interior of Noricum, south of Norcia, and on the road from Aquileia to Lauriacum. (Plin. iii. 27; Ptol ii. 14. § 3; Steph. Byz. s. v. Beynov; Suid. s. v. Beynov; It. Ant. p. 276; Tab. Peut., where it is called Varunum.) But notwithstanding its importance, which is attested by its widely scattered remains about the village of Marasun near Kloesentorf, no details about it are known, except from inscriptions, the fact that it was a Roman colony, with the surname of Claudia. (Orell, Inscriptiones Germanic. 17, 5074; comp. Mueller, Norikiux, vol. i. p. 271.)

2. A town in the country of the Sidini in Germany, of unknown site, and mentioned only by Ptolemy (ii. 11. § 27).

VIRUS (Ouiov óxovllai, Ptol. ii. 6, § 3), a river in the N. part of the W. coast of Hispania Tarraconensis. Variously identified with the Landroze and the Almona. [T.H.D.]

VISBURGH (Oyiislôpovfou), a tribe in the south-east of Germany, about the sources of the Vistula, and placed by Ptolemy (ii. 11. § 21) near the Quadri, in the district to which Tacitus (Germ. 43) assigns the Gothini. [L.S.]

VISOYUM (Oisovow, Ptol. ii. 6. § 54), a town of the Polonenæ in Hispania Tarraconensis, perhaps Vireoec or Viroesca. [T.H.D.]

VISPI (Oisvsci), a tribe in the south-west of Germany, is mentioned only by Ptolemy (ii. 11. § 10); nothing certain can be said as to the precise district they inhabited. [L.S.]

VISTULA, VISTILLUS (Oisiostóva, Oisiostóla: Vistula or Weichsel), one of the great rivers of Germany, separating, according to Ptolemy (vii. 10. § 2; comp. ii. 11. § 4, iii. 5. § 5), Germany from Sarmatia, while Pomp. Mela (iii. 4), who calls the river Wisula, describes it as forming the boundary between Scythia and Sarmatia. It cannot be expected that either Greeks or Romans should have possessed much information about this distant river. Ptolemy says that it had its origin in the Herycnia Silva, and discharged itself into the Sarmatian ocean (the Baltic), and Marcianus (p. 53) ascribes to it a course from 1850 to 2000 stadia in length. This is all the information to be gathered from the ancient authors. (Comp. Plin. iv. 27. s. 28; Solin. 29; Geogr. Itav. iv. 4; Ann. Marc. xxii. 8, where it is called Bisula; Jornand, Get. 3.) Jornandes in two passages (Get. 5 and 17) speaks of a river Wisula, which some geographers regard as identical with the modern Wiskom, a tributary of the Vistula, but it is probably no other than the Vistula itself, whose modern German name Weichsel seems to be formed from Wisca. [L.S.]

VISURGIS (Oisivouric, Bisouric, Ouivourc- gos, or Ouivouricovou: Weser), one of the principal rivers in north-western Germany, which was tolerably well known to the Romans, since during their
wars in Germany they often advanced as far as its banks, and at one time even crossed it; but they seem to have been unacquainted with its southern course, and with its real origin; for it is formed by the confluence of the Werra and the Fulda, while Ptolemy (ii. 11. § 1) imagined that it had its sources in the mountains near Velindia. Marcellus (Diall. Hist. 51) states that its length amounted to from 1600 to 1780 stadia. The Visurgis flowed into the German Ocean in the country of the Chauci. (Comp. Pomp. Mela, iii. 4; Plin. iv. 27; Tac. 'Ann. i. 70, ii. 9; Vell. Pat. ii. 105; Sidon. Apoll. 'Caron. xxiii. 243; Strab. vii. p. 291; Dion Cass. xlix. 33, lv. 1, 2, 8, lv. 18.)

VITELLIA (Βιτελλία, Steph. B.; Εθ. Βιτελλία, Vitellien), an ancient town of Latium, which was, however, apparently situated in the territory of the Aequi, or at least on their immediate frontiers, so that it is hard to determine whether it was properly a Latin or an Aequian town. But the circumstance that its name is not found in the list of the cities of the Latin League given by Dionysius (v. 61) is strongly in favour of the latter supposition. Its name is first mentioned by Livy (ii. 39) in the account of the celebrated campaign of Coriolanus, whom he represents as taking Vitellia at the same time as Corbio, Labicum, and Pedum; but in the more detailed narratives of the same campaign by Dionysius and Plutarch, no notice is found of Vitellia. The name is again mentioned by Livy in p. 393, when the city fell into the hands of the Aequi, who surprised it by a night attack (Liv. v. 29.) He there calls it "Coloniam Romanam," and says it had been settled by them in the territory of the Aequi; but we have no previous account of this circumstance; nor is there any statement of its recovery by the Romans. A tradition preserved to us by Suchonius recorded that the Roman colony was at one time entrusted to the sole charge of the family of the Vitellii for its defence (Such. Vitell. 1); but there can be little doubt that this is a mere family legend. Vitellia, as well as Tolerium and other towns in the same neighbourhood, disappears after the Gaulish invasion, and the only subsequent mention of the name occurs in the list given by Pliny (iii. 5. s. 9) of the cities of Latium which were in his time utterly extinct. The site is wholly uncertain, though it seems probable that it may be placed in the same part of Latium as Tolerium, Bola, Labicum, and other towns on the frontiers of the Aequian territory. It has been placed by Gell at Valmontone, a place which in all probability occupies an ancient site, and this would do very well for Vitellia, but that it is equally suitable for Tolerium, which must be placed somewhere in the same neighbourhood, and is accordingly fixed by Nibby at Valmontone [Tolerium]. The latter writer would transfer Vitellia to Civitella (called also Civitella d'Olerano), situated in the mountains between Olerano and Subiaco; but this seems decidedly too far distant from the other cities with which Vitellia is connected. It would be much more plausible to place Vitellia at Valmontone and Tolerium at Lugnano, about 3 miles NW. of it, but that Lugnano again would suit very well for the site of Bola, which we are at a loss to fix elsewhere [Bola]. The fact is that the determination of the position of these cities, which disappeared in such early times, and of which no record is preserved by inscriptions or other ancient monu-

ments, must remain in great measure conjectural. (Gell, Top. of Rome, p. 436; Nibby, 'Dintorni,' vol. i. p. 467, vol. iii. p. 370.)

VITIA (Οβία, Strab. xii. pp. 508, 514, 531: Eth. Οβίας). A small district in Media Atropatene, noticed by Strabo in his account of that province. It appears to have been in the northern part near the tribes of the Drabyces and Amauri. [V.]

VITIS [Utes].

VITODURUM or VITUDURUM, in Gallia, is mentioned in an inscription, in which it is said that the emperors Diocletian and Maximianus "nurum Vitodureseum a solo instauraverunt." The Antonine Itin. places it between Vindomissa (Windisch) and Fines (Flin) [Fines, No. 15]. At Winterthur in the Swiss canton of Zürich there is in the town library a collection of Roman coins and cut-stones, most of which have been found in the neighbourhood of the town and in the adjacent village of Oberwinterthur, which is the site of Vitodorum. (D'Anville, Notice, &c.)

VITRICUM (Vercia), a town or village of the Salassi, on the high road leading from Eupedia (Vercia), to Augusta Praetoria (Aosta). It is known only from the Itineraries, which place it 25 miles from Augusta, and 21 from Eupedia (Itin. Ant. pp. 345, 347, 351), but is undoubtedly identical with Vercia, a large village in the Val d'Aosta, at the entrance of the Val Chasson. [E.H.B.]

VIVANTAVGURIUM (OVIITAVGURIO, Pol. iii. 5, § 30), a place in European Sarmatia, between the rivers Axices and Tiras. [T. H. D.]

VIVISCI. VIVISCI. [BITURIGES VIVISCI.]

VIVISCUIS, in Gallia. In the Antonine Itin. the name is Bibiscus. The place is Vercy, or near it, in the Swiss canton of Woodi and Vaud. See the article PENNELOCUS. [G. L.]

ULCAEI LACVS (Ολκαία Λαξ), a succession of lakes and swamps in Pannonia, between the months of the Dravus and Savus. (Dion Cass. iv. 92.) They seem to be the same as the Pulae Huilaca mentioned by Arrius Victor (Epit. 41) as being near Clauzum in Pannonia. (Comp. Zosim. ii. 18.) Those lakes now bear the name of Laxicace. [L. S.]

ULCISIA CASTRA, a fort in Pannonia, on the road running along the right bank of the Danubius from Aquincum to Bregetto (Itin. Ant. p. 269), is now called Szent Endre. [L. S.]

ULIA (Ολία, Strab. iii. p. 141), a town in Hispanic Baetica, on a hill, on the road from Gades to Corduba. (Itin. Ant. p. 412.) It was a Roman municipium, with the surname of Fidentia, and belonged to the jurisdiction of Corduba. (Pline, iii. 3, 4; Hirt. B. H. 3, 4, 4. B. Alex. 61; Dion Cass. xliii. 31.) From inscriptions it appears to be the present Monte Mayor, where there are ruins. (Cf. Morales, Ant. p. 5; Flores, Esp. Sagra. x. p. 150, xii. p. 5; coins in Flores, Med. ii. p. 620, iii. p. 130; Monet, i. p. 27, Suppl. i. p. 47.) [T. H. D.]

COIN OF ULIA. 4 P
ULIAUS INSULA.

ULMUS INSULA (Eth. Olaviansensia, Sidonius Apollinaris), is placed by Pliny in the Aquitanian Sinus (iv. 19). It is the Ιελ d'ơlotrcn, which belongs to the department of Charente Inférieure, and is separated from the mainland by a narrow strait. [G. L.]

ULIZIBEREA (Ολιζιβερα, or Ολζιβερα, Ptol. iv. 3 § 37), the Ulusibritannum of Pliny (v. 4. s. 4), a town of Byzacium in Africa Prer, S. of Hadrumetum. [T. H. D.]

ULLA (called by Ptolemy Ολια, ii. 6 § 2), a river on the W. coast of Hispania Tarraconensis, which enters the sea between the Minus and the promontory of Numerio. (Meh, iii. 1.) It is still called Ulla. [T. H. D.]

ULMANETES. [Silvanetics.]

ULMI or ULMIUS, a place frequently mentioned in the Itineraries as situated in the interior of Lower Pannonia on the road leading from Secia to Cibalae and Sirmium (It. Ant. pp. 131, 232, 261, 267; It. Hieros. p. 563; Tab. Peut.); but its exact site is uncertain. [L. S.]

ULMIUS, a place in Upper Moesia, between Naissus and Remesiana. (Itin. Hieros. p. 566.) According to Lapic near Panicellus (P. T. H. D.)

ULPIANUM 1. (Ολπιανων, Ptol. iii. 9 § 6), called also Ulpiana (Ολπιανα, Hieroc. p. 656), a town of Upper Moesia on the southern declivity of Mt. Scomonius. It was enlarged and adorned by Justinian, whence it obtained the name of Justiniania Secunda. (Procop. de Aed. iv. 1. Gohth. iv. 25.) It is commonly identified with the present Gvstendil; but Leake (Northern Greece, iii. p. 475) takes that town to represent the ancient Pantalia or Pantaia in Thrace.

2. A place in Dacia, apparently in the neighbourhood of Iassus (It. Hieros.; Ptol. iii. 8 § 7) [T. H. D.]

ULTEIOR POTIUM. [Tius Potius.]

ULUBRAE (Eth. Uiburensis), a small town of Latium on the borders of the Pontine Marshes. It is not mentioned in history previous to the establishment of the Roman dominion, but is noticed repeatedly by Latin writers of the best period, though always as a poor and decayed town, a condition which appears to have resulted from its marshy and unhealthy position. Hence Cicero jestingly terms its citizens little frogs (vanusculi, Ep. ad Fam. viii. 18), and both Horace and Juvenal select it as an almost proverbial example of a deserted and melancholy place. (Hort. Ep. 1. vii. 30; Juv. xiii. 104.) Still it appears from the expressions of the latter, that it still retained the rank of a municipal town, and had its own local magistrates; and in accordance with this, we find the Ulibrans enumerated by Pliny among the municipal towns of the First Region. (Plin. iii. 5. s. 9.) The same thing is attested by inscriptions (Ovvi. Inscr. 121-123), and the discovery of these at the place now called Cisterna, about eight miles from Velletri, and 33 from Rome, immediately at the entrance of the Pontine Marshes, leaves no doubt that Ulibrae was situated somewhere in that neighbourhood. But the village of Cisterna (called in the middle ages Cisternaervorion), does not appear to occupy an ancient site, and the exact position of Ulubrae is still undetermined. (Sibyl, Divintorii di Roma, vol. i. p. 463.) [E. L.]

UMBENNUM, in Gallia Narbonensis, is placed in the Jerusalem Itin. between Batiana [Batiana] and Valentinia (Valentia). [G. L.]

UMBRAE, one of many tribes placed by Pliny near the mouth of the Iadius, adjoining, perhaps within, the larger district of Pataleone (vi. 20. s. 23). [V.]

UMBRAVICI, a people of Gallia Narbonensis, who had the Jus Latii. (Plin. iii. 4.) There is no further notice of these people who had this political privilege, except the occurrence of the name Umbraic or Umbrancia in the Table. [G. L.]

UMBRIA (♂ Ομβρίας: Eth. Umbur, Umbri, Ομβρίας), was one of the principal divisions of Central Italy, situated to the E. of Etruria, and extending from the valley of the Tiber to the shores of the Adriatic. The name was, however, at different periods applied within very different limits. Umbria, properly so called, may be considered as extending only from the Tiber, which formed its W. limit through the greater part of its course, and separated Umbrria from Etruria, to the great central range of the Apennines from the sources of the Tiber in the N. to the Monti della Sibilla in the S. But on the other side of this range, sloping down to the Adriatic, was an extensive and fertile district extending from the frontiers of Picenum to the neighbourhood of Ariminum, which had probably been at one time also occupied by the Umbrians, but, before it appears in Roman history, had been conquered by the Gaulish tribe of the Semones. Hence, after the expansion of these invaders, it became known to the Romans as "Gallicus ager," and is always so termed by historians in reference to the earlier period of Roman history. (Liv. xxxii. 14, xxxix. 44; Cic. Brut. 14, &c.) On the division of Italy into regions by Augustus, this district was again united with Umbria, both being included in the Sixth Region. (Plin. iii. 14. s. 19.) But even Pliny, in describing this union, distinguishes the "ager Gallicus" from Umbria Proper ("Jungitur his sexta regio Umbriam complexa agrumque Gallicum circa Ariminum," ib.); it is evident therefore that the name of Umbria did not at that time in common usage include the territory on the shores of the Adriatic. In like manner Ptolemy designates the coast from Ancus to Ariminum (termed by Pliny the "Gallica ora") as "the land of the Semones" (Ptol. iii. 1. § 22), a term which had certainly become inappropriate long before his time. It was according to Pliny (L. c.) this portion of the Gaulish territory which was properly designated as Gallia Togata, a name afterwards extended and applied to the whole of Chalpine Gaul. (Hist. B. G. viii. 24; Cic. Phil. viii. 9, &c.)

It was not until after the death of Augustus that the name of Umbria came into general use as including the whole of the Sixth Region of Augustus, or the land from the Tiber to the Adriatic.

Umbria, in this more extended sense of the name, was bounded on the W. by the Tiber, from a point near its source to a little below Orichenum, which was the most southern city included within the province. Thence the E. frontier ascended the valley of the Nar, which separated Umbria from the land of the Sabines, almost to the sources of that river in the great central chain of the Apennines. Thence it followed a line nearly parallel with the main ridge of those mountains, but somewhat farther to the E. (as Camerinum, Matilica, and other towns situated on the E. slopes of the Apennines were included in Umbria), as far as the sources of the Aesis (Esaio), and then descended that river to its mouth.

We know that on the coast the Aesis was the recognised boundary between Umbria and Picenum on the S., as the little river Rubicon was between Umbria and Gallia Cisalpina on the N.
From the mouth of the latter stream the frontier must have followed an irregular line extending to the central range of the Apennines, so as to include the upper valleys of the Sapis and Bedesia; thenoe it rejoined the line already traced from the sources of the Ticiber.

All ancient authors agree in representing the Umbrians as the most ancient people of Italy (Plin. iii. 14. s. 19; Flor. i. 17; Dionys. i. 19), and the traditions generally received described them as originally spread over a much more extensive region than that which ultimately retained their name, and occupying the whole tract from sea to sea, including the territories successively wrested from them by the Etruscans. That people, indeed, was represented as gaining possession of its new settlements step by step, and as having taken not less than 300 towns from the Umbrians. (Plin. i. c.) This number is doubtless fabulous, but there seems to be good reason for regarding the fact of the conquest as historical. Herodotus, in relating the Lydian tradition concerning the emigration of the Trryrhians, represents the land as occupied, at the time of their arrival, by the Umbrians. (Herod. i. 94.) The traditions reported by Dionysius concerning the settlements of the Pelasgiuns in Italy, all point to the same result, and represent the Umbrians as extending at one period to the neighbourhood of Spina on the Adriatic, and to the mouths of the Padus. (Dionys. i. 16—20.) In accordance with this we learn incidentally from Pliny that Butrium, a town not far from Raveuna, was of Umbrian origin. (Plin. iii. 15. s. 20.) The name of the river Umbro (Onbrome), on the coast of Etruria, was also in all probability a relic of their dominion in that part of Italy. On the whole we may fairly assume as a historical fact, the existence of the Umbrians at a very early period as a great and powerful nation in the northern half of Central Italy, whose dominion extended from sea to sea, and comprised the fertile districts on both sides of the Apennines, as well as the mountains themselves. According to Zenodotus of Troeeza (ap. Dionys. ii. 49), the powerful race of the Sabines itself was only a branch or offshoot of the Umbrians; and this statement is to a great extent supported by the result of recent philological researches. (SABIN.)

If the Umbrians are thus to be regarded as one of the most ancient of the races established in Italy, the question as to their ethnological affinities becomes of peculiar interest and importance. Unfortunately it is one which we can answer but very imperfectly. The ancient authorities upon this point are of little value. Most writers, indeed, content themselves with stating that they were the most ancient people of Italy, and apparently consider them as Abrignines. This was distinctly stated by Zenodotus of Troeeza, who had written a special history of the Umbrian people (Dionys. ii. 49); and the same idea was probably conveyed by the fanciful Greek etymology that they were called Ombricuns or Ombrions, because they had survived the deluge caused by floods of rain (Δεσπός; Plin. iii. 14. s. 19). Some writers, however, of whom the earliest seems to have been one Bocchus, frequently quoted by Solinus, represented the Umbrians as of Gaulish origin (Solin. 2. § 11; Serv. ad Aen. xii. 753; Isidor. Orig. lxx. 3); and the same view has been maintained by several modern writers, as Abrignines. Researches of this latter kind have indeed of late years thrown much light upon the affinities of the Umbrian language, of which we possess an important monument in the celebrated tables of Igviunu. (Iguvium.) They have clearly established, on the one hand its distinctness from the language of the neighbouring Etruscans, on the other its close affinity with the Ocean, as spoken by the Sabellian tribes, and with the old Latin, so that the three may fairly be considered as only dialects of one of the two families of languages. (Igviunu, p. 86.) The same researches tend to prove that the Umbrian is the most ancient of these cognate dialects, thus confirming the assertions of ancient writers concerning the great antiquity of the nation. While, therefore, they prove beyond a doubt that the Umbrian, as well as the nearly related Ocean and Latin, was a branch of the great Indo-European family, they show also that the three formed to a great extent a distinct branch of that family or an independent group of languages, which cannot with propriety be assigned to the Celtic group, any more than to the Teutonic or Slavonic.

The history of the Umbrians is very imperfectly known to us. The traditions of their power and greatness all point to a very early period; and it is certain that after the occupation of Etruria as well as of the plains of the Padus by the Etruscans, the Umbrians shrunk up into a comparatively obscure mountain people. Their own descendants the Sabines also occupied the fertile districts about Rave and the valley of the Velnus, which, according to the traditions reported by Dionysius, had originally been held by the Umbrians, but had been wrested from them by the Pelasgiuns (Dionys. ii. 49.) At a much later period, but still before the name of the Umbrians appears in Roman history, they had been expelled by the Senonian Gauls from the region on the shores of the Adriatic. Livy indeed represents them as having previously held also a part of the territory which was successively occupied by the Boians, and from which they were driven by the invasion of that people (Liv. v. 33).

It was not till the Romans had carried their arms beyond the immediate neighbourhood of the city, and penetrated beyond the barrier of the Cimbric forest, that they came into contact with the Umbrians. Their first relations were of a friendly nature. The consul Fabius having sent secret envoys through the land of the neighbouring Etruscans into Umbria, received from the tribe of the Cameretcs promises of support and assistance if he should reach their country. (Liv. ix. 36.) But the Umbrian people seem to have been divided into different tribes, which owned no common government and took different lines of policy. Some of these tribes made common cause with the Etruscans and shared in the defeat of Fabius (Liv. ix. 37.) This disaster was followed by two other defeats, which were sustained by the Umbrians alone, and the second of these, in which their combined forces were overthrown by the consul Fabius near Mevaenia (B.C. 305), appears to have been a decisive blow. It was followed, we are told, by the submission of all the Umbrian tribes, of whom the people of Ocriculum were received into the Roman alliance on peculiarly favourable terms. (Liv. ix. 39, 41.)

From this time we hear no more of hostilities with the Umbrians, with the exception of an expedition against a mere marauding tribe of mountaineers led by Livius (Liv. x. 1). This was, when the Samnite leader Gellius Egnatius succeeded in organising a general confederacy against Rome, in which the Umbrians and Semanian Gauls took part, as well as the Etrus-
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Apenines, the ancient Ager Gallicus, was now again separated from Umbria, and became known by the name of Picenum Annonarium. (Mommsen, de Lib. Col. p. 246.)

Of the Umbrians as a nation during their period of independence we know almost nothing. We learn only that they enjoyed the reputation of brave and hardy warriors; and the slight resistance that they opposed to the Roman arms was probably owing to their want of political organisation. So far as we learn, they appear to have been divided into several tribes or "populi," such as the Camerets, Sarsinates, &c., each of which followed its own line of policy without any reference to a common authority. No trace is found in history of the existence among them of any national leagues or council such as existed among the Etruscans and Latins; and even where the Umbrians are spoken of in general terms, it is often doubtful whether the whole nation is really meant.

The physical characters of Umbria are almost wholly determined by the chain of the Apenines, which, as already described, enters the province near the sources of the Tiber, and extends thence without interruption to the lofty group of the Monti della Sibilla (the ancient Mons Fisicelli) at the sources of the Nar, and on the confines of Picenum and the land of the Sabines. The Apenines do not rise in this part of the chain to so great an elevation as they attain farther south, but their principal summits within the Umbrian territory range from 4000 to 5500 feet in height; while their numerous ramifications fill up a space varying from 30 to 50 miles in breadth. A very large portion of Umbria is therefore a mountain country (whence it is termed "montana Umbria" by Martial, iv. 10), though less rugged and difficult of access than the central regions of Italy farther to the S. On the W. the mountain district terminates abruptly on the edge of a broad valley or plain which extends from near Spoletto to the neighbourhood of Perugia, and is thence continued up the valley of the Tiber as far as Città di Castello. But beyond this plain lies another group of hills, connected with the main chain of the Apenines by a ridge which separates Spoletto from Termi, and which spreads out through almost the whole extent of country from the valley of the Nar to that of the Tiber. It is on the outlying hills or underfalls of this range that the ancient Umbrian cities of Tuder and Ameria were placed. The broad valley between this group and the main mass of the central Apenines is a fertile and delightful district, and was renowned in ancient times for the richness and luxuriance of its pastures, which were watered by the streams of the Tynia and Clitumnus. Here we find within a short distance of one another the towns of Trebi, Hispellum, Mesenia, and Assissium. This district may accordingly be looked on as the heart of Umbria properly so called.

On the E. of the central chain the Apenines descend more gradually to the sea by successive stages, throwing off like arms long ranges of mountains, sinking into hills as they approach the Adriatic. The valleys between them are nourished by numerous streams, which pursue nearly parallel courses from SW. to NE. The most considerable of these are the Assisian Umbrius, which formed the established limit between Umbria and Picenum; the SENA, which flowed under the walls of Sena Gallica (Sinigaglia); the far more celebrated METAURUS, which entered the sea at Fiume Fortunae (Fano); the PISARUS, which gave name to the city of Pi-
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summon (Pescara); the Crustumius, now called the Conus; and the Ariminus (Marcellus), which gave its name to the celebrated city of Ariminum, and seems to have been regarded by Pliny as the northern boundary of Umbria, though that limit was certainly marked at an earlier period by the far-famed though trifling stream of the Rubicon. The river Saris also flowed through the Umbrian territory in the upper part of its course, and gave name to the Sabina Tribus, mentioned by Livy as one of the divisions of the Umbrian nation.

All the waters which descend on the W. of the Umbrian Apennines discharge themselves into the Tiber. None of them are considerable streams, and the Tinia and Clitumnus are the only two the ancient names of which have been preserved to us. The Nar, a much more important river, the sources of which are in the Sabine territory, seems to have formed the boundary between Umbria and the land of the Sabines, through a considerable part of its course; but it entered the Umbrian territory near Interamna (Torni), and traversed it thence to its junction with the Tiber.

Two principal passes crossed the main chain of the Apennines within the limits of Umbria, and served to maintain the communication between the two portions of that country. The one of these was followed by the main line of the Flaminian Way, which proceeded almost due N. from Forum Flaminium, where it quitted the valley of the Clitumnus, and passed by Nuceria, Tadurnum, and Helvillum, to the crest of the mountain chain, which it crossed between the last place and Calae (Cagli), and descended by the narrow ravine of the Furbo (Intericia) into the valley of the Metaurus, which it then followed to the Adriatic at Fano (Fanum Fortunae). This celebrated road continued throughout the period of the Roman Empire the main line of communication, not only from the plains of Umbria to the Adriatic, but from Rome itself to Ariminum and Cisalpine Gaul. Its military importance is sufficiently apparent in the civil war between Vitellius and Vespasian. (Tac. Hist. i. 86, iii. 50, 52, &c.) Another line of road given in the upper Apennines, and gave name to Nuceria, and, turning abruptly to the E., crossed a mountain pass to Prolaqueum (Pioraco), in the valley of the Potenza, and descended that valley to Septempedia in Picenum (S. Severino), and thence to Ancona. This pass has been in modern times wholly abandoned. The present road from Rome to Ancona turns to the E. from Foligno (Fulginum) and crosses the mountain ridge between that place and Camerino, descending to Todi, then to the valley of the Clusentiae (Fusoru).

The towns of Umbria were numerous, though few of them have retained importance. 1. On the W. of the Apennines, and beginning with those nearest to Rome, were: Oriculum, near the left bank of the Tiber; Narnia and Intermna, on the banks of the Nar; Amelia and Caesulae, a few miles to the N. of Narnia; Tudea, on a hill on the left bank of the Tiber; Spoletium, in the hills which separate the valley of the Marogga from that of the Nar; Treba, Meyania, Hesperium, Fulginum, and Assistium, all situated in or bordering on the broad valley above mentioned; Arnia and Tiberinum in the upper valley of the Tiber, and Iguvium, and several others. From it. Vescovia was probably situated at Cioccello di Benevosta, also in the valley of the Tiber. On the Flaminian Way, exactly at the entrance of the mountains, stood Forum Flaminii, and higher up, on the same line of road, Nuceria, Tadurnum, and Helvillum.

2. On the E. of the central ridge of the Apennines, but still high up among the mountains, were situated Camerinum, near the sources of the Fluso; Prolaqueum (Pioraco), near those of the Potenza; Pitiolum (Paelo), in the same valley; Matilica and Attidium, both in the upper valley of the Aeis; Sentinum, in a lateral branch of the same valley; Tuficum and Sasua, both of them in the valley of the Cesano; Calles (Cagli), on the Flaminian Way; Tiberinum Metaurense and Umbrium Metaurense, both of them in the upper valley of the Metaurus; Forum Segniomum (Fossombrone), lower down in the same valley; Umbrium Hortense (Urbino), between the valleys of the Metaurus and the Pisanus; Sentinum (Sextino), near the sources of the latter river; Pittinum Fia- saurense, probably at Pianigiano in the same valley; Sarsina, in the upper valley of the Sasps; and Meyania, which is fixed by Cluviers, on the faith of inscriptions discovered there, at Galeata, in the upper valley of the Bedesia or Ronco (Cluer. Ital. p. 623), and is therefore the most northerly town that was included in Umbria.

3. Along the coast of the Adriatic were the important towns of Sessa Gallica, Fanum Fortunae, Piaugeriae, and Ariminum. To the above must be added Alexia or Aesum (Jesi), on the left bank of the river of the same name, and Ostia, the ruins of which are said to exist between the rivers Cesano and Vipula. (Abeken. Mittel-Italien, p. 41.)

In addition to the above long list of towns, the position of which can be assigned with tolerable certainty, the following obscure names are enumerated by Pliny among the towns or communities of Umbria still existing in his time: the Cuestionilani, Dolates surnamed Salentini, Forogiolenses surnamed Cunebbienses, Forombrentani, Polesini, Vindiates, and Viventiani. The above towns being totally unknown, the correct form and orthography of the names is for the most part uncertain. The same is the case with several others which the same writer enumerates as having in his day ceased to exist. (Plin. iii. 14. s. 19.) Strabo also mentions a place called Lardolum as being situated on the Flaminian Way, in the neighbourhood of Narnia and Orculum (v. p. 227), which is otherwise wholly unknown, and the name is probably corrupt.

Of the natural productions of Umbria the most celebrated were its cattle, especially those of the valley of the Clitumnus [Clitumnus]; but its mountain tracts afforded also pastureage to flocks of sheep, which were driven southwards as far as Metapontum and Heraclea. (Var. R. R. ii. 9. § 6.) The lower portions of the country abounded in fruit-trees, vines, and olives; but when Propertius terms his native Umbria " terris fertiis uberibus," this can be understood only of the tracts on the W. of the Apennines, of which he is there speaking (Propert. i. 22. 9), not of the more extensive mountain regions.

The name of Umbria is still given to one of the provinces of the Papal States, of which Spoletum is the capital; but this is merely an official designation, the name having been wholly lost in the middle ages, and being no longer in use as a popular appellation. (F. Filpi.)

UMBRO (Ombro), a river of Etruria, and next to the Aruns the most considerable in that country. It rises in the hills between Siena and Arezzo, and
UNCILLI.

but and

and

UNELI or UNELI (Ovink), one of the Armo-

nii or maritime states of Gallia. (B. G. ii. 34, ii. 11.) Caesar mentions them with the Veneti, Osismi, Curiosolites, and other maritime states. The Unelli and the rest submitted to P. Crassus in B.C. 57; but in B.C. 56 it was necessary to send a force again into the country of the Unelli, Curiosolites, and Lexovii. Q. Titarius Sabinos had the command of the three

legions who were to keep the Unelli and their neigh-

bours quiet. The commander of the Unelli was Viri-

dovix, and he was also at the head of all the forces

of the states which had joined the Unelli, among

whom were the Aulerici Eburorices and the Lexovii.

The force of Viriodovix was very large, and he was

joined by desperate men from all parts of Gallia,

robbers and those who were too idle to till the ground.

The Roman general entrenched himself in his camp,

and made the Gallic believe that he was afraid and

was intending to slip away by night. The trick

deceived the Galli, and they attacked the Roman camp,

which was well placed on an eminence with a

sloping ascent to it about a mile in length. On

the Galli reaching the Roman camp exhausted by a

rapid march up the hill and encumbered with the

fascines which they carried for filling up the ditch,

the Romans rallied by two gates and punished the

enemy well for their temerity. They slaughtered

an immense number of the Galli, and the cavalry

pursuing the remainder let few escape. This clever

feat of arms is told clearly in the Commentaries.

The Unelli sent a contingent of 6000 men to

attack Caesar at the siege of Alesia. (B. G. vii.

75.)

Ptolomy (ii. 8. § 2) names Crociatontum the capital of the Veneti. [Crociatontum.] The people occupied the peninsula of Cotentin or Cotentin, which is now comprehended in the department of La Manche, except a small part which is included in the department of Cotentin. [G. L.]

UNGIS, according to a reading in Tacitus (Ann. ii. 70), a river in the north-west of Germany, but the correct reading in that passage is ad Ami-

nium, as Ritter has shown in his note upon it. Un-

sigin being only a conjecture of Alting manufactured

out of the modern name of a river called Una or

Zurize. [L. S.]

VOBAINA [Brixia]. VOCANUS AGEK, a district in Africa Proprica,

between Carthage and Thapsus. (Liv. xxxiii. 48.) [J. E.]

VOCARIUM or VACORIUM (Occonovor), a

place in Noricum, on the great road leading from

Augusta Vindelicorum to Aemona. (Ptol. ii. 14.

§ 3; Tab. Peut.) Its exact site is matter of con-

jecture only. [L. S.

VOCALES. [Vasates]

VOGETIUS MONS. This name occurs in

Taucitii (Hist. i. 68), and nowhere else. The history

shows that Taucitus is speaking of the country of the

Helvetii. The Voucetius is conjectured to be that

part of the Jura which is named Boetsberg. The

road from Bâle runs through the Friehof, the Guthberg to Baden and Zurich. The Helvetii fled from C cacina (A. D. 70) into the Voucetius, where

many were caught and massacred. Aventicum, the

chief city (caput gentis), surrendered to Cacina. [AVENTICUM.] It has been proposed to write Vogesus for Voucetius in the passage of Taucitus; but there is no reason for the alteration. [G. L.]

VOCONITII FORUM. [FORUM VOCONII.]

VOCONITII (Ovonotii), a people of Gallia Nar-

bennise, between the Rhône and the Alps. The

only city which Ptolomy (ii. 10. § 17) assigns to

them is Vasio [Vasio]. On the north they be-

touched on the Allobroges, as we learn from Caesar's

march (B. G. i. 10). Strabo places the Caves

west of the Voucetii, but he has not fixed the position

of the Caves well [Cavares]. The position of the

Voucetii, and the extent of their country, are best

shown by looking at the position of Vasio, which was

in the south part of their territory, and of Dea

[Dea], which is in the north part, and Lucus Au-

gusti, which lies between them [LUCUS AUGUSTI].

In the Notitia of the Gallic Provinces we find

both Civitas Deenlium and Civitas Vassianum or

Vassianum. The Voucetii were between the Isère and

the Durance, their southern limit being probably a little

south of Vasio. D'Anville supposes that the

Voucetii occupied the dioceses of Vasio and Die, and

also a part of the country comprised in the diocese of Gyp [Vapincum], and a part of the diocese of Sisteron, which borders on Vasio. Pline

(iii. 4) calls the Voucetii a "Civitas foederata," a

people who had a "foedus" with Rome; and besides

the chief places, Vasio and Lucus Augusti, he says they have nineteen small towns. Pline (ii. 58) mentions that he had been in the

country of the Voucetii, where he saw an aerolite which the people called "delapas" or "delapam.). The Voucetii occupied the eastern part of the department of Drôme, which is a

mountainous country, being filled with the lower

offsets of the Alps, and containing numerous valleys

drained by mountain streams. Part of the country

is fitted for pasture. Silius Italicus (iii. 466) has:—

"Tuam faciles campas, jam rana Vociatia carpit;"

for he makes Hannibal pass through the Voucetii to the Alps, as Livy (xxxi. 31) does. [G. L.]

VODORIACUM, in Gallia, is the first place in the Itins, on the road from Bagacum (Baro) to Aventicum (Tongern). This remarkable Roman

road is called the Chausée de Bruneau, or the

Haut Chemin. The distance of Vodoriacum from

Bagacum is xii, and the place is supposed to be

Vouoici or Vovare. (D'Anville, Notice, &c.) [G. L.]

VORGESUS. [Vosegus.]

VOIARA. [Sannium.]

VOLANDUM, a castle in Armenia Major, lying a day's journey W. of Artaxata. (Tac. Ann. xii. 39.) [T. R. B. D.]

VOLATERRAE (Ooauetrrans: Elba Volaterra-

nus; Volterra), one of the most important and

powerful of all the Etruscan cities. It was situ-

ated on a lofty hill, rising above the valley of

the Cecina, about 5 miles N. of that river and 15

from the sea. Strabo has well described its remark-

able position: "In the plain of Etruria lies the

plain of Volaterrae, a very important place, com-

monly called the city of the Etruscans. To the

north it is surrounded by the plains of Terra di Ze, to the west by the plain of the Etruscan hill of Cerveteri, and to the south by the

plain of Capena. Its position is thus very well

situated for an Etruscan city, as it is well

protected on all sides by the surrounding

hills."

VOCE.
able situation on the summit of a hill, which required a steep ascent of 15 stadia from whatever side it was approached, while the summit itself presented a level surface of considerable extent, bounded on all sides by precipices, and crowned by the walls of the ancient city. (Strab. v. p. 223.)

The hill on which it stands, according to modern measurements, more than 1700 English feet in height above the sea, and completely overlooks all the surrounding heights, so that the position of the city is extremely commanding. It is indeed the most striking instance of the kind of position which the Etruscans seem to have generally preferred for their cities.

There can be no doubt of the great antiquity of Volaterrae, nor that it was, from the earliest period of Etruscan history with which we have any acquaintance, one of the twelve principal cities of the Etruscan confederation: this conclusion, to which we should be irresistibly led by the still existing proofs of its ancient greatness, is confirmed by the earliest notice of it that we find in history, where it appears as one of the five Etruscan cities which furnished support to the Latins in their war with Tarquinius Priscus. (Dionys. iii. 51.) But from this time we find no subsequent mention of Volaterrae in history till a much later period. Its remoteness from Rome will indeed sufficiently account for the fact that its name never figures in the long protracted wars of the Romans with the southern Etruscans; but even after the Roman arms had been carried into the heart of Etruria, and the cities of Perusia and Arretium took active part in the wars, we find no mention of Volaterrae. In b. c. 298, however, we are told that the Roman consul L. Scipio was encountered near Volaterrae by the combined forces of the Etruscans (Liv. x. 12), among which there is little doubt that those of the Volaterrans themselves were included, though this is not expressly stated. But we do not again find their name noticed in the extant accounts of these wars, and the terms on which they were finally reduced to submission by the Romans are unknown to us. We learn only that in common with most of the Etruscan cities they were received on the footing of independent allies, and they appear among the "soil" who in the Second Punic War came forward to furnish supplies for the fleet of Scipio, n.c. 205. On that occasion the Volaterrans provided materials for shipbuilding as well as corn. (Liv. xxvii. 45.)

From this time we hear no more of Volaterrae till the civil wars between Marius and Sulla, when the city espoused the cause of the former, and from its great natural strength became the last stronghold of the Marian party in Etruria, and indeed in Italy. It was besieged by Sulla himself long after every other city in Italy had submitted, and did not surrender till after a siege of rather more than two years' duration. (Strab. v. p. 223; Liv. Epit. lixxiv.; Cic. pro Rose. Amer. 7; pro Cace. 7.) As a punishment for its obstinacy, its territory was confiscated by the conqueror; but it appears that it was never actually divided, and the citizens who had survived the calamities of the war remained in possession of their lands, as well as of the rights of Roman citizens, which had been doubtless conferred upon them in common with the other Etruscans by the Lex Julia in n. c. 89. (Cic. pro Dom. 30, ad Fam. xiii. 4, 5, ad Atti. i. 19.) It appears that another attempt was made to suppress the city by an agrarian law in the consulship of Cicero, but this calamity was averted from them by the efforts of the great orator, to whom the citizens in consequence became warmly attached (Id. ad Fam. xiii. 4), and it appears probable that Caesar subsequently confirmed them in the possession both of their lands and municipal privileges. (Ib.)

Volaterrae, however, certainly received a colony under the Triumvirate (Livy. Col. p. 214), but does not appear to have retained the title of a Colony; it is expressly included by Pliny among the municipal towns of Etruria. (Plin. iii. 5. s. 8; Ptol. iii. 1. § 48.) We find no mention of the name in history under the Roman Empire; but it is certain that the city continued to exist; and it appears again, after the fall of the Western Empire, as a place of importance during the wars of the Goths with Narres (Agath. B. G. i. 11). It continued to subsist throughout the middle ages, and still retains the title of a city and its episcopal see; though it has little more than 4000 inhabitants, and occupies only a small portion of the area of the ancient city. The latter is clearly marked out, having comprised the whole level surface of the hill, a very irregular space, above a mile and a half in length and more than 1000 yards in its greatest breadth; the whole circuit of the ancient walls is above three miles and a quarter. Very large portions of these walls are still visible, and these massive fortifications are incontestably the finest specimens of the kind now existing in Etruria: they resemble in their general style of construction those of Fiesole and Cortona, but are composed of a different material, a soft, arenaceous limestone, which comprises the whole summit of the hill on which Volterra stands. This stone, however, like the maccigno of Fiesole and Cortona, lends itself readily to the horizontal structure, and is wholly distinct from the hard Apennine limestone of which the polygonal walls of Cosa and other cities are composed. These walls may be traced, at intervals, all round the brow of the hill, following the broken and irregular outlines of its summit, and frequently taking advantage of projecting points to form bold salient angles and outworks. Two of the ancient gates are still protected by the one called the Porta all'Arco, which serves as the principal entrance to the city. It is of very massive construction, but regularly built, and surmounted by an arch of perfectly regular form and structure, adorned with three sculptured heads, projecting in relief from the keystone and two of the principal voussoirs. The antiquity of this arch has been a subject of much dispute among antiquaries; some maintaining it to be a specimen of genuine Etruscan architecture, others ascribing it to the Roman period. The arguments in favour of the latter view seem on the whole to preponderate; though there is no reason to doubt that the Etruscans were acquainted with the true principles of the construction of the arch. (Dennis's Etruria, vol. ii. pp. 146-150; Milzioli, Antichi Popoli Italiani, vol. iii. pp. 4, 5.) The other gate, on the N. side of the Etruscan walls, now known as the Porta di Diana or Portone, is of similar plan and construction to the Porta all'Arco; but the arch is wanting.

No other remains of ancient edifices are now extant on the site of Volaterrae, except some portions of Thermae, of Roman date and little interest; but the sepulchral which have been exhumed in various parts of the city, but particularly on the N. slope of the hill, have yielded a rich harvest of Etruscan antiqui-
ties. Among these the most conspicuous are the sepulchral urns, or rather chests, for ashes, re-embalmed small sarcophagi, and generally formed of alabaster, a material which is quarried in the immediate neighbourhood. Many of them are adorned with sculptures and bas-reliefs, some of them purely Etruscan in character, others taken from the Greek mythology, and there is no doubt that many of them belong to a period long after the fall of Etruscan independence. The inscriptions are for the most part merely sepulchral, and of little interest; but those of one family are remarkable as preserving to us the original Etruscan form (Cieca) of the well-known family of the Cae- cinae, who figure frequently in Roman history [Car- cina, Biogr. Dict.]. Indeed, the first of this family of which we have any knowledge—the Aulus Caecina defended by Cicero in b.c. 69—was himself a native of Volaterrae (Cic. pro Caec. 7). His son was the author of a work on the "Etruscan discipline," which is frequently referred to as a valuable source of information in regard to that department of antiquities (Cic. ad Fam. vi. 6; Plin. i. Arg. Lib. ii; Senec. Nat. Quaest. ii. 39).

There is no doubt that Volaterrae in the days of its independence possessed an extensive territory. Strabo distinctly tells us (v. p. 223) that its territory extended down to the sea-coast, where the town of Vada, or as it was called for distinction's sake, Vada Volaterrana, constituted its sea-port. It was not indeed a harbour or port in the strict sense of the word; but a mere roadstead, where the ships, from which it derived its name, afforded a good anchorage and some shelter to shipping. Hence it was, in the Roman times, a frequented station for vessels proceeding along the coast of Etruria (Cic. pro Quinct. 6: Plin. iii. 5. s. 8; His. Marit. p. 301); and Rutulius, in particular, has left us an exact description of the locality (Rutul. Itin. i. 453—462). The site is still marked by a mediæval tower on the coast, called Torre di Vada.

The coins of Volaterrae are numerous, and belong to the class called Aes Grave, from their large size and weight; but they are distinguished from all other Etruscan coins of this class by their having the name of the city in full; whence we learn that the Etruscan form of the name was Felathiria, or Velatiria, as on the one of which a figure is annexed. [E. H. B.]

COIN OF VOLATERRAE.

Volcae, a people of South Gallia, divided into Volcae Arecomici and Volcae Tectoses (Ovédax: *Aricomii, Ovédax Tectosages, Pot. ii. 10. §§ 9, 10; Ovédax *Aricomiiusii, Strabo).

Ptolemy says that the Tectoses occupied the most western parts of the Narbonensis, and that these are their cities: Illices, Iscina, Tolosa Colonies, Cessare, Carcasa, Barcatha, and Narbo Colonia. Next to them and extending to the Rhône he places the Arecomici, or Aricomi, as the name is in Ptolemy's text; and he assigns to the Arecomici only Vindomagus [Vindomagus] and Nemausus Colonia (Nemera). These two nations occupied all the Provincia from the Rhône to its western limits; and if Livy is not mistaken (xxi. 26), at the time of Hannibal's invasion of Italy, the Volcae had also possessed east of the Rhône.

The Cisenna (Cœnus) formed a natural boundary between the Volcae Arecomici and the Gabali and Buteni. As to the limits between the Tectoses and the Arecomici there is great difficulty; for while Ptolemy assigns Narbo to the Tectoses, Strabo (iv. p. 203) says that Narbo is the port of the Arecomici; and it is clear that he supposed the Arecomici to have possessed the greater part of the Provincia, which is west of the Rhône, and that he limited the country of the Tectoses to the part which is in the basin of the Garonne. He makes the Tectoses extend also northwards to the Cœnus, in the western prolongation of this range. The chief city of the Arecomici was Nemausus [Nemausus]; and the chief city of the Tectoses was Tolosa; and if Narbo belonged to the Arecomici, we must limit the Tolosates, as already observed, to the basin of the Garonne. [Narbo; Tolosa.]

There is some resemblance between the names Volcae and Belgae, and there is some little evidence that the Volcae were once named Belgae or Belgae. But it would be a hasty conclusion from this resemblance to assume a relationship or identity between these Volcae and the Belgae of the north of Galia. There was a tradition that some of the Volcae Tectoses had once settled in Germany about the Hercynia Silva; and Caesar (B.G. vi. 24) affirms, but only from hearsay, that these Volcae in his time still maintained themselves in those parts of Germany, and that they had an honourable character and great military reputation. He adds that they lived like the other Germans. The Tectoses also were a part of the Gallic invaders who entered Macedonia and Greece, and finally fixed themselves in Asia Minor in Galatia [Galatia]. With the Roman conquest of Tolosa ended the fame of the Volcae Tectoses in Europe. [G. C.]

Volcarum Stagnæ. [Stagna Volcei- na.]

Volcelium or Volcentum (Ethin. Volcentanum, Plin.; Volcentium, Inscr.: Buccinum), a municipal town of Lucania, situated in the mountains W. of Potentia, a few miles from the valley of the Ta- nager. The name is variously written by ancient authors. Livy mentions the Volcentes as a people who in the Second Punic War revolted to Hannibal and received a Carthaginian garrison into their town, but, in B. C. 209, returned to the Roman alliance. (Livy xxvii. 12.) There can be no doubt that these are the same people as the Volcentani of Pliny, who are enumerated by that author among the municipal communities of the interior of Lucania (Plin. iii. 10. s. 15), and it is certain that the Ulci or Volci of Ptolemy (Ołówax, Pot. iii. 1. § 70) refers to the same place, the correct name of which, as we learn from inscriptions, was Volceii or Volceini, and the people Volceiani. (Mumm. Inscr. R. N. pp. 10. 16.) The discovery of these inscriptions at Buccinum leaves no doubt that this town occupies the site of the Lucanian city of Volceii. (Bomanelli, vol. i. p. 422; Holsten, Nachr. ad Claser, p. 299.) It appears to have been a considerable municipal town under the Roman Empire, and is one of the "Praefecturae Lucaniae" mentioned in the Liber Coloniarum (p. 209). [E. H. B.]
VOLSCI.

VOLSCI (Ov. Volci, Ptol.: Eth. Volcena: Ra. near Ponte della Badia), a city of Etruria, situated in the plain on the right bank of the river Arminia (Arno), about 8 miles from its mouth. Very little mention is found of it in history. It is known from the Livy as well as from Pliny, who enumerates, among the municipal towns of Etruria, the "Volcenuini cognomine Etrusi," an appellation evidently used to distinguish them from the people of Volcetium in Lucania. (Plin. iii. 5. s. 8; Ptol. iii. 1. § 49.) The name is quoted also by Stephans of Byzantium, who writes it "Oäçeœ, from Polybius. (Steph. B. v.) But the only indication that they had once been a powerful people, and their city a place of importance, is found in the Fasti Capitolini, which record a triumph in the year B. C. 280 over the Volcinienses and Volcetians (Fast. Capit. ad ann. 475). This was one of the last struggles of the Etruscans for independence, and it was doubtless in consequence of the spirit shown on this occasion by the Volcenses that the Romans shortly afterwards (in B. C. 273) established a colony at Cosa, in their territory. (Vell. Pat. i. 14; Plin. iii. 5. 8.) It is expressly stated on this occasion by Pliny, that Cosa was a dependency of Volci (Cosa Volcetium), a statement which has been ignored by those modern writers who have represented Cosa as an independent and important Etruscan city. But while this is very doubtful in the case of Cosa, the evidence, though scanty, is conclusive that Volci was such; and there is even reason to suppose, from a monument discovered at Cervetri, that it was at one time reckoned one of the twelve chief cities of the Etruscan League. (Ann. d. Inst. Arch. 1814, pp. 37—40.)

But notwithstanding these obscure hints of its greatness, the name of Volci was almost forgotten, and its site unknown, or at least regarded as uncertain, when the first discovery of its necropolis in 1826 led to subsequent researches on the spot, which have brought to light a number of painted vases greatly exceeding that which has been discovered on any other Etruscan site. The unprecedented number, beauty, and variety of these works of art have given a celebrity in modern times to the name of Volci which is probably as much in excess of its real importance in ancient times as in the somewhat parallel case of Pompeii. It is impossible here to enter into any detailed account of the result of these excavations. It is calculated that above 6000 tombs in all have been opened, and the contents have been of the most varied kind, belonging to different periods and ages, and varying from the coarsest and rudest pottery to the finest painted vases. The same tombs have also yielded very numerous objects and works of art in bronze, as well as delicate works in gold and jewellery; and after making every allowance for the circumstance that the cemetery at Volci appears to have enjoyed the rare advantage of remaining undisturbed through ages, it affords incontestable proof that it must have belonged to a wealthy and populous city. The necropolis and its contents are fully described by Mr. Dennis (Etruria, vol. 1. pp. 397—427). The results of the excavations, in regard to the painted vases discovered, are given by G. Garzoni in Rapporto sull’ Attuale del "Istituto" 1831. It is remarkable that only one of the thousands of tombs opened was adorned with paintings similar to those found at Tarquinii, and, in this instance, they are obviously of late date. The site of the city itself has been carefully ex-

plored since these discoveries have attracted so much interest to the spot. It stood on the right bank of the river Arminia, just below the point where that stream is spanned by a noble bridge, now called the Ponte della Badia. Undoubtedly, like many of Roman towns, though the foundations may be Etruscan. The few remaining relics of antiquity still visible on the site of the city, which occupied a plateau of about 2 miles in circumference, are also of Roman date, and mostly belong to a late period. Inscriptions also have been discovered, which prove it to have continued to exist under the Roman Empire; and the series of coins found there shows that it was still in existence, at least as late as the fourth century of the Christian era. In the middle ages it seems to have totally disappeared, though the plain in which it stood continued to be known as the "Pian di Voci," whence Holstein correctly inferred that this must have been the site of Volci. (Holsten. Not. ed Chavcr. p. 40.) The necropolis was, for the most part, on the other side of the river; and it is here that the excavations have been carried on most diligently. The site of Volci (which is now wholly unoccupied) is about 8 miles from Montalto, a small town at the mouth of the Flora, where that river was crossed by the Via Aurelia. (Den- nis, l. c.)

VOLCIANI, a people in Hispania Tarraconensis. (Liv. xxxi. 19.)

VOLCENOS, a fort in Etruria, in the territory of Teateatum, which was destroyed by the Franks (Paul. Dia. Longob. iii. 31), and is generally identified with the modern village of Valentiso the Adige, south of Caliano. [L. S.]

VOLIBA (Ov. V. A. Pt. ii. 3. § 30), a town of the Dumnonii in Britain. Volci. (R. M. P.)

VOLôBRIGâ (Ov. Volôbriga, Ptol. ii. 6. § 41), a town in Gallaecia in Hispania Tarraconensis belonging to the Nemuatarii. [T. H. D.]

VOLOGATIS, in Gallia Narbonensis, is placed by the Jerusalem Itin. after Lucus (Luci), on the road to Vajuncum (Vapé) past Mons Silicius. The distance from Lucus is i.; and D’Aviville supposes that Vologatis may be a place named Lëches, but the distance i. is too much. Others fix the place at Béouricé; and others propose Lethes or Beou- ment. All this is uncertain. [G. L.]

VOLOGEÂSIA (Ov. Volôgeâsia, Ptol. v. 20. § 6), a city built by and named after Vologenses, one of the Araschid kings of Parthia, in the immediate neighborhood of Silicia upon the Tigris. It is called by Pliny, Vologeucrossa (vi. 26. 50), the latter portion of the name implying the "city of." The extensive ruins, still existing, on both sides of the Tigris, are probably those of the two great cities of Silicia and Vologesia. [V.]

VOLHAS (Ov. Volôphas, Ptol. ii. 3. § 1) a bay on the W. coast of Britain, probably Luc. Brey. (Horsley. p. 378.)

VOLJCI (Ov. Ovljca; Strab.: Ovôlacocci; Diàgus.), an ancient people of Central Italy, who bear a prominent part in early Roman history. Their territory was comprised within the limits of Latium; and that name was employed at a late period, and under the Roman Empire; but there is no doubt that the Volcians were originally a distinct people from the Latins, with whom, indeed, they were almost always on terms of hostility. On the other hand they appear as constantly in alliance with the Aeques; and
there is little doubt that these two nations were kindred races, though always distinguished from each other as two separate peoples. We have no statement in any ancient writer as to the ethnic origin or affinities of the Volscians, and are left almost wholly to conjecture on the subject. But the remains of the language, few and scanty as they are, afford nevertheless the safest foundation on which to rest our theories; and these had led us to regard the Volscians as a branch of the same family with the Umbrians and Oscans, who formed the aboriginal population of the mountain tracts of Central Italy. It would appear, indeed, as if they were more closely connected with the Umbrians than either the Sabines and their Sabellian offshoots, or the Oscans properly so called; it is probable, therefore, that the Volscians had separated at a still earlier period from the main stock of the Umbrian race. (Mommsen, *Cultur-Ital. Dialekt.* pp. 319—326; Schwegler, *Röm. Gesch.* vol. i. p. 178.)

The only notice of their language that occurs in Roman authors, also points to it distinctly as different from Oscon (Titiianus, *op. Fec.* v. *Oscenum.* p. 189), though the difference was undoubtedly of two cognate dialects, not of two radically distinct languages.

When the Volscians first appear in Roman history, it is as a powerful and warlike nation, who were already established in the possession of the greater part at least of the territory which they subsequently occupied. Their exact limits are not, indeed, to be determined with accuracy; and it is probable that they underwent considerable fluctuations during their long wars with the Latins and Romans. But there seems no doubt that from a very early period they held the whole of the detached mountain group S. of the Tiberus (Sacco), termed by modern geographers the *Monti Lepini,* together with the valley of the Liris, and the mountain district of Arpinum, Socia, and Atina. Besides this they were certainly masters at one time of the plains extending from the Volscian Aepuneus to the sea, including the Pompian Marshes and the fertile tract that borders on them. This tract they had, according to Cato, wrested from the Aborigines, who were its earliest possessors (Cato *op. Priscian.,* v. p. 688). The first mention of the Volscians in Roman history is in the reign of the second Tarquin, when they appear as a numerous and warlike people. It is clear that it was the great extension of the Roman power under its last king (which must undoubtedly be admitted as a historical fact), and the supremacy which he had assumed over the Latin League, that first brought him into collision with the Volscians. According to the received history he marched into their country and took their capital city, Suessa Potentia, by assault. (Liv. i. 53; Dionys. iv. 50; *Civ. de Rep.* ii. 24.) The tradition that it was the spoils then obtained which enabled him to build the Capitol at Rome, sufficiently proves the belief in the great power and wealth of the Volscians at this early period; and the foundation of the two colonies of Circeii and Signia, both of which are expressly ascribed to Tarquin, was doubtless intended to secure his recent conquests, and to impose a permanent check on the extension of the Volscian power. It is evident, moreover, from the first treaty with Carthage, preserved to us by Polybius (iii. 22), that the important cities of Antium and Tarraconia, as well as Circeii, were at this time subject to Tarquin, and could not, therefore, have been in the hands of the Volscians.
continued constantly in the hands of the Romans, must have been a severe blow to the power of the Volscians, and may be considered as marking an era in their decline. Throughout this period it is remarkable that Antium, one of the most powerful cities of the Volscians, continued to be on peaceful terms with Rome; the war was carried on almost exclusively upon the NE. frontier of the Volscians, where they were supported by the Aequians, and Eceatra was the city which appears to have taken the lead in it.

The capture of Rome by the Gauls marks the commencement of the fourth period of the Volscian Wars. It is probable that their Aequan allies suffered severely from the same invasion of the barbrians that had so nearly proved the destruction of Rome [Aequi], and the Volscians who adjoined their frontier, may have shared in the same disaster. But on the other hand, Antium, which was evidently at this period a powerful city, suddenly broke off its friendly relations with Rome; and during a period of nearly 13 years (B.C. 386—374), we find the Volscians engaged in almost perpetual hostilities with Romans, in which the Volscians uniformly took the lead. The seat of war was now transferred from the Aequan frontier to the southern foot of the Alban hills: and the towns of Veiiatine and Saturnum were taken and retaken by the Volscians and Romans. Soon after the conclusion of peace with the Antiiates we hear for the first time of Prerumnum, as engaging in hostilities with Rome, B.C. 338, and it is remarkable that it comes forward single-handed. Indeed, if there had ever been any political league or bond of union among the Volscian cities, it would seem to have been by this time completely broken up. The Antiiates again appear repeatedly in arms; and when at length the general defection of the Latiius and Campanians broke out in B.C. 340, they were among the first to join the enemies of Rome, and laid waste the whole sea-coast of Latium almost to the walls of Ostia. But they shared in the defeat of the Latin armies, both at Pedum and on the Astura: Antium itself was taken, and received a colony of Romans within its walls, but at the same time the citizens themselves were admitted to the Roman franchise. (Liv. viii. 14.) The people of Fundus and Formiae, both of them probably Volscian cities, received the Roman franchise, at this period, of which the antisites uniformly took the lead. The Prieneians alone ventured once more to provoke the hostility of the Romans in B.C. 327, but were severely punished, and their city was taken by the consi C. Plautins. Nevertheless, the inhabitants were admitted to the Roman Civitas; at first, indeed, without the right of suffrage, but they soon afterwards obtained the full franchise, and were enrolled in the Uentine tribe. The greater part of the Volscians, however, was included in the Pompeian tribe.

Of the fate of the cities that were situated on the borders of the valley of the Tumus, or in that of the Liris, we have scarcely any information; but there is reason to suppose that while the Antiiates and their neighbours were engaged in hostilities with Rome, the Volscians of the interior were on their side fully occupied with opposing the advance of the Sammites. Nor were their efforts in all cases successful. We know that both Arpian and Fregellae had been wrested from the Volscians by the Sammites, before the Romans made their appearance in the contest (Liv. viii. 23, ix. 44), and it is probable that other cities of the Volsciads readily took shelter under the protection of Rome, for security against their common enemy. It seems certain, at all events, that before the close of the Second Samnite War (B.C. 304), the whole of the Volscian people had submitted to the authority of Rome, and been admitted to the privileges of Roman citizens.

From this time their name disappears from history. Their territory was comprised under the general appellation of Latium, and the Volscian people were merged in the great mass of the Roman citizens. (Strab. vi. pp. 228, 231; Plin. nat. hist. 5. s. 9; Cic. pro Balbo 13.) But a rude and simple manner of life, and the country, so far as it can be judged by Juvenal and other authors, and still more by Tacitus and other historians, would be natural enough to Volscian customs and traditions; and it is clear, from the manner in which Juvenal incidentally alludes to it, that even under the Roman Empire, the name of the Volscians was by no means extinct or forgotten in the portion of Central Italy which was still occupied by their descendants. (Juv. Sat. viii. 245.)

The physical geography of the land of the Volscians will be found described in the article LATIUM. Of the peculiar characters of the people themselves, or of any national customs or institutions that distinguished them from their Latin neighbours, we know absolutely nothing. Their history is a record only of the long struggle which they maintained against the Roman power, and of the steps which led to their ultimate subjugation. This is the only memory that has been transmitted to us, of a people that was for so long a period the most formidable rival of the Roman Republic. [E. H. B.]

VOLSCIENSI S LACUS (γας περί Οὐδάρινος Λιμνί, Strab. v. p. 226; Lago di Bolsena), a considerable lake of Etruria, scarcely inferior in size to that of Trasimeni. It took its name from the town of Volsci, which stood on its NE. shore; but it was also sometimes called Lacus Tarquiniensis, as its western side adjoined the territory of Tarquinii. (Plin. ii. 96.) Notwithstanding its great size, it is probable, from the nature of the surrounding hills and rocks, that it is the crater of an extinct volcano (Dennis, Etruria, vol. i. p. 514). In this lake the river Marta has its source. It aboundeth in fish, and its sedgy shores harboured large quantities of water-fowl, with which articles it supplied the Roman markets. (Strab. i. a; Colum. viii. 16.) It contained two islands, of which, as well as of the lake itself, wonderful stories were related by the ancients. They were remarked to be ever changing their forms (Plin. loc.), and on one occasion during the Second Punic War its waters are said to have flowed with blood. (Liv. xxxvi. 23.) The shores of the lake were noted for their quarries. (Plin. xxxvi. 22. a. 49.) In a castle on one of the islands queen Amalasunta was murdered by order of her husband Theodatus. (Procop. B. Goth. i. c. 4, p. 23, ed. Bonn.)

[TA. H. D.]

VOLSCI or VOLSIINI (Οὖδάρινος, Strab. v. p. 226; Οὐδαρίνος, Plut. iii. 1. § 50; Bolsena), an ancient city of Etruria, situated on the shore of a lake of the same name (Lacus Volsciensiis), and on the Via Clodia, between Clusium and Forum Cassii. (Itin. Ant. p. 256; Tab. Peut.) But in treating of Volsciini we must distinguish between the Etruscan and the Roman city. We know that the ancient town lay on a steep height (Zonara, Ann. viii. 7; cf. Aristot. Ath. 11. 10; while Bolsena, the representative of the Roman Volsci, is situated in the plain. There is considerable difference of opinion as to the origin of this height should be sought. Abeken (Mitteleuropa, p. 94, seq.) looks for it at Monte Faconnene,
at the southern extremity of the lake; whilst Müller (Etrusker, i. p. 431) seeks it at Orvieto, and adds the name of that place—Urbo Vetnus, "the old city," as an argument in favour of his view; but Mr. Dennis (Etruria, vol. i. p. 508) is of opinion that there is no reason to believe that it was so far from the Roman town, and that it lay on the summit of the hill, above the amphitheatre at Bolsena, at a spot called Il Piazzano. He adduces in support of this hypothesis the existence of a good deal of broken pottery there, and of a few caves in the cliffs below. Volsinii appears to have been one of the most powerful cities of Etruria, and was double-s one of the 12 which formed the Etruscan confederation, as Volsini is designated by Livy (x. 57) and Valerius Maximus (i. i. extern. 2) as one of the "capita Etruriae." It is described by Juvenal (iii. 191) as seated among well wooded hills.

We do not hear of Volsinii in history till after the fall of Veii. It is possible that the success of the Roman arms may have excited the alarm and jealousy of the Volscines, as their situation might render them the next victims of Roman ambition. At all events, the Volscines, in conjunction with the Salpinates, taking advantage of a famine and pestilence which had desolated Rome, made inroads into the Etruscan territory in n. c. 391. But they were easily beaten: 5000 of them were made prisoners; and they were glad to purchase a twenty years' truce on condition of restoring the booty they had taken, and furnishing the pay of the Roman army for a twelvemonth. (Liv. v. 31, 32.)

We do not again hear of Volsinii till the year n. c. 310, when, in common with the rest of the Etruscan cities, except Arretium, they took part in the siege of Sutrium, a city too strong for Rome. (Liv. ix. 32.) This war was terminated by the defeat of the Etruscans at lake Vadimo, the first fatal shock to their power. (Ib. 39.) Three years afterwards we find the consul P. Decius Mus capturing several of the Volscian fortresses. (Ib. 41.) In 295, L. Postumius Megellus ravaged their territory and defeated them under the walls of their own city, slaying 2500 of them; in consequence of which they, together with Persia and Arretium, were glad to purchase a forty years' peace by the payment of a heavy fine. (Ib. x. 57.) Not more than fourteen years, however, had elapsed, when, with their allies the Volscines, they again took arms against Rome. But this attempt ended apparently in their final subjugation in n. c. 280. (Liv. Ep. xii.; Fast. Cons.) Pliny (xxxiv. 7. s. 16) relates an absurd story, taken from a Greek writer called Metrodorus Scerpinus, that the object of the Romans in capturing Volsinii was to make themselves masters of 2400 statues which it contained. The story, however, suffices to show that the Volscines had attained to a great pitch of wealth, luxury, and art. This is confirmed by Valerius Maximus (l. c.), who also adds that this luxury was the cause of their ruin, by making them so indolent and effeminate that they at length suffered the management of their commonwealth to be usurped by slaves. From this degrading tyranny they were rescued by the Romans. (Flor. i. 21; Romanz, l. c.; A. Victor, Vitr. Illust. 36; Oros. iv. 5.)

The Romans, when they took Volsinii, razed the town, and compiled the inhabitants, as we have already intimated, to migrate to another spot. (Zonaras, l. c.) This second, or Roman, Volsinii continued to exist under the Empire. It was the birthplace of Sejanus, the minister and favourite of Tiberius. (Tac. Ann. iv. 1, vi. 8.) Juvenal (x. 74) alludes to this circumstance when he considers the fortunes of Sejanus as dependent on the favour of Narsus, or Narsia, an Etruscan goddess much worshipped at Volsinii, into whose temple there, in that of Jupiter Capitolinus at Rome, a nail was annually driven to mark the years. (Liv. vii. 3; Terceull. Apol. 24.) According to Pliny, Volsinii was the scene of some supernatural occurrences. He records (ii. 54) that lightning was drawn down from heaven by king Porson to destroy a monster called Volta that was ravaging its territory. Even the commonplace invention of hand-nails, ascribed to this city, is embellished with the traditional prolixity that some of them turned of themselves! (Id. xxxvi. 18. s. 29.) Indeed, in the whole intercourse of the Romans with the Etruscans, we see the ignorant wonder excited by a cultivated people in their semi-barbarous conquerors.

From what has been already said it may be inferred that we should look in vain for any traces of the Etruscan Volsinii. Of the Roman city, however, some remains are still extant at Bolsena. The most remarkable are those of a temple near the Florence gate, vulgarly called Tempio di Narsia. But the remains are of Roman work; and the real temple of that goddess most probably stood in the Etruscan city. The amphitheatre is small and a complete ruin. Besides these there are the remains of some baths, cippi, sepulchral tablets, a sarcophagus with reliefs representing the triumph of Bacchus, &c.

For the coins of Volsinii, see Müller, Etrusker, vol. i. pp. 324, 333; for its history, &c., Adami, Storia di Volsinii; Dennis, Etruria, vol. i.; Abeken, Mitteilungen, [T. H. D.]

VOLTUMNIAE FANUM [FANUM VOLCTNUMAE]; VOLUBILIANI. [VOLUBILIS.]

VOLUBILIS (Oe/ao/oa, Proo. iv. 1. § 14), a town of Mauretania Tingitana, seated on the river Subir, and on the road from Toechobida to Tingis, from the former of which places it was only 4 miles distant. (Itin. Ant. p. 23.) It lay 33 miles SE. from Bamusa, and the same distance from the coast. (Itin. Proo. i. s. 1; Mela, iii. 10.) It was a Roman colony (Itin. Ant. l. c.) and a place of some importance. Polyb. calls the inhabitants of the surrounding district, Volubiliani (Oe/oa/oa, Proo. iv. 1. § 10). In the time of Leo Africanus (p. 279, ed. Lorschach) it was a deserted town between Fez and Mequinez, bearing the name of Vellii or Guelti, the walls of which were 6 Italian miles in circumference. That position is now occupied by the town of Zanitlt-Mblia-Drias, on mount Zarchon. At some distance to the NW. are the splendid ruins of Ksler Paraun (Pharaoni's castle), with Roman inscriptions; but to what ancient city they belong is unknown. (Cf. Mannert, x. p. ii. p. 486; Gruber di Hemi, p. 28; Wimmer, Gemilale von Africen, i. p. 349.)

VOLUCE (probably the Oe/oa/oa of Proo. ii. § 56), a town of the Pelendones in Hispania Tarraconensis, on the road from Asturica to Caesar- angusta, and 25 miles W. of Numantia. (Itin. Ant. p. 142.) Variously identified with Veuca (Vela- che), Velaecho, and Calataiulav. (T. H. D.)

VOLTINIT (Oe/oa/oa, Proo. ii. § 9), a people on the E. coast of Hibernia. (T. H. D.)

VOLUSTANA. [CAMIIIUNI MONTES.]
VOMANUS.

VOMANUS (Vomano), a river of Picenum, which rises in the lofty group of the Apennines now known as the Gran Sasso d’Italia, and flows into the Adriatic, after passing within a few miles to the N. of the city of Adria (Atria). Its name is mentioned by Pliny only (Hist. Nat. ii. 13, § 18). [E. H. B.]

VORDENSES, in Gallia Narbonensis, an ethnic name which occurs in an inscription found at Apt, the site of Apta Julia (Apta Julia). The inscription states that the "Vordenses pæzæi" dedicate this monument to their patrons, who is designated "iii:vir" of the Colonia Apta. The place is supposed to be Gordex, which is contiguous to the diocese of Apt, and in that of Caravallon. The change of Vord into Gord is easily explained. [VASC.] (D’Anville Notice, etc.) [G. L.]

VOREDA, a town of the Brigantes in Britannia Romana, on the road from Cartarama to Lucavi- vallum. (Itin. Ant. p. 467.) It is variously identified with Old Penwith, Whelp Castle, and Cool Hills. By the Geogr. Rav. (v. 31) it is called Bereda. [T. H. D.]

VORGANIIUS (Ovogydron), in Gallia Lugdunensis, the capital of the Oasiiti (Oasamenti), a Celtic people in the north-west part of Bretagne (Ptol. ii. 8. § 5). This seems to be the same place as the Vorganiun of the Table; and it appears on a map which leads from the capital of the Narmanes through the capital of the Veneti, and ends on the coast at Genoverae, or Gesevriate, as some would write it. Between the capital of the Veneti and Vorganiun is Sulis, supposed to be at the junction of the Som and the Basset (Sulis). From Sulis to Vorganiun the distance is marked xiii, and this brings us to a place named Karhes (D’Anville). But all this is very uncertain. Others fix Vorganiun at a place named Guemene. [G. L.]

VORGIUM, in Gallia, is placed in the table on a road from Augustanemetum (Clermont Ferrand) through Aquae Calidae (Vichy) to Ariolica (Avril). The distance is marked viii, from Aquae Calidae, and xiii, from Vorganiun to Ariolica. There is a place named Vourroux, which is the same name as Vorganiun. Vorroux is near the small town of Varennes, and somewhat nearer to the banks of the Allier. The direct distance from the springs of Vichy to Varennes is somewhat less than the Itin. distance of vii. Gallie leagues, but the 8 leagues are not more than we may assign to the distance from Vichy to Varennes along the river. But the Itin. distance from Vorganiun to Ariolica is somewhat too large compared with the real distance. (D’Anville, Notice, etc.) [G. L.]

VOSALIA. [Vosava.]

VOSAVA or VOSAVIA, in North Gallia, is placed by the Table on the Roman road along the west bank of the Rhine, and between Bontobrica or Baudobrica (Boppard) [BAUDORICA] and Bingium (Bingen). It stands half-way between these places and at the distance of viii. Vosava is Ober- weschel on the Rhine, north of Bingen; and it is almost certain, as D’Anville suggests, that the name is erroneously written in the Table, and that it should be Bals[i]. [V. S.]

VOSEGUS. (Vogezen, Vogay, Vosjes). The form Voseges has better authority than Vosges (Schneider’s Caesar, B. G. iv. 10); and the modern name is also in favour of the form Voseges. Lucan is sometimes quoted as authority for the form Vosges:

"Castraque quae Vosges curvam super ardua rupem Pugnaces pictis cohaerentur Lignosus armis." (Pharsal. i. 397.)

The name is Βωσάγου in the Greek version of the Commentaries.

Caesar says that the Mossa (Maus) rises in the Vosges, by which he means that the hills in which the Maus rises belong to the Vosges. But he says no more of this range. The battle with Ariovistus, r. c. 58, was fought between the southern extremity of the Vosges and the Rhine, but Caesar (B. G. i. 43, 48) gives no name to the range under which Ariovistus encamped in the great plain between the Vosges and the Rhine. D’Anville observes that an inscription in honour of the god Vosocus was found at Berg-Anzen on the confines of Alsace and the Palatinate, which proves that the name Vosegus extended as far as that place. It seems likely that the name was given to the whole range now called Vosges, which may be considered as extending from the depression in which is formed the canal of the Rhône and Rhine, between Betzen and Altkirch, to the head of the Rhine between Mainz and Bingen, a distance of about 170 miles. The range of the Vosges is parallel to the Rhine. The hilly country of the Faucilles in which the Maus rises is west of the range to which the name of Vosges is now given. The Vosges are partly in France, and partly in Rhenish Bavaria and Hesse Darmstadt.

The territory of the Sequani originally extended to the Rhine, and the southern part of the Vosges was therefore included in their limits. North of the Sequani and west of the Vosges were the Lenici and Mediomatrici; and east of the Vosges and between the Vosegus and the Rhine were the Rauraci, Triboci, Nemets, Vangiones, and Caracates.

In the Table the Silva Vosagens is marked as a long forest on the west side of the Rhine, Pliny (xvi. 39) also speaks of the range of the Vosges as containing timber. [G. L.]

UR, a castle of the Persians mentioned by Ammianus Marcellinus (xxx. 8), in his account of the war between Julian and the Persians. It must have been situated in Mesopotamia, at no great distance from Hatra (Al-Hathr). It has been generally supposed that Ur is the same place as that mentioned in Genesis (xi. 28); but the recent researches of Colonel Rawlinson have demonstrated that the Ur whence Abraham started was situated in the S. part of Babylonia, at a place now called Mousher. (Journ. Roy. As. Soc. 1855.) [Y.]

URANOPTOLIS (Ovrapô'tolos), a town in a peninsula Acte of Chalcidice in Macedonia, of which we know nothing, except that it was founded by Alex- andros, the brother of Cassander, king of Macedonia (Athen. iii. p. 98; Plin. iv. 10. s. 17). As Pliny does not mention Sane in his list of the towns of Acte, it has been conjectured by Leake that Uranopolis occupied the site of Sane. (Northern Greece, vol. iii. p. 149.) [Y.]

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URBA, a town of Gallia, in the territory of the Helvetii. It is placed in the Antonine Itin. between Lucus Lauzunius and Ariolica [ARIOLICA], xviii. from Lucus Lauzunius and xxiii. from Ariolica. Urbis is Orbe in the Swiss Canton Vaadt or Pays de Vaud, on the road from the Lake of Neuf-
URBANA COLONIA.

chapel to the Lake of Genova, and on a hill nearby surrounded by the river Orbe. [G. L.]

URBANA COLONIA, mentioned by Pliny only (xv. 6. s. 8), was a colony founded by Sulla in a part of the territory of Capua, adjoining the Falernian ager. From its name it would appear probable that it was a colony of citizens from Rome itself, who were settled by the dictator in this fertile district. It is doubtful whether there ever was a town of the name, as no allusion is found to it as such, and the district itself was reunited to that of Capua before the time of Pliny. (Plin. l. c.; Zumpt, de Col. p. 252.)

URBATE, a place in Lower Lomania, on the road from Siscia to Sirinium (It. Ant. p. 208; Tubb. Pent.); its exact site is unknown. [L. S.]


URBISINUM (Ubésoy), was the name of two cities or municipal towns of Umbria, situated within a short distance of each other, which were distinguished by the epithets Hortense and Metaurense. (Plin. iii. 14. 1.)

URBISINUM HORTENSE (Ubéno), apparently the more considerable of the two, and for that reason frequently called simply Urbisinum, was situated on a hill between the valleys of the Metaurus and the Psaurus (Foglio), rather more than 20 miles from the Adriatic. It is mentioned by Pliny among the municipal towns of Umbria, and is incidentally noticed by Tacitus as the place where Fabius Valens, the general of Vitellius, was put to death, in a.d. 69, after he had fallen into the hands of the generals of Vespasian. (Tac. Hist. iii. 62.) Its municipal rank is confirmed by numerous inscriptions, which prove it to have been a town of some importance. (Orell. Inscrip. 3714; Gruter, Inscrip. p. 387. s. p. 392. 1, sc.) Procopius also notices it during the Gothic Wars, and correctly describes it as situated on a steep and lofty hill; it was at that time a strong fortress, but was besieged and taken by Belisarius in a.d. 583. (Procop. B. G. ii. 19.) From this time it seems to have continued to be a place of consideration, and in the middle ages became the seat of government of a race of independent dukes. It is still a considerable city, and one of the capitals of the delegation of Urbino and Pesaro, but has no remains of antiquity, except the inscriptions above noticed.

2. URBISINUM MATAURENSIS (Urbisina), was situated, as its name imports, in the valley of the Metaurus, on the right bank of the river, about 6 miles below S. Angelo in Vado (Tiberinus Metaurus), and 9 from Urbino. Its municipal rank is attested by an inscription, in which the inhabitants are termed Urbisinae Mataurensec, as well as by Pliny (Gruter, Inscrip. p. 463. 4; Plin. iii. 14. 19.) but it seems never to have been of a place of much importance. In the middle ages it fell into complete decay, and was replaced by a village called Castel Durante, which, in 1625, was enlarged and raised to the dignity of a city by Urban VIII., from whom it derives its present name of Urbisina. (Claver. Itol. p. 629; Rampoldi, Dia. Top. vol. iii. p. 1278.) [E. H. B.]

URBS SALVIA (Obréa Sálvia, Plot. iii. 1. § 52; Eth. Urbis Salvisiensis or Urbis saliva: Urvingsia, a town of Picenum, mentioned by Pliny among the municipal towns of that district. (Plin. iii. 13. s. 18.) It was situated on a hill above the valley of the Flassor (Chienti), about two miles from the right bank of that river, and 7 miles E. of Tolentino. [E. H. B.]

The identity of Pliny's name with that of Urbisalviansium is confirmed by the Liber Colonarium, which mentions the "ager Urbis Salvisiensis," as well as by an inscription (Lib. Col. p. 326; Orell. Inscr. 1870); and it seems to have been a flourishing town until it was taken and destroyed by Alaric, a calamity from which it never recovered, so that it still lay in ruins in the time of Procopius. (Procop. B. G. ii. 16.) Dante also notices it in the 13th century as in complete ruins (Par. xvi. 73); but the name has always survived, and is still attached to the modern Urbisalviana, which is, however, a mere village, dependent on Mesagne. The Itineraries give two lines of crossroads which passed through Urbisalvina, the one from Septempeda (S. Severino) to Firmum (Fermo), the other from Albaeum through Licina and Urbisalvina to Asculum. (Itin. Ant. p. 316; Tab. P lent.)

URBS VETUS (Orieto), a city of Etruria mentioned by Paullus Diaconus (Hist. Lang. iv. 33) together with Binalium legum (Bignarae) in the same neighborhood. No mention of any other name occurs in any writer before the fall of the Roman Empire, but it is probable that the Urbivenium (Obréa Venteri) of Procopius, which figures in the Gothic Wars as a fortress of some importance, is the same place as the Urbis Vetus of P. Diaconus. (Procop. B. G. ii. 20.) There is no doubt that the modern name of Orieto is derived from Urbis Vetus; but the latter is evidently an appellation given in late times, and it is doubtful what was the original name of the city thus designated. Niebuhr supposes it to be Salpinus, noticed by Livy in b. c. 389 (Liv. v. 31: Niebuhr, vol. ii. p. 493) [Salpinus], while Italian antiquaries in general identify it with Herculanum. [HERBANUM.] But both suggestions are mere conjectures. [E. H. B.]

URCESA (Obréa Cesara or Obrea Cesara, Plot. ii. 6 § 58), a town of the Celtiberi in Hispania Tarraconensis. According to some, the modern Regina, whilst others identify it with Velez or Organ. (Coins in Sestini p. 212.)

URCI (Plin. iii. 3. s. 4; Obréa, Plot. ii. 6 § 14), a town of the Bastetani in Hispania Tarraconensis, on the borders of Baetica, or according to another boundary line, which makes the latter reach as far as Barca, in Baetica itself, on a bay named after it, and on the road from Castulo to Malea. (Olea, ii. 6, where the editions incorrectly have Urci and Virgi; Itin. Ant. p. 404.) Variously identified with Albercia, Puerto de Aguas, and Alcudia. Ukert, however (ib. p. i. p. 332), would seek it in the neighborhood of Almeria. [T. H. D.]

URCITANUS SINUS, a small bay either on the S. coast of Hispania Tarraconensis or in Baetica, named after the town of Urci. It was separated by the Praenitorium Charidemi from the Sinus Massienus on the E. (Mela, ii. 6.) Now the bay of Almeria. [T. H. D.]

URGAO, a town in Hispania Baetica, on the road from Corduba to Castulo (Itin. Ant. p. 403), with the surname of Alca. (Plin. iii. 1. s. 3.) In the editions of the Itinerary it is called Urga and Viraeo; and according to inscriptions in Gruter (ccxl. 3, ccxlil. 6), it was a municipium, with the name of Alcense Urgavonense. Most probably Arjona. (Cf. Morales, Ant. p. 74; Florcz, Esp. Segr. xii. p. 379.)

[T. H. D.]
URGO. [Gorgona.]

URIA. [Hyrum.]

URIA LACUS. [AEtolia, p. 64, a.]

URIAS SINUS. [Aulnia.]

URISISM (L. Hier. p. 569), a town in Thrace, on the road between Tarpendunae and Bergulc: according to D'Anville it corresponds to the modern Abnurti or Alpuri; but according to Lapioli, to Kirk-Kalisia. [J. L.]

URIO (Ofiow, Ptol. ii. 4. § 12). 1. A town in Hispania Baetica, on the borders of Lusitania; according to Reichard, now Toro del Oro.

2. A river in Hispania Baetica, between the Baetic and the Annas, which entered the sea near the town just named. (Plin. iii. i. s. 3.) Now the Tinto. [T. H. D.]

URIPANUS, a small river of Pannonia, a tributary of the Satnus, is now called the Verboz. (Plin. iii. 28; Tab. Peut., where it is called Urbas.) [L. S.]

URSI PROMONTORIUM. [Sardina.]

URSO (Ofiow, Strab. iii. p. 141), a strong mountain town in Hispania Baetica, the last refuge of the Pompeians. It was a Roman colony, with the surname of Genua Urbanorum, and was under the jurisdiction of Astigi. (Plin. iii. 1. s 3; Hirt. B. H. 26. 41, 63; Appian, B. H. 16.) It is the modern Ommone, where some inscriptions and ruins have been found. (Ct. Muratori, p. 1095; Florence, Esp. Sgr. x. p. 77.) For coins of Urso, see Florence, Med. ii. p. 624, iii. p. 130; Momnet, i. p. 28, Suppl. i. p. 47; Sestini, p. 94. [T. H. D.]

URSO. [Gorgona.]

URSOI. a place in Gallia Narbonensis, fixed by the Antonine Itin, on the road between Valantia (Valence) and Vienna (Vienna), xxii. from Valentia, and xxvii. from Vienna. This agrees pretty well with the whole distance between Valence and Vienna. There are no means of determining the site of Ursoli except the distances; and D'Anville fixes on S. Valier, a place on the right bank of the Galeure near the place where it enters the Rhone. [G. L.]

URUNCI, a place in Gallia between the Rhoen and the Rhine. It occurs twice in the Antonine Itin, and in both cases the road from Urunci runs to Mons Brisciaus. [Mons Brisciaus.] In one route it is placed between Larga (Largitrun) and Mons Brisciaus, xviii. from Larga, and xxiii. from Brisciaus. This route is from south to north-east. The other route is from Ariabinnum, supposed to be Rinum near Basle, to Mons Brisciaus, from south to north, and Urunci is xxii. M. P. or 15 leagues from Mons Brisciaus. D'Anville supposes that Urunci may be a place named Rucena or Ricon, on the line of the road from Larga to Mons Brisciaus or Brisciaca. [G. L.]

USA, the most easterly river of Maurétania. (Plin. v. 2. s. 1.) It seems to be the river called Sarap by Ptolemy (iv. 2. § 10), and is probably the Jofy, which falls into the gulf of Bugie. [T. H. D.]

USARGALA (Ουσαργάλα, Ptol. iv. 6. § 7, &c.), a very extensive mountain chain in the country of the Garamantes on the N. border of Libya, Interior, and S. of Numidia and Mauretania, stretching in a N.W. direction as far as Atlas. It is in this mountain that the river Bagradas has its source. [T. H. D.]

USRIUM (Ουσρίου), a town mentioned by Ptolemy (ii. 11. § 30) in the south-east of Germania, probably in the territory of the Marcomanni, seems to be identical with the modern Ispern, on a rivulet of the same name. [L. S.]

US'CANA, the chief town of the Penestae, a people of Illyricum, which contained 10,000 inhabitants at the time of the Roman war with Persians. At the commencement of this war it appears to have been in the hands of Persians, and the first attempt of the Roman commander, App. Claudius, to possess possession of the place proved unsuccessful, n. c. 170. (Liv. xiii. 10.) It would seem, however, to have been afterwards taken by the Romans, since we read that Persians in the following year surprised Usacana, marching thither in three days from Stubera. (Liv. xiii. 17, 18.) Shortly afterwards L. Coelius, the Roman commander in Illyricum, made an unsuccessful attack upon Usacana. (Ib. 21.) The site of this town is uncertain.

USCENUM (Ουσκενος, or Οσκαους, Ptol. ii. 7. § 2), a town of the Jassenses Metamatae. [T. H. D.]

USCUDAMA, a town belonging to the Bessi, near Mount Haemus, which M. Lucullus took by assault. (Eutr. vi. 10.) [J. R.]

USELLIS (Ουσέλλας, Ptol: Usellus), a city of Sardinia, situated in the interior of the island, about 16 miles from the Gulf of Oristano on the W. coast, and the same distance S. of Forum Trajani. Its name is not found in the Itineraries, and the only author who mentions it is Ptolemy (ii. 3. § 2), who erroneously places it on the W. coast of the island; but the existing ruins, together with the name of Usellus, still borne by a village on the site, leave no doubt of its true situation. It is about 3 miles N.E. of the modern town of Als. Ptolemy styles it a colony, and this is confirmed by an inscription in which it bears the title of "Colonia Julia Augusta." It would hence appear probable that the colony must have been founded under Augustus, though Pliny tells us distinctly that Turris Libysoma was the only colony existing in Sardinia in his time. (De la Marmora, Voy. en Sardeigna, vol. ii. pp. 367, 466.) [E. H. B.]

USILLA (Ουσίλα, Ptol. iv. 3. § 10), a place in Lycia on the coast of Africa Prope. It is the Usula of the Itin. Ant. (p. 59), lying between Taras and Thamyris. Variously identified with Inchilla or Siddi Malolofy, and Uskibilla. [T. H. D.]

USPITETES or USPITI (Ουσιτετας, Οστετα), a German tribe, mostly mentioned in conjunction with the Tencteri, with whom they for a long time shared the same fate, until in the end, having crossed the lower Rhine, they were treacherously attacked and defeated by Julius Caesar. (Caes. B. G. iv. 4, &c.; Appian, de Reb. Gall. 18; comp. Tenereter.) After this calamity, the Usipetes returned across the Rhine, and were received by the Sgambri, who assigned to them the district on the northern bank of the Loppia, which had previously been inhabited by the Chamavi and Tubantes, and in which we henceforth find the Usipetes as late as the time of Tacitus. (Ann. xii. 55, Hist. iv. 37, Germ. 26; Dion Cass. liv. 32, fol.) Afterwards the Usipetes are met with
UTICA.

The hills behind the town, as well as the district near the present Porto Faraon, contained rich veins of various metals; and the coast was celebrated for producing vast quantities of salt of a very peculiar quality. (Plin. xxxi. 7. s. 39; Caes. B. C. ii. 37; Polyb. xii. 3, seq.; Dio. xx. 8, &c.) Among the buildings of the town, we hear of a temple of Jupiter (Pint. Cat. Min. 5) and of one of Apollo, with its planks of Numidian cedar near two centuries old (Plin. xvi. 40. s. 79); of a forum of Tnajan, and a theatre outside the city. (Tiro Prosper, ap. Moreelli, Afr. Chrét. iii. p. 40; Caes. B. C. ii. 25.) The tomb and statue of Caton on the sea-shore were extant in the time of Plutarch (Ib. 79). Shaw (Travels, vol. i. p. 160, seq.) has the merit of having first pointed out the true situation of this celebrated city, the most important in N. Africa after Carthage. Before the time of Shaw, it was sought sometimes at Biserta, sometimes at Porto Farina; but that learned traveller fixed it near the little miserable Ducra, which has a holy tomb called Boo-shatter; and with this view many writers have agreed (Falbe, Recherches sur l’Emplacement de Carthage, p. 66; Barth, Wanderungen, &c. p. 109; Semillas, pp. 39, 46; Ritter, Afr. i. 913, &C.) Since the Roman times the muddy stream of the Bagradas has deposited at its mouth a delta of from 3 to 4 miles in extent, so that the innermost recess of the Bay of Carthage, on which ancient Utica was situated, as well as the eastern arm of the river itself, have been converted into a broad morass, in which traces are still visible of the quays which formerly lined the shore, and of the northern mole which enclosed the harbour. More towards the E., at the margin of the chain of hills which at an earlier period descended to the sea, may be discerned blocks of masonry belonging to the ancient town wall. On the declivity of the hills towards the E., are the remains of six cisterns, or reservoirs, 136 feet long, 15 to 19 feet broad, and 20 to 30 feet deep, covered with a remarkably thin arched roof. These are connected with an aqueduct, which may be traced several miles from Boo-shatter, in the direction of the hills; but its most remarkable remains are a treble row of arches by which it was carried over a ravine. These reservoirs may probably have served to furnish water for a naumachia in the neighbouring amphitheatre, which is hollowed out of the hills, and is capable of containing about 20,000 persons. The ancient site of the city is covered with ruins. Near its centre rises the highest summit of the chain of hills on which stood the citadel and, probably, also the ancient temple of Apollo. The ruins of other temples and castles have been discovered, as well as the site of the senate house (Pint. Cat. Min. 67), which has been thought to be determined by the excavation of a number of statues. These are now preserved in the museum at Legden.

In the course of time, as is usual with such connections, Utica became severed from the mother-city, and first appears in history as independent of it. In the first commercial treaty between Rome and Carthage, in the year 509 B.C., Utica was probably included in it among the allies of the Carthaginians (Polyb. ii. 22); in the second, in B.C. 348, it is expressly named (ib. 24; Dio. lvi. 49, who however confounds the two treaties); as well as in the alliance concluded by Hannibal with Philip of Macedon in the Second Punic War, B.C. 215 (Polyb. viii. 9). Subsequently, however, Utica appears to have thrown off her dependence upon, or perhaps we should rather
call it her alliance with, Carthage, and, with other cities of N. Africa, to have joined the Sicilian Agathocles, the opponent of Carthage; to have afterwards revolted from that conqueror, but to have been again reduced to obedience (Diod. xx. 17, 54: cf. Polyb. i. 82). In the First Punic War, Utica remained faithful to Carthage; afterwards it joined the Libyans, but was compelled to submit by the victorious Carthaginians (Polyb. ib. 88: Diod. Fr. xxxv.). In the Second Punic War also we find it in firm alliance with Carthage, to whose fleets the excellent harbour of Utica was very serviceable. But this exposed it to many attacks from the Romans, whose frequent foraging expeditions were frequently directed against it from Lilybaeum, as well as to a more regular, but fruitless siege by Scipio himself (Liv. xxv. 31, xxxvii. 5, xviii. 4, xxxiii. 35, xxx. 3, &c.; Polyb. xiv. 2; Appian, Punic. 16, 25, 30). In the third war, however, the situation of Carthage being now hopeless, the Uticenses induced their ancient grudge against that city, and made their submission to Rome by a separate embassy (Polyb. xxxvi. 1; Appian, Pun. 75, 110, 113). This step greatly increased the material prosperity of Utica. After the destruction of Carthage, the Romans presented Utica with the entire province, with that city and Hippo Diarrhytus, it became the chief town of the province, the residence of the Roman governor, the principal emporium for the Roman commerce, and the port of departure for the Roman armaments destined to act in the interior of Africa. Owing to this intimate connection with Rome, the name of Utica appears very frequently in the later history of the republic, as in the accounts of the Jugurthine War, of the war carried on by Pompey at the head of Sulla’s faction, against the Marian party under Domitius and his ally the Numidian king Ibarbas, and in the struggle between Caesar and the Pomp-eians, with their ally Juba. It is unnecessary to quote the numerous passages in which the name of Utica occurs in relation to these events. In the last of these wars, Utica was the scene of the celebrated death of the younger Cato, so often related or adverted to by the ancients (Plut. Cat. Min. 58, seq. : Dion Cass. xiii. 10, sqq.; Val. Max. iii. 2 § 14 ; Cic. pro Lig. 1, &c.; cf. Dict. of Biogr. Vol. i. p. 649). Augustus presented the Uticenses with the Roman civitas, partly as a reward for the inclination which they had manifested for the party of his uncle, and partly also to indemnify them for the depredations of Carthage (Dion Cass. xiii. 16; cf. Sext. Rufus, Eretr. 4). We know nothing more of Utica till the time of Hadrian, who visited N. Africa in his extensive travels, and at whose desire the city changed its ancient constitution for that of a Roman colony (Spartian. Hadr. 13; Gall. N. Att. xvi. 13). Thus it appears in the Tab. Peut. with the appellation of Colobia, as well as in an inscription preserved in the museum of Leyden (Col. Jul. Ael. Hadr. Utic. ap. Jansen, Mut. Legd. Batav. Insbr. Gr. et Lat.). Septimius Severus, an African by birth, endowed it as well, as Carthage and his birthplace Leptis Magna, with the Jus Italicum. We find the bishopric of Utica frequently mentioned in the Christian period from the time of the great Symod under Cyprian of Carthage in 256, down to 654, when a bishop of Utica appeared in the Council of Toledo. The city is said to have witnessed the martyrdom of 300 persons at one time (cf. Morcelli, AFR. Chrest. i. p. 362, ii. p. 150 ; Muntzer, Privat. Eccl. Afr. p. 32; Augustin, e. Donat. vii. 8). Utica probably fell with Carthage, into the hands of the Vandals under Genserich in 439. Subsequently it was recovered by the Byzantine emperors, but in the reign of the Chalif Abdelmalik was conquered by the Arabs under Hassam; and though it appears to have been again recovered by John the prefect or patrician, it finally sank under the power of the Saracens during the reign of the same Chalif, and on its second capture was destroyed (cf. Papenoord, die Vandals Herrschaft in Afr. p. 72, sq., 151, sq.; Weil, Gesch. der Chalifer, i. p. 473, sqq.; Gibbon, Decl. and Fall, vi. 350, sqq. ed. Smith). The remains of its marbles and columns were carried away in the preceding century, to serve as materials for the great mosque of Tunis (Semihan, p. 43.)

Several coins of Utica are extant bearing the heads of Tiberius or Livia: a testimony perhaps of the gratitude of the city for the rights bestowed upon it by Augustus (cf. Mioen, Med. Ant. vi. p. 589; Supp. viii. p. 208).

UTIDAVA (OtiRbava, Ptol. viii. 8 § 7), a town in Dacia, E. of the Alata. Identified with the ruins at Kosmin, near the confluence of the Katozlar and the Fruth (cf. Ubert, iii. pt. ii. p. 620). [T. H. D.]

UTIH (Otracu), one of the nations belonging to the fourteenth satrapy of the Persian empire (Herod. iii. 93), which was armed in the same manner as the Pactyes (Id. vii. 68), and, according to Bobrik’s conjecture, perhaps dwelt in Pactyca. (Geog. des Herod. p. 181.)

UTIS or VITIS (Montone), a river of Gallia Cisalpina, which rises in the Apennines, flows under the walls of Forli (Forum Livii), and subsequently by the city of Ravenna, and enters the Adriatic about 5 miles from that city. At the present day it joins the Roveco (the Bedesia of Pliny), before reaching the latter city, but in ancient times it probably discharged its waters by a separate channel into the lagoons which at that time surrounded Ravenna. The name is written Vitis by Pliny (iii. 14. 19), but it is probable that Ucis or Utensis the more correct form, which is found in Lyivy. According to that author it at one time formed the boundary between the Boian and Semsonian Gauls. (Liv. v. 35.)


UTUS, an affluent of the Danube in Moesia. The Utus had its sources in Mount Haenus, and formed the E. boundary of Dacia Ripensis (Itin. iii. 26. s. 29). Now the Iid. [T. H. D.]

UTUS (Obras, Proc. de Aed. iv. 1), a town of Moesia Inferior, a little to the S. of the confluence of the like-named river with the Danube, and between Oceaen and Securisca (Itin. Ant. p. 221). Variously identified with Staroseliti, Hatuladech, and a place near Brесторцев. [T. H. D.]

VULCANI FORUM. [Putfolia]

VULCANIAE INSULAE. [Azoiaiae Insulae.]

VULCHALO is mentioned by Cicero (pro Fontico, 9) as a place in the west part of Gallia Narbonensis, but nothing more is known of it. [G. L.]

VULGENTES. [Apta Julia.]

VULSINIL. [Yolisinil.]

VULTUR MONS (Monte Voltore), one of the most celebrated mountains of Southern Italy, situated on the confines of Apulia, Lucania, and the country of the Hirpini. It commences about 5 miles.
to the S. of the modern city of Melfi, and nearly due W. of Tenea (Venusia), and attains an elevation of 4,433 feet above the level of the sea. Its regular conical form and isolated position, as well as the crater-like basin near its summit, at once mark it as of volcanic origin; and this is confirmed by the nature of the rocks of which it is composed. Hence it cannot be considered as properly belonging to the range of the Apennines, from which it is separated by a tract of hilly country, forming as it were the base from which the detached cone of Monte Vulture rises. No ancient author alludes to the volcanic character of Mount Vulture; but the mountain itself is noticed, in a well known passage, by Horace, who must have been very familiar with its aspect, as it is a prominent object in the view from his native city of Venusia. (*Carm.* iii. 4. 9—16.) He there terms it "Vulture Apulis," though he adds, singularly enough, that he was without the limits of Apulia ("altissima exus limen Apuliae") when he was wandering in its woods. This can only be explained by the circumstance that the mountain stood (as above stated) on the confines of three provinces. Lucan also incidentally notices Mt. Vulture as one of the mountains that directly fronted the plains of Apulia. (Lucan, ix. 183.)

The physical and geological characters of Mount Vulture are noticed by Romaneu (vol. ii. p. 233), and more fully by Daubeny (*Description of Volcanoes*, chap. 11).

**VULTURNUM** (*Ovulx Timovwv; Castell Vulturno*), a town of Campania, situated on the sea-coast at the mouth of the river of the same name, and on its S. bank. There is no trace of the existence of any town on the site previous to the Second Punic War, when the Romans constructed a fortress (castellum) at the mouth of the river with the object of securing their possession of it, and of establishing a magazine of corn for the use of the army that was besieging Capua. (Liv. xxv. 20, 22.) It is probable that this continued to exist and gradually grew into a town; but in B.C. 154, a colony of Roman citizens was established there, at the same time with Liternum and Puteoli. (Id. xxxiv. 45.)

The number of colonists was in each case but small, and Vulturnum does not appear to have ever risen into a place of much importance. But it is noticed by Livy as existing as a town in his time ("ad Vulturni oecum, ubi non usque est. xxv. 22"), and is mentioned by all the geographers. (Strab. *v. p. 238; Plin. iii. 5. s. 9; Mel. ii. 4. § 9; Ptol. iii. 1. § 6.) We learn also that it received a fresh colony under Augustus (*Lib. Colon.* p. 239), and retained its colonial rank down to a late period. It became an episcopal see before the close of the Roman Empire, and appears to have continued to subsist down to the 9th century, when it was destroyed by the Saracens. In the 17th century a new fortress was built nearly on the ancient site, which is called *Castel Vulturno* or *Castell a Mare di Vulturro*. But from the remains of the ancient city still visible it appears that this occupied a site somewhat nearer the sea than the modern fortress. Several inscriptions have been found on the spot, which attest the colonial rank of Vulturnum as late as the age of the Antonines. (*Mmmsm.* i. R. X. 3535—3539.)

**VULCURNUS** (*Ovulx Timovwv; Vulturno*), the most considerable river of Campania, which has its sources in the Apennines of Samnium, about 5 miles S. of Ausonia, flows within a few miles of Aesernia on its left bank, and of Venusium on its right, thence pursues a S.E. course for about 35 miles, till it receives the waters of the Calor (Calore), after which it turns abruptly to the W.S.W., passes under the walls of Casilinum (Capona), and finally discharges itself into the Tyrrhenian sea about 20 miles below that city. Its mouth was marked by ancient times by the town of the same name (Vulturnum), the site of which is still occupied by the modern fortress of *Castel Vulturno* (*Vulturum*). (Strab. *v. pp. 338, 249; Plin. iii. 5. s. 9; Mel. ii. 4. § 9.) The Vulturnus is a deep and rapid, but turbid stream, to which character we find many allusions in the Roman poets. (Virg. *Aen.* vii. 729; Ovid. *Met.* xv. 714; Lucan. ii. 423; Claudian. *Pamq. Prob. et Obl.* 256; *Sil. Ital.* viii. 530.) A bridge was thrown over it close to its mouth by Domitian, when he constructed the Via Domitia that led from Sinnessa direct to Cumae. (Stat. *Silv.* iv. 3. 67, &c.) From the important position that the Vulturnus occupies in Campania, the fertile plains of which it traverses in their whole extent from the foot of the Apennines to the sea, its name is frequently mentioned in history, especially during the wars of the Romans with the Campanians and Samnites, and again during the Second Punic War. (Liv. viii. 11. x. 20, 31, xxiv. 14, &c.; *Polb.* iii. 92.) Previous to the construction of the bridge above mentioned (the remains of which are still visible near the modern *Castel Vulturum*), there was no bridge over it below Casilinum, where it was crossed by the Via Apia. It appears to have been in ancient times navigable for small vessels at least as far as that city. (Liv. xxvi. 9. *Stat. Silv.* iv. 3. 77.)*

Its only considerable tributary is the Calor, which brings with it the waters of several other streams, of which the most important are the Tamarius and Sabates. These combined streams bring down to the Vulturnus almost the whole waters of the land of the Hirpin; and hence the Calor is at the point of junction nearly equal in magnitude to the Vulturnus itself. (E. H. B.)

**VUGGUS, VICVS**, in North Gallia, is placed by the Antonine Itinerary on the road from *Durocortorum* (Reims) to Augusta Treverorum (Trier). Vuggus is between Durocortorum and Epoisson (Epitch, Ivois), or Epuusum [*Epouosum*], and marked xxii. leagues from each place. The direction of this road from Reims is to the passage of the Maug or Mense at Mousson; and before it reaches Ivois it brings us to a place named Vorn, near the river Alume, a little above Attigni. This is a good example, and there are many in France, of the old Gallic names continuing unchanged. Flodoard, in his history of Reims, speaks of "Municipium Vongusum, et proximam Annam, Pagonis linguis circa Axonum ripas." The Axonum is the Alime. The Roman road may be traced in several places between Reims and Vorn; and there is an indication of this road in the place named Van d'Elzé (de strata), at the passage of the river Sioupe. (*G. L.*)

**UXACONAC, a town belonging apparently to the Cornavii in Britannia Romana, on the road from Deva to Lindinum, and between Urioconium and Pennoconicum. Camden (p. 633) and others identify it with Okanyate, a village in Shropshire;* Horsley (*p. 419*) and others with Sheriff Hales, *Shrop.* (*T. H. D.*)

**UXAMA** (*Ovulx Tumovv;* Ptol. ii. 6. § 56), a town of the Areovaci in Hispania Tarraconensis, on
the road from Asturica to Caesarangusta, 50 miles W. of Numantia, and in the neighbourhood of Clunia (Itin. Ant. p. 441), where, however, the more recent editions read Vasana. (Plin. iii. 3. s. 4; Flor. iii. 22; Sil. Ital. iii. 384.) It is called Uxuma in the Great Itinerary (iv. 45); and according to Ubert (ii. pt. i. p. 453), it was called the A̓̂Σελλοιον Καλλικράτιον (vi. 47). Now Oema.

UXAMABARCA (Οξαιμαβαρκα, Ptol. ii. 6. § 53), a town of the Antigones in Hispania Tarraconensis. (Murat. Inscr. p. 1095. 8.) Ubert (ii. pt. i. p. 416) identifies it with Oma in Bisaccia. [T. H. D.]

UXANIS INSULA, for so the name should be read in the Maritime Itin., is 1 lyne's Añontos (iv. 30), an island off the Atlantic coast of Gallia. Uxantis is Ουςαντις, or Uṣant, as the English often write it, a small island belonging to the department of Finisterre, and nearly in the latitude of Brest.

UXELLA (Οξελλα, Ptol. ii. 3. § 10), called by the Geogr. Rav. (v. 30) Uxelli, a city of the Dumnonii in Britannia Romana. Camden (p. 18) identifies it with the little town of Lostwithiel in Cornwall; whilst Horsley (p. 378) and others take it to be Exeter. [T. H. D.]

UXELLODUNUM, in Gallia. In n. c. 51 Drappes a Senon and Lucterius a Codannec, who had given the Romans much trouble, being pursued by C. Caninius Rebolor, one of Caesar's legates, took refuge in Uxelodunum, a town of the Cadurci (B. G. viii. 32—44); Uxelodunum was in a position naturally strong, protected by rocks so steep that an armed man could hardly climb up, even if no resistance were made. A deep valley surrounded nearly the whole elevation on which the town stood, and a river flowed at the bottom of the valley. The interval where the river did not flow round the steep sides of this natural fortress was only 300 feet wide, and along this part ran the town wall. Close to the wall was a large spring, which supplied the town during the siege, for the inhabitants could not get down the rocks for water without risk of their lives from the Roman missiles. Caninius began his bio-kade of Uxelodunum by making three camps on very high ground, with the intention of gradually drawing a vallum from each camp, and surrounding the place. On the river side his camps were of course separated from the town by the deep valley in which the river flowed; he may have planted two camps here and one on the land side of Uxelodunum.

The townsmen remembering what had happened at Alesia the year before, sent out Lucterius and Drappes to bring supplies into the place. Lucterius and Drappes took all the fighting men for this purpose except 2000, and they collected a large quantity of corn; but as Lucterius was attempting to carry it into the town by night, the Romans surprised him, and cut his men to pieces. The other part of the force which had gone out was with Drappes about 12 miles off. Caninius sent his cavalry and light German troops against Drappes to surprise him, and he followed with a legion. His success was most complete. Drappes was taken prisoner and his force destroyed or captured. Caninius was now enabled to go on with his siege in a vallation without fear of interruption from without, and C. Fabius arriving the next day with his troops undertook the blockade of part of the town.

Caesar hearing the news about Uxelodunum and resolving to check all further risings in Gallia by one signal example more, hurried to the place with all his cavalry, ordering C. Caienus and two legions to follow him by regular marches. He found the place shut in, but it was well supplied with provisions, as the deserters told him; and there remained nothing to do but to cut off the townsmen from the water. By his archers and slingers, and by his engines for discharging missiles, (tormenta) placed opposite these parts of the town where the descent to the river was easiest, he attempted to prevent the enemy from coming down to the river to get water. His next operation was to cut them off from the spring, and this was the great operation of the siege on which depended the capture of the town. Caesar dealt with his enemies as a doctor with a disease—he cut off the supplies. (Frontin. Strat. iv. 7. 1.) He moved his vineas towards that part of the town where the spring lay under the wall, and this was the isthmus which connected the hill fort with the open country. He also began to construct mounds of earth, while the townsmen from the higher ground annoyed the Romans with missiles. Still the Romans pushed on their vineas and their earthworks, and at the same time began to farm mines (cuniculi) to reach the source of water and draw it off. A mound of earth 9 feet high was constructed, and a tower of ten stories was placed upon it, not high enough to be on a level with the top of the wall, but high enough to command the summit level of the spring. Thus they prevented the enemy from reaching the spring, and a great number of cattle, horses, and men died of thirst. The townsmen now tumbled down blazing barrels filled with fat, pitch, and chips of wood, and began a vigorous onset to prevent the Romans from quenching the flames; for the burning materials being stopped in their descent by the vineas and mounds, set the Roman works on fire. On this Caesar ordered his men to scale the heights on all sides and to divert the defendants from the land side by a feint of attacking the walls. This drew the enemy from the fire; and all their force was employed in manning the walls. In the meantime two engines put out the fire or cut it off. The obstinate resistance of the enemy was terminated by the spring being completely dried up by the diversion of the water through the subterraneous passages which the Romans had constructed; and they surrendered after many of them had died of thirst. To terrify the Galli by a signal example, Caesar cut off the hands of all the fighting men who remained alive.

The attack and defence of Uxelodunum contain a full description of the site. This hill-fort was surrounded by a river on all sides except one, and on this side also the approach to it was accepted. It is agreed that Uxelodunum was somewhere either on the Olta (Lot) or on the Dourain (Dordogne). D'Anville places it at Puech d'Isolou, on a small stream named the Tournement, which flows into the Dordogne after passing Puech d'Isolou. He was informed by some person acquainted with the locality that the spring still exists, and we may assume that it to be true, for Caesar could not destroy the source; he only drew off the water, so that the besieged could not get at it. D'Anville adds that what appeared to be the remains of the place is called in the country le portail de Rome, and that a hill which is close to the Puech, is named Eut-Castel. But this distinguished geographer had no exact plan of the place, and had not seen it. Walekenuay (Geog. des Gaulois, i. p. 353) affirms that the plan of Puech

UXELLODUNUM. 1334

4 Q 2
UXELLODUNUM, UXELLUM (Osigew, Plut. ii. 3. § 8), a town of the Seleucis in Brittonia Barbara. Camden (p. 1193) takes it to have been on the river Euse in Fosdale; whilst Horsley (p. 366) identifies it with Caerlorne near Dumfries. [T. H. D.]

UXELLUM (Osigew, Plut.: Eth. Uxentiis: Uxento), a town of Calabria, in the territory of the Salentinians, situated about 5 miles from the sea coast, and 16 from the Iapigian Promontory (Capo di Lenio). It is mentioned by both Pliny and Procopius among the inland towns which they assign to the Salentinians, and is placed by the Tabula on the road from Tarentum to the extremity of the peninsula. (Plin. iii. 11. s. 16; Plut. iii. 1. § 76; Tab. Peut.) The name is corruptly written in the Tabula Umbintum, and in Pliny the MSS. give Ulotini, for which the older editors had substituted Valentinii. Hence Podeni is the only authority for the form of the name (though there is no doubt that the place meant is in all cases the same); and as coins have the Greek legend OXAN, it is doubtful whether Uxentum or Uxentium is the more correct form. The site is clearly marked by the modern town of Ugeno, and the ruins of the ancient city were still visible in the days of Galateo at the foot of the hill on which it stands. (Galateo, de Sit. Iappp. p. 100; Romanelli, vol. ii. p. 43.) Many tombs also have been found there, in which coins, vases, and inscriptions in the Messapian dialect have been discovered. [E. H. B.]

UXENTUS (τὸ Οξεγεώτων, Plut. vii. 1. §§ 24, 76), a chain of mountains in the Deccan of India, between lat. 22° and 24° and long. 136° and 148°, probably those called Cambodum. They formed the watershed of several rivers which flowed into the Bay of Bengal, as the Adanuus, Duson and Tyndus. [V.]

UXII (Οξεγεώτων, Arrian, Arab. iii. 17; Strab. xi. p. 524, xv. pp. 729, 744), a tribe of ancient Persis, who lived on the northern borders of that province between Persis and Susiana, to the E. of the Pashigris and to the W. of the Oreatis. They were visited by Alexander the Great on his way from Susa; and their capital town, Uxia (Strab. xv. p. 744), was the scene of a celebrated siege, the details of which are given by Arrian and Curtius. It has been a matter of considerable discussion where this city was situated. The whole question has been carefully examined by the Baron de Bode, who has personally visited the localities he describes. (Geogr. Journ. xiii. pp. 108—110.) He thinks Uxia is at present represented by the ruins near Shikasteli-Soliman in the Bakhgari Mountains, to the E. of Shuster. [V.]

Uz, a district of Western Asia, to which the prophet Job belonged. (Job, i. 1.) It cannot be certainly determined where it was; hence, learned men have placed it in very different localities. Winer, who has examined the question, inclines to place it to the neighbourhood of Edom, adjoining Arabia and Chaldea. (Biblisch. Realwörterb. s. v. Uz.) The people are perhaps represented in classical geography by the Aodis or Aodis of Polemy (v. 9, § 2), a tribe who lived on the borders of Babylonia. In Genesis x. 23, Uz is called the son of Aram: hence Josephus says, Osios kteis τινων Τριχονιτων καὶ Δαμανων (Antip. i. 6. § 4); but there is no sufficient evidence to show that the "land of Uz" of Job is connected with Northern Mesopotamia.

UZITA (Οξεγεώτα, or Οξεγα, Plut. iv. 3. § 37), a town of Byzaun in Africa Prapria, lying S. of Hadrutnetum and Ruspina, and W. of Thysidus. (Cl. Hirt. B. Afr. 41, 51.) [T. H. D.]

COIN OF UXENTUM.

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XANTHUS (Σανθος: Eth. Σανθεος), the greatest and most celebrated city of Lycia, was situated according to Strabo (xiv. p. 666) at a distance of 70 stadia from the mouth of the river Xanthus, and according to the Stadiasmus (§ 247) only 60 stadia. Pliny (v. 28) states the distance at 15 Roman miles,
which is much too great. (Comp. Steph. B. s. v.; Ptol. v. 3, § 3; Mela, i. 15; Polyb. xxvii. 7.) This famous city was twice destroyed, on each of which occasions its inhabitants defiled themselves with undaunted valour. The first catastrophe befell the city in the reign of Cyrus, when Harpagus besieged it with a Persian army. On that occasion the Xanthians buried themselves, with all they possessed, under the ruins of their city. (Herod. i. 176.) After this event the city must have been rebuilt; for during the Roman civil wars consequent upon the murder of Caesar, Xanthus was invested by the army of Brutus, as its inhabitants refused to open their gates to him. Brutus, after a desperate struggle, took the city by assault. The Xanthians continued in the street, and perished with their wives and children in the flames, rather than submit to the Romans. (Dion Cass. xlvii. 34; Appian, B. C. iv. 18, foll.) After this catastrophe, the city never recovered. The chief buildings at Xanthus were temples of Sarpedon (Appian, l. c.), and of the Lycean Apollo. (Diod. v. 77.) At a distance of 60 stadia down the river and 10 stadia from its mouth, there was a sanctuary of Leto on the bank of the Xanthus. (Strab. l. c.)

The site of Xanthus and its magnificent ruins were first discovered and described by Sir C. Fellows in his Excursion in Asia Minor, p. 223, foll. (comp. his Lyca. p. 164, foll.) These ruins stand near the village of Koonik, and consist of temples, tombs, triumphal arches, walls, and a theatre. The site, says Sir Charles, is extremely romantic, upon beautiful hills, some crowned with rocks, others rising perpendicularly from the river. The city does not appear to have been very large, but its remains show that it was highly ornamented, particularly the tombs. The architecture and sculptures of the place, of which many specimens are in an excellent state of preservation, and the inscriptions in a peculiar alphabet, have opened up a page in the history of Asia Minor previously quite unknown. The excavations in Fellows' works furnish a clear idea of the high perfection which the arts must have attained at Xanthus. (See also Spratt and Forbes, Travels in Lycia, i. p. 5, and ii., which contains an excellent plan of the site and remains of Xanthus; E. Braun, Die Marmorwerke von Xanthos in Lykia, Rhein. Mus. Neue Folge, vol. iii. p. 481, foll.)

A large collection of marbles, chiefly sepulchral, discovered at Xanthus by Sir C. Fellows, and brought to England in 1842 and 1843, has been arranged in the British Museum. Of these a full account is given in the Supplement to the Penny Cyclopaedia, vol. ii. p. 713, foll. [L. S.]

**XANTHUS (Ξανθός),** an important river in the W. of Lybia, which is mentioned even in Homer (Od. ii. 877, v. 479), and which, according to Strabo (xiv. p. 665), was anciently called Sirbes, that is in Phoenician and Arabic "reddish yellow," so that the Greek name Xanthus is only a translation of the Semitic Sirhes or Zirha. The Xanthus has its sources in Mount Taurus, on the frontiers between Lycia and Pisidia, and flows as a navigable river in a SW. direction through an extensive plain (Chersonesus pediao, Herod. i. 176), having Mount Braga or the W. and Massacytus on the E., towards the sea, into which it discharges itself about 70 stadia S. of the city of Xanthus, and a little to the NW. of Pinaru. (Herod. l. c.; Ptol. v. 3, § 2; Dion. Per. 848; Or. Met. ix. 645; Mela, i. 15; Plin. v. 28.) Now the Ekoton or Essenade. (Fellows, Lycia, pp. 123, 278.)

Respecting Xanthus as a name of the Trojan river Scamander, see SCAMANDER. [L. S.]

**XANTHUS. [BUTHRIDOT.]**

**XANTHRI (Ξανθρια, Arrian, Anab. vi. 15), a tribe of free Indians who dwelt along the banks of the Hydaiotes (Iaraios) in the Punjab. There can be little doubt that they derive their name from the Indian caste of the Kshatriyas.** [V.]

**XENAGORAE INSULAE (Ξεναγόρας ἦρμος),** according to Pliny (v. 35), a group of eight small islands off the coast of Lycia, which the Stadiasmus (§ 218) states were situated 60 stadia to the east of Patara. They are commonly identified with a group of islands in the bay of Kalamaki. [L. S.]

**XENIPA, a small place in the NE. part of Sevadia, noticed by Curtius (viii. 2, § 14); perhaps the present Urtipa.**

**XEROGYPSUS (Ξερογύπσος, Ann. Comm. v. 11, p. 378, Bonn), a small river in the SE. of Thrace, which falls into thePropontis, not far from Perinth. In some maps it is called the Erginos, upon the authority of Mela (ii. 2).** [J. R.]

**XERXENIE (Ξερξενί, Strab. x. 528), a district on the Euphrates, in the NW. part of Armenia, more properly, however, belonging to Cappadocia. It is called Derxene by Pliny (v. 24, s. 20), and this perhaps is the more correct name. (Cf. Plin. v. 269.)** [T. H. D.]

**XIMENIE (Ξιμένι),** a district in the NW. part of Pontus, on the Halys, and near the frontiers of Cappadocia, was celebrated for its salt-works. (Strab. xii. p. 561.) [L. S.]

**XION (Ξίων, Sclalya, p. 53), a river on the W. coast of Libya Interior.** [T. H. D.]

**XIPHONIUS PORTUS (Ξιφόνιος πορτος) Syll. p. 4: Bay of Augustus), a spacious harbour on the E. coast of Sicily, between Catana and Syracuse. It is remarkable that this, though one of the largest and most important natural harbours on the coasts of Sicily, is rarely mentioned by ancient authors. Sclalya, indeed, is the only writer who has preserved to us its name as that of a port. Strabo speaks of the Xiphonian Promontory (το τῶν Ξιφω- νιας ἀκροτηρίων, vi. p. 267), by which he evidently means the projecting headland near its entrance, now called the Capo di Santo Croce. Diodorus also mentions that the Carthaginians, in n. c. 263, landed at Xiphonia on its way to Syracuse (εἰς τῆν Ξιφωνίαν, x. 3, p. 502). None of these authors allude to the existence of a town of this name, and it is probably a mistake of Stephanus of Byzantium, who speaks of Xiphonia as a city (ε. c. v.). The harbour or bay of Augustus is a spacious gulf, considerably larger than the Great Harbour of Syracuse, and extending from the Capo di Santo Croce to the low peninsula or promontory of Magnisi (the ancient Thapsus). But it is probable that the port designated by Sclalya was a much smaller one, close to the modern city of Augusta, which occupies a low peninsular point or tongue of land that projects from near the N. extremity of the bay, and strongly resembles the position of the island of Ortigia, at Syracuse, except that it is not quite separated from the mainland. It is very singular that so remarkable and advantageous a situation should not have been taken advantage of by the Greek colonists in Sicily; but we have no trace of any ancient town on the spot, unless it were the site of the ancient Megara. [MEGARA.] The modern town of Augusta, or Agosta, was founded in the 13th century by Frederic II. [E. H. B.]
ZACYNTHUS. (Zakynthos; Eth. Zakynthos; Zante,) an island in the Sicilian sea, lying off the western coast of Peloponnesus, opposite the promontory Chelonatas in Elis, and to the S. of the island of Cephallenia, from which it was distant 25 miles, according to Pliny (iv. 12. s. 9) but according to Strabo, only 60 stadia (x. p. 438). The latter is very nearly correct, the real distance being 8 English miles. Its circumference is stated by Pliny at 96 m. r., by Strabo at 160 stadia; but the island is at least 50 miles round, its greatest length being 23 English miles. The island is said to have been originally called Hyrie (Plin. l. c.), and to have been colonized by Zacynthus, the son of Dardanus, from Phocis in Arcadia, whence the acropolis of the city of Zacynthus was named Phocis. (Faun. viii. 24. § 3; Stephan. B. s. v.) We have the express statement of Thucydides that the Zacynthians were a colony of Achaean origin from Peloponnesus (ii. 66). In Homer, who gives the island the epithet of "woolly" (λιθάς καὶ λιθίσαος), Zacynthus forms part of the dominions of Ulysses. (Ili. l. 634. Od. i. 246, l. 24. xvi. 123, 125; Strab. x. p. 457.) It appears to have attained considerable Importance at an early period; for according to a very ancient tradition Saguntum in Spain was founded by the Zacynthians, in conjunction with the Rutuli of Ardea. (Liv. xxi. 7; Plut. xvi. 40. s. 79; Strab. iii. p. 159.) Bocchus stated that Saguntum was founded by the Zacynthians 200 years before the Trojan War (ap. Plin. l. c.) In consequence probably of their Achaean origin, the Zacynthians were hostile to the Lacedaemonians, and hence we find that fugitives from Sparta fled for refuge to this island. (Herod. vi. 70, ix. 37.) In the Peloponnesian War the Zacynthians sided with Athens (Thuc. ii. 7. 9); and in B.C. 430 the Lacedaemonians made an unsuccessful attack upon their city. (Ib. 66.) The Athenians in their expedition against Pylos found Zacynthus a convenient station for their fleet. (Id. iv. 8. 13.) The Zacynthians are enumerated among the autonomous allies of Athens in the Sicilian expedition. (Id. vii. 57.) After the Peloponnesian War, Zacynthus seems to have passed under the supremacy of Sparta; for in B.C. 374, Timoleon the Athenian commander, in his return from Corcyra, landed some Zacynthian exiles on the island, and assisted them in establishing a fortress. These must have belonged to the anti-Spartan party; for the Zacynthian government applied for help to the Spartans, who sent a fleet of 25 sail to Zacynthus. (Xen. Hell. vi. 2. § 3; Diodor. xv. 45, seq.; as to the statements of Diodorus, see Grote, Hist. of Greece, vol. x. p. 192.) The Zacynthians

ZABA (Zaēs), a small place on the northern coast of Taprobane or Ceylon, noticed by Ptolemy (vii. 4. § 13). It has not been identified with any modern site.

ZABAE (Zaēbu, Ptol. i. 14. §§ 1, 4, 6, 7, vii. 2, viii. 27. § 4), a town of some importance in India intra Gangem, on the sinus Gangeticus, perhaps the modern Ligyor.

ZABATUS (Zaēvara), a river of Assyria, first noticed by Xenophon (Anab. ii. 5. § 1, iii. 3. § 6), and the same as the LyCUS of Polybius (v. 51).
ZACYNTHUS.

The chief town of the island, also named Zacynthus (Liv. xxvi. 14; Strab. x. p. 458; Ptol. iii. 14. § 18), was situated upon the eastern shore. Its site is occupied by the modern capital, Zante, but nothing remains of the ancient city, except a few columns and inscriptions. The situation of the town upon the margin of a semi-circular bay is very picturesque. The citadel probably occupied the site of the modern castle. The beautiful situation of the city and the fertility of the island have been celebrated in all ages (καὶ ἀπὸ τῶν ἡγούμενων, Theocr. Id. iv. 32; Strab. Ptol., II. cc.). It no longer deserves the epithet of "woolly," given to it by Homer (l. c.) and Virgil ("memoriae Zacynthus," Aen. iii. 270); but its beautiful olive-gardens, vineyards, and gardens, justify the Italian proverb, which calls Zante the "flower of the Levant."

The most remarkable natural phenomenon in Zante is the celebrated pitch-wells, which are accurately described by Herodotus (iv. 195), and are mentioned by Piny (xxxv. 15. s. 51). They are situated about 12 miles from the city, in a small marlshy valley near the shore of the Bay of Chichir, on the SW. coast. A recent observer has given the following account of them: "There are two springs, the principal surrounded by a low wall; here the pitch is seen bubbling up under the clear water which is about a foot deep over the pitch itself, with which it comes out of the earth. The pitch-bubbles rise with the appearance of an India-rubber bottle until the air within bursts, and the pitch falls back and runs off. It produces about three barrels a day, and can be used when mixed with pine-pitch, though in a pure state it is comparatively of no value. The other spring is in an adjoining vineyard; but the pitch does not bubble up, and is in fact only discernible by the ground having a burnt appearance, and by the foot adhering to the surface as one walks over it. The demand for the pitch of Zante is now very small, vegetable pitch being preferable." (Bowes, in Murray's Handbook for Greece, p. 93.)

The existence of these pitch-wells, as well as of numerous hot springs, is a proof of the volcanic agency at work in the island; to which it may be added that earthquakes are frequent.

ZAGOCUS.

The ascent of Mount Eutresis (Liv. xv. 6; Ptol. ii. 458) was probably made by M. Valerius Sicinius, who, it is supposed, was the author of the "Journey to Greece" (Liv. xxv. 24). It was afterwards restored to Philip, by whom it was finally surrendered to the Romans in B.C. 191. (Id. xxxvi. 32.)

In the Mitridatic War it was attacked by Archelaus, the general of Mithridates, but he was repulsed. (Appian, Mithr. 45.) Zacynthus subsequently shared the fate of the other Ionian islands, and is now subject to Great Britain.

ZAGOCUS MONS (Θάλαττα, τὸ Ζάγοκον ὅπρος, Ptol. vi. 34; Strab. xxi. p. 522), the central portion of the great chain of mountains which, extending in a direction nearly N. and S. with an inclination to the W. at the upper end, connects the mountains of Armenia and the Caucasus with those of Susiana and Persia. It separates Assyria from Media, and is now represented by the middle and southern portion of the mountains of Kurdistan.

Near this latter mountain was the great highway which led from Assyria and its capital Nineveh into Media, and, at its base, was in all probability the site of the pass through the mountains, called by Ptolemy αἱ τῶν Ζάγορων πόλεις (vi. 2, § 7), and by Strabo, ἡ Μινδουρὴ πόλις (xi. p. 525). Polybius notices the difficulty and danger of this pass (v. 44), which, from Colonel Rawlinson's narrative, would seem to have lost none of its dangers (Rawlinson, in Trans. Geogr. Soc. vol. x., Pass and Pillar of Kolmile-Sin, p. 83, seq.).

ZALACUS (τὸ Ζάλακον ὅπρος, Ptol. iv. 2, §§ 14, 19), a mountain chain of Mauretania near the river Chilamph, the highest and most rugged branch of the Atlas in this neighbourhood. Now the Wunnessree or Gunenusree. (Cl. Shaw, Travels, i. p. 74.)

ZALDAPA (Ζάλδαπα, Procop. de Aed. iv. 11. p. 308), a town in the interior of Lower Moesia. It is called Saldapa by Theophylact (Ζάλδαπα, i. 8), and Zeldapa by Hierocles. (Zaldapam, p. 627.)

ZALÉCUS (Ζάλεκος, or Zالکوس, in Ptol. iv. 3, § 3), a small river on the coast of Paphlagonia, discharging itself into the Euxine at a distance of 210 stadia west of the Halys. (Marcian. p. 73.) At its mouth there was a small town of the same name, about 90 stadia from Zagorsus, or Zagorum (Anon.

4 A 4
The page contains a text discussing various ancient places and their historical significance. The text appears to be a selection from a larger work, possibly a historical or geographical study. It mentions places such as Zaleous, Zara, and Zara, Zaleous, etc., which are often associated with Dionysios the Areopagite. The text references Pliny, Strabo, and other classical authors, indicating a scholarly nature. The page includes discussions on the location of these places, their historical importance, and their current status, providing a detailed account of the geographical and cultural contexts of the regions mentioned.
place consecrated to the worship of the goddess Anna-
tis, to whom a temple was built there by the Per-
sians in commemoration of the victory over the Sami.
The site of this temple was regarded as the sev-
ority of Zela and its territory (Ζελῶτης). Not-
withstanding this, however, it remained a small
place until Pompey, after his victory over Mithri-
dates, raised it to the rank of a city by increasing
its population and extending its walls. Zela is ce-
lebrated in history for its victory obtained in its
vicinity by Mithridates over the Romans under
Triarius, and still more for the defeat of Pharnaces,
which occurred near to Zela. (Ptol. vi. 6, § 10;
Hieroc. p. 701; Steph. B. s. v.) Zela was situ-
ated at a distance of four days' journey (ac-
tording to the Pent. Table 80 miles) from Tavium,
and south-east of Amasia. The elevated ground
on which the town was situated, and which Strabo
calls the mound of Semiramis, was, according to Hirtius,
the ancient citadel, but the newly built temple, which still
bears the name of Zilea. (L. S.)

ZELASÍUM. [Τόποισμιον, p. 662, Νο 4]

ZELÉLEA. [Ζαλδάπα.]

ZELÉLEA (Ζάλελεα), a town of Tross, at the foot
of Mount Ida and on the banks of the river Aeseus,
at a distance of 80 stadia from its mouth. It is
mentioned by Homer (II. ii. 824, iii. 103), who calls
it a holy town. (Comp. Strab. xii. p. 563, xiii.
pp. 555, 587, 603; Steph. B. s. v.) Arrian (Anab. l.
15) mentions it as the head-quarters of the Persian
army before the battle of the Granicus: it existed
in the time of Strabo; but afterwards it disappears.
Some travellers have identified it with the modern
Biga, between Bosanep and Sorriani. (L. S.)

ZELÊTIS. [Ζέλτα.]

ZENOBH INSELAE. (Σπορέου υπερία, Ptol. vi.
7. § 47), seven small islands lying in the Sinus Sa-
chaites, at the entrance of the Arabian Gulf. (Cf.
Arrian, Per. M. Erith. p. 19.)

[V.]

ZENODÔTUM (Σπορέουσας, Dion Cass. 12. 12;
Steph. B. s. v.), a strong castle in the upper part
of Mesopotamia, which was held by the Parthians dur-
ing the war between them and the Romans under
Crassus. It is called by Plutarch, Zenodotia (Crass.
c. 17). It cannot be identified with any modern
site, but it was, probably, not far distant from
Edessa. (V.)

ZEONXIS CHERSONIΣUS (Ζύρωνος Χερο-
rôνος, Ptol. iii. 6. § 4), a point of land on the N.
coast of the Chersonus Taurica in European Sa-
rmania, probably the narrow tongue of Ararat,
between the Sea of Azof and the Black Sea. (T.I.H.)

ZEÔPHYTEE, a small island off the promontory
Sammonium in Crete. (Plin. iv. 12. 20.)

ZEÔPHYRIÂ. [Ηλιακαρναςίαν.]

ZEÔPHYRIUM (Ζεθφύριον), the name of a great
number of promontories, as 1. At the western ex-
tremity of the peninsula of Myrina in Caria, now
called Gümüşdoû or Angoli. (Strab. xiv. p. 658.)

2. On the coast of Cilicia, between Cilicia Tria-
cheia and Pedias, a little to the west of the town of
An-
ciaia. (Strab. xiv. p. 671.) It contained a fort
of the same name, and was 120 stadia from Tarsus,
and 13 miles east of Soli. (Stadium. § 157;
Tab. Pent. comp. Scyl. p. 40; Ptol. v. 8. § 4;
Liv. xxix. 40. 10; Plin. xx. 22; Hieroc. p. 704.)

When Pline (xxxv. 50) states that the best mel-
adexa was prepared at Zephyrium, he no doubt al-
ludes to this place, since we know from Diodorces
(v. 100) that this mineral was obtained in the
neighbouring hill of Corycus, and that there it was
of excellent quality. Leuke (Asia Minor, p. 214)
refers to it near the mouth of the river Merin.

3. On the coast of Cilicia, near the mouth of
the river Calycadnus. (Strab. xiv. p. 670; Ptol. v. 8.
§ 3.)

4. On the town of Paphlagonia, 60 stadia
to the west of Cape Canabia. (Arrian, Peripl. P. E.
15; Anon. Peripl. P. E. p. 6; Ptol. v. 4. § 2.)

5. A town and promontory on the coast of Pontus,
in the country of the Musynoei, 90 stadia to the
west of Tripolis. (Ptol. v. 6. § 11; Arrian, Peripl.
P. E. p. 17; Scylax, p. 33; Anon. Peripl. P. E.
13; Tab. Pent.) The cape still bears the name
of Zafra or Zephyrê, and Hamilton (Researches, 1.
p. 261) regards the modern Kako Liman as occu-
pying the site of the ancient Zephyrium. (L. S.)

ZEPHYRIUM PROMONTORIUM (τὸ Ζέφυριον
Κατα τη Γρασίας) a promontory on the E. coast
of the Bruttian peninsula between Locri and the
SE. corner of Bruttium. It is mentioned principally
in connection with the settlement of the Locrian
colonists in this part of Italy, whose city thence
derived the name of Locuri EPIZEPHYRIL.

According to Strabo, indeed, these colonists settled
in the first instance on the headland itself, which had a
small port contiguous to it, but after a short time
removed to the site of their permanent city, about
15 miles farther N. (Strab. vi. pp. 259, 270.)
The Zephyrian Promontory is mentioned by all the
geographers in describing the coast of Bruttium, and
is undoubtedly the same now called the Capo di
Brusanza, a low but marked headland, about 10
miles N. of Cape Sportovento, which forms the
SE. extremity of the Bruttian peninsula. (Strab.
L. c.; Plin. iii. 5. s. 10; Mel. ii. 4. § 8; Ptol. iii.
1. § 10; Steph. Byz. s. c.)

[Ε. Β. Ε.]

ZEPHYRIUM (Ζεθφύριον ἅκρον, Ptol. iii. 17. §
5). 1. A promontory on the E. part of the N.
coast of Crete, near the town of Apollonia. Now
Ponta di Tigani.

2. A promontory on the W. coast of Cyprus, near
Paphos, probably the cape which closed the bay of
Bipoli to the W. (Ptol. v. 14. § 1; Strab. xiv.
p. 683.)

3. A promontory in the E. part of Cyrenaica,
150 stadia to the W. of Darnis. (Strab. xvii.
p. 799, whom it attributes to Marmarica; Ptol. iv.
4. § 5; Stadias. M. Magus, §§ 47, 48.) Now Cape Derne.

4. Another promontory of Cyrenaica, with a har-
bour. (Strab. xvii. p. 838.)

5. A promontory near Little Taposiris in Lower
Aegypt, having a temple of Arsinôe-Aphrodite. (Strab.
xvii. p. 800.) Hence that goddess derived the
spoil of Zephyrinides (Zeôphyrînides, Athen. vii.
p. 318, D; Calim. Ep. 31; Steph. B. s. c.).

6. A town of the Chersonus Taurica, mentioned
only by Pline (iv. 12. 26). (T. H. D.)

ZERNES (Ζέρνυς), Procop. de Aed. iv. 6. p. 288,
a fortress in Upper Moeia, apparently the present
Old Orontes, at the mouth of the Terna. (T. H. D.)

ZERSYTHUS (Ζερσίθυς, Lycoph. 17; Steph. B.
s. c.), a town of Thrace not far from the borders
of the Aœaniotes. It contained a cave of Hecale, a tetu-
ples of Apollo, and another of Aphrodite, which two deities hence derived the epithet of Zeythyan. (Cf. Liv. xxviii. 41; Ov. Trist. i. 10. 19; Tzetz. ad Lyochpr. 449, 928.) [T. H. D.]

ZESUTERA. (It. Hier. p. 602), a town in the SE. of Thrace, on the Ægatian Way, between Apri and Siracelae, which Lapic identifies with Kohraman. [J. R.]

ZEGITANA REGIO, the more northern part of the Roman province of Africa. Pliny seems to be the earliest writer who mentions the name of Zegitana (v. 4. s. 3). A town of Zeugis is mentioned by Aethicus (Cosmogr. p. 63), and a Zeugitanus, apparently a mountain, by Solinas ("a pede Zeugtano," c. 27), which is perhaps the same as the Mons Zignesius of Victor (de Pers. Vandel.iii.), the present Zow-wan, and according to Shaw (Travels, i. p. 191, sq.), if the existence of a town or mountain so named is not altogether problematical, the province probably derived its name from either one or the other. The district was bounded on the S. by Byzacium, on the W. by Numidia, from which it was divided by the river Tusca (now Z coupe), and on the N. and E. by the Mare Internum. After the time of Caesar it appears to have been called Provincia Vetus, or Africa Propria, as opposed to the later acquired Numidia. (Dion Cass. xii. 10; Plin. l. c. Mela, i. 7.) Strabo mentions it only as Καρχησσία, or the province of Carthago (vi. p. 267, &c.). It embraced the modern Frigescul (which is doubtless a corruption of the ancient name of Africa) or northern part of the kingdom of Tunis. Zegitana was walled by the Bagradas, and was a very fertile country. There were no towns of importance in the interior, but on the coast we find Sageni, Neapolis, Carthago, Aspis or Clupea, Capras, Tunis, Carthago, Cosa, Carthala, Utica, and Hippo Diarrhytus. For further particulars concerning this province see AFRICA. [T. H. D.]

ZEGMA. 1. (Σείγμα, Plot. v. 15. § 14), a town founded by Seleucus Nicator, in the province of Cyprehestica, in Syria. It derived its name from a bridge of boats which was here laid across the Euphrates, and which in the course of time became the sole passage over the river, when the elder one at Thapsacus, 2000 stadia to the S., had become impracticable, or at all events very dangerous, owing to the spreading of the Arabian horses. (Plin. v. 24. s. 21; Strab. xvi. p. 749; Tab. Punt.) It was therefore opposite to the modern Bir or Bireckajir, which occupies the site of the ancient Apamea. (Cf. Ritter, Erdkunde, x. p. 944, seq.) In the time of Justinian, Zeugma had fallen into decay, but was restored by that emperor. Procop. de Aed. ii. 9, p. 237, ed. Boon.) (Cf. Polyb. v. 43; Dion Cass. xi. 17, xiii. 19; Lucan, viii. 236; Bith. Ant. pp. 184, 185, &c.)


ZICCHI (Ziacchi, Arrian, Perip. P. Fusc. p. 19), ZICCHII (Zigchi, Plot. v. 9. § 18), or ZIGNI (Plin. vi. 7. s. 7), a savage piratical tribe of Asiatic Sarmatia, on the coast of the Pontus Euxinus, between Sambage and Achaei. They are called by Procopius Ziegziou and Ziegziou (B. Goth. iv. 4, B. Pers. ii. 29), and by Strabo, Zeyziou (i. p. 129, xi. pp. 492, 495), if, and indeed he means the same people, as he places them in the interior on the Caucasus. [T. H. D.]

ZIGAE, a people of Sarmatia, on the Tannis (Plin. vi. 7. s. 7). [T. H. D.]

ZIGER, a place in Lower Mesia, in the neighbourhood of Axiopolis (Plin. iv. 11. s. 18). [T. H. D.]

ZIGUENSIS MONS. [ZEUGITANA.]

ZIKLAG, a town in the tribe of Simeon (Jos. xix. 5), which at first belonged to the Philistine city of Gath (v. xix. 5), but was annexed to the kingdom of Judah by David. (1 Chron. xxi. 1.) It appears to be the same as that called Zewn com by Josephus (Ant. vi. 14) and Ζωβαν by Stephanius B. It is now entirely destroyed. (Robinson, Travels, ii. p. 424.) [V.]

ZILIA (Mel. iii. 10; Zilia, or Aegia, Plot. iv. 1. § 2), a river on the W. coast of Manaretia Tingitana, which fell into the sea near the town of the same name, N. of the Lixius. It is still called Ar Zila. [T. H. D.]

ZILIA (Mel. iii. 10: Zilia, Ζωβαν, and Ζυλια, Plon. iv. 1. § 13, viii. 13. § 4; Zilias and Zelias, Strab. xvii. p. 257, iii. p. 140), a town of some importance on the N. coast of Manaretia Tingitana, at the mouth of the like-named river, and on the road from Lix to Tingis, from which latter place it was 24 miles distant (Bith. Ant. p. 8, where, and in Plin. v. i. s. 1, it is called Zilis). It was founded by the Carthaginians, and made a colony by the Romans, with the surname of Julia Constantia. (Plin. i. c.) According to Strabo (iii. p. 140), the Romans transplanted the inhabitants, as well as some of the citizens of Tingis, to Julia Joza in Spain. The place is still called Azzila, Azila, Ar Zila. [T. H. D.]

ZIMARA (Zigma), a town in Armenia Minor, on the road from Satala to Melitene, between Armenia and Tarsicia (It. Ant. p. 208; Plin. v. 7. § 2; Tab. Peut.) The exact site is still matter of uncertainty, some finding traces of it near Pashoba, others near Divikir, and others near Kemakha. (Ritter, Erdkunde, x. p. 800.) [L. S.]

ZINGIS PROMONTORIUM (Ζίγγις Promontorium, Plon. 17. § 19, iv. 7. § 11), probably the Modern Morave, was a headland on the eastern coast of Africa about lat. 10° N. It was conspicuous from its forked head and its elevation above a level shore of nearly 400 miles in extent. [W. B. D.]

ZIOBERIS, a small river of Parthia mentioned by Curtius (vi. 4. § 1). It is probably the same as the Stibotes (Στιβώτης) of Dio Diores (xiv. 75), which flowed under the earth in some places, and at length fell into the Rhaducus (Curt. vi. 4. § 6). [V.]

ZION. [Sion.]

ZIPHI. [Siph.]

ZIPHA (Zípha, Zeufa, or Zifar, Plon. iv. 8. § 6), a mountain in the interior of Libya. [T. H. D.]

ZIPHÆNE (Ziphæn, Joseph, Antiq. vi. 13), a district of Palæstina, in the neighbourhood of Mr.
Carmel, which probably took its name from Ziph. (Josh. xv. 14.) Steph. Byz. notices it, quoting from Josephus. [STEPH.]


APPLEA, or ZEITHA (Zeita, Ptol. v. 18. § 6), a small place in Mesopotamia near the Euphrates, noticed by Ptolem. It is in all probability the same as the Sisus of Zosimus (ii. 15). [V.]

ZITHA (Zeita, Ptol. iv. 3. § 12), a promontory in Africa Propria between the two Syrtis and W. of Sabatha. On it lay the place called Pons Zitha. [T. H. D.]

ZOARA (Sópa, Steph. B. s. c.), a small town at the southern end of the Lacus Asphaltites in Judaea, to which Lot escaped from the burning of Sodom. (Gen. xiv. 2, 8, xix. 22.) Josephus, in describing the same lake, states that it extended to *Sopara* or Zopian 'a Sopara' (Ptolemy, iv. 27). During the latter times of the Roman Empire, there was a guard maintained in that part of the country, a corps of native mounted bowmen ("Equites sauciattii Indigeones Zoarae") who were under the command of the Pux Palaestinae. [Notit. Imper.] [V.]

ZOELAE, a town of the Astures in Hispalia Tarraconensis, not far from the sea, and noted for the cultivation of flax. (Plin. iii. 3. s. 4, xiv. 1. s. 2; comp. Flores, *Esp. Segr.* xvi. p. 17; *Inser.* in *Sopon. Med.* p. 278; 3; Orelli, no. 156.) [T.H.D.]

ZOETIA. [Nestalopolis, p. 309, b.]

ZORBA (Zóps, Steph. B. s. v.), a small place in Upper Media, noticed by Arnimianus (xixii. 6). [V.]

ZONE (Plin. iv. 11. s. 18; Mela, ii. 2. § 8; Zóps, Herodot. vii. 59; Scyl. p. 27; Steph. B. p. 291; Schol. Nicand. Ther. 462; Schol. Apoll. Rhod. i. 29), a town on the S. coast of Thrace, on a promontory of the same name, a short distance to the W. of the entrance of the Lacus Stenitores. According to Apollonius and Mela (U. c.) it was to this place that the woods followed Orpheus, when set in motion by his wondrous music. [J. R.]

ZOBAMBUS (Zoipabos), a small stream on the coast of Gordius, mentioned by Marcian (Peripl. c. 29, ed. Müller), called Zorambos by Ptolem. (vi. 8. § 9). [V.]

ZORLANAE (Tab. Peut.; in Geogr. Rav. v. 12, Strodanæ), a place in Thrace, on the road from Siracalæ to Aeumns. [J. R.]

ZOORANDA (Plin. vi. 27. s. 31), a place on the range of Mount Taurus, where the Tigris fell into a cavern, and reappeared on the other side of the mountain; perhaps the spot discovered by Rich, 11 leagues from Judaimerik, where an eastern tributary of the Tigris suddenly falls into a chasm in the mountain. (Rich, *Kuordistan*, i. p. 778; cf. Ritter, Erdk. x. p. 86, sqq.; D'Anville, *L'Euphr. et le Tigre*, p. 74.) [J. R.]

ZOSTER. [Attica, p. 330, b.]

ZUCHABBARI (Zovhedsap, Ptol. iv. 3. § 20), a mountain at the S. borders of the Regio Syrtica. [T. H. D.]

ZUCHABBARI. [Succabar.]

ZUCHIS (Zovis, Strab. xvii. p. 835), a lake 400 stadia long, with a town of the same name upon it, in Libya, not far from the Lesser Syrtis. Stephanus B. (p. 290) mentions only the town, which, according to Strabo, was noted for its purple dyes and salt fish. It seems to be the place called *Zoiehis* by Ptolem. (iv. 3. § 41.) [T. H. D.]

ZUGAR (Zovçap, Ptol. iv. 3. § 40), a town of Africa Propria, between the rivers Bagrades and Triton. [T. H. D.]

ZUMI (Zumaia), a German tribe occupying a district in the neighbourhood of the Lugii, are mentioned by Strabo (vii. p. 209), the only author that notices them, as having been subdued by Maroboduus. [L. S.]

ZUPHONES (Zovphoies, *Dict. xx. 38*), a Numidian tribe in the vicinity of Carthage. [T. H. D.]

ZURMENTUM (Zovpmaevov, Ptol. iv. 3. § 37), a town of Byzacium, in Africa Propria, lying to the S. of Hadrumetum. [T. H. D.]

ZURIBARA (Zovróbap, Ptol. iii. 8. § 9), a town of Dacia, situated where the Marosch falls into the Theiss. [T. H. D.]

ZUSIDAVA (Zovridava, Ptol. iii. 8. § 9), a part of Dacia, probably on the site of the ruins called *Tzetkhatia de Pourn*, below *Burlau* (cf. Uberti). [T. H. D.]

ZYDRETAE (Zovdretai or Zovdieta, Arrian, *Peripl. Pont. Eux.* p. 11), a people of Colchis, on the coast of the Pontus Euxinus, on the S. side of the Phasis, and between the Machelones and the Lasi. [T. H. D.]

ZYGANTIS (Zogantis, Hecat. Fr. op., Steph. B. p. 290), a town of Libya, whose inhabitants were noted for their preparation of honey. Hence Klaussen (ed. Hecat. p. 154) identifies them with the Gymnies of Herodotus (iv. 194), on the W. side of the lake Tritonis, of whom that historian relates the same thing. [T. H. D.]

ZYGENSES (Zogénis, Ptol. iv. 5. § 22), a people on the coast of the Libyan Nomos in Marmara. [T. H. D.]

ZYG (Zoci, Strab. xi. p. 496), a wild and savage people on the Pontus Euxinus in Asiatic Sarmatia, and on the heights stretching from the Caucasus to the Cimmerian Boasorus. They were partly nomad shepherds, partly brigands and pirates, for which latter vocation they had shipped specially adapted (cf. Id. ii. 129, xi. 492, xvi. 839). Stephanus B. (p. 290) says that they also bore the name of Zogyravai; and we find the form *Zygii* (Zoei) in Dionysius (Perig. 687) and Avienus (Descrip. Orb. 871). [T. H. D.]

ZYGOPOLIS (Zogopolis, Strab. xii. p. 518), a town in Pontus, in the neighbourhood of Colchis. Stephanus B. (p. 290) conjectures that it was in the territory of the Zygii, which, however, does not agree with Strabo's description. [T. H. D.]

ZYGRIS (Zogris, Ptol. iv. 5. § 4), a village on the coast of the Libyan Nomos in Marmara, which seems to have given name to the people called *Zygrianae* dwelling there (Zogriana, Ptol. iv. § 492). [T. H. D.]

ZYGITHAE. [Zygris.]

ZYMETHUS. [Zymethus.]
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